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November 12, 2014

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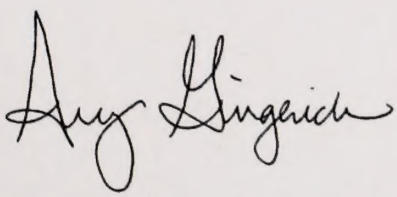
Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

You have our full permission to digitize all issues of Gospel Herald and make them available for free, with full-text access.

Best wishes in this important endeavor!

Warmly,



Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, JANUARY 5, 1954 — NUMBER 1

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Praise Him

(based on Psalm 96) By Edna Beiler

Give unto the Lord,
O ye kindreds of the people,
give unto the Lord glory and strength.
Let the heavens rejoice:

I cannot catch the symphony
This sweep of stars conveys to Thee,
Nor hear the melodies that drift
From constellations as they lift
Their pulsing laughter to Thy throne.
So dull—so dull my ears have grown
To any worship but my own!

Yet sometimes through a river mist
That turns night skies to amethyst,
Or when the brooding shadows creep
Up timbered hillsides, half asleep,
Hushing the harsh turmoil that mars
The silent advent of the stars—
Oh, sometimes, through our mortal haze,
I *almost* catch some lovely phrase
Of that great rapture-song of praise!

•

For the Lord
is great,
and greatly to be praised.
Let the earth be glad:

Brown furrowed fields,
Lonely woodlands,
Forgotten beaches with a riffle of waves—
all cry His glory!
Carpets of moss,
Banks of stone,
And spongy pine needles underfoot—
all cry His glory!
Steady corn rows,
A scatter of alfalfa,
Meadow grass tangles aglow with bloom—
all cry His glory!
Enduring vitality,
Staggering variety,
Resilience of this black soil under our feet—
all cry His glory!

Give unto the Lord
the glory
due unto his name.
Let the field be joyful, and all that is therein:

Small, many-feeted things
Freeze while we pass,
Or scurry down hidden lanes
Under the grass.
Butterflies drift along,
Bees bumble by,
And larks settle down to nest,
(Home from the sky.)
Seeds scatter wide and deep,
Under the sod—
All of them! All of them—
Glorify God!

•

Honour and majesty
are before him:
strength and beauty
are in his sanctuary.
Let the sea roar, and the fulness thereof:

Somehow, it comforts me to know
That (somewhere) tides still ebb and flow
Unfailingly, with crash and roar,
As house-high waves bombard the shore:
Perpetual thunder that might be
An echo from eternity.

Wind-song will change, rain-song turn dumb,
The river's hymn be hushed and numb,
All cricket cries cease from the air,
Bird-songs retreat to otherwhere—
(Dulled to a whisper; never note
Came ceaselessly from feathered throat.)

But always—one lone bell tolls on!
Always—from dark to earliest dawn,
And then repeats from dawn to dark
Its hymn divine. Some ancient spark
Drives it to cry forevermore
At this world's dull and obdurate door!

•

O worship the Lord
in the beauty of holiness:
fear before him,
all the earth!
Then shall all the trees of the wood rejoice before the Lord:

The little leaves whisper it
Over and over—
A song that they must have learned
Long, long ago.
And mountains of maples
Each wind-touch recover
A hymn heard in Eden
That I cannot know.

Yet sometimes at twilight
When dusk settles under
This grove of young maples
And winds give them tongue,
I listen (all breathless)—I wait
And I wonder
And catch—oh, perhaps!—just
One word of that song!

Rejoice! Do they whisper it
Softly, so softly?
Rejoice! Can you catch it—
That lingering word?
Rejoice! How they sigh it
(That syllable golden.)
Rejoice, you who hear it—
Rejoice in the Lord!

•

Let every thing that hath breath
praise the Lord.
Praise ye the Lord!

Reading, Pa.

7310

Calling All Laymen

During the past few years there has been a significant awakening of the laymen of the Mennonite Church. They want to participate more definitely in the life and work of the church. While we Mennonites claim for ourselves the belief that the church is a brotherhood, and that we do not have a class consciousness between ministers and laity, yet this claim in actual life is more theory than practice. The ministers make most of the decisions that affect policy and practice of the church. Only a few conferences have lay delegates and they are not encouraged to be as active as they might be. Our church boards do have some laymen as members, but far more than half of the membership is ministers.

The Mennonite Commission for Christian Education at its last meeting established a secretaryship in the field of Adult Activities. The General Council of General Conference has had a Lay Activities Committee, which for several years gave some study and direction in the field, but at the meeting of the Council December 3, 4, recommended that its work be taken over by the Committee on Co-ordination of Church Program, which is composed of representatives of the three Boards, the Commission, one person representing the standing committees of General Conference, and an appointee of and by the Executive Committee of General Conference.

The major responsibility for work in the area of giving promotion and direction to Lay Activities will likely rest in the secretaryship created by the Commission. This secretary will shortly contact the district Christian workers' organizations to explain the plans of promotion and to receive suggestions.

The Lay Activities Committee in completing its work prepared the January-March issue of the "Christian Ministry" magazine as a manual for use in ministers' workshops and meetings, to give help to ministers in utilizing laymen in the work of their congregations. It is the hope of the committee that there will be extensive use of this manual. Laymen may also order a copy from the Publishing House.

The Committee on Co-ordination of Church Program authorized a committee, composed of the Secretary of Adult Activities, the Secretary of Relief and Service of the Mission Board, and a member of the Hesston Mennonite Service Organization, to plan and carry through a meeting of representatives of all existing Mennonite Service organizations, laymen interested in organizing such a group in their community, and other interested laymen to review this type of organization and its administration, and to encourage other communities to organize for emergency relief service. This meeting and program will be announced shortly. Ministers who want to help their laymen in this type of service will also wish to attend.

A committee appointed by the General Council of General Conference to study the question of giving certain status to certain lay workers, such as church school and college teachers, publishing house workers, and certain workers in the local congregations, reported to the General Council meeting December 3, 4. It was the conviction of the committee that all the laymen of the church should be challenged to serve the Lord and the church as the opportunity arises. If status or special standing was to be given to certain ones, it would tend to divide rather than unite our lay brethren. A letter has been sent to district conference officials suggesting that the conferences give consideration to greater use of laymen in conference and congregational organization and deliberation.

The law demands restitution. Grace voluntarily makes it, as in the case of Zacchaeus, but doesn t ask for it.—G. P. Showalter.

The Secretary of Lay Activities will seek to encourage more lay activity in the various phases of our church life. Encouragement will be given to parents' fellowships, adult education and indoctrination, area seminars or workshops on rural and community life, Christian labor relations, lay evangelism, and other current concerns. Suggestions will be welcome from any layman, lay group, or minister who has concerns in this area. We also need to give attention to utilizing the talent of retired persons, and to making life meaningful for the growing number of old people in our church and communities. We need the ideas and counsel of all those who are interested in this area of work. Such persons are invited to write to the Secretary of Adult Activities. The prayers of the entire church are solicited that our laymen may contribute largely to unifying the church in its doctrine and practice, to increasing the effectiveness of her ministers, and to giving a clear testimony to the power and peace of God in the world today.

—Nelson E. Kauffman, Secretary of Adult Activities.

Our Readers Say—

. . . let me voice our feelings about the Field Notes page. Is not this, at least in large measure, the way we keep abreast with what is going on in other sections of our church? As a brotherhood we are interested in what is going on and if we fail to get information here we will seek for it from some other source. We do hope you will not abbreviate this page too much. Thanks for the good advice: "Ask God to increase your sense of brotherhood." And as to visiting speakers, we appreciate them. Try us out and see.—*J. C. Hochstetler, Creston, Mont.*

* * *

I have read the Gospel Herald for quite a long time. There are many things of interest to the Christian, such as church activities, different writers, field notes, etc. I was much impressed by an article of Aug. 18, "Looking for the Perfect Church." Yes, we see folks running from one church to another, expecting to find the perfect church, possibly looking for more liberty. What we need is more of God's love shed abroad in our hearts. We are not going to find the perfect church on this earth. . . . It is my desire that . . . every church member would . . . read that article.—*Elam Blank, Lancaster, Pa.*

* * *

. . . I was also interested in S. C. Brubaker's letter in "Our Readers Say" column. I, too, have been interested in reading the articles condemning the use of Gospel songs and have been looking for articles by capable writers pointing out the "cons" of *good* Gospel songs. Certainly many folks have been blessed by these songs or they would not have been used so extensively. Did not the Gospel song have a large part in arousing interest in music in our own denomination? I suppose, too, if we would ask many folks what brought them into the kingdom, they would point to a Gospel song appropriately used. If this is true, why should a song leader *refuse* to sing them? If only one soul is saved it has been worth while.

Personally I enjoy singing the heavier types of hymns including minor songs, etc., but it seems there are a lot of folks whose interest in singing, or should I say spiritual interest, is so little that according to what type of song is sung they will not participate. If we sing only this type of music our people will quickly lose interest in singing. Certainly this can be lost in a much shorter time than it took to build it up. If our ordinary people leave the singing to the talented few, then congregational singing is on the way out.

We must bear in mind, too, the fact that the music teachers in our colleges and schools (who seem to be propagating this theory) have an entirely different class of people to work with than we have in our average congregations. This group in our schools are young people, many of whom are studying music and are capable of singing a new or difficult song without too much difficulty and are taught to appreciate close harmony. In an average congregation this is not the case and we must work with the material we have.

In referring to Gospel songs, I do not mean the "Stamps" or jazz type, but rather the type used in *Life Songs No. 2* and others.—*William D. Swartley, Souderton, Pa.*

GOSPEL HERALD

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EDITORIAL

Church Business Meetings

Church people ordinarily meet for worship, for inspiration, for fellowship, for instruction. But since the church owns property and administers a varied organized program, its members must also meet sometimes to carry on business. Most Mennonite congregations have an annual or a semiannual meeting for the purpose of conducting church business. Because we are democratic in our congregational government, all members are invited to these meetings. In some places they are well attended; in other places only men attend, and perhaps not very many of them. Seldom do the young people feel that this meeting is for them.

To one who is really concerned about his church the business meeting should be very interesting. He will want to know how the treasury stands, what building improvements the trustees are proposing, what the various organizations are doing, what the special study committee appointed at the last meeting has to recommend. He will want to hear the report of the pastor and of the church council, if there is one. He will want to help elect the officers and the committees who will carry on the work of the congregation for the next year. And he will want to join in the prayer which calls down the blessing of the Lord upon the labors of His servants.

When church members do not come to business meeting, there may be several reasons. Perhaps they stay away because tradition has taught them they are not welcome. Such a tradition ought to be broken down, and can be. Perhaps they find business meetings dull. That may be because they are; that is, interesting business is conducted in an uninteresting way.

How can business meetings be made interesting? Much depends on the chairman. He must know how to keep things moving. There must be opportunity for all to express themselves, but the chairman must know when debate ceases to be constructive, and must have ways to go on to the next steps. The meeting must be carefully planned. The proper persons should draw up an agenda (list of things to be done) and must see that the agenda is covered in not more than ninety minutes. Those who are to give reports should have them carefully prepared. It is often helpful to have them in writing—duplicated so that every member can have a copy. This is especially important in financial reports, and where there are recommendations whose wording must be carefully examined. The meeting will be more interesting if many take part. It is deadening to have a little clique of four or five make and second all the motions. Lots of time can be wasted waiting for someone to make a motion. It is such meetings where the tedium is finally broken up by a motion to adjourn.

One of our precious privileges in church life is that of participation. If we don't attend business meetings and don't participate when we do, perhaps we deserve to lose that privilege in a church in which all decisions are made for us.

The Gaze of Faith

And let us run with patient endurance the race that lies before us, simply fixing our gaze upon Jesus, our Prince Leader in the faith, who will also award us the prize.—Heb. 12:1b, 2a, Weymouth.

Unto thee do I lift up mine eyes, O thou that sittest in the heavens.
Behold, as the eyes of servants look unto the hand of their master,
As the eyes of a maiden unto the hand of her mistress;
So our eyes look unto the Lord our God. . . .—Ps. 123:1, 2, Moulton.

What a man looks at goes a long way in determining his thoughts, his acts, his character, his personality, his faith. The muckraker has a groveling mind and a muddy character. For that reason we are fearful of what immoral literature, art, comics, movies, and television will do. A man will never rise higher than the angle of his sight. God set us on two feet rather than four so that we can look up. Eyes that revel in mountains, that see the birds, that gaze at stars, that try to pierce the blue can never again be satisfied with mire and filth.

An occasional upward glance is not enough. The word in Heb. 12:2 means a long, intent gaze. Jesus is worthy of such a gaze. One does not learn to know Him quickly. The learner must look and look to sense more completely the nobility, the purity, the kindness, the wisdom of His face. To become His true disciple one must learn to interpret the nuances of His voice, the meaning of every glance. Small wonder that artists are attracted to painting that face. But they always fail. No brush can exhaust the content of character which is in His countenance. To see Jesus we must continue the study of the Gospels, and we must enter into that fellowship of spirit which alone produces acquaintanceship and understanding.

We must look to Jesus to find our faith. He is our Leader in faith, not only as an example, but as the object of our faith. We believe not only with Him, but in Him. When He was here, He did not hesitate to present Himself as the object of faith. And today Christian believers are those who accept Jesus Christ for what He claimed to be: true Son of God and Son of Man, sent to become our Saviour, Redeemer, and Lord.

And we must look to Him to learn His will. Servants do not wait for spoken commands; they anticipate the needs by keeping their eyes wide open. A good helper passes to the mechanic the tool he just now needs. The nurse watches the surgeon so closely that she gives him the instrument he requires without his asking for it. So keeping his eyes upon his Lord, the Christian clearly and quickly senses the divine will.

It requires the gaze of faith to counteract the pull of this world. Earthly concerns, sinful standards, human customs, ungodly counsel—all these conspire with a creature of clay to keep him from being the image of God. It is only those who persist in the Godward look who remember who they are and whom they are to serve. Creature comfort and fleshly pleasure are lodestones which pull us downward and away from God. Absorption with the here and the now blacks out the call of the heavenly and the eternal. The person who gets discouraged and gives up in the struggle is the one whose eyes cannot see afar. He has lost sight of the One who will award the prize to those who are faithful.

Lift up your eyes to the One who dwells in the heavens. Fix your gaze on Him who knows and loves and leads. In-

spired by the prospect, run your race with patient endurance. The One who started us on our course will greet us at the goal.

Experience

By Christian E. Charles

Experience is the sum total of man's contact with environment. His highest experience is naturally the product of his highest contacts. Experience has a good voice and has something to say worth hearing. Only those benefited by the past really minister to the present. Future experiences of pleasure or pain come out of the past. Listen to the voice of experience while you are young enough to take advantage of its wisdom. It is worth all that it costs. Experience gained with years can be heard and will be heard if it is used at the right time with courage and wisdom. Speak with the authority of age and experience. The school of experience has no graduates. Experience with knowledge brings understanding.

Experience is what you have left after everything else is gone. One without the ripening of experience has not arrived at one's greatest usefulness. Where did you get your good judgment? From your experience. Where did you get your experience? From my poor judgment. There is no substitute for experience. There are lessons of trial and error we all have to learn over a period of time and in the hard way. It does take time to acquire experience and wisdom. There are always new problems for every person and age. There is new unexplored work for the man who is not satisfied to do one little thing in a lifetime. After a life of useful effort such a person is a delight and an inspiration to all who fellowship with him. His face reveals moral and intellectual power, benevolence, and purity of purpose.

Life is made up of many and varied experiences and all are practical; they enrich life and can be helpful, provided we take the right attitudes toward them.

A story is told of the artist Turner, that one day he invited Charles Kingsley into his studio to see a picture of a storm at sea. Kingsley was rapt in admiration. "How did you do it, Turner?" he exclaimed. Turner answered, "I wished to paint a storm at sea; so I went to the coast of Holland and engaged a fisherman to take me out in his boat in the next storm. The storm was brewing, and I went down to his boat and bade him bind me to its mast. Then he drove the boat out into the teeth of the storm. The storm was so furious that I longed to be down in the bottom of the boat and allow it to blow over me. But I could not; I was bound to the mast. Not only did I see that storm and feel it, but it blew itself into me, till I became a part of the storm. And then I came back and painted that picture." Turner's experience is a parable of life. Life is sometimes sunshine, sometimes pleasure, sometimes pain, sometimes defeat, sometimes victory. Life is a great mingling of happiness and tragic storm. He who comes out of it rich in living is he who dares to accept it all, to face it all, to let it blow its power and its mystery and its tragedy into the inmost recesses of his soul.

God lays down the limits within which we must live. Most of us would avoid certain experiences if possible, but God speaks to us through experience and sometimes from the depths of bitter experience. The laws of man are founded upon the hard-learned experience of men who have discovered the laws of God. Christianity need only be tried to be proved. Experience and observation prove the reality of the truth of the Word of God. My whole environment today is a magnificent proving ground for my faith. The English poet John Keats said, "Nothing is real until it is experienced." This thought might well be considered as the Christian contemplates what must be done in acquiring spiritual growth and knowledge.

Experience teaches a high-priced school, but fools will learn by no other. We all learn by experience, but the wise are willing to learn by the experience of teachers. Those who will not learn from history will have to repeat it. Why couldn't Israel learn from experience? How about us? Do we profit from the mistakes of past generations? Don't we tolerate things around us that we know are wrong, but which we think will not touch us personally?

By experience, we find out a short way by a long wandering. Much of the world's unnecessary sorrow and tragedy is due to man's unwillingness to profit by the experience of others. Years teach us our limitations.

The Christian Church represents more than 1900 years of group experience, and in the Bible we have record of the experience of countless other generations of men. We can seek guidance for life in these accumulated experiences.

Salunga, Pa.

Are You a Long-Form Christian?

Whether your income tax is large or small, you can likely whittle it down by using long-form 1040A, if you are a tither. For that form lets you deduct from your taxable income every dollar you have given to your church—up to one fifth of your net income. The short form, 1040, however, gives you only 10 per cent exemption for your church giving *and* charities, medical costs, etc., *combined*.

How do your . . . church offering records look, during this income-tax computing season? If the size of your last year's giving to God's work puts you in the long-form class, you are thrice blest. You'll make a lower payment or perhaps receive a refund check from Uncle Sam. You've found the joy of glorifying God and blessing others with the Gospel. And you're storing up in heaven treasures which cannot be touched by moth, rust, thieves, nor income tax collectors.—*Youth Today*.

It Happened—

SEVENTY-FIVE YEARS AGO

(From Herald of Truth, January, 1879)

Ministers of the gospel will get the paper at fifty cents a year.

Friend Stokes of the Society of Friends, in Philadelphia, had an appointment to preach in the Deep Run Mennonite Meeting-house, in Bucks County, Pa., on . . . Dec. 1st. We are glad to see such a liberal spirit manifested between our people and the Quakers, for . . . nearly two hundred years ago under the liberal policy of William Penn, our people found an asylum of peace, whither they could flee from the hand of the oppressor in Europe, and exercise full religious freedom without molestation.

The brethren at Deep Run Church . . . had a pleasant Sabbath School during the past summer. The Philharmonia was used as a singing book in their school. . . . The brethren in all the churches should endeavor to teach their young people such singing as will enable them to help sing in the church.

Our Wonderful Saviour

By S. N. Leitner

He began His ministry hungering, yet is the Bread of Life.

He ended His ministry thirsting, yet is Himself the living water.

He who was weary is our true rest.

He who paid tribute is King of kings and Lord of lords.

He Himself prayed, yet hears our prayers.

He wept, but dries our tears.

He was sold for thirty pieces of silver, yet is our redeemer.

He was led as a lamb to the slaughter, yet is our good shepherd.

He died on the cross of Calvary, and thereby destroyed death for every child of God.

Birch Tree, Mo.

The Sacred Jordan Where John Baptized Our Saviour

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Many years had passed between Jesus' visit to Jerusalem at the age of twelve and His emergence into active ministry. What happened in that intervening period we can only conjecture. The Gospels are silent about it. But we may be sure that those years of youth and manhood brought to Jesus an increasing consciousness of His divine vocation.

Jesus in Nazareth was pondering over the religious revival in Judea. Had the time at last arrived when He must give vent to all that for years had been welling up in His heart? In obedience to an inner prompting that could not be denied, Jesus joined the band of travelers to the south, and one day took His place among the fervent crowds by the banks of the Jordan.

• • •

A drive of about an hour from Jerusalem through the "growing city" of Jericho, over tracks of pink and golden sand, where nothing grows but a small, silver-gray shrub, brings us to the sacred River Jordan. Before the river is reached there is a curious country to pass through, made up of hillocks and oddly shaped masses of whitish clay. A drearier riverside could hardly be conceived. As certain of these clay heaps are square in shape, or are molded by the rain into the outlines of walls, pillars, or tombs, the whole district looks like the remains of a cemetery of giants. Curious to say, there are a number of camels with their calves grazing in this plain. The vegetation is as crisp as a cinder and is of any color but green! What they find to live on in this pasture is known only to themselves!

While one admires the beautiful song of the lark, he hears the rush and sees the bright glitter of waters. The dark overhanging trees and waving tamarisk bushes open in a friendly gap and show between the rapid flowing stream of the Jordan. The sacred river reveals itself in a sudden and dramatic fashion, for there is nothing, even up to the last, to suggest its whereabouts. The visitor, almost with curiosity, sees a muddy stream running between banks of slippery mud. The stream is swift and silent.

Of all rivers in the world it is the most celebrated and the most honored. Throughout the Scripture this wondrous river stands as the type of death; and may we not say, of death issuing in hell? Its very name is significant, whether we accept the etymology which reads "the descender," "the downward plunger," or that which seems the better one, of the "River of Judgment."

The water of the Jordan has always been believed to be endowed with holy qualities. In the Bible days the sick used to bathe in the waters hoping to be healed. To untold millions of people it is a sacred river with holy memories. Many come to it for the holy rite of baptism, believing that its water will surely wash away their sins.

Does this river look at all as you had expected it to look? How brown and muddy is its current? We see the bushes and part of the trees that it has torn away from its banks and carried down in its tide. Yet it is a beautiful river, rich in vegetation and swift flowing; so swift that it is thick and cloudy from the amount of debris carried down. Here foliage, fresh and green, begins to show itself. And we hear a sweet nightingale singing in one of the branches of a poplar tree.

Faithful children will honor their father and mother, not only while their parents live, but as long as they themselves live.—Selected.

The banks of this river are beautifully wooded. The green of the thick jungle of tamarisks, oleanders, young fresh poplars and bending willows, mingled with the reeds which fringe the banks, is most grateful to the eyes, while the Mountians of Moab make an ideal background.

Every schoolboy knows that the Jordan is the principal river in the Holy Land, that it rises at the foot of Mount Hermon and flows through the Lake of Galilee, and then winds tortuously down the ravine, till it loses itself in the Dead Sea. And every schoolboy knows, too, that there is something more than geographical interest in this river. Who is there, I wonder, who would not like to see it for himself? Why and what is the reason that thousands of way-worn pilgrims and wealthy tourists from distant climes come to visit this stream of sweet water? What is the dynamic attracting force that draws so many to stand on the banks and cast a wistful eye?

It is because here a momentous event transpired, one that fills the mind with wonder and amazement, one on which Heaven looked down with approval and the Holy Ghost endorsed by His visible Presence, one sanctioned by the Voice of God Himself! Here was Christ baptized! This event stamps the River Jordan with everlasting pre-eminence over all the rivers in the world. Let us, therefore, gaze on this great sight.

Once more imagination is busy with a Bible picture—a hermit from the wilderness, a wild-looking figure standing by the banks of the Jordan. The people of Galilee would flock to him as before the people of Judea and Jerusalem had done. Among the rest, as might naturally be expected, Jesus came. It was enough for Him to know that the baptism of John was of divine appointment. He recognized it to be His duty to present Himself, as His countrymen in such large numbers were doing, to receive baptism from John. He came, not as if He were some great person demanding special recognition, but simply and naturally as any of the rest.

John looked at Christ. He saw something in Him that drew forth the homage of his mind. All the rest had confessed sin. He had no sin of His own to confess. Whether it was by His appearance, the clear eye, the calm face, an open window for the prophet to look through into His soul, or whether it was by the words He spoke as He claimed a share in the baptism, John was taken aback.

At this point we can see the appropriateness of His baptism, and also an element in common between it and that of the people. They had come professing to be willing to do the will of God by turning from sin to righteousness. He had no need to turn from sin to do the will of God. But He had to turn from the quiet and peaceful home life at Nazareth that He might take up the burden laid upon Him as Messiah. So He as well as they had to leave the old life and begin a new one. In this we can see how fitting it was that He as well as they should be baptized. They came under a vow of obedience unto Him; He came under a vow of obedience unto death, even the death of the cross. Who can understand the love in the heart of Jesus, who can measure the sacrifice He makes as He bends before John and is baptized with the name of the "Christ," the Saviour of mankind!

The action of solemn consecration is over. He comes up out of the water. A sudden storm breaks, the lightning flashes, thunder rolls in the ears of the multitude. What was the precise natural phenomenon witness, we can only conjecture. But whatever it was, it was but a symbol of the spiritual opening of the heavens. The heavens should open to welcome Him, and in welcoming Him, the sin-bearer, to welcome all whose sins He came to take away.

But John has keener vision, more spiritual sight. To him a Voice from heaven declares, "This is my beloved Son, in whom I am well pleased." He thus recognizes in Christ, not alone Israel's promised Messiah, but the One that "taketh away the sins of the world."

The Master's heart must have been both moved and humbled that day when His Father spoke from heaven. "My son, I am proud of you," are probably the happiest words a young man can ever hear from the lips of a father. For a son to know that his course of action has met with the approval of his father is a knowledge almost too wonderful to be contained. For a child to know that his accomplishments have been achieved according to his father's ideals is cause for great joy and humbleness in mind and heart.

Happier yet are the moments when the heavenly Father speaks to us and says, "My child, you are living an upright life. I am well pleased in you." Surely life here and in heaven will hold no richer reward than the knowledge that we have borne the Father's name honorably and have done those things which please Him.

* * *

The identical spot on Jordan's brink from which Christ descended into the stream and where He stood when the Spirit lighted on Him as a dove is pointed out. As the baptismal station of John the Baptist and the scene of our Lord's baptism, the Christian contemplates this traditional spot with deeper, sweeter interest. This site presents the most beautiful scenery that this river affords, the banks being fringed with tamarisk, willows, the beautiful oleanders in abundance, and many other shrubs in rich luxuriance.

Here on Epiphany crowds of almost every nation visit the banks of the Jordan. Many centuries ago the Christian believers began to hold a festival on the date on which Jesus first revealed Himself to the world as the Son of God. Since such testimony came from heaven on the date of His baptism, it was on the baptism date that they held the festival.

I attended the three o'clock morning service held in a little crude chapel. There were reading, praying, chanting, incense-burning, and much ceremony. Many of the people showed sincerity. No motion was made by the waiting "religious visitors." They stood with bated breath, eyes intent, their mien absorbed, devout. All seemed emptied of self-consciousness, in order to throw their whole being into the approaching ceremonial action. The white-clothed figures then moved. With one action, as it were, in the same instant of time, they flung themselves into the water. Their heads quickly emerged, dripping and gasping. Some of the "devotees" were still in the water, others were bending for a second plunge, while others took the accustomed three dips rapidly. There were many clasping the rope, as if struggling with an unexpected foe encountered in the icy sting of the rain-swollen Jordan. into which torrents from snowy northern heights had poured their freezing waters.

Just before dawn a procession was formed at the chapel altar, and slowly moved along the river bank. At a fixed point, they descended to the water's edge and a number of the priests entered waiting boats. A blessing was pronounced on the Jordan waters and the officiating priest dipped his hands into the water and sprinkled it over the people. The boats then withdrew from the shore and rowed into midstream until but the candle and torchlights remained visible in the darkness. The weird chanting by the priests together with the moving lights on the river and the waiting, expectant throng on the banks cast a strange spell over us all.

Added to this, someone had made small wooden crosses out of sticks and, fastening a lighted candle to each point of the cross, floated them down the stream. A few moments later the light of the sun as it slowly climbed into the sky from behind the Mountains of Moab drove the darkness away. There was then a brief benediction and the service was at an end.

The law does not condemn a man without being heard. Grace does not ask to be heard.—G. P. Showalter.

It was an intensely pathetic sight. The childlike faith, the simplicity of belief in the commanding traditions of their church, were so intense, so profound, so clear of alloy, that the effect was sublime. It was a sight for angels to weep at!

And the sunshine overhead was reflected in every face. Beaming satisfaction prevailed in spite of pinched nostrils and chattering teeth between blue lips. Visitors walked from one spot to the other, filling bottles with Jordan water, still buying rosaries, crosses, souvenirs of cedar-wood and mother-of-pearl and sticks of the sacred reeds.

* * *

Before World War I the fords of the Jordan must have presented a remarkable sight on Epiphany. It must have added much to the beauty and interest of the scene that the pilgrims entered the water at sunrise, and the first golden rays of day illuminated this strange scene. Instantly a rush was made, and the pilgrims, young and old, rich and poor, sick and sound, men, women, and children, plunged into the stream. Many of them were aged men and women, to whom the shock of the cold water might well have been dangerous, but religious exaltation had made them immune from laws of health. All were clad in winding sheets, or to speak more correctly, all carried with them, either attached in some way to the body, or held loosely in the hand, the piece of cloth with which they wish to be enveloped after death. It was customary for pilgrims going down to bathe in the River Jordan to choose some one of their acquantaince to guard and protect both them and their clothing. This person was afterwards regarded as bound to the other in the closest ties of friendship and intimacy. But gone are the opulent days of the monasteries that are by Jordan's flowing bank, days of the great procession of pilgrims from Christian Russia.

May not this modern baptism on which we are looking recall to our own thoughts that wonderful scene when the herald and his long-promised King stood together beside this very stream, when the mystic Dove hung in the air, and a voice was heard from the heavens?

Old City, Jerusalem, Jordan.

The Revelation of Jesus Christ

By J. L. Stauffer

19. The Opening of the Six Seals. Rev. 6

The opening of the seals marks the first series of divine judgments that are coming upon an ungodly world. Here we enter into the realm of symbolism and both imagination and speculation need to be curbed. An interpretation or understanding needs to be sought from within the Book of Revelation or from other books of the Bible. *If a divine explanation is not given for a divinely given symbol or figure, then we do not know and guessing is useless.* May He who is the illuminator of God's Word, as well as its author, reveal to us that which will glorify Jesus Christ and bless His followers.

The opening of the first seal revealed a white horse. The horse in Scripture is a symbol of warfare or militarism. The kings of Israel were forbidden to multiply horses. Solomon violated here. The prophets rode donkeys. Jesus rode the same in His triumphal entry according to prophecy. When He returns, the Book of Revelation pictures Him as riding a white horse and He will judge and make war and triumph over all of His enemies. Rev. 19:11-20.

The order given by our Lord in Matt. 24 corresponds with the order found in the seals. This fact should make the contents of the seals acceptable to those who insist upon the Gospels and Epistles as furnishing the keys to Revelation and the Old Testament prophecies. Our Lord predicted in Matt. 24 about the coming of false christs. Verses 4, 5, cf. Rev. 6:1, 2. The devil mimics the Word of God and since our Lord is pictured as returning on a white horse, it affords no surprise that the devil presents the false christ as appearing as a conqueror on a white horse.

The second seal reveals a red-horse rider which is described as resulting in peace being taken from the earth. This again corresponds with Matt. 24:6, 7a where "wars and rumours of wars" come

A Prayer for This Week

Our Father,

We come to Thee at the beginning of this new year, wanting to be your spiritual researchers.

We would know the complete meaning of Christ's mountain sermon, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . Seek . . . first the kingdom of God, and his righteousness . . . ."

We believe that Thy full revelation of these words will release us for greater service, but will also put us often at cross-purpose with the shackled "proper" mode of living.

For this we will need courage. Amen.

Maggie Glick.

second in Christ's order of end-time events.

The third seal shows a black-horse rider. The description following makes it clear that famine follows warfare. This is a familiar order in our own generation and observation. Matt. 24:7b confirms this order and result.

The fourth seal shows a pale-horse rider. The description reveals that it refers to pestilence which follows the destruction of war and famine. The order in Matt. 24:7b, 8 gives the same testimony. Not only is pestilence upon the earth, but all four of "God's four sore judgments" are now manifest and as a result, one fourth of the population of the earth is destroyed. Ezek. 14:21, cf. Rev. 6:7, 8. If this is taken literally and this judgment were to fall now, it would mean that approximately five hundred million people would be destroyed. It is thought that at least fifty million lost their lives through the second World War. God's judgment could easily be ten times as severe. When the flood came in the days of Noe, all outside of the ark were destroyed.

The opening of the fifth seal reveals something else that has been occurring. While these judgments are upon the earth, there are those who are "slain for the word of God and the testimony which they held." The grace and mercy of God are seen relative to past judgments. God always had some who were true to Him. The same is true here. These martyrs wonder how long it will be until God takes vengeance on their behalf. They are told that there will be others to be martyred as they have been. To these martyrs were given white robes (Greek, *Stolee*), which is different from the white raiment (Greek, *Himation*). These martyrs come out of the great tribulation together with those that were killed later. Rev. 6:11, cf. 7:9-14.

Again, Matt. 24:9-13 confirms the order of the seals and the attendant results.

The opening of the sixth seal produces a great earthquake and the sun, moon, and stars are affected. Great physical upheavals and changes take place. The men of earth recognize the hand of God at work and want to hide from Him. Again, the Olivet discourse adds its testimony to the seals as to order and content. What happens under the sixth seal is according to Matt. 24:29, 30.

As an illustration of how the figurist deals with the sixth seal, note the following quotation from a prominent premillennialist who figures the sixth seal: "It is not a world-wide, literal earthquake, but rather the destruction of the present order—political, social, and ecclesiastical—reduced to chaos, the breaking down of all authority and breaking up of established and apparently permanent institutions" (Ironsides).

Let the reader check on a dozen figurists of this passage and see how many agree. Their very disagreement is sufficient to make one question their interpretations.

It is fair to say that the attempt to make *literal language* figurative does not and would not account for the fact that "every bond man and every free man, the high and the low, the rich and the poor" were affected by a political, social, and religious breakdown. Is not Matt. 24:29, 30 given in plain, literal language?

Our Needy World

By Stanley C. Shenk

It is the conviction of large segments of Christendom today that it is well toward evening in the day of grace. All over the world we see the shadows lengthening. The envelopment of half the world by a godless communism, the chilling threat of "absolute" military weapons, the near-collapse of moral standards in the "Christian" nations of the west, and the invasion of Christian doctrine by a pale, bloodless modernism —all these seem to point like shadowy fingers to a forthcoming crisis or climax in God's dealings with men. The point is: What are we doing about it? The days are evil. Are we redeeming the time? Do we have a Christlike compassion for the teeming multitudes of our unhappy, latter-day world? If we do not, may God have mercy on our souls. May He jolt us out of our smug indifference and give us a love and a vision.

Dear God, give us the love of Jesus for our needy neighbors and fellow men. Help us to truly present ourselves a living sacrifice, holy, acceptable unto Thee. Speak to us through Thy Word and through Thy servants. Send us wheresoever Thou wilt. Impart to us Thy strength that we may obey Thy call and Thy leading. In Jesus' name. Amen.

West Liberty, Ohio.

Prayer Requests—

(Requests for this column must be signed.)

Pray for Bro. J. D. Graber, that he may have safe journeying, and that he may be able to bring real blessing to our foreign mission churches.

Pray for an Indian girl who, after graduate work in this country, has returned to India with faith in neither Christianity nor Hinduism.

Pray for I-W men, that they may be faithful witnesses.

Pray for the blessing of the Lord upon our winter Bible schools just now beginning.

The Master's Call

In the cool of the glad spring morning
The Master came to me,
"My seed of truth must be planted,
Will you help in the work?" asked He.
And I answered, "Wait but a little,
The day is fair—so fair;
When the mornings are less enchanting,
In Thy fields I will do my share."

At the dawn of a summer morning
I heard the Master say,
"My truth must be watched and tended;
Will you work in my fields today?"
But I said, "The days are so dreamy,
And summer has just begun,
I will do my part of Thy labor
When the glory of June is done."

In the dew of an autumn morning
The Master came once more;
"My harvest is white," He whispered,
"And reapers are needed sore."
"But this autumn joy," I pleaded,
"I must quaff of, ere it wane;
Just a few more draughts of sunshine,
And I'll help Thee garner the grain."

In the chill of a winter morning
The Master came to me;
The ice-bound river was silent,
And snow lay white on the lea.
"O Master, I now am ready
To work in Thy fields," I said;
But the Master smiled in pity
And sadly shook His head.

"The harvest is over," He answered,
"And winter comes apace;
But some wheat is all ungarnered
Because of your vacant place;
You have spent the year in pleasure,
I have pleaded all in vain;
But what of your own remorses,
And what of the wasted grain?"

—Selected by Fannie Martin.

OUR SCHOOLS

Sectional Meeting of Collegiate Council

Friday, October 16, 1953

This splendid report of the sectional meeting of the Collegiate Council during the time of the General Educational Council meeting at Nappanee, Ind., will be of special interest to many readers. From this can be secured a good idea of what is being accomplished through united efforts in our educational work. Similar splendid results were attained in the interest of all other educational areas—elementary, secondary, seminary, nursing education, and winter Bible school.—C. F. Yake, Educational Agent.

The meeting was called to order by Roy D. Roth, President of Hesston College and Bible School, and chairman of the meeting. Following the prayer led by Silas Hertzler, of Goshen College, C. K. Lehman, Dean of Eastern Mennonite College, discussed the topic, "Purposes and Values of Accreditation." Bro. Lehman pointed out that there has been some opposition to Mennonite colleges becoming affiliated with crediting agencies, feeling that such affiliation is an unequal yoke with world organizations. Bro. Lehman reviewed carefully the purposes of the North Central Association of Colleges and Secondary Schools and the Southern Association of Colleges and Secondary Schools. Some of the basic purposes of these two agencies were as follows: (a) elimination of unsatisfactory educational institutions; (b) promotion of co-operation and mutual assistance among colleges; (c) elevation of scholarship and uniformity of requirements; (d) recognition of worthy institutions; (e) provision for guidance to prospective college students; (f) promotion of inter-institutional relationships; (g) offering aid to secondary schools in the selection of teachers; (h) stimulating the improvement of higher education.

Bro. Lehman carefully pointed out that these purposes are concerned primarily with the improvement of instruction and in no way endeavor to limit individual institutions in setting their own religious standards. These accrediting agencies are concerned primarily that each institution accomplishes what it sets out to do and they have done nothing to bind any college to a specific religious commitment. No individual institution is asked to subscribe to any specific religious philosophy.

It was pointed out that these accrediting agencies have been valuable to our institutions in the following ways: (a) answering questionnaires and making surveys which tend to stimulate improvements in showing the weak and strong areas; (b) causing institutions to write out their philosophy of Christian education; (c) clarification of objectives to determine how well our colleges are accomplishing their purposes; (d) promotion of sound financial programs; (e) establishment of clear lines of responsibility in the internal organization of the college.

The second topic, "Maintaining Adequate Financial Support for a Church Program of Higher Education," was discussed by Ernest E. Miller, President of Goshen College. Bro. Miller prefaced his talk by pointing out the three major issues of church colleges, namely, (a) the question of the liberal arts college entering the area of professional education; (b) the question of religion in liberal arts education; (c) financing the church college.

Brother Miller gave four reasons why our contributions to Christian education are not adequate. First, the purchasing power of the dollar has decreased and the contributions are not as high as it might appear when compared to contributions a decade ago. Second, our church has launched a variety of programs in recent years which draw funds from the constituency, along with Christian education. Some of these activities are: radio programs, summer camps, pastoral support, increased Sunday-school facilities, extended mission program, campaign evangelism, etc. Third, support has been too spasmodic. In some instances money was raised to get institutions out of debt and save face rather than to contribute toward Christian education because of its real value. Fourth, the costs of education have increased and students pay only a part of the cost of their education.

The second part of Bro. Miller's talk was devoted to the problem of adequately financing our church colleges. Four possibilities were presented among which was the approach to industries for money. This approach carries with it some possible dangers. If industry contributes to church colleges, it is logical to conclude that industry could also tell the colleges what courses should be offered. If industries have sufficient interest in church colleges to contribute toward their support, labor unions likewise have an interest in higher education. The second possibility is enlisting the aid of students raising funds through work days, student solicitation of parents and friends, and student solicitation of other students. The third possibility is utilizing in a larger way our alumni groups. The fourth possibility is to make more clear the responsibility of the church in meeting the budget for Christian education.

In conclusion, Bro. Miller pointed out that we must know our resources in terms of the job to be done. We need to have clearly in mind what we want to do and whether or not the resources are available to do it. The money contributed to Christian education is not money spent but money invested.

Following this talk a number of questions were raised and discussed briefly. Among these questions were the following: How can the church be made to feel more strongly the responsibility to supply funds for Christian education? How can we get the church to see that as church colleges grow in enrollment more money is required? Are we as a small denomination trying too many things to do a good job in all areas? In response to these questions a number of thoughts came from the group, among which were the following: that the Mennonite Church in the past has tolerated education and that the brotherhood in general has not yet seen the importance of education to the total program of the church; that the church has not yet looked upon Christian education as a mission enterprise, and that this should be one of the objectives of our educational program; that money contributed to Christian education pays off, not so much perhaps in a material way but in the intangible returns of investment in character; that new sources of income should be discovered to finance these many recent activities of the church so as not to draw from the original sources of educational support; that Christian education is basic to these other activities of the church and that their success is highly dependent upon the success of Christian education; that loyalty to our own church program should be stressed in order to draw more heavily from contributions which have been going to outside religious activities; that the philosophy of stewardship of life should affect more strongly our giving.

The third topic, "Strengthening and Promoting Effective Faculty-Student Relationships," was discussed from the viewpoint of a faculty member, a student, and a parent. Bro. Leonard Lichti, speaking from the viewpoint of a faculty member, pointed out that the attitude of the student is very frequently reflective of the attitude of the teacher. The teacher must show a sincere interest in the student and that interest must go beyond the course interest. The teacher must become acquainted with the student outside the classroom to fully understand him and his problems. When a student comes to a faculty member for help, this is indicative of confidence the student has in the teacher and the teacher must endeavor to help the student if confidence is to be maintained.

J. Forrest Kanagy spoke from the viewpoint of a parent and emphasized the need for closer parent-faculty relationships. He mentioned ways in which the parent can be kept better informed of the activities of the college, among which was the college calendar. Bro. Kanagy also emphasized the importance of an adequate counseling program in our colleges in order to make available to students spiritual help.

Tom Diener of Goshen College spoke from the point of view of a student and gave four ways of creating a closer relationship between the faculty and students. First, students should be given more responsibility which might help to lighten the load of an already overworked faculty, and also aid the student in developing to maximum maturity. Second, student initiative should be encouraged. Students want to help the school in such activities as raising funds. Third, the school should have an effective way to sound out the student group. When students know the facts leading to decisions they will be more likely to accept and support those decisions. Third, policies and actions of the school should be explained fully to student groups. On the whole students will be co-operative toward school policies when they know the why of such policies.

Following the discussion period, Bro. Paul Bender presented the findings of the study committee appointed to make a study of Mennonite students in non-Mennonite institutions. The conclusion of this study will be found in the mimeographed forms describing the study. The committee was made up of Paul Bender, Goshen College; Ira E. Miller, Eastern Mennonite College, and Daniel D. Driver, Hesston College.—Justus G. Holsinger.

Rebellion Is Satanic

By Curtis Godshall

The spirit of rebellion is the oldest and no doubt the most devastating in its effects of all evils that have blighted and marred the family of mankind.

It is seen in the home and results in a most unsavory family life. In the school the presence of it prevents the potential benefits of school training. Industrial and labor problems are multiplied by its ugly behavior. The world political problem is assuming monstrous proportions because of people wanting the substances and honors of this world as an end in themselves rather than finding their place in the productive and beneficial lines of life.

Imagine, for instance, a person interested in printing going into a printer's office and rather than asking for a job which would acquaint him with the printing business, insisting on a top-flight administrative or editorial office. On being refused he would go outside and begin to picket. Ridiculous, you would say. Not more so than the attitude many people are taking in various areas of life.

Rebellion was an evil which had its origin in heaven. Lucifer, dissatisfied with his apparently high position, would not rest until he had poisoned and embittered other heavenly personalities in his determination to be like the Most High. Consequently he was cast out of heaven, he and his adherents. Ever since he has been rearing his ugly head of rebellion against God and everything that can possibly glorify God.

This rebellious attitude, which is Satan-inspired and empowered, leaves in its wake spiritual havoc, tearing down the church. The consequence is an impoverished generation who have heard very little of the contributions and benefits of the church but very much of faults, shortcomings, and failures of church leaders and church members.

We see in Numbers 16 how God deals with rebellion in the church. God hates the very smell of it, in that it is satanic in origin. Korah, Dathan, and Abiram succeeded in inflaming and instigating leftist action against Moses, and apparently even the families of these men were turned against the leader Moses. However, these men, as is usually the case, tried to hide their own evil motives and shortcomings by capitalizing on the lack in lives of the leaders. God was not blinded or deceived by the sinister motives of these rebels and dealt out judgment, swift and sure. Note how even their families perished with them. What a tragedy when children are embittered by the bickering and dark sulking attitude of parents who can't have their selfish way in the church. Here is seen the result.

In Numbers 12 another sedition is noted. Miriam, the sister of Moses, was given swift judgment by being afflicted with leprosy. Only repentance saved her.

We have in mind three of the main causes of rebellion as seen in the majority of cases: (1) unsatisfactory experience with Christ; (2) unwillingness to forsake sin; (3) an unsanctified zeal and lust of station.

When folks do not come clean for God, Satan keeps them dissatisfied. Every little thing that comes along bothers and puzzles them. They are not used to taking things to the Lord. Satan succeeds in showing them the "raw deal" they are getting from everyone. The hurts they get refuse to heal, and are open to infection, spiritual blood poisoning. When God doesn't satisfy them, they help the devil's destructive program along.

Those not willing to forsake sin look for and get plenty of help from the devil and his company in pointing out all the faults of the ministers, bishops, and church officials, as well as most of the members. Yes, they are as good as many others in the church. When self is guilty, the enemy keeps the bitterness of the spiritual sins feeding the misery.

Those in quest of leadership as an end in itself, though personally qualified, are in no position for the same because leadership comes not to those who seek it as such but to those who are faithful in the humble tasks of the Christian life. They do not, as illustrated earlier, apply for a position of leadership but apply themselves to the lowest humble tasks that the Lord has equipped them for.

One could cite grievous cases where individuals who were not willing to deny themselves, yea, crucify themselves, would sulk and bemoan the way the church used them, keeping them from having high positions in the church, and then using their influence to embitter others against the church. Not only were they defeated, but their families today are reaping the consequences of hurt feelings. Their portion seems to be that of Korah, Dathan, and Abiram, and all theirs.

These actions that proceed from a rebellious heart and have their effects on the life of the church, will not go unnoticed by God. Whether rebellion goes under the guise of conservatism or liberalism, God who knows the heart is not deceived for a moment.

Certainly there are things that need to be objected to and protested against. But the spirit that exists in a concerned individual is a spirit far removed from the one which exists in a hurt, sensitive, honor-seeking, and oftentimes sinful person. Look at the fruits (families) of those who are always pulling to the left or right. They usually tell or will yet tell the motive behind persons.

Many under the guise of conservatism or liberalism show the same rebellious attitude in the way they voice their opinions. Remember the enemy of God is not at all particular which side you fall from, just so you miss the way of the cross. God hates self-assertion. That belongs to the devil.

Sometimes those who have a chronic "unappreciated service" complex unwittingly become spiritual germ-carriers for Satan and communicate their sickness to young folks with whom they may be serving in the church.

If we could see the end of the far-reaching results of some of our unholy ambitions and selfish desires, how we would change our attitude!

Lord, heal our leprosy of rebellion.

Centereach, N.Y.

The Power of Prayer

The potency of prayer hath subdued the strength of fire; it has bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged disease, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings.—Chrysostom.

FOR OUR SHUT-INS

By Candlelight

By Lorie C. Gooding

"O Lord," I cried, "the shadows are deep,
And my journey is only begun.
I cannot walk all the way in the dark;
Give me the light of the sun.
Thou canst give me light, for all light is Thine."
Then I waited in hope, but the sun did not shine.

"O Lord," I said, "I do not ask
For the golden brightness of noon.
But scatter the shadows and lighten my way
With the silver light of the moon.
Thou canst, for the moon like the sun is Thine."
Then I waited in hope, but the moon did not shine.

"O Lord," I said, "Thou art God of Light.
Thy glory no shadow mars.
But I am alone in the darkness here;
Give me the light of the stars.
For the stars, like the sun and the moon, are Thine."
Then I waited in hope, but the stars did not shine.

"O Lord," I said, "if it be Thy will
I will walk all the way in the night."
Then He answered, "Impetuous child, be still;
Thy walk is by faith, not by sight.
Yet I give thee a candle called patience.
Light it, and walk by its light."

Holmesville, Ohio.

Careful for Nothing

Lord, let me never fret; it is a mark of servitude. To chafe at galling little chains that one day will be gone is but to fix their marks upon me. Ten years from now, a hundred—then the lateness of an hour, the crying of a child, or other circumstance will matter not. A narrowed soul will matter.

Fretting is not trust. It cultivates a puckered, scowling heart that withers those about me. It makes me think that Things, and Time, the plannings of my own mind dictate the set or rise of next day's sun. It shackles every foot that runs with me.

O God, who made the day before the sundial, who stretched Eternity before I ever knew, or thought, or hoped, teach me to stretch my soul beyond the clocking of this moment, to live beyond myself, my unrelaxed possessions. Teach me to live unbound by tension, fear or fret. Teach me to live like Thee.—Selected.

This God . . . Our God

The infinitely wise, great, and glorious Benefactor of the universe has offered to take men by the hand, lead them through the journey of life, and conduct them to His own house in the heavens. The proof of His sincerity in making this offer has been already produced. He has given His own Son to live, and die, and rise, and reign, and intercede for our race. "Herein is love," if there ever was love; "not that we loved God, but that he loved us."

That He who has done this should not be sincere is impossible. Paul, therefore, triumphantly asks what none can answer: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Trust, then, His Word with undoubting confidence; take His hand with humble gratitude, and with all the heart obey His voice, which you will everywhere hear, saying, "This is the way, walk ye in it."

In sickness and in health, by night and by day, at home and in crowds, He will watch over you with tenderness inexpressible. He will make you lie down in green pastures, lead you beside the still waters, and guide you in paths of righteousness, for His name's sake. He will prepare a table before you in the presence of your enemies, and cause your cup to run over with blessings.

When you pass through the waters of affliction, He will be with you, and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned; neither shall the flame kindle upon you. From their native heavens, He will commission those charming twin sisters, Goodness and Mercy, to descend and follow you all your days.—Timothy Dwight, in *The Burning Bush.*

God's Vitamins

By Katherine Bevis

It was Alexis Carrel who said: "We now possess such a large amount of information on human beings that its very immensity prevents us from using it properly. In order to be of service, our knowledge must be synthetic and concise. . . . Humanity's attention must turn from the machines and the world of inanimate matter to the body and soul of man, to the organic and mental processes which have created the machines and the universe of Newton and Einstein."

"The quality of a civilization depends on a balance of body, mind, and spirit in its people, measured on a scale less human than divine. No one of these elements can be greatly overemphasized nor neglected without disastrous results. . . . To survive, we must keep this balance. . . . Our philosophy must combine the logic of the mind with the wisdom of the heart and merge both with the spirit's intuition." So said Charles A. Lindbergh.

Socrates said: "Let no one persuade you to cure him until he has first given you his soul to be cured, for this is the great error of our day in the treatment of the human body, that physicians separate the soul from the body."

And so we see that in Socrates' time as well as in our own day, the body and the spirit should form a harmonious whole.

Those engaged in fine intricate work find that now and then they must stop—relax the strain and give their eyes a rest. A person wearing glasses, after reading or working intently for a time, finds much relief in laying aside his glasses and looking for a while at nothing in particular.

Just so the soul needs a time of rest from the strain of everyday living. How it rests the eyes of the soul, to turn away from the material things of life for a while, from the little microscopic things about us, to a place of quiet meditation—away from the problems and cares that the living each day brings.

God made night's darkness to rest our eyes in; why not, then, the dark hour of life as a time of rest for our soul? We have learned a great lesson, and are ready to receive our degree in "life's living" when we learn to "pull off this old world's spectacles" and give the "eyes of our soul rest."

Soul deficiencies are just as serious as those of the body, and a "hungry heart," is as empty as a "hungry stomach."

Jesus said: "Blessed are they who do hunger and thirst after righteousness, for they shall be filled."

The mind and body are so intimately related, that a sick soul has its effect upon the body. A fearful mind will afflict the body with many known ills.

Thus, the importance of the "health of the soul" is something that we should think about. We should have periodic cleansing of emotions, and a daily feeding of the mind on God's Word, and on worth-while thoughts, in order to have a healthy soul.

God's Truth is the bread of life and is the only food which actually quickens the spirit. Wherever God's Word touches man's soul, it heals, strengthens, and satisfies.

Failing to take off the "world's spectacles," for periods of prayer and of meditation, for a time of waiting upon God, of looking beyond the working places of

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TO BE NEAR TO GOD

THEME FOR THE WEEK: "LET US GO ON . . ."

Sunday, January 10

In Love. Read I Cor. 13.

The early Christians loved each other so much that their pagan neighbors observed and were moved by their love. Do our neighbors say of our Christian community, "Those people really love one another"?

Paul spoke of being constrained by the love of Christ to seek diligently to win the lost to the Saviour. Has His love so filled us that we in turn love the lost fervently?

"God is love." Unless love is the guiding principle of our lives and all our motivation, we do not know God.

Let us go on in love that our "love may abound yet more and more."

Monday, January 11

In Joy. Read John 15:1-11; 16:23.

"The man worth while
Is the man who can smile
When everything goes dead wrong."

But nothing ever goes wrong for the Christian! "We know that all things work together for good to them that love God." Indeed there are many experiences that come to us that **seem** harsh and unpleasant, but viewed from God's vantage point—or ours in eternity—they **all** work "for us a far more exceeding and eternal weight of glory." Jesus spoke of rejoicing when we are persecuted—not in the persecution but in the eternal value and reward of the truth for which we are persecuted. Paul rejoiced in the good result of the preaching of those who despised him. Our joy is a deep-seated gift from God brought about by the assurance that we know Him whom to know is life eternal. We are glad we are His. Each day should find us more joyful than the last, for our confidence is increasingly in Him who does all things well.

Tuesday, January 12

In Peace. Read John 20:19-29.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

Man was created to live in harmony with his Creator. Sin brought discord and enmity. But when sin is confessed and forsaken, and our minds are set on God in the heavenlies, peace fills our hearts because we have found our rest. Though time's storms rage about us, our inner calm cannot be disturbed, for its equilibrium is founded upon eternity's verities. Our human relationships are affected by this inner peace; what men do to us can never cause us to become agitated and retaliatory. Let us go on in letting God outwork this peace through us.

Wednesday, January 13

In Long-suffering, Meekness. Read Col. 3:12-14.

How often in the recent past have we felt it necessary to stand firmly for our rights? "If I don't let them know what's what, they'll walk all over me." Exactly, "they" may do just that. Being meek, long-suffering, patient, is no assurance that one will be handled with kid gloves. Our Saviour wasn't. They mocked Him, spit upon Him, accused Him unjustly; and He didn't even open His mouth. In the end, His patience in spite of insults, His humble bearing when taunted were vindicated, for many of His enemies found it proof of His righteousness. If the unkind remarks of others are falsehoods, our meek attitude will prove them false more quickly than "righteous indignation." Let us cultivate these graces anew in 1954.

Thursday, January 14

In Gentleness, Goodness. Read Jas. 3:17, 18; Rom. 15:13, 14.

Who wants to be a "goody-goody"? In our attempts to avoid this label, which suggests a smug self-righteousness, have we gone to the extreme of being fearful of being called "good"? "Full of goodness," says Paul regarding the Roman brethren. It ought to be said of us, for this is the will of God for every child of His in every generation.

There's the story of the little girl who prayed God to make the bad people good and the good people nice. Maybe she had reason for the latter request. Do we tend to be vehemently, harshly good, critical and exacting in our demands for our own standards of goodness in others? Truly God would have us grow in goodness; He would also have us become more gentle in our dealings with our fellows.

Friday, January 15

In Faith. Read Gal. 3.

In today's world traditions of generations are being lightly cast aside, accepted principles are being questioned, new ideologies are replacing the old: that which was thought to be stable has become unstable. What shall be our reaction to all of this? "Have faith in God," for "God is faithful." The Rock of Ages is an eternal Rock that shall never be moved. As long as we are founded in Him, we need have no fear, though the natural "elements . . . melt with fervent heat."

If our God is thus unchanging and indestructible, why should we hesitate to do anything He asks of us? Though we cannot by natural means see the end of our obedience in each instance, we can believe God and have it accounted to us for righteousness. With the eye of faith we can see the final end of obedience.

Father, bring us experiences this year that will lead us on in developing greater faith in Thee and less trust in ourselves and our own works.

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JESUS AND NICODEMUS

Sunday School Lesson for January 17

(John 3)

In this series of lessons we are not studying the life of Jesus, but Jesus Himself. "What think ye of Christ?" is our great concern. May teacher and pupil see Jesus anew in each lesson. Keep ever before you in teaching the purpose for which John wrote his Gospel. May your teaching lead every sinner in your class to believe in Jesus Christ as the Son of God and have life. May even Christians find in Him more of the abundant life He came to bring us. Here are stores of riches and pleasures as we worship before Him.

One of those men whom Jesus knew all about (2:25) came to talk to Him. Who was Nicodemus? Being a Pharisee he was nurtured in bitter opposition to Jesus and to His teachings. His being a ruler designated him as having a high position as a chief person among the Jews.

Why did Nicodemus come to Jesus? It seems he feared for his reputation. I doubt if he came as a delegate from the Pharisees. Perhaps (in keeping with the later attitude Nicodemus took toward Jesus) he was very unhappy in his old faith. Surely he knew many truths concerning the Messiah if he read the prophets. We take it from Jesus' answer to Nicodemus that he might have suspected that he had found the Messiah.

Jesus knew why Nicodemus came and began explaining the Messiah's kingdom. This was not a temporal kingdom, not consisting of the sons of Abraham, but a kingdom into which no one can enter except by a new birth. He was speaking straight—not even Pharisees, Jews, rulers of Jews—no, not anyone can enter without a new heart. How one can get this new heart is the great burden of this wonderful discourse with Nicodemus. Here is marvelous teaching.

We learn that the new birth is a necessity, that it is a mystery, that it is wrought by the Holy Spirit, and that the condition on man's part is faith in Jesus. Jesus was very kind to develop all these four points for Nicodemus and for us. Do we know this mighty change? John writes them down for us in his first epistle (I John 5:1; 3:9; 2:29; 3:14; 5:4; 5:18).

It must have been very hard teaching for the ear of a self-righteous Pharisee. Although Nicodemus was unhappy in his old faith, not satisfied with the traditions, yet we know what a hold traditions can have on one. The law, which was to be their schoolmaster, had been used to make slaves of them and to close their hearts to the truth. Who could say that Nicodemus was not courageous in seeking out Jesus?

What wonderful truths Jesus spoke to this man! We call this the heart of the Gospel. We should be glad Nicodemus called forth John 3:14-17. Consider carefully what Jesus said in these verses to the Pharisee and to us. Look and live. Look and live! Look to Jesus, the Son of God, sent of God. In Him you will have everlasting life; you will be

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Five members were received into church fellowship by water baptism on Dec. 13 at Four-Mile Creek near Eaglesham, Alta. One was the son of Bro. and Sister Rollin Yoder. Three were married women, all sisters-in-law, and one a widower who decided for Christ when his wife passed away in peace. Bro. J. B. Stauffer, Tofield, Alta., officiated.

The St. Jacobs, Ontario, mixed chorus under the direction of Bro. Paul Swarr gave a program at Waterloo on Dec. 27.

The South Central Mission Board has appropriated money to buy hay for needy farmers in south central Missouri. The Mennonite Service Organization of Hesston is sending a truck load of food supplies. This section has been hard hit by drouth for the past two years.

The congregation at Winton, Calif., has adopted a new constitution and also a name —the Sharon Mennonite Church. Bro. Leonard Garber is pastor and Bro. Luke Weaver minister.

Bro. Truman H. Brunk, in reporting to his home congregation about his recent trip to Sicily, played a recording of church services with singing in English and Italian and a baptismal service.

Five new members were added to the church at Meadville, Pa., on Dec. 13, bringing the total membership to 74.

The Heart-to-Heart radio program for mothers conducted by Sister Ruth Brunk Stoltzfus, Denbigh, Va., can now be heard over the eighth station, KGAL, Lebanon, Oreg., (930 on the dial) each Saturday at 9:15 a. m.

Sister Barbara Coffman, Vineland, Ont., recently addressed the Pennsylvania German Society at Waterloo.

Bro. Paul N. Kraybill, editor of the **Missionary Messenger,** Lancaster, Pa., is taking college courses at Eastern Baptist College, Philadelphia.

Bro. Willis Yoder, Smith, Alta., had charge of a winter Bible School at Four-Mile Creek, Dec. 6-14. Bro. D. D. Brenneman, Creston, Mont., vice-president of the Alberta-Saskatchewan Mission Board, had charge of a Bible School at Culp, Alta., Dec. 10-13.

Five applicants were baptized at Elmira, Ont., on Christmas Day. Another applicant, absent because of ill health, will be baptized later.

The Maple Grove Church, Belleville, Pa., had an interesting display of Bibles, including different versions and different types of printing and binding, in observance of Universal Bible Sunday on Dec. 13.

Main speakers at the annual Thanksgiving Bible Conference of the Johnstown district held at the Thomas Church Nov. 25-29 were Sanford G. Shetler and John E. Gingrich.

Bro. Daniel Hertzler of the Christian Living staff spends two days each week in pastoral work at Kingview, East Scottdale, where he is assistant pastor.

Charles Kalasky, a Hebrew teacher in New York, gave a testimony at the monthly meeting in the interests of Jewish Evangelism held in Lancaster, Pa., on Jan. 4. Walter Kurtz reported on Jewish work in Philadelphia and Jacob Thomas reported on work in New York.

Bro. John C. Wenger spoke at a farewell service held at the Rockhill Church, Telford, Pa., on Dec. 27 for Sister Esther Detweiler, who is leaving soon for foreign mission work.

Instructors in a Bible Conference at Manson, Iowa, Dec. 28-30 were John David Zehr, Los Angeles, Calif., and Richard J. Yordy, Freeport, Ill. The grandfathers of these two men were the first ministers at Manson, serving together for more than 30 years.

More than a hundred people attended the Christmas program at Bluesky, Alta. This was the largest attendance since the opening of the work there. Bro. D. D. Brenneman, Creston, Mont., was the guest speaker. Bro. Paul Burkholder is the pastor at Bluesky assisted by Bro. Leonard Cressman.

Bro. Milo Kauffman, Hesston, Kans., served as a proxy for J. D. Graber at a Board Meeting at Culp, Ark., on Dec. 11. On Dec. 13 he was in Kansas City in the interests of the work at the Mennonite Gospel Center and at the Argentine Mennonite Church.
—This Month.

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Notice

Goshen College Announcement

Continuing and concluding its fiftieth anniversary celebration Goshen College will commemorate the dedication of its Administration Building and hold an open house for the community on January 7, 8, and 9. The 1903 dedication of the college grounds was observed last May.

Featured in a program to be held in Assembly Hall at 8 p.m. on January 7 will be N. E. Byers and J. E. Hartzler, first and second presidents of the school. I. W. Royer, former minister at the College Church and first president of the alumni association, will also participate in the program, at which S. F. Coffman, son of the founder of Goshen College, will preside.

"Adventures in Christian Education" will be the subject of Paul E. Whitmer, who is to be the chapel speaker on January 8. Whitmer, a Goshen junior college graduate of 1905, was on the Goshen faculty from 1908-16 as instructor of Bible, professor of English, and dean.

Tours of the campus will be conducted by student guides every half hour between 2:00 and 8:00 p.m. on Friday, January 8, and from 9:30 to 11:00 a.m. on Saturday. Light refreshments will be served at the conclusion of each 40-minute tour.

Over-all planning for the three-day celebration is being done by the Fiftieth Anniversary Committee under the chairmanship of Bro. S. A. Yoder. Acting Dean Massanari acted as chairman of the open house committee and Bro. Willard Smith headed the program committee.

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Camp administrators and other church leaders have indicated a need in our church for more and better trained summer camp workers. In an effort to meet this need Goshen College is planning a Workshop for Camp Leaders and Counselors at the Youth Village Camp site in Michigan, June 8-22. The workshop will be helpful for counselors, directors, administrators, and leaders of camping activities in local congregations. Opportunity will be given to discuss problems of program planning, learn camping skills, participate in craft activities and engage in Bible study. The camp is located 20 miles from the college campus and library materials will be available on the camp site. Since the actual carrying out of this workshop will depend on the number of registrants, please indicate your interest in attending by promptly writing to Dean Karl Massanari, Goshen, Ind.

Planning committee,
Karl Massanari
Roman Gingerich
Edith Herr

Calendar

Annual Ministers' Normal, S. W. Pa. Conference, Johnstown, Pa., Jan. 5-7.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 11 to Feb. 19.
North Central Winter Bible School, Loman, Minn. Jan. 11-29.
Winter Bible School, Goshen College, Goshen, Ind., Jan. 12-30.
Special Bible Term opens, Eastern Mennonite College, Harrisonburg, Va., Jan. 13, 1954.
Missionary Conference, E.M.C., Harrisonburg, Va., Jan. 16, 17, 1954.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.
Annual Meeting Mennonite Publication Board, Plain Church, Lansdale, Pa., Feb. 17-18.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 20, 21, 1954.
Iowa-Nebraska Mission Board midyear meeting at Manson, Iowa, Feb. 23, 24.
1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
Annual meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6, 7.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, somewhere in Oregon, June 18-20.
Annual Meeting, Southwestern Pa. Conference, place undecided, Aug. 1-4.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting, Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The arrival date for the Simeon Hurst family, returning on furlough from Tanganyika, is now Dec. 28 in New York. Several Ontario brethren are meeting them at the boat. Friends in the Preston, Ont., area are providing them with an upstairs apartment consisting of a living room, two bedrooms, and a kitchen.

Members of the Mexican Mennonite Church in Chicago are being given the opportunity to donate two hours of their time to the distribution of Spanish Bibles to Spanish-speaking people in their section of the city.

Bro. Allen Shirk, Bihar, India, in sending in the news from that field writes: "This month communion was observed at all our churches here in Bihar. It was a time of blessed fellowship as we once more remembered the death of our Lord and Master . . . We also thank God for guiding in several wedding arrangements for our Christians. Pray for the young people as they face life and its problems."

Bro. John Gingrich, pastor of the Johnstown, Pa., Mennonite Mission was hospitalized several days before Christmas because of a heart attack. Pray for him, his family, and his church.

The John Friesen and Wilbur Hostetler families arrived in Genoa, Italy, on Dec. 22 en route home from India for furlough. The Friesen family planned to go directly to London for Christmas while the Hostetlers made several stops at Mennonite centers on the continent. They are all due to arrive in New York on Jan. 5.

The Radio Evangelism Committee of the General Mission Board will meet at Harrisonburg, Va., beginning Monday afternoon, Jan. 18.

Bro. Milton Vogt was a patient at the Mandar hospital, Bihar, India, for a few days during November with paratyphoid. Praise God for his recovery.

Bro. and Sister Clifford Slatter, Filer, Idaho, are serving for six weeks at the Four-Mile Creek Mission, Eaglesham, Alta., so that the pastor and his wife, Bro. and Sister R. J. Yoder, can attend Winter Bible School at Carstairs, Alta. This is an idea for other couples for next winter.

Sister Esther Kniss left Bihar, India, on Nov. 11 for Dhamtari where she submitted to major surgery on Dec. 5. She has since returned to Bihar. Praise God for her speedy recovery.

Bro. and Sister Loyal Roth, workers in the Culp, Alta., mission, operate the local post office in their own house. This is one way of contacting all of the residents in the community.

Sister Ada Burkholder, Markham, Ont., is a new worker in the Culp, Alta., mission. She also helps in the home of one of the worker couples, Bro. and Sister Robert Stauffer.

Allen, Elsie, and Sylvia Ann Shirk, Bihar, India, visited the Brethren in Christ missionaries in North Bihar during November. While there they also enjoyed a speedy trip to Darjeeling.

The second Northern Workers' Fellowship meeting was held at Culp, Alta., on Nov. 11. Bro. J. B. Stauffer, Tofield, Alta., was the speaker and conducted a communion service with the workers. Bro. Linford Hackman, mission field superintendent for the Alberta-Saskatchewan conference writes: "There is no substitute for a meeting of this kind where we can freely share our mistakes, burdens, convictions, and visions, and then be bound together by the love of Christ which is so truly brought to us by the Holy Spirit as we partake of the emblems of His broken body and His shed blood."

Pray for the new Christians baptized into the church in the Chandwa area of Bihar, India, during November.

Sister Noreen Cressman, Guernsey, Sask., is serving as a local school teacher and mission worker in the Four-Mile Creek Community, Eaglesham, Alta.

Sister Bessie Reist, a mission worker from Four-Mile Creek Mission, Eaglesham, Alta., is attending Ontario Mennonite Bible Institute, Kitchener, Ont., this winter.

The Chaco Mission Council, Argentina, met Dec. 11-16. Besides the local missionaries—the Albert Buckwalters, John Litwillers, and Mabel Cressman—Nelson and Ada Litwiller, Amos Swartzentruber and B. Frank Byler were also present. The Nelson Litwillers planned to stay over Christmas and then go on to Paraguay.

Bro. and Sister Eugene Blosser, Tokyo, Japan, announce the arrival of Rachel Ann on Dec. 22. She will attend the Japan Mennonite conference in Tokyo to be held in her parents' living room the last of December and the first part of January.

Gregory Miller, son of Bro. and Sister Daniel Miller, missionaries to Argentina, is slowly recovering from a sore neck muscle condition. He and his mother are staying at the Buenos Aires headquarters until he attains a more complete recovery.

Bro. Luke Birky, La Plata, Puerto Rico, spoke regarding the medical program in Puerto Rico at the Zion Church, Hubbard, Oreg., on Sunday morning, Jan. 3, and at the Portland Mission in the evening. He is scheduled to speak to the Albany congregation, Jan. 8; the Fairview congregation, Jan. 10; the Sweet Home congregation, Jan. 13; and the Harrisburg congregation, Jan. 15. A printed folder telling about the need for a new hospital in Puerto Rico is now available through the Publicity Office, Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. Delbert Erb, secretary of music for the Argentine Mennonite Conference, has recently spent a week each in the towns of Tres Lomas, Trenque Lauquen, and Pehuajo. He worked mainly with the young people of these congregations, teaching them new hymns, how to read music, and organizing choruses. Sister Erb accompanied him to two of these towns.

A midyear report from the treasurer's, secretary's, and publicity offices of the General Mission Board is being mailed to all Board members, district board treasurers, and other interested persons.

Bro. Amos Swartzentruber, Bragado, Argentina, held a week-end series of meetings at Trenque Lauquen, Dec. 4-6. Each evening the young people's chorus sang several numbers.

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Your Treasurer Reports

On several occasions recently the question has been raised as to whether or not sufficient loan funds have been received for the I-W Center and Housing Program. In case there may be others who would like to have this information and who can consider making loans for this purpose, this is to advise that we are yet in need of funds for this purpose.

To finance the purchasing of property in which to conduct Centers for men who are serving under the draft law, we have found it necessary to advance loan funds to help meet this need and to assist our young men in supplying these Centers for religious, social, and living facilities. We are requesting the use of funds without interest, but all funds loaned to the Mission Board for this purpose will be secured by a demand note. This means that the funds will be returned at any time upon request. This will make it possible for the brotherhood to loan funds to the Mission Board which can be used to help in the services being given to our young men and at the same time the funds can be had for personal use at any time that they are needed.

We would like to urge anyone having funds available which might be used for this purpose that they send them promptly to us. In case anyone would prefer to make a contribution toward supplying this need rather than placing funds on loan, such contributions would be appreciated and will be applied toward this special need.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Our Witness in Belgium

By David and Wilma Shank

II. The Home of Hope

"Look! There's somebody's mother!"

And with that, the nine older children, ages 5 to 8, go running toward the gate to see who the approaching lady is. To these children, James, Paul, Michelle, and the others, a woman is "somebody's mother" and a man is "somebody's father." For most of these who have fathers and mothers "somewhere" in Belgium do not know them, and only try to understand what it would be like to have the care of their own mother or father. But they live happily in the Home of Hope that the Mennonite churches support and operate through the Mennonite Board of Missions and Charities.

This home is in Ohain, Belgium, in the province of Brabant, fifteen miles from the capital city of Brussels, and only ten minutes from the famous site of the Battle of Waterloo. It was this home and these children which many of our people took an eager interest in during the year immediately after the war. At that time Sister Esther Eby worked in the home for over a year under the MRC and in collaboration with the director of the home. This man, the founder, was a warmly evangelistic Swiss pastor who, while taking courses in social psychology given in a Brussels prison, was struck with the fact that many of the prisoners were ex welfare children who had been "brought up" in institutions. The large number of war babies contributed to his vision of creating a home for children who were not wanted by unwed mothers, or who, for other social reasons, needed to be "placed."

Institutions of this nature exist in Belgium. They are run either by the Catholic Church or by political groups, and have a non- or anti-religious character. But only two Protestant children's institutions existed in Belgium, and these were not equipped to care for children from the cradle to maturity. Thus was born the Home of Hope, created to fill the need—a real home, which these abandoned or semi-abandoned children could call their home, where they would know personal love and care and family warmth. The vision was a good one, as was the home, until the enemy of faith and the church also began his work, and over a period of years practically destroyed the vision and the home.

But that is another story. The most important thing is that the children have been saved from their social environment and are living now in a home where they hear of the One who can save them and remake them to witness of His kingdom.

It was to this work that we committed ourselves in the fall of 1952. We felt that this home could be a powerful witness for the Lord in this country with its Catholic-anti-Catholic struggle—the country that knows so little of the Gospel and the fruit of love, joy, peace, long-suffering. And we rejoice to see what the Lord has accomplished during this period of a little over a year.

Since the children's home had been located in an old castle that was too clumsy (and dirty) for the continuance of the work, we were obliged to find a new location. As you can imagine, not everyone wants to lease a house for a home for twenty-five children. And not every house that might be available is suitable. But in the village of Ohain, where lived the first mayor of New York, was located a beautiful property with a large house and a gardener's house, which we felt could be adapted to the needs of the home. This and another small house on the village square (for the older children going to school) have been leased and turned into the Home of Hope.

After we moved into the home with our own two boys on the first of February, we anticipated the help of the MCC mobile service unit. However, it was called to go on that very date to the flood disaster in the Netherlands. If you can imagine two people with two boys doing the work of a service unit of several men, you can understand your missionaries' situation. It was not a mere matter of cleaning the house. It was here a little repairing, there a little repairing, installing plumbing for children and babies—there was all this to supervise and at the same time move the belongings and children from the old location to the new in order not to be separated too long with financial and administrative details. How we worked!

And personnel! To find consecrated Christian personnel in a country where there are so few evangelical Christians is not the easiest task. But the Lord, in response to the prayers of many of you and others of His children here in Belgium, sent, always at the right time, just those persons who were needed.

Can this home be a testimony for the Gospel? One of the Belgian members of the home committee has a small clothing factory where some 20 girls are employed. He invited me one day to come and tell his workers (who were naturally interested in children) about the work of the home. This occasion offered also the opportunity for telling about the source of the problem presented by these children—the sin in the human soul. The Lord had opened up through the children's home a new occasion to witness of the grace of the Lord Jesus Christ, and that to a group of girls who had never heard. I finished my message with the Gospel song, "Let the Lower Lights Be Burning," and now in a factory where one heard popular songs and jazz, one may hear Gospel songs and choruses. The girls come "en masse" to see the children and bring a special gift of clothing for them, or send a gift of money for the work. And each time they come we have a Gospel message and Gospel songs. The opportunity is always there to bring the message in word and song to the youth where they work.

Sunday morning always finds the children and staff and occasional visitors from the village united in a worship service in the front room. Again they hear the Gospel mes-



There could be an artist in the group.



The middlers getting ready for bed. Home of Hope, Ohain, Belgium.



The children playing in the back yard of the Home of Hope, Ohain, Belgium.

sage and words of admonition from the living Word.

To all who enter the home there is the opportunity to give a witness—to explain the "why" of this particular children's home to salesmen, delivery men, visitors, and inspectors. Numerous times I have sat down for an hour to talk with these people of Christ and what He means in the life of him who accepts His grace and follows Him. To them it is news, for they have never seen the living Lord apart from a dead institutional church that has left the Christ nailed to a cross, and replaced Him with a feminine mediator.

And the twenty-three children themselves? How we wish you could hear them sing their Gospel choruses and recite their verses and watch them listen to the stories from the summer Bible school books. No, not all of them, for some are too small. Two are only babies, one two years and the other five months old, who sing in their own way. The one is the second child of a woman abandoned by her husband. She has found a place in the home and her baby has found the necessary care. And so one might continue the pictures of the origins of these children—all painted with the sordid brush of sin. But where sin abounded, grace did much more abound. Occasionally we have the joy of seeing a child adopted into a Christian family where he will have not only a home, but also a real mother and father, the God-ordained pattern for the life of all children. What a dreadful responsibility this is in a country where the Gospel is so unknown, and the enemy so powerful! But the Lord leads according to His promises and He is faithful.

How we wish you might see how one little child, who would make a dear little sister to any family of boys, has blossomed out since she has found a daddy and a mother. Her new mother is the Christian wife of a construction engineer who will "do anything" for his new daughter. And so he follows them to church and hears the Gospel. Will you pray that this little child may be the means of converting her new father and thus answer the prayers of her new mother? "And a little child shall lead them."

Just last month a family of missionaries in the Belgian Congo sent a photo of their child who is "growing so rapidly and is a real joy to her parents." Another child, the "fruit of sin" as Belgian society nicknames them, has found a new home. Through the faithfulness of God this can lead to truly "new life," for one socially condemned, but for whom there is hope because of the Home of Hope.

We are without words to describe the gratefulness we feel for the consecration and efforts of our Belgian Christian friends and brethren who have helped to re-establish the Home. We are very conscious of what it has cost some of them and what it has cost our churches, and will continue to cost. But for such a work and such a witness we are convinced that no cost is too great.

Will we continue to dedicate ourselves to the work? We will, but from a distance. Belgian children need a Belgian home in the pattern of Belgian life. Not all American things are best. We had prayed that, at the proper time, the Lord would send the person necessary to assume a larger part of the "on the spot" responsibility, and before we had dreamed of it a dear Christian lady was led to us and offered herself to the work. She has already done a life's work in nursing, in training nurses, in directing a nurses' school, in creating a children's city, in creating a school for child welfare workers, and in writing. But Mademoiselle Révelard is not yet ready to retire, and so for the first time in her life is able to use her gifts in a Christian home which belongs to the Lord and serves Him. With several of her former students, specialists in baby care, whom she has interested in the Gospel, she has created a real "team" to continue the re-established vision at the Home of Hope.

Changing diapers, feeding children, peeling potatoes, giving baths, shining shoes, teaching songs and the Word—all this is work. But it is a kind of work that changes an empty house and an unused property into a mission post. In an area where Napoleon and his men once tramped with the hope of imperial victory, little feet now tramp in the Home of Hope, for the glory of God.

Brussels, Belgium.

From New York to Jerusalem

By J. B. Martin

When the Queen Mary pulled out of the New York harbor on September 23, 1953, Sister Martin and I occupied cabin 167 on deck C. We met Bro. and Sister Roy Kreider on the boat and together we had a pleasant voyage across the Atlantic Ocean and arrived in London, England, September 28.

We were in London from September 29 to October 8 and had blessed fellowship with Bro. and Sister Quintus Leatherman and Bro. and Sister John Coffman. London to a Canadian has many historical places of interest such as Buckingham Palace, St. Paul's Cathedral, Wesleyan Chapel, etc. The thing that hurts one in London is that only about 5 per cent of the ten million population attend church. One wonders what has happened to England spiritually since the days of the Wesleyan revivals, and the preaching of Spurgeon, and the teaching of G. Campbell Morgan.

Bro. Leatherman and I looked at a number of houses that are a possible buy for a center. We attended a fellowship meeting in the Leatherman home consisting of seven Americans, six English, three Canadians, three Poles, three Jews, and one Quaker. To the average Canadian and American this may seem a very small audience, but we thank God for the interesting and inspiring meeting. Pray for our brethren and sisters in London. We also looked at a church that is for sale in Kentish-Town in London where an interesting summer Bible school was held. Is this an open door for mission work? It is very necessary to buy property in London and the church at home should pray to this end, not forgetting to give some tithes and offerings for the cause of missions among the millions of indifferent, sinful, unsaved people in London today.

Our next stop was with Bro. and Sister Orley Swartzentruber in Paris, France. I wrote in my diary: "Paris, massive buildings, people going to and fro from business to pleasure. How can one reach this multitude?" We need to pray for our missionaries in Paris that the Lord may lead them to a definite field in this large city. May our brother and sister ever remember that one

they do individual witnessing instead of mass evangelism, we pray that soon a small Gospel fellowship of saints may witness in France.

Belgium is a small country with some nine million people. Bro. and Sister Dave Shank and the local evangelist and his wife, Bro. and Sister Lambotte, are giving an effective witness in Brussels. The people are predominantly Catholic and the Evangelical groups are small. We had the privilege of attending a week-night service at the Gospel Center where sixty people listened with intense interest to Bro. John Howard Yoder lecture on "The History of Mennonites." May God bless the evangelistic efforts in Brussels and the good work in the Children's Home.

In Holland the Menno Simons memorial makes one think of our Mennonite heritage. In Switzerland as one stands on the banks of the Limmat River in Zurich and thinks of the drowning of Felix Manz and then looks at the plaque in memory of Conrad Grebel, the challenge again is, "What kind of Christian conviction do I have?"

We enjoyed our stay with the relief workers in Germany. May God bless all the workers and the I-W men as they labor in Germany. As one travels through the Arab countries, and especially Jordan, one has no words to describe the want and poverty of these millions of refugees living in tents. The Lehmans, the Stoltzfus sisters, and others are used by God to give an impressive witness. Their work must go on and God will surely reward every effort put forth to help these hapless and poverty-stricken people.

On November 5 Sister Martin and I walked over no man's land to the six-year-old (or young) state of Israel. The old Jerusalem in Jordan has no Jews but all Arabs within its walls. The new Jerusalem is Israel and within the state there are Jews and Arabs.

In Canada and the United States there is plenty, but here things are rationed. Many immigrants have come to this country in the past five years and people face hardships and difficulties to establish new homes. Israel has many economic, national, and international problems but the Israelis are intensely interested in their status as a state, in the development of agriculture, in planting of citrus fruit groves, in development of irrigation to water the desert and make it blossom. The study of the people of Israel presents extremes from the energetic, progressive materialist with a non-godly belief to the staunch, unmovable, orthodox follower of an unchanging Jewish religion.

This is Jerusalem of which Jesus said in Matt. 23:37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Luke records in 19:41: "And when he was come near, he beheld the city, and wept over it."

My friends, the Christians in Israel need your prayers and the people of Israel need Christ. Will you remember your representatives and ask God by His Holy Spirit to save some?

Box 854, Jerusalem, Israel.

MISSIONS SECTION

I-W WORK WORSHIP WITNESS

I-W Service in Earning Units

By Boyd Nelson

Alternative service is the work done by conscientious objectors in lieu of military service. This alternative service may be done in an earning position or as voluntary service.

I-W men in earning units do many different types of work in many different states. The most numerous approved institutions are general hospitals. Others include mental hospitals, t.b. sanatoria, schools for mental deficients, dairy testing, and agricultural experimental farms. Within these institutions the men are employed in nearly all types of work.

I-W men in earning units are on their own. They are free to choose their job as individuals, and may, if they choose, live as individuals. They are paid as other employees doing the same work, arrange for their own living facilities, and pay for their own board and room. Generally institutional wages are not high and some I-W men find it difficult to live within their wages. Many of the institutions where I-W men are working are in large urban centers where living costs tend to be high.

A man in an earning position may find himself in a large city with a large group of other I-W men working in the same hospital or in institutions near by. In Cleveland, Ohio, there are approximately 160 men in about eight institutions all over the city. In Denver, Colo., there are 200, plus, men at work in eight or ten institutions and for the city. In contrast to this a man in an earning position may have a job which is removed from other I-W men as in dairy testing or in small institutions. Even if the group in a hospital numbers fifty, the men are limited in their fellowship since they work on varying shifts and as few as fifteen or less may be off from work at any one time.

On first leaving home the men may hesitate to tie themselves to a group program, which is to be expected. But by the time they are on the job a few months they appreciate group fellowship and willingly participate in such programs. These programs may include prayer meeting, Sunday school, witness activities, recreation, and week-end conferences.

Men in earning positions do receive services from the church which will be reported in another article in this series.

Office for Relief and Service
Elkhart, Indiana

Diary of MCC Executive Secretary on European Trip

By O. O. Miller

London, England—October 30, 1953. The journey here this time required a bit less than 11 hours. John Coffman met me at downtown terminal. Don Jacobs soon joined us for lunch; then Don and I called at International Missionary Council office for the appointment regarding the call for an American Board to help in Northeast Northern Rhodesia Mission occupancy. We got more information and will need to correspond for still more. For supper Quintus Leathermans, Don Jacobs, John Coffman, and I were together in John's Menno Travel Service office. The Leathermans have made a down payment for a proposed Gospel Center property, and hope to have it soon, and better establish this beginning work. Up to 25 have been in attendance at the biweekly Saturday p.m. spiritual fellowship meetings in their present quarters. The Don Jacobs are happy in their London school experience toward their Tanganyika assignment.

Train En route to Luxembourg-Basel—November 2, 1953. Clarence Fretz met me at Luxembourg station at four this morning. By midforenoon Harvey Millers joined us in the Fretz home for a leisurely visit on Mission development and status. The workers are now at home in the language and slowly broadening and deepening their outreach and are happy.

Yesterday at Heerewegen Center, Holland, Bro. A. L. Van Gilse was formally installed as the new director and the new co-operative arrangement in management and support between MCC, the Dutch Peace Group, and ADS was begun. Bro. Gilse's testimony and sermon and outline of program for Heerewegen heartened us all. As an American Mennonite home and meeting place in Europe and the home base for Dutch Mennonite Peace and Nonresistance concerns, Heerewegen continues as before. The Irvin Horsts are now concentrating on completing his Holland studies in England-Continent Sixteenth-century Anabaptist Relationships. Holland seemed at its autumn loveliest. Some of the 12 PAX men still attached to Holland flood relief program were in and out of Amsterdam Center and Heerewegen meetings over the week end.

Basel, Switzerland, MCC Headquarters—November 6, 1953. Truman Brunk, Denbigh, Va., called between trains (en route to Sicily with Lewis Martin) and over tea time. David Shanks, Brussels, were here overnight and for breakfast en route home from two weeks' leave here near by. Son Johns left Basel yesterday for Akron. Much is the same here at headquarters from one visit to the other, and much is different. Actually, European Area Headquarters is now at Frankfurt where C. F. Klassens reside and work. The Christian Educational Materials team of four continues here, also the Voluntary Service office, the Area Business office and European Bible school interests.

The time seems to have come, however, to vacate 11 Boecklinstrasse and to move into more permanent quarters better adapted to the continuing needs of the program from here. These few days were spent to this purpose. Yesterday Klassen and I were in Geneva contacting Refugee Service and Aid interests, particularly as this has relevance to our continuing PAX units in Greece. Tonight we leave via Swissair for there. Twelve folks currently serve here.

Salonika, Greece—November 9, 1953. Ivan Holdeman and Elbert Esau met me here Friday noon. It drizzled or rained ever since. After lunch we drove the eighty miles to Panayitsa—bad roads part of the way—and so it was dark before arrival there. Our two MCC PAX men from Joanina Unit (15 hours driving) arrived as we did. Our unit of eight was all together over the week end. We fellowshiped and worshiped and planned together the expansion of the work to thirteen workers and an additional sub-unit 30 miles away at Tsakonis, a refugee village which had been completely evacuated and destroyed in the guerrilla war and which had officially requested our coming to help in their farming rehabilitation. We met the village Leadership yesterday, and were favorably impressed with their quality and attitude and also impressed with the need and our unit's opportunity. The Geneva High Commissioner Refugee office advised last week that Greece needs high priority in their judgment. A truly significant, tho' difficult frontier service. Here in Salonika was Apostle Paul's second European missionary venture.

Frankfurt, Germany, MCC Center—November 11, 1953. Heavy fog between Zurich and Frankfurt yesterday delayed our arrival here three hours. The layover in Athens Monday enabled a half-hour visit to the Acropolis and Paul's Mars' Hill. J. N. Byler arrived here last evening from Bonn—his Germany month's guest tour of Religious Affairs ended, and we now work together for the balance of my visit here. The whole western Europe economic and political picture has changed radically since last visit, and largely from Germany's recent, rapid economic comeback, and all this is of much significance in MCC and missions' program in Europe, too.

Backnang, Germany—November 12, 1953. It was a real thrill to arrive here last evening at 4:30 and see 22 of the 24-man PAX unit busy with the seven from the contractors' staff on outside finishing touches of houses four and five of the ten-unit project. Fifty-two Mennonite refugee families have already moved into the ultimate 18-house, 100-family colony. The thrill continued through supper together and subsequent fellowship in prayer meeting and visit. Unit morale is excellent and a good witness is being given.

Frankfurt, Germany—November 13, 1953. By yesterday noon we arrived at Enkenbach PAX building project from Backnang. Had lunch and a meeting with the 15-man unit there and saw them at work on house No. 2 of a 12 four-family house group. Over supper visited at the Bad Duerkheim Children's Home. This 50-children project is now four years old. Its place, purpose, and goals in MCC European program are being reformulated. This morning we met with Kaiserslautern Obergurmeister Müller who offers MCC a valuable, well-located site for neighborhood service and center purpose. He spoke most appreciatively of Mennonite past help to city and community and hoped we would stay and assured us of every help and co-operation the city can give. Stopped at Ludwigshafen for lunch and counsel with banker Bro. Fritz Stauffer and arrived back here about 3:00 p.m., our trip mission finished except for the next days' leaders' retreat.

Bad Hamburg Park Sanatorium Hotel—November 15, 1953. We are spending this final 48-hour week end here with about 20 of the older, longer term workers in retreat and sharing of plans and conclusions for this ongoing European Area Mission. Bro. C. Wall is leading in a series of studies from Titus. He and John Shank brought us this morning's messages. Byler shared his past month's Germany experiences with the group last evening. Tomorrow forenoon's business session will close this get-together and my trip purpose. About 40 relief worker appointees and 80 PAX men represent the American churches in these six European countries now. They seem a happy group, giving a good witness and much-needed and appreciated service and help.

Our Pan-American plane is due to leave Frankfurt at 5:00 p.m. tomorrow for New York and home.

Pan-American Plane Nearing New York—November 17, 1953. It was a good trip across, and on schedule. The Lord marvelously undertook again in this assignment in protection, leading, and enabling, and we thank Him.

Akron, Pa.



The Mennonite Hour

The 50,000 watt station in Pittsburgh, Pa., KDKA, has recently opened its schedule for paid religious broadcasts. In order to give better coverage in western Pennsylvania and eastern Ohio, **The Mennonite Hour** will be released over this station each Sunday from 3:00 to 3:30 p.m. beginning Jan. 17, 1954. KDKA can be found on the dial at 1020 kc on AM and at 92.9 mc on FM.

Education in Israel is compulsory, and the people are said to read more newspapers and magazines per capita than any other people in the world.—**The Alliance Weekly.**

Missions Editorial

Other Sheepfolds

The Christian accepts without question the idea proclaimed by Jesus Himself that He is the one shepherd and there is only one fold. But the Mohammedan, Buddhist, Confucianist, and Shintoist considers his religion as the one fold. Furthermore, within the framework of the Christian Church, the Methodist, Presbyterian, Baptist, Mennonite, Catholic, insists that his is the true church.

Is it any wonder that the unbeliever becomes confused? Without the intervening hand of the Holy Spirit to direct him he can only be expected to choose his religion according to human convenience and advantage, if he chooses at all. More than likely he will follow the religion of his forebears in blind faith. Or, he will turn away from all religion in disgust.

The Christian cannot admit that other religions provide a means of personal salvation. He must follow the lead of his Master in insisting that there is only one fold, only one way to be saved. It remains then for men to find that one way.

Confusion has been injected into the situation by Satan, the master deceiver, who goes about "as a roaring lion, seeking whom he may devour." Satan and his followers have no doubt about the one way. They know and are convinced that there is only one fold. However, since they have missed the way themselves, they strive with all their cunning to misdirect others. They care not whether a man holds to a religious belief or whether he doesn't, so long as he does not enter "the fold."

Therefore, the forces of evil designedly throw confusion into the religious world whenever possible. And not only do they accomplish this by instigating different religions, but also by causing divisions they hope to discredit the Christian Church and raise a question regarding its claim to being "the fold."

God has not left men without aides to finding "the fold." The Bible clearly shows the way for all who will follow its signposts. Jesus, the Good Shepherd, is revealed to men through the Word of God. Born-again believers regardless of denominational label point the way to lost travelers along life's road. The Holy Spirit, sent by God to call His sheep into the fold, works in the hearts of men convicting them of sin, of righteousness, and of judgment to come.

No religion, however well thought out, offers so many guideposts to its adherents, so many proofs that it is "the fold."—L. C. H.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

A new folder entitled "You and Voluntary Service" has been printed and will be mailed soon to all pastors and other interested individuals. This folder invites anyone to consider Voluntary Service who is:

Young—and wants to realize his eager visions of doing things for his Lord.

Older—and wants to realize opportunities to serve which were not realized in his youth.

Single—and wants to devote a period of time to God in this type of full-time service.

Married—and has no family responsibilities which might hinder direct, full-time service.

This new folder also gives a brief description of present on-going units, several personal testimonies and an explanation of the financial arrangements. Any one who wishes a supply of "You and Voluntary Service" and does not receive any from the regular mailing should write the Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

Personnel

Bro. Lowell Erb, Goshen, Ind., began a period of Voluntary Service at the Mennonite Hospital and Sanitarium, La Junta, Colo., on December 1. He had completed five months of I-W Service on an Alternative Service earning basis and volunteered for a transfer to Voluntary Service.

Bro. Earl Ulrich joined the Voluntary Service program on December 21. His particular assignment is indefinite.

I-W Service

Activities reported by the I-W unit at East Lansing, Mich., include packing Christmas bundles for the Navaho Migrant Unit and presenting a program at Clare, Mich., entitled "Doing Service for Christ."

The men in the unit in Indianapolis, Ind., have organized a number of meaningful activities for the Christmas season. They have made use of attractive special bulletins to announce the programs and related activities during this season.

Released December 24
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Prepare for Prairie View Hospital Opening

Actions indicating that Prairie View Hospital near Newton, Kans., is nearing the beginning of its services to the mentally ill include the securing of psychiatric personnel, the acquiring of housing for the staff, and the planning of the dedication service.

Two qualified psychiatrists have been secured to give medical direction to the hospital program. They will be serving on a half-time basis. Meanwhile efforts will continue to find a psychiatrist who will reside in Newton. This psychiatrist will also assist in the operation of outpatient facilities and a guidance clinic planned in connection with Prairie View Hospital. In addition to staff psychiatrists, Harold Vogt, formerly of Hillsboro, Kans., and now completing graduate work at the University of Southern California, has been secured as the clinical psychologist. Such other personnel as nurses, aides, and housekeepers are still needed.

A large two-story dwelling known as the H. E. and John C. Suderman house has been given to Prairie View hospital by the Bethel clinic in Newton. It will be moved to a new site in Newton and will continue to be used for staff housing. A three-story residence has been purchased and will be used for staff housing and will likely be the location of the M.C.C. regional office in Newton.

A committee has been appointed to plan the hospital dedication. This committee includes Myron Ebersole, hospital administrator; Elmer Ediger, Waldo Hiebert, Daniel Kauffman, and Albert Unruh—members of the hospital steering committee; and H. A. Fast and P. C. Hiebert, M.C.C. members living in the central area. It is hoped Prairie View can be opened by late February.

The interest and enthusiasm of the Newton community in Prairie View hospital is evidenced by a $5,391 contribution from the Chamber of Commerce. Another group that is making a significant contribution to Prairie View are Mennonite and Brethren in Christ I-W men. At this reporting they have contributed more than $2,600.

While Prairie View hospital looks forward to service during the coming years, the two other M.C.C. mental hospitals have served many patients during the past year and are planning additional facilities which will extend their services and increase their efficiency.

Brook Lane Farm near Hagerstown, Md., admitted 224 patients during the past year. Fifteen per cent of these patients were from M.C.C. constituent groups. A 10-bed wing which has been constructed during the past year will be put into use in February. While this addition will increase the capacity of the hospital, its main purpose is to provide segregating facilities so the hospital will be able to extend its treatment services to a greater variety of mental illnesses. Architectural planning has been initiated to seek to fill the needs for increased dining room and staff living facilities at Brook Lane Farm.

The West Coast M.C.C. mental hospital, Kings View Homes in Reedley, Calif., admitted 96 patients during the past year—23 per cent of them being from M.C.C. constituent groups. Various plans for construction of a new 40-bed treatment center are under consideration.

Participates in Radio Program Discussing U.M.T.

C. N. Hostetter, Jr., chairman of the Mennonite Central Committee, participated in the radio-television program, "American Forum," on Sunday, Dec. 20, which discussed universal military training.

The broadcast which stemmed from the recent report to the President of universal military training by the National Security Training Commission was a question and answer discussion. Questions came from the participants invited by the National Broadcasting Company and answers were given by Sen. Edwin C. Johnson of Colorado, an opponent of U.M.T., and Sen. George A. Smathers of Florida, a supporter of U.M.T.

Among the questions raised during the program was one by Brother Hostetter on the possible effect of the adoption of U.M.T. on our basic freedoms. Following the program, Senator Johnson made comments indicating deep concern over this issue.

Relief Worker Returns From Europe

Sara H. Hiebert, Hillsboro, Kans., has returned to the United States after nearly three years of relief service in Germany and Austria. Her work consisted of clothing distributions at various centers in these countries. Most of her period of service was spent at the Heilbronn community center. Sister Hiebert served in Paraguay previous to her service in Europe.

Five Attend December Voluntary Service School

The five men and women attending the December Voluntary Service orientation school held at Akron headquarters have taken up their assignments.

Edwin and Marjorie Neufeld, Inman, Kans., are working at Boys Village, Smithville, Ohio, a home for maladjusted and delinquent boys. Edwin will assist in maintenance and construction work and Marjorie will serve as unit matron doing such things as preparing meals for the other five volunteers now at Boys Village.

Milfred and Marilyn Schmidt, Canton, Kans., have joined the 11 other volunteers in Portland, Maine. Milfred will be working as a nurse aid in Maine General hospital and Marilyn will be assisting in household duties in the unit house.

Harry Neufeld, Inman, Kans., is working as an aide at Brook Lane Farm, the M.C.C. mental hospital near Hagerstown, Md.

There are now 150 young people in 20 M.C.C. Voluntary Service projects in the United States and Canada. This is the highest number of volunteers to participate in the long-term program.

Released Dec. 24, 1953
MCC Information Service
Akron, Pa.

Women's Activities

Mrs. Daniel Stoltzfus, New Carlisle, Ind., writes: "We are just in the process of organizing a women's meeting here at the Hudson Lake Mennonite Church. Thus far our meetings have been only for juniors. However, next week we hope to begin with an adult circle also. Likely the attendance will be

very small, but we hope and pray that more will become interested." May we join the Stoltzfuses in prayer for this new field of work.

* * *

The East Bend sewing circle, Fisher, Ill., had as their special project for November the preparation of 211 fruit plates which they gave to the shut-ins of their community.

* * *

Mrs. J. D. Graber and Mrs. Guy Hershberger were the guest speakers for the annual October Illinois sectional sewing circle meetings. This year the meetings were held in Chicago, Arthur, and Metamora. Mrs. Hershberger, speaking on "His Name Be Glorified," built her thoughts around the work of the local circle as an auxiliary to the church in its mission outreach, emphasizing that the need is great. Telling about the sewing circle work in Basel, Switzerland, added interest and color to her talk.

Next Mrs. Hershberger spoke concerning the annual sewing circle projects planned by the General Committee and of those which continue through the years.

Finally she took her listeners into the homes of growing children. "It is here," said Mrs. Hershberger, "that foundations must be laid if our mission work is to grow and our children are to enjoy the blessings of Christian service."

Emphasizing the need for sharing good books in the home, Sister Hershberger stated that good books help children obey; that the reading of good books together in the home is more important than immaculate housekeeping; and that reading draws the family together. The importance of not putting children off if we want them to learn to cooperate was stressed. As a help to parents of growing children, the book **Home Builds Persons** by Myers (329 pp., $3.00, Mennonite Publishing House, Scottdale, Pa.) was recommended.

Continuing on the subject, "His Name Be Glorified," Mrs. Graber used as a background the contrasting pictures of the low status of non-Christian women in foreign lands, whose husbands want them to remain unlearned so that they will obey perfectly, with the beautiful picture of our women going to sewing circle having the full cooperation of their husbands in their service to others.

In the second and larger part of her talk she spoke of the fourteen district sewing circle organizations, of the over-all committees, and of their various interests, emphasizing always that the purpose of our organization is to help others. Stressing the importance of having all activities exalt Christ and the necessity of using our time to accomplish the most good, Sister Graber also brought in the challenge of younger leadership.

In closing, Mrs. Graber gave thoughts on the necessity of good attitudes in the home. She contrasted the home without love with the home where love reigns supreme. She stated that our hearts must be fixed in trusting the Lord; that we must be careful in observing Sunday; that the religious life in the home is the child's foundation for life (read Charles Sheldon's **In His Steps**); and that love, peace, and honest seeking after God's Word makes a happy home.

On the negative, she gave these points: Do not air grievances at table; do not accept church offices to increase prestige. Going on in her conclusion, Mrs. Graber spoke of the Christian life as a life of joy, emphasizing that the home is an excellent place to teach children about Jesus. We must teach love, and teach that our reason for hating sin is that it displeases God, her final statement being that the Lord is the Supreme Help for the home.—Mrs. C. L. Shank.

From Our Churches

ASHLEY, MICHIGAN

(Bethel Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. S. M. King and family, on furlough from India, visited relatives at this place Saturday night and Sunday, Sept. 26, 27. Bro. King brought the Sunday morning message.

Oct. 11, David Mann, Elkhart, Ind., a Goshen College Seminary student, preached for us both morning and evening.

D. S. Yoder was again able to serve in our fall communion service, Oct. 25.

Nov. 15-29 we enjoyed a series of meetings conducted by John M. Landis, Hesston, Kans. The messages were heart-searching. Faults were acknowledged and sin confessed. Some accepted Christ for the first time. Refreshed and revived, we feel more keenly the need of continual cleansing and indwelling of the Holy Spirit. We realize, too, the need of personal evangelism, for unsaved friends are not easily persuaded to attend evangelistic services.

On Thanksgiving Day Bro. Landis delivered an appropriate Gospel message, following an open meeting of thanksgiving and prayer.

Midweek meetings are being conducted each Thursday evening under the leadership of Vincent Snyder.

Jan. 17, 1954, is the date set for a public I-W meeting to be held at Bethel Church. We ask an interest in your prayers.

Lydia Oyer.

BIRCH TREE, MISSOURI

(Berea Congregation)

Greetings in Jesus' name:

We have much to praise the Lord for, though we have been and are still in the worst drought known in the history of this part of the country and many of us have been hauling water, both for household use and stock, since midsummer. We are entering the winter with very little feed for what stock we have not disposed of.

Lee Hershberger and wife of North Dakota visited with his brother and family, Roman Hershberger, and brought us the morning message April 25, and on June 7 Bro. Fred Gingerich, Canby, Oreg., brought us the morning message.

On May 16, 17, a doctrinal conference was held here for all the churches of Missouri and Arkansas. The moderators were Manasseh Bontreger and Fred Swartzendruber. Children's meeting was conducted by Ruby Hathaway, Lydia Driver, and Mary Yoder.

Raymond Hershberger and wife were with us on May 24 and again on Nov. 15 to hold communion service.

Our Bible school was held June 8-19. Edward Kauffman, Hesston, Kans., and Elizabeth Yoder, Yoder, Kans., helped as teachers. Patricia Allen, Natalie Hines, and Esther Detwiler of the home congregation also helped. The average attendance was 39.

On July 30 the sewing circle of the Berea Church held a fellowship meeting inviting the sewing circles from Mountain View, Culp, and Optimus, Ark., to join us. The theme of the afternoon program was, "How Can I Be a Missionary?"

Several from the Berea congregation went to the conference at Hutchinson, Kans., and also attended the Brunk revival meeting.

Our fall revival was held Sept. 9-17 with Joseph Neuhouser, Fort Wayne, Ind., as evangelist. Two made the decision for Christ.

The new officers for the Sunday school elected Sept. 20 are: Supt., Gene Templeton; Asst. Supt., Roman Hershberger; Secy., Esther Detwiler; Asst. Secy., Lydia De Priest; Choristers, Natalie Hines and Alice Detwiler.

Ten of our young people attended the Youth Institute held at Sycamore Grove Church, Garden City, Mo., over the Thanksgiving week end.

Missionary Sunday was observed Nov. 22 and the offering was sent to Korea.

A group of young people from Hesston College had charge of the morning and evening service on Sunday, Dec. 27.

We have started a building fund for a new church. The one we now worship in is over 50 years old and a new one is needed badly.

Esther Allen.

GLADYS, VIRGINIA

(Bethel Congregation)

Dear HERALD Readers:

Christian greetings. We thank our heavenly Father for supplying all our needs.

Sept. 17 Bro. and Sister Chris Kurtz and family and Sister Katherine Mast from Elverson, Pa., visited here. Bro. Kurtz brought a message in the evening on "The Christian Life." We thank the Lord for this timely message.

Bro. and Sister John Gingerich, formerly from Hartsville, Ohio, spoke to us about the work at Espelkamp, Germany. We became more conscious of the needs of our brethren in other lands.

Our church building is not completed yet but as soon as the ceiling is in and the basement cemented so that the furnace can be installed, we plan to use it. During the summer brethren from Maryland, Pennsylvania, Delaware, and Virginia were here to work on the church building. We want to thank all those who so kindly donated their time and effort to help in this work, and also those who gave gifts.

On. Nov. 1 we had our communion. A number of visitors from E.M.C. and also from Newport News, Va., were present that day. We want to welcome all our visitors back again, and others also.

On Nov. 26 a sisters' sewing circle was organized for the first time. Sister Gwendolyn Zehr was elected president and Sister Alice Schrock, secretary-treasurer.

We desire the prayers of God's people in behalf of this work.

Alice Schrock.

HICKSVILLE, OHIO

(Lost Creek Congregation)

Dear HERALD Readers:

Greetings in the Master's name. "The Lord hath done great things for us; whereof we are glad." Bless His holy name.

We need to call upon God for help so that souls may be saved and Christians strengthened. We are glad for the visitors that worshiped with us in the past. Come again.

Archie Graber gave a talk to us telling of their experiences in Africa. We were also privileged to hear a talk that Erma Graber gave at the Pine Grove sewing which was very interesting.

A group from Lockport rendered the evening program Oct. 25.

Olen Nofziger from Wauseon, Ohio, worshiped with us on Nov. 22.

"Bless the Lord, O my soul, and all that is within me, bless his holy name."

Correspondent.

KENNETT SQUARE, PENNSYLVANIA

(Kennett Square Mission)

Dear Christian Friends:

"The Lord hath done great things for us; whereof we are glad."

Approximately four years ago on Saturday evenings during the summer meetings were held in the town of Kennett Square. Through these meetings a family became interested and Sunday school was held in their home on Sunday afternoons. Workers came from the Homeville and Millwood churches. During the following year other families became interested

and the need arose for a permanent place of worship.

A vacant church was found and purchased in 1952 and services continued on Sunday afternoon. Beginning July 5, 1953, services were held on Sunday mornings. Summer Bible school has been held the last three summers with a growing attendance each year. Following Bible school evangelistic meetings were held, but this year they were held later when Bro. Jacob Rittenhouse, Lansdale, Pa., served as the evangelist in October. During these meetings souls were stirred and convicted. Thirteen responded to the invitation for salvation. Ten of these thirteen were mothers and fathers. Pray for these precious souls that as they go through instruction for baptism, they will be submissive to the Lord as He reveals sins in their lives that need to be crucified. We rejoice with these souls that have found Christ. We must not stop working now, for there are many more who do not know Him.

Pray that the Lord will lead more workers into this vineyard and that those who have named His name might remain faithful to Him.

We appreciate the Glenn Miller and Elmer Ressler families who moved into this locality and are helping with the work. Have you felt the call for service? If so, come and worship with us. Sunday school is held each Sunday morning at 9:30 with preaching following.

Yes, the Lord has led into a new field, and we want to praise Him for it. "This is the Lord's doing; it is marvellous in our eyes" (Ps. 118:23). Rhoda King.

MISSION NEWS (Continued)

Pray that Bro. J. D. Graber may be granted a visa for India in time to meet his scheduled visit.

Several Bible School students of the Argentine church are spending their summer months in practical work under the direction of various pastors: Mirta Romano at Bragado, Aladino Scorza at Pehuajo, Juan Carlos Acosta at Trenque Lauquen, and Heriberto Palomeque at Arrecifes.

The Goshen College Winter Bible School scheduled to be in session Tuesday and Thursday evenings, Jan. 12-28, is offering a course in Mennonite Missions.

Bro. Vern Miller, pastor of the Gladstone Mennonite Mission, Cleveland, Ohio, is scheduled to speak to the Pleasant Hill congregation near Sterling, Ohio, on Sunday evening, Jan. 10.

The fiftieth annual meeting of the Mennonite Home Association held at the Oreville Home for the Aged, west of Lancaster, Pa., was addressed by Bro. Noah Mack, formerly a missionary to Tanganyika.

FIELD NOTES (Continued)

Visitors at the Samuel Nafziger home at Buffalo Head Prairie School, 45 miles southwest of Ft. Vermillon, Alta., recently were the Brethren D. D. Brenneman and Willis Yoder. Bro. Nafziger is teaching school among the Old Colony Mennonites.

The Clinton Frame congregation, Goshen, Ind., sponsor of the work at Talcum, Ky., has built a new 40 by 28 church house for that work. First service in the new building was held Aug. 30. Dedication services were held on Dec. 6. On July 12 the first members, a father, mother, and daughter were received by water baptism. The pastor is Bro. Sam Hostetler.

The Varsity Chorale under direction of Paul M. Yoder, Hesston College, gave a program at Central Kansas Bible Academy, Hutchinson, Kans., on Dec. 1. On Dec. 6 the Collegiate Chorale under direction of Bro. John Duerksen gave a program at Goessel, Kans.

A Youth Chorus under the direction of Mrs. Winfield Ruth has been organized in the Finland congregation, Pennsburg, Pa.

The Watch-Night speaker at Perkasie, Pa., was Paul Verghese, Princeton, N. J.

Bro. John E. Lapp, Lansdale, Pa., is conducting a Bible study on The Christian Home each Tuesday evening during January at Haycock, Quakertown, Pa. Bro. B. Charles Hostetter spoke there in a special program Jan. 1-6.

Bro. Henry L. Ruth, Souderton, Pa., is conducting special services at Easton, Pa. the second Sunday evening of December, January, and February.

The Johnstown Mennonite School gave a Christmas program at the First Mennonite Church in Johnstown the afternoon of Dec. 20.

Sister Irene Slaubaugh spoke at Carstairs, Alta., Dec. 27 about her work among the Negroes at Saginaw, Mich.

The MYF Chorus of West Zion, Carstairs, Alta., accompanied by Bro. Linford Hackman gave a combination Christmas and New Years program in word and song at Westward Ho the evening of Dec. 27.

Change of address: Daniel E. Miller from Route 2 to Route 4, Lancaster, Pa.

The Mt. Zion congregation, Versailles, Mo., is beginning the remodeling of its church building.

Baptismal services were held on Dec. 13 at both the Bethel and Sugar Creek Churches near Wayland, Iowa. Five were received at Bethel, Bro. Vernon Gerig officiating, and eight at Sugar Creek, Bro. Simon Gingerich officiating.

Bro. Ernest Martin, Columbiana, Ohio, served the Mt. Gilead, Ohio, congregation in meetings the week end of Nov. 29.

The Mt. Joy church building, which is nearing completion near Calico Rock, Ark., is the first church house this community has had in 50 years.

Eleven new members were received at Tiskilwa, Ill., on Dec. 30, four by letter and seven by baptism.

Bro. Harold Boettger, Sunday School field worker for the Alberta-Saskatchewan Conference spent the day with the Westward Ho congregation on Dec. 20.

Bro. Lester Hershey brought messages in the evening public sessions at the Illinois Christian Workers' Normal held at Flanagan, Dec. 30 to Jan. 3.

In the meetings conducted by the ministerial committee of the Southwestern Pennsylvania Conference in all the congregations of that district Bro. Paul M. Roth and M. J. Livengood spoke at Maple Grove, Belleville, Pa., on Dec. 27.

Bro. Hess Brubaker was the guest speaker in the Watch-Night service held by the Mennonite Youth Fellowship, Belleville, Pa., at the Belleville Mennonite School.

On the platform at the Zion Church, Beckersville, Pa., on Dec. 27 were two veteran ministers with their two missionary sons: Bro. E. S. Hallman and son William, missionary to Argentina, and Bro. T. K. Hershey and son Lester, missionary to Puerto Rico. On that day Bro. and Sister Hershey celebrated their 49th wedding anniversary.

Out-of-the-district speakers in the Sunday school meeting held in Elizabethtown, Pa., on Jan. 1 were: Lloyd Eby, J. L. Rutt, Harvey Bauman, Ralph Miller, and Howard Witmer.

Bro. Stanley C. Shenk addressed I-W men and Mennonite medical students at Indianapolis, Ind., on Dec. 29. He spoke at a Watch-Night service at Orrville, Ohio.

A conference on Christian schools was held at the Stahl church, Johnstown, Pa., on Dec. 27.

Announcements

Votes will be taken Jan. 10 for a minister at the Zion Church, Beckersville, Pa.

Word of Life program at Allentown, Pa., with Myron Augsburger and Norman Derstine speaking, Jan. 16, 17.

Norman Kraus, Princeton, N. J., speaking on Christian Life topics, and Gerald Studer, Smithville, Ohio, on Science in the Bible, at Perkasie, Pa., Jan. 23, 24.

Farewell service for the Abner Miller family, who are moving to have charge of the work at Cumberland, Md., at Congregational Mennonite Church, Marietta, Pa., Jan. 9.

A. J. Metzler, Scottdale, Pa., at Salem, Elida, Ohio, Jan. 10.

Evangelism conference at E.M.C. with Ralph Palmer, George R. Brunk, Daniel Smucker, Mahlon Blosser, B. Charles Hostetter, and Silas Brydge speaking, Jan. 16, 17.

Instructors in Ministers' Week, E.M.C. Feb. 1-5: George R. Brunk, Aaron Mast, Homer Bomberger, Silas Graybill, Claude Shisler, Myron Augsburger, Ernest G. Gehman, Daniel W. Lehman, Paul Peachey, G. Irvin Lehman, Chester K. Lehman, J. W. Shank, J. L. Stauffer, Moses Slabaugh, Harold H. Lehman, John H. Shenk, C. Nevin Miller, Andrew Hartzler, Daniel Smucker, Samuel Miller, Ray Emswiler, Ward Shank, Silas Brydge, Truman H. Brunk.

Henry Frank speaks on Consistent Living at the Hess Y.P.M. Lititz, Pa., Jan. 10.

Noah Hershey speaks to Landis Valley Workers' Band, Jan. 7, 7:30 P. M.

Visiting Speakers

Dec. 25. **Byard Shank,** Mt. Crawford, Va., at Warwick River, Denbigh, Va.

Dec. 27. **Marcus Lind,** Salem, Oreg., at Thomas, Hollsopple, Pa. **Glen Whitaker,** La Junta, Colo., at Crystal Springs, Kans. **Leland Bachman,** Goshen, Ind., at Hopedale, Ill. **J. N. Byler,** Akron, Pa., at Hesston, Kans. **Milton Brackbill,** Paoli, Pa., at Monterey, Bird-in-Hand, Pa. **I. E. Burkhart,** Goshen, Ind., at Scottdale, Pa.

Jan. 3. **Ruth Lederach,** recently returned from Jordan, at Frazer, Pa. **George Miller,** on furlough from Honduras, at Zion, Beckersville, Pa. **I. Mark Ross,** Hesston, Kans., at Wooster, Ohio.

Evangelistic Meetings

M. D. Stutzman, Kingman, Alta., at Carstairs, Alta., Dec. 28 to Jan. 3. **J. F. Garber,** Alma, Ont., at Yellow Creek, Goshen, Ind., Dec. 27 to Jan. 3.

TO BE NEAR TO GOD (Continued)

Saturday, January 16

In Temperance. Read II Pet. 1:2-8; I Cor. 8.

It is noteworthy that the Spirit has Peter suggest adding temperance to knowledge. Knowledge tends to make one conceited, puffed up; but knowledge can and should be tempered by self-control. Because of my knowledge I know that this tabooed article will really not hurt me. But I practice self-control and refrain from what is harmless because he who has not my knowledge would be offended and perhaps would stumble into a multitude of sins. Knowledge would give me the right to act, but love leads me to practice self-control for the sake of my brother.

Father, teach me that self-control comes only by being controlled of Thee.

—J. Lester Brubaker.

SUNDAY SCHOOL LESSON (Continued)

saved; you will be a new man, such as you must be to belong to His kingdom. See the serpent on the pole. From the great camp of Israel, all who looked were healed. See Jesus Christ lifted up on the cross. All from the world who look and believe can be healed of the dreadful disease of sin. This is God's plan in Christ Jesus.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the "International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

SHUT-INS (Continued)

earth, to the hills of God, will cause our soul to starve.

Remember, food can be no better than the soil in which it grows!

It has been said, "A feeble body well cared for may last for eighty years; a strong one ill used may fail at forty."

We may apply this to our soul. We read in His Word: "To him that knoweth to do good, and doeth it not, to him it is sin."

We know that it is good to feed our soul. We know that our soul can feel the pangs of hunger, that a soul can be sick, and Jesus said one soul is worth more than the wealth of this world.

How necessary it is that we remove those "spectacles of the world" at times and feed our souls on the Living Bread, God's Holy Word.

Wise men of all ages have taught that wisdom is merely a drawing out of the truth that is dwelling within. God speaks to us in a "still, small Voice," calling our attention to the "complete, wholesome, food supply" that we shall find for our soul. He has provided every needed vitamin.

This divine source must be recognized before it can be used.

It was Elizabeth Barrett Browning who said: "Earth's crammed with Heaven, and every common bush afire with God, but only he who sees takes off his shoes; the rest sit 'round it and pluck blackberries."

In the fifth century, Augustine realized the provision our heavenly Father made for every soul when he wrote: *"Deus est maximus in minimis*—The power of God shines forth most clearly in the smallest things."

Spiritual realization is the topmost peak in bringing to pass healing of mind, body, and soul. We need discipline to reach this peak, the discipline of a deep desire to do so and the necessary practice to make progress in our life sure. And meditation and prayer, and the reading of God's Holy Word, are the stepping-stones to this realization.

While there can be no hard and fast laws, there is one fundamental Truth that will always remain—as we feed our soul and nourish it, it must always be with *"Thy will be done."*

God continually invites us to enter in and "dine with Him." He keeps the feast prepared, and the invitation open and as we feed our soul on His Goodness and Mercy, as we learn more of Him, the desire within grows to know Him better.

Truly He is the Bread of Life and the Living Water.

Let us renew our life with all these Vitamins that He has so richly provided.

Houston, Texas.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Yoder—Brenneman.—John Edward Yoder and Mildred Faye Brenneman, Kalona, Iowa, by Elmer G. Swartzendruber at the Fairview Conservative Amish Mennonite Church near Kalona, Iowa, Oct. 11, 1953.

Yoder—Morris.—Jacob Yoder, Meadville, Pa., and Donna Marie Morris, Franklin, Pa., both members of the First Mennonite Church, Meadville, Pa., by Raymond L. Kramer at the church, Nov. 26, 1953.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Aeschliman. Kenneth and Violet (Frey), Archbold, Ohio, fourth child, first son, Jay Daniel, Dec. 17, 1953.

Cordell. Merle G. and Beulah (Martin), Greencastle, Pa., third child, first son, David Eugene, Nov. 30, 1953.

Crider. Abram D. and Louie Mae (Martin), Shippensburg, Pa., first child, Lavonda Sue, Nov. 13, 1953.

Hockman. Roland and Mildred (Freed), Hatfield, Pa., second son, Roland Lamar, Nov. 9, 1953.

Hoskins. Charley and Kathryn (Mass), Hannibal, Mo., sixth child, fourth son, Stephen Howard, Oct. 11, 1953.

Knepp. Noah and Rachel (Gingerich), Mark Center, Ohio, seventh child, Esther, Dec. 9, 1953.

Martin. Weaver B. and Esther (Yoder), Elizabethtown, Pa., first child, Delores Jean, Dec. 2, 1953.

Rohrer. Jacob G. and Verna (Weaver), East Berlin, Pa., sixth child, Rachel Ann, Dec. 13, 1953.

Saner. Roy L. and Esther (Book), Jersey Shore, Pa., third son, Gary Lester, Dec. 5, 1953.

Tennis. Jacob and Mable (Hertzler), Camp Hill, Pa., a son, Nelson Ray, Nov. 27, 1953.

Witmer. Earl H. and Ruth E. (Hoffman), East Earl, Pa., second son, Daryl Lynn, Nov. 26, 1953.

Yoder. Chris E. and Katie Ann (Kuhns), Arthur, Ill., a daughter, Joyce Elaine, Nov. 9, 1953.

Yoder. Ivan E. and Mary C. (Yoder), Belleville, Pa., second child, a daughter, Darlis Arlene, Nov. 6 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Biggs. Margaret McCoy, daughter of Mr. and Mrs. James McCoy, was born at Trenton, N. J., Feb. 23, 1868; passed away at the Purdy Convalescent Home, Rockwell City, Iowa, Dec. 4, 1953; aged 85 y. 9 m. 11 d. In 1895 she was united in marriage to Robert Smith, Manson, Iowa, who passed away in 1921. To this union six children were born, two dying in infancy and Dewey, an older son, in 1946. In 1930 she was married to Thomas Biggs of Oxford, Iowa, where she lived until his death in 1947. She then came to Manson, making her home with her daughter. Her last years were spent in a nursing home. Surviving her are her daughter (Mrs. Hazel Miller, Manson, Iowa), 2 sons (Robert, Boulder City, Nevada, and Eugene, Inglewood, Calif.), 6 grandchildren, and a number of great-grandchildren. On Dec. 15, 1950, she united with the Manson Mennonite congregation. Although she was not able to attend church services because of arthritis, from which she suffered much, she never complained and always enjoyed the fellowship in the reading of God's Word and prayer with her. Funeral services were held at the Larson Funeral Home, Manson, Iowa, Dec. 7, in charge of Edward Birky and Nick Stoltzfus, with interment in Rose Hill Cemetery.

Dochterman. Lizzie K., daughter of Levi and Amanda (Kreider) Weaver, was born near Brownstown, Pa., June 24, 1882; peacefully fell asleep at the home of her daughter, Mrs. Henry B. Graybill, Lancaster, Pa., Nov. 14, 1953; aged 71 y. 4 m. 21 d. On Oct. 26, 1905, she was united in marriage to John M. Dochterman, who preceded her in death Jan. 30, 1953. She is survived by one son (Clayton W., Rohrerstown, Pa.) and one daughter (Mary—Mrs. Henry B. Graybill, with whom she resided since her husband passed away), also 2 granddaughters, 2 brothers (Clayton K. and Eugene K.), and 2 sisters (Edna K. and Sadie K.) all of Lancaster, Pa. She united with Mellinger's Mennonite Church at 18 years of age and served the Lord faithfully until He called her home. Funeral services were conducted Nov. 17, at the Mellinger's Church, in charge of David Landis and Harry Lefever. Burial was made in the adjoining cemetery.

Gingerich, Katie, daughter of Daniel and Barbara (Roth) Leichty, was born Nov. 16, 1879, near Noble, Iowa; died Dec. 3, 1953, near Canby, Oreg.; aged 74 y. 19 d. Death was due to a coronary artery disease. She accepted Christ as her Saviour in her youth, united with the Sugar Creek congregation near Wayland, Iowa, and remained faithful in the faith until death. She united in marriage with Fred J. Gingerich, Dec. 22, 1901. One son was born to them (D. L. Gingerich, Canby, Oreg.). Two girls were also taken into the home later (Marie and Frances Johnson, who are now Mrs. Loui Hamilton, Sheridan, Oreg., and Mrs. L. D. Nofziger, Molalla, Oreg.). The husband, the 3 children, 16 grandchildren, 13 great-grandchildren, one brother (Nicholas), and one sister (Mrs. Dan Steckly) of near Albany, Oreg., and nephews, nieces, and other relatives and friends will miss her much. Her parents and 3 brothers and one sister preceded her in death. She was quite confident that her departure was near and expressed herself (thus

before quietly and peacefully falling asleep. Funeral services were held at the Zion Church, in charge of N. A. Lind, G. D. Shenk, and C. I. Kropf, with interment in the cemetery near by.

Good, Otto Joseph, son of Isaac and Mary Ashenfelter Good, was born Aug. 12, 1892, near Harrisonburg, Va.; was called home Nov. 10, 1953; aged 61 y. 2 m. 29 d. On Jan. 16, 1918, he was united in marriage to Anna M. Weaver. An infant son preceded him in death. Besides his wife he is survived by 4 children (Mildred—Mrs. Wm. Watkins, West New York, New Jersey; Cathalene—Mrs. David Barnhart, Keezletown, Va.; James D., Harrisonburg, Va., and Ethan J., Millersville, Pa.), 7 grandchildren, 3 sisters, and 3 brothers. He accepted Christ in early youth and remained faithful and active in the work of the church. On March 11, 1945, he was ordained as deacon. He devoted much of his time, effort, and study to the mission work of the church. On Nov. 4 he was anointed by the brethren D. W. Lehman and S. H. Rhodes. This was a very impressive service which shall be remembered by the family. He expressed his desire to depart and be with God. Funeral services were held at Weaver's Church, Nov. 13, conducted by Harold Lehman, D. W. Lehman, and Harold Eshleman. Interment was made in the church cemetery.

Horst, Mary Elizabeth, daughter of Martin and Fannie Knoll Cauffman, was born Dec. 7, 1873; passed away at the Chambersburg Hospital Dec. 9, 1953; aged 80 y. 2 d. She was the widow of William Horst. Surviving are 2 daughters (Mrs. Paul E. Keener, Shippensburg, Pa., with whom she made her home; and Mrs. Amos D. Shank, Hanover, Pa.), 7 brothers and sisters, 8 grandchildren, and one great-grandchild. She was a member of the Rowe Mennonite Church. Funeral services were held at the Rowe Church Dec. 12, conducted by Amos E. Martin and Paul C. Martin, with interment in the Rowe Cemetery.

Miller, Dr. Orden E., son of the late Bishop Noah E. Miller and Hannah Miller Otto, was born Oct. 7, 1910, at Springs, Pa.; died Nov. 30, 1953, at the York Hospital, York, Pa.; aged 43 y. 1 m. 23 d. He leaves to mourn his sudden departure his wife (Ima Hanson Miller), 3 sons (Arthur Eugene, James Emerson, and Glenn Orden), his mother, 2 brothers (Chester E., York, Pa., and Elam, Meyersdale, Pa.), and 2 sisters (Kathryn—Mrs. John Buchholtz, York, Pa., and Alvina—Mrs. Willard Livengood, Springs, Pa.). Dr. Miller was a member of the York County Medical Society and the York County Medical Association. A World War veteran, he served as flight surgeon with the U. S. Air Force overseas. Paul L. Reaser, pastor of Union Lutheran Church, officiated at the funeral services at the Edward W. Baumeister Colonial Mortuary. Interment was made in Prospect Hill Cemetery.

Moyer, Leidy Ralph, son of Geidon and Clara (Heckler) Moyer, was born in Hilltown, Pa., May 3, 1910; passed away Nov. 30, 1953; aged 43 y. 6 m. 27 d. Ralph with 3 of his brothers and 2 nephews was on a hunting trip. They left home Nov. 29 for Potter County, and started out early the next morning to hunt deer. Soon after they went out, he took sick. With the help of his brother Dwight he got back to their boarding house and to a doctor, who told him there was nothing to be alarmed about, but to rest for the day. Ralph told Dwight to go on hunting, as he would be all right. But in about fifteen minutes Dwight was called back and Ralph was soon gone. He had a heart attack about three years ago and was under a doctor's care for some time, but for the last two years seemed to be in good health. He accepted Christ when a young man, and united with the Mennonite Church, where he remained a faithful member until the end. He was united in marriage to Esther Frankenfield on April 11, 1936. To this union were born 3 daughters and one son. One daughter preceded him in death. He will be sadly missed by his wife, 2 daughters (Eileen and Elaine) and son (Donald), his aged father, and his brothers and sisters (Byron, Coopersburg, Pa.; Stanley and Winfield, Silverdale, Pa.; Dwight, Dublin, Pa.; Mrs. Samuel Miller, Hilltown, Pa.; Mrs. Fred Baumaster, Neshaminy, Pa.; Geidon, Jr., Ponersville, Pa.; and Ammon, Haycock, Pa.). Funeral services were held at the Deep Run Mennonite Church (where he had been caretaker for a number of years) on Dec. 4, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace. Interment was made in adjoining cemetery.

Mullenix, Elsie May, daughter of Mr. and Mrs. Charles White, was born May 24, 1880, near Clearspring, Md.; departed this life Dec. 5, 1953, at the Chambersburg Hospital; aged 73 y. 6 m. 11 d. She is survived by 2 sons (Blaine Hornbaker and Elmer Mullenix), 5 grandchildren, and 2 great-grandchildren. She was a faithful member of the Williamson Mennonite Church. She had been unable to walk for the past 19 years and spent most of her time on her rocking chair. She bore her affliction very patiently and welcomed the call of her Maker. Funeral services were held at the Maple Grove Church of God in charge of Norman H. Martin and Mahlon Eshleman. Burial was made in the adjoining cemetery.

Noll, Grant H., son of the late Grant W. and Sara (Harnish) Noll, was born Oct. 14, 1901; passed away very suddenly Oct. 19, 1953, while walking in the field; aged 52 y. 5 d. He had a heart ailment, but death came as a shock to all. He is survived by his wife (Fannie Groff Noll), 3 children (James G., Lancaster, Pa.; Mrs. Witmer Sherer, Manheim, Pa., and Grant, Jr., at home), and 4 grandchildren. He was a faithful member of the Rohrerstown Mennonite Church and taught in the Sunday school for over 23 years; two of these he was teacher at the Oreville Home. For the past four years he conducted summer Bible school at Wheelerville, Pa., and for many years he taught in the local Bible schools. Funeral services were held Oct. 22, at the Rohrerstown Mennonite Church with Christian Lehman and Jacob Hess officiating. Burial was made in the Millersville Cemetery.

Potts, Margaret Edna, was born Jan. 2, 1870, at Anada, Mo.; passed away Dec. 15, 1953, at the Mark Twain Rest Home in Hannibal; aged 83 y. 11 m. 13 d. She is survived by one son (Leslie Lindell, Chicago, Ill.). She was received into the Mennonite Church in May, 1946, and was a faithful member until death. Funeral services were in charge of Harold Kreider, assistant pastor of the Mennonite Mission Church in Hannibal. Interment was made in the Mt. Olivet Cemetery.

Weaver, Sarah Jane (Martin), was born in Elkhart Co., Ind., March 2, 1872; passed away at Wakarusa, Ind., Dec. 11, 1953; aged 81 y. 9 m. 9 d. The last two years she had made her home with her daughter, Mrs. Arthur Lehman, where she passed away. On May 13, 1894, she was united in marriage to Christian Peter Weaver, who preceded her in death about 16 years. She is survived by 5 children (Oscar M., Nora E.—Mrs. Arthur Lehman, and J. Albert, of near Wakarusa, Ind., and Norman and Paul of Gulliver, Mich.), 2 brothers (Reuben S., Goshen, Ind., and Jacob A., Wooster, Ohio), 19 grandchildren, and 12 great-grandchildren. One brother (John) preceded her in death. From her youth she had been a faithful member of the Yellow Creek Mennonite Church, Goshen, Ind. Her death, which was caused by a stroke, was sudden and unexpected, as she was in good health for one her age. We praise God for His goodness in calling her home without suffering or illness, which was always her prayer. Funeral services were held at the Yellow Creek Mennonite Church, Dec. 13, with Clarence Shank and Peter B. Wiebe in charge. Burial was made in the adjoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Sexual Behavior in the Human Female, by Kinsey, Pomeroy, Martin, Gebbard; W. B. Saunders; 1953; 842 pp.; $8.00.

The avalanche of articles which accompanied the appearance of this second "Kinsey Report" has about subsided, but its effect on the thinking and behavior of the American people, young and old, is not yet determined. The raucous reaction to a sober, carefully documented study is evidence of the profound lack of information concerning a significant and well-nigh universal human activity. It was as though a plumber had chosen to document the number of spider webs and cockroaches he sees in people's cellars, while our opinion of our neighbors was formed by what we see in the parlor. The angry outcry of much of the religious press and pulpit appears to carry the suggestion that so long as we feel comfortable in the parlor, let us not believe what the plumber says he has found.

One might conclude from the sensational reports that the authors are deliberate publicity seekers. Actually, they are a team of sober, hard-working scientists who "do not believe that the happiness of individual men, and the good of the social organization, is ever furthered by the perpetuation of ignorance." I first knew Professor Kinsey as a zoologist at Indiana University nearly twenty years ago. In the summer of 1952 I attended an informal tea in his workshop and personally talked with all the authors. The leader, Dr. Alfred Kinsey, impresses one as being personally approachable, and answers questions directly and without sensationalism. His slightly stooped shoulders suggest his reputation for working long hours. There is nothing about the place that suggests anything but a laboratory where facts are ferreted out for the sake of learning the truth. Indeed, the Institute for Sex Research is a well-recognized part of the University. It is financially supported by the National Research Council's Committee for Research on Problems of Sex, composed of nationally known scientists from all parts of the United States, and by the Rockefeller Foundation. Research has been under way for over fifteen years and the Institute has a trained staff of sixteen persons. Its library on sex behavior consists of fifteen thousand volumes, making it, next to the collection in the Vatican at Rome, the largest in the world on this subject.

While the present volume lists perhaps 900 references in its bibliography, the chief source of information lies in the personal interview. Altogether over 16,000 persons have answered the questions, averaging about 300, which constitutes a "history." Those of the males were summarized in the first report in 1948. The present volume summarizes the history as given by 5,940 of the nearly 8,000 females interviewed. Not all histories are included. For example, those serving prison sentences on sex charges are not included because it is not expected that their history is typical.

An important question to ask is whether the women told the truth. There is no good reason to suppose they did not, in so far as their memory was clear. Certainly no one has ever gone to greater pains to make it easy for anyone to tell the truth, or had so many cross checks to find out if the answers were dependable. In the first place, it was made clear that all answers were to be completely confidential. To this end, all replies are recorded in a code that appears to be unbreakable because it does not represent any written language. It represents behavior. The code is not written down anywhere, and is known only to the four authors. So important is the code in deciphering the answers that the authors are said not to travel together, for if they should all die at once, the work of the Institute would have to stop.

With confidence rated so highly, Professor Kinsey has interviewed many underworld characters, has many a confession locked up which would send the confessor to the prison or the gallows if its contents were revealed. Kinsey has every reason to believe people speak the truth if they don't have to take the consequences.

Furthermore, there are many ways of checking on answers. For example, if histories are taken of all persons in a factory, a city block, a rural township, a church, and compared with other groups of similar background, one can tell whether the pattern runs true to form. Also, many histories were taken on the same person years later. It would take a wonderful memory to give the same answers to 300 questions at an interval of some years if one "just made them up." If the two sets correspond, one assumes the truth has been told. Likewise, one expects a fair correspondence in the stories told by husband and wife.

Supposing the women told the truth, there is still another problem. Are the women who talked typical of American womanhood? Perhaps not. Eight thousand is only a fraction of one per cent of the female population of this country. On the other hand, eight thousand is eight thousand, and if they are representative, this is significant. A dairy tester does not have to extract all the butter fat from the milk to determine its amount. A small sample will do—provided it is a well-mixed sample. Is Kinsey's sample representative?

The simple answer is that it is not. Working on a university campus he got too big a proportion of college people. The ratio of city-bred to rural population is too high. The proportion of Protestants to Catholics is too great. It is not that the professor did not try, but the problems are simply too great.

Nevertheless, there is no man living who has asked more personal questions of more people from all walks of life, all major areas of the country, under circumstances better designed to get at the truth, than Professor Kinsey. While the information is by no means the final word, those who criticize his accuracy may well be asked, "Do you have a wider fund of information? If so, let us hear it."

It is unnecessary to summarize the 450 pages tabulating the results of the interviews. The two figures that are especially significant to those interested in morals are that nearly 50 per cent have at some time engaged in premarital coitus, and that one in four at some time was unfaithful to her husband. It is pointed out that both of these activities are more common among the city women than among the country folks, and that the one thing found most significant in determining such activity was whether the woman was religiously devout or not. Compared to men, women showed much less interest in sex as such, and there was a much greater difference of activity in women. In spite of the much publicized lapses of the minority, the report itself soberly concludes that "our data indicates that the average female marries to establish a home, to establish a long-time affectional relationship with a single spouse, and to have children whose welfare may become the prime business of her life." Men are not credited with such an ideal attitude toward marriage.

The section on physiology is seldom commented on, yet it may turn out to be the most significant in the long run. An interesting parallel is found between the graphs of sex activity of the human male and female of all ages and the changes in the content of the pituitary gland of the rooster and hen in their lifetimes. If investigation of this parallelism should give us a better understanding of the biology of sex behavior we shall have this study to thank.

If the book were only a tabulation of statistics, it would not have raised the furor it did. Scientists will read it critically. They are used to pointing up each other's faults and errors. They can be counted on to debate the scientific aspects of the book.

The real controversy lies in the interpretations which are woven into the text. By devoting the entire attention to the physical and biological, the authors manage to make facts speak the untruth. For facts, accurate in themselves, do not speak the truth except when they are in proper relation to the whole truth. This one-sided view of sex is a monstrosity, a distortion, a perversion. Is it possible to be so absorbed in flowers that one forgets that there are plants, and soil, and rain? A materialistic zoology may apply to gall wasps, but it is inadequate to explain human behavior. It pictures a subhuman monster with no interest except to follow that which is immediately pleasurable. Look where you will in the book, you find no evidence that sex activity has any bearing on, or is related to, love and parenthood. There is no hint that at times inhibition and control are needed to establish satisfying family living and a high degree of civilization. Yet sex behavor in the human must take all of this into account. The old theory that sex activity is but the slaking of a genital appetite with no more relation to morals than taking a drink of water was fully exploited by the communists, but even they have changed their point of view. They had to, after seeing what it did to family life, and what that, in turn, did to the nation.

If there is one thing careful students of human behavior have learned it is that the human cannot live happily on the animal plane. Yet the authors try to point out that what are usually called perversions might be quite normal because animals have been observed to have similar behavior. It is not at all clear from the text that animals practice any "perversions" under normal conditions. It is clear that at least most of the observations on animals were made on those in captivity—certainly an abnormal situation. Even granting that animals act in certain ways, is that any reason why we should act as they do? Shall we learn from the lion and tiger to eat fresh entrails, from the weasel to suck blood, or from the sow, recently farrowed, to devour membranes? Somehow the argument that something is all right because observation shows it to be natural for infrahuman animals is not very convincing.

Indeed, the authors know that human psychological factors are important to us. But their training is not in this field and they prefer to look on man as "the human mammal that he is." The distinctions between physiology and psychology, they say, "probably do not represent reality." The key to their attitude is expressed by the statement that "those aspects of behavior which we identify as psychologic can be nothing but certain aspects of that same basic anatomy and physiology." This appears to be the basis for their blindness.

The fact is, there is a difference between humans and animals. The human longing for love and friendship has a wider base than mere genital appetite. Kinsey's own figures show that nothing so affects sex behavior as religion. Can he show that religion has any effect on infrahuman animals? Anyone who has worked with people knows that folks lie awake with an uneasy conscience, or worry about the effect of their deeds on their children. Has any farmer yet reported that his animals lose appetite or fail to sleep while weeping for their sins? Every open-minded person will agree that these distinctions do represent reality.

We must also object to a second grave error. This is, that if any considerable number of people do something, that makes it "normal." It is true that in science the word "normal" often means average. Clearly, average does not necessarily mean the best. While I was working in Puerto Rico we learned that the average man there weighed about 120 pounds and the woman 100. Does this make those weights "normal"? Given a good diet, what would the normal be? Clearly it does not follow that whatever is, is best. Does one learn what is moral by conducting activity polls?

As evidence that certain forms of activity are not so bad, it is stated that many women who had premarital coital experience had "no regrets." How dependable as a moral judgment this is may be gathered from the figures. The most promiscuous had the least regrets, percentage-wise. Those who contracted venereal disease or who became pregnant expressed "no regrets" as often as those who got into less difficulties. Just what does all this prove, if not that the more promiscuous, the greater the moral blindness? After all, supposing one should ask the head hunters of the South American jungles whether they have any regrets, what reply could one expect, and what would be the moral significance of that?

It does not take a great deal of spiritual insight to know that morals are not derived from the **status quo** but from a "Thus saith the Lord."

There are times when the authors seem to be actively anti-Christian. They would blame moral restraint on premarital heterosexual activity as the chief cause of homosexuality. This in spite of the fact that their figures show that the lowest amount of homosexual activity is reported by the more devout females. There are several other hints of antagonism to religions as "intolerant," and in one instance the rejection of stories considered indecent and immoral is called a "perverse attitude" (p. 671). In one

Pause a moment—

Already 1954 is gathering speed. But pause a moment. Before the deluge of 1954 literature swamps you, take a backward look. Excellent materials were published last year by your publishing house. Some of these you meant to buy, but for various reasons you did not get them purchased. Now is a good time to add them to your bookshelves.

Circle the titles of those you want. Clip this ad and mail it with your check or money order to the . . .

Books, 1953

We Tried to Stay
Dorothy S. McCammon 2.75

Bernese Anabaptists
Delbert Gratz 2.75

Meditations for the New Mother
Helen Good Brenneman 1.25

Pilgrims in Paraguay
J. Winfield Fretz 2.75

Ten of a Kind
Edna Beiler 1.50

Songs of the Church
Walter E. Yoder, editor, ... 1.00

Booklets, 1953

Youth and Nonresistance
Stanley Shenk . . . . . 30c a copy, 25c for five or more

Selections from Church Hymnal 25c

The RSV: An Examination and Evaluation 60c

Prophecy Conference Report 1.50

Revised Editions

Assurance of Salvation
John R. Mumaw 1.75

War, Peace, and Nonresistance
Guy F. Hershberger, ... 3.50

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footnote, too (p. 482), Baal worship is confused with the "Jewish religion."

A third major objection to the book is that in this atmosphere of acceptance of any kind of activity, there is an abundance of erotic activity suggesting experimentation, with no hint whatever that serious personal and social consequences may result. These scientists would like to disclaim all responsibility for results, claiming only a responsibility to make the truth known. This claim to tell the whole truth has a hollow ring when one considers the great volume of information withheld—for example, the information gathered from criminals who are hiding out from the law. If there is an obligation to protect them, is there not also an obligation to protect our children?

One might also criticize the book for its omissions. If it is significant to record the sexual activity of infrahuman animals and criminals, would it not be enlightening to record also the sexual activities of the saints and great men of the ages? Would it not be significant to discover that the great souls that loved mankind most deeply and most effectively had very limited sexual experiences? There is a record of the activities of divorcees and widows, but no distinction is made between the two. Would not such a distinction be informative? There is some data on the effects of the movies and literature, but no mention of the effect of alcohol.

As a serious but very narrow report on certain aspects of sexual behavior of a limited segment of the American population, this book is a valuable source of information for scientists and other critical readers interested in human behavior. It has no business on the best-seller list, though it is there. Religious leaders have been confronted with a challenge. They have now been informed of the strength of the biological drives in the human. They have been informed by the book and the popular press of the extent to which the American public are devotees of a sterile sex cult. They are also informed of the strength of religious teaching, as for example in the passage, "The active incidences of extramarital coitus have been more affected by the religious backgrounds . . . in the sample than by any other factor we have examined." If religious leaders supply the parts that are so shockingly missing in this report, develop a wholesome attitude toward this biologically rooted drive, to include love, parenthood, a sense of responsibility under God to carry out His purposes through us, then the information gathered here can be useful. But only then will it be good.—H. Clair Amstutz, M.D., Goshen, Ind.

ITEMS and COMMENTS

The feeling of the Indian government that evangelization should be done by Indians rather than by foreign missionaries can be better understood in the light of Indianization trends in business. From 1947 to 1952 foreign employees in the upper-income bracket declined from 92 to 75 per cent, and in the middle-income bracket from 42 to 15 per cent. India is seeking more jobs for its people.

• • •

According to Quick magazine, there are three times as many suicides among divorced persons as there are among married people, and there are far more delinquent children in homes broken by divorce than in homes broken by death. Whenever God's laws are broken someone has to pay.—D. Carl Yoder.

• • •

At heavy sacrifices to themselves, West German Lutherans have decided that all U.S. aid from Lutherans will hereafter be channeled to Christians in East Germany.—WP.

• • •

King Paul of Greece visited American Bible Society headquarters to convey his personal thanks for its contributions of Bibles to the Greek people.

• • •

Brazil has decided to authorize the immigration of 9,000 Japanese families before the end of 1956. Such moves help the population pressures of Japan.

• • •

A total of 113 countries are expected to participate in the World Day of Prayer this year.

• • •

Agricultural surpluses purchased by the end of this year total $6,000,000,000. And hundreds of millions of people in Asia and elsewhere are chronically underfed. It is hard to believe that, if there were sufficient good will, a solution to this problem of distribution could not be found.

• • •

More than a million of the estimated world total of 7,000,000 leprosy cases are in India, and only about 15,000 cases are receiving medical care in the country's approximately 100 institutions, three fifths of which are mission colonies.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, JANUARY 12, 1954 — NUMBER 2

Angels Do God's Bidding

By Ralph E. Buckwalter

Murillo has a picture called "Angels n the Kitchen." "What an unusual place to find angels!" comments Walter Cavert, and then goes on to emphasize he glory of humble service in Christ's name. The application is uniquely appropriate; but let's use this exclamation s a springboard. Maybe we too have orgotten that angels belong in the kitchn and not merely in the imagination. Have we given as much as a casual hought to angels today, yesterday, or even during the last month? Surely we know, as all primary Sunday-school graduates should, that angels flit through the pages of the Bible from cover to cover. We have read Christ's words, "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven" (Matt. 18:10). And we know that the writer to the Hebrews declares, "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation" (Heb. 1:14)?

The Book Says . . .

Neither can we forget these stirring scenes: Jacob wrestling with "a man" till the breaking of the day and testifying, "For I have seen God face to face, and yet my life is preserved." Elijah who, discouraged in his seemingly fruitless defense of the Lord's cause, cried, "It is enough; now, O Lord, take away my life . . ." And as he slept under a juniper tree an angel touched him and urged him to "arise and eat" a first and a second time, and he went in the strength of that angel-prepared nourishment for forty days and forty nights to Horeb, the mount of God. Daniel, the uncompromising disciple, whom King Darius and the lions couldn't liquidate, and his confident reply, "My God sent his angel, and shut the lions' mouths, and they have not hurt me; because I was found blameless before him. . . ." Mary, the favored virgin foretold by Isaiah, who, being troubled by the sudden appearance of the heavenly messenger, Gabriel, when reassured replied to the wondrous words, "Behold . . . let it be to me according to your word." The shepherds who heeded the angel's song saying to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." Peter, imprisoned for the name of Christ, miraculously freed by the angel of the Lord, declaring when he had recovered his senses out on the open street, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod . . . ." Paul, Rome-bound for the sake of the Gospel, declaring to the terrified crew of the storm-tossed Alexandrian ship, "I now bid you take heart. . . . For this very night there stood by me an angel of the God to whom I belong and whom I worship. . . ."

The angels—have we forgotten them? Who are they? Where are they? What are they doing? What should our relation to them be? We don't need to waste time in pathetic speculation as some would-be theologians of an earlier generation who tried to compute the number of angels who could stand on the point of a needle. Let's see what the Book has to say.

They Are.

The writers of Scripture take angels for granted. They do not consider it essential to explain their origin, but the clear hints which they give indicate that God has created them for a special purpose even as He has created all things "in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities. . . ."

They are spiritual beings with intelligence superior to man but inferior to God, for Jesus says concerning the day of His return, "no one knows, not even the angels of heaven. . . ." And there are things, Peter declares, which have been revealed to man, "things into which angels long to look."

They excel in strength within their God-assigned limits, being "greater in might and power" than man. Witness such spectacles as the terrible punishment of Sennacherib's hosts by the angel of the Lord, the fire and brimstone of Sodom and Gomorrah, the opening of the sealed tomb and the fatal confusion of the Roman guards when up from the grave Christ arose.

There have been writers who would have the saints believe that the rending of the veil of clay increases the angel population. But this is only poetic fancy. The Word says, according to Luke, "those who attain . . . to the resurrection from the dead . . . are equal to angels and are sons of God." Mark adds, "when they rise from the dead, they . . . are like angels in heaven." John, in his vision on Patmos, beheld the redeemed from every nation praising God with song, and all the angels standing around the throne worshiping God. Truly there is a close association between the glorified saints and the angels. Both serve Him day and night in His temple, but they are never identical.

It is true of angels as of man that in heaven "they neither marry nor are given in marriage." Contrary to the usual representation of angels in art, the Bible indicates only the masculine gender. For example, Daniel speaks of "the man Gabriel [who] came to me in swift flight at the time of the evening sacrifice." And Luke quotes Gabriel's message to Zacharias, "I am Gabriel, who stand in the presence of God." Daniel, Jude, and John are also acquainted with Michael, the archangel. These references do not mean that sex in any way enters into the life of angels, but they point out the truth that angels have individuality and differences in rank and assignment.

Heavenly Aid

From "The Faery Queen"

And is there care in heaven? and is there love
  In heavenly spirits to these creatures base,
That may compassion of their evils move?
  There is: else much more wretched were the case
  Of men than beasts. But oh! th' exceeding grace
Of highest God that loves His creatures so,
  And all His works with mercy doth embrace,
That blessed angels He sends to and fro,
  To serve to wicked men, to serve His wicked foe.

How oft do they their silver bowers leave,
  To come to succour us that succour want!
How oft do they with golden pinions cleave
  The flitting skies, like flying pursuivant,
  Against foul fiends to aid us militant!
They for us fight, they watch and duly ward,
  And their bright squadrons round about us plant;
And all for love, and nothing for reward.
  O! why should heavenly God to men have such regard?

—Edmund Spenser, 1552?-99.

The personality of these created spiritual beings is further illustrated by the fact that

They Choose.

Their worship of God and their service for Him presuppose freedom of choice. Even as man, they can choose to obey or disobey. And like man, after whose creation "God saw everything that it was very good . . . ," they were also created to be "holy ones" and good. But there was one who seemed to aspire to greater glory and power than God had given him. Ezekiel and Isaiah give us reason to believe that pride and disobedience was the sin of that "angel of light" who became "that old serpent, the Devil" and along with his partners in revolt was banished from the presence of the glory of the Lord.

Let us not try to build a house, however, where the Scriptures only give us a few windows. We know from the inspired writings of Peter and Jude that the angels who now oppose God's plan for the ages, and execute the will of the Wicked One in deceiving God's children and frustrating their growth in grace, have brought upon themselves the eternal judgment of God by their sin. "For if God did not spare the angels when they sinned but cast them into hell. . ." (II Peter 2:4). "And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day" (Jude 6).

As the day breathes light against the background of black night, so also against this dark cloud of fallen angels the glory of the other angelic hosts is magnified, for

They Serve.

They are messengers, envoys, sent ones. They are bearers of tidings which may be either good—Gabriel to Zacharias, "I was sent . . . to bring you this good news"—or bad—the angel to Lot, "Flee for your life . . . lest you be consumed." The important element, however, is not the message but the obedience of the message bearer to the Message Giver.

They serve by ministering to the needs of "the least of these." They protect and guard the believer, for as David sings, "the angel of the Lord encamps around those who fear him, and delivers them." And Isaiah testifies of the grace of God toward Israel, "In all their affliction he was afflicted, and the angel of his presence saved them."

They serve by executing God's judgment upon sin as Herod's swift death illustrates, when "an angel of the Lord smote him because he did not give God the glory," and as we noticed earlier in the destruction of the twin cities of the plain and the Assyrian army.

They served as mediators of the Mosaic law, as Stephen and Paul testify. Notice particularly the teaching of Hebrews 2 where the necessity of response to the fuller revelation in Christ, who is "so much better than the angels," is emphasized by reasoning that "if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation?"

They will serve as reapers in the harvest which Jesus pictures as the end of the world, "when the Son of man comes in his glory, and all the angels with him

I would rather be a faithful watchdog than an indifferent shepherd.—Noah K. Mack.

. . ." "and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other."

They serve by rejoicing in the fulfillment of God's plan of salvation in the world today. You will recall the words of Jesus as quoted by Luke, "I tell you, there will be more joy in heaven over one sinner who repents . . . ." Paul also indicates the interest and concern of angels in the life and activity of the visible church in his letters to the Ephesian and Corinthian Christians and to Timothy. The "wisdom of God" is made known to them "through the church" as she bears testimony to her risen Lord by transformed living and Spirit-empowered preaching. And the woman who observes God's order in the congregation "shows reverence for the angels . . . and [does] not displease them" (Lightfoot).

They serve God to the praise of His glory by their free worship and adoration. In that soul-shattering hour when Isaiah "saw the Lord sitting upon a throne, high and lifted up," the seraphim called to one another saying,

> "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

And at that glory-filled moment when in the fullness of time God sent His Son to be the Saviour of the world, "a multitude of the heavenly host" appeared to the startled shepherds on the Judean hills, "praising God and saying,

> 'Glory to God in the highest and on earth peace among men with whom he is pleased.' "

But the vision of John on the isle of Patmos defies our imagination as the angelic choir sings, far surpassing "the music of the spheres,"

> "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen."

Truly, angels do God's bidding with "joy unspeakable and full of glory." But what do we do about them? We should appreciate them for their share in God's redemptive plan for the human race. We should learn from them how we are to go forth, "bearing the seed for sowing," that with them we might "come again with shouts of joy, bringing [our] sheaves with [us]."

Kushiro, Japan.

Our Readers Say—

. . . We are glad for all the field notes and visiting ministers and mission news. We receive lots of letters, but they don't always think to tell us where their pastor is holding meetings, or who took his place. And we are glad for the visiting minister, not only because of some one different, but for the fellowship, for we ourselves need spiritual food. Not too many of the home ministers have three or four messages to bring each week. . . . So we ask that you continue your paper nearly the same. . . .—*Alta Smoker, Fig, N.C.*

* * *

. . . I read the church papers for 60 years. And there always were field notes, I think, and I appreciated them as much as any other part of the paper. I would be very sorry if they were discontinued. [The discussion was on only one part of the field notes—the collection of visiting speakers. The field notes will certainly continue.]

. . . Make the papers as plain and as simple as you can. It is so much easier and, for me, better that way. Matthew 5, 6, and 7 are striking examples of simplicity.—*John R. Hess, Cochranville, Pa.*

* * *

. . . Mission News is the first page to which I turn to read the latest news about the missionaries for whom we are praying, and so we can intelligently pray for them all, and know what is going on in missions of our church.—*Mrs. Orvie Horst, Kitchener, Ont.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Editorial Plans for 1954

Your editor has accepted an invitation o write the Conrad Grebel lectures for 955. His subject will be some phase of he Christian hope, a theme very promi- ent in current discussions and, we be- ieve, very important in the life and hought of the church.

Study and writing will take from one alf to two thirds of his time during 954, according to present plans. To give im this amount of time free from Gos- EL HERALD duties, Bro. J. L. Horst, one f our consulting editors and a man of nany years' experience in editing, will arry a good deal of responsibility in he HERALD office during the year. He as just concluded a twenty-four-year as- gnment as editor of the *Christian Mon- or*. He was assistant editor of the Gos- EL HERALD during the editorship of Bro. aniel Kauffman, and at times when ro. Kauffman was ill he carried major esponsibilities. So he brings to his year's sk proved abilities for it.

The editor will continue to have gen- al oversight of the magazine, directing s policies, helping to select its materials, nd carrying certain writing responsibil- ies. He will write editorials so far as is time permits. After this issue all edi- orials will be initialed so that readers ill know with whom to register any isagreements or suggestions. The editor ill also continue the *Items and Com- ents* feature.

Bro. Horst will make the weekly hoice of materials for that particular sue, edit articles, take care of routine orrespondence, and write most of the ield Notes. He will write some of the litorials and will solicit articles as need- d. We appreciate very much his will- gness to help out in this way.

Mail for the HERALD may be addressed the GOSPEL HERALD, and will be aced on the proper desk when it is pened by the office assistant. Personal ail may be addressed to us by name.

We solicit your continued support in terest, in prayers, and in contribution materials. We promise you continued gh standards in bringing you a weekly ortion of articles, poems, news, and oth- regular features.

Your editor also requests the prayers of the church as he works on his assignment. He wants to familiarize himself with the best literature on the subject. But he also wants to have an open ear to the Spirit as He interprets the truth of the Word of God.

God Plus Man

In some people's thinking God is everything and man is practically nothing. God made man, but He also made the great world, the solar system, and the incomprehensibly vast multiplication of that system in the universe. In his vast surroundings man is only an insignificant bit of biological tissue. In so far as man may be important to God, it is only as a finite creature subject to the arbitrary will of an infinite and sovereign God. There is little that man can do to direct his way and to control his fate. History is the foreordained outworking of the purposes of God. This is God's world.

For some other thinkers man is all-important. God is dismissed as a pristine Creator who set up a universe which is now operating by fixed laws. It is man's business to study these laws and to improve his status in accordance with them. He is left largely to his own resources. He can have a better world if he cares enough and if he knows how to make it so. But whatever is done, he must do. God may be in His heaven, but if all is to be right in the world, man must make it so. This is man's world.

Each of these views is extreme because it is partial. A good case may be made for each view because there is so much truth in both. But truth cannot be contradictory, although it may be paradoxical. The true view is often found by putting together things that seem to be contradictory, and finding that they are complementary. Truth is usually not a flat surface, but is a full-orbed thing with depth and many sides and aspects. Paradoxes come from our inability to see all sides of a question at once.

Who is running this world, man or God? It is both God and man. So far as the earth and its elements are concerned, God alone is the Creator. Man cannot create anything in the sense of making it from nothing. He can merely manipulate, arrange, and use. Slowly he has been discovering the laws of nature and has been turning the materials of the creation—soil, air, electricity, water, coal, oil, the various ores, the atoms—into means for better living and, alas! for destruction. God has put the material here, but He expects man by study, experimentation, research to find out how to use it. God's sun and wind take the water of the seven seas to the highlands and changes in temperature drop it there as rain or snow. His law of gravitation makes it flow toward the sea again. But man had to invent water wheels and turbines to make this process do his work. God hid His iron and coal away: man had to find it and learn how to make steel to construct his buildings and means of transportation. God put the oil in great underground reservoirs: man had to bring it up, refine it, and invent engines which could whisk him about the world.

Likewise God created man's body, a marvelous machine that is practically automatic. But He expects our men of medicine to remedy lacks in nutrition and to make little corrections by surgery which appreciably lengthen our life span.

God has created a nervous system of marvelous possibilities: it is educable. But He has ordained parents and teachers to arrange the means and the experience which will make the educating impressions. Always one sees this pattern: something from God to work with, but something to be done by man.

This pattern prevails in the spiritual realm. Under the creative hand of God man became a living soul. But he is not an automaton. Created in the image of God, he has a will. Within the limits of his potentialities, he can be anything he will be. He can be a believer or he can refuse to believe; he can bear witness to God or he can ignore Him. He can open his heart and life to the limitless power of the Holy Spirit, or he can live within the limits of his own powers. He can be a man of God, or he can make Man his god.

This is the way things work. And it seems to us very good. God respects our personalities by giving us free range and by expecting great things of us. He allows us to be co-workers with Him. But to begin with He has given every advantage to us: a great variety of capabilities,

a tremendous terrestrial laboratory, a practically unlimited storeroom of supplies, a promise of wisdom and strength beyond our own. God always does His part; will man do his?

Bible Study and Christian Action

God's Word is the only sure foundation for the life of men and nations.

The supreme tragedy of this world is the failure of men to follow the revelation of truth which God has given us in the Holy Scriptures.

All our mistakes, sorrow, and misery are the direct result of our ignorance of God's Word or our refusal to obey it.

It stands to reason that if there is a God of mercy, love, and justice, He would not create man and then leave him blindly to grope his way through such an evil world, with the chances ten to one against him. It stands to reason that God would give him direction for his life—not that he might become an automaton, but that he might have an intelligent fighting chance to come out victorious. This is exactly what God has done in the Holy Scriptures.

And yet, the critics and the philosophers, the economists and the scientists have tossed the Word of God aside, laughed at it, and substituted their own wisdom for it. Many good, so-called Christians have been led astray by these blind leaders. Even ministers in the churches have rejected the Bible and are prattling about the need for new prophets, mystical guidance, inner consciousness, spiritual techniques, and the new psychology.

This human hodgepodge is leading us deeper and deeper into despair. Our only hope lies in the discovery of God's will as revealed in His Word. We need to come to the Bible, not as to other books, but as to God speaking! God's Word is not a dry, abstract statement of theology, but it is divine guidance here and now. Ignorance of a single truth it contains or refusal to apply it will deprive us, to that extent, of the victory, joy, and peace God intended we should have in this life. God's Word is the sure foundation which has stood and will stand all the storms and stresses of life.

With Goethe in Baynard Taylor's beautiful translation of "Faust," let us say—

I call the supernatural to guide me,
I pine with thirst for revelation,
Which nowhere worthier is, more nobly sent
Than here, in our New Testament.
I feel impelled its meaning to determine,
With honest purpose, once for all.

We need to beware lest we come to the Old Book with preconceived notions and prejudices determined to make it conform to some ancient human dogma. We must not be guilty of twisting and wresting the Scriptures to conform to our own philosophies of life. We must throw off every evil restraint and give ourselves with abandon to be led of the Holy Spirit and to descern the light of heaven shining between the sacred sentences.

There is in the Sermon on the Mount enough spiritual dynamite to blast us out of our self-satisfaction and cause us to cry out again and again, "God have mercy on me!" And should all those who claim to be followers of Christ actually live the principles revealed here, a new Utopia would exist on earth.

Our Lord Jesus Christ teaches us, for instance: "Do not resist a wicked man, but if any one strike you on the right cheek, turn the other to him as well." The average Christian does not believe that. He believes in the age-old law of resistance and revenge. If someone were to strike him a physical blow, he would retaliate with a physical blow. If he was done a wrong, he would deliberately plan to "get even."

What would happen if we would actually take Christ at His word? Suppose we would forgive our enemies and do good to those who despitefully use us. Suppose we would give a soft answer to every wrathful imprecation hurled against us. Suppose we would actively resist evil by an offensive of love. What would happen? Well, in the first place, the other fellow would be put at a decided disadvantage, inasmuch as this divine strategy would be so new and strange as to be completely disconcerting. In the next place, it would confer a bounty on the aggressor to make him under obligation to us. In short, the follower of Christ would become the immediate master of the situation. The universal practice of this one principle by so-called Christians would revolutionize human society.

Some years ago we heard Bishop Hughes chide the critics of the church who said that world debacle was directly attributable to Christianity. Said the bishop, "Christianity cannot be blamed. Christianity has never been tried." He was right. But we have been quoting the bishop and going right on in our failure to follow the teachings of God's Word. We have really lived as though we believed Christ's way was impractical—perhaps a lie!

We need to say, "God, I am going to read the Bible daily to discover Thy holy will and then I am going to start living it and get others to live it. I refuse to be any longer bound by things as they are, by what others say, by what others think, and by my own fears. From this time forth, take me and use me according to Thy holy will."

If Christians would make this great decision and get this magnificant obsession they would recapture the courage which the apostolic church so gloriously demonstrated despite all the odds which were against them 2,000 years ago.

We would feel as though we could build a highway through the jungles and morasses and mountains of our day, because we possess the divine blueprints, have the pulsing power of the Holy Spirit within, and know the sense of partnership with the living God.

In witnessing to individuals about Jesus Christ and His transforming power; in helping anxious souls find peace in Him; in working for social justice; in breaking down sectarian prejudice; in practicing Christian unity; in ministering to the unfortunate; in resisting antichrists; in working for a better world—in all these experiences of life—we would have a most vivid sense of God's presence with us because we had heard Him speak in His Word and knew, beyond the peradventure of a doubt, that we were in His will and walking in His way.

So let us turn to the Book and learn by experience that it is God's Word—the only sure foundation for the life of men and nations.—James DeForest Murch, Editorial in *United Evangelical Action*.

It is human to want to do great things, but it is divine to be willing to do the little things.—Simon G. Bucher.

It Happened—

SEVENTY-FIVE YEARS AGO

(From Herald of Truth, February, 1879)

Pre. John Snyder, of Jewell County, Kansas, writes us that the Central Branch Railroad is now completed to Beloit, from which place they live 8 miles north and 3½ miles west. The land in that vicinity is said to be of good quality and can be purchased at low figures. Wheat brings from 35 to 55 cents a bushel, rye and corn are worth 15 cents. . . .

There are now living here [Adams Co., Nebr.] eight families of our denomination . . . , among whom is Pre. A. Schiffler, who lately moved here from Tazewell County, Ill. . . . We have commenced to hold meetings every three weeks. . . .

The object of this Anglo-American enterprise [revision of the English translation] is to bring King James' version up to the present state of the English language, without changing the idiom and the vocabulary, and to the present standard of Biblical scholarship, which has made very great advances since 1611. . . .

A Summer's Service

By Ina Ruth Krabill

One of the happiest, most valuable mmers of my life was the one spent at mp Paivika, a camp for crippled chil-en sponsored by the Crippled Chil-en's Society of Los Angeles, California. his camp is hid away high in the San ernardino mountains where the air is e clearest, the sky is the bluest, and e summers are the coolest of any place ve ever been.

When I chose to give a summer in rvice at Camp Paivika I thought I new what was in store. My work would with physically handicapped children d I would try to help give them a ppy, wholesome, and nearly normal mping experience in a beautiful and tural mountain setting. But looking ck on the experience I realize that I ceived more than I gave, for being a rt of the Voluntary Service unit at ivika involved far more than pushing heel chairs, fastening braces, steadying utches, or wrapping splints.

I was continually drawn close to God the midst of some of His most gor-ous creation, the mountains. To me ere is something almost sacred about e beauty of a hidden mountain trail or e grandeur of a huge clump of rocks. here is something peaceful and awe-spiring about sitting alone on a rock erhanging a cliff, gazing at the valley low and the mountain peaks hundreds miles away, and realizing that the eator of it all is also the Father of us . In such a setting Psalm 121 took on w meaning, for there it seemed so nat-al and right to say,

"I will lift up mine eyes unto
the hills, from whence cometh
my help.
My help cometh from the Lord,
which made heaven and earth."

Paivika afforded me the opportunity learning to know, appreciate, and be-end a great many physically handi-pped children and young people. me of these people had seemingly in-rmountable problems, but also un-rpassed courage and determination. here was Kay, who had won the fight ainst bitterness. An athlete before her cident, she was now confined to life in wheel chair, yet she could thank God r these circumstances because she now d time to notice little things she had ver seen or thought about before.

Norma was a victim of cerebral palsy d you would call her unfortunate, for e things which become second nature r most seven-year-olds were difficult for r—things like swallowing, holding a oon, talking, or petting a kitten. Yet r dancing eyes, mischievous smile, and nny disposition made her the sweet-art of the camp. She was thoughtful of hers and she sensed immediately if ting or caring for her had made me tired. At those times she was sure to reward me by throwing her arms around me and saying, "I love you." She was also very sensitive to the beauties of nature, and to her life was a wonderful thing.

It was a thrill to see tiny, limping Barbara bravely conquer homesickness, to notice Sue respond to love with more and more smiles and a less frightened attitude, and to watch blind Mimi lovingly weave a pine needle mat for her mother's birthday present. It was heartbreaking when, day by day and piece by piece, Janet confided her story—the all too typical story of an unloved, unwanted crippled child. But Janet was a child who had learned to love Christ as her Saviour and with His help was trying to live above the unkind treatment received from her own mother. There were three sisters from one family, beautiful girls 16, 18, and 19 years old, who were dying a little each day as a result of the dread disease called muscular dystrophy. These girls, as well as all the other campers, claimed the right to happiness and had a desire as strong and natural as yours or mine to live a useful life.

We have committed the golden rule to memory; let us now commit it to life.—Edwin Markham.

For all these children those two weeks at camp meant *everything*. It meant two weeks of vacation from the staring public and from the feeling of being an oddity. There, in their own way and at their own speed, they could enjoy swimming, horseback riding, crafts, campfire singing, ceramics, camp-outs, and other activities. There they were totally accepted, with or without arms and legs, with or without sight or hearing, and they could be happier than anywhere else in the world. Each camper was a challenge, because, in spite of a warped body and many pitiful problems, each one had a life to be lived, a personality to be developed, and a soul to be saved.

I had been warned that a disadvantage of the unit at Paivika was the fact that we would have no opportunity to teach any religion. Our campers came from every type of religious background—Christian Science, Seventh-Day Adventist, Catholic, Jewish, and many others—consequently even in our Sunday services we were requested to omit any reference to the name of Christ. Being unable to talk about Christ made it still more important to live as a Christian. Serving "in the name of Christ" became a reality to me as I lived, worked, and played with my campers, and representing Christ to them became a full-time job. It meant making a special effort to remain calm and unruffled when in the morning, for the fifth time, Beverly's foot involuntarily jerked out of her shoe. Serving in Christ's name I dared not refuse Helen the thrill of a nature hike even though pushing her wheel chair up and around the winding trails would add more aching muscles to an already tired back. Nor could I show impatience while cleaning up after Carol Ann had tipped her glass of milk for the third time during the same meal. Only Christ's example helped me to feel as much love for those children with aggravating personalities as for those with winsome ways. It compelled me to try to perform the most menial, least glamorous tasks in the most Christlike way.

I am most thankful for my summer at Paivika because of the way in which it helped me to grow spiritually. For the first time in my life I was part of a small Christian minority representing Christ in the midst of a basically non-Christian society. The first Sunday at Paivika will always be a vivid memory for our group. It had been a day of orientation meetings just like the Friday and Saturday before it; we felt strange in our new surroundings, and all of us were desperately lonesome for the fellowship of Christian friends in a church service. As the day wore on, it continued to be regarded as only another day on the calendar, and we became depressed. Our unit consisted of ten young people representing Presbyterians, Baptists, Interdenominational, and several branches of Mennonites, but late that night as we met on a hillside for devotions we were simply ten Christians discouraged in the face of a challenge we felt incapable of meeting successfully. It took just such an experience to draw us together in a common purpose and to make us realize our complete dependence upon God for help. I believe it was this unity of purpose, with service our mutual motive and Christ our mutual friend, which strengthened our witness throughout the summer.

Our co-workers, all college students or graduates, fell into three classes. Some were fine people with a passive interest in religion. Others were morally good, though they had never bothered with religion. And there were those who made no pretense of high standards and violently opposed religion. All of them watched our lives with eagle eyes, and rightfully so, for we were working on an equal basis with them—under the same administration and serving the same children—yet we claimed to be different. The opportunities to be different presented themselves often and in a host of little things—in an attitude of real love and respect for our campers, in the type of discipline we expected of them, in the kind of stories we told them at bedtime, in the conscientiousness with which we

did our work, and in the way we spent our nights off.

We had chance after chance to explain just what our motive was in coming to Paivika, and of telling what we believed and why. The intolerant few tried constantly to argue us out of our "nonsensical notions" by telling us that no intelligent person could believe the Bible to be more than a lot of fairy tales; that of course there is no God; that through the process of evolution man has been getting better and better and will continue to do so until someday he himself will be the god; that man is basically good and there is no such thing as sin. We were asked by those genuinely interested to give our reasons for not dancing, drinking, smoking, or playing cards. We were challenged to explain just how and why we think the principle of nonresistance will work. In all of our dealings with these friends we tried to demonstrate tolerance for their differing viewpoints, or love and understanding in face of their taunts and sarcasm. Our efforts were rewarded by the genuine respect and consideration we received from the administration and staff as a whole, and we thanked God when one after another of them told us, "You are the first people I've ever known who actually try to live what they believe."

I can never measure the worth of this past summer's experience. Becoming acquainted with the needs and problems of the handicapped has been an education I could have secured in no other way. Time and time again I have realized how fortunate I am, how much I have, and how responsible I am to serve God *well* with my healthy body and mind.

The life of each member of our unit has been an inspiration and a help to my own. Association with the non-Christian counselors was a means of forcing me to re-examine my beliefs and put my convictions into words. The experience gave me a keen insight into the severe unrest and dissatisfaction of people outside of Christ, and a new appreciation for my own Christian heritage. Most of all, it convinced me that the Christian life lived quietly but consistently, and with God's help, can be a very positive influence in any and every society.

Louisville, Ohio.

Knee Power for the Daily Jobs

He picked them out on His knees. Slowly, thoughtfully, through the night, He sifted back and forth, taking account of weaknesses and drawbacks, till at last the list of twelve men stood clear. A great night's work, that, getting fishermen ready to be apostles. No wonder Peter came back, and John's fire burned out in love. That night's knee work did it. Nothing human can resist quiet, steady, confident knee work. Try it on your daily job.—Selected.

The Revelation of Jesus Christ

By J. L. Stauffer

20. The Two Companies, Rev. 7.
(First parenthesis or inset between the 6th and 7th Seal)

This chapter is an interruption in the opening of the seventh seal and this description of two companies of people comes in between the sixth and the seventh seals. The Book of Revelation appears chronological as far as the opening of the seals, the blowing of the trumpets, and the outpouring of the vials are concerned.

In verses 1-8 we have a description of a sealed company from the twelve tribes of Israel, 12,000 from each tribe. Is the number a literal figure, or is it a symbolical number representing complete government? It is a scene on earth. Here expositors disagree. The writer favors taking the number literally because it is within the realm of possibility. God has had an elect number in the past and I know of no law to prevent Him having a selected number in the future. There were 7,000 in the days of Elijah when he did not know that any existed. I Kings 19:18. In the New Testament we are informed that there is now a remnant of Jews according to the election of grace, but the number is not given. Rom. 11:4, 5.

The sealing of these people is done by an angel and not by the Holy Spirit as it is now during the church period, before the tribulation. The seal will evidently be visible as the seal of the beast will be that is described later on.

Why are these people sealed? What is their work? What becomes of them? There is a reference to 144,000 in chapter 14:1-5 and here it is said they were "redeemed from the earth." The explanation has been given that the purpose of their sealing was that they might be witnesses of God unto the people during the time of tribulation, until they were all martyred. This is certainly within the realm of possibility. If God chose Jeremiah and Saul of Tarsus before they were born to be witnesses for Him, He could certainly choose a multitude in time if He chose to do so. God has always had His witnesses or representatives preceding a visitation of judgment. As illustrations we have Enoch and Noah preceding the flood, the angels in Sodom before it was consumed, the prophets before the overthrow of Israel and Judah, Daniel in Babylon, and Jonah in Nineveh.

The second company is a "great multitude" from the nations of the earth. While the great tribulation is not yet completed, the Lord gives us a preview of what He gets out of it. This multitude is seen in heaven. They are redeemed from the earth, just as the 144,000, a scene on earth, are seen in Rev. 14:1-5 in heaven. They are the fruits of witnessing for God during the tribulation period. Like the martyred ones in 6:11, these likewise have *white robes*. Are they the ones that were to be killed as predicted in 6:11, and the fulfillment of it here disclosed? 7:9. Observe that the 144,000 are nowhere included in this group, neither are the saints of Rev. 2 and 3 who are seen in glory as the 24 elders. Rev. 7:11.

When John is asked as to the identity of this great multitude, he does not know who they are, nor from where they have come. One of the elders then tells him who they are and how they have come out of great tribulation.

As truth-lovers we can accept the answer even though it leaves unanswered some questions in our mind. Certainly God receives great glory from this whole seventh chapter.

Observations

By Bernard B. Kautz

Toward the northern end, at the upper reaches of the long, extended, and historical Chesapeake Bay, is the commercial and industrial city of Baltimore Md. Within its borders are the homes of nearly a million souls. To many visitors it is known as the "town with the white steps," as nearly every residence in the center of the city has white marble or wooden steps from the front door to the pavement. About a mile west and a little south of the main business section is 223 Pulaski Street, the place of the newly started Baltimore Mennonite Mission. It is a three-story, gray, brick corner building about 15 by 70 feet, and was formerly a store building but now remodeled to accommodate about one hundred people in the main room. The southern exposure makes it light and cheerful. The rooms above serve as Sunday-school rooms and as living quarters for the otherwise self-supporting workers, members of the Mellinger congregation near Lancaster, Pa. The streets in this old residential district are still lighted by the old-fashioned gas lights augmented by powerful electric lights at the corners.

It was early on a Sunday morning when we left our homes to drive the approximately eighty miles to worship and to fellowship with this little band of young Christian workers, formerly our neighbors and friends. As we drove along the way, we couldn't help noticing God's wonderful handiwork in the fall foliage on the trees. The wooded hills were a riot of colors: green, yellow, red, brown tinted in thousands of shades and blending into indescribable beauty. We crossed many bridges and culverts, for southern Lancaster County has many various-sized creeks which flow through lush meadows that furnish grazing for the large dairy herds and other cattle. The largest bridge to cross was the one built on the crest of the Conowingo Electric Power Dam, over a mile long, across the mighty

A Prayer for This Week

Oh, loving Shepherd, who gave your life to redeem us, your unworthy sheep, we come in this our daily need. As undershepherds leading tenderer lambs, we follow closely in Thy footsteps through the labyrinths of daily care. May we always be conscious of Thy guiding voice. May Thy spirit of expendability enable us to lay down our lives daily for those we mean to serve. Give us courage to walk in the presence of danger, confident of Thy protecting staff. We thank Thee for the green of familiar pastures and peaceful streams. But help us to dare to follow Thee to unscaled heights and untried streams that new vision and perspective may bless Thy flock. Yet let us not forget that loving deeds are better understood by weaker ones than lofty thought. So help us, Father Shepherd, to discern Thy will and to trust in Thy protecting care. Amen. —*Margaret Kauffman.*

Susquehanna River. While on this bridge we looked to the north and saw the vast, deep, artificial lake with small waves billowing on it. As we looked the other way over the bulwark-like high cement wall, we realized the great height of this dam. We saw the dry, wide, rocky riverbed stretching for miles toward the south. At the west end of this bridge we saw the specially constructed building that houses the large hydroelectric generators which convert the water power into electricity. We marveled at the maze of wiring on the roof of this building and the huge steel towers which support the heavy cables needed to transport this current to the near-by industrial centers—Philadelphia, New York, Washington, Baltimore, and others. Following the famous U.S. Route No. 1, we crossed the historic Mason-Dixon line and soon were in the suburbs of sprawling Baltimore, Md.

Due to local conditions, Sunday school didn't start until 10:30. In the absence of Bro. Ralph Weaver, the Sunday-school superintendent, the pastor, Bro. Lloy Kniss, directed the meeting. He called on Bro. Melvin Delp, one of the workers here from the River Corner congregation, to lead the singing. The writer, from the Andrews Bridge congregation, read Matt. 5:3-12 for the devotion and led in prayer, after which the classes went to their respective places. A class of applicants met for special instructions prior to baptism. About fifty were present.

Following the Sunday-school period, Bro. John Buckwalter, deacon from the Mellinger congregation, escorted two of the applicants for membership to their places in readiness for water baptism. Bro. Lloy Kniss had the sermon on the theme of water baptism. Basing his remarks on Acts 8:37, he directed his message to us all, with special meaning to the applicants. He stressed the sacredness and the importance of this Bible ordinance. He said, "The decision to align ourselves with the people of God, to live as Christians for Christ and His church is the most important of all resolutions in life because it reaches even into eternity. . . . The only way to be truly happy is by wholly yielding in obedience. . . . Full of faith means implicit obedience to God's Word. . . . We are saved from the guilt of sin, the power of sin, and also from hell, the wages (penalty) of sin. . . . We are to be dead to the world and alive unto God."

Bro. Elmer G. Martin, bishop of the Mellinger and Stumptown district, gave additional encouragement, teaching, and testimony. He said, "Every Christian soul will want to abide by all the ordinances of God. . . . The doctrines of Christ are of God the Father." All of us present at this service were encouraged and strengthened spiritually. We were reminded of the vows we made when we were baptized, some of us many years ago. All of us resolved to be more mindful and obedient, also more loyal and zealous for Christ and His church.

Baltimore, like many other large cities in our land, is a needy field, spiritually. There is a great deal of formal religion accompanied by commercialism, inconsistencies, superstitions, and idolatry and "although there be ten thousand instructors, yet are there few fathers." There is much indifference, ignorance, and a great lack of interest toward God and His Word. Many children are growing up without any Bible teaching. These young, mission-minded workers of ours are to be commended for their zeal and efforts in bringing the light of the Gospel into these spiritually darkened corners. They are worthy of our prayers, encouragement, and support. May the Lord abundantly bless them in their efforts and for the self-denial and sacrifices they are making so that others may learn to know the love of God through our Lord and Saviour Jesus Christ.

Lancaster, Pa.

No Substitute for Praying

We have to come face to face with the fact that no techniques of prayer, no familiarity with books about prayer, can ever take the place of prayer itself. There is only one way in which we can ever make prayer real to ourselves, and that is by taking time at any cost each day for prayer.—Lynn J. Radcliffe.

Prayer Requests—

(Requests for this column must be signed.)

Pray for Bro. J. D. Graber, that he may have safe journeying, and that he may be able to bring real blessing to our foreign mission churches.

Pray for an Indian girl who, after graduate work in this country, has returned to India with faith in neither Christianity nor Hinduism.

Pray for the blessing of the Lord upon our winter Bible schools just now beginning.

Pray for healing for a sister suffering more than a year from a nervous breakdown.

Pray again that the way may be opened for the Haddad family to migrate from Jerusalem to America.

Pray for the first converts at two new mission stations: the Gingerich School, four miles north of Hershey, Pa., and Texter Mountain, near Cocalico, where there were confessions in recent meetings held by John S. Hess. Pray for the workers there.

Pray for the Lord's healing hand and His sustaining grace upon John E. Gingrich, who is recuperating in a Johnstown, Pa., hospital from heart attacks on Dec. 22 and 26.

Pray for a father who has allowed himself to be drawn away from his wife by another woman. Pray that he may have no rest until he has re-established himself in his home.

That $32,000 Deficit

By a Brother

It haunts me. I try to study my Sunday-school lesson but my mind wanders. $32,000! That's a lot of money—or is it? Why should our Mission Board have a deficit? Always asking for money. Yet I have an uneasy feeling. I spent $5.00 for Christmas cards and then it will cost a few dollars' postage. But what has that to do with a Mission Board deficit? That's my business. After all, I must remember my friends. What will they think if I fail to send them a card? But that deficit—it comes before me again. I refer to the *Mennonite Yearbook:* 61,811 members of the Mennonite Church in the U.S. Five members an average family —12,362 families. Two boxes of Christmas cards and the postage. The deficit gone. Lord, have mercy!

[There are, in fact, only three church members per family. There are about 22,000 families. That much easier to wipe out this deficit, if each family would send a check, as this brother did. —Ed.]

OUR SCHOOLS

Rural Life Conference

Hesston College and Bible School
February 5-7, 1954
6:30 p.m.—College Dining Hall

Chili Supper
Chairman—Lester Culp
Panel Discussion—"Our Attitude Toward Community Organizations"
—J. P. Duerksen, Evelyn Rouner, Clifford Stutzman, Sanford King, and Lester Culp
Talk—"Attitude Toward Other Church Groups"
—Milo Kauffman

Saturday, February 6, 1954
7:30 p.m., Hess Hall

Chairman—Al Weaver
Film—"Sage of the Soil"
"Land Tenure and Community Stability"
—J. Winfield Fretz

Sunday, February 7, 1954
11:00 a.m. Sermon

"Teaching Stewardship in the Rural Community"—Roy Roth

7:30 p.m.

Chairman—G. G. Yoder
Song Service—Special music by College Choruses
"Christianizing the Local Community"—
D. Lowell Nissley

Consecrated Christian Living in Grade School

By Judy Kauffman (10 years old)

You may think that it would be easy for a child in grade school to get along without very much trouble, but this is not the case. There are many, many temptations in my daily school life, and I must watch all the time so that my conduct will be Christian. I must ask myself many times, "What would Jesus do?" I will mention a few examples of what any Christian child might meet in school. First, I meet many other boys and girls. Some are older; some are younger; some are rich; some are poor; some are gentle; some are rough and rude; some are easy to get along with; some are not so easy to get along with; some are Christians; others are not. Yes, there are all kinds of children. How can I show them that I am a Christian and that I am trying to live as Jesus did? I try to be kind to everyone. This is hard sometimes, because not everyone is kind to me. Then, too, some are poor and perhaps not very tidy and no one wants to play with them. I see that they are lonely; so I smile at them and ask them to play. This makes both of us happy. I try to play fair and take my turn, even if things do not go my way. Sometimes it is hard not to strike back or answer in a cross word, or play unfair, but I must remember that a Christian does not do these things.

In the classroom what should I do? I respect the teacher and try to follow his instructions and obey his rules of conduct. I do my best to prepare each assignment, and try in every way to be honest. I can not cheat or do my work carelessly, for I remember that not only the teacher but Jesus too looks over my shoulder and examines my work. I want my classmates and my teacher to believe in me and trust me and I want to be faithful to them. I want to be cheerful and helpful and forgiving, so I will make it easier for someone else to be a Christian.

Some of my classmates may not be Christians. They may not even go to Sunday school. I can tell them how happy I am because I am a Christian and invite them to Sunday school and pray for them too. I can show them that the way of kindness and love is the happiest way.

All these things that have been mentioned are the things I want to do. I can not do these things all by myself. Since I have given my life to Jesus I know He can help me every day. I want to honor Him every day. I want to be faithful to my Sunday school and to my parents, who I know pray each day that I should be a faithful Christian child. For these I am thankful and as I go to school day by day I want to remember that I am God's child and I want to be His faithful witness.

Goshen, Ind.

The Gospel of Christ

By Stanley Shenk

Paul did not exhaust his subject when he said that the Gospel was the power of God unto *salvation*. It has been preeminently that, but it has also been more. It has also been the power of God unto the building of new civilizations, unto the creation of great social reforms in many lands and times, and in creating fruitful by-products in the realms of art, music, poetry, literature, and sculpture.

Yes, the Gospel built a new civilization in the ancient world, and it is building them in missionary lands today. When the barbarians of northern Europe surged across the Roman frontiers in the fourth and fifth centuries and the great Roman Empire fell, it looked like the end of the world. But no, it was merely the end of the old Greek and Roman civilization, and the beginning of a new one, the Latin-German civilization. And Christianity was the force that sustained the Latin peoples in those centuries of crisis and that went out and converted the barbarians, the Germanic peoples, to the cause of the Cross. The mortar that then held together the new Latin-German civilization was the church of Christ. We ourselves are living today in the historical aftermath of that blending of Latin and German.

The Gospel of Christ is primarily the power of God unto salvation, but it is also a mighty power in reforming society. Dr. Samuel Zwemer, who saw the Gospel at work for forty years as a missionary, has written on this point as follows: "And the Gospel not only converts the individual; it changes society. On every mission field, from the days of William Carey, the missionaries have carried a real, social gospel. They promoted temperance, opposed the opium traffic, checked gambling, established standards of hygiene and purity, promoted industry, elevated womanhood, restrained antisocial customs, abolished cannibalism, human sacrifice, and cruelty, organized famine relief, checked tribal wars, and changed the social structure of society. Paul's Gospel did the same in the first century for those who became the Early Church."

Last of all, the Gospel of Christ has produced so prodigal an outpouring of beauty and truth in the fields of the arts that the imagination practically staggers at trying to conceive of it. If all the literature, painting, music, and sculpture that Christianity has inspired were to vanish overnight from the world of man, vast and ragged gaps would appear in every library, music collection, and art gallery on earth. There would no longer be a *Pilgrim's Progress* or a *Messiah*. There would no longer be any of the great paintings of Mary and the Babe, of the boy Jesus in the temple, of Christ in Gethsemane, before Pilate, and on the Cross. The hymns would all be gone. We would be infinitely more poor in the beautiful and the good. Yes, the Gospel of Christ is powerful even to the production of great art and enriching beauty. "I am not ashamed of the gospel of Christ . . . it is the power of God."

West Liberty, Ohio.

Some Things We Should Not Forget

By S. N. Leitner

That we can be sound in doctrine, and yet not be all sound.

That only what we give away while we live is what we keep; the rest we lose at death.

That if one prefers to serve sin and Satan, he should be prepared to accept the wages of sin.

That circumstances can make us poor in pocket, but we alone are to blame if we are not rich in thought.

That a minute of strengthening prayer in the morning is better than an hour of regret over weakness at night.

That when we magnify Christ to the lost we also rest and have joyous refreshing for ourselves.

Birch Tree, Mo.

TEACHING THE WORD

So You Want to Work at a Summer Camp?

By Jess Kauffman

It will take several hundred people to staff the summer camps throughout the Mennonite Church next summer. Some of you will work only a day, others a week, and still others will spend all summer at one of our church camps. If you are giving any thought to offering your services to one or more of our camps, here are some things that we ought to confidentially discuss. Maybe you have never been at a camp—or perhaps you have been a camper, and now you would like to be on the staff as a counselor, teacher, kitchen helper, secretary, bookkeeper, or any of the other places where personnel is badly needed to operate our summer camps. Maybe you are going back after having had previous experience on the staff. Whatever your situation, it might be good for us to think through this thing of being part of a camp staff.

Camp directors have always been concerned about their staff. They know that no camp situation can be stronger than its staff. Down through the history of the camping movement camp directors have voiced and written their opinion of the qualifications of a staff member—and they are high, but not too high for many of you to reach. There are perhaps few jobs that require such a variety of skills, personal traits, specialized training, natural ability, and a general knowledge of a field, as does camping.

It is evident that no one person could possibly possess all the favorable characteristics that are recommended, or needed. Camp directors are on the lookout for those persons who possess the most of them, or who are especially trained or fitted for some specific area. Leadership of a superior quality is needed in our camps. A weak member on the staff weakens the entire structure, whether he is in the kitchen, office, counseling, teaching, or directing.

This is all true because of the nature of camping. One of our arguments in favor of camping is that a group of campers can be taken into a camp setting, and there one's own little world can be created with the kind of atmosphere that is desired. Camping together throws us into close quarters. It is an experience of living and working together that lasts around the clock. That condition makes hypocrisy impossible. One turns out to be his real self. Insincerity is quickly detected. If you become a part of a camp staff for next summer, go into it with sincerity and the conviction that God has called you to serve Him through the church camping program.

Following are seven qualifications treated in a general manner. They may suggest others to you. These qualifications are high—but also the kind of qualifications that will challenge the best in our men and women who will be serving in our church summer camps. Any of us will experience the feeling that we are not qualified—but that is quite natural for any of us in any phase of service. Probably that is the way we should feel. It will cause us to trust Christ for our strength and wisdom. It will keep us from going forth in our own strength and meeting with failure. Whether you plan to help in the kitchen or as director, you will want to face up to these suggested qualifications, and then pray about your place in this program of church camping.

"Talk to God about your neighbor, and talk to your neighbor about God."

In the first place, do you qualify spiritually? Church camping has made some big claims for itself. We have told the church that we can do thus and thus in our camping program. We have said that we can do things that can not be done in any other teaching or learning situation. We know that the opportunity to exert influence is tremendous at camp. We have told the church that. They are coming back to us and saying, "Then who is going to exert that influence on our children and young people that attend our camps each summer? Is the influence going to be good or bad? Let's see you produce the goods." Church camping is a spiritual ministry. It is not a glorified vacation without a spiritual emphasis. It is not merely a place where children and young people get together for exercise as some would think. Our job is to produce spiritually. We need a staff that is spiritual! It is going to take more than the natural beauties of our camp sites, our recreational programs, and other vacation aspects to keep our campers coming back year after year. If they do not receive spiritual blessings, they will not return. Campers and supporting constituency will support the total church camping program as they are convinced of spiritual blessings. It is not the objective or the work of the church camping program to compete with commercial resorts. Ours is a spiritual ministry. Every member of the staff must share in this conviction. The best compliment that any one could give our camps is that they appreciated the friendly and spiritual atmosphere of the place. If the staff does not produce this atmosphere, then there is no one else left to do it. As you further contemplate this thing of being a part of a camp staff, ask yourself questions like this: Do I have a living Christian testimony that is contagious? Have I experienced victory in my own soul that will give me the poise, restraint, and self-discipline that will make me a valuable part of a camp staff? Do I have victory over mental and emotional complexes? Do I have a vision of the bigness of the task? There is no place on any camp staff for those persons who think it is a vacation, and who come without a vision for service and no sense of call from God. Camp directors are the victims of some of this kind each summer, but as much as possible they will be culled out. They weaken the staff and hinder the program. Remember, ours is a spiritual ministry, a job that can only be done to the glory of God when people answer a divine call to serve on a camp staff.

Previous camp experience is very desirable. Your experience as a camper will make you a better staff member, because you will have a knowledge of the objectives of camping, and will be in a position to understand the camper and his needs. Previous experience on a staff of some camp will equip you for more valuable service. You can profit from your mistakes of the past. During the intervals between camping seasons you will be reading material that will make you a better camp leader each summer. Every camp needs both new recruits and those who have had experience. Each has his distinctive contribution to make. No director will want an improper balance of either. In a growing camp the staff will want to know the past procedures and traditions of the camp and respect them. If you have been able in the past to make a contribution to the staff of one of our church camps, do not hesitate to offer your services again. If you think you would like to try it for the first time, then listen carefully for a call from God to serve through church camping.

Desirable personality traits are also necessary qualifications. This might disqualify some who are not exercising the fruit of the Spirit in their lives. Camp directors are going to be interested in knowing what personality traits you have developed. Whether or not you are emotionally and spiritually mature is going to be a big factor. Do you like people? It is people that you will be working with. Do you have a sense of humor? You aren't expected to be the camp's funny man—but are you able to change unpleasant situations into pleasant ones? Can you take a joke and laugh about it? Are you inclined to be moody and depressed when things don't go right? If the butter is forgotten on a cook-out, do you prefer dry bread on

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FAMILY CIRCLE

Morning Miracle

By Miriam Sieber Lind

The child is born
And there is no saying
How fair the morn;
There is only praying.
There is only praying—
The child is born!
Fear's grip is torn,
Pain's memory fraying;
There is no saying
How sweet the morn.
The child is born—
There is only praying.

Scottdale, Pa.

Mental Illness Tops the List

Mental illness, striking in various ways, is America's No. 1 disease. It does not attack its victims without warning, just as other illnesses announce their coming by varied symptoms.

Mental illness can come at any age. The disease is tragic, yes, but relatives and friends must be helped to look upon this sickness like any other disease. We, as Christians, can do much for the cure of mentally afflicted individuals by our co-operativeness.

What can one do to help combat this disease?

I would suggest that we have intelligent attitudes first of all. In order to do this, learn all you can about mental illness. Go to a public library to read about the subject. Discussion of this illness is kept quiet often because of ignorance.

Do not blame an individual for his acts if he is mentally ill. God only understands why one is afflicted and others not. Then, too, if the stricken individual heretofore had wanted God's will in his life and now suddenly shuns His Word, do not judge the individual by this stand. A mentally ill person should not be blamed for his conduct any more than a sleepwalker should be condemned for his nightly excursions.

An individual, ill in this way, will often turn against those he loves best. So if a relative or friend becomes ill in this way and talks unreasonably to you, try to forget all that is said. To remember may only bring heartaches and discouragement.

Relatives and friends can help the family of a stricken individual by asking about their welfare. Inquire about them as you would of anyone who is ill. Do not be afraid of hurting feelings just by asking. Inquiring about a patient enables one to pray more intelligently.

When the most intricate part of God's creation in man becomes afflicted one should not consider it a disgrace or something to be hid. Do not feel that a person is receiving punishment for past sin if he is stricken in this way. Be assured God has a purpose in allowing this illness as He allows other sickness.

We can truly praise our loving Lord for the way in which the Mennonite Church is becoming much more alert to the needs of the mentally ill. Two hospitals, Kings View Homes, located in California, and Brook Lane Farm, in Maryland, are doing much to rehabilitate the mentally ill. A third hospital, the Prairie View Hospital, near Newton, Kansas, is nearing completion. Let us give toward this cause.

A few rules which we can all observe in visiting the mentally ill:

DO:

Heed all rules of the hospital or institution.
Wear a smile.
Be natural.
Take the doctor's advice when consulting him.
Show much love.

DON'T:

Burden the patient with details.
Argue with him.
Oversympathize.
Give up thinking the patient will recover.
Stop praying.

A dear one of mine has been afflicted in this way. It means forgetting much, putting aside many hopes and desires, but when God permits mental illness, who are we to question our heavenly Father's dealings? He who knows our willingness to follow can also heal those afflicted. God grant that we will never cease in intercessory prayer for those in this need. —Anonymous.

Wanted

A Carrie Nation to Lead a Crusade on Television

By Mrs. Richard Cross

I am sorry Carrie Nation isn't around today. I'd like to line up behind her and her hatchet and go to work on television sets.

After watching people being laid on railroad tracks for trains to run over, a closet full of dead people, an insane murderer who specialized in pretty girls, a knifing, a choking, and numerous other bloody masses on after-school TV programs, I'm mad enough to start a little mayhem myself.

Why bother with good books, good records, or even a good example or good thoughts—with kindness, patience, or thoughtfulness in the home, if then the child is going to be exposed to direct contradictions of all such teaching? Why tell the little ones, "We don't hit people," and then turn on the TV where the hero is the one that hits the hardest?

Why send them to Sunday school where they learn about good for one hour a week and then set them in front of TV where they learn about evil for 20 hours?

The radio, crime comic books, and crime shows are no better, but perhaps a little easier to control.

Overprotection of young ones' tender minds is no preparation for life's many rigors, but why lead them deliberately into the valley where the shadows are darkest and there's a murderer, a thief, a drunkard, or a prostitute behind every shadow?

Let it hereby be known that this is one mother in the audience who maintains that if the TV show isn't good enough for consumption by children, then the product it advertises isn't good enough for consumption by the family.

We refuse to contribute to the financial growth of any company which is not willing to contribute to the mental growth of little children watching it.—*Reprinted from Hutchinson News Herald by permission of the author at the request of Levi Headings, Hutchinson, Kans.*

How Television Opposes the Christian Atmosphere in the Home

Selected by J. D. Graber

(From a tract by C. U. Widmer, Los Angeles, Calif.)

1. It is a proved fact that some persons who purchased a TV set while they were in an unregenerated state, after conversion were convicted of its evil influence and disposed of same. A minister's unsaved son, who was in possession of a TV set, told his father that he was convinced that in order to become a genuine Christian he would have to dispose of TV from his life. II Cor. 5:17.

2. The beer, whiskey, wine, and tobacco advertisements, improperly dressed dancers, Hollywood divorce evil, murder pictures, and lustful love scenes are a long way from gracing a Christian home.

3. Television will warp and twist the mind of our youth. When there are so many crime and murder programs shown on TV, I am inclined to believe the story of the little boy who, when informed that Grandpa passed away in the night, asked, "Who shot him?"

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TO BE NEAR TO GOD

THE GREATEST SERMON EVER PREACHED

Sunday, January 17

Read Matt. 5:1-12.

The qualities of life idealized in this Scripture are contrary to the ideals of the world. The world honors the one who is strong-willed and aggressive, the one who pushes himself forward to success. Yet how often it is true that those who have achieved, according to men's standards, are utterly unhappy and disillusioned when they reap the fruits of their attainments.

This is God's recipe for happiness. We become happy by walking the road of humility, by giving ourselves to God, by showing mercy to fellow travelers, by bringing the estranged into fellowship again. If those who misunderstand or who are jealous of our inner joy persecute us, our happiness is merely increased, for we are doing the will of God, and even in this are pointing men to God.

Monday, January 18

Read Matt. 5:13-16.

Christians are salt in the world. As salt is of no value unless it has an effect upon the food with which it is used, so Christians are of no value unless they influence the community into which they have been placed. Salt Christians make the world a more "tasty" place in which to live by their influence on civil, moral, and social standards. Salt Christians act as a preservative upon the world by winning the lost, thus staying God's judgment.

Christians are light in the world. Amid the darkness all about him, the light of the Christian shines forth as a beacon to point wandering wayfarers to the path that leads to endless day.

Let the light of the Son of God within shine forth, that men may find God and live lives that glorify Him.

Tuesday, January 19

Read Matt. 5:17-20.

To live a life of rebellion toward God and then to die and go to hell is serious. But to lead others to rebel against God to their eternal destruction is immeasurably more serious. To break a least commandment of the Scriptures and to lead others to do likewise is to sow seeds of rebellion toward the word of the Lord and will bring upon one the displeasure of a just God.

Father, enable me to be faithful in living and teaching every command of Thy Holy Word.

Wednesday, January 20

Read Matt. 5:21-26.

The teaching of Christ goes deeper than the law of Sinai in that it deals not with acts but with attitudes. Though men cannot deal with attitudes, God can and will. He will punish a man who hates his fellow man just as He will punish one who kills another. The standard is even higher: it is my obligation to seek reconciliation with my estranged brother if anything in my life has been or has seemed to be a hindrance to him. Only after I have thus humbled myself in loving concern will my worship be acceptable to God.

Thursday, January 21

Read Matt. 5:27-32.

The standards of the Gospel are high, so high that it is a common human tendency to seek to soften their requirements. Without Christ we are frustrated in trying to live up to kingdom ideals; with Christ we are daily being changed more completely into His holy likeness.

The thought of impurity is sin. To have noble thoughts the desires of the flesh must be cut off. To be pure one needs to avoid putting himself in the place of strong temptation. Thank God for victory through Christ Jesus: we bring "into captivity every thought to the obedience of Christ," and by positive action think on things that are true, honest, just, pure, lovely, and of good report.

Friday, January 22

Read Matt. 5:33-37.

How small and insignificant I am! There are so many of my plans that come to nothing because of circumstances I had not foreseen and could not control. James writes that we ought to say, "If the Lord wills, I shall do this." And so it is futile for me to swear to carry out a plan, for it may well be that God, by intervening, will show me up a fool. But shall I not swear to the truth of certain facts that are in question? No, (1) for what I with my imperfect knowledge think to be a fact may in reality be none, and (2) as a Christian honesty and truthfulness are my constant characteristics; whenever I speak, I speak the truth, and so I say "Yes" or "No," and my word is never doubted.

Father, forgive me for my failure to be always fully truthful. Forgive me for giving those about me cause to doubt my word. Purify my speech.

Saturday, January 23

Read Matt. 5:38-48.

God loves those who love Him and those who hate Him. He sends natural blessings upon all alike, for God is love. Have I become partaker of the nature of God to the extent that I, too, treat with equal grace and courtesy those who love me and those who despise me?

How often has the name of Christ been reproached by the clannishness of Christians! Have I given my neighbors opportunity to blame the church for being a clique into which their presence would be considered an intrusion?

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JESUS AND THE SAMARITANS

Sunday School Lesson for January 24

(John 4)

We behold Jesus as He marvelously deals with a soul, a careless Samaritan sinner.

What "must" took Him over the road that led through Samaria? Was it just to see an ignorant, carnal-minded woman? Yes, it was to meet this woman for whom He had divine compassion, as He has for all. He had come to earth with this inner sense of mission. This was His "Father's business" that He must be about. Evangelism is central in His kingdom.

When we understand the background of the "no dealings of the Jews with the Samaritans," we see Jesus breaking down a barrier which His religion, Christianity, does not have. In Christ there are no despised Samaritans, or despised peoples of any kind. We also see in His unrestrained conversation with a woman that this sex barrier does not exist with Him. Woman is not lower than man. The Gospel is for all peoples, and both sexes. Crossing these barriers was shocking to the Jewish disciples, but we know they were learning the way of the new kingdom. They marveled but asked no questions. The Gospel knows no barriers. "There is more segregation at eleven o'clock in our Sunday services when we stand to sing, 'In Christ there is no east or west' than at any time in the week in the market place, the sports arena, or the gambling casino . . . ," a friend told Gardner C. Taylor.

Who was Christ? To this woman He revealed Himself. "I that speak unto thee am he." Why did Christ make this clear confession of His Messiahship to this sinner rather than to the Jewish leaders? Is it possible that she could comprehend what the rulers could not? She recognized herself a sinner and in need of everlasting life. Christ cannot reveal Himself to any one that is self-righteous.

And see the courtesy with which Jesus approached the sinner. He took the initiative and asked for her services. She had something to give Him. He made it easy for her to confess her sin. She felt free to ask Him about the place of worship. What wonderful words He told her! He must quickly have convinced her that she could enter His kingdom. What greater kindness could any sinner meet than Christ's gracious willingness to reveal Himself to the sinner? We notice Christ used no miracle on this occasion, just His word. Christ began with the outward and physical and led to the inward and spiritual. From the racial problem He led to the personal. This was the more satisfying.

We see the great satisfaction of Jesus in saving souls. He was so thrilled that He couldn't eat, although He was subject to human hunger. Gathering fruit for life eternal amongst the Samaritans was indeed food for our Lord. To be rejected by His own must have been depressing, but to be received by despised ones was most encouraging. Do we know the thrill of presenting Jesus to our Samaritans?

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A children's story written by Ruth King Duerksen, Hesston, Kans., was published recently in **Presbyterian Life**, one of the leading Protestant magazines. A poem by Elaine Sommers Rich was recently published in the **Christian Century.**

Five Sunday school rooms have been completed at the church at Peasville, Vt.—**Voice of Youth.**

The Plainview C. A. congregation, Hutchinson, Kans., is planning to take over the work at West Richwoods in Arkansas. Bro. Lee Mast has been ordained and will have charge of the work there.

The Pine Grove congregation near Stryker, Ohio, is now fully organized with 80 members. The average attendance for the past year was 113. Bro. D. Wyse Graber has been installed as pastor. Bro. Walter Stuckey serves as bishop.

Correction: The name of the daughter of Lafe and Ruth Stewart is Joya Dawn instead of Joyce Dawn as we reported in our Oct. 30 issue.

The East Goshen, Ind., congregation held a New Year Family Fellowship supper, at which time Dr. H. Clair Amstutz gave an illustrated lecture on Family Life.

A Christian Workers' Course is being offered at Souderton, Pa., each evening, Monday through Saturday, Jan. 4-16. Instructors are Winfield Ruth, Omar Showalter, John E. Lapp, Elmer Moyer, Paul Clemens, and Mary Lederach.

The Wellman, Iowa, church invited neighboring churches to attend a singspiration after evening services on Dec. 20.

A committee which is working on a revision of the constitution of the Ohio Conference met at the Martins Church, Orrville, Ohio, Dec. 29-31.

A prophecy and doctrinal conference was held Jan. 2, 3, at the Zion Church, Broadway, Va., with Elmer Moyer, M. T. Brackbill, Lloyd Horst, and John L. Stauffer as speakers.

A Christmas gift of an eleven-foot deep freeze was presented to the Iowa City Mission Home by two Sunday-school classes of the Sugar Creek Church, Wayland, Iowa.

Bro. Howard S. Bauman, Elmira, Ont., is substituting for Bro. J. B. Martin on the faculty of the Ontario Mennonite Bible School.

Teachers of Juniors and Intermediates are urged to send in their reports for the Words of Cheer honor roll immediately.

Sister Mary Groh of the Missions Publicity Office at Elkhart is spending two weeks at Scottdale studying matters of common interest to the two publicity centers.

Dr. Norman Loux, Providence, R.I., spoke at Springs and Scottdale, Pa., on Jan. 3. On Jan. 4 he addressed the workers at the Publishing House. The following three days he gave appreciated addresses to the ministers of the Southwestern Pennsylvania Conference in the ministers' meeting held at the Johnstown Bible School. Bro. Loux is a psychiatrist and is doing his I-W service as assistant superintendent of the Butler Hospital, a private, nonprofit mental hospital.

The I-W unit at Brattleboro, Vt., is sponsoring the Mennonite Hour each Saturday evening over Station WTSA. Various local people have expressed enjoyment of the program.

Bro. Paul Peachey, Harrisonburg, Va., addressed the Mennonite Student's Fellowship on Jan. 9. This group will enjoy a week end with Bro. Norman L. Loux sometime in February. In May Bro. J. D. Graber will spend three days interviewing students there and participating in a banquet. Anyone desiring information concerning the activities of this group write Emery Swartzendruber, Secretary, 226 Farragutt St., Philadelphia, Pa.

Instructors in the Quarterly Bible Instruction Meeting, Coatesville, Pa., were John S. Hess and Lloyd Eby.

The congregations from Manson, Iowa, and Beemer, Nebr., furnished and served a Christmas dinner at the Sioux City, Iowa, mission.

The Zion congregation at Hubbard, Oreg., is making plans for the erection of a new church. Through the next three years an offering will be taken once a month for this purpose.

The Zion chorus gave a program at the Portland, Oreg., mission on Sunday evening, Dec. 27.

Bro. E. E. Miller, Goshen, Ind., participated on Jan. 4, 5 in a conference called at Harrisburg, Pa., to study the higher education program in the Brethren in Christ Church.

Change of address: Ross D. Metzler, from Lewistown, Pa., to R. 2, McVeytown, Pa.

Bro. Ralph Palmer, Denbigh, Va., would like to send free, postpaid, to those who received his highway Gospel signs, one small sign (16" x 24") to go with each of the other signs sent. These signs with the words, Go to Church, are to be fastened to the post underneath the other sign. They are made of outdoor marine plywood with letters of silver Scotchlite. Write Bro. Palmer, stating number of signs desired, and giving name and postal address. There are also 600 more of the 2' x 3' size available to anyone desiring them.

The Pennsylvania congregation, Hesston, Kans., has decided to redecorate the auditorium and to install a public address system.

Bro. Nelson Kanagy, West Liberty, Ohio, is among those attending the refresher course for ministers at Goshen College, Jan. 12-29.

One hundred fifty friends and relatives called at the home of Bro. and Sister T. K. Hershey on Dec. 27 to congratulate them on their forty-ninth wedding anniversary.

Eighteen persons responded to the invitation in the meetings held by Bro. D. D. Miller at Kokomo, Ind., in November.

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Calendar

North Central Winter Bible School, Loman, Minn. Jan. 11-29.
Winter Bible School, Goshen College, Goshen, Ind., Jan. 12-30.
Special Bible Term opens, Eastern Mennonite College, Harrisonburg, Va., Jan. 13, 1954.
Missionary Conference, E.M.C., Harrisonburg, Va., Jan. 16, 17, 1954.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.
Annual Meeting Mennonite Publication Board, Plain Church, Lansdale, Pa., Feb. 17-18.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 20, 21, 1954.
Iowa-Nebraska Mission Board midyear meeting at Manson, Iowa, Feb. 23, 24.
1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
Annual meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6, 7.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, somewhere in Oregon, June 18-20.
Annual Meeting, Southwestern Pa. Conference, place undecided, Aug. 1-4.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting, Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Rainy River Mission, International Falls, Minn., was happy host to a Gospel team from Goshen College Biblical Seminary, Goshen, Ind., on the week end of Dec. 20. The team, composed of Merle Springer, Allen Kanagy, Don Buschert, Paul Fry, Donald Yoder, and David Mann, paid their own expenses for the trip and gave programs at Loman and International Falls, Minn.

Bro. and Sister Clyde Shenk and their three children and Sister Elsie Cressman, R.N., left New York City on Dec. 23 on the QUEEN MARY en route to Tanganyika. They are due to arrive in Mombasa, Jan. 22.

Bro. T. H. Brenneman, Sarasota, Fla., bishop for our churches in Puerto Rico, spent Dec. 7-9 in the Pulguillas community. On Dec. 8 he conducted communion and baptism services. Four persons were baptized and two received by letter.

The Betania Mennonite Church, Pulguillas, Puerto Rico, enjoyed a record attendance both morning and evening on Dec. 27 with Bro. Elvin Snyder as visiting speaker: morning, 174; evening 147.

Communion services were held with the Smyrna congregation, Coamo Arriba, Puerto Rico, on Dec. 9 with Bro. T. H. Brenneman officiating, assisted by Bro. Lawrence Greaser, the local pastor.

The beginning of a Navaho Mennonite Church was inaugurated in the home of Bro. Melvin Ruth, Phoenix, Ariz., on Dec. 26, when Sister Betty Gruber was baptized. Pray for her that God will bless her witness to her people.

Pray that final permission for locating our mission to the Navaho Indians at Black Mountain, Ariz., may be given at the next meeting of the Tribal Council on Jan. 12.

On Sunday morning, Dec. 27, Bro. M. L. Troyer, local bishop, conducted a very impressive baptism and communion service at the Lima, Ohio, Mission. Three people were received by baptism. Pray for these new Christians that they may remain true and faithful and grow in the grace and knowledge of our Lord Jesus Christ.

Change in address: Sister Mary M. Good, returned missionary from India, 3738 Chapel Dr., Sarasota, Fla.

Christmas season at the Home for the Aged, Eureka, Ill., was an exciting, happy experience for all. Interested friends, Sunday-school classes, and MYF groups from many states joined local church and civic groups in helping all to enjoy the holidays.

Sister Stella Miller, R.N., joined the staff of the Mennonite Home for the Aged, Eureka, Ill., on Dec. 31. This brings the Home one step nearer to meeting Illinois state requirements for rest homes for old people.

At the recent meeting of the Chaco Mission Council, Argentina, decisions were made to develop the mission program along two particular lines: training Indian leadership and developing the medical program through nursing service and health instruction. The former decision was made because the missionaries do not have the immediate facilities for mastering the Toba language and thereby reaching the Indian masses. The latter decision provides the Indians with a much needed service and opens the door for evangelism.

Sunaire San was ordained to the Christian ministry at Obihiro, Japan, on Sunday, Dec. 27, by Bro. J. D. Graber, assisted by the brethren Carl Beck and Ralph Buckwalter. He was chosen by the local congregation to assist Bro. Carl Beck; he is a university graduate, and has some training in theology. He and his wife, who is a medical doctor, joined the Mennonite church last year because they believe this is the way the Gospel should be lived. Bro. Sunaire is a high school teacher.

Four new members were baptized at Kushiro, Japan, on Dec. 20, and five at Obihiro, on Dec. 27, during Bro. J. D. Graber's visit to those two churches.

Mission Board secretary rides Japanese fire truck. The people of Kiritappu, a Japanese fishing village on Hokkaido struck by a tidal wave several years ago, appreciated the relief given by the Mennonite missionary from Kushiro so much that when Bro. J. D. Graber visited the village recently with Bro. Buckwalter and his helper, Tanase San, and the local bus left too late to catch the last train from the nearest station 10 miles away, they called out the fire wagon in zero weather to take their visitors to the train.

Moses Gitlin, a Hebrew Christian working with the Ukrainian, Russian, and Jewish people, spoke on "The Divine Forecast of Israel's Attitude Toward the Messiah" at a vesper service at the Mennonite Home Mission, Chicago, Ill., on Sunday, Jan. 3.

The MYF group from Gladstone Mennonite Church, Cleveland, Ohio, enjoyed a fellowship supper and program at the Orrville Mennonite Church on Sunday evening, Dec. 13.

Sister Lelia McDorman, Paoli, Pa., is joining the staff of the Mennonite Children's Home, Kansas City, Kans., this month.

Bro. and Sister T. K. Hershey, retired missionaries from Argentina, celebrated their 49th wedding anniversary in advance on Dec. 27 so that their children who will both be returning to the mission field, the William Hallmans in March and the Lester Hersheys by August, could be with them.

Bro. Ezra Good, Teges, Ky., served as evangelist at the Mennonite Gospel Chapel, Youngstown, Ohio, Dec. 27-Jan. 3. Pray for the mission program in Youngstown and the workers, Bro. and Sister Fred Augsburger.

Bro. Luke Birky, La Plata, Puerto Rico, is continuing his deputation work in behalf of the medical program in Puerto Rico on the west coast: Jan. 14, Tangent, Oreg.; Jan. 17, Sheridan, Oreg.; Jan. 27, Los Angeles, Calif.; Jan. 28, Upland, Calif.; Feb. 3, Phoenix, Ariz. He spoke at the Hopewell Church, Hubbard, Oreg., on Jan. 7.

Bro. Vern Miller, pastor of the Gladstone Mennonite Church, Cleveland, Ohio, will spend Sunday, Jan. 17, in the churches of the West Liberty, Ohio, community in the interests of the Cleveland mission program and particularly the new church building.

Bro. John Beachy, who will soon be leaving for another term of service in India, the Lord willing, spoke at Millersburg and Martins Creek, Ohio, on Dec. 27.

Your Treasurer Reports

Several weeks ago I announced that the Froh Bros. Homestead is in operation and guests are now being received. At a recent meeting of the Board of Directors of the Froh Bros. Homestead, the question was raised as to whether or not this opening has been sufficiently announced so that our constituency knows that applications are now being received. In order to further announce the opening of the Home, I would like to call to the attention of all of our ministers, particularly in the Indiana-Michigan-Ohio area, that the Mennonite Home for the Aged near Sturgis, Michigan, is now open for operation and applications can be placed immediately. Application forms are being sent out by Bro. Ben J. Yoder, Supt., Sturgis, Mich. Anyone interested in applying for admittance to the Home should send for an application form and request any detailed information which he would like to have regarding the arrangements which are offered.

I would also like to further announce that sufficient funds have been received during the past several weeks to purchase part of the laundry equipment which is needed. However, considerable contributions are yet needed to purchase other needed laundry equipment. In addition to funds for this purpose, contributions are also desired for the elevator fund. When the elevator can be installed it will facilitate better use of the second floor of the Home. All contributions for the Froh Bros. Homestead should be sent to this office or to your District Conference treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

And Now Africa

It couldn't happen in Russia—but it did! It couldn't happen in Poland, in Czechoslovakia—but it did! It couldn't happen in China—but it did!

We thought that Communism would not spread, would not take root, would not bear fruit, but we were wrong; sadly, tragically wrong. For godless, pagan Communism has blighted the mind, warped the soul, and enslaved the body of millions of men and women. Now their countries are closed to the Gospel, Christian missionaries are banished, and any worship must be done in secret and by stealth.

And now Africa stands in the path of this vile thing. Africa, with newly awakened minds and national awareness, is being mesmerized by Communism. Literature, enticing and subversive, is flooding the country. First-generation literates are grasping feverishly at anything printed, are lending attentive ears to broadcasts that incite rebellion and create unrest.

This is the dark Africa of Missions. This is the last continent to show signs of awakening—it can be the lost continent if the Christian Missions are hampered or go too slowly.

Flooding the African cities are magazines and papers sent from Prague, China, Russia. Beautifully printed and illustrated in two, three, and four colors, they appeal to the eye, and plant seeds in the mind. Sold far below cost, they are within the reach of all who can read, and are made available for one purpose only: PROPAGANDA.

The president of a college in Africa said his teachers go to bed early, setting alarm clocks for 1:00 a.m., when they can get Radio Moscow with clearest reception. Forsaking sleep, they listen, and in listening they can fall into the snare of Communism.

What can we do? Those who have fled tyranny, darkness, and death of Communism know that only the Gospel of the Lord Jesus Christ can save and hold off this iniquitous tide. But we must meet the enemy on his own ground.

In Liberia, the Sudan Interior Mission has begun the building and erecting of a radio station, ELWA. This will beam Gospel programs into homes and hearts in many countries of Africa. We cannot take funds by force for propaganda, as is true in the Communist state. But we do cry to God and His stewards for the means to RUSH the completion of ELWA that we might thus preach the Gospel and save some.

But it is in the field of literature that we stand committed to fight the enemy. Communism boasts that China was won through the pen. The same tactics are being used now in Africa, the plum that Communism seeks. The unbelievable wealth in men and material is the prize for which Communism is striving.

But IT IS THEIR SOULS WE SEEK, and this is the greatest prize of all.

What can we do? Expand the publishing of our publication, **The African Challenge**, Africa's leading monthly and the only Christian newspaper in Africa. At present we can only print 35,000 copies, whereas hundreds of thousands are needed. There seems to be no limit to the demand for **The Challenge.** But there is a limit to our resources in printing it. With equipment, funds, and men, we could well see **The African Challenge** as the Gospel standard raised against the enemy.

It is with a sense of URGENCY that we write this. Things are happening in Africa, and to paraphrase Phil. 1:12, we would that the things which are happening would fall out rather unto the furtherance of the Gospel.

We say again, Africa is no longer awakening—IT IS AWAKE. Awake to the benefits of education and industry. Awake to the incalculable value of its vast continent. Awake to the pride of national autonomy. AWAKE TO EVERYTHING BUT THE DANGER WHICH CONFRONTS IT.

The vast wealth of Africa is being sought by subversive, soul-enslaving powers. To an awakened people the blandishments and overtures of Communism are appealing. To an ignorant people they are captivating.

THE PEOPLE OF AFRICA MUST KNOW OF THE DANGERS CONFRONTING THEM. THEY MUST HEAR THE GOSPEL NOW, WHILE THEIR COUNTRY IS STILL OPEN, AND FREEDOM TO PREACH IS STILL POSSIBLE.

This twofold task has been accepted as from the Lord by the S.I.M. Our first response is with a Christian newspaper, **The African Challenge.** The new-found desire to read has given **The Challenge** a wide acceptance, mostly in West Africa, but also in many other parts of the continent. Here are statements from Africans themselves:

Anglo-Egyptian Sudan: "It would be good if **The Challenge** had a wider circulation here."

French West Africa: "We are thoroughly enjoying the paper, and only wish that such delightful Christian reading material were available for our French-speaking constituency."

Northern Nigeria: "Since I have been a reader of **The Challenge** I have turned from serving other gods."

Ethiopia: "Kindly arrange to have ten subscriptions in my name. I will distribute them to friends here."

Sierra Leone: "I wish to express my appreciation for the paper you are publishing. It is of spiritual benefit to any who read it."

Cameroons: "We are delighted with **The African Challenge.** So is everyone else here."

Tanganyika: "We are happy to hear of **The Challenge.** May it be the means of bringing many to know Christ."

Northern Rhodesia: "I thank you for the benefit I have gained through reading **The Challenge.**"

South Africa: "We have no doubt that we will before very long be needing 200 or 300 copies a month."

Our aim is the African continent for Christ. This is possible through agencies such as **The Challenge.**

Our General Director, Rev. G. W. Playfair, wrote us, saying: "We have received more letters from Nigeria impressing upon us the seriousness of the situation because of vast amounts of Russian literature entering the country. We know of nothing else, humanly speaking, that will meet the Com-



Shall they read Communist literature?



Or Christian literature?

munist deluge, than to meet it with the plan of salvation and Christian instruction, together with the best articles exposing Communism. This **The African Challenge** is doing."

We cry to our God and appeal to His people in this day of urgency, to thwart the devices of wicked men, save Africa from the fate of China, and to make Christ known to millions of men and women for whom Christ died.

Read this prayerfully and carefully, then DO what God would have YOU do.

Above all—P R A Y !—Courtesy Sudan Interior Mission.

(We share this information with our readers that they may better understand some of the great missionary needs of our day and because our own church has an expanding mission program in Africa which merits our support.—Ed.)

Our Relief Program in Korea

The Mennonite Central Committee program in Korea consists of the distribution of clothing and food, a vocational training school for orphan boys, and the rehabilitation services of PAX men.

This activity is centered in the area around Taegu—one of the largest cities in Korea. Taegu, an inland city about 60 miles north of Pusan, is in the heart of a large concentration of refugees and destitutes.

MCC has a house in Taegu, but most of its activity stems from a former argricultural college plant near Kyong San. This property consists of a 67-acre tract of land and some 20 buildings. Rice was raised here during the past summer and harvested in October. This agricultural college farm is expected to be self-supporting in several years.



Houses made from boxes, Seoul, Korea.

A Christian vocational training school for orphan boys is being operated at the Kyong San agricultural college plant. It has the capacity of training 300 orphan boys at one time. The orphans in the school now are assisting MCC workers to repair the buildings and operate the rice farm.

Early in November there were eight workers in Korea. With the sailing of three relief workers and two PAX men during late October and early November, the total number of MCC workers in Korea is 13.

The director of the Korean program is Dale Weaver of New Paris, Ind. He and Ernest Raber of Sugarcreek, Ohio, were the first two MCC workers to enter Korea. They arrived in March, 1953, and made preparation for the workers to follow. Ernest Raber is headquartered in the Pusan office which serves as a center to contact the Korean government and church and relief organizations.

Other relief workers include Katherine Dyck, R.N., Rosthern, Sask.; Adam Ewert, Bingham Lake, Minn.; Mrs. Eva Harshbarger, North Newton, Kans.; Mr. and Mrs. Verne Kohls, Grimes, Iowa; Lois Kuhns, R. N., La Junta, Colo.; Robert Lee, Portland, Oreg.; and Mr. and Mrs. J. Harold Yoder, Columbiana, Ohio. The PAX men are Howard Burkholder, White Cloud, Mich., and Eldon H. Warkentin, Mountain Lake, Minn.

MCC is considered to be the first voluntary relief agency to enter Korea, secure its own housing, and get its own program under way.—**MCC Services Bulletin.**

A Visit to a Korean Refugee Camp

Last week I visited one of Taegu's 35 refugee camps. Half of the camp, some 200 families (1,000 persons), were living in 40 tents erected temporarily last May after a fire had partially destroyed the wooden-shack camp. Now that the chilly winter weather was fast approaching and still no funds were available for better housing, the city was deeply concerned for the welfare of these people.

One glance as I stepped inside a tent to interview one of the families brought quick appreciation for the city official's grave concern, for one needed very little imagination to understand the plea for warm bedding. An average of 25 persons or five families were living en masse in a single tent room with a row of pots and pans as dividers between family plots. No furniture was seen, but there was no room for any in a family space of 9 by 6 feet. The thin straw mats which covered the cold, hard ground on which the people slept again expressed urgency for winter bedding.

The first family I interviewed was Mrs. Pak and her three small children. Such a charming young woman she was. She stood up from the floor with her year-old son strapped to her back as we entered the tent and greeted us with a big smile and a deep bow. We returned her bow and greeted her: "An nyong ha simnikka?" ("Are you in peace?") the usual Korean greeting. I discovered that her husband was missing in action and that her former home was in North Korea, they having fled to Taegu in the mass flight during the latter part of 1950. She had lost almost everything during her flight and again the second time during the camp fire. Now she was living with six other families (26 persons) in one corner of the tent. Only thin straw mats covered the hard ground, but I also noticed that she had built a mud siding about 1½ feet high around her corner of the tent. Upon questioning she explained that the little mud wall was to prevent the cold drafts at night.



Children suffer severely in war. Korea has thousands of war orphans.

I asked if there were any special provisions or assistance for war widows. She sadly replied in the negative and said she received the regular refugee grain ration of three hops (half pint) of grain, either rice or barley, 10 to 15 times a month, which is less than half a person's daily requirement of five hops per day. When asked what she needed most, she quickly emphasized **bedding** and **bedding.** Since her name was on the list for clothing distribution, I asked what else she needed besides bedding. She pointed to her thinly clad children and suggested warm underwear for the smallest two. When pressed about the other members of the family, she requested shoes for her bare foot children.

With three small children, work seemed out of the question for this widow, yet she appeared cheerful and graceful, and she kept her barren mat area very spick-and-span and clean compared to her neighbors. Her uppermost concern seemed to be the welfare of her three little children.

I visited a number of other families in the

camp, and later, in checking my interview sheets, I was surprised to find more than half the interviewed families were widow families. The only men family heads were those who were injured, handicapped, or with large families such as 12 persons. The camp leader explained that only the poorest refugee families remained here since those who could afford to travel returned to Seoul where employment was better.

I also met the pastor of the little refugee church in the camp. A young, energetic man, this pastor told that about half the families (200) in the camp were Christians—a very high percentage since only 5 per cent of Korea is Christian. There was a Bible club, a mission-sponsored morning day school for the camp children who could not afford to pay the small fees for regular public school. There was also a mission-sponsored day nursery where more than 100 children between the ages of four and seven attended. A visit here showed a typical scene as some of the Bible clubs I had visited earlier. The children sat cross-legged on the floor around the barren room of 12 by 15 feet, and two young teachers were keeping order and directing the singing. How these children sing earnestly, with fevor and loudly, their little songs of prayer!

Since the mission gave these children a milk lunch each day, I suggested to the camp leader and the pastor to expand the milk feeding to all children (760) in the camp. Both men showed great interest in the proposal, but even though I assured them a supply of powdered milk, they wondered where they could secure kitchen equipment and the heating fuel. Nevertheless, they decided to present the idea to the people of the camp and hoped to find a solution to their problems.

Then after many bows and many expressions of gratitude and farewell such as: "Ko mop simnida" ("Thank you very much"), "Chon man we mal sumimnida ("A thousand ten thousands times not at all"), "Su ko ha simnida" ("Many thanks for the trouble you have undergone"), "An nyong hi kyaesipsiyo" ("May you remain in peace"), and "An nyong hi kasipsiyo" ("May you go in peace") we left, wanting very much to help these people.

This week we had our first distribution a special bedding distribution, to the camp refugees living in tents. Some 700 pieces (415 comforters and blankets, 215 quilts, and 70 pieces of baby bedding) were given to the 200 families (1,600 persons). Each family also received a specially prepared Gospel of John, courtesy of the Pocket Testament League.

The camp leader, who helped us in the distribution, announced that all the people in the camp were extremely anxious for a milk-feeding kitchen for their children. They had collected among themselves more than 2,000 Hwan ($10) to buy the kitchen equipment and would contribute more money for the necessary firewood. We delivered the powdered milk the next day and found the mud stove completed and the big kettle bought. With our milk this milk-feeding program was ready to begin and our seventh milk kitchen was started.—Robert Lee, in MCC Services Bulletin.

MISSIONS SECTION

An Open Letter to Ministers and Christian Workers of the Mennonite Church

Dear Brethren:

A prominent Negro educator and public speaker uses as the subject of his well-known lecture: "Footprints of God in Race Relations." He feels we are making rapid progress in the matter of putting away discrimination and according equal human rights to all people regardless of race. He emphasizes, however, that the church, especially the Protestant Church, is lagging behind in this matter. Another writer has reminded us that 11:00 a.m. on Sunday is the hour of greatest discrimination, the hour when Negroes and white people worship in segregated meeting houses.

The Mennonite Church is also making progress in its racial attitudes. We actually do have a few churches that were predominantly white now becoming truly interracial, but I fear that in most of our churches a Negro would still not be welcomed as a member. A number of our city missions are adopting the "Parish Approach," which means they endeavor to minister to everyone living in the area surrounding the mission regardless of race, and they invite them all to attend Sunday school, church, and other functions and actively try to lead them into full church membership.

Another area of race relations in which we are developing a conscience is the matter of stories, jokes, slang remarks, etc., that cast reflection on the Negro race. Everyone has heard numerous stories about the "colored preacher" or "darkey" which makes him the butt of a thoughtless and sometimes cruel humor. It is the attitude of discrimination against the Negro and the feeling of race superiority of the white man that has given birth to these stories and that has perpetuated them. Let us be very thoughtful and kind when next we are tempted to tell a story, especially in sermon or public address, that casts reflection on the Negro. The story will have just as much point and will be just as true to begin merely by saying: "There was once a preacher . . ." without specifying that he was a colored preacher.

We are so in the habit of making disparaging remarks about Negroes that we fall into the trap of perpetuating libels and insults unwittingly. Let us weigh our words and watch our speech. It is the frail human being and not a particular race that qualifies as a subject for humor, and it is the unregenerate man who has all manner of evil and undesirable traits. The Negro has by no means a monopoly on these.

The subcommittee on Negro Evangelism of the Urban Evangelism Committee of the General Mission Board has called our attention to the subject of this open letter and they want every minister and church worker to be conscious of this area of race relations that is so often overlooked. Racial attitudes are undergoing a rapid change and discrimination is under attack everywhere. The Mennonite Church should not lag behind in this matter which involves Christian principles and is not merely a harmless social custom.

J. D. Graber, Secretary
Mennonite Board of Missions
and Charities.

I-W ORK WORSHIP WITNESS

For I-O Men—An Earning Position or VS—Which?

When the Selective Service law was first discussed, the historic peace churches, including our own Mennonite Church, made strong representation to Congress concerning wages for alternative service. The churches felt that after spending millions of dollars to support a program of unpaid work during World War II such an expenditure again would be insupportable. It was also felt that wages for alternative service would eliminate the charges of "slave labor" leveled at the CPS program during and after World War II.

Now, some fifteen months later, things look a bit different. Some men in earning units find that such work is hardly sacrificial enough to be the moral equivalent of service in the armed forces. Pastors and interested people visiting both earning and voluntary service units report that voluntary service folks are happier on the whole with their service and feel that they are growing in a spiritual way. This is not happening to the same degree or in the same way in the earning units.

While there are growth experiences for every I-W man who grasps the challenges of his situation, these experiences come in less pointed ways for the men in earning units. No adequate method has yet been devised to interpret the meaning and challenge of alternative service in earning units to the I-O men before they get into service while I-O men who enter voluntary service receive orientation before beginning their work.

There are I-O men with financial and family responsibilities who need to be in earning service. Many, however, find in the long run that voluntary service is more rewarding spiritually and personally, while not nearly so sacrificial financially as it appears on the surface.—Boyd Nelson.

Office for Relief and Service
Elkhart, Indiana

We are only one-half century old in experience in operating church institutions on any major scale.—A. J. Metzler.

Echoes from the Field

Box H, Mathis, Texas
Nov. 1, 1953

Dear folks:

Preaching is over and Dennis and Jay are tucked in for the night; so Lorene and I have settled down to letter writing. Believe it or not, it is almost cool enough to light the little gas heater. It has been much cooler the past week and we have had a number of fine rains recently. So Texas is much pleasanter than it has been for some months. The rains also give bright prospects for a winter vegetable crop. More work, more people in town, more opportunity to reach souls with the Gospel, should be the happy results.

We are praising the Lord for the increase in attendance at services. The first fall we were here, when we averaged the Sunday-school attendance for the year, the figure rounded off at 20; the second showed an average of 32; this past year an average of 46, and the month of October an average of 65. I am sorry to say we were back to 50 today, but we trust it will be up again next week.

We have just begun two new services which I feel sure will mean a real blessing to our members. Last month we had the first of what will be a monthly young people's meeting with the Latin members participating. Since there are a number of members who do not read we will be starting tomorrow, the Lord willing, with a Bible reading program in which a number of the young people of the congregation and several of the VS workers will be helping. We plan to go into these homes at least five times a week reading a chapter of the New Testament each time, thus covering the whole within the coming year.

The latest development in the area of VS is the beginning of a medical program. At present this seems to be shaping up in the form of a maternity home—a service which is badly needed. This is witnessed by the number of babies dying of tetanus caused by unsterile techniques of midwives or even doctors. We have heard of a number of cases recently where the navels were tied with black shoe string or store cord salvaged from the floor. We are soliciting community help on this project and finding a great deal of interest. It is hoped that the community will build the home and permit the Mission Board to operate it, a plan which is working successfully in a number of hospitals at the present time.

We would like to share with you a prayer request which has come to us from one of our Mexican friends. The subject of the request is a young man who is serving a term in the Texas State Penitentiary for a car theft and forgery. From what we can learn he is sorry for his wrongs and has a desire to go straight. Let us pray that he might meet the Lord and have a real conversion experience.

In His service,
J. Weldon and Lorene Martin.

PAX Man Reports from Egypt

By Kenneth Imhoff

Our first stop was in the city of Tanta located between Cairo and Alexandria where the American Mission has its largest hospital and more schools. Here we attended a young men's conference held in one of the schools for the young Christian men of Egypt. American and Egyptian ministers were in charge and all of the services were in Arabic save the showing of Moody Bible Institute pictures. We were unable to understand any of the conference but we were glad for the fellowship and making of friends. The majority of them were educated and able to speak English.

Toward the end of the week's conference Otis Rowe and I were asked to speak briefly about our background, former experiences in Europe, and the reason for coming to Egypt. Unfortunately, many Egyptians believe that if you have any sort of education you are so important that doing any kind of work is a terrible disgrace and the rate of your importance is determined by the scholastic degrees you have achieved. When they learned about our voluntary organizations and what they are doing to relieve needy people and develop needy areas, it struck them as being unnatural that anyone could ever volunteer to leave the comforts of his home and country and serve for the benefit of others. Oftentimes it is the practice here to take all you can from others even if it takes a drastic gesture to accomplish it. It was here that we gained the knowledge of some of the greatest needs of this country—honesty, equality, the true value of work, and the ability to realize the advantage of helping others.

Often we are asked to repeat our reasons for being here and the majority of those listening can't fathom our simple explanation; so it is our sincere hope that we can prove ourselves by being living examples.

Assiut, Egypt.



The Mennonite Hour

The Westinghouse Stations have recently decided to allow a few religious broadcasts on their stations at their regular commercial rates. THE MENNONITE HOUR has been approved by them, so we now plan to go on two of their 50,000 watt stations: KDKA, Pittsburgh, Pa., announced last week, and WBZ, Boston, Mass.

WBZ, Boston, Mass., will begin broadcasting our program on and after January 17. The program will be released at 10:30 every Sunday night and can be found at 1030 on the dial for AM and 92.9 for FM.

Since we would like to know the actual coverage of these stations we would appreciate hearing from you if you can pick up these stations. State also if the reception is good, fair, or poor. Our address: THE MENNONITE HOUR, Box 22, Harrisonburg, Va.

Missions Editorial

Color-blind Christians

A candidate for membership on the police force of any of our cities is disqualified immediately if he has any trace of color blindness. However, color blindness can be a virtue to a Christian when it applies to the color of his brother's skin.

Recently an American Negro spoke forthrightly to a discussion group of mission board officials, missionaries, and members of the younger churches at a foreign missions meeting when they were discussing the problem of strengthening the church. Said he, "How can you expect people of other countries and races to take seriously the preaching of the Gospel by your missionaries when you have segregation of races in your own country?"

A woman student from India visiting one of our American cities just before returning to her country was confronted by the following sign on a restaurant: "For Whites Only." She discovered that the proprietor of the restaurant was a trustee in a leading church of that city. Going to the pastor of the church she asked, "How can you allow a member of your church to defy the true spirit of Christianity by putting such a sign on his place of business?"

How would you answer either of the above questions? Perhaps you think this spirit is not present in your life. But before you pass by the above examples, should you not test your attitudes?

A young Negro joined a voluntary service orientation group to prepare for a year of service. One Sunday morning one of the instructors took a number of the VS's, including the young Negro, to a near-by church of the denomination sponsoring the voluntary service program. They arrived early and quietly took seats toward the rear of the church.

Suddenly the instructor was aware of eyes from the rear and of the absence of other worshipers in the chapel, although quite a few were standing outside in the anterooms. He excused himself and went out to inquire about the situation only to discover that local congregation members were refusing to come in to worship while a Negro was sitting in their church.

Christians of all races will deplore the above situations. Those who are guilty of practicing racial prejudice will need to pray for forgiveness and for true blindness to the skin color of other Christians. Those who have suffered from prejudice will need to pray for grace to forgive their weak brethren and for God's power to overcome all racial prejudice. In any case, blindness to the color of another's skin must be practiced by sincere Christians of all races, by those who have suffered from prejudice as well as those who have shown prejudice.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

The present (Jan. 6-19) orientation school is made up of twelve young people. They are Mary Bowman, Preston, Ont.; Lowell Erb, Goshen, Ind.; Gertrude Huber, Zurich, Ont.; Noah Lee, Farnhurst, Del.; Samilda Leichty, Greensburg, Kans.; Mr. and Mrs. Norman Lyndaker, Croghan, New York; Ruth Miller, Fairview, Mich.; Dolores Roth, Deer Creek, Ill.; Earl Ulrich, Roanoke, Ill.; Elvin Hoover, Goshen, Ind.; and Doris Detweiler, Pocomoke City, Md.

Several short work projects have been arranged for these young people during their stay in Elkhart, Ind. Their work projects are in the form of voluntary service to several local community centers and a children's home.

Mary Histand and Ruth Gross, both of Doylestown, Pa., began a term of service on Jan. 4 at the Mennonite Home for the Aged, Rittman, Ohio, where they will be cheering the lives of our older friends there.

Instead of taking their regular vacation in the South, Bro. and Sister Forest King, West Liberty, O., have moved their house trailer to Mathis, Texas, where they are giving themselves in voluntary service in the unit located at Mathis.

I-W Services

The I-W chorus of Cleveland, Ohio, gave a program at the Gladstone Mennonite Church in Cleveland on Dec. 20. This chorus is directed by Bro. Elam Kurtz, a medical student.

The Harrisburg, Pa., I-W Unit participated in Christmas caroling and the distribution of food baskets to needy homes during the holiday season.

A group of about sixty young folks from Midland, Mich., visited the East Lansing group on Dec. 10 and enjoyed a program given by the I-W men and a social hour following the program.

Recently the I-W group at Ft. Wayne finished a study of the book of Romans during their mid week meeting. They also are sponsoring the film, "God of Creation," a Moody Bible Institute production, for the patients at the Irene Byron Sanitarium.

Released December 31, 1953
Office for Relief and Service
Elkhart, Indiana

I ought to pray before seeing anyone. I feel it is far better to begin with God—to see His face first, to get my soul near Him before it is near another.—Robert M. McCheyne.

MISSIONS SECTION

MCC Weekly Notes

Carload of Flour to Mexico

A railroad car containing 60,000 pounds of white flour is on its way to Cuauhtemoc, Mexico, where it will be distributed to needy Mennonite settlers.

Another growing season and a limited "harvest" have not made any marked economic improvement among Mennonites in Mexico who are suffering as a result of inadequate rainfall during the past several years. According to David Karber, director of the MCC assistance program to Mennonites in Mexico, a feeling persists that next spring and summer may prove to be more difficult than this past year.

Requests for food relief assistance have begun earlier and **have been more numerous** than anticipated. It was expected that during the period from the harvest to about March 1 there would be few requests for such assistance.

The flour on its way to Mexico was milled from wheat contributed by Kansas Mennonites during the combined MCC-CROP last summer.

The MCC relief program in Mexico during the past year has centered largely around the distribution of seed and food plus short-term rehabilitation loans.

Released Dec. 31, 1953
MCC Information Service
Akron, Pa.

Women's Activities

Soon many of you will be reading the suggested program for our Women's Day of Prayer. We trust you will plan to help promote this program with good attendance for your church group.

When returning from one of his travels in Asia, Dr. Mott reported that he was charged by men who have penetrated most deeply into the problem of spiritual strength for our workers on the field, to press upon the missionary societies the imperative need of more intercession—above all, of **united intercession.** "We can in no way better serve the deepest interest of the churches than by multiplying the number of real intercessors . . . ," says Dr. Mott. "Far more important and vital than any other service we can render to missions is that of helping to release the superhuman energy of prayer. . . ."

Dr. Mott goes on to say that through uniting true intercessors of all lands, we may help to usher in a new era abounding in signs and wonders characteristic of the working of the living Christ.

Our missionaries ask continually that we pray for them. They long for the experience of Christ's abiding presence and the strength that His presence brings. They need this blessing; they need our united prayers. May we be faithful in giving them our united prayer support.

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Letters of appreciation for the **Daily Prayer Guide** have been coming in from our I-W centers. They are also asking for our prayers that they may give a faithful witness of the church of Jesus Christ. One group writes that they would appreciate any Christian literature we would care to send. This gives us another opportunity. Now is the time to give our I-W men our most faithful support.

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Though we have fourteen centers for our I-W men, this does not mean that they can gather regularly as entire unit groups of Christian men for study and fellowship. Many of them work on different shifts; some have other plans; some go home occasionally. All of these circumstances enter into the problem of creating a feeling of unity in the group. Let us pray earnestly for the leaders of these units that they may be used mightily of God to bring each young man into such close communion with God that he may fully consecrate his life to Christian service.

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Praise God for one young man who changed his place of I-W service from an earning unit to a VS unit so that he could be with a group of Christian young people; also that he might give a more definite witness of his nonresistant faith. May there be others!

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Does this mean you? The McCammons write from Japan: "As we labor in places of spiritual darkness our concerns turn first to our own church at home—to those who must answer God's call to serve in His vast vineyard where needs are not being met." Pray that we all might be faithful in answering His call.

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Just as there has been a united effort to put Christ back into Christmas, may there be a united effort to witness of His love to all the world, to all people—Mrs. C. L. Shank.

From Our Churches

GREENSBURG, KANSAS

(Calvary Mennonite Church)

Sunday, Dec. 13, 1953, was a great day of rejoicing for the Greensburg Mennonite congregation when dedication services were held for the remodeled church.

The church was an old brick schoolhouse, located north of the railroad tracks in Greensburg, Kans. It was purchased by the congregation and remodeled for the church auditorium. But members of the church had a vision that someday they would completely remodel the building. It was many years before this vision finally became a reality. Through much planning and praying the Lord opened the way, and in August, 1953, the men went to work. Long hours and months of hard work followed, but the work was not in vain, for their reward is a beautiful church, with a seating capacity of 200, three classrooms, and a kitchen in the basement.

The church was first started in 1932 by Bro. E. M. Yost, with 16 charter members. The first revival was conducted by C. F. Derstine. Other brethren that have served the church are P. A. Friesen, Hesston, Kans., and the present pastor, Samuel Janzen, who has served since 1943. Bishops who have served are E. M. Yost, Harry Diener, P. A. Friesen, and the present bishop, Earl Buckwalter, Hesston, Kans.

The dedication services began in the morning with Bro. Earl Buckwalter bringing the morning message. A basket dinner was served at noon in the church basement.

At the afternoon dedicatory service, Bro. Samuel Janzen served as moderator. The program began with a song service led by Ralph Martin, followed by devotions conducted by P. A. Friesen, who read from Psalm 118. A short history of the church was given by Wallace Jantz, and this was followed by the dedicatory sermon delivered by Bro. E. M. Yost, using as his sermon subject, "The House of Prayer," and taking his text from Matt. 21:12, 13. The service was closed with the dedicatory prayer and benediction.

MATHIAS, WEST VIRGINIA

(Mt. Hermon Congregation)

Greetings to the readers of GOSPEL HERALD.

Another year has passed into history. As we look back we realize that we owe our heavenly Father thanks for the blessings which have been ours.

Summer Bible school was held from June 29 to July 10, with both local and visiting teachers assisting. Enrollment was 89, a slight increase over last year and the highest to date.

The annual tent meeting held at Mathias and sponsored by the Mennonite church of this area was in charge of Bro. Andrew Jantzi. Since our attendance had outgrown the small tent used in former years, we were very happy to have Bro. Jantzi bring his larger tent and band of workers to labor with us in this evangelistic effort. From July 12 to Aug. 2 large numbers of people came to enjoy the Christian fellowship and hear the earnest messages of Bro. Jantzi. We rejoice over the number of confessions and reconsecrations which resulted from these meetings.

On Oct. 10 and 11, we had our fall Bible Conference at Mt. Hermon. Bro. and Sister Earl Grove lectured on Palestine and showed us pictures of the land. Other speakers were Bro. Daniel Lehman and Bro. Teddy Rollins. Our Missionary Day speakers were Bro. and Sister J. W. Shank, Harrisonburg, Va.

Our Sunday-school organization for the coming year is as follows: Supt., William Weaver; Secy., Edith Halterman; Treas., Merritt Haviland.

We covet your prayers for the work at Mt. Hermon and extend a hearty invitation to all to visit with us in our worship services.

Linden M. Wenger, Pastor.

MATTAWANA, PENNSYLVANIA

(Mattawana Congregation)

Dear Christian Friends:

We greet you in the name of the One who has promised to be with us always, even unto the end of the world. We are thankful to God for His many promises to us and for faithful ministers who proclaim the Gospel of Christ.

Our bishop, Bro. Raymond Peachey, conducted our evangelistic services this fall. Several accepted Christ and many souls were blessed spiritually during his ministry with us.

We were also privileged to have Bro. and Sister James Bucher with us for one service recently, and Bro. Byron Shank and a group of young people from West Virginia to participate in our Youth Services one week end.

On Dec. 19, 20 we had our fall missionary conference. Bro. and Sister Lloyd Weaver, Newport News, Va., were our guest speakers. Many souls were blessed and our hearts challenged as we listened to the messages concerning the Jewish work. Truly the harvest is great.

Many of our members attended the Brunk Brothers evangelistic campaign in July.

Several young men from our congregation are now in I-W service, one sister is serving in mission work in Kentucky, and another sister is in voluntary service at Elkhart, Ind. Pray with us that these young people may fill their place in the Master's service.

Not selfishly, but for the cause of Christ, we desire an interest in the prayers of God's people that the work at this place may grow.

Correspondent.

PRYOR, OKLAHOMA

(Zion Congregation)

Greetings in our dear Master's name:

"The Lord hath done great things for us; whereof we are glad."

We were richly blessed from Nov. 29 to Dec. 6 when Bro. John Yoder from Millersburg, Ohio, was here to hold revival meetings. There was one confession, four consecrations and seven dedications. Our congregation is not very large, with an average attendance of 115. Four families have moved away but two other families were received into our church, and two girls by baptism.

Two of our boys are in I-W service.

On Oct. 25 Bro. Myron Ebersole was here in the interest of the Prairie View Hospital, and on Nov. 16 Bro. Marcus Bishop was here in the interest of the Pueblo Mission in Colorado. Both of these brethren gave us inspiring messages. May we do all we can in the spreading of the Gospel and in winning souls for Him.

Nov. 29 Bro. Roy Hartzler from Kansas City gave us a good sermon. We always appreciate visitors at our church and invite all who can to stop and worship with us.

Our Christian Workers' Band made some small chairs and tables for the Kansas City Children's Home, and three of our young men took them to the Home.

Mrs. Baldwin Miller.

SOUTH ENGLISH, IOWA

(Liberty Congregation)

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 2:8).

Our revival meetings were held in September with Bro. Homer North, Nappanee, Ind., as evangelist. Six young souls took Christ as their Saviour. Sunday morning, Oct. 25, Henry Kuhns of Wellman preached for us, and on Nov. 8, Alvin Blough of I.M.S. led our congregation in group singing and a quartet from the school gave several numbers in song. Eli Yutzy of Wellman brought to us a message on Thanksgiving morning, and in the afternoon Roman Yutzy of Wellman and Dale Nebel of Wayland, a former relief worker, spoke to us.

Leda Grove.

STURGIS MICHIGAN

(Locust Grove Congregation)

Dear HERALD Readers:

Greetings in the Master's name. "The Lord hath done great things for us; whereof we are glad." The week of Nov. 8 Bro. Vernon Bontreger of Goshen, Ind., held revival meetings here. His sermons were helpful and instructive. We had a number of converts and there were also those who had drifted away who again found the Lord.

Every two weeks our young people take a message in song to the homes of the sick. This service seems to be appreciated, and the young people also receive a blessing.

Our sewings are quite well attended; all seem to enjoy the Christian fellowship as we sew in the name of our Lord. We have potluck dinners, which also add interest. At our last meeting we made four Christmas boxes. The Junior sewing filled 76 Christmas bags with cookies, candy, nuts, and oranges. Forty of these bags were sent to Battle Creek Mission, and the rest were used locally.

We are looking forward to starting a teachers' meeting. Our Sunday-school superintendents for this year are Menno Chupp and Samuel Hostetler.

Mrs. Ruby Lederman.

WILLOW STREET, PENNSYLVANIA

(Byerland Congregation)

Dear HERALD Readers:

During the past summer we as a congregation could realize how the people felt in Neh. 4:6 when they had a mind to work in rebuilding the Jerusalem walls. On Thanksgiving Day we had the dedication of our remodeled church. On April 12 our last services were held in the old building. We enjoyed the opportunity of visiting other churches while ours was being remodeled, but we are all rejoicing to come back to our own meetinghouse. The dedication program on Thanksgiving Day was opened by our pastor, Maris Hess. Other speakers were James Hess, Howard Eshleman, Elmer Kennell, Ira D. Landis, Mahlon Witmer, and Jacob Harnish. Henry Lutz gave the dedication sermon. Our bishop, Henry Nauman, was in charge of the dedicatory ceremony and prayer.

During the summer the returned missionaries in our district were Clyde Shenks, Daniel Sensenigs, George Millers, and Lloy Kniss. Those under appointment were Don Jacobs, Robert Keeners, Paul Gingrichs. Jean Garber of the New Danville, Pa., district has been appointed as nurse to British Honduras.

Since the last letter various revivals were held in our district. The number of confessions were eight. We pray that more may heed the call of the Spirit.

Martha Jane Mylin.

The Single Eye

Few know the blessedness of living with a single eye to God's glory. It reduces life to a great simplicity. It lifts the soul far above the petty wranglings and groveling desires of the world and secures a quietness and peace that is like a river and joy like the waves of the sea.

The idea contained in the familiar words, "Though in the world, live above the world," is not the mere hallucination of an excited imagination; it is a blessed possibility of grace.

He who has given himself over to God in a consecration that is complete and everlasting, who has slain every thought of ever taking anything off the altar, who regards himself—with all the tenacity of purpose and power of will that he possesses—as forever the Lord's, soon will realize very consciously that the chains are broken in his life and that he is an overcomer through the blood of the Lamb.

He now keeps the eye of faith singly and steadily fixed upon the cross. To do the Father's will engrosses every energy and power of his soul. So absolute is his renunciation of self and the world that every thought and feeling, every word and act, is a continual offering unto the Lord—something done for Jesus.

The desire to please man no longer enslaves or annoys him. So long as he hears the voice of the Redeemer ringing through his soul and claiming him in ownership, he can sing and rejoice, and rise above the praise or dispraise of earth, the misrepresentations or misunderstandings of his brethren.

"If therefore thine eye be single, thy whole body shall be full of light." How differently things appear to us when we enter into this state. That which hitherto has seemed of great importance sinks into insignificance because the light of eternity now streams upon it. We reckon the value of objects not as it appears today but as it will when we gain those "cliffs of immortality."

Life becomes very simple and childlike as we lean every moment upon the bosom of our Beloved, asking, "What wilt Thou, Lord?" And a heaven of love fills our souls as we hear the reply, "Follow me."

Oh, it will be glorious to be safe in heaven where temptation cannot come or sin touch us. But what a blessedness there is in being saved here, in the very midst of a wicked world—delivered from the power of sin, raised up to communion and fellowship with God, filled with a pure and single purpose to follow in the footsteps of Jesus.

Surely, if we live in this blessed state while on earth, we may learn here and

now to sing the heavenly song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—*Guide to Holiness.*

FIELD NOTES (Continued)

Bro. Howard Hammer and family are moving to Hartford, Conn., on Jan. 25 to take up language study in preparation for the work they plan to enter in Brazil.

Instructors in the Kishacoquilas Bible School at Allensville, Pa., are Ross Metzler, McVeytown, Pa., and Orie Kauffman, Vassar, Mich.

The Conservative Amish Mennonites are building a new church house at Pinecraft, Sarasota, Fla., and if plans carried used it for the first time on Jan. 3.

Bro. Henry Hernley was honored in a special convocation of Publishing House workers on Jan. 4 on the occasion of his retirement after forty-seven years of service in the Publishing House. He was given a certificate of appreciation and a cash gift of one dollar for each year he was here. The composing room workers also gave a dinner to Bro. and Sister Hernley. They have gone to Florida for the winter.

Change of address: Bro. Harold Brenneman from 104 Washington Ave., to R. 1, Ephrata, Pa.

Announcements

Third annual meeting of superintendents of Homes for the Aged at the United Zion Home, one mile north of Lititz, Pa., on Jan. 16. Speakers include Galen Hostetter, J. D. and Florence Mellinger, Curtis Mininger, and Lester Wenger.

Special course for ministers at Eastern Mennonite College with the following instructors: C. Nevin Miller, George R. Brunk, John R. Mumaw, J. L. Stauffer, Elmer G. Kolb, Samuel E. Miller, Jan. 13 to Feb. 2.

Bro. James Bucher, Hubbard, Oreg., at Mt. Vernon, Oxford, Pa., Jan. 17.

Dedication for new mission in Harlem, New York City, 25267 Ave., on Jan. 17, 2:30 P.M.

Study Conference on local and area service program sponsored by the Committee of Coordination of Church Program at Bethel and Sugar Creek, Wayland, Iowa, Feb. 12, 13.

Bible Instruction meeting with Paul M. Miller, Goshen, Ind., as instructor, at Paradise, Pa., Jan. 16, 17.

J. L. Rutt, formerly of Argentina, at Steelton, Pa., Jan. 24.

Visiting Speakers

Dec. 13. **Boyd Nelson,** Elkhart, Ind., at La Junta, Colo.

Dec. 20. **Elmer Hershberger,** Detroit Lakes, Minn., at Garden City, Mo. **George R. Brunk,** Denbigh, Va., at Mellinger's, Lancaster, Pa.

Christmas Day. **Max Yoder,** Wellman, Iowa, at East Fairview, Milford, Nebr. **Albert Wyse,** Midland, Mich., **Eli K. Zook,** Belleville, Pa., **Harry Stutzman,** Berlin, Ohio, and **Nolan Zehr,** Middlebury, Ind., at Pinecraft, Sarasota, Fla.

Dec. 27. **J. L. Horst,** Scottdale, Pa., at Pinecraft, Sarasota, Fla. **Clayton Beyler,** Louisville, Ky., at Goshen College, Goshen, Ind. **Wayne J. Wenger,** Jackson, Ky., at Holdeman, Wakarusa, Ind. **Charles Neff,** Street, Md., and **G. F. Hershberger,** Goshen, Ind., at Orrville, Ohio. **J. L. Rutt,** former missionary to Argentina, at Mellinger's, Lancaster, Pa.

Jan. 3. **I. Mark Ross,** Hesston, Kans., and **Urie A. Bender,** Baden, Ont., at Orrville, Ohio. **Lester Hershey,** on furlough from Puerto Rico, at Flanagan, Ill. **George T. Miller,** Honduras, at Zion, Beckersville, Pa.

Maintaining a Christian Spirit Toward Others

By Edna Keener

The unregenerated person will have a cultivated manner that is pleasing to those he contacts until something crosses his path. Then he acts according to impulse and strife may begin.

As we yield ourselves to Christ, He gives us the Holy Spirit which enables us to live above the carnal nature. We can, by the grace of God, meet situations with our fellow men that we could not have met in a Christian spirit at all if this Divine Spirit were not in the place of leadership.

Fruit is the test of character and the purpose of fruit is not to adorn the tree or vine, but to feed hunger. Gal. 5:22, 23 lists the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, which is to be used to feed the hunger of others.

The example of Jesus in dealing with others teaches us that we owe love that thinketh no evil, that seeketh not its own, that beareth all things, endureth all things, and never faileth to those who may not be beautiful in character or congenial in habits, manners, modes of life, or disposition.

Gal. 5:13 tells us to serve one another in love—that is, without a thought of receiving in return. Service goes with loving. The parable of the good Samaritan explains who our neighbor is that we must love as ourselves. When we are not sure whether or not we should do something, let us ask ourselves the question, "Will it help or hinder the character of others?"

Romans 14 admonishes us not to be a stumbling block or hindrance to a brother who is not mature in the faith. We are to follow after the things which make for peace and which edify another. At the judgment God will ask us how we treated our fellow man.

The transformed person is clothed with tenderness of heart, kindness, humility, gentleness, patience, forbearance, and forgiveness, with love over all. Col. 3:12-14.

When we are partially overlooked or altogether ignored, how fierce is the temptation to envy and slander and ill will! Vast crowds enrolled themselves in John the Baptist's discipleship, and then Jesus came and the popularity of John began to wane. John did not show envy but joyfully said, "He must increase but I must decrease." John loved Jesus with a great and passionate love, and with love there can be no envy.

The only safe thing to do with envious thoughts is to crush them at once. To overcome evil with good, we should compel ourselves to do some kindness to the person of whom we are disposed to be envious.

In the Sermon on the Mount, Jesus teaches importance of the heart motive, rather than the outward action. Our attitudes or feelings are expressive many times, "for out of the abundance of the heart the mouth speaketh."

We need to confess every wrong attitude to have peace with God and man and so that others will learn good attitudes from us.

The body of Christ is made up of many members, but not all have the same office. When each member exercises his gift, the church functions well. To have good relationships with others, we need certain requirements whether it is in particular church duties or in weekday business, such as:

Humble devotion to the Lord and our task.

Willingness to serve unrecognized.

Young people recognizing the ideas of older people.

Old people recognizing new ideas.

Sharing the work.

Speaking well of fellow workers.

Examining self instead of others.

Putting others on your prayer list.

The home is our proving ground; here we practice obedience to our parents, we learn to co-operate with others, to see others' viewpoint, and to use courtesy when differences arise. We owe to our parents credit, consideration, and cheerfulness.

Praise and thankfulness will always be constructive. Misunderstandings can be treated in a peaceful way.

We have a tremendous debt to God; because He forgave us so much, we should forgive others. Matt. 18 gives the correct way to deal with offense—that is, go directly to the person involved.

To maintain this Christian spirit, we need to lay hold of the means of grace which God has promised. He is faithful to us, but we must do our part to be faithful to Him until death or until the return of Christ.

Faith and our devotional life should not be neglected. We need daily to look unto the Lord of truth to learn of our duty as well as our opportunities to make progress in the divine life and to live as a light to those about us. May we draw close to God in prayer since the way we get along with others is indicative of our relationship to Him.

Lititz, Pa.

FAMILY CIRCLE (Continued)

4. Crime programs such as pictured on television screens won't make better boys and girls, but thieves, murderers, gangsters, prostitutes, and bowery bums. Luke 17:1, 2.

5. I have three children whom I want to see make it through to heaven. I refuse to throw dangers in their way. They believe as I do that TV is wrong. I feel sure they have confidence in my life. I will never betray the confidence they have in me. I would rather lift up the Bible standard, keep their confidence, and pray for them now with a clear conscience than to let down the Bible standards and weep later because I failed them. II Tim. 3:15; II Tim. 4.

6. I Cor. 10:31—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." God does not get glory out of lust pictures, prize fights, nude dancers, wrestling bouts, liquor or tobacco advertisements, crime promotion, Hollywood divorce evil, etc.

7. It robs any individual of his spiritual strength. I am convinced no one (without exception) can look upon TV for long and be deeply spiritual or carry a burden for lost souls. Anyone who believes the Bible from cover to cover cannot approve of TV. I Cor. 9:27; 10:12.

Other characteristics could be mentioned, but the above are sufficient to convince any sincere servant of God that TV as at present promulgated is not conducive to the highest attainment of Christian living.

We all know that there are many good features in the marvelous invention of TV, such as scientific and educational explorations, and the religious programs offer a stupendous opportunity in Gospel presentation, but we observe with sorrow that the enemy has, as in many other noble inventions, also brought corrupt uses of the same.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, gifts, and flowers during my stay at Grand View Hospital and while convalescing at home. May the Lord richly bless you all.—Mrs. Howard Detweiler, Souderton, Pa.

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We wish to express our sincere thanks and appreciation to all who remembered us with prayers, cards, gifts, flowers, and visits in our recent bereavement in the sudden death of our dear husband and father. May God bless you all.—Mrs. Elizabeth Nissly, Esther, and Lloyd.

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I wish to express my sincere thanks to all who sent us gifts and cards over the Christmas season, and the carolers too. I enjoy the singing. I wish you all God's blessings and happiness through the new year.—Mrs. Peter S. Martin.

There are always two sides, and sometimes three—your side, my side, and the right side.—J. L. Stauffer.

TO BE NEAR TO GOD (Continued)

Father, I know so little of the way of love. Show me opportunities for loving those outside my usual circle. Then, dear God, love them through me.

—J. Lester Brubaker.

SUNDAY SCHOOL LESSON (Continued)

He is able to save all who call upon Him in spirit and in truth as this woman sinner did, and as all Samaritans who were saved did.

—Alta Mae Erb

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

TEACHING THE WORD (Continued)

that particular occasion? Are you willing to confine yourself to the same regulations that are given to your campers—or do you feel you should raid the icebox after your campers have gone to bed? The nature of staff members must be cheerful, optimistic, always looking at the bright side of things, smiling in the face of trouble, possessing a warm heart, and resourcefulness and initiative with originality and imagination. Lest we describe a person who does not exist, we will stop on this point, with this summary: He must possess certain personality traits that are desirable in a camp setting, or he should not be assigned to a camp staff.

A love for camping is a definite requirement. If you have had previous experience as a camper or staff member, then you know whether or not you really like camping and have a definite interest in and love for it. If this is your first experience at camping, then you will need to sincerely consider this qualification. You must love the outdoors, nature, and be able to actually enjoy the inconveniences often experienced in a camp setting. If you must be surrounded with push buttons to be happy, then do not offer your help to any camp director, for most camp situations emphasize the simple life, and many of the conveniences of ordinary life are not present. This love for camping must be genuine. It is a qualification that cannot be faked. It is either sincere or it does not exist. Camping experiences have been spoiled for many campers just because some counselor or other staff member helped out in a camping program out of a sense of obligation to the program rather than from a love for the work. If you do not possess this quality, then you will not be able to adjust yourself to the spirit of camping and to the new conditions that you will suddenly face. As a staff member you are responsible for the morale of the campers. Camp morale can break quickly with tragic effects to the campers and the program. Often it does not take a big thing to cause this to happen. If you do not possess a genuine love and interest for camping, you will not be able to exercise other personality traits that you might ordinarily have.

A knowledge of some camping skills and nature is desirable for every member on the staff. You should have it as your goal to excel in some camp craft, and to be acquainted with some phase of outdoor life. It might be primitive camping, bird lore, flowers, rocks, stars, insects—just so that you can be considered authority in some area. Maybe you will be the one in camp who can tell stories the best. Cultivate any talent that you have that can make its contribution to a total camping program. If you meet the spiritual qualifications necessary, then you will also be able to associate nature with God in the camper's life. If you are planning to help in one of our church camps, why not brush up on one or more of these details that appeal to you the most? Better yet, explore some new areas and study up on those that will give you that extra value as a member of some staff.

Academic training is a qualification that must not be overlooked. It is not possible for many of you to meet the qualification of a college education. In camping, as in many other things, the person with some training has the advantages, and can often make his better contribution. Some of you who are interested in the camping program may have an opportunity to take a course in one of our colleges or elsewhere that will give you specialized training as a camp leader. Do not overlook such an opportunity if you have one. Where this is impossible, secure some books on camping and read them. There is a magazine on *Camping* that is published by the American Camping Association that contains some good articles in the field of camping. Acquaint yourself with some good teaching techniques, as well as some knowledge of psychology. You might be interested to know that some of our colleges are offering work in the field of camping. Goshen College is considering a two weeks' course early in June in 1954. This is your chance to earn two college hours of credit and at the same time receive academic training in the field of camping. As our camping program continues to grow it will be necessary for many of you who are interested in this work to avail yourselves of opportunities like this.

Good health is the last requirement that we will discuss. Are you physically able to stand the rugged experiences of camping? The days get long with little or no time off. To do your best you must be alert every moment of the day. In fact, it is necessary to keep just a little ahead of the campers in their ideas, pranks, and program. This takes fast and unusual thinking in many instances. Tired bodies and frayed nerves do not

respond correctly to these camping situations. If you do not feel that your physical constitution is equal to camping, then you had better consider getting into some type of Christian service that requires less physical energy. This is not only necessary because of your own health, but also for the good of the entire staff. If a staff member is continually below par physically, he is also affected in other ways. His jittery nerves, down-in-the-dumps attitude, and other factors coming out of that kind of situation, will usually start a chain of reactions that is soon reflected in the entire staff and then in the atmosphere of the camp itself. Most camp directors agree that persons doing their best work as counselors should be at least twenty-one years of age. However, do not let this discourage you in applying at a younger age. Some of our best counselors have been younger. Most camp directors will give preference to those who are older and more mature in experience. Some of you who have been good campers and who have a vision for being on the staff of one of our camps someday may need to grow up a while. In the meantime, be preparing yourself in every way possible for Christian service in whatever area the Lord may lead you. Someday you will have an opportunity to give yourself in service to one of the camps.

These qualifications apply to any member of the staff in varying degrees, whether one is working in the kitchen or directing the program. A kitchen helper can break the morale of the group just as surely as the director can—maybe not as quickly, but as surely. On the other hand, the person working in the most remote part of the program can lend a lot of strength to the group and the camp as a whole. Wherever you work—whether you are conspicuous or unnoticed—you should meet these qualifications to be a good staff member. If our camping program continues to grow and to be used of the Lord as a teaching and evangelizing agency of the church, then we must have personnel that meets the high and challenging qualifications that are called for in the camping program.

Colorado Springs, Colo.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Amstutz, Clifford and Lois (Blosser), Wooster, Ohio, first child, Wendell Blosser, Dec. 7, 1953.

Blosser, Eugene and Louella (Gingerich), Tokyo, Japan, second child, first daughter, Rachel Ann, Dec. 22, 1953.

Beidler, Stanley and Ethel (Landis), Quakertown, Pa., a daughter, Jewel, Dec. 13, 1953.

Detwiler, Ralph and Miriam (Godshall), no address, first child, Ralph Blaine, Sept. 23, 1953.

Detwiler, John and Lois (Burk), Buda, Ill., fifth child, Jerry E., Dec. 20, 1953.

Diller, Ray M. and Mary Jane (Martin), Greencastle, Pa., second child, Galen Leo, Nov. 26, 1953.

Fisher, Dale and Marcella (Good), Logan, Ohio, fifth child, Richard Gale, Dec. 15, 1953.

Garber, Leonard and Viva (Hershberger), Winton, Calif., fourth daughter, Yvonne Kay, Dec. 12, 1953.

Gingerich, Thurlowe and Joyce (Kropf), Canby, Oreg., second son, Dennis Daniel, Dec. 10, 1953.

Glick, Wesley and Rosalie (Zehr), Rustburg, Va., first child, Lois Rosalie, Dec. 16, 1953.

Heatwole, Franklyn and Esther (Bixler), La Junta, Colo., first child, Steven Jay, Dec. 18, 1953.

Hostetler, Norman, Jr., and Delories (Pebley), Smoketown, Pa., first child, Gloria Dawn, Nov. 28, 1953.

Jutzi, Roy and Mildred (Zehr), Baden, Ont., second child, Kathleen Sue, Nov. 21, 1953.

Kauffman, Archie and Bernice (Beck), Archbold, Ohio, second child, Twila Mae, Dec. 22, 1953.

Kener, Walter L. and Martha (Hernley), Mount Joy, Pa., sixth child, third son, Lamar, Dec. 9, 1953.

King, John C. and Edith (Birky), Goshen, Ind., first child, a son, Arlan Ray, Dec. 11, 1953.

Kinsinger, John and Elizabeth (Zook), Meyersdale, Pa., fifth child, first daughter, Rebecca J., Dec. 12, 1953.

Landis, John N. and Louise (Hess), Lancaster, Pa., second son, Marvin Eugene, Dec. 6, 1953.

Martin, Weldon and Lorene (Troyer), Mathis, Texas, third child, Carol Yvonne, Dec. 19, 1953.

Metzler, Richard K. and Reba (Buchen), Manheim, Pa., first child, Nelson, Dec. 13, 1953.

Mickel, Ray and Mary Etta (Replogle), Schellsburg, Pa., first child, Eldon Ray, Dec. 15, 1953.

Miller, Charles E. and Doris (Risser), Harrisonburg, Va., second child, Kathleen Ann, Dec. 20, 1953.

Miller, Floyd J. and Fannie (Bender), Grantsville, Md., a daughter, Alice Rebekah, Dec. 12, 1953.

Miller, Leo J. and Dorothy (Gingerich), Wichita, Kans., first child, a daughter, Jenell Maxine, Dec. 7, 1953.

Ours, Harold and Doris (Livengood), Pinto, Md., first child, Glenna Dene, Dec. 18, 1953.

Plank, Irwin and Bertha (Albrecht), Dixon, Ill., first child, Michael Curtis, Dec. 25, 1953.

Richer, Ora W. and Marjorie (Brenneman), Archbold, Ohio, second son, Brooks Wendell, Dec. 12, 1953.

Riegsecker, Orval L. and Lois (Miller), Wauseon, Ohio, second child, Delvin Leroy, Nov. 2, 1953.

Sauder, Aaron and Edna (Risser), Lititz, Pa., a son, Nelson, Dec. 26, 1953.

Schrock, Herman and Elsie (Yoder), Grantsville, Md., second child, a son, Glen Howard, Nov. 24, 1953.

Shank, Norman R. and Marie (Rhodes), Harrisonburg, Va., second child, Lois Marie, Dec. 18, 1953.

Shantz, Roy and Bertha (Bixler), Goshen, Ind., third child, Margaret Ellen, Dec. 17, 1953.

Showalter, Kenneth L. and Joan (Weaver), Millersburg, Ohio, second child, Eli Jay, Dec. 2, 1953.

Sommers, Sanford and Alta Marie (Yoder), Amboy, Ind., fourth child, Linford Moses, Dec. 22, 1953.

Sprunger, Eugene and Gladys (Zimmerman), Goshen, Ind., first child, a daughter, Dianne Kay, Dec. 18, 1953.

Stutzman, Merle and Leila (Stutzman), Albany, Oreg., fifth child, third son, Stanley Joseph, Dec. 1, 1953.

Tice, Simon and Ruth (Hershberger), Grantsville, Md., second daughter, Kathryn Joyce, July 18, 1953.

Weaver, Winston and Phyllis (Livengood), Harrisonburg, Va., third child, third son, Myron Gregory, Dec. 16, 1953.

Wenger, Lester B. and Lydia M. (Hurst), Lititz, Pa., a daughter, Deborah Lynn, Dec. 20, 1953.

Wiand, Robert P. and Mary (Baker), Spring City, Pa., second child, a son, Robert Patrick, Dec. 16, 1953.

Yoder, Martin and Luella (Smucker), Roseburg, Oreg., first child, Donald Lee, Nov. 20, 1953.

Yoder, Paul and Velma (Ryan), Ft. Wayne, Ind., first child, Cheryl Jean, Nov. 2, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Blough—Dawson.—Paul D. Blough, Blough congregation, Hollsopple, Pa., and Joyce L. Dawson, Walsall congregation, Johnstown, Pa., by the groom's father, Harry C. Blough, at the Blough Mennonite Church, Nov. 7, 1953.

Eby—Sell.—Loren J. Eby, Elkhart, Ind., and Roberta M. Sell, Bradford, Ohio, both of the Olive congregation, by J. C. Wenger at the home of the bride, Bradford, Ohio, Dec. 13, 1953.

Fenton—Kanagy.—Walter Fenton, Philadelphia, Mo., and Lois Kanagy, Bellefontaine, Ohio, by Daniel Kauffman, Leonard, Mo., at the Hesston College Chapel, Hesston, Kans., Dec. 15, 1953.

Gahman—Alderfer.—Edward Gahman, Deep Run congregation, and Miriam Alderfer, Blooming Glen congregation, by David Derstine, Jr., at the Blooming Glen Mennonite Church, Blooming Glen, Pa., Nov. 14, 1953.

Hertzler—Kuhns.—Robert Allen Hertzler, Warwick River, Va., congregation, and Marie Kuhns, Lindale congregation, Harrisonburg, Va., by Truman H. Brunk at the Lindale Church, Oct. 24, 1953.

Huber—Gingerich.—George Huber, Alma, Ont., and Erlene Gingerich, New Hamburg, Ont., by Moses H. Roth at the Geiger Mennonite Church, Oct. 2, 1953.

Jutzi—Gerber.—David Jutzi and Frieda Gerber, both of Poole A.M. congregation, Poole, Ont., by Moses H. Roth at the Poole A.M. Church, June 20, 1953.

Kerr—Moyer.—Lloyd Kerr, Skippack congregation, and Blanche Moyer, Blooming Glen congregation, by David Derstine, Jr., at the Blooming Glen Mennonite Church, Nov. 14, 1953.

Kratz—Delp.—Nevin H. Kratz, Franconia, Pa., congregation, and Doris N. Delp, Worcester congregation, Worcester, Pa., at the Worcester Church Dec. 24, 1953.

Mast—Brunk.—Isaac S. Mast, Maple Grove congregation, Pa., and Emily M. Brunk, Cottage City, Md., congregation, by Noah W. Risser at the Cottage City Church Dec. 26, 1953.

Miller—Yoder.—Olen A. Miller, Howard-Miami Mennonite Church, Kokomo, Ind., and Ruth Arlene Yoder, Yoder Mennonite Church, Hutchinson, Kans., by Andrew A. Bontrager at the Yoder Mennonite Church, Dec. 17, 1953.

Miller—Shetler.—Willis Miller, Midland, Mich., and Edna Shetler, Pigeon, Mich., both members of the Midland congregation, by Donald King at the Pigeon Mennonite Church, Nov. 21, 1953.

Musselman—Shank.—Glenn E. Musselman, pastor of Bethel congregation, Mummasburg, Pa., and Lois Christine Shank, Goshen College congregation, Goshen, Ind., by Earl Buckwalter, uncle of the bride in the College Chapel, Nov. 28, 1953.

Schrock—Beachey.—Yost J. Schrock, Jr., and Ella Mae Beachey, both of the Arthur congregation, Arthur, Ill., by H. J. King at the Arthur Church, Dec. 22, 1953.

Steckley—Leis.—Stanley Steckley, Millbank, Ont., and Doris Leis, Milverton, Ont., by Moses H. Roth at the Poole A.M. Church, Sept. 5, 1953.

Wagler—Conrad.—Allen R. Wagler and Lucille Marie Conrad at the Bethel Mennonite Church, Wayland, Iowa, by Simon Gingerich, Dec. 20, 1953.

Weiler—Martin.—J. Mervin Weiler, Churchtown congregation, Narvon, Pa., and Edith V. Martin, Lichty's congregation, East Earl, Pa., by J. Paul Graybill at the home of the bride, Nov. 28, 1953.

Yoder—Griffith.—Clarence A. Yoder and Doris Griffith, both of the Arthur congregation, Arthur, Ill., by H. J. King at the church, Nov. 11, 1953.

If thou knowest Christ well, thou knowest enough though thou know no more.—Chrysostom.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Ora Roswell, son of the late Jacob C. and Annie (Miller) Brenneman, was born Feb. 24, 1897, near Kalona, Iowa; passed to his eternal reward at the home of his daughter, Mrs. John Erb, Dec. 26, 1953, aged 56 y. 10 m. 2 d. At the age of 16 years, he accepted his Saviour, was baptized, and received into fellowship with the Lower Deer Creek congregation. He remained a faithful member until death. On July 27, 1919, he was married to Cora Hochstetler, who passed away Feb. 12, 1922. On Nov. 27, 1923, he was united in marriage with Gertrude Mae Yoder, who preceded him Oct. 10, 1942. To this union were born 3 daughters and 2 sons (Nita—Mrs. John Erb and Audrey—Mrs. Wayne Miller, both of Wellman, Iowa; Lowell, Kalona, Iowa, and Clair, at home). He also leaves 4 grandchildren (Kenton and Donny Miller, Robert Don Erb, and Ronnie Brenneman), a stepmother (Mrs. Lydia Brenneman, Iowa City, Iowa), one brother (Lloyd, Kalona, Iowa), 3 half brothers (Noah and Homer, Kalona, Iowa, and Delmar, Richland, Iowa), and 3 half sisters (Ola and Freda, Iowa City, Iowa, and Mrs. Hilda King, Harrisonburg, Va.). Funeral services were held Dec. 28 at the Lower Deer Creek Church in charge of J. Y. Swartzendruber and Robert K. Yoder.

Horning Barton G., son of the late Joseph S. and Elizabeth (Good) Horning, was born May 24, 1884, in Lancaster Co., Pa.; departed this life Dec. 20, 1953, at his home in Bowmansville, Pa.; aged 69 y. 6 m. 26 d. On Sept. 20, 1906, he was united in marriage to Jennie M. Good, who passed away Jan. 12, 1937. On Sept. 29, 1938, he was married to Elizabeth Wenger. To the first union were born these sons and daughters (Ruth—Mrs. Sylvester Hurst and Anna—Mrs. John G. Weber, both of Bowmansville, Pa.; Lewis, Ephrata, Pa.; Florence—Mrs. Lester Risser, Sheridan, Pa.; Sylvan, Ephrata, Pa.; Jennie—Mrs. B. Wilmer Martin, East Earl, Pa.; Miriam, Sarah, and Kathleen at home). One brother and 3 sisters also survive. He was a member of the Bowmansville Mennonite Church. Funeral services were held at the Bowmansville Church in charge of Benj. F. Weaver, Moses Gehman, and Wilmer Eby. Interment was made in the adjoining cemetery.

Jefferson, Sylvanus, was born in Chatham, Ont., in 1903, and passed away suddenly at the Hopedale Mission Farm, Ailsa Craig, Nov. 5, 1953. He accepted Christ in his youth and united with the Baptist Church, was ordained to the ministry, and served that church for some time. Later, however, he backslid until he found himself on Skid Row but finally wandered into Goodwill Rescue Mission, London, Ont., where he confessed his sin and expressed his desire to be restored to Christian fellowship. He then went to Hopedale Mission Farm, where he lived a rather up-and-down life. He expressed a desire to be received into church membership at the Nairn A.M. Church, but while under instruction confessed that he held a grudge against his own brother who had done him a great wrong. After much prayer, his friends took him to Chatham, where he and his brother were reconciled. This made a great impression on his unconverted brother. After his experience he had a ringing testimony, with the love of God radiating from his very eyes. He was received into church fellowship, but three weeks later he had a heart attack and the Lord called him home. He is survived by 5 children and 3 brothers, all of Chatham. The funeral was an impressive one, with Wilfred Schlagel and Alvin N. Roth in charge. Burial was made in the Nairn A.M. cemetery.

Layman, John, son of the late Simon and Elizabeth (Kaufman) Layman, was born in Somerset Co. Pa., Dec. 8, 1879; died Dec. 4, 1953, in the home of Wesley Yoder; aged 73 y. 11 m. 26 d. He is survived by one brother Calvin, Davidsville, Pa.) and 2 sisters (Mrs. Adda Yoder, Hollsopple, Pa., and Mrs Maggie Weaver, Davidsville, Pa.). He was a member of the Blough Mennonite Church since Jan. 16, 1898, where funeral services were held Dec. in charge of Harry C. Blough and John A. Lehman. Interment was made in the church cemetery.

Leu, Amanda, daughter of John C. and Lydia Short, was born near Archbold, Ohio, Jan. 24, 1884, and on the morning of Dec. 25, 1953, after only one night of illness, went to her eternal reward; aged 69 y. 11 m. 1 d. On May 4, 1913, she was united in marriage to Clarence Leu, sharing the joys and sorrows of life with him for over 40 years. Five sons and one daughter came to bless this home. She is survived by her husband, 6 children (John, Jacob, Clinton, and Treva of West Unity, Ohio; Milo, Stryker, Ohio, and Doyle, Archbold, Ohio), 6 grandchildren, one sister (Mrs. Nellie Grieser, Stryker, Ohio), 2 brothers (Eddie, Union City, Pa., and Clinton, Stryker, Ohio), and many nieces, nephews, friends, and other relatives. Preceding her in death were her parents, 2 brothers, and 5 sisters. She accepted Christ as her personal Saviour in youth, united with the Mennonite Church, and was a faithful member of the Lockport congregation at her death. Funeral services were held at the Lockport Church on Dec. 27, conducted by Simon Stuckey, E. B. Frey, and Walter Stuckey. Burial was made in the Lockport Cemetery.

McDowell, Oliver E., son of Oliver E. McDowell and Magdalena Culp (Bickel), was born in Elkhart Co. Ind., April 13, 1885; passed away Dec. 18, 1953; aged 68 y. 8 m. 5 d. He was the great-grandson of the well-known bishop Jacob Wisler (1808-89) of the Yellow Creek congregation. On Oct. 25, 1905, Oliver was united in marriage with Mable Fields, who survives. To this union 4 children were born (Grace—Mrs. Calvin Pletcher of Goshen; Albert V. and Charles D., both of Elkhart; and Faye, who preceded him in death). He made the good decision to accept Christ eleven months before his passing, and both he and his companion were baptized into the fellowship of the Olive Mennonite Church on Jan. 6, 1953. His conversion made a deep impression on the community, and he was a faithful brother in Christ during the last year of his life. He often requested his wife to read to him of the Father's house with its many mansions. John 14. He was in poor health during the last year of his life, but whenever his strength permitted he attended church services. His end came quite unexpectedly as he quietly fell asleep Dec. 18. It was his testimony that he believed he was safe in Christ, although he had deep regret for his pre-conversion life. During his active life he was a contractor of unusual skill and ability. He made violins as a hobby. His three surviving children and six grandchildren, as well as his sorrowing wife, have many happy memories of Brother McDowell, especially in the period of life in which he was living for Christ. Funeral services were conducted at the Yellow Creek Church by J. C. Wenger and C. A. Shank, with burial in adjoining cemetery.

Nissly, Levi H., son of Christian and Barbara (Herr) Nissly, was born in Lancaster Co. Pa., near Mountville, April 25, 1900; while driving his car, he suffered a heart attack and passed away within a few minutes on the evening of Dec. 22, 1953; aged 53 y. 7 m. 27 d. On Nov. 10, 1921, he was united in marriage with Elizabeth H. Harnish. They were permitted to share the joys and sorrows of life together for 32 years. Besides his wife he is survived by 2 children (Esther H.—Mrs. Walter B. Groff, Willow Street, Pa., and Lloyd H., Elizabethtown, Pa.), 6 grandchildren, 7 brothers and sisters (Christian H., Lititz, Pa.; Mrs. Clarence Keener, and Harry H., both of Lancaster, Pa.; Roy H., Lititz, Pa.; Ralph H., Washington Boro; Mrs. Titus Horning, New Holland, Pa.; and Barbara, Mountville, Pa.), and a number of other relatives and friends. His parents, 3 brothers, and one sister preceded him in death. In his youth he accepted Christ as his Saviour and remained faithful until death. Funeral services were held at the Mount Joy Mennonite Church Dec. 26, in charge of Henry Lutz, Henry Garber, and Henry Frank. Interment was made in the Kraybill Cemetery.

Ropp, Menno B., son of the late John and Annie (Bellar) Ropp, was born in Perth Co. Ont., April 16, 1880; passed away suddenly of a heart attack, Nov. 12, 1953, while on his way to Kitchener, Ont., to visit his sister who was a patient at the K and W Hospital; aged 64 y. 6 m. 27 d. He confessed Christ as his personal Saviour in his youth and united with the A.M. congregation at Poole, later transferring his membership to the East Zorra Church where he served faithfully for many years. In 1914 he was united in marriage to Annie Schlegel (nee Yantzi) who survives him. Also surviving him are the following children (Annie Mae—Mrs. Almon Roth and Frieda—Mrs. Wilmer Baechler, both of South Easthope; Floyd, Ailsa Craig, Ont.; Neil, Wilmot, Ont.; Irma—Mrs Stanley Lichti and Ada—Mrs. Christ Bender, both of East Zorra), 5 stepchildren (Selma—Mrs. Ed. Brenneman; Barbara—Mrs. Joe Zehr, Edna—Mrs. Henry Schumm, and Omer and Ezra Schlegel, all of East Zorra), 4 brothers and 4 sisters (Sam, Peter, Chris, William, Sarah—Mrs. Peter Brunk, Anna—Mrs. John Brunk, Emma—Mrs. Noah Steckley, and Susanna—Mrs. J. Johnson), and a host of other relatives and friends. The funeral was held Nov. 16 at the Sixteenth Line A.M. Church with Joel Schwartzentruber and Wilfred Schlegel officiating. Interment took place in the adjoining cemetery.

Shantz, Richard Martin, son of Mr. and Mrs. Lorne M. Shantz, was born in Kitchener, Ont., Aug. 11, 1953; died at the home of his parents on Dec. 12, 1953; aged 4 m. 1 d. He was born with a malformed heart but seemed to be a healthy baby until the day before his death. After a few hours of discomfort and pain he passed away peacefully in his mother's arms. He is survived by his parents, 3 sisters, and 3 brothers (Esther, Eileen, Kenneth, Roland, Yvonne, and Frederick, all at home). One infant brother preceded him in death. Funeral services were held at the St. Jacobs Mennonite Church, Dec. 14, in charge of Roy S. Koch, assisted by Paul Swarr. Interment was made in the cemetery at Three Bridges.

Sutter, Helene, daughter of the late Joe and Christine (Yordy) Nofzinger, was born Sept. 3, 1868, near Baden, Germany; passed to her eternal reward at the home of her daughter, Mrs. I. J. Hartzler, near Pryor, Okla., Dec. 18, 1953; aged 85 y. 3 m. 15 d. She came to this country with her parents in 1881, locating in Fulton County, Ohio. The family moved to Stuttgart, Ark., in 1885 where her father passed away that same year. She accepted Christ as her Saviour at the age of 15 and united with the Amish Mennonite Church, where she was a faithful member until death. She was married to Rudolph Sutter Jan. 23, 1890. To this union were born 10 children. In 1912 the family moved to Pryor, Okla., where she resided until her death. She leaves to mourn her departure 3 sons (Jake, Adair, Okla.; John, Portland, Oreg.; and Rudy, Claremore, Okla.), 4 daughters (Susie—Mrs. I. J. Hartzler; Lizzie—Mrs. Jake Scheffel; Katie—Mrs. Levi Eichelberger; and Louise, at home, all residents of Pryor, Okla.), 2 sisters (Mrs. Katie Cox, and Mrs. Christina Crutcher, both of Stuttgart, Ark.), 2 brothers (John Nofzinger, Hubbard, Oreg., and Joe, Bartlesville, Okla.), 25 grandchildren, and 35 great-grandchildren. Funeral services were held at the Zion Church near Pryor, Okla., Dec. 20, in charge of Nelson Histand and Alva Swartzendruber, with interment in the cemetery near by.

Troyer, Levi E., son of the late Emanuel S. and Sarah (Miller) Troyer, was born near Goshen, Ind., Feb. 1, 1894; met his death accidentally while at work at his home near Harper, Kans., Dec. 10, 1953; aged 59 y. 10 m. 9 d. In his youth he accepted Christ as his Saviour, and united with the Mennonite Church at Fairview, Mich., in which faith he remained until death. He lived his early life in Indiana, moved to Kansas, and married Viola King of Harper, Kansas., on Feb. 28, 1926. To this union were born 2 sons and one daughter. His wife preceded him in death just seven weeks, Oct. 24, 1953. One son died in infancy. He leaves to mourn his passing one son (Lee Edward) and one daughter (Margaret Ruth) at home; also 4 brothers and 5 sisters (Emanuel, Portsmouth, Va.; Henry, Ora, and Seth, Fairview, Mich.; Mary—Mrs. Mose Yoder, and Barbara of Middlebury, Ind.; Clara—Mrs. Dan Miller, Elkhart, Ind.; Sarah—Mrs. J. B. Mullet, Hazelton, Iowa; Fanny—Mrs. Levi Hershberger, Kansas City, Kans.). His parents and 2 brothers preceded him in death. Services were held on Dec. 12, at the Pleasant Valley Mennonite Church, Harper, Kans. Ministers in charge were Waldo Miller and G. G. Yoder. Interment was made in the Pleasant Valley Cemetery.

Yoder, Neta Faye, stillborn daughter of Melvin and Cleo (Miller) Yoder was born Nov. 18, 1953, at Hutchinson, Kans. Surviving are her parents, one brother (Arlan), and her grandparents (Mr. and Mrs. S. J. Yoder and Mr. and Mrs. N. E. Miller). Services were held at the grave on Nov. 19 in charge of Harry A. Diener.

Pilate could wash his hands of Jesus, but Jesus could not wash His hands of Pilate.

—Selected

Recent new books for young and old

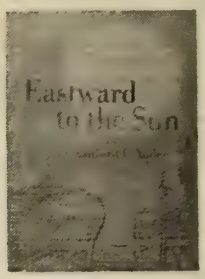
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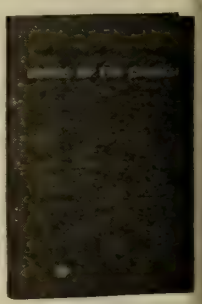
Songs of the Church

ed. by Walter E. Yoder

Music lovers! Don't miss this worth-while new collection of songs old and new. Selections span four centuries—from the Reformation Church to the present. They are chosen from many sources including the *Harmonia Sacra*, the *Church and Sunday School Hymnal*, and other old and new hymnals.

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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

ITEMS and COMMENTS

The New York Times reports an increase in East German refugees. In a recent week 600 people a day entered West Germany from the Soviet Zone.

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The president of the American Medical Association recently declared that religion is as important to the physician as is a knowledge of physiology and therapies. Physicians must be concerned not only with the body but also the soul, he said. No one without sound moral principles has any place in medicine. He thought one cannot practice medicine long without becoming more convinced that there is a God and He rules the universe.

• • •

A six-year drive aimed at doubling Protestant membership in Japan has been launched by the National Christian Council of Japan. Speakers engaged for the next year include Toyohiko Kagawa, Emil Brunner, and E. Stanley Jones.

• • •

One of China's leading Christian colleges, the University of West China at Chengtu, has "ceased to exist," according to Chinese Communist newspapers received in Hong Kong. The reorganization of the institution, according to a former faculty member, is "aimed at reducing its academic standards to facilitate the production of so-called 'China technicians.'"

Each local congregation in the Church of the Brethren has been urged to provide for the relocation of at least one refugee family to be admitted to the United States under the Refugee Relief Act of 1953.

• • •

A Protestant race relations conference held in South Africa heard some Dutch Reformed clergymen speak against racial segregation, contrary to the long-standing attitude of that church.

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Ole Christian Hallesby, noted Norwegian lay leader, author of many excellent theological and devotional books, and active in the fight against liberal theology in Norwegian Lutheranism, has admitted publicly that he had given incorrect information about his income tax declarations for the last ten years. He has resigned the chairmanship of the Lutheran Inner Mission Society.

• • •

The Board of Education at Youngstown, Ohio, has refused the Gideon Society permission to distribute New Testaments to pupils of the public school.

• • •

Horse-drawn buggies will be subject to vehicle tax under a new state law in Indiana which is effective January 1, 1954. The new tax set at fifteen dollars per buggy will mainly affect Amish residents of the state.

• • •

Vatican Press Service has disclosed that Catholic population in the state of Israel has dwindled from 40,000 to 8,000. Most of the Catholics there are Arabs. Fifty Catholic teaching institutions in Israel have been closed.—Christian Action.

• • •

Police recently closed a Baptist chapel in a Madrid, Spain, suburb. The reason given was that the chapel had never received written permission from the Minister of the Interior to function as a place of worship, and that its pastor had been fined three times. Worship services had been conducted at the chapel reportedly with verbal authorization, on the understanding that the proceedings would be discreet. What a privilege it is to live in a country where worship need not be licensed!

• • •

"The churches of America have won tremendous good will by their food and clothing gifts to Europe's hungry and needy," says a CROP visitor to Europe. "Everywhere I went a grateful people reminded me time and time again to thank Christians of America for their great generosity."

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, JANUARY 19, 1954 — NUMBER 3

MENNONITE BIBLICAL SEMINARY

The Story of Demas

By Joe Richards

Throughout the pages of the Bible various men and women stand out as bold testimonies to the power of God. Yet I suppose that no book has ever been written that contains such a variation of personalities, backgrounds, experiences, and destinations in the human character as does the Bible. Our blood runs red to hear the stories of Esther and Gideon, of Isaiah and John the Baptist. And our hearts feel weak to recall the fate of Cain and Samson, of Absalom and Judas. And then there are those characters to whom we have no marked reactions—perhaps because we do not know them. Such, no doubt, is the New Testament character Demas. His name is not boldly printed with 3,000 Pentecost conversions like Peter. He was not struck down by a bright light like Paul. His missionary journeys are never studied by Sunday-school children. In short, Demas is a backstage character. His name appears on the pages of Holy Writ only three times. While Paul was in prison in Rome he wrote a letter to the church at Colossae. This great letter on the centrality of Christ concludes with a greeting from Demas. At the same time Paul wrote that highly personal letter to Philemon concerning his runaway slave, Onesimus. This letter also contains a greeting from Demas, a fellow worker of Paul.

What a comfort it must have been to the aging preacher to have his fellow workers near him. Paul was in prison and yet through Marcus, Luke, and Demas, Paul was able to enlarge the borders of his ministry through faithful fellow workers. Paul doesn't bother to tell us who Demas was—his background, journeys, conversion are left for us to speculate upon. But he was a fellow worker with Paul. This tells us several things—important things—about him.

Paul was dedicated to the will and work of Christ; so we are, no doubt, correct to assume that Demas was also dedicated to this same person and task. *And what did it mean to Demas to be a fellow worker in the Gospel?* First, it meant that Demas had met the Christ. It meant he had given himself to Christ and recognized in Him the risen Saviour and Redeemer. Demas possessed a faith in the person and work of Christ. So dedicated was he to this faith that the great Apostle Paul found him a source of encouragement and personal joy.

In the second place, being a fellow-worker meant self-sacrifice. It is no easy thing to be a Christian in any age or place. And how hard it was for the Christians of the first century of our era! Now Demas did not share his faith in some out-of-the-way place. He was a fellow worker in Rome—that huge and powerful city of the Roman world, that city where sin flaunted itself from the palace to the narrow city streets, the market place and the arena. Here Demas was a Christian fellow worker, a highly unpopular thing. But Demas forgot himself in his work in the kingdom. He, no doubt, knew what it was to be laughed at, to be frowned upon, and to be called a fool. But Demas had a great faith and a great work. And so dedicated was he to it that he literally gave himself—placing secondary his personal comfort, position, and self-esteem.

In the third place, being a fellow worker meant hard work. It meant that Demas had to minister to the needs of the other Christians in Rome. He probably spent most of his daylight hours telling the story over and over again to all who would hear, that story of the Messiah—the risen Messiah. Besides this Demas had to have some source of income—he had to work with his hands. He was a busy man.

And last of all, being a fellow worker meant a life of love and service. Demas placed the needs of his fellow Christians, the small Christian fellowship in Rome, above his own personal needs. It meant that Demas had no place in his life for laziness, hatred, gossip, and selfishness. Instead he loved his neighbors and ministered to the needs of the sick and suffering, the lonely and needy.

What a great thing it was for Demas to be called a fellow worker in the Gospel! What a great thing it is for a person to be called a fellow worker in the Gospel! And the demands are always the same—dedication to Christ, self-sacrificial living, hard work, and a life of love and service. But our story of Demas does not end here. How much we wish it would, for most of us still prefer the stories where "they all lived happily ever after."

But there is the third and last reference to Demas. It is found in II Timothy, the last writing of the Apostle Paul. Paul had been released from prison and traveled some throughout Asia Minor. Then he was again placed in prison. He knew that his days were numbered. He was lonely; thus he wrote to the faithful young minister, Timothy. He made several requests in this letter. He asked Timothy to come and visit him, bringing Mark along with him. He also asked for the cloak that he left in Troas, and for his books, especially the parchments. And then he says that only Luke is with him.

Only Luke? What happened to Demas? Well, we don't have to speculate. Paul tells us, "Demas has forsaken me, having loved this present world."

Demas, how could you do this? Don't you remember your long hours of fellowship with Paul in the Roman prison? Don't you recall the freedom you gained when believing on Christ? Have you forgotten how often and with what persuasion you told the story of the Gospel? And now you have forsaken Paul when he needed you most, forsaken Christ when the whole Roman world stood in need of His peace. And all this you did for the present world—the Roman world, the city of Rome that was soon burned to ashes. The gladiators, the arena, the emperors, the wealth, even the law of Rome are only history. But Demas loved these more than he did the Christian fellowship, the church which has stood as a beacon of light during the darkest

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Reality

By Leah C. Kauffman

"Pray for a woman who has gone
Back into sin."

I wonder why she went back
Into sin?
What made her leave the clean,
Shining whiteness
Of the Way,
For the smudged pleasures
Of sin?

Could it be—(forgive me)—
That she saw more reality,
More honest enjoyment among revelers
In sin,
Then she saw among Christians in their
Walk with God?

Lancaster, Pa.

nights of the Middle Ages, and burst forth again and again in out-of-the-way places among all kinds of people wherever there were those, however few, who were fellow workers in the Gospel. And the church of Christ, the fellow workers in the Gospel, stand as a shining light in the twentieth century while the Latin language of Rome has been a dead language for centuries.

But Demas cast his lot with the present world. Perhaps the persecutions were becoming too strong; perhaps he was getting tired of receiving no personal gain or recognition; perhaps he wanted to take life easy and enjoy some of the joys of pleasure-mad Rome. Perhaps a dozen other things, but we really don't know. Our story ends here. And where Demas goes is blank history to us. His story is a sad one, and it can be repeated again and again in the lives of those who have forsaken the Gospel for the present world.

Dear Christian friends, let not the story of Demas become our own autobiography. Let us remain and become stronger fellow workers in the Gospel of Jesus Christ.

Goshen, Ind.

"In God We Trust"

By Paul Peachey

The religious character of our forefathers has been recorded on our pennies in the simple motto, "In God We Trust." There is something refreshing about coming home from abroad to a coin bearing these words. Admittedly, the claim of our pennies that Americans trust God is hardly true to fact, for it appears that as a nation we trust more in copper and silver than in God. But some Americans do trust God, and trust in God is still a powerful factor in American life. And because trust in God is a vital force, Americans still trust one another.

This is not to say that Europeans don't trust God, for many have learned to trust Him more realistically than Americans have learned. And it is not to say that they don't trust one another. But secularization, wars, secret police, and crowded living conditions have destroyed, inevitably so, the uninhibited confidence that man has in his fellow creatures. Suffering always brings refinement to a minority of people, but for society in general it is more likely to be coarsening. And so today the average European must maintain for his own safety a wall, a mask of reserve that can be penetrated only after long acquaintance. Furthermore, in this area of relationships, standards of honesty are, out of the same necessity, relative.

Americans still trust one another, although there always have been spots in big cities where utmost caution is needed. But some European observers tell us that a cloud of fear and distrust has come over America during the last few years. They find that the fear of Communist infiltration has grown out of bounds and take the McCarthy investigations as a negative symptom far more seriously than we do. Robert Jungk, a German journalist who has spent the past few years in America, has published magazine articles and a book about the rise of fear in the American atmosphere. It seems to me that we should sit up and listen to what Europeans have to say on this development, because they know from experience the first symptoms of the psychosis which led to European dictatorships. Too many Americans try to shrug it off. Of course, we have good reason to hope that America will regain her stability, but we dare not take it for granted. These days are, therefore, a great challenge to all Christians to resist the spirit of mass distrust that is making itself felt. As Mennonites, let us be certain that our nonresistance rings true. It may yet be called into question. Let every Christian user of the penny truly trust God and, so trusting, also trust his fellow men.—The Journal.

Devotional Meditation

By Maurice A. Yoder

Last summer while I was serving the Rocky Mountain Mennonite Camp, someone handed out mimeographed sheets entitled "Seven Whatsoever Checks on the Bank of God.". . .

Suppose your banker would tell you as you step to the window to draw out some ready cash: "Mr. or Mrs.————, I know your needs and desires; draw as much money as you care to; all the assets of this bank are at your disposal." Your first reaction, no doubt, would be to disbelieve your banker. And is that not our first reaction to the "What things soever" check in Mark 11:24?—"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Has anyone, to your knowledge, cashed in on the total amount of this check? Has anyone claimed the full benefits of this duly signed legal tender?

Jesus stands at the cashier's window of heaven, ready to hand out to any of His saints "What things soever ye desire." "He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:20).

Are we staggering and hesitating to write our name in the correct place that the cashier may know to whom to credit this open check?

Pay to the order of ———— "What things soever" he desires, for he does believe that he will receive them.

"I pray for Thy Spirit to enter me and fill me completely. In the name of Jesus Christ our Lord."—From *This Month*.

Our Readers Say—

. . . I do believe . . . the Scriptural plan is elders in every church. The plan of having supervising bishops is one step toward episcopacy or ecclesiasticism. This, I think, must be prevented . . . not to develop anything that would eventually run into a centrally controlled church. We need better co-ordination and co-operation in our church, but not a central control. . . .—*Allen H. Erb, Lebanon, Oreg.*

Waiting

By Lorie C. Gooding

We can learn a lot from children. Four-year-old Christie gave me a new slant on waiting the other day. Daddy was late. Baby and little Sister were asleep already, and Christie was anxious that Daddy should come before her bedtime. She was driving me to distraction with her constant question, "When will Daddy come?" So I gave her some ears of corn to shell for the chickens, telling her that she was helping and pleasing Daddy by shelling the corn while we waited for him. She set to work diligently, but soon again came the cry, "Why doesn't Daddy come?" Then I explained again that Daddy would be late, and said, "We will just have to be patient and wait for him." Very seriously the tiny girl replied, "But, Mommy, I am waiting as fast as I can!"

I know how Christie felt, for I am waiting for Someone, too. I am waiting for the Lord from heaven. I know there are things I can and should do for Him, and I will do them as well as I can while I am waiting. There are times I grow anxious and say, "When is He coming?" but my Bible reassures me on this point. Jesus will come! I am expecting Him momentarily. And I will just have to be patient and wait for Him. But I am waiting as fast as I can!

Holmesville, Ohio.

GOSPEL HERALD

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EDITORIAL

Shouts and Whispers

In an exchange we have read this quotation: "Pay not so much attention to what the days are shouting, but rather pay attention to what the centuries are whispering." It is easiest to hear that which we are closest to. The happenings, the voices of today are insistent on claiming our attention. The morning paper, the hourly broadcast seem extremely relevant.

But a month-old newspaper no longer seems to be worth the nickel it cost you. The fact that history is dull to so many people shows how much their attention is limited to the current items, howsoever gossipy and trivial they may be. We bend our ears to today's chatter, and close our eyes to the summary, sifting, and interpretation of yesterday's happenings. Things are important in direct proportion to their currency.

Even the future we can easily ignore. We follow today's course without asking too many questions about where the course leads. It is easy to put off the evil day. "After us the deluge." Just so there will be "peace in our time"; we will leave future problems with the next generation. We insist on freedom to do as we please, and do not want to shoulder any responsibility for what the historical outcomes of that action may be.

We came from we care not where, and we are going to we care not where. Only the present matters. Give us fair weather, good health, every creature comfort, and every recreative gadget of today; we will let tomorrow take care of itself, as yesterday probably did. Is it not true? We have contemporary minds, without historical memory or vision. We are listening to the hue and cry which is dinning at our ears from statehouse and schoolroom, from lecture platform and from ephemeral literature, from radio and television. We rush from one voice to another without listening for even the first rebound of echo.

The whispers of the centuries are harder to hear. Only those catch their words who listen desperately for them. One must shut his ears to the shouts; one must close the door of the prayer closet, or retreat into the wilderness of meditation if he would hear the still, small voice. But it is there for those who want to listen. History has its lessons for those who will profit by them. The voices of the wise are preserved for us in great literature. (When did you last read a book one hundred years old?) Especially does the Word of God give us the light of the ages by which to understand and interpret the life of today. If we would know the future we can go to the prophetic Scriptures, and we can project the present into the future according to the precedents of the past. Only the wise will do this, but thank God, there are some wise men still.

We should listen to the whisper rather than the shout when we incline to think that proud, hateful, licentious ways have no consequences; when we give the commandments of God lip-service instead of actual obedience; when material interests of bread and coat and house begin to crowd out spiritual concerns; when play intrudes upon worship; when our families and congregations suffer because we are giving our hearts to club and arena and auction; when the world is so much with us that God's voice grows ever more dim; when we open the gates for new things brought to us by modern invention: radio, television, recordings, rapid transportation, push-button living; when we shut or when we open our hearts to those of other races and cultures and creeds; when we reach out in evangelism and service, or when we withdraw into isolationist selfishness. The question must always be: Where is this course leading us? If it is leading in a direction we should go, then full speed ahead. But if it is more likely to lead us where we don't want to go, then we should stop now, or proceed with such caution as will help us dodge the hazards.

How can we know where it will lead us? Apply the eternal principles of God's Word. Learn from history. Listen to the warnings of experience. Use sanctified common sense. Follow the guidance of the Holy Spirit. Cultivate and obey a sincere conscience. And shun that provincialism of spirit that gives attention only to the here and now. Listen rather to the there and then.—E.

A Danger in Which We Stand

A Minnesota reader has sent us an unsigned letter which we cannot print in the Our Readers Say column because it is anonymous. We see no reason why it should not have been signed. Is it not correct that we should be willing to stand up and be counted when our influence should tell for or against something?

But the matter he writes of is of such importance that we quote his letter in part:

> I just read . . . "Mennonites in the News" in the December 29 issue of the HERALD. I wonder if we are not a little too anxious to talk about the praises of men heaped on us at times. The statement that "Mennonites are the salt of the earth" is from the lips of one who considers what we have done in farming, in relief, and in building up community life. No reference is made to our love for the Lord in this article . . . . When the Lord looks at our wealth that is stored up, and when He sees how little we are actually doing to bring others to the Lord, I wonder if He would say we are the salt of the earth. I feel we need more humility, more love for each other and the lost souls about us, more consecration of time and talent, more love for those of other denominations who also love the Lord, and more earnestness to please Him rather than being so anxious for the praise of men.

We reprinted those statements of an editor and a senator because it is of importance for us to know how we look to other people. If we never did anything of enough unusual character to win the notice and comment of our fellow men, or worse yet, if they were disgusted by our evident lack of desirable qualities, it certainly would not be a Christian testimony. Men should recognize that we have something which finds expression in honesty, integrity, and good stewardship, as well as in deeds of kindness and mercy. All of us recognize that we fall far short of what we ought to be, even in these matters. It should do us no harm to have outside testimony that we succeeded in some small way in demonstrating Christian virtues. For it must be very clear to us that the qualities these testimonies pointed out are good, and it would be a shame if we did not have them. We should rather increase our application of Christian principles to daily living, and the sharing of our goods and services with those who have need. On Feb. 12, 13 a conference is being held at Wayland, Iowa, sponsored by the General Council's Committee on Co-ordination of Church Program, which will give encouragement

and direction to the service organizations which are being formed in various communities. We ought to be organized so that we can leap into action when emergencies of storm, flood, and accident arise. Christian love must do no less.

But still, the warning of our brother (or sister) is very much in place. Even though these good deeds get most of a secular world's notice, we must be aware in our own hearts that they may be done merely to be seen of men, and so have no reward at all from the God who wants the spiritual worship of our inner beings. We must be aware that what we do for the souls of men is infinitely more important than what we do for their bodies. We must see that giving merely out of our surplus does not satisfy a Father who wants us to give Him our very selves. An evangelistic motive must be intrinsic in our whole program, or it will become only a humanitarian thing. We must guard most carefully against pride and self-satisfaction. We must shun like the plague any Pharisaism which talks and feels and acts as if we are better than others. We must always strive for the divine approval which is much harder to secure than is the praise of men. We do need to demand of ourselves and of each one in the brotherhood more love, more interest in eternal souls, more worship and praise to God.

Both self-depreciation and self-praise are unworthy of a balanced Christian. Let us recognize and praise God for what He has been able to do and say through us. But let us also give ourselves to be brighter lights in a dark world, more refreshing spirits in the human wilderness, more positive islands of sanity and sense in a tossing sea of madness. The world needs what we can do and say.—E.

Does Your Testimony Ring Clear and True

By Walter L. Eberly

Do you have peace with God? What does it mean to be saved? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It requires a word of mouth testimony, but our testimony is dead if it is merely a word of mouth confession. It must come from the heart and be proved by deed and actions. We should not keep it a secret what God can do and has done for us. We should tell others what God will do for them if they will accept Christ as their Saviour and Lord. Every Christian should be a missionary for Christ to the people about him.

If salvation means supernal joy and bliss to us, forever, we will want to tell our friends about it. If those who reject God's provision for eternal salvation through Christ's atonement are doomed to eternal pain and torment, we will not wish our enemies to go there.

We should be ever busy winning souls for Jesus. If we are saved, it will be our keenest delight to see others become saved too.

"Go ye therefore and teach all nations." But the place to start is at home, in the home community, in our own state, in our nation, then to the uttermost part of the earth. The foreign field needs many missionaries for Christ, but if we don't have a ringing testimony on the home front, it is very doubtful if it will ring very clearly on the foreign field. It is the devil's desire to keep our testimony as feeble as he can.

Let us strive to make our testimonies distinct and clear whenever we find opportunity to witness and wherever we chance to be. Today is the day of salvation. Tomorrow is not promised.

Tell Someone About It

If Jesus has pardoned your sins, my friend,
And saved you from death at your journey's end,
You'll tell somebody about it.

If salvation means anything to you,
If you're trusting Jesus to carry you through,
You'll tell somebody about it.

Your good works alone can never suffice;
'Tis only Jesus who could pay the price,
So tell somebody about it.

If heaven's a place of joy and bliss,
If in hell you will burn if heaven you miss,
Then tell poor sinners about it.

Orrville, Ohio

Counsel to Those Who Would Be All Devoted to God

Guard early against the temptations and dangers which might one day weaken you. Few continue as they have begun; fewer advance in virtue. There are, even in the most holy retreats, things that are almost certain means of enfeebling the soul; and it is a great misfortune, either not to know them, or when one does know them, not to guard against them.

It is impossible to set down here everything which may slacken the soul. A thousand imperceptible ways, a thousand insensible declensions, a thousand slight losses, a thousand secret snares may occasion this.

Natural inconsistency and fickleness, lukewarmness in prayer, union with persons that are not fervent in spirit, attachment to anything wrong, the slighting of little duties, of little faults, of the checks of an enlightened conscience; the forgetting of the reasons and motives which induced us to choose the state wherein we are; a secret disgust at our superiors; too quick a sense of some slight or refusal; too great liberty in examining the defects of our brethren; listening to murmurers; any secret unfaithfulness not acknowledged; anything done with a doubting conscience; any temptation on which we have not had the humility to ask advice; any fear of raillery in doing our duty; any slight dissipation; but above all, any secret pride; for it is this which almost always leads to the rest.

One cannot recommend too much to those who would be all devoted to God a humility proportioned to the graces they have need of, in order to advance in virtue and persevere to the end.

—Charles Wesley.

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, January 1, 1904)

Bro. I. B. Good of Weaverland, the newly ordained minister, was with us today [Bowmansville] . . . Bro. Good spoke in the English language and Bro. Witmer in the German.

(From Herald of Truth, January 7, 1904)

The recent holocaust in the Iroquois theater [Chicago], in which from 600 to 700 men, women, and children were sacrificed to the great idol of human vanity, is certainly one of the most shocking events of modern times.

Bro. Noah H. Mack of New Holland, Pa., . . . has been holding meetings with the Salem congregation in Elkhart Co., Ind. . . . Jan. 3d he expects to begin meetings in the Yellow Creek congregation. . . .

Sister Clara Hilty gave each of the six pupils in her S. S. class 15 cents last spring to see what they can make out of it. One raised popcorn, all the others chickens, and the result is an offering of $16.05 for the Orphans' Home.

(From Herald of Truth, January 14, 1904)

The main building of the Goshen College was formally opened for use . . . Jan. 8, an address by a professor from Northwestern University . . . being the principal feature. . . .

A reader desires to know what the "Douay Version" is. It . . . is an English version sanctioned by the Roman Catholic church. . . . Yes, the Publishing House can supply the Douay Version of the Scriptures.

Bro. J. D. Brunk, director of music, Bridgewater College, . . . has been with us [Scottdale, Pa.] since Dec. 23. We had three classes daily. . . .

Scofield's "Helps"

By Barney Ovensen

The Scofield Reference Bible is one of the most popular modern editions of the King James Version "with helps." It is advertised in such a manner that the average reader would suppose these "helps" to be noncontroversial, orthodox, Christian.

Is the Scofield Reference Bible edited from an orthodox Christian viewpoint? The notes in this Bible are written in such a way that they give aid and comfort to some who do not hold to the teaching of Christ but say there is another teaching in the epistles of Paul.

Paul wrote to Timothy that teachers who do not agree with the sound words of our Lord Jesus Christ know nothing about true religion.

Paul wrote to the Galatians that there is only one true Gospel. Anyone teaching "another gospel" is damned.

According to Scofield's notes under Revelation 14, there are "four forms" of the Gospel. It is true that the Christian Church accepts four forms of the Gospel —Matthew, Mark, Luke, and John. But this is not the "gospel" of Scofield's notes. His "four forms of the gospel" are actually four different "gospels," not the one and only Gospel message which Christians have always received and believed.

Jesus taught us to pray: "Forgive us our debts, as we forgive our debtors." He said that God does not forgive us unless we forgive others. But Scofield's notes make void this word of Christ. Scofield believed that Jesus' teaching is not true for our day and age, and that we do not need to forgive in order to be forgiven.

Christ said that the Gospel He taught us, the Gospel of the kingdom, should be preached to all nations. What Scofield calls *the Gospel of the kingdom* is not the Gospel Jesus preached.

Jesus said, on the night before His passion, that those who love Him keep His words but those who do not love Him do not keep His word.

The whole Sermon on the Mount, according to Scofield's "helps," does not need to be obeyed by the church of Christ. Is this helpful to Christians who have been sent by Jesus to make disciples of all nations and to teach them to observe all of His commandments? Is this helpful to those who warn against false schemes of salvation and teach the narrow way of Christ? Is this helpful to confused moderns who need to know that they are building on sand as long as they are not hearing Jesus' teaching and doing what He said?

Scofield called Jesus' teaching "legal," using that word in an antinomian sense. He did not keep Jesus' words but came with another doctrine which he called "grace." And the "grace" he came with is not the true grace of God. For the truth is that the law was given by Moses; grace and truth came by Jesus Christ.

Compare Scofield's notes on the first chapter of Galatians with his notes on the Lord's Prayer in Matthew and Luke. Do such notes help people who believe in Christ's Gospel? Do they not rather undermine our confidence in the conditional promises of our Lord and Saviour and one Teacher?

Scofield did not hold to the law of Christ, the New Testament "law of liberty." According to his note on the second epistle of John, Scofield imagined that there is a contrast between Moses' commandments—to love the Lord with our whole heart and soul and mind and our neighbor as ourselves—and the new law of Christ. These commandments are no longer binding on God's people, according to Scofield's notes, and are not even needed. Scofield imagined that God works such wonders in the hearts of Christians that they keep these commandments without trying. But Jesus quoted these very commandments and made them the first and greatest commandments of His law. And anyone who understands Christianity knows that the commandments of Christ need to be kept by Christians. The "great commission" of Jesus is to teach Christians to observe all that He commanded.

Did Scofield believe in Jesus as the one Teacher of the Christian Church? He did not. He followed the ideas of those who "made progress" away from Jesus' teaching.

In his introduction to the four Gospels, Scofield admitted that his system of interpretation contradicts orthodox doctrines of the post-Apostolic Christian Church. His system was not taught until the nineteenth Christian century! During all that time, all believers in Christ taught that Christians are the true Israel of God. Scofield said it is necessary to believe the opposite in order to understand and believe his system.

The amazing thing is that moderns accept this new teaching without any evidence at all that it is true. Scofield's introductory notes warn us not to assume that orthodox Christian views are true. But Scofield did not prove that God's church was in darkness from the time of the apostles until he and his fellow students of prophecy came along to guide us into all this "truth."

The Gospel the apostles preached by word of mouth was written down by Matthew, Mark, Luke, and John. This is the Gospel that all Christians have believed and taught during these nineteen Christian centuries since the time of Christ and the apostles. There is one true Gospel and no more.

Jesus condemns all "Christian" teachers who do not keep His words, saying, "Why do you call me 'Lord, Lord,' and not do what I tell you?" Scofield's Reference Bible "helps" people to imagine that they can be Christians without keeping Christ's commandments, and that they can have His promises without keeping His conditions.

Paul said that teachers who argue about words only ruin their hearers. Scofield's Bible is full of teachings based upon words.

Paul warned us against teachings that "minister questions," which is a good description of Scofield's "helps." He raised all sorts of foolish questions which have nothing to do with training Christians in godliness. For instance, he made a big point out of Matthew's use of the term "kingdom of heaven." He did not understand that the term is merely a translator's choice and equivalent to the term "kingdom of God." Anyone who doubts this has only to compare the reports of Matthew, Mark, and Luke where they record the same incident in Jesus' ministry.

The early Christians who still had the Gospel by oral tradition used the terms "kingdom of God" and "kingdom of heaven" interchangeably. Justin, writing in the middle of the second century, quoted Jesus as saying, "Unless a man is born again he cannot see the kingdom of heaven." John used the term "kingdom of God" in recording the same saying. This confirms the orthodox view. Scofield was wrong in teaching that the kingdom of heaven is an earthly kingdom, which is the foundation for his whole system of prophecy. His notes "help" his followers to twist all prophetic passages to conform to this idea.

Scofield imagined that he was qualified to teach Christianity because he had studied the Bible for 30 years. But the scribes who opposed Jesus were great Bible students also. Jesus told us to beware of them and of their teaching.

Is it right to use a Scofield Bible? It has the words of the King James Version in it, which is an acceptable translation. And it is, of course, possible to ignore the notes. But if a Christian uses this Bible in the presence of other people, he may give the impression that he accepts Scofield as a Christian teacher.

If a teacher comes in the name of Christ but does not come with His teaching, we are not to receive him, according to the word of the apostles. Anyone who receives such a teacher is helping him to do his wicked work. If anyone thinks it right to use a Scofield Reference Bible, he must be careful to avoid giving the impression that he accepts the doctrine of Scofield, lest some ignorant Christian should be deceived.

Christians who have been using this Bible, not knowing the true nature of Scofield's "helps," will, we trust, appreciate a warning word.

Staten Island, N.Y.

He has a right to criticize who has the heart to help.—Lincoln.

The Revelation of Jesus Christ

By J. L. Stauffer

21. *The Seventh Seal and the Four Trumpets. Rev. 8.*

The seventh seal was opened and there was a hush in heaven. John sees the seven angels who have seven trumpets. With the opening of the seventh seal, and the casting of fire from off the altar, there are "voices, thunderings, lightnings, and an earthquake" upon earth. Great and terrible judgments are about to be ushered in by the blowing of the trumpets. Tribulation and wrath that evil men through the centuries have brought upon God's saints, will now come upon evil men from God. Another angel, not one of the seven trumpet-blowing angels, intercedes on behalf of suffering saints upon earth.

The seal judgments did not affect vegetation, rivers, and seas, but the trumpet judgments do.

The first angel sounded his trumpet and hail and fire mingled with blood were cast upon the earth. The third part of trees were burnt up and all green grass. Many commentators say that this cannot mean literally what it says, but they cannot agree among themselves as to what it does mean. This net result is enough to cause the suspicion that departing from the literal, they thereby set themselves afloat in the sea of speculation and more or less disqualify themselves to be helpful to sincere students of the Word of God.

Those who believe that the seventh plague of Egypt was an actual occurrence should have no difficulty in believing that God could duplicate that plague in the end time. See Ex. 9:22-26.

The second angel (8:8, 9) sounded and "as it were a great mountain burning with fire was cast into the sea." We can be sure that it was not a mountain because it says "as it were," but to John it had the appearance of a burning mountain. We cannot say what it was with certainty, but it could have been a great flaming meteor, such as fell in Arizona in the unknown past, the terrible results still remaining in evidence until this day. The sea becomes blood and creatures die as a result. Again I would call your attention to the blood plague of Egypt (Ex. 7:19-21) which made the water unfit to drink and caused the death of marine life. God can do so again.

The third angel (8:10, 11) sounded and there fell a great star from heaven. It was burning as a lamp. We are familiar with burning or falling stars and we know that they are meteors that have entered into the atmosphere of earth and therefore become luminous. Whatever it was, it affected the rivers and fountains of water, making the water poisonous and fatal to those who drank it. We have no past miracle that corresponds to this one, but its description is not materially different from the preceding ones and the results are easily within the realm of possibility if accepted literally. Enough natural phenomena has already occurred, that no one should have trouble with supernatural phenomena.

The fourth angel (8:12, 13) sounded and the third part of the sun, moon, and stars were smitten so that one third of the day was dark. Again, we have had phenomena like this in past history. There was a three-hour period over the world at the death of Jesus Christ on Calvary. There was a plague of darkness in Egypt that could be felt. Ex. 10:21. Jesus predicted in the Olivet discourse that there would come a time when the sun and moon should be darkened and the stars would fall from heaven. Matt. 24:29. While this is likely not the specific event mentioned in Matt. 24, it is similar in kind and description.

This chapter closes with an angel announcement to the inhabiters of the earth as he flies through the heaven announcing that more terrible things are in store for the wicked earth inhabiters or earth dwellers.

Strangers

By Bartram M. Leaman

I was a stranger, and ye took me in.—Matt. 25:35.

Be not forgetful to entertain strangers. —Heb. 13:2.

This is a blessing from which we are fast falling away, more so in our large congregations than in smaller ones. Perhaps one reason is that some will think, "Oh, someone else will talk to them." Or, "I am not gifted to talk with strangers" A handshake and a smile of welcome will mean much to a stranger. Tell them we are glad to have them with us in our services. We never know what a handshake will do to a stranger in our midst. Or, better still, invite them along for dinner. Someone will say, "I am not prepared to serve a meal for company." We think we must invite our friends three or four weeks ahead, and then some will stay at home from services to serve a big meal.

Listen! It is not the big meal that counts; it is the fellowship and the hospitality that we show toward the stranger to make him feel at home as one of our own.

Some time ago we entertained a young man that is working in a mental institution in another state in I-W service. He came to our place of worship; we invited him to our home. My wife had noodle soup on the menu for dinner, and this young brother said: "This is the best soup I ate since I left home three months ago." He also said it was the best Sunday afternoon he spent since he was away from home.

I am not saying this to bring honor to myself. No, may God have all the glory! But oh, what blessing we miss many times in not talking to strangers!

As we live near a youth hostel where many people from all parts of our nation and from other nations, many from New York City, stop over for the night and hear about the Mennonites, they come to our services. They come from all denominations. Many Jews are in these groups. What impressions do they get as they worship with us? Do we as a Sunday-school teacher, superintendent, or minister make them feel welcome, or do we ignore them? We entertain many of these in our home and receive many letters of appreciation. Here are a few excerpts:

One boy after being in our services said, "Such big windows, where the light can come in, not like our city churches where they have stained glass and it seems dark and gloomy inside."

"I read the pamphlets you gave me on the Mennonite religion; I want to discuss them with my Hebrew teacher."

A doctor from Connecticut said, "We hope to see you again some day and learn more about your community life. It was a spiritual uplift to us."

One made this remark: "I was deeply impressed with your church services and your people; they were the most sincere and friendly I ever met."

Still another said, "We'll never forget that Sunday morning in your church and the wonderful singing."

Another, "Our visit to your church was the high point of our trip. This demonstration of a living faith was most inspiring."

These are just a few of the many letters of gratitude we receive. So I want to encourage every one to take time to talk to the stranger who comes in to our service.

Denver, Pa.

A Command

Matt. 21:28

"Go work in my vineyard,
There's plenty to do,
The harvest is great
And the lab'rers are few.
There's weeding and fencing
And clearing of roots
And plowing and sowing
And gath'ring the fruits,
There are foxes to take,
There are wolves to destroy,
All ages and ranks
I can fully employ.
I've sheep to be tended
And lambs to be fed,
The lost must be gathered,
The weary ones led.
Go work in my vineyard,
There's plenty to do,
The harvest is great
And the lab'rers are few."

—Contributed.

A Prayer for This Week

Our dear heavenly Father, we are so thankful we can come before Thee and call Thee "Father." "Like as a father pitieth his children," so Thou seest our need, even before we realize it ourselves, and suppliest it.

We thank Thee, dear Father, for our children and our young people. We pray that in our endeavor to teach them how to choose the right from the wrong we might be worthy examples to them in our words and in our deeds. Help us, we pray, that our lives might be constant reminders to them of Thy goodness and Thy love.

The countless blessings we receive, materially and spiritually, are so far above that which we deserve, that in our humility, as we bow before Thee, all we can ask for is more opportunities to be of service to our fellow men, thereby serving Thee. Open our eyes, we pray, to the needs of our fellow men. Give us a greater burden for lost souls. Help us that we might become so like Thee that our lives will reflect the love which Thou hast shown us, in that Christ died for us, and that we might hold up the risen Christ to those around us who do not know Thee. Amen.

Mrs. Clarence Graber

Walking with Christ

By Juanita Stauffer

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.—I Peter 4:1, 2.

Certainly if we study the life of our Lord, we can see that it was one of hardship and suffering. Our pathway may not be pleasant either, but we have the promise that God's grace is sufficient and we know that One went before us who suffered all things that He might do the will of His Father.

As we follow the Lord, we have work to do. Some of our work may seem small, but it can be great if the blessing of God is upon it. When Peter was disturbed as to what another disciple should do, Jesus said, "What is that to thee? Follow thou me." Don't be concerned with what or how someone else is living; rather do your own work as a devout follower seeking more and more blessing upon it. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." There are some who seem to be shining lights in the church or in the presence of believers and then at home there are times when a little love of pleasure, a bit of hatred, or a little self-will covers that light until it becomes so dim that others have to wonder whom they are following, and this may cause others to miss the true way. Someone has said, "Not every one can be a brilliant beacon in the world, but the humblest person can keep himself from being a stumbling block." Let's remember to keep our lights burning brightly at all times so that our lives will not have a question mark after them and that some lost friend may be won by the warmth of our light.

Christ's concern from the beginning to to the end was for others. Even before His birth it was known that this child would bring peace and joy to the world. So today we must give up self so that the Guide of our life can be seen. He gave His very life that we might live. Why can't we give up a few of the so-called comforts of life for the sake of others and the Gospel? If the Lord has led us to the city and we have children, what right have we to say that it is cruel to rear them in such environment and so we will just move away? Do we ever stop to think that we may be putting them before the Lord? How true the saying is, "If He is not Lord of all, He is not Lord at all."

In our contact with others, do we deal with them as the Lord did? The very nature and being of Christ is love. When Christ came down from heaven, He came as the Son of God's love. He lived a life of love here on earth with His disciples, in compassion for the poor, in love even to His enemies, and later died the death of love. When He spoke to those fishermen, who were self-centered and full of pride, He told them to learn to love each other as He had loved them. Christ loved those that spat upon Him, pierced His side, and even slapped Him in the face. Are we following the Lord when we give our tongues so much liberty to speak cruelly of our neighbors and speak unlovely words about our brothers and sisters in the Lord? Christ used His for giving glory to His heavenly Father and to bring comfort and cheer to the sad. Listen to the last words of His prayer in John 17:26, "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

It is told that an Indian missionary was awakened at three o'clock in the morning to go through a desert and pass a buried city of ancient date. The morning was very dark and his dark-skinned guide said to him, "Keep close to me." As they went through the darkness, the guide first and the missionary following, they talked. Finally looking down at his feet, the missionary could see no road. They seemed to be turning this way and that and he feared the way was missed. In anxiety of heart he cried, "Where is the way?" The guide turned and said, "I am the way. There is no way to be seen but here with me. Follow step by step with me and the end of the journey will come." We need to think less and less upon the road ahead and more upon our guide. Christ wants us to walk close to Him, always looking ahead, since the way is very strait and narrow. Satan has so many ways to pull us off the road, but just reach out a little. Christ's hand is near to help.

"Be thou faithful unto death and I will give thee a crown of life." We have this wonderful promise; so let us search God's Word and live thereby so that we will be worthy of walking with Him in white and spending an eternity with such an Holy One.

Knoxville, Tenn.

Prayer Requests—

(Requests for this column must be signed.)

Pray for Bro. J. D. Graber, that he may have safe journeying, and that he may be able to bring real blessing to our foreign mission churches.

Pray again that the way may be opened for the Haddad family to migrate from Jerusalem to America.

Pray for a young husband who has recently returned home after two years of military service, that he and his wife may see their mistake and come back to the church.

Pray for a mother that she may have victory over an evil thought habit, and be more of a blessing to her family and church.

With Father

A little boy was traveling by train. A fellow passenger asked him where he was going. He replied, "I am going with Father." He did not worry about the outcome of his journey because he had implicit confidence in the loving oversight of his father. How much fretting and worrying we could save ourselves, how much joy and peace would be ours, if, being God's children through faith in His Son, we would always remember and trust in the divine promise.—*Christian Cynosure.*

There are always two classes of people in the world: those who live to get—they are those who cause wars and poverty; and those who live to give—they are those who bring peace and prosperity.—Selected.

OUR SCHOOLS

HESSTON COLLEGE NEWS

Adult night classes will again be offered at Hesston Second Semester for the local and surrounding communities. The four courses to be given are: Christian Education of Youth, G. G. Yoder; Dairy Management, Lester Culp; First Aid, Evan Oswald; and Christian Life, Milo Kauffman.

Twenty-eight students have registered for the 1954 Winter Bible Term at Hesston. The geographical representation is as follows: Illinois 8; Indiana 3; Iowa 4; Kansas 3; Minnesota 1; Nebraska 2; North Dakota 1; and Ohio 3.

Bro. John I. Byler is this year's guest instructor for Winter Bible Term. Bro. Byler was formerly pastor of the Chicago Home Mission. Twelve regular faculty members are also teaching Winter Bible Term courses.

Bro. Leonard L. Lichti, Dean of Student Personnel, met with Voluntary Service and Alternative Service fellows in Kansas City on January 4 to discuss GED tests, correspondence courses, and other means of getting high school credit while in I-W service.

The annual Nonconformity Week was observed on the campus January 4 to 8. Bro. John P. Duerksen was the Chapel speaker each day.

On January 12, Merle L. Bender, Director of Public Relations, attended a meeting of the Council of Mennonite and Affiliated Colleges in Cincinnati, Ohio. On January 13 and 14 he attended the annual meeting of the American Association of Colleges, also in Cincinnati, Ohio.

Student DP's

By Ruth Peachey

We've heard of DP's of about every variety and from about every country but probably most of us have never thought much about the "student DP's" who are rapidly increasing in number every year. At least they are increasing in Philadelphia, Pennsylvania, where within three years the mailing list has grown from 30 to more than 80, with a total family population of about 100. However, the entire group cannot attend any one meeting because of irregular schedules, examinations, duty in hospitals, or other responsibilities. The first meeting of the 1953-54 school term was attended by about 60 persons. We met in the Klahr Auditorium at Hahnemann Medical College on October 10, at 7:30 p.m. Bro. Lawrence Burkholder spoke on "Higher Education and the Christian Faith."

"Fifty years ago," said Bro. Burkholder, "going to college was almost unthinkable for Mennonites." Now there has been a change of attitudes, particularly in the last 10-15 years, and we feel the need of at least some formal education. We need Christian day school teachers, ministers, doctors, nurses, writers, and other specially trained persons for work in the Publishing House, mental hospitals, etc., etc. We need even more education today (formal or otherwise) to be intelligent Christians and citizens than we did fifty years ago. We need training for so many kinds of work that it is impossible and impractical for the church to have schools, colleges, and universities to prepare all these young people for their work.

The problem is, "Can Mennonite young people go into non-Christian or at best 'neutral' institutions and retain their faith in God?" In today's religion we do not usually find open opposition but a "tolerance which takes no position and tends to neutrality." Indifference is more deadly and more difficult to approach than is antagonism. Therefore we must understand the reason for this indifference and relative (vs. absolute) sense of values. This requires "listening to the other man's argument." It tends to produce a "battle of faith and doubt." Bro. Burkholder said, "The person who never had doubts has never really believed. The Christian is a person who has had doubts and is victorious over them."

Bro. Burkholder gave several suggestions on how to approach this "battle of faith and unbelief."

1. Do not be "overly-jarred" by new ideas.
2. Do not come to hasty conclusions. Face up to the problem, then carry it along (in faith) and take time before making decisions.
3. Be careful of oversimplification. Most non-Christian philosophies are attractive because they are simple. But they are too simple to take care of the problems life raises.
4. When you run into the various philosophies, admit that there may be some truth there. Many of their observations may be correct, but be careful of their presuppositions.
5. Do not expect faith to answer all questions. We must go through life on the basis of faith. Faith does not arise simply out of the superior use of our intellect but out of a warm, personal relationship with Christ, as evidenced by prayer and Bible reading, which are protective devices. If the relationship to Christ is established it gives you a framework on which to build. Faith is "a gift of God by which you look at life and still believe in God as a good God."

What can the church expect of us after our faith has been subjected to this analytical treatment? "What would be the point in going to school if we finished exactly as we began? It is not right nor honest to expect anyone to be subjected to an alien atmosphere and not be changed. We will have changed, but not disastrously so. We should be able to go back and work." On some things we all come out at different places because we start from different places. The "enforcement of ABSOLUTE UNITY makes for ABSOLUTE STERILITY." However, there is always the central "core of truth," literally "the teaching" of Scripture, on which we can build as a church in the kingdom of God.

Bro. Burkholder's talk deepened my conviction that for this ideal to be reached, it is going to require more work and effort on the part both of the students and the church constituency than has heretofore been exerted. Because it is difficult for students to bridge the gap between their everyday cultural and spiritual environment, and the cultural and spiritual environment in the church as a whole, we tend sometimes to give it up as impossible. However, too often the church does not build her half of the bridge across the gap of misunderstanding. Consequently, the gap remains. The person who has had opportunities for educational and cultural development which have been denied others, also has



Bro. J. D. Graber addressing Mennonite young people who attend various schools in Philadelphia.

the responsibility to share the benefits received from such opportunities with those denied them. But the Christian life can not be lived alone on that sense of responsibility, nor on the patient hope of someday receiving necessary spiritual guidance from the church.

A Mennonite Student Fellowship House, such as has been proposed by the Mennonite Student Fellowship of Philadelphia, and which is in the process of being established by the Mennonite Board of Education, should be an important factor in helping the church constituency and the students to understand each other better. It should serve as a constant token of the interest one has in the other as well as the bond of fellowship between them. Were the concern of better understanding to become widespread in the church, and students would not meet raised eyebrows or shocked looks when they discuss their problems, they would no longer be "DP's" but "PP's" (placed persons)—placed in the task of carrying out the commission of the church among professional people.

Philadelphia, Pa.

The Fourteenth Annual
CHRISTIAN DAY SCHOOL MEETING
Erisman's Mennonite Meeting House
(10 miles northwest of Lancaster, Pa., midway between Mt. Joy and Manheim)

Saturday, Feburary 20, 1954

Theme: ". . . earnestly contend for the faith."
9:30 A. M. The Faith
. . .Once Delivered to the Saints. Jude 3. Clarence Lutz, Elizabethtown, Pa.
. . .In Past Generations. John C. Wenger, Goshen, Ind.
. . .For Today. Paul E. Bender, Grantsville, Md.
1:00 P.M. Perpetuating the Faith
. . .Through Home Nurture. II Tim. 3:15. John C. Wenger
. . .Through the Christian Day School. Lloy Kniss, Witmer, Pa.
. . .Through Succeeding Generations. II Tim. 1:15. Daniel Wert, Annville, Pa.
7:30 P.M. Contending for the Faith
. . .The Responsibility of each Generation. John C. Wenger
. . .The Faith Triumphant. Paul E. Bender
Moderator: Homer Bomberger
Chorister: Mervin Hess, Sr.

BACK TO GOD IN EDUCATION!

"There are two fundamental views of life. All other views are a compromise of these two. The one view is God-centered; the other view is Man-centered. The proposed Christian Day school is God-centered—it presents all subject matter as being **of God, through God, and unto God.** This is the plain teaching of Scripture (Rom. 11:36). The view commonly held by public instruction is **Man**-centered—it knows no higher objective than **Man.** On the basis of Scripture we hold that all education which is not **God**-centered is **Off**-center" (Mark Fakkema).

Are you familiar with **"THE CHRISTIAN SCHOOL?"** This is a monthly illustrated periodical published in the interests of YOUR CHILDREN. If not, write THE CHRISTIAN SCHOOL, Scottdale, Pa., asking for sample copies and subscription rates. THE CHRISTIAN SCHOOL SHOULD BE IN EVERY HOME.

As we consecrate ourselves unreservedly to Him, He makes us to become that which He meant we should be.

—J. N. Smucker.

PEACE AND WAR

The Fourth Point to the Trinity

By Ford Berg

A recent book, *The Politics of Repentance,* by Andre Trocme, Frenchman, points out graphically the confusion of a large part of Christianity in worshiping the government. Fundamentalists and Modernists alike try in various ways to follow the guidance of the Trinity—plus the state. Thus they worship:

God
Christ
Holy Spirit
State

The net result is a wrecked Christianity. The paradox is that those who place the state in such a place of importance do not determine their attitude "toward regimes according to their virtues or their crimes, but according to the favors or disfavors received from them" (pp. 61, 62). Thus they protect the church (themselves) instead of defending the Word of God. And when the State calls for support, they are there with full zeal, jettisonning the real spiritual Trinity.

Trocme presents a fine view on whether Christians should enter politics, a perennial question.

Politics are not the church's business. That is to say, it is not for the church to adopt such and such an attitude in order to obtain such and such a result. It has not even to practice pacifism, that is, reject arms with the object of stopping war. No, God expects one thing only of it: that it should walk in obedience to the Gospel, in total faith, refusing war because of that obedience, without concerning itself with the consequences, good or bad, that such refusal may involve. It is not the Church's business to establish peace between the nations. But it *is* its business to bear a witness to the love of God which cannot but imply refusal to kill.

Such simplicity will light up the state and oblige it to put its house to order. We are not told that this order will bring universal peace. Peace belongs to God, and He has not promised us that. Jesus prophesied wars and rumors of wars. But what matter? All along the path there have been astounding miracles of God's reaction to His people's suffering and faith. Let us take care then not to render such miracles impossible through our lack of faith. (Page 95)

In emphasizing how the church today seldom defends human life by the establishment of places of refuge or hospitals to shelter the fleeing multitudes, or places to free slaves, he says that:

Men die today for a country, or a political party, on a battlefield, in an airplane, a tank, a concentration camp, a prison cell, under torture, but only rarely for God, at the stake, or on the gallows, only martyrs mocked by the crowd, with the smile of faith on their lips greeting from afar the final triumph of love. (Page 15)

The state has taken precedence, whereas the Bible says that God is to be our King, that our action in life is to be founded on His Word, not on what an organized society says. Granted that much of that which a state does is good, support by the Christian should stop when the state's actions become unscriptural.

Trocme also has an engaging view on the conscientious objector:

The Christian objector to military service is not a purist who, on the day he receives the order to kill his neighbor, wakes from his dream to say "No." He is a servant with experienced hands who is so busy helping his neighbor, that to interrupt his activity to undertake the task of murder is unthinkable to him. (Page 110)

In reading *Politics of Repentance,** I am reminded of *The Dagger and the Cross,* by Culbert G. Rutenber, which although a different type of book brings to attention quite a number of views with which we are in harmony and which is said by someone outside our denomination. Each thinking pastor and every earnest student of the Word should read this book to note the unique place which our denomination can play and is playing in Christendom. It is a startling message to come out of fighting Europe.

*Politics of Repentance, by Andre Trocme. Fellowship Publications; 1953; 111 pp.; $2.00. Available from the Mennonite Publishing House.

Scottdale, Pa.

CO

By Mary Alice Holden

While the crowds scoffs
And calls them slacker,
They fight for democracy, too.
They win again the liberty
Their fathers traveled far to gain.

And why not—
Here in this land they were promised peace—
Peace, that will do all good,
Will suffer and die for his neighbor,
But raise no hand against a foe.

They only ask to help the weak and homeless,
To fight beneath the bombs—
Not to kill, but to make alive,
To fan back the spark of life that war has put out,
To bring food to the hungry,
To raise a shelter for the destitute.

So would they prove their creed,
That love—God's love—will conquer all;
And liberty to follow light
Is true democracy.

Cimarron, Kans.

FAMILY CIRCLE

Snowflakes Fall to Earth

By a Sister

"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Oh, for midwinter's moonlite nights
And cheerful Christian hearth
When floating through God's starlight
Snowflakes fall to earth.

Oh, for its evening firesides
When burns the crackling pine,
Where peace sublime and love abide
At family worship time.

Oh, for its sparkling ember's glow
Upon a curly head
When drooping sleepy eyelids show
'Tis time they were a-bed.

Mother's needles cease their click;
Sister lays her sewing by;
Father's hands the pages flick—
The dear old Bible open lies.

Soon all is silent in that room
And reverence paints it fair;
A blessing breathes through all the home,
We feel God's presence there.

And as in evening prayer we kneel,
True worship in our hearts,
The peace of God we deeply feel
Which Christ the Lord imparts.

'Tis ever the same sweet lovely scene,
Be it poor or wealthy Christian hearth,
When floating through God's starlight
Snowflakes fall to earth.

The New Glasses

By Mrs. Edna Hull Miller

The hospital nurse noticed the glow on old Mary Grant's face. She smiled sympathetically as Mrs. Grant turned bandaged eyes toward her and said, "My dear, I've only one more day to wait! Just one more till the doctor takes these bandages off! And fits my new glasses."

Her voice was awed to almost a sacred tone as she went on: "Only twenty-four hours till I can see my three wonderful daughters—just like them to come! They all intend to come so far and be here in the morning—to see the new glasses fitted! Such good girls—foolishly fond of an old woman like me. I'm not worthy."

There was a happy trembling sigh. The look on Mary Grant's classical old face stabbed in the nurse's heart. Oh, what, she thought, what if blindness? This kind—the patient, intelligent, and sensitive—would feel it the deepest! The nurse herself sighed as she lifted the footrest of Mrs. Grant's wheel chair. A great wave of tenderness swept over her as she paused to look long at Mary Grant's appealing face; the tapestry of well-lived years where wrinkles seemed arranged into a pleasing design; the sweet old lips molded from the loving murmurs over sleeping babies.

Yet the square determined chin made the face strong and purposeful.

"There you are, Mother Grant. I've tucked your robe in and we'll go on down to the sunroom. Get a good sunning today and you'll sleep well tonight," and the nurse patted the thin shoulder.

"Thank you, dear, I'm going to miss you—you and the good doctors."

Wheeling the chair down the hall the nurse thought: "Love has been the governor of her life always; and all within her rose to meet it; oh, how I do hope when the bandages are taken off that she can see!" But the nurse shook her head with a wrinkle in her brow.

"You know, nurse," Mary Grant said softly, "just one minute of looking at my girls and one evening of reading will repay me for all the pain of the two eye operations—yes, and the agony of the infection and blood clots that followed."

They had reached the sun parlor. The nurse stopped the chair in a warm welcome of sunshine by a window.

"Mother Grant, I'm leaving you here for an hour and right beside you is a soldier boy in his wheel chair!"

"A soldier boy! Wheel chair? Is he sick?" Mary Grant's voice trembled.

"No, but he has been; he's getting well and fine now," smiled the nurse. She felt somehow that these two patients of hers would stimulate each other. As she turned to leave she heard Mrs. Grant say, "How do you do, Sir," as she reached out an old uncertain hand. She saw the strong one of the soldier's close over it.

When she returned an hour later to take Mrs. Grant to her room she noticed a tremulous smile about her mouth and she was talking of the soldier, not herself, as they went back to the room.

"My, the spirit of him! the brave spirit of him! Not complaining though the two legs of him are both buried in Okinawa—and him that young—" Mary Grant's Irish burrs trembled on: "Him with life all before him, too! My! I ought to be so grateful, me with over eighty years of eyesight and so healthy."

She paused.

The nurse said nothing; so Mrs. Grant went on.

"And me to see again tomorrow—to read and see all the grandchildren soon and—"

"Let's hope so, Mother," the nurse cut in. Mary Grant seemed to forget the nurse's presence. Her voice fell low into an audible petition: "Dear Lord, I do hope I'll see; do make it possible! Do—do—please, Lord."

As the nurse left, Mary Grant called after her, "I'll be very quiet and rest well tonight, nurse, ready for tomorrow morning. Good night."

Next morning the nurse wheeled Mary Grant into the doctor's office where he sat waiting. The three daughters stood quiet and tense. The nurse brushed soft white tendrils of hair back from Mrs. Grant's forehead. It was damp with perspiration. Her hands clutched a magazine.

"There, Mother Grant," she said, reaching for the magazine. "Let me lay this paper over on the table for you."

"Oh, no, no, ma'am, please. I'll just hold it; I'll have it ready. It's the *War Cry*. I got it at the door last night from the little Salvation Army lassie. With the new glasses I'll read it while the girls do a bit of shopping. I'll just hold it if you don't mind."

The nurse tried to smile reassuringly as she saw near-agony on the faces of Mary Grant's daughters. It's the uncertainty they feel, she thought. It's hurting those women terribly.

The doctor began removing bandages. "You're lucky, Mother Grant, to have such fine children; a great help to you when you're eighty-six."

"Oh, yes, and I thank God for it every day, for them, and when I get the new glasses I'm not going to be foolish again and read every book I lay hands on; it's careful I'll be. I'm going first to read the New Testament through again and parts of the Old Testament. But I'd not read the BEGATS again for anyone."

The daughters chuckled. But immediately again the animated old face grew tense as the bandages came off. The doctor prepared charts and sorted lenses. Clicking sounds were very loud in the quiet room. Convulsively Mary Grant gripped the *War Cry* in her hands.

The doctor adjusted lights. He peered into her eyes. He looked serious. Then there was the sound again of glass slipping into steel.

"My, but you children are all quiet," Mary Grant said nervously. "Not much like your mother!" She laughed a short little laugh, a laugh to relieve tension, the nurse thought.

Awkward metal frames were fitted across her nose.

Then the doctor spoke: "Mother Grant, what do you see?"

"Why—why—" her warm Irish tones rolled out—"there's a nice nurse standing here right by my side." And her shaking hand reached out to locate her.

"Yes," the doctor said, "but what has the nurse in her hand?"

"Why—er—er—nothing!"

A sinister something seemed to clutch the nurse's heart. She felt hot tears sting her eyes. Glancing, she knew the daughters felt the same.

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TO BE NEAR TO GOD

THE GREATEST SERMON EVER PREACHED

Sunday, January 24

Read Matt. 6:1-18.

Almsgiving, praying, and fasting—three aspects of worshiping God. Why should Jesus deem it necessary to warn His disciples to "take heed" how they worship? It is as a minister brother has repeatedly said: "It is possible to do a right thing in a wrong way."

"To be seen of men." What a subtle and ever-present temptation! Do we ever put on a show of piety for the sake of men's approval? Do we ever drop a dollar into the offering plate from outer compulsion rather than inner? Do we ever attend prayer meeting just because the brethren expect us to be there? If we refrain from food and legitimate pleasure out of concern for God's kingdom, do we "humbly" announce our actions to others?

God, deliver us from fear of men and from the shackles of bondage to the approval of men—even good men. Grant us grace to seek only Thy favor, humbly and alone.

Monday, January 25

Read Matt. 6:19-23.

The tangible seems real; the intangible, unreal. Yet we are likely more deeply frustrated by a lack of love (security) than by a lack of material possessions. Modern man of the Western world has done well in supplying his material needs, but the statesmen of our day are continually underscoring man's spiritual poverty. In a careful analysis intangible freedoms are seen as pre-eminently more real and important than any tangible goods.

According to Christ and all the Scriptures the true real is the eternal. Upon what have we set our hearts? Where is our treasure? If "earning a living" takes precedence over a spiritual ministry, we have emphasized the unreal, that which may be taken away from us. If doing the will of God is our only purpose in living, we are amassing eternal coin that shall never lose its value.

Father, we have spent too much time collecting trifles that rust and tarnish. We give them up; we give ourselves to Thee that we may seek only the unseen real and eternal.

Tuesday, January 26

Read Matt. 6:24-34.

What a dilemma is ours so often! We seek to serve God at the same time we are serving Riches. And do we not end by serving both unsatisfactorily? If any were so foolish as to try to work for two incompatible bosses in a business such as farming, he would soon be fired by both. Naturally speaking, we cannot have two full-time masters; spiritually, it is the same.

Yet we want the spiritual blessings of the Eternal One while reveling in material prosperity. It cannot be, if our hearts are set on both. The only way out of the dilemma is to put God first, last, and always. It will reasonably follow that He who cares for insignificant sparrows will care for the man He created in His own likeness, especially when it is remembered that all the universe is His and at His disposal. Many of us will never become materially rich, but God will assuredly supply all our needs if we keep Him central in our lives.

Father, forgive our worrying about "things." Enable us to put our trust completely in Thee, for Thou art trustworthy.

Wednesday, January 27

Read Matt. 7:1-5.

"I'm not judging; I'm just a fruit inspector." It is true that "by their fruits . . . [we can] know them" (note the context of Matt. 7:20), but let us beware lest we use the above statement as a license to find fault and condemn. Quickness to condemn another's fault may be an indication of a more heinous sin in our own lives. Apparently this was true in the case of those who condemned before Jesus a woman taken in adultery. When Christ reminded them of the possibility of sin in their lives, they hastily departed.

Do we find fault with our brethren in the Lord? Do we gossip our brother's or sister's faults abroad? If we do, it is because of unregenerate selfishness in our hearts that would elevate ourselves by lowering our fellow man. If we do, furthermore, it is all too likely that our own gross faults have magnified out of all proportion our brother's minor failing.

God, make us discerning judges—of ourselves, for then our hearts will be filled with the charity that covers a multitude of faults in our brethren.

Thursday, January 28

Read Matt. 7:6-12.

Did you ever find the door of heaven barred with no response from within to your urgent knocking? No man with sincere and honest heart ever did. The Lord delights in the cry of His children and will assuredly give to them according to their needs. Who of us would refuse a known good to a loved one? Then it should not be difficult for us to believe that He who is the source of all good will supply every good to His children when they ask. If God then does good for us, we should do only good and not evil to our fellow men.

Dear Lord, we thank Thee for all Thy good gifts to us. We would ask, seek, and knock in faith, believing.

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DOING THE WORKS OF GOD

Sunday School Lesson for January 31

(John 4:43—5:47)

How do we get acquainted with the great heart of God? By the revelation of the incarnate God in Christ Jesus. He reveals Himself to Nicodemus, to the woman of Samaria, and to others. In this chapter we see Jesus search out one of the most desperate of all Jerusalem's humanity.

Jesus goes to the accustomed meeting place of the impotent folk, of the blind, the halt, the withered. What a picture of the misery sin can bring into the world! There He found one miserable sinner who was deeply in need of help. For thirty-seven years he had been suffering. Almost a lifetime he had spent in horrible living. There was no man to help. We wonder if Judaism had no balm for the sufferers, if the pious folk refused to help humanity. Was there no love any more in the religion of the Jews?

Jesus, the Son of God, One with the Father, in being about God's work sought out this poor soul and gave him life, healing, and joy. Here was a demonstration of what Jesus's love could and would do for the poor sinners. He came to save sinners. This was His and His Father's purpose in His incarnation. He came seeking the lost sheep. Such love was scarcely known in Judaism. Even today we must severely search our hearts to understand our attitude to poor lost sinners, no matter how hopeless and miserable they be.

This healing stirred up a controversy which continued until the cross. The excuse was that the healing was done on the Sabbath (of the Jews). We know Jesus meant no desecration of God's command to rest from work on the Sabbath. Mercy always did belong to any day. But it must needs be that the Jewish leaders be convicted of their sins. It was impossible, as we see again and again, for Jesus not to clash with Judaism because the Jews would not receive their Redeemer. They would not enter into His kingdom. They just would not believe that Jesus was the Son of God. How could they be so blind?

In the remaining verses of this chapter Jesus affirms and describes His Sonship. He also offers strong witnesses to this relation to the Father. All this was told no doubt as an offer of mercy to the religious leaders, but they would not be healed. They felt no need of a Saviour.

It is not God's will that one poor sinner should perish. This is a temperance lesson. Alcoholics are miserable, weak, impotent souls. Are we interested? Do we believe the power of God could heal them? Let's not forget them.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

After all there is but one race—humanity.—George Moore.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A teacher training course is being conducted in connection with the midweek prayer meeting at the St. Jacobs, Ont., Church. Sister Salome Bauman is the teacher.

Bro. J. W. Yoder, Huntingdon, Pa., served as chorister in a program of song given at the Bayshore Church, Sarasota, Fla., on Sunday evening, Dec. 27.

Bro. Dennis Blosser, formerly of Wayland, Ia., who is conducting a Gospel Books Store in Tampa, Fla., operated a book stand at the Paul Martin home, Sarasota, Fla., Jan. 13, 14, for the benefit of winter visitors and residents in that community.

The Mennonite Student Fellowship of Philadelphia, Pa., conducted the evening service at the Frazer, Pa., Church on Jan. 17.

Sister Audrey Hartzler, of the Oak Grove congregation, West Liberty, Ohio, left recently for a two-year assignment at the Baptist Mission Hospital, Asuncion, Paraguay. She is serving under the auspices of the Mennonite Central Committee.

The Rainy River Mission, International Falls, Minn., J. Alton Horst, pastor, joined the ranks of the churches issuing church bulletins with the beginning of the New Year.

A class of five adults was recently received into church fellowship by baptism at Richmond, Va., by Bishop Joseph R. Driver, Waynesboro, Va.

Four Japanese seamen were present at the Christmas morning service at the Warwick River Church, Denbigh, Va. Considerable work has been done among seamen by the brotherhood in the region of Newport News, Va.

The North Lima, Ohio, Church began a series of studies in Bro. J. C. Wenger's Book, "Separated unto God" in their midweek meetings Thursday evening, Jan. 7.

A music Conference was held at the Martinsburg, Pa., Church by Bro. J. Mark Stauffer, Harrisonburg, Va., on Sunday, Jan. 10.

Bro. Emery Yutzy, Plain City, Ohio, who worked among the refugees in Berlin, Germany, gave an illustrated talk entitled, "Berlin vs. Communism" at the Kidron, Ohio, auction barn, on Tuesday evening, Jan. 12.

Bro. and Sister John F. Shank, Broadway, Va., who are in Europe in PAX service, have as their new address 115 Breiterweg, Wedel, Holstein, Germany.

Bro. Luke Birky, representing our Puerto Rico work for the Mission Board, showed pictures and spoke on work there to the Friendly Literary Society, Riverside Hall, Albany, Oreg., on Friday evening, Jan. 8.

Change of address.—Bro. G. Parke Book from Soudersburg, Pa., to Paradise, Pa., R. 1.

Bro. Milo Kauffman, Hesston, Kans., gave his lectures on Christian Stewardship at the Pleasant Valley Church, Harper, Kans., on Jan. 16, 17.

Guest speakers at the second annual meeting of the Christian Laymen's Tent Evangelism, Inc., at the Sonnenberg Church, Kidron, Ohio, Jan. 2, 3, were: Roy Otto, Springs, Pa.; Elmer Schwartzentruber, Baden, Ont.; Aaron Grove, Markham, Ont.; Urie Bender, Baden, Ont.; and I. Mark Ross, Hesston, Kans.

Winter revivals at the First Mennonite Church, Kitchener, Ont., were conducted by the pastor, Bro. C. F. Derstine, Jan. 10-17.

Bro. John H. Hess, Kitchener, Ont., served as guest speaker at the Discipleship Conference, Canton, Ohio, Jan. 10.

Bro. Kenneth Good, Morton, Ill., spoke on the subject of "Divine Healing" at the Beech Church, Louisville, Ohio, on Thursday evening, Jan. 21.

Correction.—In an earlier issue it was stated that Walter Kurtz reported for the Jewish work in Philadelphia at a meeting at Vine Street, Lancaster, Pa. The correct name is Walter Shirk.

Bro. Paul Erb, Scottdale, Pa., was with the Olive congregation, Elkhart, Ind., for a music conference, Jan. 17.

The Heart to Heart Program, conducted by Sister Ruth Stoltzfus, Denbigh, Va., added its ninth radio station in the broadcast over KJRG, Newton, Kans., heard each Friday at 9:45 A.M.

The Maple Grove congregation, Belleville, Pa., is putting the new magazine, "Christian Living," into every one of its homes.

The Tedrow congregation, Wauseon, Ohio, is putting our new song book, "Songs of the Church," into every home of its constituents.

The Conservative Amish Mennonite Chorus of Hartville, Ohio, recently gave a program at the North Goshen Church.

At a Men's Brotherhood meeting in Hess Hall, Hesston, Kans., Bro. Harry Martens, business manager of Bethel College, spoke on PAX Unit Work in Europe, on Tuesday evening, Jan. 12.

Recent guest speakers at the Chestnut Ridge Church, Orrville, Ohio, were: Robert Winger, Massillon, Ohio, Dec. 25; Mahlon Witmer, New Holland, Pa., and Peter Smith, Hershey, Pa., Dec. 27; Roy Kinsinger, Grantsville, Md., Jan. 3. These messages were inspiring and greatly enjoyed by everyone present.

Bro. I. Mark Ross, Hesston, Kans., began a series of meetings at Nampa, Ida., on Jan. 10, to continue ten days. He is scheduled to conduct similar meetings at the City Acres Mission, Nampa, beginning Sunday, Jan. 24.

Sister Bertha Wenger, student at Goshen College, who spent part of the summer in service at the Publishing House, spoke concerning our publishing work at her home church, Mt. Zion, Versailles, Mo., on Sunday, Jan. 3.

Bro. John S. Hess, Lititz, Pa., suffered a severe loss when his barn burned on Jan. 9.

Bro. D. I. Stonerook, Martinsburg, Pa., is convalescing satisfactorily from a recent major operation.

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Calendar

Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.
Annual Meeting Mennonite Publication Board, Plain Church, Lansdale, Pa., Feb. 17-18.
Annual Christian Day School Meeting, Erisman's Church, Manheim, Pa., Feb. 20.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 20, 21, 1954.
Iowa-Nebraska Mission Board midyear meeting at Manson, Iowa, Feb. 23, 24.
Annual Ministerial Meeting of the Lancaster Conference District, at the Millwood Meetinghouse, Gap, Pa., Feb. 24, 25.
1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
Annual meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6, 7.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, somewhere in Oregon, June 18-20.
Annual Meeting, Southwestern Pa. Conference, place undecided, Aug. 1-4.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting, Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Brethren Edwardo Montiel and Delbert Erb, the former a shoe repairman, were elected as lay pastors of the Floresta, Buenos Aires, Argentina, congregation Jan. 3. They will serve under the direction of the resident bishop, Bro. A. Swartzentruber, for a period of one year.

Don Ramon José Luayza, father of Bro. Albano Luayza, pastor in the Argentine Mennonite Church, passed away on Dec. 1, 1953, at the age of 101 years, 9 months, and 2 days. A brief story of his life appeared in the Oct. 6, 1953, GOSPEL HERALD. May God comfort the bereaved.

The Material Aid Committee of the Eastern Mennonite Board of Missions and Charities will sponsor the MCC portable meat canner somewhere in Lancaster County during the first two weeks of February. The committee has set a goal of thirty tons of canned meat.

Bro. William Hallman, missionary on furlough from Argentina, spoke both morning and evening at the Monterey Mennonite Church, Bird-in-Hand, Pa., on Sunday, Jan. 3. Bro. Hallman is recovering satisfactorily from major surgery to which he submitted on Jan. 6. Pray for his complete recovery before the Hallmans' scheduled return to Argentina, leaving New York on March 6.

The condition of Gregory Miller, son of Daniel and Eunice Miller, Argentina missionaries, has finally been diagnosed by the doctor as a mild attack of poliomyelitis. He is continuing to make slight improvements as a result of massaging.

Two homes were destroyed by fire in the Hopkins Park, Ill., rural mission area during December. The workers were able to give some assistance with food and clothing.

At the January 8 meeting of the Eastern Mission Board, the Board authorized the finding and preparing of a couple for a full-time Spanish ministry in the Lancaster Conference area. This couple when found would probably be sent to Puerto Rico for a year of language training in the new language school there.

Final approval for locating the Navaho Mission work at Black Mountain, Ariz., has now been given by the Navaho Tribal Council. Your prayers and financial support for this work will help to get it started in a good way.

Baptism and Communion services were held in Bragado, Argentina, Dec. 27 under the direction of Bishop A. Swartzentruber. A class of seven converts was baptized and joined the congregation around the communion table.

The semiannual Argentine Mennonite conference will be held at Trenque Lauquen, Jan. 28-31, using "Evangelism" as a theme. The pastors and workers conference (the official church body) will meet the three preceding days and will consider, among other things, a proposed new constitution for an indigenous Argentine Church. The Missionary Fellowship meeting will be held the three days following the conference, Feb. 1-3. Pray for the Spirit's guidance in all of these meetings.

The Wilbur Hostetler and John Friesen families arrived in Elkhart, Ind., on Jan. 6 on furlough from India.

A Planning Committee was authorized by the Eastern Mission Board to plan for future use of the Salunga, Pa., church property which was recently given to the Board. This committee will represent the Mission Board, the Bishop Board and the Landisville congregation.

Change of address: Bro. and Sister Clyde Mosemann, missionaries under appointment to Uruguay, R. 4, Box 639, Lancaster, Pa. The Mosemanns are awaiting residence permits for Uruguay.

Sister Jean Garber, R.N., Route 6, Lancaster, Pa., was recently appointed to a four-year term as missionary nurse in Honduras by the Eastern Mission Board. She will accompany Sister Dora Taylor on her return to the field and will assist her at the clinic in Trujillo.

Bro. John Koppenhaver, missionary on furlough from Argentina, will conduct revival meetings at Hesston College and Bible School, Hesston, Kans., Jan. 22-31, and serve as speaker at their minister's conference, Feb. 1-5. Bro. Koppenhaver kept the following appointments in eastern Pennsylvania recently: Groveland Church, Plumsteadville, Jan. 10, morning; Plain Church, Lansdale, Jan. 10, evening; and the Deep Run Church, Jan. 17.

Bro. J. D. Graber, General Mission Board secretary, arrived safely in Korea on Jan. 8.

Sister Sara Rush, R.N., Perkasie, Pa., was recently appointed to a five-year term as missionary nurse to Ethiopia. Sister Rush was a former MRSC worker in Ethiopia.

Dedication services for the Hope Rescue Mission, South Bend, Ind., are planned for Sunday afternoon, Feb. 7. The following day the doors will be opened or operation. Bro. Tobe Schmucker, Goshen, Ind., will serve as superintendent. The Board of Directors includes the following brethren: Nathan Reiff, Elkhart, Ind., chairman; S. J. Hostetler, Elkhart, Ind., secretary; Willis Hughes, North Liberty, Ind.; Marner Miller, Goshen, Ind.; and Edward Weaver, Elkhart, Ind.

The Christian Hospital, Dhamtari, M.P., India, rendered the following surgical services during 1953: 445 major operations; 2772 minor operations; 199 deliveries. The hospital admitted 3,037 patients during the year. The average daily census was 82 and the number of outpatients treated daily, 109.

Bro. and Sister Wilbur Hostetler, missionaries recently returned for furlough from India, spoke at the Belmont Mennonite Church, Elkhart, Ind., on Jan. 10. They plan to reside at 2331 Prairie St., Elkhart, for the present.

Mrs. Simeon Hurst, missionary on furlough from Tanganyika, spoke to the Faithful Stewards Sewing Circle group of the Elmira, Ont., Mennonite Church on Tuesday evening, Jan. 12.

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Your Treasurer Reports

It now appears that satisfactory developments are being made in the opening of mission work among the Navaho Indians. Brother and Sister Stanley Weaver have been appointed as missionaries to serve among the Indians and they have found a location at Black Mountain, Ariz. During the past several months Brother Weaver has been contacting churches in the interest of funds to purchase a Jeep station wagon which will be required for their work. In fact, this is about the only type of transportation which is satisfactory for the roads which will need to be used in connection with their work. In addition to this, funds are also needed for purchasing of housing facilities. It had earlier been thought that it might be advisable to purchase a trailer which could be taken into the reservation, but recent developments indicate that it might be more advisable to erect some simple type of housing. This latter need is still under study. Although considerable funds have already been received toward the Jeep purchase, additional funds are needed, and in addition we will need considerably more funds for construction of housing facilities.

In addition to the above, one special piece of equipment needed is a typewriter. This will cost about $125. The purchase of a typewriter for the mission would make a very nice project for some group or individual and we would like to suggest that anyone interested in this send his contribution designated for this purpose.

In addition to the above specific items, funds are also solicited for the general financial needs of operating the mission among the Navaho Indians and contributions for this mission work should be designated for the Navaho Mission Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Young People's Institute, Campground in Trenque Lauquen, Argentina.

Toward an Indigenous Argentine Church

By J. Delbert Erb

News of the movement toward an indigenous church from many countries over the face of this globe of ours is good news. It is news of the church of Christ marching forward on its own feet. News that proves that Christianity is not only for the white man or the Anglo-Saxon, but that the blood of Christ transcends all barriers of race or clan and that His church is indivisible in spite of all opposition or persecution. News that demonstrates in bold and even bloody examples that it is the indigenous church, the church of the Chinaman, the Indian, the Colombian, that will march forward to meet all foes and win the victory. Until such a church has been established, we, the North American missionaries, cannot rest in self-confidence thinking that our job has been well done.

The purpose of this article is to give a report of the steps the Argentine Mennonite Church is presently taking in its movement toward an indigenous church. The Argentine Mennonite Church is really quite small in numbers, and therefore its significance in the world indigenous church movement is small. However, for those missionaries and for those national brethren who are coping with the present problems, the steps their church is now taking are very important steps. Some are quite revolutionary for the Argentine church, but in a prayerful and thoughtful manner all wish to go forward and take steps as the Spirit leads.

The present church organization is dominated in several ways by the Mission. Legally only the Mission is recognized. All the property, including benches and mottoes on the walls, are in the name of the Mennonite Board of Missions and Charities. This is a situation forced by the laws of the land. Some of the smaller items have been paid for by the local churches, but the majority of the million peso assets ($71,000 US) has been invested by the Mission Board. Besides owning the property, the Mission Board is employer of the national workers. Their salaries come from the States and therefore they are agents of a foreign organization.



Reuben and Alicia Suarez, children of Ernesto Suarez, pastor of the church at Tres Lomas, Argentina.

The national church organization was established a good many years ago by brethren who in those beginning years saw the need for developing an Argentine church. For a number of years it has had an Argentine president and treasurer. Nevertheless, the leadership and incentive has continued to come from the missionaries to such an extent that many nationals still feel that their organization is being run by North Americans. One example would be the bishop board, organizationally a very important board, which is composed only of missionaries. It can be seen, therefore, that although organizationally the foundation has been laid for an indigenous national Argentine church, practically speaking, some big steps must still be taken.

It is in this situation which the Argentine church found itself in September when it gathered for its midyear workers' meeting in Pehuajo. During the first two days the meeting took on the nature of an institute. Bro. Nelson Litwiller, recently appointed secretary for South American Mennonite Missions, was welcomed back and gave, as his contribution, four talks on "The Church." The remaining day and a half was devoted to business items.

Without doubt the most important of these business items was the discussion which centered around the indigenous Argentine church. Such discussions had occurred before, particularly when Bro. J. D. Graber was present almost two years earlier, but this discussion took a new turn and showed new vision. First Bro. Litwiller was asked to state what the Mission Board expects of the National Church. In general terms he repeated what Bro. Graber had said earlier, that it is the Board's desire that in the least feasible time an indigenous Argentine Mennonite Church be established. Bro. Litwiller went on to point out that it now rests upon the Argentine church to decide the form and method whereby this objective should be reached.

It must be understood that up to this point it has always been the Mission Board or the missionaries that have proposed or pushed the indigenous church idea in Argentina. The nationals have been very slow to come out for steps which would make their own church more independent, more Argentine. The various reasons for this I shall not try to discuss at this point. The discussion in the Pehuajo Church on that afternoon of September 24 took a new turn, therefore, when the following question was put before the group of thirty-two workers, nationals and missionaries: "Do or do we not want an independent (indigenous) Argentine Mennonite Church?" The question was simple and yet very basic: simple because there was not the slightest hesitation when the question was called, all rose to their feet to vote affirmatively; basic because it was the first time that the Argentine church, not the Mission, was formally saying, "We want an indigenous church."

Next a motion was made and approved



Bro. Pedro Lanik, Argentine Mennonite pastor at Santa Rosa, and his family. L. to R.: Ester, Mrs. Lanik, Luis, Pedro, Lanik; seated: Reuben and George.

by the majority which, translated, read: "The favorable moment has arrived for the Argentine Mennonite Church to draw up its plans for becoming independent as fast as possible." The Mission has been saying for a number of years that the "favorable moment" has arrived, but now the Argentine church is saying it. Again it is a very simple statement but a very important one. Someone must be catching the vision of the indigenous church besides J. D. Graber and a few missionaries.

In order to prove that this latter motion was not just an ideological statement, the assembly went on to elect a study committee of five to prepare a new organizational plan. It is accepted that the present organizational setup is not conducive to an indigenous church. The National Church must organize a legal body which can hold property. The local congregations must be given representation through laymen on the official ecclesiastical body. More responsibilities as well as opportunities must be given to the local congregations. It is these and other items which the committee is considering as it is drawing up the first draft of a constitution to be presented for discussion and criticism at the annual conference in January, 1954. It is a big step forward for which we should all be thankful to God. It is a step taken by the Argentine Mennonite Church.

But organization alone will not make the Argentine church indigenous. A legal Argentine holding body will not make the members give money to build their own churches or support their own workers. They must first catch the indigenous independent spirit which converts them from a mission field into missionaries. In order that the members be thus changed, the national and missionary workers must first be changed. They must catch the indigenous spirit so that all of their teaching, work, and attitudes will reflect this spirit and will point toward the goal of an indigenous church.

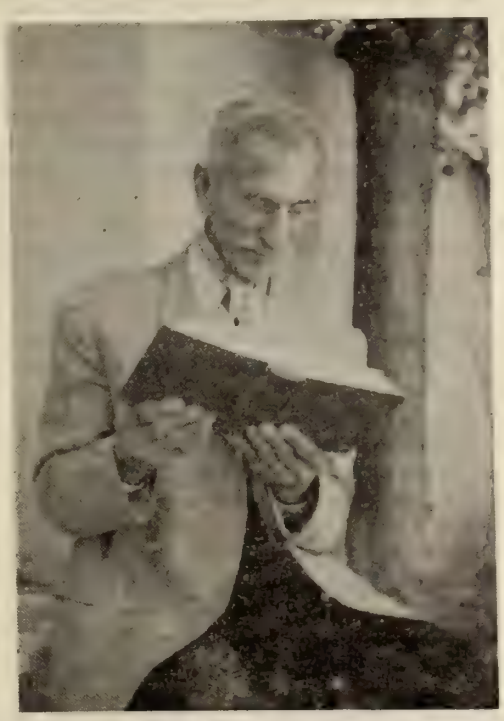
That I have mentioned both missionary and national in the last paragraph is significant. If the workers must become indigenous in spirit in order that the members catch the same spirit, in like manner the missionaries must become indigenous in spirit in order that their Argentine colaborers catch that spirit. To a certain extent this may be more difficult for the missionary than for the Argentine. He who receives his salary in dollars, an amount above that of his Argentine colaborer, almost always runs into problems and difficulties when he talks of making the work indigenous. And he who knows brethren at home who are glad and willing to give to a needy cause may be under greater temptation to forget the indigenous cause than his Argentine brother who does not have such acquaintances. But the discussion in the Pehuajo meeting revealed that some of the indigenous spirit is being captured by both the missionary and national workers. And it is for this reason, then, that it can be said that things took a new turn and showed new vision. The Argentine Mennonite Church is taking a new step forward. Let us **pray** for it in this step.

To terminate this report and give as an exhibition No. 1 a case of an Argentine brother with the indigenous spirit, I have been granted the privilege to translate the editorial published in the November, 1953, **La Voz Menonita** (The Mennonite Voice) written by Ernesto Suarez. Bro. Suarez was converted in 1943, graduated from our Bible School in Bragado in 1947, and the following year was made pastor of the Tres Lomas congregation, where he has served until the present time. (Note: In Argentina the word "indigenous" is commonly used to refer to the Indians. Therefore, Bro. Suarez must explain to his Argentine readers the sense in which he is using the word.)

With Roots in Our Own Land

(Translation)

The significance of the word "indigenous" has lost its meaning for most people. In reality it simply means, "originating in the country to which it refers," or even more exactly, "with roots in its own soil." Therefore, it is the most suitable word that we can find to designate that which is ours in the most complete sense of the term.



An aged Gaucho (Argentine cowboy), converted in 1951 at Santa Rosa, reading his Bible.

When we apply the qualifying adjective "indigenous" or any other equivalent to the church of Christ, we begin to tread on sacred ground. It is natural that the religion of Christ is universal, that it comes from God and therefore can not be restricted to, or monopolized by certain peoples or races. But this is true only in relation to the fundamental doctrines. When it relates to the ministry, finances, and propagation of the church, then it is more natural that the Christians of each country take upon themselves these responsibilities.

If it is true that to begin the work the missions are of great value and even indispensable, it is also true that, a reasonable amount of time having passed, the nationals must take upon themselves the responsibility of carrying on the task with their own economic and human resources.

The mission, indispensable at the beginning, may become a danger and constant hindrance to the natural and legitimate development of the indigenous church in spite of all the good intentions that they would have. This is a truth demonstrated by missionary experience in many places. Naturally there are exceptions, but in general, having passed a certain length of time in which the work depends on the missions, and having formed local congregations, it is necessary to promote the indigenous character of the church until the mission becomes unnecessary and remains free to employ its personnel and resources in other fields.

This in no way makes light of the missionaries, without whose labor we would have nothing today. But it can be said that the work of the missionary among us, the Argentine Mennonites, has been adequately accomplished. The hour has arrived when the Argentines must take on more and more responsibility in the tasks of the church. And to say this we are referring to the multiple aspects that the work implies—ministerial, financial, functional, philanthropic, etc.

The unanimous desire of both the missionary brethren and the Argentines is that this objective be realized in the shortest possible time. This does not mean to say that it will be done in a rush, but in a meditated manner; putting all in the hands of the Lord whom we serve, we will try to transfer slowly but surely the powers and functions of the church from the missionary form to the indigenous form. And in this we will all have large responsibilities and opportunities for service.

Buenos Aires, Argentina.

A Little Child Shall Lead Them

(The following experiences are among those which were particularly challenging to three of the MCC Voluntary Service workers who spent last summer ministering to the physical, social, and spiritual needs of crippled children at Camp Paivika, Calif.)

"Pray Without Ceasing"

Skippy cannot hear, nor can he speak, except with the use of finger signs, but every night he knelt by his bed and prayed to his heavenly Father. His body portrayed tension as he expressed himself to God, and he rose to his feet with a radiant face.

Skippy cannot communicate to you or me without signs, and many of these we don't understand. But he does communicate with God, and God understands.

You and I can communicate with each other with distinct audible words, but do we take enough time to communicate with God? It is great to know that we have a God who can also hear the prayers of the deaf. Prayer is one of the simplest, greatest things we have been granted. How often do we use it?—David Yoder, Shipshewana, Ind.

"Tell Me the Stories So Precious"

Every evening when the children were zipped into their sleeping bags and ready for the night I would tell them Bible stories. One particular night I had just finished the story of Jacob and the ladder, with the angels ascending and descending, and was all ready for the questions which usually followed. But instead, one little camper sat up and said very thoughtfully, "You know, when you tell those stories I can just see everything so plain. I wish my mom knew such good stories to tell."

I felt that I had received the highest com-

pliment I could have been given. Hearing God's Word had made someone else happy, too.—Martha Kraft, Birmingham, Mich.

"Eyes and See Not"

It was an ordinary night and in my cabin of teen-age girls the bedtime conversation was of ordinary things until blind Mimi said, "You girls should just see my mother; she's beautiful!"

I listened for the reply which I was afraid yet certain I would hear, and it came quickly. "But how do you know she's beautiful? You can't see."

It hurt me to notice the fleeting shadow which swept across Mimi's face, and I pitied her, but only for a moment. As she straightened her shoulders, her smile said more plainly than words, "How blind you are, you people with good eyes!" Then she patiently explained, "Even though I've never seen her face, I know my mother is beautiful because she is understanding, nice, and kind. She always speaks in soft tones. Her beauty shows in her actions, and that's all that is important."



Children at Camp Paivika, Calif., where the MCC has a summer voluntary service unit.

That closed the subject. Mimi, in her "unfortunate" state of blindness, had an appreciation for the important things which many more fortunate individuals lose sight of completely. Mimi didn't need my pity; she deserved my admiration and respect.—Ina Ruth Krabill, Louisville, Ohio.—via MCC News Service, Akron, Pa.

I shall pass through this world but once.
Any good, therefore, that I can do
Or any kindness that I can show
To any human being
Let me do it now. Let me
Not defer it or neglect it, for
I shall not pass this way again.

—A Quaker Prayer.

MISSIONS SECTION

Shebbat in Israel

By J. B. Martin

It is Friday noon and people are hurrying to the stores. The streets are crowded with people. The clock now shows three o'clock and the iron gates of the business places are pushed shut; restaurants are closing for business; the peanut man on the street corner is going home; the post office is closed for business; the crowds on the streets have disappeared. It is now 5:30 p.m. and Jerusalem looks like a ghost town with very few people on the street; no more buses running, only emergency taxis are doing business; practically all business except hotel service has ceased. The answer is that Shebbat or the Jewish Sabbath has begun.

The above description will continue until the end of the Sabbath on Saturday evening. After sundown on Saturday the crowds again appear on the streets but hardly any place of business will open until Sunday morning. Shebbat is the day for Jewish worship in the Beit-Knenet or Synagogue. On page two in the Friday **Jerusalem Post** (a daily English newspaper) appear the religious services of five worship places. The orthodox group in Jerusalem adhere strictly to Sabbath observance and worship, but there are many who keep the Sabbath outwardly that have no interest in worship and do not attend the services.

A Christian has to adjust himself to the Jewish Sabbath by buying the necessary food, etc., on Friday, if he does not want to buy on the Lord's day, to last until Monday morning. One wonders how much good the Sabbath is to the average person in Israel. The Bible says, "For the Son of man is Lord even of the Sabbath," but this is a day without acceptance of the Son of man. It is almost two thousand years that Jesus rose from the grave on the first day of the week.

Israel does not believe that Jesus rose from the dead. Israel has no Lord of the Sabbath. Israel knows nothing of the Christian fellowship on the first day of the week, "in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." My Christian friends, the next time you go to church on the first day of the week, the Lord's day, as you pray in the name of Jesus, when you sing "My Jesus, I Love Thee," when you listen to the preaching of redemption in Christ, as you give for the cause of evangelism and the preaching of the Gospel of Christ, remember that Israel has no hope in Christ the Messiah because in unbelief they have rejected Him. The Christian Sabbath or the Lord's day speaks of resurrection and a living Christ, but not the Shebbat.

The small Christian groups in Israel usually meet on Saturday evening for Bible study and on the Lord's day for worship morning and evening. Among the number are a small group of Jewish Christians for which we thank God. Will you as a pastor shorten your sermon next Sunday morning and take ten minutes' time for a season of prayer and let the congregation pray for a mighty outpouring of the Holy Spirit upon Israel? Will you as a teacher in the Sunday school enlist your class next Sunday to pray for Jewish Christians who have a hard time because they accepted the Lord? Shebbat in Israel is a challenge to a believer to pray for more faith, more concern for the peace of Jerusalem. Do you believe Rom. 11:26, 27, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Box 854, Jerusalem, Israel.

A Gospel Chain Reaction

Recently Bro. and Sister Nelson Kauffman, Hannibal, Mo., who have been working with the prisoners in the Missouri State Prison at Jefferson City with some success, received a letter from the wife of one of the prisoners who has accepted Christ as Saviour.

"I'm only asking if you can explain your beliefs to me," she wrote, "so that I can understand them and perhaps receive so great a belief, understanding, blessing, and this wonderful feeling that has touched Mr. Allison, my husband, and others."

On November 3 Bro. and Sister Kauffman visited the home of this inquirer and after a two-hour interview were able to lead her to the assurance of sins forgiven and faith in Christ.

I-W WORK WORSHIP WITNESS

Services to Men in Earning Units

As Selective Service was getting under way the present work program for CO's the General Council of General Conference made plans for the churches' care of I-W men. In brief, these plans called for the pastoral care of the men to be met through the Peace Problems Committee and for nonpastoral services to be provided by the Mennonite Relief and Service Committee. The finding of appropriate places of work and other contacts with Selective Service has been done by the Mennonite Central Committee.

The first services that MRSC gave the men were help in finding jobs where other Mennonite men were working, and the provision of centers for living quarters and group meetings. Houses have been purchased in Des Moines, Iowa; Kansas City, Mo.; Indianapolis, Ind.; Gary, Ind.; Plymouth, Mich.; and East Lansing, Mich. In all of these places there are I-W men rooming and in most cases arrangements are made for VS personnel to do housekeeping for the men. Each of these places serves as a meeting place for all I-W men in that city. MRSC is now in the process of finding centers in several other cities which will not serve as living quarters but as activities centers. One such building is now being rented in Kalamazoo, Mich.

In each place where there is a concentration of (old) Mennonite men, MRSC has either provided a leader or helped the men to elect one of their own group as leader. At present there are fourteen such concentrations of men and possibilities of several more.

In addition to help in finding housing and places for meetings MRSC has encouraged the men to find wholesome recreation and other worth-while pastime pursuits. Several units have been provided with ping-pong tables and other small games. Softball in the summer and basketball teams in the winter have been arranged among the men in the larger concentrations. Many of the men are working individually at various crafts such as painting and leatherwork.

A sizable group of men are making use of their spare time to further their education. Some are taking part-time courses at local high schools or colleges, and others are engaged in correspondence courses of various types. MRSC and MCC are working together to make GED tests available to interested I-W men. These tests will help those who have not finished high school to enter college or perhaps to secure a high-school diploma. In addition vocational guidance tests are now being taken by a number of men. These will be personally interpreted in an effort to help the men find their vocational and educational interests and capabilities. Other educational helps have been made available to the men through books, magazines, films, and organized Bible classes.—Henry Weaver, Jr.

Office for Relief and Service
Elkhart, Indiana.

Echoes from Japan

105 Tsuji cho
Ashiya, Hyogo Ken, Japan

Dear Friends:

Most of you know that the jobs of packing and unpacking are big ones. Now that both of these are in the past for us again we find that we have much for which to be sincerely grateful. We want to tell you about a few of them since many of you had much to do with making them ours and getting them here. Our baggage came through in very good condition. Those of you who helped with that did a very good job.

The sheets fit our beds well; the comforters and blankets are a good size, too, and are light and warm. The tea towels are pretty, as well as useful, and we often and gratefully remember all of you who helped with these things.

So far in the canned food barrel we have found nothing amiss. The dried corn tastes as fresh now as it did the day Dora scraped it off her drier for us. None of the cans were broken. Our friends here are pleased with the tuffys for washing their rice kettles and the sponges for their baths. They made good packing too.

Language study is intensely interesting. We find it fascinating to fit the jargon we had picked up rather haphazardly into good usage. It sometimes almost startles us to find how much better it works!

Meeting the friends to whom we said "Good-by" a little more than a year ago has been a wonderful experience. Neither they nor we had quite dared to hope that this could ever happen and we are all more sure than ever that God moves wonderfully to work out His plans. Will you pray with and for us that as we are together again for a time we may know the right way to help each of the friends we meet most surely to a personal knowledge of our Lord?

Sincerely,
Rhoda Ressler.

Stir Me

Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world:
Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling "must" drives me to prayer;
Till Thy constraining love reach to the poles,
Till East and West are caught in love's great fire.

Stir me, O stir me, Lord; for I can see
Far North and South, in burning deep desire;
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky!
O Church of Christ, Awake! Awake!
O, stir us, Lord, as heralds of that day!
The night is past our King is on His way!

—Author Unknown.



The Mennonite Hour

We are happy to announce to listeners in the Lancaster area that time has become available on WLAN for broadcasting THE MENNONITE HOUR. Beginning January 17, the program will be broadcast each Sunday at 12:30 p.m. WLAN is found at 1390 on the dial, 96.9 on FM. After January 24 the broadcast will be discontinued on WORK, York.

Inasmuch as KDKA, Pittsburgh, Pa., covers western Pennsylvania, we are discontinuing, after January 24, the broadcast on WJAC, Johnstown, WCED, Du Bois, and WPIT, Pittsburgh. We trust that the broadcast from this much stronger station, KDKA, will not only serve all the listeners to the previous stations, but a much greater additional audience as well. KDKA (1020 on the AM dial, 92.9 on FM) broadcasts THE MENNONITE HOUR each Sunday at 3:00 p.m.

Missions Editorial

Lord of Harvest, Send Forth Reapers

Statistics show that in 1951 one in every three persons in the United States was a Protestant Christian and one in every five a Roman Catholic. These figures contrast very sharply with similar figures from mission lands.

According to 1949 figures there was one Protestant Christian for every 229 persons in India and Pakistan; one Protestant for every 696 in China; one Protestant for every 410 in Japan; one Protestant for every 33 in Africa; one Protestant for every 120 in Latin America; and one Protestant for every 1,326 persons in the Near East and North Africa. Since these areas include some of the most densely populated in the world, the evangelistic task of the Christian Church is tremendous.

Christian Horizons, a publication of the Student Volunteer Movement recently released, lists over a thousand openings for workers for 1954 under 67 different American Mission Boards. These openings are listed under the following heads: Agricultural Work; Business Administration; Directors of Christian Education; Educational Work, Administration; Educational Work, Adult Education; Educational Work, College and Seminary Professors; Educational Work, Elementary Teachers; Educational Work, High School Teachers; Educational Work, Junior High School Teachers; Educational Work, Normal School Teachers; Evangelistic and General Church Work; Literature and Literacy; Medical Work, Dentists; Medical Work, Doctors; Medical Work, Nurses; Medical Work, Social Workers; Medical Work, Technicians and Administrators; Rural Community Work; Rural Church Work; Technical and Industrial Work; Youth and College Student Work; and Social Group Work.

This list indicates the wide variety of opportunities now available on the mission field. We have thought in the past of ministers, teachers, doctors, and nurses making up the main missionary staff. They continue to comprise the largest core of the foreign missionary group with more diversification having been added in each area, but new tasks have also been added, especially in the technical areas.

With the national churches providing more and more leaders, particularly in the areas of preaching and teaching, the demand in many of the countries just beginning to

(Continued on page 68)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Sister Anna Stutzman, Kalona, Iowa, was recently appointed matron of the voluntary service center at 118 E. Bloomington, Iowa City, Iowa.

Willard Ressler, Dalton, Ohio, joined the voluntary service unit at Hesston College and Bible School on Jan. 13, 1954. He will be working on the College farm.

After completing one term of voluntary service, Sister Fannie Mae Stutzman, Sheridan, Oreg., has now joined the unit in Iowa City, Iowa, as of Jan. 8, for another term of service.

The Mathis, Tex., voluntary service unit continues to work with community committees toward the establishment of a maternity home. Recently the building and site committee made arrangements for the purchase of an excellent site for the home.

The group of young men carrying on the building program in Mathis have completed several houses for Mexicans, a recreation ground, and repairs and remodeling of the mission buildings.

Their plans for the future include two or three projected houses, additional facilities for the unit and the pastor, the maternity home, and a new church. Other church groups in Mathis show much interest in the unit and desire to know more about their work and motivation.

In a recent meeting with the public health officers in Phoenix, Ariz., the service unit to the Indian Migrants was assured of excellent co-operation from the health officials, who urged that two nurses be used full time and that transportation be made available for ear and eye and other serious cases to be taken to the Indian hospital.

The Selective Service officials of the Phoenix, Ariz., area assured approval of the unit for I-W service, heretofore impossible.

Meanwhile there exists an urgent need of a unit matron and an elementary teacher-recreation leader. The teacher-recreation leader could likely be a I-W man.

I-W Services

A number of the I-W men from units in Michigan assisted in a I-W conference held on January 16 and 17 at the Bethel Mennonite Church, Ashley, Mich.

The I-W group from Kalamazoo, Mich., recently gave a program on Service at an East Goshen MYF meeting. They are preparing a program to be given in the near future at the Moorepark, Mich., Church.

Bro. Etril Leinbach, Moorepark, Mich., has been holding Tuesday evening services with the men in the Kalamazoo center.

Brethren Orval Greaser and Lowell Beck, both of Archbold, Ohio, have been appointed as co-leaders of the Cleveland, Ohio, I-W unit. These men are caring for their leadership responsibilities along with their full-time I-W work.

Bro. Dean Slagel, who is employed in Cleveland and lives near the I-W center, is serving as caretaker of the building.

Released January 9, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

MCC Meeting Sees "New Frontiers"

The annual meeting of the members of the Mennonite Central Committee was held in Chicago Jan. 1 and 2 to review activities of the past year and to plan the 1954 programs. The meeting included reports and planning on the work of MCC in relief, Mennonite aid, peace, I-W services, voluntary service, and mental health. Members of the peace and Mennonite aid sections and the Flying Missions associates met before the annual meeting began Friday afternoon.

The Friday evening session of the annual meeting was devoted to presentations of "New Frontiers" into which the Mennonite and Brethren in Christ churches of North America are co-operatively entering. The mental health frontier was presented by Myron Ebersole, administrator of Prairie View Hospital, the third MCC mental hospital nearing completion at Newton, Kans. He pointed out that "we sort of stumbled into the mental health field as a result of Civilian Public Service." But he went on to say that "even though we were not trained to enter this field, yet because we possessed the touchstone of love, we were qualified to enter this ministry."

A second frontier, Voluntary Service in Canada, was presented by Harvey Toews, director of that program. Canadian Voluntary Service has not had the CPS and I-W background that VS has had in the United States. He pointed out, however, that there is great interest in Voluntary Service in Canada. Two year-round projects in mental hospitals in Ontario are in operation and plans are to begin a community service project in western Canada in an unchurched area which we hope will be the beginning of a mission field. Two young Canadian men are entering PAX and a third is expected to enter soon.

Another frontier is the work of the Flying Mission associates—private North American Mennonite businessmen interested in developing industry in Paraguay. In the absence of Ed J. Peters of Wasco, Calif., one of the associates, Orie O. Miller commented on their interests. At their Dec. 31 meeting the Flying Mission associates discussed the initiation of dairy improvement and a leather-tanning project in Paraguay.

Elmer Ediger of the General Conference Mennonite Board of Christian Service, Newton, Kans., in presenting the I-W services frontier contrasted the CPS and I-W programs. "In CPS there was a corporate witness and now in I-W, it's the individual witness that counts. The community control and group pressure of CPS are absent in I-W." He urged that educational efforts in behalf of I-W men be made much more effective. Our churches must produce fellows who will live on their own and our churches must make themselves responsible for pastoral services to our I-W brethren.

The fifth frontier—the Basel, Switzerland, and Montevideo, Uruguay, Bible schools—was presented by Harold S. Bender of the Goshen College Biblical seminary. "A good Bible school gives a whole reorganization to the Church with emphasis on evangelism, church history, relief, and missions." Referring to the Basel Bible school, he repeated a testimony made by a Basel Mennonite: "As a result of this school, you've made us respect the name of Mennonite once again." Brother Bender suggested that a Spanish Bible school in lower South America may be the means of fulfilling the Great Commission in the Spanish-speaking world. "Who knows why God has led 16,000 Mennonites to South America?" he asked.

The section meetings preceding the annual MCC meeting reviewed the past year's activities. The peace section agreed to assist and work with MCC constituent groups in a census of draft-age men. In view of the strong sentiment expressed by Mennonite and Brethren in Christ representatives at the 1953 Detroit conference that another study conference be held by MCC churches, it was agreed that the peace section executive committee be authorized to plan an all Mennonite and Brethren in Christ study conference.

The aid section requested its executive committee and the MCC executive committee to restudy the aid section organization and objectives. It encouraged continued service in Mexico in spite of great difficulties in this program.

The Mennonite Central Committee now consists of 23 members and two associate members who represent the various Mennonite and Brethren in Christ groups. Together they annually review the activities of the past year and plan activities for the coming year.

The members of the executive committee who were re-elected at the annual meeting and the groups they represent: C. N. Hostetter, Jr., Grantham, Pa., chairman, Brethren in Christ; H. A. Fast, North Newton, Kans., vice-chairman, General Conference Mennonites; Orie O. Miller, Akron, Pa., executive secretary, member at large; H. S. Bender, Goshen, Ind., assistant secretary, (Old) Mennonite Church; P. C. Hiebert, Hillsboro, Kans., retired chairman and now a life member; C. F. Klassen, Abbotsford, B.C., member at large; William T. Snyder, Akron, Pa., assistant executive-secretary, member at large; and J. J. Thiessen, Saskatoon, Sask., Canadian Mennonite Board of Colonization.

Committee members: Oscar Burkholder, Breslau, Ont., Non-Resistant Relief Organization; George L. Classen, Yale, S. Dak., Krimmer Mennonite Brethren; William M. Enns, Winkler, Man., Canadian Mennonite Relief Committee; Henry F. Garber, Mt. Joy, Pa., Lancaster Conference Mennonites; Ken-

neth Geiger, Elkhart, Ind., United Missionary Church; Andrew Gingerich, Mannsville, N.Y., Conservative Amish Mennonites; B. B. Janz, Coaldale, Alta., Mennonite Central Relief Committee; Robert Kreider, Bluffton, Ohio, General Conference Mennonites; M. A. Kroeker, Marion, S. Dak., Mennonite Brethren; J. B. Martin, Waterloo, Ont., Conference of Historic Peace Churches (Mennonite); Boyd Nelson, Elkhart, Ind., (Old) Mennonites; Sam J. Schmidt, Marion, S. Dak., Evangelical Mennonite Brethren; F. H. Wenger, Moundridge, Kans., Church of God in Christ Mennonite; Abe Yoder, Hartville, Ohio, Old Order Amish; and Merlo M. Zimmerman, Flanagan, Ill., Evangelical Mennonites.

The associate members: Jared F. Gerig, Ft. Wayne, Ind., Missionary Church Association, and George J. Rempel, Meade, Kans., Emmanuel Mennonite Church.

Released January 8, 1954
MCC Information Service
Akron, Pa.

Women's Activities

A project for January given in the January Activities Letter is that of giving in package form Nos. 2, 4, 5, and 6 knitting, sewing, and darning needles. An idea might be to have each member bring a set of knitting needles, or a package of sewing or darning needles, suggests Sister Sitler.

There has been a good response in yarn and yardage projects but a shortage of needles. In Korea particularly the women need knitting and sewing needles.

* * *

In October Sisters Ada and Ida Stoltzfus started a small project to help feed undernourished babies in Jordan. With the help of the nurses at the sanatorium they worked out formulas for the various ages and weights. Each baby is given a mixture in dry form of milk powder, sugar, powdered egg, and pablum. The mother is instructed on how much water to add for each feeding. The ration lasts one week.

There is so much that these mothers do not understand, never having been taught; they know only the customs of others before them; they know nothing of formulas, sterilized bottles, clean clothes, cod-liver oil, vitamins, orange juice, or tinned baby foods.

* * *

Has your circle given toward the furnishings for the missionary homes in Uruguay? Has your circle given to the free literature fund, to the General Committee fund? The end of our year comes with the end of March.

* * *

What would you do for sewing circle activity if you lived 35 miles from the one other married woman of your congregation? This happens to be the case of Mrs. Emmert Drawbond, Fortuna, N. Dak., during the winter months. In summer the group increases to at least six.

"But I have my own sewing in our home," writes Mrs. Drawbond. "I average about two boxes of clothing a year of used and new garments. This winter I want to do some more sewing; so if you have some literature I'd appreciate having some information on the most-needed things. It takes lots longer when one works alone. If we did not live so far apart, I'm sure we could have sewings in summer."

Mrs. Drawbond also expressed appreciation for our sewing circle literature and spoke of the pleasure she had in handing out Prayer Guides. "I'm sure they will be used," she said. "We really enjoy ours."

After reading Mrs. Drawbond's letter it occurred to me that it might not be a bad idea for some of us to choose pen pals from some of our remote regions in the United States where our sisters have so little fellowship. What opportunities for encouragement!—Mrs. C. L. Shank.

From Our Churches

ALBUQUERQUE, NEW MEXICO
(Bethel Congregation)

"Thanks be unto God for his unspeakable gift."

Our Sunday-school and church officers are: Supt., Cletus Poper; Asst., Richard Poper; Chorister, Manford Miller; Secy., Phoebe Yoder; Treas., Manford Miller; Mission Board member, Joe H. Yoder. Our Sunday-school enrollment is 40. We are greatly in need of our church building as our junior classroom is filled to overflowing.

We are happy to have Sister Rhoda Yoder, formerly of Sheridan, Oreg., with us. Her presence and help are much appreciated.

Bro. C. Z. Martin and wife stopped with us over Dec. 20 and Bro. Martin brought the morning and evening messages.

Sister Beulah Miller has been ill the last two months. Will you pray with us for the healing of her body?

Bro. Joe H. Yoder arrived home Dec. 22 after serving as evangelist for the Pike congregation, Elida, Ohio. He gave an interesting report of the meetings.

A group from here attended our conference which was held at Los Angeles, Calif. We enjoyed the rich spiritual blessings we received and came home with a new zeal to press on.

We are praying that the Lord will send more laborers into this part of His vineyard.

Mrs. Joe H. Yoder.

BELLEVILLE, PENNSYLVANIA
(Allensville Congregation)

Dear Christian Friends:

September found two of our sisters leaving for E.M.C. and several others taking nurses' training in the local hospital in Lewistown. Two girls left recently for Pittsburgh, Pa., to take further training there.

Bro. Harry Shetler, Davidsville, Pa., spoke to us on Nov. 8 about service for I-W men. Sister Mildred Hiestand spoke after the Sunday-school hour on Dec. 13. Itoka Maeda, one of the foreign students at E.M.C., sang and gave a short talk after young people's meeting one Sunday evening.

Lucille Morris, Maggie Byler, and Linda Spicher were confined to the hospital for some time but have returned home and are recuperating satisfactorily.

This community was saddened on Christmas Day by the sudden death of Sister Edna, wife of Bro. John Yoder. The family with a few guests had enjoyed a pleasant forenoon and dinner together. She leaves her husband and two sons.

Bro. and Sister Joshua Yoder have gone to Vermont to work on a I-W basis and Bro. and Sister Jesse Yoder are serving on the same basis at the Welsh Mountian Home.

Belleville Mennonite School is building an addition to its present building. The high school and upper grades rendered the annual Christmas program at the Locust Grove Church on Dec. 22.

Bro. Paul Roth, Masontown, Pa., brought us a message on Dec. 27, and the evening of the same day Bro. Mark Lehman, Goshen, Ind., gave us information concerning VS units at various places.

We are looking forward to a spiritual refreshing during the three weeks of Bible school which will be held here Jan. 18 to Feb. 5.

The Lord has blessed us both spiritually and materially. Let us return the glory due unto Him and determine with new zeal to do our "best" for Him.

Ida Kanagy.

COLUMBIANA, OHIO
(Midway Congregation)

Truly, as a congregation we can say that the Lord is able to do exceeding abundantly above all that we ask or think.

During the last two months our community has had the opportunity to enjoy revival meetings at each of the three local churches. The evangelist at Midway was Bro. Stanley Shenk. One young boy confessed Christ and a young man dedicated his life anew to Christ. We pray that all members may also have been strengthened and that we may walk more closely with the Lord and in obedience to His teachings. Bro. Ezra Good, Teges, Ky., held meetings at the Youngstown mission.

During the past quarter we lost several members by death. One young husband and wife have been received into our church by letter.

On Dec. 15 and 16 the portable canner was in our community and we had the opportunity to share time, money, and meat with those less fortunate across the sea.

On Nov. 29 we enjoyed a challenging message from Bro. Paul Hummel. Bro. A. C. Good was with us on the week end of Dec. 20. On Christmas evening our local chorus gave us a musical program.

We enjoyed seeing again the several young people who are away at college and several of our members who are in I-W service.

May the New Year find us walking with the Lord, obedient to His Word, and happy in His service.

Mrs. David Wenger.

JOHNSTOWN, PENNSYLVANIA
(Thomas Congregation)

Dear Herald Readers:

"Bless the Lord, O my soul, and forget not all his benefits."

Since our last writing we have had the privilege of having the following guest speakers at our congregation: Hiram Wingard and Bro. and Sister Clayton Rohrer, Wadsworth, Ohio; Bro. and Sister Dean Siegel, Cleveland, Ohio; Paul Nuenswander, Kidron, Ohio; Wendell Metzler, Akron, Pa.; John Lehman, Eli Miller, and Melvin Nussbaum from our own district, and Marcus Lind, Salem, Oreg. Their services were appreciated.

Three boys from our congregation, Marlin Sala, Frank Blough, and Sanford Thomas, are in I-W service at Harrisburg State Hospital, Harrisburg, Pa., and Gerald Thomas is at Philadelphia State Hospital for his I-W service. We praise the Lord for their testimony at their different places of work. We pray that they may remain true and faithful witnesses.

Many of our number enjoyed our annual Southwestern Conference sessions at the Stahl Church Aug. 2-5. A few of our number also attended the General Conference in Canada.

Church School Day was observed on Aug. 30. Bro. John Lehman brought the message. After the message, special prayer was offered for all ages. He asked the first year of school boys and girls to stand and special prayer was offered for them. Then the grades 2-9, then the high school and college students, and lastly the remaining folks in the audience, and special prayer was offered for each group as they stood. May we, as the older ones, be helpful in teaching and guiding our youth. It was truly an impressive service and will be long remembered by many.

A few of our number enjoyed their summer vacation at Laurelville Mennonite Camp during the activities of the summer.

Our youth project had good crops this year again, especially a bumper crop of Bermuda onions. During the holiday season, the young people went caroling for aged, sick, and shut-ins, and they also made Christmas baskets. The Helping Hand and Junior Sewing both made baskets of food also. Truly our hearts were made happy as we delivered these baskets and saw the radiant smiles upon the faces of individuals who received them.

During the month of September, district prayer meetings were conducted at the different

churches in behalf of the Hammer Tent Revivals held in Johnstown, Pa. Many prayers were answered during those meetings. Three young folks "minded God" from our congregation, and received joy and happiness in their hearts. These were received into church fellowship on Nov. 22.

Oct. 1 Bro. Aldus Wingard brought a message at the St. Thomas Lutheran Church and a group of young folks rendered special music.

We are looking forward to having Bro. Urie Bender from Baden, Ont., with us for our spring revivals. We request the prayers of God's children for these revivals, as there are many souls about us who need the cleansing blood of Jesus applied to their hearts. PRAY!

Revival meetings were conducted at our mission station, Headrick, Nov. 5-8, by Bro. Harry Y. Shetler, Davidsville, Pa. Results were not visible, but God has promised that His Word would not return unto Him void.

The Youth Group rendered a program at the Jerome Nazarene Church on Nov. 8 and Bro. Wingard delivered a short message.

The annual Thanksgiving Bible Conference of the Johnstown District was held Nov. 25-29. Bro. Sanford Shetler brought a series of messages on "The Holy Spirit" and Bro. John Gingrich delivered the Thanksgiving sermon. The men's quartet of the Mennonite Hour broadcast favored us with a special message in song.

On Dec. 13 many of our youth group assisted with the service at the Somerset jail for the first time. They gave a short program and Bro. Wingard a short Gospel message.

A conference on Christian schools, held at the Stahl Church on Dec. 26, 27, was enjoyed. Bro. Marcus Lind, Salem, Oreg., and John Bontrager, Alden, N.Y., were the guest speakers.

A few of our number are availing themselves of the opportunity for Bible study at the Johnstown Bible School.

May God bless all this coming year.

Fannie E. Thomas.

MISSIONS EDITORIAL (Continued)

develop the benefits of civilization is for technical help. Such openings provide the laity with missionary opportunities which they did not have before.

Our own Mennonite Mission Boards are using more special and short-term workers to do some of the building and other technical work required on the mission field. Since a wider variety of individual talents can be used on the mission field and since millions have not yet heard the Gospel, our youth today face a challenge they dare not ignore.—L. C. Hartzler.

MISSION NEWS (Continued)

Bro. Vern Miller, pastor of the Gladstone Mennonite Mission, Cleveland, Ohio, will speak at the Tedrow Mennonite Church, Wauseon, Ohio, on Sunday morning, Jan. 24, and the West Clinton Mennonite Church, Pettisville, Ohio, in the evening.

Sister Vivian Eby, Mt. Joy, Pa., was reappointed as missionary teacher for Tanganyika at the Jan. 8 meeting of the Eastern Mission Board.

Change of address: Bro. and Sister John Friesen, missionaries on furlough from India, will be residing at Moundridge, Kans.

The Brethren H. Ernest Bennett and Levi C. Hartzler from the Elkhart Mission headquarters spoke on "The New Era in Missions" to the College Mennonite Church, Goshen, Ind., on Sunday evening, Jan. 10.

Change in address: Bro. and Sister Simeon Hurst, missionaries on furlough from Tanganyika to 1328 Concession Rd., Preston, Ont.

Bro. Daniel Sensenig, missionary on furlough from Ethiopia, spoke at the First Mennonite Church, Kitchener, Ont., on Thursday evening, Jan. 7, in the first of a series of messages by foreign missionaries sponsored by the Ontario Mennonite Bible School and the Ontario Mennonite Bible Institute.

The annual Bible lectures sponsored by the Detroit Mennonite Church will be held on Feb. 7 instead of Jan. 24. Bro. S. C. Yoder, Goshen, Ind., will be the speaker.

Bro. Lester Hershey, missionary on furlough from Puerto Rico, spoke both morning and evening to the Monterey Mennonite Church, Bird-in-Hand, Pa., on Sunday, Jan. 10.

The Mennonite Missions in Chicago are planning a Youth Rally for Jan. 29-31.

Bro. Edwin J. Stalter and a men's quartet from the Waldo congregation, Flanagan, Ill., conducted the Sunday evening service at the Peoria, Ill., Mennonite Church on Jan. 17.

Bro. Luke Birky, La Plata, Puerto Rico, will speak to the Winton, Calif., congregation regarding the medical program in Puerto Rico on Jan. 24.

Bro. Silas Horst, South English, Iowa, and Bro. Simon Gingerich, Wayland, Iowa, were recent speakers at the Daytonville, Iowa, Mission Church.

The Itinerant Evangelism Committee of Lancaster Conference has opened Gospel services in Pensacola, Fla., by placing in that city Bro. and Sister Herbert Ebersole, who conduct services at 2828 W. Avery St. This committee also plans to send two workers to Century, Fla., to conduct Gospel services there.

The first member of the Creek Indian tribe to be baptized at the Poarch Indian Mission, north of Atmore, Ala., was recently received into church fellowship. This work is being carried on under the direction of the Eastern Board of Missions and Charities.

Bro. John Gingrich, superintendent of the Johnstown Mission, who was recovering satisfactorily from recent heart attacks, last week had further attacks which required him to return to the hospital where he will need to remain for another month. May we remember him in prayer.

FIELD NOTES (Continued)

The Peace Problems Committee of Mennonite General Conference met at Ephrata, Pa., Jan. 9. Among other important business the committee was reorganized as follows: Chairman, H. S. Bender; Vice Chairman, John E. Lapp; Secretary, Paul Peachey; Treasurer, Orie O. Miller.

Sister Kathryn Zook, wife of Bro. Uriel Zook, deacon of the Allensville, Pa., congregation, and mother of Ellrose and Merle Zook of the Publishing House staff, passed away Jan. 6 as a result of complications following a major operation. Our condolences go out to the bereft family.

Attendance of ordained men at Ministers' Normal at the Johnstown Bible School, Jan. 5-7, was as follows by conferences: Southwestern Pennsylvania, 31; Ohio, 6; Franconia, 3; Conservative A.M., 2; Virginia, 1; total 43.

Sister Lois Yake, of the Sales Department of the Publishing House, is recovering satisfactorily from surgery which she underwent at the Mercy Hospital, Pittsburgh, Jan. 9.

A vacant church at Port Republic, Va., about fifteen miles south and east of Harrisonburg, was purchased by the Chicago Avenue Church of Harrisonburg. The building was redecorated and the first service was held on Jan. 3. Hubert Pellman is the pastor of this newly organized church.

Announcements

Bro. Daniel Sensenig, returned missionary from Ethiopia, will speak at the South Christian St. Church, Lancaster, Pa., Jan. 31.

The Ministers' Bible Study and Fellowship Meeting of the C. A. Mennonite Conference is to be held at the United Bethel Church, Plain City, Ohio, Feb. 16-26.

The Christian Youth Fellowship will meet at the Martins Mennonite Church, Saturday evening, Jan. 30, at 8 p.m., when Bro. John R. Mumaw, Harrisonburg, Va., will bring another message in a series on "Courtship and Marriage."

"Christian Youth and the State" is the topic for the Lititz Young People's Meeting on Jan. 24. Bro. Clarence Lutz will speak and several young men in I-W service will be on the program too.

Evangelistic meetings to be held in the Southland are as follows: Ray J. Shenk, College Park, Md., at Pinecraft, Sarasota, Fla., Jan. 21-31; C. Z. Martin, Columbia, Pa., at Pleasant Grove, East Brewton, Ala., and Crestview, Fla., Feb. 7-21. John S. Hess, Lititz, Pa., at Ybor City, Tampa, Fla., Feb. 10-21.

Bro. Milo Kauffman, Hesston, Kans., will give lectures on Christian Stewardship at the Holdeman Church, Wakarusa, Ind., Feb. 20, 21.

A Winter Bible School will be held at the Casselman Church, near Grantsville, Md., March 1-21, with the brethren I. Mark Ross, Hesston, Kans., and Roy Kinsinger, Grantsville, Md., as instructors.

Bro. Norman R. Bange, Hanover, Pa., preaching at Sunnyside Mission, Lancaster, Pa., Sunday evening, Jan. 24.

E. C. Bender and Paul Erb at Woodridge, Washington, D.C., morning and evening, Jan. 24.

Visiting Speakers

Dec. 27. **A. C. Brunk,** Colorado Springs, Colo., at Upland, Calif.

Jan. 3. **Floyd Sieber,** on furlough from Argentina, at Maple Grove, Belleville, Pa. **Marvin Miller,** Elkhart, Ind., at Leetonia, Ohio. **Roy Otto,** Springs, Pa., at Orrville, Ohio. **J. C. Gingerich,** Detroit Lakes, Minn., at Gulfhaven, Gulfport, Miss.

Jan. 10. **S. F. Coffman,** Vineland, Ont., at the College Church, Goshen, Ind., morning; Prairie St. Church, Elkhart, Ind., evening. **Arnold and Wilmetta Dietzel,** missionaries to India, at Holdeman Church, Wakarusa, Ind.

FAMILY CIRCLE (Continued)

The doctor tried stronger lenses. "Now can you read what the nurse is holding?"

Vainly, futilely Mary Grant reached out a hand groping as if to touch help. She strained her eyes with her very soul in the effort. "No-o-o, I can't see anything!"

"I'll try bolder type," the doctor offered hopefully.

Again weakly and faintly came Mary Grant's "No-o, doctor, not yet!"

The doctor cleared his throat noisily.

"Call young Doctor Hall in," he said almost brusquely. The young doctor came in. He looked at the eyes through a magnifying glass. He shook his head. He mumbled some unintelligible medical words. Mary Grant's lips were parted with eagerness to hear.

"The blood clots that followed the second operation," he said finally, "—they didn't absorb like we hoped! They caused it. Both eyes."

The office clock ticked loudly—far too loudly—it was oppressive. Mary Grant broke the heart-rending silence. "Oh, dear God!" Her voice was agonized—strained. "Why couldn't it have been my hearing, or my taste—but to never again see my children's faces—not see the new grandbaby or read my own children's letters—or piece those quilts! Dear Lord, don't let this happen to me. Please, Lord, don't let it happen!"

Mary Grant seemed to have forgotten the doctors and the nurse and her daughters. She was addressing One more important to her—an unseen presence. She clutched the *War Cry* till the edges tore.

The nurse noticed every eye was wet like her own. No one seemed to know what to say.

Then suddenly, gallantly, through her sobs, Mary Grant raised her old stooped shoulders. "Tell me, doctor, tell me the truth. I can take it. I'll never see again? Glasses won't help? I'm blind? Tell me the absolute truth!"

"I'm afraid," said the doctor, tears on his cheeks, "that's just about it, that's just what it means!"

The young doctor took out his handkerchief and blew his nose. The nurse noticed the battle for quiet tears that the daughters were fighting. The nurse swallowed, then bravely leaned and patted Mrs. Grant's hand.

As she did, the convulsive sobs again shook Mary Grant. Hot tears splashed down on the *War Cry*. It slipped through her fingers and fell to the floor. The nurse stooped to pick it up. Mary Grant had only felt the paper. She could not see it. She did not know that on its cover page was a gaudily colored picture of Christ. On a hill in the background stood three wooden crosses and before them stood the poorly done picture of Him. His hands were compassionately outspread over a white-crossed cemetery in some alien land.

Emotion tore at the nurse's heart; she felt her loved patient of months was literally crushed.

Then suddenly she noticed like the warming glow of sunrise a change in Mary Grant's face. The sobs subsided slowly. A brave smile flittered a second on Mary Grant's lips. She was speaking. "If that brave soldier boy can go on without legs, I can do without eyesight!

"It's all right, doctor. My children will see for me. God's been so good to me so long—you doctors have been wonderful. Thank you all."

And the nurse felt what every one there knew: Mary Grant would bravely carry her cross—IN THE DARK.

Oklahoma City, Okla.

TO BE NEAR TO GOD (Continued)

Friday, January 29

Read Matt. 7:13-20.

The gate is strait; the way is narrow. Few people travel this way. Further, there are many false prophets who would deceive us into making a wrong turn. How then can we avoid making a fatal, eternal mistake?

Contrary to the usual American viewpoint, the bigness of the crowd does not prove the rightness of the cause. It could be that the multitude is wrong. In fact, the Scriptures teach that the majority of men are wrong. Beware the crowded road!

Contrary to a common theological opinion, one's manner of life does matter. The way a man lives is a Biblical criterion for deciding whether he is a true or false prophet. Let us give earnest heed to those whose lives as well as words conform to the teachings of the Scriptures.

Thank you, God, for giving us ways of knowing your truth and of discerning your true prophets from the false. Make us diligent students of the Word that our discerning may be with divine wisdom.

Saturday, January 30

Read Matt. 7:21-29.

Is it not true that many times we tend to confuse Christian service with an on ongoing heart experience with the Lord? We need to remember that doing works for God—seemingly works of God—is not a substitute for being born of God. Let us allow God to search us: Have we ever felt a sense of spiritual attainment because of the good things we do? We must be always doing good, but it can only be because of inner devotion to God.

Do we hear the voice of God speaking to our hearts, answer "Yes," but continue building our lives without regard to the call that has come? Are we doers of the Word, or hearers only? Of Noah it was said: "According to all that God commanded him, so did he."

Father, I would love Thee with all of myself and humbly serve Thee at Thy direction. Speak; I would listen—and do!

—J. Lester Brubaker.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Borntrager, A. D. and Esther (Kauffman), Iowa City, Iowa, sixth child, fourth daughter, Virginia Irene, Oct. 30, 1953.

Burkholder, Martin and Ruth (Horst), Hagerstown, Md., fourth child, third son, Daniel Lester, Sept. 12, 1953.

Friesen, John Z. and Mildred (Graber), Eureka, Ill., second son, Howard Gale, Dec. 24, 1953.

Gehman, Harry Jacob and E. Olive (Graybill), Thompsontown, Pa., first child, Harry Jacob, Jr., Dec. 5, 1953.

Gingerich, George and Clara (Kauffman), Wellman, Iowa, fourth child, Judith Elaine, Oct. 20, 1953.

Good, Emory J. and Thelma (Blosser), Harrisonburg, Va., second child, first daughter, Joyce Dawn, Jan. 1, 1954.

Hackman, Harrison M. and Elizabeth (Anders), Telford, Pa., third child, Joel Harrison, Dec. 12, 1953.

Helmuth, Noah and Edna (Miller), Arthur, Ill., third son, Phillip, Dec. 15, 1953.

Horning, Leonard and Ruth (Hess), Bethel, Pa., second child, Jay Lavern, Nov. 27, 1953.

Hostetler, Oscar and Rachel (Headings), Tampico, Ill., a son, Arthur Roy, Dec. 12 1953.

Hunsberger, Franklin and Catherine (Malin), Concord, Tenn., fifth child, first daughter, Grace Elizabeth, Dec. 9, 1953.

King, Herbert and Dorothy (Peachey), South Mountain, Pa., first child, Barbara Irene, Dec. 12, 1953.

Kropf, Owen and Lily (Hostetler), Tampico, Ill., a daughter, Rita Arlene, Dec. 6, 1953.

Lehman, Aldus M. and Ruth (Frey), Chambersburg, Pa., third son, Jay Allen, Dec. 17, 1953.

Mast, Earl and Alverna (Zimmerman), Cochranville, Pa., second son, Anthony Lynn, Dec. 19, 1953.

Martin, Clarence S. and Eleonora (Lehman), Lititz, Pa., second son, Allen Leroy, Dec. 28, 1953.

Miller, Lester J. and Katie Ann (Kauffman), Wellman, Iowa, fifth child, Elvesta Rose, Dec. 3, 1953.

Moser, Elmer and Kathleen (Lehman), Castorland, N.Y., first child, Charlene Marie, Oct. 27, 1953.

Myers, Clarence S. and Elma (Landis), Norristown, Pa., first child, Barry Lee, Dec. 19, 1953.

Nussbaum, Aaron and Mary (Ebersole), Wooster, Ohio, sixth child, fifth son, Nathan Allen, Jan. 1, 1954.

Plank, Henry J. and Martha (Gingerich), Arthur, Ill., second child, Marcus Anthony, Nov. 7, 1953.

Plank, John and Roberta (Miller), Arthur, Ill., first child, Janet Sue, Dec. 11, 1953.

Roth, Lester and Dorothy (Blough), West Liberty, Ohio, a son, Richard Joseph, Dec. 29, 1953.

Schrock, William and Ruth (Fisher), Uniontown, Ohio, third child, Pearl Louise, July 14, 1953.

Shetler, John H. and Mildred (Schrock), Goshen, Ind., first child, Ellis Dale, Dec. 19, 1953.

Shenk, Michael and Peggy (Brackbill), Sarasota, Fla., a son, Henry Michael, Dec. 29, 1953.

Shrock, William and Edna (Swartzendruber), Tampico, Ill., a daughter, Lenora Fern, Dec. 22, 1953.

Stauffer, Robert and Pearl (Porter), Culp, Alta., third child, Charles Ray, Dec. 16, 1953.

Showalter, James E. and Joyce (Blosser), Broadway, Va., first child, James Michael, Oct. 3, 1953.

Slaymaker, John and Anna Elizabeth (Martin), Cochranville, Pa., first child, Marvin Dale, Jan. 4, 1954.

Spicher, Ray and Elizabeth (Hershberger), Hesston, Kans., fourth son, Randall Dean, Dec. 27, 1953.

Thomas, Martin and Barbara Ann (Yoder), Hydro, Okla., fourth child, third son, Devert Jay, Dec. 26, 1953.

Yoder, Paul D. and Caroline (Swartzendruber), Greenwood, Del., third and fourth children, Garry Lee and Larry Lynn, Dec. 26, 1953.

Wadel, Noah B. and Lydia M. (Horst),

Chambersburg, Pa., eighth child, fifth son, James Marlin, Dec. 23, 1953.

Weaver, Norman W. and Violetta (Stauffer), Lititz, Pa., third child, Violetta Jane, Dec. 28, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Eby—Eby.— Milton G. Eby, St. Jacobs Mennonite Church, St. Jacobs, Ont., and Agnes Magdalene Eby, Sharon Mennonite Church, Guernsey, Sask., by Stanley D. Shantz at the Sharon Church, Dec. 23, 1953.

Erb—Steckly.—Nelson Erb, Wellesley congregation, and Leona Steckly, Tavistock congregation, by Henry Yantzi at the Tavistock Church, Oct. 10, 1953.

Hershberger—Miller.—Noah D. Hershberger and Mary S. Miller, Both of the Mayesville C. A. Mennonite Church, Mayesville, Ohio, by David L. Stutzman at the Maysville Church, Nov. 29, 1953.

Hostetler—Shenk.—Delbert Hostetler, Harper, Kans., and Luella Mae Shenk, Sheridan, Oreg., by G. D. Shenk at the Sheridan Mennonite Church, Oct. 30, 1953.

Kraybill—Snyder.—John H. Kraybill, Bossler congregation, Elizabethtown, Pa., and Thelma M. Snyder Erisman congregation, Manheim, Pa., by Homer Bomberger at the Erisman Church, Jan. 2, 1954.

Martin—Lehman.—Walter L. Martin, Reiff congregation, Washington Co., Md., and Verna Lehman, Chambersburg congregation, Franklin Co., Pa., by Amos E. Martin at the home of the bride, Dec. 31, 1953.

Mitchell—Goodman.—Robert Mitchell and Myrtle Goodman, both of Jefferson Street Mennonite congregation, Lima, Ohio, by Darwin O'Connell at the Jefferson Street Church, Dec. 26, 1953.

Schwartzentruber—Jantzi.—Milton Schwartzentruber and Eva Jantzi, Wilmot congregation, by Moses O. Jantzi at the Steinman Church, Baden, Ont., Sept. 26, 1953.

Sensenig—Boll.—Robert Louis Sensenig, Kralls congregation, Lebanon Co., Pa., and Rhoda Mae Boll, Erb congregation, Lititz, Pa., by Homer Bomberger at the Erb Church, Dec. 30, 1953.

Stauffer—Hoover.—Benjamin Stauffer and Mary Hoover, both members of the North Lebanon congregation, Lebanon, Pa., by Homer Bomberger at the North Lebanon Church, Dec. 25, 1953.

Umble—Landes.—Vernon Ray Umble, Maple Grove congregation, Atglen, Pa., and Mildred G. Landes, Hereford congregation, Bally, Pa., by Abner G. Stoltzfus and Paul E. Longacre at the Hereford Mennonite Church, Dec. 12, 1953.

Wagler—Jones.—Harold G. Wagler and Lorna Jones by Simon Gingerich at the Sugar Creek Church, Wayland, Iowa, Jan. 3, 1954.

Yoder—Gregary.—Fred Yoder, Minot, N. Dak., and Ruth Gregary, Brutus, Mich., by Ivan Weaver at Petoskey Mennonite Church, Petoskey, Mich., Nov. 15, 1953.

Zehr—Lebold.—Delford Zehr and Grace Lebold, Wilmot congregation, by Moses O. Jantzi at the Steinman Church, Baden, Ont., Aug. 15, 1953.

God's Answer

The power of the Holy Spirit! An everlasting spiritual presence among men! What but that is the thing we want? The power of the Holy Ghost by which every man who is in doubt may know what is right, every man whose soul is sick may be made spiritually whole, every weak man may be made a strong man—that is God's one sufficient answer to the endless appeal of man's spiritual life. That's is God's one great response to the unconscious need of spiritual guidance, which That's is God's one great response to the unconscious ned of spiritual guidance, which He hears crying out of the deep heart of every man.—Phillips Brooks.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Borntrager, A. D., son of Daniel A. and Fannie Borntrager, was born Nov. 2, 1925, at Garnett, Kans.; died as the result of an accident near Center Point, Iowa, Dec. 2, 1953; aged 28 y. 1. m. As a child he came with his parents to Iowa where they lived until 1939 when they moved to Middlebury, Ind. He became a member of the C.A.M. Church near Middlebury, Ind. At the close of his CPS days, he was married to Esther Kauffman, Dec. 24, 1946. To this union were born six children (Carolyn Ann, 6; Charlotte, 4; Carrie Marie, 3; Andrew David, 2; Cecil Allen, 1; Virginia Irene, 5 weeks). He leaves to mourn his departure besides his companion and six children, his parents and the following brothers and sisters (Lee Andy, Orlando, Fla.; Irene—Mrs. John W. Miller, Lagrange, Ind.; Susan—Mrs. Nelson Nissley, Kalona, Iowa; Maynard, in I-W service, Kalamazoo, Mich.; Roy, Millie Ann, Clarence, Idella, Elmer Glenn, and Floyd Dale, at the home near Constantine, Mich.). For the past ten months A. D. had been engaged as driver of a fuel transport. On his last trip, when less than 50 miles from home, an accident occurred in which he was burned to death. The true cause of the unfortunate accident will probably never be known. Funeral services were held Dec. 3, at the Fairview Church near Kalona, Iowa, with Morris E. Swartzendruber and Virgil Brenneman in charge. Burial was in near-by cemetery.

Ebersole, Mary (Landis), widow of the late John J. Ebersole, was born Dec. 10, 1873; died Dec. 6, 1953; aged 79 y. 11 m. 27 d. She is survived by one son (Reuben, Bainbridge, Pa.,) and one daughter (Esther—Mrs. Witmer Hossler, Elizabethtown, Pa.). At the age of 49 she suffered from a stroke which left her unable to speak except only one syllable, "My, my." One hand and limb were also partially disabled. Funeral services were held Dec. 10 at Good's Mennonite Church, conducted by Clarence E. Lutz and Ira Z. Miller, with burial in adjoining cemetery.

Gehman, Elizabeth H., daughter of Katie and the late Christian S. Martin, was born in Terre Hill, Pa., Jan. 13, 1903; died Dec. 30, 1953; aged 50 y. 11 m. 17 d. In youth she became a member of the Mennonite Church and remained a faithful member until death. She was united in marriage to Eli H. Gehman, Nov. 6, 1926. To this union were born 2 daughters and 2 sons. One daughter and one son preceded her in death. Surviving are her husband, 2 children (Arlene—Mrs. Amos Newswanger, Jr., Schuylkill Haven, Pa., and J. Robert, Norristown, Pa.), 4 grandchildren, and 5 brothers and sisters (Aaron, Adamstown, Pa.; Noah, Adam, and Eva, Terre Hill, Pa.; and Susan—Mrs. Amos Zimmerman, Jr., Bowmansville, Pa.). Funeral services were held in the Ephrata Mennonite Church, Jan. 2, in charge of Amos Horst and Aaron Stoltzfus, with burial in the Springville Cemetery.

Groff, Susan R., daughter of the late Abram R. and Anna (Ranck) Herr, was born near New Danville, Pa., Dec. 19, 1866; departed this life Dec. 13, 1953; aged 86 y. 11 m. 24 d. On Nov. 11, 1890, she was married to Emanuel Groff. They shared life's joys and sorrows together for over 63 years. She was a member of the New Danville Mennonite Church. One son and 2 daughters preceded her in death. Surviving are her companion, and 5 children (Mrs. Mary H. Hess; Anna—Mrs. Jacob H. Rohrer; Esther—Mrs. Ivan N. Charles; Nora—Mrs. Andrew N. Miller; and Elias H.), 2 sisters and 2 brothers (Mrs. Lizzie Snavely, Amanda R. Herr, Henry R., and Abram R.), 26 grandchildren, and 21 great-grandchildren. Funeral services at New Danville Church, Dec. 16, were conducted by Henry Nauman and David N. Thomas, with burial in the adjoining cemetery.

Horst, Samuel, was born Jan. 12, 1868, in Woolwich Township; passed away at his son Irvin's home, Dec. 30, 1953; aged 85 y. 11 m. 18 d. He was united in marriage to Lavina Bowman on April 4, 1897. To this union were born two children (Irvin and Magdalena). He was preceded in death by his wife and daughter. He leaves to mourn his departure his son and 2 grandchildren (Mrs. Harold Bauman and Willard Horst). He was a member of the Elmira, Ont., Mennonite Church since its inception in 1924. Funeral services were held at the Elmira Mennonite Church, Jan. 3, in charge of O. D. Snider and Howard S. Bauman. Interment was made in the adjoining cemetery.

Kauffman, Mary Ann, daughter of Noah E. and the late Mattie (Miller) Stutzman, was born Dec. 14, 1894, in Brown Co., Ind.; died Sept. 4, 1953, at Clinton, Okla.; aged 58 y. 8 m. 20 d. She was married to Henry J. Kauffman on Nov. 21, 1916, near Arthur, Ill. To this union were born 4 sons and 4 daughters. Surviving are her husband, 8 children (Joe; Martha—Mrs. John C. Stutzman; Katie Ann—Mrs. Lester J. Miller; Esther—Mrs. A. D. Borntrager; Clara—Mrs. George Gingerich; and Jacob Levi, all living near Kalona, Iowa; and Harvey, in I-W service), her father, 3 sisters and 3 brothers (Mrs. Simon Yutzy, Mrs. Dan A. Miller, Mrs. Menno Swartzendruber, Reuben, Levi, and John), and 22 grandchildren. She was sick only two days when God called her home. Funeral services were held at the Fairview C.A.M. Church Sept. 9, in charge of David Miller, E. G. Swartzendruber, Albert S. Miller, and Jake J. Miller, with burial in the cemetery near by.

Kling, Eunice Marie, daughter of C. Richard and Gail E. (Frey) Kling, Atmore, Ala., was born Aug. 13, 1947, in Philadelphia, Pa. Last September she started her first year in school. In November she complained of severe pains in her body. The disease was diagnosed as leukemia. On Dec. 11, 1953, Eunice passed into glory; aged 6 y. 3 m. 28 d. She leaves to mourn her parents and one brother (James Nelson). Funeral services were held Dec. 15, in the Freemanville Mennonite Church with John S. Hess in charge, assisted by Jacob Z. Rittenhouse, George Reno, Michael N. Wenger, and Don Augsburger. Interment was made in the Freemanville, Ala., cemetery.

Kropf, Elizabeth, daughter of Nicklas and Annie Roth, was born Nov. 29, 1870; died very suddenly at the home of her daughter, Mrs. Rudy Roth, Oct. 27, 1953; aged 82 y. 10 m. 28 d. On March 8, 1886, she was united in marriage to Joseph Kropf, who died eight years later. She lived in widowhood for 49 years. In her youth she was received into the Amish Mennonite Church and remained faithful until death. Surviving are one daughter (Sarah—Mrs. Rudy Roth), one son (Ezra, East Zorra), one brother (Christian, East Zorra), 13 grandchildren, and 9 great-grandchildren. She was preceded in death by 4 sisters and 3 brothers. Funeral services were held at the East Zorra Church in charge of Moses H. Roth and Henry Yantzi, with burial in adjoining cemetery.

Miller, Rudolph E., son of Alexander and Katharine Miller, was born near Bunker Hill, Ohio, May 6, 1899; died Dec. 28, 1953, at the place of his employment; aged 54 y. 7 m. 22 d. In his youth he confessed Christ as his Saviour and was received as a member of Martins Creek Mennonite Church. On Dec. 14, 1918, he was married to Othney Troyer. To this union were born 3 sons (Weldon, Berlin, Ohio; Owen, Bunker Hill; and Ward, at home). He leaves to mourn his unexpected death his beloved companion, their 3 sons, 2 grandchildren, 2 brothers (John, Bunker Hill; and Robert, Millersburg), and 5 sisters (Martha Miller, Bunker Hill; Mrs. Emma Yoder, Louisville, Ohio; Mrs. Elizabeth Wengerd, Berlin, Ohio; Mrs. Catharine Ann Zook, Smithville, Ohio; and Mrs. Savilla Miller, Berlin, Ohio). Two sisters preceded him in death. Funeral services were conducted at the Berlin Mennonite Church, Jan. 5, by D. D. Miller, Earl E. Miller, and S. W. Sommer. Burial was made in the Berlin Cemetery.

Ramer, Tobias, son of the late Martin and Lydia (Shaum) Ramer, was born near Wakarusa, Ind., Nov. 20, 1888; departed this life Dec. 14, 1953; aged 65 y. 24 d. Although in failing health for the past year, he appeared as usual on Sunday when all the family spent the day together. Little did we realize his end was so near. He, with four other brethren accepted Christ as Saviour and was received into the fellowship of the Wisler Mennonite Church on May 18, 1912. He is the first of the group to go on to his eternal reward. On Nov. 24, 1914, he was united in marriage with Salina Lehman. To this union were born 2 sons and 2 daughters who, with his companion, survive. Bernoice—Mrs. Paul Weaver, Nappanee, Ind.; Monroe, Goshen; and Merle and Virginia, at home); also surviving are 4 grandchildren, 5 brothers and 3 sisters (Amanda—Mrs. Elias Martin, William, John, and Edward, all of Goshen, Ind.; Lewis, Elkhart; Isaiah, Nappanee, Ind.; Mrs. Anna Wenger and Martha—Mrs. Elias Weaver, of Wakarusa).

ne brother preceded him in death. The funeral as held at the Yellow Creek Mennonite Church ith Fred Nighswander and Abram Good in harge.

Sensenig, Jay Roy, infant son of Roy and nna Mae (Frederick), Sensenig, Terre Hill, a., was born Dec. 24, 1953, and died the llowing day, at the Lancaster Osteopathic ospital. Besides his parents he is survived by sister (Janice Lou, at home), his grandpar- nts (Mr. and Mrs. Isaac Frederick and Mr. d Mrs. Harry L. Sensenig), one great-grand- other, and one great-grandfather. A short rvice was held at the home and at the grave, ec. 26, with David N. Weaver in charge. urial was made in the Martindale Cemetery.

Stutzman, Rena, daughter of the late Jere- iah and Eliza Stutzman, was born Sept. 19, 91, at Milford, Nebr.; passed away at St. ary's Hospital in Detroit Lakes, Minn., Dec. , 1953; aged 62 y. 3 m. 5 d. Death was caused a cerebral hemorrhage. She was married to aniel Stutzman, Dec. 14, 1911, at Milford, ebr. To this union were born 2 sons and 4 aughters (Alice—Mrs. Wilmer Wenger, Ver- ce—Mrs. Ezra Erb, Mary—Mrs. William ing, and Rudy, all of Detroit Lakes, Minn.; lorence—Mrs. Harold Schwitzer, Cairo, Nebr.; d Kenneth, who passed away in 1946). She so leaves 13 grandchildren, one sister and one rother (Amanda—Mrs. Arthur Birky, and Al- ne, both of Milford, Nebr.). She was preceded death by her husband in 1949 and 4 grand- ildren. She united with the Mennonite hurch at Milford, Nebr., and was faithful ntil death. Funeral services were held at the ake Region Church, Dec. 28, with E. D. ershberger and Ben Grieser in charge. Burial as made in the adjoining cemetery.

Wenger, Ann, daughter of Abraham and ary (Kilmer) Holdeman, was born Feb. 27, 364; passed away Dec. 11, 1953; aged 89 9 m. 14 d. On Oct. 18, 1885, she was married Daniel Wenger, who passed away in 1951. o this union were born three sons and six aughters, all of whom live within eight miles the home located near the Olive Church, near akarusa, Ind. Sister Wenger and her hus- nd were converted in 1910, and united with he Olive Mennonite Church where she was an ctive worker as long as she was able to attend. bout eight years ago she became ill and was dfast since then. Besides her children, she survived by 29 grandchildren, 52 great-grand- hildren, and many friends. Funeral services ere held at the Olive Church, conducted by . A. Yoder and C. A. Shank, with burial in djoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered om the Mennonite Publishing House, Scottdale, Pa.

Peace with God, by Billy Graham; Double- lay; 1953; 222 pp.; $2.50.

The internationally known twentieth-cen- ury evangelist, Billy Graham, has prepared n written form the message he preaches to nen and women everywhere in person and by radio and television. It is a message de- signed for our generation in desperate need of a spiritual revival. Many who have be- come warm friends of the author through the "Hour of Decision" broadcast will want to add this book to their library.

The book appears in three sections: Part I deals with the human quest for happiness and purpose in life. By means of statistics the author proves that America has the high- est boredom of any spot in the world. This fatal spiritual disease can only be cured by a personal experience with Jesus Christ as Sav- iour and Lord.

How to experience Christ is the subject of the second division of the book. Jesus came into the world to supply the answer to the lonely, searching hearts; and the author in detail explains how faith and repentance by the Holy Spirit lead us to the experience we call conversion. Christians who lack assur- ance and understanding will be greatly helped by these simple but profound words.

The third division is a rare subject in most fundamentalist circles. Having pointed the reader to the rules by which a Christian should live, the author discusses the relation of the Christian to the church Nor does he fail to point out that the Christian has social obligations This is indeed the answer to the "uneasy conscience of the modern funda- mentalist."

Experience in the large evangelistic cru- sades has been valuable to Graham in writ- ing a book of this nature. It enables him to understand the reader, and also illustrate his message to make it more practical. Every reader will be more conscious of the need of regeneration as a basis of Christian living. Faith to the author is more than mere in- tellectual assent; it is a change of heart (p. 122).

Mennonite readers will appreciate the last section of the book, for here the author emphasizes consistent Christian living in a very unique way. Pages 140 and 157 give the author's view on separation from the world. Though the author would not carry this concept as far as we would, yet we give credit for including this most neglected teaching.

Many Scripture verses are quoted; other sources are mentioned but no footnotes ap- pear to identify the statements. Not all the chapters are of equal quality, and the author feels crowded at times to cover such a large field in one volume. This is not a theological or philosophical treatment of Biblical sub- jects, but a simple declaration of the faith that will give peace with God.

On the negative side one should not fail to mention that Billy Graham of course would endorse the participation in war. He encourages reform by legislation and praises the work of the Rotary and Kiwanis clubs. It is evident that he would associate with nonbelievers more than what we would perhaps care to do. Many of the principles the author mentions should be applied in practical living, but he fails to be completely consistent.

I would like to see this book promoted. Pastors and evangelists will find it a help in their work. The book is full of illustrations that will be helpful to the reader and Christian worker. I have found it a source of inspiration to my heart.—Peter B. Wiebe.

ITEMS and COMMENTS

More than 25,000,000 copies of the Scrip- tures will be published or circulated through- out the world by 24 national Bible Societies in 1954, but the actual need is for twice that number, according to the American Bible Society. This Society has established a new agency in Liberia, the first in Africa south of the Sahara. Loren Nussbaum, a General

The almanac with "plus" features

The 1954 Family Almanac

ALL you expect in an almanac is here: weather forecasts, holi- days, movements of heavenly bodies. Here also is the Ministerial Directory.

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Mennonite Publishing House
Scottdale, Pennsylvania

Conference Mennonite from Berne, Ind., has been named secretary for this field. The Society is supplying personnel and materials for an extensive publication of Bibles in the East Zone of Germany. Records for the first six months of 1953 reveal that total distributions by the Society were more than 25 per cent above the same period last year.

* * *

The Noel, Mo., post office, which in 1952 put its "Noel—the Christmas City" cancellation on more than half a million pieces of mail from all parts of the country, enlarged its facilities in anticipation of an increase of business this last season.

* * *

A World Good Will Book will be compiled next year to commemorate the one hundred and fiftieth anniversary of the beginning of Bible Society work. The first Bible Society was established in London in 1804. The book, a project of 24 national Bible Societies, will contain the signatures of all in sixty nations or more who contribute one dollar or more to send Scriptures to people throughout the world. When completed, the volume will be displayed in each of the 24 countries. Plans for the book grew out of a similar Good Will Book for Japan in 1950.

* * *

The United States Supreme Court, in a 6-3 decision, recognized the claims of a Jehovah's Witness to a IV-D (ministerial) draft classification although he had no formal theological training and was not ordained. The ruling held that he actually was devoting his major efforts to spiritual ministry, and therefore deserved ministerial classification. This would not necessarily be true of other Witnesses who also claim that they are ministers.

* * *

The mission organization of the Disciples has acted to transfer control of the denomination's missionary work to nationals overseas. The Society will, in the future, serve merely in an advisory capacity, giving suggestions rather than instructions to overseas fields.

* * *

There are 25 million people going to Sunday school in America, but another 25 million, all under 23, receive no religious instruction.—D. Carl Yoder.

* * *

An electric beer-advertising sign at Louisville, Kentucky, carried the slogan, "Put Christ back into Christmas." Just how this was to be done was not indicated by the electric flasher.

* * *

A disastrous fire swept through Pusan, Korea, destroyed the Bible House, including Scriptures valued at $65,000. The American Bible Society has ordered a large shipment of paper for Korea that the printing of Scriptures may be continued.

* * *

The Lutheran Church-Missouri Synod has taken an option on a tract outside Fort Wayne, Ind., as the site of a proposed senior college. It is planned to get construction under way by next fall. Buildings costing about $5,000,000 will be erected to accommodate 450 ministerial students. The Synod's present Concordia College in Fort Wayne has been sold.

* * *

A resolution calling upon the Virginia General Assembly to repeal state laws that require racial segregation on common carriers and at public assemblies was adopted by the Richmond Ministers' Association. The Norfolk Ministerial Association announced that a policy of nonsegregation will prevail at the annual preaching mission.

* * *

In the Persian Gulf area United States oil investments approach one billion dollars. Oil production has brought the annual income of the King of Saudi Arabia to $200 million. Why cannot this enormous wealth be used to develop agriculture and industry in the Arab world, and thus benefit the common people, including the hapless refugees from Israel?

* * *

The President of the Pakistani Assembly has declared that Islam is the panacea for humanity's present ills. He added: "The world has tried many other remedies . . . instead of a cure, alarming symptoms have been produced."

* * *

This sensible word comes from the South. The editor of the **Atlanta Constitution** says, "The Christian of today cannot help but wince at the full implications, and the jarring clash of his creed, with discrimination against any person because of color. To send missionaries to colored peoples and then to argue that because of the color of skin the two may not . . . worship the same God together is an impossible contradiction. It is this very fact which causes our communist enemies to be able to present us in a bad light before the Oriental and Asiatic peoples. They can say . . . that our claims to Christian brotherhood and democracy are hypocritically untrue. Christianity cannot well afford to be on the wrong side of a moral force."

* * *

Roman Catholics are celebrating in a Marian Year the one hundredth anniversary of the promulgation of the dogma of the immaculate conception. This doctrine says that Mary, the mother of Jesus, had no original sin.

* * *

Italy's Supreme Court has ruled that police decrees dating back to Facist days which restrict freedom of worship were "automatically abrogated" by adoption of the new constitution in 1948, which contains religious freedom guarantees. The decision was hailed by Protestant leaders in Italy who had been seeking a ruling to prevent local police officials from invoking old regulations to prevent non-Catholic meetings.

* * *

The British and Foreign Bible Society last year distributed 135,000 copies of the Bible in Poland.

Eastward to the Sun

The interesting story of a journey that reached its climax in India.

SANFORD C. YODER, author and church leader, took this special trip at the request of the Mennonite Board of Missions and Charities. His account is richly rewarding. Peoples and places come alive on these pages. The climax of the book is deeply moving, with its thrilling details of the 50th anniversary celebration of the India Mennonite Church. $2.85



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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, JANUARY 26, 1954 — NUMBER 4

MENNONITE BIBLICAL SEMINARY

Of Ranchers, Thieves, and the Graveyard Shift

By Theodore Wentland

The graveyard shift, from midnight to breakfast, is a shift which few men like. Peter Trosh, machine operator, was working overtime at the shop. His hours were going into the graveyard shift, and he was angry at himself for working while the rest of the world slept.

"What's the use," he muttered to himself. "This is the only life a fellow is sure of, anyway. Might as well work. Don't know what'll happen after it's all over." He was intentionally storming loudly now. His companions at the neighboring machines could hear his devil-may-care words.

Peter, or as the night crew called him, "Pete," always went to church. Pete believed in God. Sure he did. He had confessed the name of the Lord Jesus Christ in church. He took communion regularly. He believed that Jesus died for sinners. He knew that the Bible was God's Book. He prayed often to God. Yet, he believed that no one could be sure of being saved or lost until after death.

"You gotta always be doing good, like going to church, all your life," he explained to the worker on the next machine. "Then, maybe, you'll have a chance to get inside the pearly gates of heaven after it's all over," he added. By "all over" he meant "death." Pete was serious. He intended to believe this all his life. He was sure that this was what the church taught.

He laughed at Tom on the next machine. Tom was one of those queer guys who always went around telling folks he knows he's saved. Queer guys these. After thinking these thoughts, Pete gave a final dig, saying, "Yeah, the reason you're so sure of bein' saved is because you're doing more than I am for the church. You're a Sunday-school teacher. You don't care too much about money, nor about bein' rich; and you're thinking of bein' a preacher someday." His voice grew louder. He added, provokingly, "Sure, people who give up a lot, can be more sure they're saved."

In this manner, over the hum of evening machines, was expressed a strange but common belief. If you are a Christian, you don't know whether you will be saved or lost until after you die. Often those who think thus also believe that you can make sure of heaven by doing good works.

Do you want to experiment a little, reader? Try asking at random several Christians this question: "Do you know that you are saved?" Out of ten church members that you may happen to ask, probably only one will be positive of his salvation. This happens even in Mennonite churches. Try asking it in your church. Casually, of course. Don't be crude about it. Mix it in your regular conversation somehow. You will be surprised at the answers. Maybe, maybe, even you are not quite sure that you are saved. Are you?

As in the true story of the two men working the graveyard shift, you can be a Tom, or you can be a Pete. Tom was sure of heaven. Pete was not.

What was the difference? All that made the difference was that Tom believed, without a doubt, that Jesus meant what He said. Our Lord told the first Peter and Thomas, *"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"* (John 14:1-3).

Jesus spoke of a mansion, or a place, for the believer. Are you a believer? Yes? Then, Jesus is preparing a place for you. You have a reserved room in heaven right now. Jesus is coming again. Jesus is coming to receive you. If you really believe in Jesus, you will believe these words of His too. And, if you really believe these words of the Saviour, then you know that you have a place in heaven waiting for you.

Did the Saviour say; "Lo, I am with you sometimes and perhaps unto the end of the world"? No. The believer joyfully sings, "Blessed assurance, Jesus is mine!" because Christ promised to every believer: *"Lo, I am with you alway, even unto the end of the world"* (Matt. 28:20b).

From where comes the idea of working like mad to get salvation, to be sure of heaven? There was a scoundrel who never had a chance to stockpile good deeds; who never took communion; who never went to church; who never was baptized. At one time he even ridiculed Jesus. This thief had only one opportunity to learn to love Jesus. He took it. He took Jesus. What did the Crucified Lord say to him? *"To day shalt thou be with me in paradise"* (Luke 23:43b). There was nothing uncertain in these words of our Lord. The malefactor on the cross knew that he was saved. He was sure of it. The reasons: he heard it from the lips of Jesus; he believed Jesus.

Perhaps you are married, or going to be married. Would you marry if you were uncertain of your sweetheart's love? Likewise, why become a Christian if you are uncertain of Jesus' love for you? The sincere Christian is certain of Christ's love. He who loves Christ with all his heart can not be doubtful of his salvation. Today the Lord speaks to you, to every one who trusts Him: "Thou shalt be with me in paradise"; or, "I go to prepare a place for you"; and, "I am with you always."

In a purely earthly sense, it is true that the only things one can be certain of in

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Assurance

By Lorie C. Gooding

"Choose you a lamb for a sacrifice,
And stain with his blood the door of your home;
For where is the blood of the sacrifice
The angel of death may never come.

"Choose you a lamb for a sacrifice,
And worship the Lord, but, oh, be sure
That the blood of the lamb of sacrifice
Is struck on the lintel and posts of your door."

I have found me a Lamb for my Sacrifice,
White and unblemished, and spotless and pure.
I have marked with the Blood of His Sacrifice
The posts and the lintel of my heart's door.

I have chosen God's Lamb for my Sacrifice.
He has borne my guilt, He has cleansed my sin.
I am under the Blood of His Sacrifice
Where death's angel may never enter in.

Holmesville, Ohio.

this world are "death and taxes." A person can lose everything—home, family, wife (or husband), children; until one is all alone. However, there is one thing that can not be taken away from the Christian. It is this assurance of being safe in God—saved.

A rich and famous rancher became bankrupt. In one day, through war and the toll of bad weather, he lost his cattle and almost every last thing he owned. His sons met with horrible deaths. His own health was failing rapidly. Of course, he got discouraged. He regretted that he was ever born. Yet, it was this bankrupt ranch manager who said, *"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me"* (Job 19:25-27). Are these uncertain terms? No!

Johnnie Allison, our Mennonite brother in prison, has but the bare bars and walls, and not much more; but he is certain of God and of being saved. Otherwise he would never have written, "But they who thus have bound me, cannot keep God away."

You may, as a Christian, be uncertain of much in life; but, if you believe in Jesus, you know that you are saved. You will see Him someday "face to face in all His glory." You will have a mansion. I will have a mansion. Next door will be the thief and the rancher. We will be neighbors. Neighbors all.

Chatsworth, Ill.

William McPherson

By Anna D. Smith

If the Lord tarries in His coming, and if our blind and handless friend, William McPherson, will not be called to his eternal home, he will celebrate his eighty-eighth birthday on February 5.

Many readers of the Gospel Herald have remembered him in prayer, and many have sent him cards and letters containing gifts which helped to bring cheer to him, who since June 21, 1906, has lived in utter darkness because of a premature blast in the stone quarry where he worked.

But though he lost both hands and eyes, William McPherson's faith in his Saviour increased, and Scriptures, such as John 3:16; John 14, and John 17:2, became increasingly precious to him.

With much prayer and great effort, Mr. McPherson learned to read the Moon Type Alphabet with his tongue and gradually read portions of the Bible. He now has the complete Bible in 57 volumes.

His Christian nurse and housekeeper does the utmost to make his life comfortable, and though he has a heart condition, he is in fairly good health at present.

But for us who enjoy God's sunshine, the warm handclasp of Christian friends, and the Lord's blessings which are so abundant and daily enjoyed, how can we do otherwise than share our blessings with William McPherson? His address is 1918 E. 71 Street Terrace, Kansas City, Missouri. God's reward will not fail you as you bring joy to the heart of our blind and handless friend, William McPherson.

Kansas City, Kans.

STUDY CONFERENCE

On Local and Area Service Programs
Sponsored by
Committee on Church Program Co-ordination
General Council of General Conference
Bethel and Sugar Creek Mennonite Churches
Wayland, Iowa

Friday, February 12, 1954

1:30 p.m. Bethel Church

Setting Stakes for Service Planning

Devotion
Statement of Objectives and Source of Call for This Meeting, Chairman
M.S.O. Reports—Kansas and Indiana
Opportunities and Responsibilities for Service Activities in Today's World—
Testimonies to the Witness Value of Service Program

7:00 p.m. Sugar Creek Church

Building Spiritual Foundations for Service

Devotion
Testimonies to the Witness Value of Service Programs
Christian Motivations for a Service Program
A Service Program That Contributes to Soul Winning and Church Building

Saturday, February 13, 1954
9:00 a.m. Bethel Church

Building Balanced Service Programs

Devotion
Panel Discussion:
Developing a Balanced Service Program
Disaster Relief
Community and Mutual Aid
Material Aid
Civil Defense
Open Discussion

1:15 p.m. Bethel Church

Organizing and Promoting Service Programs

M.S.O. In the Congregational Life and Witness
Co-operation and Co-ordination in the Total Service Program
Open Discussion
Report of the Findings Committee
Closing Devotion
Chairman: Nelson E. Kauffman, Hannibal, Mo.

[Speakers are yet to be assigned. All who are interested in Mennonite service organizations, and that should include many laymen, are urged to attend and participate in the development of this significant movement in our church.—Ed.]

Our Readers Say—

After reading William D. Swartley's article in Our Readers Say column, I could not refrain from writing. I certainly enjoy Gospel hymns. I have been greatly hurt many times how these songs are almost condemned by some people. Are we so narrow-minded in our Mennonite belief that we can not sing these good old Gospel songs that we have sung since childhood?. . .

Good songs, yes—but give us variety that people want to sing, and visitors can join in and enjoy. I heartily agree with the above writer. Let's have good Gospel songs too.—*Amelia Conrad, East Peoria, Ill.*

Just a word of appreciation for my Gospel Herald. It has filled many an hour of months of illness with things that are honest, just, pure, lovely, of good report, virtuous, and filled with praise. . . . *Geraldine Bennington, Lancaster, Pa.*

An Honest Indian

An old Indian once bought some things from a white man who kept a store. When he got back to his wigwam and opened the bundle, he found some money inside of it.

"Good luck!" thought the old Indian to himself. "I will keep this money. It will buy many more things."

He went to bed, but he could not sleep. All night long he kept thinking about the money. Over and over he thought, "I will keep it. I will keep it for my own." But something within him seemed to say, "No, you must not keep it—that would not be right."

Early the next morning he went back to the white man's store. "Here is some money," said he. "I found it in my bundle."

"Why didn't you keep it?" asked the storekeeper.

"There are two voices inside me," replied the Indian. "One said, 'Keep it, you found it, and the white man will never know.'

"Then the other said, 'Take it back! Take it back! It is not yours. You have no right to keep it.'

"Then the first one said, 'Keep it! Keep it! You are foolish to take it back.'

"The two voices inside me talked all night and would not let me sleep. So I have brought the money back. Now the two voices will stop talking and tonight I shall sleep."—Old Indian Tale.

One thousand or more Negroes are attending college and university classes with white students in the South.—New York Times.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

The Voice of Conscience

Every man has a conscience, and every man must live with his conscience. He can resent its voice, refuse to listen to it, argue against it; but he cannot get rid of it. He may crush it down until it seldom speaks; but sickness, danger, or some evident providence will bring it back into full voice again.

Conscience tells a man that he must do the right. What the right is he must be taught. But whatever he has accepted as right, his conscience tells him to do. And it is a relentless voice: by day, by night, year in and year out, from childhood to old age it endlessly reiterates: "You ought to do that; you ought not to do this." This is a universal experience with which every responsible person is familiar.

It is peculiarly the position of Protestant Christianity that each person is responsible to his own conscience. A Catholic may let the church speak, and rest his conscience on that word. But Protestant doctrine asks, "What does your own conviction tell you?" We believe that we cannot hand our conscience over to the keeping of another. We are responsible to God to follow what His Word and His Spirit have told us is the truth. The sincere and devout Protestant is always trying to get back to the simplicity of Christ, to the faith and the ethic of the New Testament, apart from the distortions of history which have led us away from the faith once delivered. We may deplore the multiplicity of sects which this has brought forth. But we must rejoice in the courage that makes men take a minority position, standing alone if necessary, as they follow the dictates of conscience. It is one of the great principles of freedom that a man ought to be true to himself and his God, and it is a triumph of liberal government that he is permitted to do so.

It is an awful thing to go through life under the constant condemnation of conscience. A man had better make every necessary adjustment of repentance and confession and restitution and reformation than to endure that relentless accusation. And it is a wonderful thing to be able to look God and self and other men in the face with the deep inner satisfaction of knowing that our hearts do not condemn us. Surely God intends for His children to walk in that freedom.—E.

Mind and Spirit

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—II Tim. 1:7.

A Methodist Church in North Carolina has added a consulting psychiatrist to its staff. He will have regular hours in the pastor's study and will be available for consultation at other times. Thus he will co-operate with the pastor in helping members who have problems.

The chief feature of the recent Ministers' Normal at the Johnstown Bible School, conducted by the Ministerial Committee of the Southwestern Pennsylvania Mennonite Conference, was a series of discussions led by Bro. Norman Loux, who is a psychiatrist now serving as assistant superintendent of Butler Hospital at Providence, R.I. There was marked interest among all who attended, and many expressions of appreciation for a new approach to some of the problems with which pastors have to deal.

There is a new consciousness among Mennonites as well as others that we must recognize the psychological aspects of spiritual problems, and that mental sickness is frequent among our people and must be treated as sickness, and not as moral or spiritual delinquency. We are fortunately overcoming the feeling that mental illness is a disgrace, and are learning that the right kind of treatment can often bring about full recovery. Our members, even some of the best Christians among them, may have psychological difficulties, and it is important that their condition is not made worse by lack of understanding and delayed therapy. Harsh judgments have no doubt been made against those who in no sense deserved such condemnation. It is good that we are beginning to learn that not all wrong behavior is the expression of an immoral heart.

Granted that psychiatry may become something of a fad, and that some diagnoses may too easily evade moral responsibility, it is still true that those whose concern is mind and spirit should become better acquainted with the workings of the human spirit. Since a lengthened life span is giving senility a greater scope, and since the heightened tempo of our day intensifies mental disorders, it is imperative that there be more understanding of psychic phenomena. Ministers must not try to be psychiatrists. They must know where their ability to help stops. But any knowledge which they can bring to their counseling will be all to the good.

It is now our good fortune as a denomination to have in our membership a competent psychiatrist who is also a devout believer. He should be able to help us a great deal. As we listened to him at Johnstown we felt that many of our ministers' meetings or community groups could profit by calling him for a series of talks and discussions.—E.

An Ex-Communist Speaks

"I taught my little boy there was no God, no heaven or hell, no such thing as truth or right, that most men outside my own party were cruel and selfish. I poisoned my boy's mind until he became a vicious little thief and liar. Now I am busy trying to extract the poison. I'm glad to say, too, that all the old barriers between my wife and me now have been broken down; . . . in my life there is real peace of mind and a joy before unknown.

"I used to think my own life was too difficult for any power to alter. I was saturated with suspicion, strife, and selfishness; but, thank God, through Christ, those vices have been cast out. I want now to spend the rest of my days in loving and unselfish service to Him on behalf of my fellows.

"I am not saying that I have ceased to feel the pressure of economic and social problems that are, deep down and fundamentally, an expression of spiritual poverty; but when you turn a man's heart to Christ, you go a long way toward settling all his problems. You make a new man of him and put love and honesty and fair dealing in his life. For instance, it is no use clearing out slums, putting people into new houses, until you clear out from their minds the atmosphere of the slums. . . .

"I believe that the answer to all the social and economic problems in the world is to be found in Christ. I have pledged my allegiance to Him. My brothers, I ask you to do the same."—Frank Jennings, in **The Gospel on Skid Row** (Fleming H. Revell Co.).

Tobacco Christians

By Wm. E. Detweiler

For some time I have had a burden for "smoking Christians" and wish to ask all those who read these lines and are addicts to the tobacco habit—Why do you smoke? Why haven't you quit? How long do you intend to keep on? Have you met the Holy Spirit and seen the contrast between His holiness and your filthiness? If not, it is time you did.

Have you ever known a boy who smoked long enough to become a victim, and then, after not seeing him for ten or fifteen years, you had any question in your mind whether or not he still smoked? You know that 99 times out of 100 he is still a greater slave than ever. You naturally expect him to be. Why hasn't he quit? Do you believe II Cor. 5:17? Do you believe that "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"? Do you believe that your body is the temple of God? I Cor. 3:16. Or are you willing to admit that in your case the Holy Spirit has not been able to clean up His temple? Do you know that Rom. 6:16 states that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey . . ."? Please read the entire chapter, Romans 6. Whose servant are you? Is tobacco your master? Do you obey it? Have you ever tried to quit? Is your blood stream full of poison? How many years has it been this way? Are you willing to keep it this way until you die? If you can admit that smoking is only unnecessary foolishness and is a detriment to you, then you are admitting known sin in your life, and you are a sinner.

The child of God dare never make room for known sin in his life, for if this exists, he cannot live a life of holiness. Without holiness we shall not even see God. "If any man defile the temple of God, him shall God destroy" (I Cor. 3:17).

Have you listened to cigarette ads on the radio, asking if you have a hot, dry throat, parched lungs, and so on? They claim their brand is not as hot and irritating as some. Others claim their brand contains less tar, gases, and other poisonous irritants. But the best any of them can say is "less." How much less? They all admit that tobacco is made of these things. Your body is the filter that absorbs these poisons.

Of what use is tobacco to you? How would you react if your church made tobacco a test of membership? Would you become furious and go "all out" in favor of tobacco, no matter what happens? Would you challenge the church with "my father always smoked and he was a good man" and so on?

The children of Israel said, "Our fathers ate sour grapes and our children's teeth are set on edge." You may have some other alibis, but you will never get by with alibis over yonder. And remember, too, that you will answer for those youths who, because of your influence, have also started this lifelong habit. What are you going to do about it? Let us remember that if we evade these questions now, we can not evade them at the judgment.

Dorchester, Nebr.

In Order to Pray—Prepare Carefully

By Katherine Bevis

Cicero advised his students many centuries ago: "Before beginning, prepare carefully."

This statement can be applied to our prayer life.

Men need to pray and never in history has there been a greater need than now for men to pray to God understandingly.

Evil forces seem to be at work endeavoring to dominate and govern the thoughts of men and nations.

Through all ages men have prayed in some sort of fashion, especially in times of great need. Often, very often, their prayers have not been answered and they have wondered why.

The reason is not hard to find when one realizes how far from true prayer has been the ordinary concept of it.

The Master, Jesus Christ, tells us why prayer is not answered, namely, because we ask amiss.

There is a preparation that we should make before we go to prayer. God says, "Be still, and know that I am God." The psalmist says, "Wait on the Lord . . . ." Paul says, "Forgetting the things of the past . . . ."

There is a holy attitude, a quiet waiting on God, that will prepare us for prayer. Prayer is not to shape the thoughts of God, but of men!

Jesus frequently took His disciples apart from the crowd that He might better prepare them for the problems that would arise. Jesus wants all of us to grow spiritually as well as physically. And to do this, there are times when we must get apart from the crowds, in order that we may be better prepared.

Quiet thoughts when directed toward God and when guided by Him become the highest form of prayer. These quiet moments enable one to rearrange his thoughts until he can see clearly the answers to his problems. This quiet time leaves one relaxed and at ease because he then can begin to see the pattern for living life at its best.

Only the right prayer is effectual, but this right prayer cannot be offered with our thoughts in confusion and doubt. We need to "be still" to make the best preparation for our approach to God.

Confidence in God's availability to answer our prayers is essential. Even Jesus, when standing at the tomb of Lazarus, prayed, "Father, I know that thou hearest me always. . . ."

In order to make the proper preparation for prayer, we should train ourselves to be good listeners.

A small boy, when questioned as to what he said in his prayer, answered, "I do not say anything. I know God is with me and so I just listen."

The proper spirit, one of humility, is another preparation we should make. For only when we realize we can do nothing of ourselves do we understand what true prayer is.

True prayer means entering into a consciousness of the unseen Truth, and the effect is the outward manifestation of harmony and advancement.

In the Scriptures we are told to "pray without ceasing." Existence itself is prayer, is desire.

Let us remember, "before beginning prepare carefully," and praying understandingly, our prayers will be answered and we shall talk and walk with Him in understanding. He will be our All in All.

Jesus said: ". . . when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly."

Houston, Texas.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *Dec. 27, 1928)*

The latter part of November . . . Bro. S. E. Allgyer . . . held a series of meetings. . . . [Midland, Mich.].

(From Gospel Herald, *Jan. 3, 1929)*

The Martin's Bologna Factory of Lancaster County made a donation of 150 pounds of bologna [Altoona, Pa.].

(From Gospel Herald, *Jan. 10, 1929)*

Bro. J. H. Mellinger . . . is now in the vicinity of Tampa, Fla., overseeing the erection of a new mission building. . . .

. . . the Mixed Chorus under the able direction of Bro. M. T. Brackbill rendered a . . . program [E.M.S.].

(From Gospel Herald, *Jan. 17, 1929)*

. . . Bro. S. D. Guengerich of Wellman, Ia., the aged editor of the Herold der Wahrheit, passed to his eternal home on Jan. 12.

. . . Bro. Jos. G. Ruth of Colmar, Pa., bishop in the Franconia Conference district, was called to his eternal home recently.

Our endowment program . . . is an effort to raise $60,000 for Hesston College, and $150,000 for Goshen College . . . to raise . . . $70,143.34 we have appealed to about 7,500 people [C. L. Graber].

The Johnstown Bible School . . . has an enrollment of 77.

Ahab at Naboth's Vineyard in Jezreel

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Fifteen miles before entering Nazareth we reach the village of Jezreel, standing in the midst of the lovely plain. Here the land smiles off at once into a great fertile valley, running down along the northern wall of the mountains of Gilboa.

Jezreel is a most magnificent site for a city. There could be little question that we have before and around us the city, the plain, the valley, and the fountain of Jezreel. It was and is a district renowned for its vineyards. Ahab in developing his royal estate would naturally seek to make it valuable as well as picturesque by terracing it with fertile vineyards. Here was once Naboth's vineyard bought with blood and from which a still higher price of blood was paid in the generation afterwards.

How admirable was the situation of the vineyard, especially for the occupant of the royal villa. The villa was on the eastern side of the town. It abutted in the town wall. It commanded a view all down the fertile valley which stretched toward the Jordan. Immediately below the valley was the dry moat of the town, and then beyond the moat at no great distance and close to the fountain, this fertile plot of ground which belonged to Naboth, a man of substance and position in the city. Water was necessary for a "garden of herbs," and there is no other perennial spring in the neighborhood. Here Naboth lovingly tended the "tiny vineyard" which has become a proverb in every mouth.

Our interest centers in these fields divided as we see by ditches for irrigation. We let our thoughts roll many, many centuries back. Do you see Ahab in his chariot viewing the vineyard which he had longed with tears to possess, and which later became his own? Do you see Elijah standing gaunt and grim and threatening in his presence? Now let the scene dissolve into another fifteen years later. Ahab sleeps in his tomb at Samaria. But what is that bloody corpse lying on the ground of Naboth's vineyard? It is Ahab's son, slain by the arrow of Jehu, and thrown over the wall on the spot where Naboth's blood cries for vengeance. For the tragedy, the judgment upon Ahab and Jezebel, was enacted close to the place where we are standing. Here at the foot of the city wall was fulfilled the word of the Lord, which He spake by His servant Elijah saying, "in the portion of Jezreel shall the dogs eat the flesh of Jezebel." The divine judgment for the judicial murder of Naboth was executed upon Jezebel, close to the vineyard itself and the king's palace. It became notorious under Ahab and Jezebel, who, though residing at Samaria, had a palace here. It was to enlarge the ground of this palace that the king desired the vineyard of Naboth, and gave occasion for the sad story of the latter. These rocks before us seem to be red even yet with the blood of Naboth, Jehoram, and Jezebel.

Today there is no trace of cultivation, but ancient rock-cut wine presses in the hillside and close to Naboth's vineyard still speak of the grapes that once yielded their juice within them.

* * *

The city of Jezreel is connected exclusively with the history of Ahab and his family. Without altogether deserting Samaria as the political capital of his kingdom, Ahab lived chiefly at Jezreel. Disliking to see the ground of a private citizen so near, Ahab had determined to get possession of this, that he might turn it into a "garden of herbs." At first Ahab sought to make a fair deal with Naboth. But Naboth had valid reasons for refusing the king's offer. It was part of the family estate, belonging to him only by virtue of his inheritance, to be passed on in due course to his descendants. If he desired to sell the land, he could sell it only to a kinsman, according to Lev. 25:23. Then it would be returned to the representative of the original branch of the family at jubilee.

Naboth was the possessor of a "single vineyard." He might no doubt have had greater possession, but at all events he appears to have had one thing without which the greater wealth is of no real value—a contented and a religious heart! For we do not read that he coveted any of the possession of his wealthy neighbor, the king of Israel. Naboth, therefore, who feared God more than man, refused the king's request without hesitation.

Ahab was not to be blamed as far as we know for wishing to purchase Naboth's vineyard. Now had the king been a good man, he would have felt that his desire had here reached its legitimate bounds. When Naboth declined to sell or exchange his vineyard, Ahab ought to have put force upon himself and have ceased to desire it. The sin of Ahab then consisted in coveting what was not his and could not rightfully be his, and in allowing himself to be disconcerted when he failed to obtain the object of his desire. His manner was that of a sulky child who was not allowed to have its own way. The royal dinner had been served and Ahab threw himself upon one of the couches on which the Easterner reclined at meals, but he lay down flat on it and turned his face to the back of the couch and would neither look at his guests nor partake of the banquet.

What a picture of offended pride and helpless anger! His high position, his large possessions, his manifold means of enjoyment were nothing to him because he could not obtain the few square yards of land on which he had set his heart. It might well seem as though he had nothing to live for except obtaining possession of Naboth's vineyard.

How often does it happen still that men set their hearts on trifles, and the loss of trifles discomposes them. They do not take account of what they have in comparison with what they crave. Ahab tossing upon his bed with his face to the wall and spurning his food is but a true representation of this wretched folly. Here, however, Satan soon sent him a wicked counselor—Jezebel.

Jezebel is one of those portentous women who have appeared from time to time in human history, and who would outdo what is brutal and bad, in bad and brutalized men.

Ahab was cowed by Naboth's independence, but Jezebel's proud spirit was aroused. He had some scruples; she none. She, therefore, despised her husband for submitting to ill treatment. No mawkish sentiment for her. No scruples about ancient law or of family fealty would stand in the way of Jezebel. If Naboth was obstinate, he must be removed. If his family was likely to cause trouble, they must be silenced!

In the course of a few days, by false accusation, her promise was fulfilled. When Jezebel wrote to the magistrates of Jezreel, she had been very careful about legal propriety. She wrote in the king's name. She signed the letter with the king's seal, which would have borne the king's signature, and thus when stamped on the writing would have made the actual signature unnecessary. Thus the letter had the character of a royal command. It was addressed to the persons at Jezreel with whom the administration of justice lay.

Though the warrant was in Ahab's name, the elders of Jezreel had no doubt that the order came from Jezebel. It is likely Ahab did not care to inquire what the exact purport of these letters might be. But still he must have known well enough that some plot was in agitation for dispossessing Naboth of his property in an awful manner. And it is plain from his eagerness to seize upon the spoil of this iniquity after the contrivance had succeeded that he was not displeased with it. He was so intent upon the end that he cared little about the means, but gave to Jezebel his name and his seal to use as she thought fit. Was Ahab then

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You cannot keep your own secret; what cause then have you to complain, if another to whom you have declared it should reveal it?—Selected.

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no longer king of Israel? Did his pagan wife reign in his stead?

A fast was proclaimed, in order to suggest that the guilt of some public crime rested like a heavy load upon the city, which, therefore, ought to humble itself before God. Naboth was to be put at the head of the assembly. When thus brought into prominent notice, he was to be accused as the criminal by hired witnesses, so common in all lands and ages!

He was to be accused of blaspheming the king. If this could be proved, his estates, instead of descending to his heirs, would by law be forfeited to the crown. Then the vineyard would come into Ahab's possession without further trouble. But in order the more effectually to excite the indignation of the people against Naboth, Jezebel took care to have him accused also of blaspheming God. How ready the enemies of religion are to make use of the cloak of piety to compass their wicked ends! Jezebel cared not who blasphemed the Lord. But when a show of reverence to His holy name could assist her even in perpetration of a murder, she scrupled not to assume all the semblance of a godly zeal. But here, much as she hated the professors of that true religion, she was obliged to pay them an unwilling compliment.

Naboth was then to be brought to the public court of justice, seated with the judges. At the right moment two hirelings, already prepared for their nefarious task by one or the other of the elders who had a grudge against Naboth, charged the unfortunate man with cursing God and the king. There is no reason to believe that there was any ground for their accusation. Naboth may have given his answer to Ahab in insolent form. So before Naboth could defend himself against the charge, he was dragged outside the gate of the city and stoned to death as a blasphemer and with him his equally innocent sons. To add iniquity to the murders, the mangled bodies were left unburied, the greatest insult that could be paid to the dead. Worse still, the prowling dogs of the town were allowed to devour them.

So the arrest, the accusation, the trial, the execution went forward. We must not forget that law is a great and sacred thing. It is a shadow upon earth of the justice of God. The forms which surround it, the rules which govern it, the dignity and honor which belong to its representatives, all are outworkings of a thing in itself entitled to our reverence.

Naboth's trial and execution was in truth one of the earliest recorded samples in the world's history of that dreadful outrage against God and man—a judicial murder: when the sword of justice smites down innocence and becomes the instrument of crime.

Jezebel and not the king received the report that the orders had been carried out. And this no doubt was how the matter appeared to Ahab: how he wished it to appear both to himself and to the world. How convenient to have such an understanding queen, who, without implicating him, made the way clear for him to attain the object of his desire. "Ride on, Ahab! Go down and claim the vineyard purchased with the blood of its rightful owner. Though you had not the courage to commit the crime, you are willing to enjoy its result!"

Calling his chariot, King Ahab had gone down from Samaria to the bright and pleasant town of Jezreel, where he had a summer villa, in order to take possession of Naboth's vineyard, and very well satisfied with his new acquisition. He had long wished to have it. Now it had come to him after regular process of law, and he had determined to enjoy it. He would turn it into a "garden of herbs" because it was near to his house: a flower garden, no doubt, which might be reached from the villa by a small drawbridge. After a little consideration he would be able to see how to lay it out to the best advantage.

When you meet temptation, turn to the right.

These were Ahab's thoughts and occupations. But stay. Who is this awaits the king's coming, confronting him and checking him on the way? It is Elijah, come once more from the unknown, whom Ahab had little expected to see. The prophet speaks words that must first have filled the heart of the king with bitter wrath and then left him paralyzed with fear. Ahab is terrified at the consequence of his wrongdoing, at the prophet's picture of dogs licking his blood where they licked the blood of Naboth, at the predicted ruin of his house. Ahab's sentence of doom was delivered to him after the crime was involved in the process of enlarging the garden of the royal palace.

At these awful words of judgment and impending doom the hard heart of Ahab broke. Rending his clothes and "covering his body with sackcloth he fasted, walking the streets of Jezreel with downcast countenance, unattended, unhonoured." Were these signs of penitence the true indications of a changed heart? Yet so merciful is the Lord that even this sign of sorrow sufficed for Him to alleviate His sentence on Ahab's house till after his death.

One more encouragement above all others this history suggests, that He who was so gracious to Ahab's unworthy, imperfect, short-lived repentance will be sure to accept and cherish those who truly humble themselves before Him and mourn to think that they have sinned against One who has been so loving and merciful. Let us remember that it is not only with Jezebel that God is so loving and merciful. Let us remember that it is not with Jezebel that God is forbearing and long-suffering, but with ourselves also.

Old City, Jerusalem, Jordan.

The Revelation of Jesus Christ

By J. L. Stauffer

21a. The Words of God and the Comments of Commentators.

The comments from the dozen commentators regarding the trumpet judgments recorded in the Book of Revelation are given to show the great contrast between the commentators who figurize generally and those who take the words literally wherever possible. Among the twelve commentators, at least five are known to be premillennialists, and the other seven are likely amillennialists. Of the five premillennialists, three of them figurize the same as the amillennialists, and only two, the last two, are literalists. The fact that ten figurize the word and generally disagree is a demonstration that the figurizing of prophetic truth appears largely speculation on the part of those who do so. Certainly the literal interpretation is preferred wherever it is possible or within the realm of possibility.

1st Trumpet: "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up" (Rev. 8:7).

Commentators:

Mauro: "The symbols of destruction found here are hail, fire, and blood. . . . Trees are a familiar figure in Scripture for human greatness, for persons of eminence. . . . The burning up of a third part of the trees would therefore signify that a large proportion of the leading men in the nation were to be consumed. The words (and all green grass was burnt up) would point to the complete destruction of national and earthly prosperity, the sweeping away of the entire population of the land."

The Expositors Bible: "To think, in interpreting these words, of a literal burning up of a third part of the earth, of the trees, and of the green grass, would lead us astray. . . . Comparing the first trumpet with those that follow, we have simply a general description of judgment as it affects the land in contradistinction to the sea, the rivers, and fountains of water, and the heavenly bodies by which the earth is lighted."

Archdeacon Farrar: "Years of burning drought, rains of blood, disastrous conflagrations and earthquake, as those in Lyons, Rome, Jerusalem, Naples, etc., A.D. 63-68."

E. B. Elliott: "The invasion of the Roman Empire by Alaric, king of the Goths. A.D. 385-410."

Matthew Henry: "There was a terrible storm, but whether it is to be understood of a storm of heresies, a mixture of monstrous errors falling on the church (as Arianism) or a storm or tempest of war falling on the civil state, expositors are not agreed. Third part of the trees—clergy or great men. Third part of grass—laity or common people."

Lange: "All the abortive interpretations in the world cannot make us abandon our conviction that the Apocalypse has an allegorical meaning. Sander, better than others, interprets the figure as significant of the fire of false devotion joined with bloodshed, placing the same, however, in the definite period of the time succeeding Constantine."

Kretzmann: "A hurricane of false doctrine which strikes the church of God."

Lenski: "We regard this symbolism as a set of parables although only to the extent of presenting visibly the invisible cause and its effect. . . . Take the first. Does the lie, some delusion, look so attractive? It is like a rain of hail and fire mixed with blood that strikes the earth. Hail and fire mixed with blood, is

A Prayer for This Week

We come to Thee, O Lord, acknowledging that hitherto Thou hast helped us. We thank Thee for the promise and for the reality that as we draw nigh to Thee, Thou wilt draw nigh to us. We praise Thee for Thy abundant and unfailing mercies of the past. We look to Thee as our heavenly Father who knows our thoughts and is mindful of all our needs. We thank Thee for Thy Word, which is truth and is forever settled in heaven. We beseech Thee, O God, especially in behalf of all the special Bible terms in session during the winter months and for the midweek Bible classes held in our churches throughout the land. Grant that hearts may be open to the truth, for Thy Word teaches us that if "ye . . . know the truth, . . . the truth shall make you free."

In the name of Jesus Christ our Lord.
—*J. S. Graybill.*

wholly unnatural. No tempest as this ever swept the earth. In even its mildest delusions the lie is wholly unnatural. It is a monstrous error. . . . It is as though a third of the earth was burned up and utterly blasted, as though the third of the trees were burned up, as though the green herbage which is far less resistant was burned up."

T. B. Baines: "This is of course figurative. Third part of the trees signifies the great ones of the earth. Burning of green grass may refer to the withering of the means of support, or if grass is here used as a figure of man in his frailty, it indicates a destruction of the choicest and most vigorous portion of the human race such as the wholesale slaughter of young men called out to serve in war."

Walter Scott: "These are not to be understood as literal destructive agencies. . . . Hail signifies a sudden, sharp and overwhelming judgment from above. Fire is the expression of God's wrath. Blood signifies death, both physical and moral. The trees refer to men in the haughtiness of pride and position. All green grass would refer to a highly prosperous condition of things amongst the inhabitants generally."

Clarence Larkin: "There is no need to spiritualize here. It means just what it says. These things have happened before, why not again? See Joel 2:30, 31. This plague is the same as the seventh Egyptian plague."

Bullinger: "In the plagues of Egypt, to which these judgments were to be like, the seventh plague was hail, and fire mingled with hail (Ex. 9:22-28) and plants of the earth were smitten. Here blood is mingled with fire and hail. We are aware that a majority of interpreters maintain that the results of the first trumpet are not literal. They seem as anxious to get rid of the supernatural from interpretation, as the Rationalists are to eliminate it from inspiration. But why, unless the plagues of Egypt also were not literal plagues, we cannot understand. Again we ask, why should not these be literal judgments which are to come upon the earth? . . . To explain this away is to manifest a want of faith in the power of God, and in the Word of God. Such things have taken place on the earth. Why should they not take place again? . . . "The historical interpreters differ so much among themselves that we are led to ask, which one of them are we to believe? It is this very diversity which has caused so many earnest students to put the apocalypse aside in despair. Our object in writing is that they may take up the book again with hope; asking them only to believe God."

Other examples of the figurizing of the first trumpet:

Wordsworth says: "Trees mean princes and great men and grass means men's power and glory."

Darby says: "That which is elevated, eminent, lofty is intended by trees; the young, feeble, and aged are meant by the green grass."

Wetstein says: "Trees mean fortified cities, grass unwalled villages."

Paralus says: "Trees signified apostles and great doctors, by grass common Christians."

2nd Trumpet: "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

COMMENTATORS:

P. Mauro. "The waters or seas represent nations in general. . . . A mountain is the Bible symbol for a nation. What then is represented by this picture of the casting of a nation, burning with the fire of God's wrath, into the midst of the other nations and peoples of the earth, and with unhappy consequences to them? Only once in the history of mankind has such a thing happened. That was at the beginning of our era, when the whole Jewish nation was cast out of its own country into the midst of the other nations of the world."

The Expositors Bible: "Again also, as before, the third part is not to be thought of as confined to one region of the ocean, while the remaining two thirds are left untouched. It is to be sought everywhere over the whole compass of the deep."

Archdeacon Farrar: "Great calamities connected with the sea and ships such as those of which the time of Nero furnished abundant instances."

E. B. Elliott: "The invasion of the Roman Empire by Genseric, king of the Vandals. A.D. 423-468."

Matthew Henry: "By this mountain some understand the leader or leaders of the heretics. Others as Mr. Mede, the city of Rome. The third part of the creatures, this storm fell heavy upon the maritime and merchandizing cities and countries of the Roman Empire."

Lange: "Sander holds that the Arian controversies are here predicted. Gartner maintains that the erroneous doctrines of the Orient, and Islam are denoted. In short every variety of arbitrary interpretation attaches to the passage."

Kretzmann: "Heretical fanaticism which enters the Christian Church."

Lenski: "Here the second stage of destructive religious delusion in all the world is made visible to John's eyes. How the world of men and the press would shriek if such monstrous destruction were wrought in nature. . . . This is not the old paganism that still persists in the world, but the terror of a new delusion which will not accept the Gospel."

T. B. Baines: "The great mountain burning with fire then is some powerful state which becoming itself ablaze with revolutionary passions, falls, as it were, like a conflagration among the mass of people represented by the sea, causing frightful wars, immense loss of life, and widespread ruin of commerce, all strikingly pictured by the sea turned into blood, the living creatures killed and ships destroyed."

Walter Scott: "In the previous trumpet the earth was the scene of judgment, here it is the sea. The earth is the Roman world in general. The sea is here the chosen figure to denote the peoples of the earth in dire anarchy and represents the peoples without civil and spiritual government."

Clarence Larkin: "Notice that John does not say that it was a mountain that he saw cast into the sea, but that it appeared like a mountain, not a burning volcano, but an immense meteoric mass ablaze with fire. The effect of this burning mass on the sea, into which it fell, was to turn a third part of the sea into blood. If any are disposed to doubt the possibility of such a thing let them turn to the first Egyptian plague (Ex. 7:19-21) and read the account of the turning of the waters of the River Nile into blood. Note, however, that only one third is affected."

Bullinger: "It does not say that it was a mountain, but that it was like one. This shows us what is not to be taken literally, as well as what is. It was something that resembled a mountain. 'This cannot be literal,' exclaim the interpreters, but again we ask, why not? To follow what man says it requires only credulity."

Some additional interpretations:

One interpreter says:
The fiery mountain means Satan
The sea means the nations
The dying of the fish denotes persecution and slaughter of Christians
The wreck of the ships denotes the extinction of congregations

Elliott says:
The mountain was Genseric with his Vandals
The sea was their plunging through France and Spain into Africa
The destruction of the fish was their depredations on the neighboring islands

Another says:
The sea is the church with its baptismal waters
The mountain is some great heresy
The blood is the corruption by deadly error
The destruction of the fish is the destruction of souls
The wreck of the ships is the overturning of churches

Another says:
The sea is pure doctrine
The mountain is prelacy
The fire Episcopal ambition
The blood-red waters means the introduction of false doctrine
The fishes are Ecclesiastics, monks, etc.
The ships are the bearers of the Gospel

Another says:
The mountain is Rome
Its burning the burning of Rome by Alaric
The wreak of ships is the sack of Rome

"Again, we ask, is it not better to believe God? Is it not easier to understand what He says?"

(Continued on page 93)

Prayer Requests—

(Requests for this column must be signed.)

Pray for Bro. J. D. Graber, that he may have safe journeying, and that he may be able to bring real blessing to our foreign mission churches.

Pray again that the way may be opened for the Haddad family to migrate from Jerusalem to America.

Pray for Geraldine Bennington, who has been ill for sixteen months, that she may be faithful as God works in the healing of her body. Pray for strength and courage for her mother.

A mother requests prayer for the healing of her body.

A sister requests prayer for the healing of her body so that she and her daughter can do more work for the needy.

OUR SCHOOLS

Mennonites in College

By Paul Bender

Our Mennonite brotherhood, widely scattered geographically, is uniquely a close-knit fellowship that makes for strength of Christian co-operation in the work of Christ. We cherish this fellowship and the way it enhances the effectiveness of the Mennonite witness. In our church boards and committees we are personally acquainted and can work the more effectively because of this acquaintance; throughout the membership there is personal acquaintance both with church leaders and with other members; and there is common understanding of and concern for the corporate work of the church in missions, education, publication, relief, youth activities, Sunday school, summer Bible school, and all the ways in which Christ's work is jointly undertaken.

A part of this church-wide acquaintance results from the attendance of Mennonite young people at our Mennonite colleges, where they become personally acquainted with other Mennonites from all parts of the church and also learn to know the work of the church through acquaintance with church activities and church leaders. When these young people become active in the work of the church later, these acquaintances formed at college become a vital link in the chain that binds together and makes effective the corporate witness of the Mennonite brotherhood.

A recent study of Mennonite college students, made at the direction of the Collegiate Council of the Mennonite Board of Education, reveals that about one fifth of all Mennonites attending college are attending non-Mennonite colleges. The study showed that about 800 Mennonites are attending the Mennonite colleges. There are also about 100 Mennonites studying in graduate schools, medical schools, and in other specialized schools, pursuing courses which are not available in Mennonite colleges. In addition to these, however, there are also about 200 Mennonites in other colleges and schools pursuing courses which are available in Mennonite colleges. This means that one out of every five Mennonite young persons attending college is missing the acquaintance with others in his own fellowship and with the Mennonite program which he might be getting at a Mennonite college. He will then also lack at least something of that bond of fellowship with the church which is such a strength and which we so much cherish for the work of Christ through our brotherhood.

This proportion, 20 per cent, of Mennonites leaving their own church fellowship to attend college in some other fellowship is too high. It represents a weakening of the Mennonite program that is greater than it should be. And it is not necessary. Our colleges can provide for these students the program of college study they need, with the exception at this time of some studying nursing, and at the same time the students would enrich their fellowship in the brotherhood and effectiveness in the program of the Mennonite Church. Some may find a college near at home, and thus save some expense, but even this financial difficulty can usually be overcome, and the slightly larger cost is money well invested. In fact, our Mennonite colleges require lower expenses than most other schools do. Not all the reasons, and perhaps not the basic reasons, are evident in this study as to why Mennonites are going to other schools. Whatever the reasons may be, we must regret that there are so many Mennonite college students who are not using their college experience to strengthen their attachments to the Mennonite fellowship, and in this way to enhance their own contribution to the Christian witness of our Mennonite brotherhood.

Our Mennonite colleges join in inviting all Mennonite college students to attend our own schools, not merely because we want to swell our numbers, but because we are concerned for the strength of our Mennonite fellowship and its effectiveness in the work of Christ in the world. Others in our brotherhood can also help to induce our young people to attend their own Mennonite colleges. Pastors, teachers, Sunday-school workers, parents, and young people can all help in this common concern to strengthen our fellowship through the attendance of our young people at our own colleges rather than elsewhere.

The Mennonite colleges must also continue to offer a program of such excellence that the young people will find here the college education they need of at least as high a quality as they could secure elsewhere. The experience of graduates warrants the conclusion that our Mennonite colleges do offer an excellent program of higher education. And still more significantly, our Mennonite colleges offer an integrated, Christ-centered higher education, a kind of education so seriously lacking in most of the current colleges and universities. The Mennonite colleges are constantly striving to improve the excellence and the Christian character of their programs. As the church continues to support the colleges and thus makes possible their continued growth and improvement, and as the boards and the college staffs continue to work wholeheartedly for the improvement of the colleges as an integral part of the Mennonite fellowship, our corporate witness for the work of Christ in the world can be further strengthened. May we all co-operate under God's guidance in this great venture.

Goshen, Ind.

GOSHEN COLLEGE NEWS

Our Winter Bible term has now begun. As has been announced, this is to be a three-week term offering separate courses for ministers, other adults, and younger people. We regret that one of the teachers from outside our institution, Bro. Milton Brackbill of Paoli, Pa., found it impossible to come because of illness in his family but are grateful that Bro. Elam Stauffer, missionary on furlough from Africa, has come to serve in Bro. Brackbill's stead. We are glad for those who are enrolled for these courses, but no doubt there are more who should be taking advantage of this opportunity afforded them. It is especially gratifying to have twenty-seven enrolled in the course for ministers. These ordained men come from six different states and from twenty-two different congregations.

President Ernest E. Miller spent January 4 and 5 at Harrisburg, Pa., where he took part in a conference of the Brethren in Christ Church on higher education. He later attended meetings of the association of American Colleges and the Council of Mennonite and Affiliated Colleges held at Cincinnati, Ohio, on Jan. 12 and 13.

Students and faculty are saddened at the death of Wayne Boshart, a member of the freshman class, which occurred in New York state shortly after his return home for Christmas vacation. It was the result of an automobile accident. We are glad for the life that he lived in our midst, for his faithfulness to duty, and for the assurance that he was prepared for this call which came so early in his life.

January 7-9 marked the closing of events which began last June in celebration of the half century of Goshen College in Goshen, Ind. This particular phase of the Fiftieth Anniversary celebrations commemorated the dedication of the college Administration Building which took place on Jan. 8, 1904. It consisted of an evening program and a morning chapel service followed by "open house," at which time conducted tours were made of the campus. Most of those participating in the program and chapel service were present at the dedicatory service fifty years ago. The chairman of the meeting was S. F. Coffman, son of J. S. Coffman, who was a leading figure in the founding of Elkhart Institute which later became Goshen College. Other participants in the program were N. E. Byers, who served as Principal of Elkhart Institute and also as the first president of Goshen College; J. E. Hartzler, second president of the college; S. C. Yoder, president emeritus; E. E. Miller, president, and I. W. Royer, an early pastor of the college church and first president of the alumni association. Paul E.

Whitmer a former dean of the college gave the chapel address Friday morning.

Our appreciation for the past was increased as reminiscences of the beginning of this century were given and as tributes were paid to leaders of that period in the history of our church. We were reminded anew of the faith and courage of the pioneers in our program of higher education. Their interest in saving young men and women for Christ and in preparing and directing them into avenues of Christian service should be an ideal for our Mennonite colleges of today. Their concern for the cause of Christian service and missions plus their emphasis upon the need for the adequate preparation for engaging in such activities should cause us of today to again consider our aims and program of training and service.

In this celebration we also looked forward with anticipation to increased growth and expansion. This, of course, will bring with it new problems which we should prepare to meet and we pray that Goshen College will move forward into larger fields of Christian influence and service even after those now serving and supporting her will have become inactive. One of the speakers fittingly remarked, "Fifty years from tonight those of us now seated here on this platform expect to be sitting at the feet of Jesus."

May this institution in continued dedication to Christ and His Church serve the future generations of students as God wills it.

S. M. King

CHURCH HISTORY

History of the South Union Mennonite Church West Liberty, Ohio

By Ira Thut

The Amish settlement in Logan County began in the year 1840 when Peter and Charity Yoder sold their farm near Weilersville, Wayne County, and came to Logan County. In the same year Daniel and Nancy Yoder came from Mifflin County, Pa. Attracted by the fertile soil, other families soon followed from there and also from Holmes County, Ohio. The journey by teams and wagons, over the old National Trail, now known as U.S. Route 40, was made in two or three weeks. Sometimes the women and children took a boat at Pittsburgh, and went down the Ohio River to Cincinnati and then by canal to Piqua. There a carriage would be hired to take them to the new settlement near West Liberty.

In May of 1845, Elders Moses Miller and Levi Miller of Holmes County visited the new settlement and organized a church. Ordination services were held and Joseph Kauffman and Jonas Troyer were ordained to the ministry. A few years later, Moses Kauffman and Jacob Kenagy were ordained as ministers and Samuel Plank was ordained as deacon. Jacob Hartzler, a bishop, moved from Fairfield County to Champaign County. A number of families settled in the Kingscreek area and in 1850 a church was organized in Champaign County with Jonas Troyer and Jacob Hartzler as ministers.

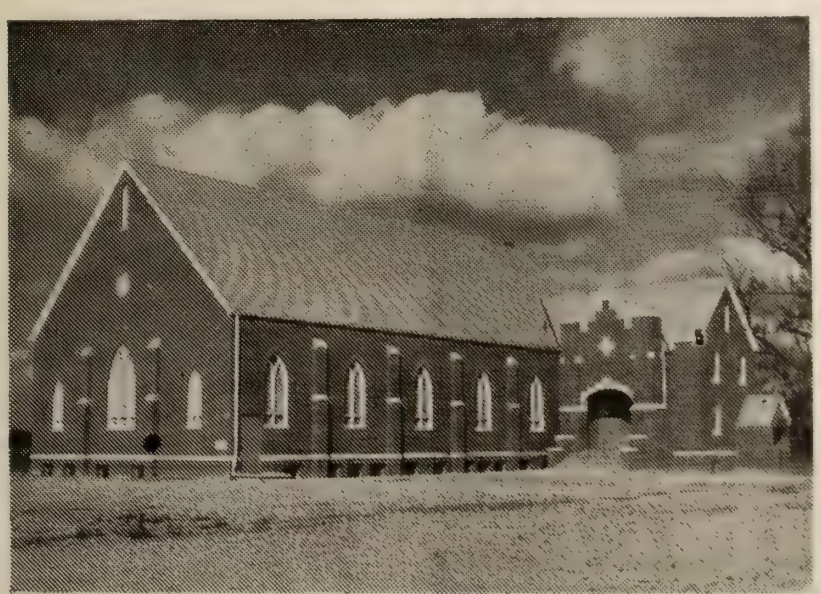
Before 1855 the Amish in Logan and Champaign County worked together as one congregation, divided into a north and south district, holding German church services in the homes in Logan County one Sunday and in Champaign County the next. Sometimes the ministers from Logan County would drive ten or twelve miles on Saturday afternoon, spend the night with some relative or fellow minister in Champaign County, attend services there on Sunday, and then visit until Monday before returning home. Ministers in Champaign County did likewise on the Sunday when the meeting was in Logan County. But the average layman spent Sunday visiting friends and relatives when services were not held in his own district. This custom of visiting was so deeply rooted that it was regarded almost as a religious duty.

A hundred years ago the customs of the Logan and Champaign congregations corresponded, with one or two exceptions, to those of the present-day Old Order Amish. About 1850 there began to be a breaking down of the position of having no changes at all. Some of the more progressive Amish members began to build meetinghouses and to use the name Amish Mennonite as well as depart from other time-honored ways and customs of the fathers. The first Amish meetinghouse in Logan County, called the Kenagy Church, was built on the farm of Bishop Jacob C. Kenagy in the year 1855, about two miles northwest of West Liberty.

The church services were not planned with the young people in mind. Only grown-up young people could be candidates for church membership. The children sat on the rear seats and were ignored unless they became disorderly enough to call forth a rebuke from the pulpit, or some older brother went back to sit with them. The problem of the young people lay heavily on the mind of David Plank, a young minister who had been ordained in 1859. One Sunday in 1863 David and his brother Joseph visited a union Sunday school in a schoolhouse near their home. He saw a room full of happy interested children. He was interested in hearing the children recite Scripture verses and then repeat the answers which they had learned in class. He joined with pleasure in singing the Sunday-school songs at the close. On the way home he kept wishing that such a school might be organized in the Amish Church in Logan County. The services he had just visited were such a sharp contrast to the scenes he witnessed every other Sunday in the Logan County Church. He knew that there would be opposition, but he believed that the children needed religious instruction and that the Sunday school was the means best suited to that end. The next time he saw Bishop Kenagy he asked why they could not have a Sunday school to teach the Bible to the children as other churches did. The answer was quick and, as he hoped, favorable. "I'm in favor: I'll be the principal," was Kenagy's reply. Soon thereafter David Plank made the following entry in his diary for May 31, 1863:

"J. C. Kenagy and D. Plank, ministers of the church of God in this vicinity, have decided with the counsel of the church to organize a Sunday school in

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South Union Church, West Liberty, Ohio.

FAMILY CIRCLE

Comfort Time

By Mary Alice Holden

(The mother says to the child)

You are the summer of my year,
While I bring spring to you.
When I help summer come to you,
You will bring fall to me,
The gathering of rich stores of things.

You are my fruitful branch,
The hope and sum of my desire!
Before my days I longed for you.
But you have brought more than I dreamed—
More than my heart could ever hope.

The first seasons of my love I give,
And shall I look for winter as my share,
When the harvest is enjoyed, and I
Sit down to rest, wrapped warm
In the comfort that you have done so well?

Cimarron, Kans.

Serving God as a Homemaker

By Mrs. Kenneth Seitz

God has given a special blessing to every married woman in the career He has chosen for her. To be truly happy we must be in the center of God's will. The Christian homemaker knows she is in God's will, for she has a place to fill that no one else can fill.

There are some women whom God has not ordained should be married, and He has vocations for them to fill, but the woman who has a home and family need not feel that her life is wasted or a failure if she rears well her family of children and provides a happy Christian atmosphere for her husband and children within the four walls they call home.

Mothers have a great part in home building and homemaking. One of our wedding gifts was a meaningful motto which read, "Home Is Where the Heart Is." Of course, our real treasures are to be laid up in heaven (Matt. 6:20), but to provide a haven of rest for our bodies here on earth, the mother's heart must be with her home and loved ones.

Mothers should be "keepers at home" (Titus 2:5). Circumstances may arise when a mother must work away from home, but too often she works because she is not willing to live within the father's income. Consequently she spends her time and energy away from home and the children are left with someone else to rear and nurture. Spending her time with her family would have far more lasting value to them than having finer clothing to wear. A mother who welcomes children into her home will find ways to spend her time in the home with her children and in her church so that she will not need to belong to clubs nor attend luncheons to find an outlet for her talents and ambitions. Her children and home are a career in themselves.

Proverbs 31:27 says, "She [virtuous woman] looketh well to the ways of her household, and eateth not the bread of idleness." A Christian mother is not interested in keeping up with her neighbors nor even the other members of the church. She endeavors to make the best of what is at hand and spend wisely whatever money the father's income allows. And even should the income be large, a wise steward will give to the poor, or other worthy causes, rather than lavish it on her own home. In this way she can teach her children the joy of sharing with others.

Our homes should be comfortable, inviting, having that "lived-in look." This does not take money or remodeling, as the magazines would tell us. It is making the best use of what we have and allowing each member of the family to enjoy the home. Our furniture should not be so costly that the children must constantly be told not to ruin it. Certainly we must teach them to respect property, but when furnishings are simple, sturdy, and moderately priced, it is not a major calamity when accidents do happen.

Cleanliness, too, is important, but cleanliness should not make slaves of mothers or others in the family. Order is very important to a smoothly running household. Perhaps a weekly cleaning is all that is possible for all but the kitchen, but keeping things in their proper places should be a daily habit for mother which she also teaches to the children. When the children are older and think back over their childhood, they will not remember how often we scrubbed the floor, but about the time we had to talk or play with them.

My service to God as a homemaker includes the preparation of meals. While I do not believe the way to a Christian man's heart is through his stomach, yet a tasty meal does provide much satisfaction and enjoyment. As a Christian mother, I am responsible to provide well-planned nourishing meals for my family. Our bodies are the temples of the Holy Ghost. If I allow my child to acquire bad eating habits, I am not doing my part to fit him for future Christian service. Missionaries on the field are often thankful for strong, healthy bodies when they are called to undergo great strain. Allowing our children to partake often of luxury foods, such as soft drinks, ice cream, and candy bars, will not teach them to deny the flesh nor will it build strong bodies that are able to resist disease. Children are also better fitted for life if they are taught to like a variety of good, nutritious foods. This is possible if they must eat occasionally a little of that food which they may dislike.

In Prov. 31:21 we see that a virtuous woman has her family well clothed. Clothing should be practical, neat, comfortable, modest, simple, easy to care for. Children need not be unhappy because of expensive clothing that needs to be treated with care. If I am serving God as a homemaker, I cannot inject pride into my children by dressing them in silks and satins or after the fashion of the world. How can we expect them to someday dress modestly if we have never taught them to be separate?

As a Christian homemaker I must know how to take my burdens to the Lord and leave them there. Busy mothers must take time to be holy. It is still true that what we consider important is what we get done. To bear the strain and stress which comes to a mother, she must keep in close fellowship with God. She must be willing to fill her place by God's help. If we feel the load is too heavy, we must remember II Cor. 12:9—"My grace is sufficient for thee: for my strength is made perfect in weakness." This promise is for mothers too. We should endeavor to commit our families to the Lord and not be overanxious about them. Worry and anxiety causes nervousness, irritability, fatigue, and this in turn produces an unpleasant atmosphere in the home.

To fill a Christian mother's place I must walk humbly with my God, making sure my motives are always unselfish. I must know how to be a "door mat" over which others walk. By God's help I must know how to ask forgiveness even for the sin of impatience. Children are impressed when they see that we as their elders are willing to stoop and ask their forgiveness.

Mother's duty is also to teach her child to know God. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). We must make God seem real as we tell the Bible stories and practice God's presence in our everyday lives. The child should learn that nothing is too hard for God and as mother puts her child to bed and hears him pray, she can teach the little one to bring his childish troubles to God.

To fill my place in the home as God planned it, I must be subject and obedient to my husband. We who have Christian husbands should thank God for heads to guide us, since we were created weaker vessels.

I owe my husband respect as Sara, who called Abraham her lord. As we respect and obey our husbands without complaint, to the same extent our children will respect their father.

"The heart of her husband doth safely trust in her" (Prov. 31:11). Can my hus-

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TO BE NEAR TO GOD

Sunday, January 31

Read Eph. 6:18, 19.

"Prayer should be the key of the day and the lock of the night—a night covering and a morning armor" (Feltham).

When It Is Well with Thee

When it is well with thee before God,
Remember those who are not well;
Bear them upon thy heart before that God
In whose glad presence thou hast learned to dwell.

For the dear church of God thy prayers prolong;
The one wide family of God below,
The little flock of every tribe and tongue;
All one in faith, in love, in joy, and woe.

For all the many members of that throng,
And for each fellow pilgrim lone and faint,
Known or unknown, the feeble or the strong,
For each hard-pressed and sorrow-stricken saint.

Plead for the Advent of the promised King,
The reign of heavenly glory here on earth,
The building of the world's eternal spring,
The coming of Creation's second birth.

—Horatius Bonar.

Monday, February 1

Read Acts 1:1-14.

To the church at Colosse Paul wrote, "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). With all our "many inventions" no improved method of drawing near to God has been found. Even in Paul's day there must have been danger of interference with this precious practice of presenting one's self for heaven's inspiration before undertaking God's work in the world. Jesus gave to the disciples of His day words that were also meant for our day when He said, "Watch and pray, lest . . . ." If we think to secure ourselves by prayer alone without watchfulness, we are slothful and tempt God; if by watchfulness and not prayer, we are proud and slight God: and either way we forfeit His protection.

"Watch, as if on that alone
Hung the issues of the day;
Pray that help may be sent down:
Watch and pray."

Tuesday, February 2

Read Psalm 145.

If we only knew what the angels know we'd always be able to say that the news behind the news is that God is working out His eternal purpose. Someone has said that God's ways are behind the scenes; and He moves all the scenes which He is behind. We learn this and wait upon the Lord while He works out all things according to His good pleasure and we will not be disturbed by man's hustle and bustle. The work and the ways of the world will all pass away. It is still true that only "He that doeth the will of the Father" will "abide forever."

All His ways are just and equal,
All His thoughts are thoughts of love
He has ravished all my being,
Drawn my heart and life above.

Wednesday, February 3

Read Isa. 42:5-16.

He leads us on by paths we do not know—
Upward He leads us, though our steps be slow;
Though often we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone, we know
He leads us on.

He leads through all the unquiet years—
Past all the dream-land hopes and doubts and fears;
He guides our steps. Through all the tangled maze and fears
Of sin, of sorrow, and o'er clouded days
We know His will is done; and He still leads on.

Let us trust and say:
I know not the way I am going,
But well do I know my Guide;
With a childlike trust I give my hand
To the mighty Friend at my side.

Thursday, February 4

Read Deut. 33:24-29.

God said to Asher, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." God includes "shoes" for our walk on His way of victorious living in a world that is at war with Him. Folk who are at war with God cannot be firm friends among themselves. He has Paul tell us that the good soldier of Jesus Christ is not fully equipped unless "shod with the preparation of peace."

The "strength" of this text is not only beautiful—it bears us up. He promises us, not "as thy months." or "as thy weeks," but "as thy days, so shall thy strength be." Someone said, "That means Monday's grace for Monday, and Tuesday's grace for Tuesday and so on. The Law of Divine Grace is Sufficiency for the Day. The Law of Divine Deliverance is 'a very present help.' The Law of Divine Guidance is 'step by step.'"

Friday, February 5

Read II Cor. 12:1-10.

Said that prince of sermonizers, Charles H. Spurgeon, "The other evening I was riding home after a heavy day's work. I felt worried and sore depressed, when swiftly, and suddenly as a lighting flash that ninth verse came to me. I reached home and looked it up in the original, and at last it came to me in this way, 'My grace is sufficient for thee,'

(Continued on page 93)

CHRIST, THE LIVING BREAD

Sunday School Lesson for February 7

(John 6)

On the eastern shore of Galilee there is a big meeting. Who is preaching? What is the size of the audience? As night brings an end to the day, the crowd is tired and hungry physically. Jesus feeds them.

What do you see about Jesus in this miracle? (Most pupils know this miracle. If you teach those who don't, read it together. It is a wonderful picture of Jesus' compassion and interest for men in need, of His power, of His ability to satisfy, and of His inexhaustible store for man's satisfaction.)

Immediately they wanted to make Jesus their king. I wonder why. What had their eyes seen in this great feeding?

That night Jesus gave His disciples another great demonstration of divinity in His power over the tempestuous sea. Perhaps the disciples had doubted His power since He wouldn't be their king.

Next day the people came again. What did they seek? Verse 26. Seemingly the Jews had been so nurtured in a materialistic religion that they couldn't see beyond that. Surely there were some in the crowd that were spiritually hungry.

To the people Jesus presented Himself as the Bread of Life. Why did He use this figure? (The people asked for a sign like the manna. And just yesterday He had filled them with bread!) What figure did He use with the Samaritan woman? We remember Jesus spoke to that woman of the living water of life. To these people He speaks of Himself as the living bread of life.

This figure of speech the Jews murmured at. Why couldn't they understand it? Did Jesus leave them in the dark as to what He meant? Let the pupils find in the discourse the explanation of Jesus. But these people were not being drawn to Jesus by the Father through their felt need of a Saviour. They wanted bread like they had got the day before. Their materialistic view of the Messiah clouds their eyes.

What did and does Jesus mean in saving that we must eat of His flesh and drink of His blood? (What do the Catholics understand this to mean? Perhaps it is important to your class to show the error in the mass.)

How do we eat of Jesus' flesh? What does it really mean to believe on Him to everlasting life? Do some people not believe enough to be saved? Let no one leave your class with a false hope. Your pupils may need encouragement to reading the Word daily, to a fuller obedience of the Word. Present Jesus as the giver and sustainer of life.

—Alta Mae Erb

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

I have searched the Bible from beginning to end for scientific error and have found none —Harry Rimmer

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Colorado ministers held a study and fellowship meeting at the Denver Church on Jan. 14. Bro. Justus Holsinger, peace secretary of the South Central Conference, was the guest speaker.

The young people's group at the Lower Deer Creek Church, Kalona, Iowa, is studying "Youth and Nonresistance," by Stanley Shenk, this quarter.

The Pigeon, Mich., Church is making plans to observe its sixtieth anniversary this year.

Bro. Leander Mast, Hutchinson, Kans., will soon move to Arkansas to a mission point south of Culp, according to previous plans.

Bro. Jesse Yoder, Elverson, Pa., was ordained to the ministry at the Zion Church, Beckersville, Pa., on Tuesday evening, Jan. 12. Bro. E. B. Frey, Wauseon, Ohio, brought the message, and Bro. T. K. Hershey, bishop of the congregation, had charge of the ordination. Bro. Yoder is at present a student at Northwestern University, Chicago, Ill. We are reminded that our prayers should go out to those called to the responsibilities of the ministry.

A good suggestion that has come to this office with regard to church bulletins is that pastors give their address and telephone numbers so that any persons receiving the bulletins may know whom to contact for information and spiritual help.

Twenty-seven ministers are enrolled in the ministers' course of the Winter Bible term at Goshen College.

Bro. J. C. Fretz, of the staff of the Golden Rule Book Store at Kitchener, Ont., was ordained to the office of deacon at the Shantz Church, Baden, Ont., recently.

Bro. Nelson Kauffman, Hannibal, Mo., is engaged in Bible school work at Atglen, Pa.

Bro. and Sister J. P. Oyer, parents of Ed Oyer, deacon of the Metamora, Ill., congregation, and the late Noah, former dean of Goshen College, observed their seventy-fourth wedding anniversary, on Jan. 15.

The Beech congregation Louisville, Ohio, is making plans to remodel its church building.

Brethren John R. Mumaw, Harrisonburg, Va., and Lester T. Hershey, Aibonito, Puerto Rico, are the instructors for Ministers' Week at the Canton Bible School, Jan. 26-29.

Brethren Paul M. Roth, Masontown, Pa., and Myron Livengood, Pinto, Md., were guest speakers at the Thomas Church, Hollsopple, Pa., Sunday evening, Jan. 24.

Dr. Fred S. Brenneman, Hesston, Kans., who is doing I-W service as Public Health Director in American Samoa, has recently been appointed as a member of the Research Council of the South Pacific Commission.

A farewell service was held in one of the homes of the Wooster, Ohio, congregation on the evening of Jan. 19, for the Howard Hammer family before their leaving for Connecticut to study the Brazilian language in preparation for mission service in Brazil.

Brethren Sanford Shetler, Hollsopple, Pa., and Mervin Hostetler, Johnstown, Pa., spoke at the Scottdale Church on Sunday morning, Jan. 24, in the interests of the Ministerial Committee of the Southwestern Pennsylvania Conference.

Bro. J. J. Hostetler, Peoria, Ill., spoke to the I-W brethren at Elgin, Ill., State Hospital, on Jan. 12.

Bro. Luke Birky, business manager of the Mennonite Project at La Plata, Puerto Rico, spoke in the interests of the work of the Mission Board in Puerto Rico, at the Portland Mission, Sunday evening, Jan. 3.

Bro. Wayne North, a Bible student at Goshen College Seminary, will serve as acting pastor at South Union Church, West Liberty, Ohio, in the absence of their pastor, Bro. Stanley Shenk.

Brethren Lewis S. Martin, Harrisonburg, Va., and Richard Martin, Elida, Ohio, father and son, spoke at Zion Church, Beckersville, Pa., Sunday, Jan. 17. Bro. Richard preached and Bro. Lewis spoke on mission work in Sicily.

Word has been received of the death of Sister Mary Brunk, widow of Bro. J. D. Brunk, well known to many of our readers as a leader in the field of church music in times past. Obituary will appear next week.

Bro. Harold Bauman, Orrville, Ohio, was ordained as bishop on Sunday, Jan. 24. Bro. O. N. Johns preached the sermon and Bro. M. L. Troyer had charge of the ordination. Other bishops present were S. A. Yoder, Columbiana, Ohio, and D. D. Miller, Berlin, Ohio.

The Mennonite Student Fellowship of Philadelphia, Pa., gave a young people's Bible meeting program at the Frazer Church, Frazer, Pa., on Sunday evening, Jan. 17.

Announcements

Bro. and Sister George Miller, missionaries on furlough from Honduras, will speak at the Bowmansville young people's Bible meeting Jan. 30, at 7:30 p.m. Bro. Miller will speak on "Youth Experiences God's Providence," and Sister Miller will give a personal testimony.

Bible Conference at the Marion, Pa., Church on the evenings of March 11-13 and all day Sunday, March 14. Speakers: Paul Bender, Grantsville, Md., and Noah Hershey, Parkesburg, Pa.

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Notice

Mennonite Publication Board

The Annual Board Meeting will be held with the Plain congregation near Lansdale, Pa., Feb. 17 and 18. Sessions begin at 10:00 a.m. on Wednesday morning and 9:00 a.m. on Thursday. All afternoon sessions begin at 1:30 p.m., and evening sessions at 7:00 p.m. The public is invited to all sessions.

E. C. Bender, Pres.
Harold Zehr, Secy.

Calendar

Annual Meeting Mennonite Publication Board, Plain Church, Lansdale, Pa., Feb. 17-18.
Annual Christian Day School Meeting, Erisman's Church, Manheim, Pa., Feb. 20.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 20, 21, 1954.
Iowa-Nebraska Mission Board midyear meeting at Manson, Iowa, Feb. 23, 24.
Annual Ministerial Meeting of the Lancaster Conference District, at the Millwood Meetinghouse, Gap, Pa., Feb. 24, 25.
1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
Annual meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6, 7.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, somewhere in Oregon, June 18-20.
Peace Sunday, July 4, 1954
Annual Meeting, Southwestern Pa. Conference, place undecided, Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
MYF Annual meeting and Workshop, Laurelville Camp, Laurelville, Pa., Aug. 14-20.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting, Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Go, Preach • # MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

A daughter, Anne Bernice, was born to Bro. and Sister Orley Swartzentruber, Paris, France, on Sunday, Jan. 10.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, will leave New York on Jan. 28 on the "SS Argentina" of the Argentine State lines en route back to the field.

A wonderfully blessed Christmas season and fellowship was enjoyed by the Mennonite Gospel Center folks in Kansas City, Mo. This richness perhaps was climaxed at the White Gift Christmas service when the gifts to be sent to the war sufferers in Korea were brought and presented along with an offering in money. These gifts and money have been sent to our relief headquarters to be forwarded to Korea.

A group of ministers attending the ministers' session of the Winter Bible School at Goshen College, Goshen, Ind., visited the General Mission Board headquarters at Elkhart, Ind., on Thursday afternoon, Jan. 14. Arrangements for the visit were made by the Missions Committee of the Goshen College YPCA.

Bro. John Koppenhaver, missionary on furlough from Argentina, will teach a class in "Missionary Education in the Local Congregation" during the ministers' conference at Hesston College and Bible School, Feb. 2-5. The Koppenhavers have air passage back to Argentina leaving New York on March 10.

The young married folks group among the nurses and I-W folks have taken a definite interest in the visitation work at the Mennonite Gospel Center, Kansas City, Mo., and are setting aside one evening each week to take part in it.

Bro. Harold Bauman, Orrville, Ohio, preached at the Gladstone Mennonite Mission, Cleveland, Ohio, on Sunday morning, Jan. 3, and Bro. Jerry Hughes, Goshen, Ind., brought the evening message.

Bro. J. D. Graber, General Mission Board secretary, arrived safely in Formosa on Jan. 17.

Bro. and Sister Henry Becker and family, missionaries on furlough from Bihar, India, spent Jan. 17-24 in the vicinity of Elkhart and Goshen, Ind., before leaving for New York City for their departure for India on Jan. 27.

Bro. Paul Lauver, Cayey, Puerto Rico, has been appointed chairman of the 1954 annual conference of the Mennonite Church in Puerto Rico.

The workers at the Mennonite Gospel Center, Kansas City, Mo., wish hereby to make further expression of thanks and deep appreciation to all who so richly remembered them and the work at Christmas time.

Weather has permitted pouring cement for the main sidewalls of most of the understructure for the Bethel Mennonite Church in Chicago.

Several members of the Albuquerque, N. Mex., and Phoenix, Ariz., Mennonite congregations have offered to give some time helping Bro. and Sister Stanley Weaver, missionaries to the Navaho Indians, build their home at Black Mt., Ariz., when they are ready to begin building.

John Allen Beachy, son of Bro. and Sister John Beachy, missionaries on furlough from Bihar, India, submitted to major surgery on Jan. 16.

Bro. Harold Zehr, Roanoke, Ill., served as guest minister for the Peoria Mennonite Church on Sunday morning, Jan. 10, and Bro. H. R. Schertz, Metamora, Ill., in the evening.

Bro. Vern Miller, pastor of the Gladstone Mennonite Mission, Cleveland, Ohio, will speak at Kidron, Ohio, on Sunday evening, Jan. 31, at Britton Run, Pa., on Sunday morning, Feb. 7, and New Wilmington, Pa., on Sunday evening, Feb. 7. His appointments in the churches in the West Liberty, Ohio, community for Jan. 17 were canceled and will need to be scheduled again later.

The Japan missionaries formed the Hokkaido Mennonite Fellowship during Bro. J. D. Graber's recent visit. Officers of the new organization are Carl Beck, chairman; Ralph Buckwalter, secretary; and Lee Kanagy, third member of the Counseling Committee.

Plans have been formulated for establishing a mission headquarters in Tokyo, Japan, with Bro. Don McCammon serving as business manager and Sister Dorothy McCammon as treasurer for the Japan Mission.

The Committee on Hospitals and Homes of the General Mission Board will meet in Chicago on Feb. 10.

The Association of Mennonite Hospitals and Homes, an organization composed of the superintendents and administrators of all Mennonite hospitals and homes, will meet in Chicago on Feb. 10, 11, in conjunction with the meeting of the Protestant Hospital Association.

Froh Bros. Homestead, Sturgis, Mich., is open to receive applications for residence from our church constituency. Quite a few applications have already been received from outside the constituency. Write to Ben Yoder, Superintendent, Froh Bros. Homestead, Sturgis, Mich.

Spring Missionary Day, March 21. Make your plans early for a special missionary emphasis, savings banks returns, and assignment of quarter fund investments.

Bro. Arnold Gingrich, pastor of the Bethel Mennonite Church, Bothwell, Ont., preached at the Johnstown Mennonite Mission, Sunday morning and evening, Jan. 17.

Bro. and Sister John Beachy, missionaries on furlough from Bihar, India, have been granted residence visas by the Indian government. This makes it possible for them to leave New York on Feb. 26 on the "Queen Mary" en route for India via England as originally planned.

The first nursing class trained at the Dhamtari, M.P., India, Mennonite Hospital will be graduated on Feb. 12 according to present plans. Bro. J. D. Graber will give the commencement address.

Your Treasurer Reports

The General Mission Board has completed plans to open the first rescue mission under its direction. This rescue mission is located in South Bend, Ind., and will be operated under the direction of a local Board of Directors and a superintendent. The Board of Directors were recently appointed as follows: Nathan Reiff, Elkhart, Ind.; S. J. Hostetler, Elkhart, Ind.; Marner Miller, Goshen, Ind.; Edward Weaver, Elkhart, Ind.; and Willis Hughes, North Liberty, Ind. Bro. Tobe Schmucker of Goshen, Ind., has been appointed as superintendent and has supplied the initiative in finding facilities and getting them ready to open the mission.

This rescue mission will be known as the "Hope Rescue Mission" and is located at 532 S. Michigan Ave. in South Bend. It is anticipated that the mission will open for services the first part of February and we trust that the Lord will so lead that it may render a significant service in bringing lost men into the kingdom.

To operate a mission of this kind will require considerable personnel, food supplies, and finances. Personnel and food supplies will likely be supplied largely by surrounding communities and congregations. It is anticipated that the churches at large will support it financially. Therefore, may we take this opportunity to solicit your interest in this development and also to encourage your financial contributions to support the Hope Rescue Mission. Contributions may be designated for the Hope Rescue Mission or for the Rescue Mission Fund. May we also solicit your prayer support for those who labor in the work of this mission.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Those who give themselves unreservedly into the protection of God are surrounded by safety.—Anna Wood.

Women's Work—United or Divided?

By Mrs. J. D. Graber, President of General WMSCO

"Times are changing, conditions are changing" has come to be a common expression. Responsible people say we must adjust ourselves to new situations and needs. What was done twenty-five years ago was up to date for 1925 but may not be adequate for 1955. Meetings and organizations have to change their pattern. Take, for example, an institution in our church life—the old-fashioned Sunday evening Bible meeting. Many churches have veered a long way from the usual pattern. In many localities churches are working on new programs, trying this and that to make that Sunday evening period most meaningful and to challenge fuller Sunday evening attendance. To be sure, nothing can replace spiritual life for the creating of interest and participation in any program. In fact, even a very poor method can work when people are Spirit-filled. However, because of the competition of programs at many places and ready transportation to them, local churches must strive to make their Sunday evening programs spiritually satisfying and well balanced in a truly Christian way.

This same thing is true of the Women's Missionary and Sewing Circle Organization, commonly called "the sewing." The concern is not for what is being done by the actual membership, but the concern is for the large amount of unharnessed potential. The day was when the sewing circle was the one meeting for the women in the church. The work was simple and limited; the organization, too, was simple and adequate. There has never been one hundred per cent membership of the girls and women but the circle was there and all who wished could attend. In some districts even yet the circle is the major, perhaps the only, organization for women of the church, and other groups bear close relationship to it. However, in other sections of the church it is optimistic to say that one half of the women and girls belong to or attend the organized sewing circles. These women and girls who do not attend are not antisocial, or antichurch in their interests. Many of them have a fine church interest, many are educated, interested in community activities, attend PTA and go to Sunday school and church regularly. On examination we find that groups for women and girls other than the sewing circle are existing in many Mennonite fellowships. I shall enumerate a few of these.

Sunday School Class Meetings. I teach a Sunday-school class and I know how fine and necessary it is for a group of girls to meet for a half hour on Sunday morning for fellowship, discussion of the Bible, and a challenge to better discipleship. We feel the need for becoming better acquainted with each other; so we plan class meetings. The major need probably is a social one but we are such a practical people and conscientious! Soon there are plans afoot to do something and we become a little service group. This is good.

Women's Missionary Meetings. Although not so numerous, these are significant. Several have been in existence for a long time. Organically they are not a part of the Women's Missionary and Sewing Circle Organization, although they are strictly missionary, and in every case the women and girls are strong supporters of sewing work as well as leaders in these meetings. All women and girls in the congregation are eligible. Some groups meet monthly; one very active group meets quarterly. Some have organized mission study; others stress having special speakers. All give place to united prayer, news flashes, and special music, and offerings are in every case a part of the activity. "What a fine fellowship," we all say.

Nurses' Meetings are another type of women's expression becoming more numerous. Nurses meet for fellowship and join to support worthy causes.

Sunshine Circles, Homemakers' Clubs, etc. These also have no organic relationship to the WMSCO. They have come into being because of a need for social fellowship. Home problems are discussed, and programs vary from home decorating to child care to discussion of reading materials to singing exercises for the children. In some cases these gatherings have progressed from a consideration of their own immediate needs to the taking up of projects beneficial to people beyond the group. They too become a service group, although not strongly so.

Perhaps there are other similar groups. Certain things characterize them all:

1. Every group is meeting a need.
2. They are women's and girls' groups, organically not related to the WMSCO.
3. They are becoming more numerous.
4. They become service groups although they do not begin that way.

We have only to look at the past annual reports of the WMSCO to see what its contribution to the church's effort has been. In relief sewing and canning, support of our missionaries and institutions at home and abroad she has made steady advance. This year's Treasurer's Report shows that, besides the vast amount of goods in kind (material aid), $20,667.35 was given in cash donations.

Why then do we have a concern? Sometimes we hear things like this and we know them to be true in some places:

"Circles are mostly made up of older women."

"Younger women don't sew any more."

"Many don't attend the sewing but do attend a class meeting or Homemakers' Club."

"Women with children can't attend the regular adult circle which meets by day and no effort is being made to provide other meetings which they can attend or contribute to in some other way."

"The attendance at a class meeting is sufficient to salve their conscience that they are doing something and they don't make any effort to support the local circles."

In one locality a laymen's group became interested in streamlining the women's activities. From another brother we received a letter urging that attempts be made to include the younger women, and suggesting our organization's name be changed to make this easier.

The WMSCO has more and more calls to



The Lancaster, Pa., cutting room. This is one of several such cutting rooms throughout the church where large bolts of material are cut by machine and sent out to local circles to be sewn into garments.



The adult sewing circle of North Lima, Ohio, Mennonite Church. This is only some of the women who are working in the church basement.

help in church projects and these are becoming of such proportions that better planning will be necessary. Strengthening the organization to include these other women's activities in one unified effort would mean so very much. The service groups described above are independent. For the most part they support church projects but in some cases they are not contributing to our own church commitment. They give to other groups, seek extraordinary or unusual places to put their money. We do not consider it selfish to propose to such groups that they seek to know and support the program of their own church. After all, when our church has schools, hospitals, local, district, and world-wide missions, it is a matter of wisdom for all to unite in support of the same. The pressure on the WMSCO to give to moneyed causes of our own church is greater each year. It is necessary to challenge the large group of women not now helping. They are needed.

So a very pertinent and challenging question for us is this: Is the WMSCO big enough in its purpose, method of working and organizational setup to care for, give direction to, or at least have a closer relationship with the women's and girls' activities that have grown up and are growing up all over the church? Would it not be well to coordinate and give focus to the service efforts of our women and girls?

Why should an organization that has done a remarkable task in the past, now be content with a 50 percent attendance, at a time when opportunities are greater than ever before? Must we give that as the record of the efforts of the women in the Mennonite Church? In reality it is not a true picture of what we are doing. It is not a complete picture of what is being done until the Missionary Society's work, the projects of the women's Sunday-school class meetings, Sunshine Circles, and other clubs have been brought into the account.

These groups should be made to feel they are really contributing to the life of the church. No one is telling any group what they have to do. We all want to work toward one goal, have definite ideals of service in mind, and work unitedly toward it, not each going her own way.

Some would raise the question as to whether encouragement of these groups will not cause more women and girls to join them instead of giving their attention to the sewings. The WMSCO has strongly focused on the idea "for others." We cannot afford to let this high ideal slip. Other groups may put to the fore the strengthening of home or family life, while the "for others" is not as prominent. Both need to be emphasized but I'm sure we would all agree that our interests should include many, many others beyond ourselves.

What should the WMSCO do in this situation? First of all, I would say let district organizations and local circles look well to strengthening their programs by challenging younger leadership where necessary, by delegating more work to more individuals, by educating women and girls in current opportunities and needs, by creating evening circles for those who cannot attend day circles, by making possible associate membership, by giving opportunity for those who would like to attend but cannot to give financially or to sew garments in their own homes.

As for the activities other than the sewing circle, would it not be well to acquaint them with our publicity, and invite them to share in the total program? We could make the interests of these groups sympathetically our own and give them opportunitity to report their work in some fashion annually. Whatever we do should be done in united purpose for the exaltation of Christ and the program of His church in the world. If an activity does not help our homes to exalt Christ, if it does not exalt Christ in our community and church, it is questionable whether it is an activity that should monopolize our time.



Quilting is a favorite project of many sewing circles. Part of the North Lima, Ohio, circle.

We all know how precious are the days and evenings at home. Let us put our time and effort where they will count most for the kingdom.

The general committee of the Women's Organization is gathering statistics from the women and girl constituency of our church, trying to get a true picture of the various activities for women and girls other than the sewing circle. The committee is also studying the reaction of different groups to the question of how we can think and work together more closely. We solicit prayer that these efforts may make possible more good in more ways and that truly whatever we do in word or in deed might be all in the name of the Lord Jesus. Then we will have fulfilled our purpose.

Elkhart, Ind.

Together We Serve

By Dorothea M. Eigsti, General Secretary of WMSCO

(Presented at the Annual Meeting of the WMSCO in Harrisonburg, Va., June, 1953.)

"That they may be one; . . . that they also may be one in us . . ." (John 17:21). ". . . with one mind striving together . . . (Phil. 1:27).

The work of the Women's Missionary and Sewing Circle is done on a number of levels. The general organization of 14,000 members is divided into fourteen districts and 547 local circles. To help implement and organize the work there is a general committee of seven members.

At the business and inspirational meetings of the organization held annually at Mission Board Meeting time it would seem that the members of the general committee are very important.

But are we as important as we seem? Are we the wheel that turns out the 58,000 garments, the 47,000 quarts of fruit, and all the other work? Are we the WMSCO?

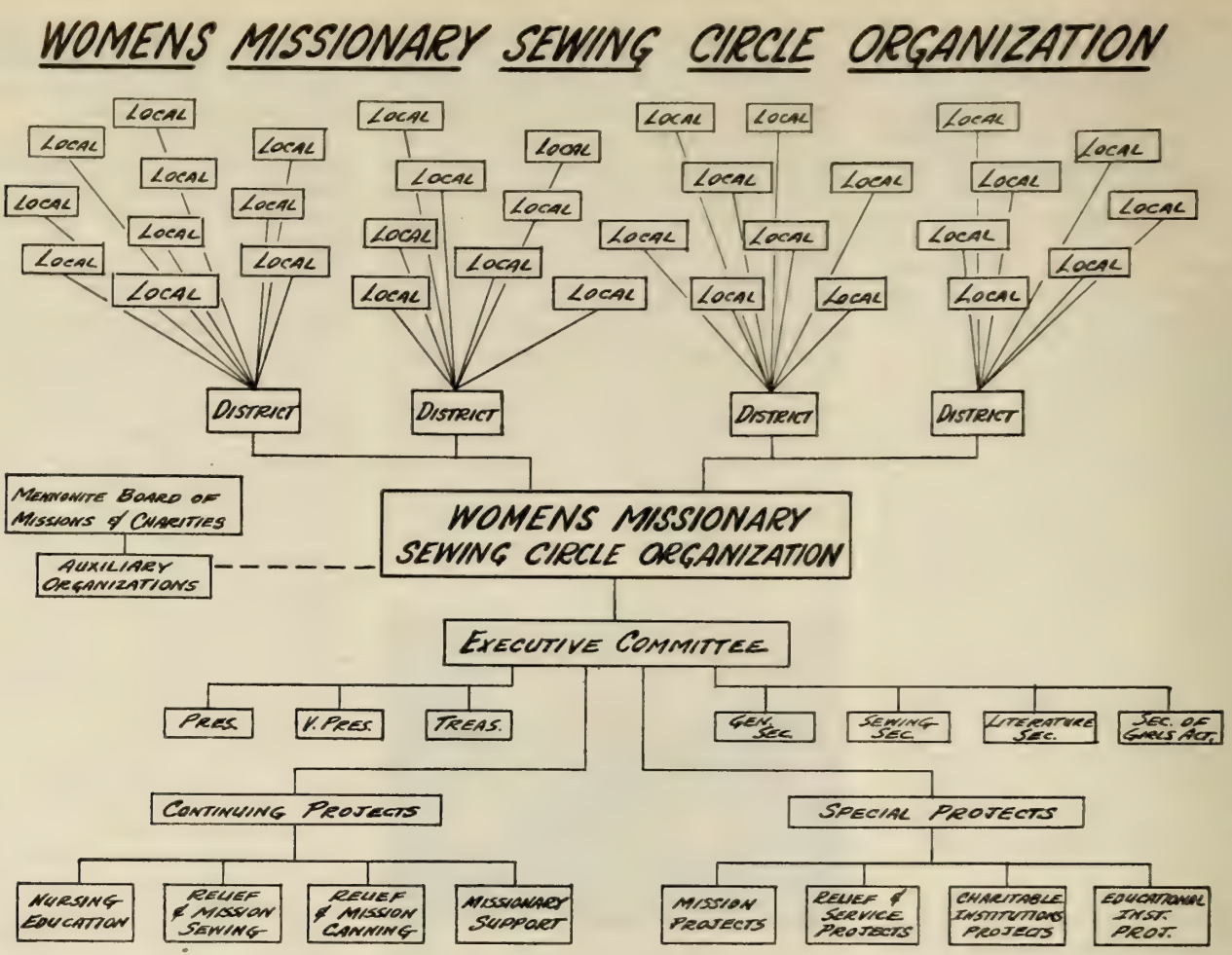
Indeed we are not. We are only the servants of the various districts and more important still, servants of the local circles. We simply co-ordinate some of your projects: we merely suggest and implement new projects. We, the committee, are only seven members. You, the local circles, are 14,000 members. Our work is the result of fourteen hands; yours is the work of 28,000 hands. Our love to the needy flows from seven hearts; your love comes from 14,000 hearts. Therefore, it is obvious that as a committee our work can not compare with the work of the local circles as far as amount is concerned.

Who makes our organization possible? Not we, but you. You women and girls on the local level are the nucleus, the group that grows and produces. Just as a cell without a nucleus cannot grow and produce, so our WMSCO cannot grow and produce except as the local circles work, produce, and grow.

In some of our congregations we have a number of women's organizations—Mothers' Clubs, Sunshine Circles, Homemakers' Clubs —which have been formed for various worthwhile purposes. Some of these organizations may have lost their worthy purposes. Some send their reports through the local circle while others do not. We would indeed like for all such groups to channel their reports of services through the regular church channel, the WMSCO. Are we not all laborers together for Christ?

But you say, "We don't sew." True. But our women's organization is not only a sewing group. It is a missionary circle, too. Is it expecting too much to have all women's organizations report their work and service through the channel of the Women's Missionary Auxiliary? Sometimes needs are not filled. Sometimes one station or individual receives more than enough. If we all work through one central and general organization, the gifts and services would be more equally and effectively distributed. Can we keep our groups definitely Christ-centered if we do not give our service through the channel of our church? Are we placing the proper emphasis upon our privilege and responsibility in Christ that each Christian has? Have we stressed the values that accure when we serve, not only the help and encouragement that came to the recipients but also the great blessings that we as individual servants receive?

Consider the work of Nehemiah in re-



building the walls of Jerusalem. Each group had a particular section to build. Each person had a definite place to work. The work was so well organized and directed, there was a mighty "striving together" that the enemies ". . . perceived that this work was wrought of . . . God" (Neh. 6:16). In like manner we women, all the women of our church, may help build the kingdom through the united efforts of each one.

As we strive together on the local level, each fulfilling her mission in her area, let us remember that we are God's workers. We are God's representatives on this earth, working through the women's auxiliary which is responsible to the Mennonite Board of Missions and Charities.

May we continue to work on the local level. May we enlist all the women of our constituency. May we incorporate into this one large organization all the groups that wish to serve our Lord and Saviour. May we strive together so that goods may be apportioned according to needs. May we realize anew our great responsibilities as Christian women in the growing nucleus, the local circle.

Hesston, Kans.

A story is told of a man into whose hands a Bible came who had never read it before. After reading a short time he exclaimed, "O wife, if this book is true, we are lost." He continued to read and then shouted with joy, "O wife, if this book is true, we can be saved." They opened their hearts to the Lord and were saved.—Selected.

Key to Chart

The Women's Missionary and Sewing Circle Organization is an auxiliary of the Mennonite Board of Missions and Charities.

There are 547 local circles in fourteen districts of the United States and Canada with additional groups who report in Argentina, Puerto Rico, and India.

The organization has an executive committe often called the General Committee made up of seven members who seek to co-ordinate the total program and furnish facilities for carrying out the work of the organization through continuing and special projects.

Each district has its own district executive committee to co-ordinate and administer work on the district level.

Each local circle is organized to care for local work.

I. **Continuing Projects** come to the local circles in a form something like this:

Relief sewing and canning (always a need)

Canning and sewing for institutions and missions (annual opportunity)

General Expense—each local circle contributes $2.00 or more per year

Sheet and Blanket Fund—a standing fund from which to fill small sheet and blanket orders wherever and whenever needed

Missionary Support—most districts have chosen their own worker or workers to support

Free Literature—a fund from which Bibles can be supplied for definite places, other good literature given on occasion to worthy causes or individuals

Nursing Education—$3,600 annual budget to the Board of Education for use in nursing program of the Mennonite Church.

Fifty cents per circle member per year the suggested amount to give.

Dhamtari Nursing School, India Bible Women, South American Orphanage, Bible Readers, Japan, Puerto Rico, Africa, all receive contributions from circles —this altogether free will.

II. **Special Projects**

Each year one or two projects are chosen as Specials—projects in which all circles everywhere share. They are Specials because we join to do them, accomplish them within the year and pass on to other Specials.

This year's Special for Adult Circles is the furnishing of two missionary homes in Uruguay—$1,500, and for Juniors a project having to do with the new mission to the Navaho Indians.

The suggested plan for furnishing the Uruguay missionary homes is as follows:

Large Circles	$7.50 or more
Average Circles	$5.00 to $7.50
Small Circles	As they feel it is possible to contribute

The plan of the Navaho Indian Mission Project for junior and intermediate circles is planned by a committee with the Junior Activities Secretary, Florence Shantz, chairman, and will be publicized in the **Words of Cheer** and the **Sewing Circle Monthly.**

I-W WORK WORSHIP WITNESS

(Home Church Responsibility to I-W Men)

A I-W man recently said that he believed that the two years of I-W service would, in the end, have about the same value as two years spent in almost any other job. If this means that we as a church are doing such a good job of expanding our program and developing consecrated Christians that it cannot be improved upon, that is wonderful. It seems, howver, that our unique opportunity as a church is this I-W program should produce some values which otherwise could not be obtained. We as a church have the responsibility of making I-W service more meaningful to our men than two years spent at home would be.

Our responsibility may start with the realization that I-W men are an integral part of the church. They are part of our denomination, our conference, and our local congregations. They should always be thought of as such. It is just as important that they be given opportunities to participate in the church life while in service as it was while they were at home. Has your church invited I-W men to take part on programs? Does your congregation make it possible for its I-W men to contribute to the various financial needs that are shared by other members? Most men are willing to help in these ways. Do the men receive your church bulletin? Are they aware of special services that your church is planning so they can join the congregation in prayer?

Christian fellowship is a two-way street. The I-W men need to contribute to the church; the church needs to help its I-W men. We should support, both by our money and our time, the program of services to I-W men. Have groups from your church visited a concentration of I-W men? Has anyone visited the man who may be working alone? Sewing circles have helped men to furnish a center and at times have helped by cleaning for the men.

The need for balanced activities is great. The same type of emphasis that has been satisfactory in other organizations of the church is being given to I-W concentrations. Activities are broken down into the areas of Fellowship, Christian Education, and Extension. The first includes the social contacts that help us to think and work together, and the recreational activities. Christian education covers the area of correspondence courses and night classes which need a place in the total Christian view. Bible classes and other studies of Christian principles are underway at a number of places.

An emphasis that is adequate also reaches out. This is the area of extension. In a variety of ways men can be of service to the communities in which they are located. Also, we must not overlook the opportunity of having our members out in places of great spiritual need. This is the extension of the church. The I-W program presents what is probably the greatest potential for active mission expansion that the Mennonite Church has known in this century. Are the men from your congregation equipped and ready to win souls for Christ? Have you encouraged them in soul-winning activities? This is the responsibility of us all. The Great Commission says "Go," and we have helped part of our church (the I-W men) to obey. What about "preach. . . teach. . . baptize. . ."?

This situation is a challenge. Dare we let it pass?—By Henry Weaver, Jr.

Office for Relief and Service
Elkhart, Indiana

"A More Excellent Way"

(This reflection on the meaning of Christianity in Voluntary Service is by Kathryn Summers, Laingsburg, Mich., a member of the unit serving at Camp Paivika, a crippled children's camp near Crestline, Calif., summer 1953.)

"How can our service as Christians here at Camp Paivika be different or surpass that of non-Christians?"

We often discussed this, wondering what place Christians had at Paivika or even in Voluntary Service. The other counselors seemed as kind, as concerned for the welfare of their campers, and as attentive to duty as we who professed the name of Christ.

But as the days passed, little things told the difference. As Christians we tried to show extra love and extra kindness to the most unlovely child and the most handicapped when they were neglected by others. Patience under the heavy strain of daily duties was an asset not claimed by those who lacked strength from an understanding heavenly Father.

Each camp period Wilson seemed to have a child who required constant care and attention. Although this care often become tedious and tiresome, Wilson was always patient and kind to the child.

At the briefings preceding the third camp, the social worker told Wilson he was to be in charge of a boy who was completely helpless. She said she had saved this child especially for Wilson since he was so capable and dependable in his work. Wilson felt this seemed like an unbearable burden since he had six other boys in his charge. But God had given him strength before and he could trust Him always.

A fellow counselor remarked: "See, if you weren't so conscientious about your work, they wouldn't give you the hardest cases!"—via MCC News Service.

Men may misjudge thy aim,
Think they have cause to blame,
Say, thou art wrong:
Keep on thy quiet way,
Christ is the judge, not they,
Fear not, be strong.
—Streams in the Desert.

Missions Editorial

Tapping Witnessing Power

"The Praying Plumber of Lisburn" is the title of a leading article in the January 6 issue of **The Alliance Weekly.** Tom Haire, born in North Ireland sixty-six years ago, began the practice of praying four hours a day three months after his conversion at the age of sixteen. Later he added one all-night prayer session per week, in 1930 two nights, and in 1948 three nights.

Tom avoids publicity like poison. He doesn't want to be elevated. He doesn't want to lose his power with God. He is only a plumber, he says. But in addition to his devoted prayer life and plumbing business, Tom has been very active as a lay preacher and evangelist. He releases a spiritual radiance and demonstrates a deep spiritual penetration wherever he goes. Certainly God is using him mightly as a prayer warrior and a witness to the manifold blessings of God.

No doubt you are now ready to say, "I am not Tom Haire." Granted. But are you ready in the same breath to say that you have yielded yourself to God as Tom Haire has to be used as He wants to use you, whether you are Joe Yoder, Sam Miller, Jake Hostetler, or Paul Gerber? Tom Haire's success lies in having found God's will for his life and having given himself wholly to it.

But wait a minute. We cannot leave the ministry of prayer without a further word regarding its place in the life of every Christian worker. We are not concerned with imposing Tom Haire's praying pattern on every Christian. We are concerned, however, that every Christian devote more time to prayer because we believe that our present pattern of living many times cuts off our prayer life before it is complete.

The first missionary command Jesus gave His disciples was to pray. Not wordy prayers, but prayers fraught with concern for the lost, a concern which finds kinship in the loving heart of God. Prayers that are full of meaning. Prayers that vibrate with a vital fellowship between the Christian and his Lord. Prayers that are guided by the indwelling Holy Spirit.

When you tell God that you are willing to pray as He would have you pray, He will show you those things in your life which hinder effective prayer. Then He will lead you into fellowship with Him which you have never known, a fellowship which will make you realize that you are in partnership with God. He will awaken you during the night

(Continued on page 92)

Relief and Service News

MRSC Weekly Notes

Volunary Service

There is an immediate urgent need for four men to work for approximately ten weeks in building a broiler house on the Culp, Ark., mission farm. There should be one carpenter in the group who will be able to supervise the construction. Anyone interested write to Mark Lehman, Mennonite Board of Missions and Charities, 1711 Prairie St. Elkhart, Ind.

At its monthly meeting on Jan. 9 the La Junta Hospital Voluntary Service Unit elected Harold Zook, Ashley, Mich., as the chairman of its council. Leon Horst, Washington, Iowa, served as chairman during the past year.

Sister Beatrice Weber, Alma, Ontario, has been assisting in the Elkhart Voluntary Service Center as a voluntary service worker during the orientation school, Jan. 6-19. On Jan. 25 she will begin a period of service as a housekeeper at the I-W center in Indianapolis, Ind.

The work assignments for the volunteers in the Jan. 9-16 orientation school are as follows: Lowell Erb and Samilda Leichty, Mennonite Hospital, La Junta, Colo.; Gertrude Huber, Gladstone Mission, Cleveland, Ohio; Bro. and Sister Norman Lyndaker, Froh Bros. Homestead, Sturgis, Mich.; Ruth Miller and Dolores Roth, I-W Center, East Lansing, Mich.; Elvin Hoover, Home for the Aged, Eureka, Ill.; Earl Ulrich, Mathis, Texas; Doris Detwiler, Iowa City, Iowa.

The next orientation school will be held early in February. Anyone who would like to join the VS program and the group for this school is invited to write to D. J. Mishler, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

Lebanon Community Hospital, Lebanon, Oreg., has an opening for a I-W man or any other interested person to serve as a part-time orderly and laboratory assistant on a regular staff allowance basis. This is an urgent need and anyone interested should write immediately to D. J. Mishler, Office for Relief and Service.

I-W Services

Bro. Newton Weber, West Liberty, Ohio, has accepted the responsibility of MRSC area field representative for I-W men in Ohio.

The Farnhurst, Del., I-W unit is uniting with the I-W group in Smyrna, Del., to organize a weekly music class conducted by Robert Lantz of the Smyrna group.

The Cleveland, Ohio, I-W unit plans for a Christian Life Fellowship program on Jan. 30 and 31. The theme, "The Surrendered Life," will be discussed by Brethren Ray Bair, Louisville, Ohio, and Emanuel Swartzendruber, Pigeon, Mich. The peace witness in Europe and in World War I will be discussed by Brethren Elmer Gingerich and Emanuel Swartzendruber.

Plans are being made among I-W units to have special prayer for world peace and in behalf of the "Big Four" conference on Jan. 25 for which the conference is tentatively scheduled.

Released January 15, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

PAX Activities in Germany

While PAX men in Germany continue to make progress on the construction of housing for Mennonite refugees in Backnang, Enkenbach, and Wedel, they are taking advantage of opportunities to become parts of these communities and to make effective Christian witnesses.

Backnang men participated in a local German chorus. They went Christmas caroling and distributed 570 Christmas bundles and 800 New Testaments.

Backnang men report being invited into German homes and on other occasions being asked why they are contributing their services in Germany. As one fellow put it: "These occasions are good ways for us to leave our witness since we are always asked about our convictions and our churches at home. We can find no better way to witness for our Savior."

Some of the Enkenbach men participated in an Advent service held in the Mennonite old people's home. They were impressed with the way in which the Advent is celebrated for four Sundays. Wreaths are prepared with four candles representing the four Sundays before Christmas. A candle is lit every Sunday.

In Wedel some of the PAX men attend the Friday evening Bible studies of the Freie (Free) Evangelical people. PAX men also visit the local German people and distributed Christmas bundles to Wedel children. About 85 per cent of Wedel's children are reported to live in barracks. Wedel offers free German classes to the PAX men every Monday evening.

In Backnang, plastering and painting have been completed on five of the first 10 houses under construction. Most of the plastering on the sixth house is completed. These reports were made late in November and plans were to continue plastering as long as favorable weather would permit. Work has been started on the second set of 10 houses in Backnang.



One of the ten six-apartment houses for Mennonite refugees being constructed in Backnang, Germany, by PAX men. Construction of these houses is considerably beyond the stage shown in this picture.

The first house in Enkenbach is occupied. PAX men there had plans to complete the roof on the second house late in November and then begin construction of the third house. When completed, the Enkenbach settlement of 15 houses will provide homes for 60 Mennonite refugee families.



Here PAX men in Wedel, Germany, clear large mounds of dirt, remains of a target range, on the site of the housing project. The dirt was moved by hand with the use of little railroad cars and tracks which the PAX men set up to facilitate this operation.

In Wedel, the outside walls of the first five houses have been finished. Ten duplexes are being constructed in Wedel.

Women's Activities

What have you done for the I-W center nearest you? What have you done for the boys of your congregation who are in I-W service?

Our I-W boys are asking for our prayer support not only for themselves, but for their younger brothers and sisters who are not yet of draft age, that all may live lives that will testify to the victorious joy of the Gospel of peace.

• • •

Some of our I-W groups are already reaching out beyond their own needs in service to others. The Fort Wayne, Ind., group contributed approximately $200 toward the completion of Prairie View Hospital; the Elgin, Ill., group prepared Christmas baskets to bring cheer to the needy of their community. There are others on the list. May we pray that all may have the joy of serving others in the name of their Redeemer.

• • •

We are happy to know that our sisters of the I-W group in Des Moines, Iowa, are having "sewings" almost every other Thursday evening. They are also enjoying socials, Bible study, and Sunday school as a group every Sunday morning except during holidays when nearly everyone is gone. They are looking forward to having a minister come to preach for them every third Sunday. They are asking that we pray that our I-W boys may continue giving a true testimony for their Lord and Saviour.

• • •

Mrs. J. D. Graber, president of General Missionary Sewing Circle Organization, has

called for a meeting with her committee for January 29, 30. The group will meet at the Chicago Home Mission. Will all members of our organization kindly remember the committee in prayer that God's will may be done in every procedure?

* * *

In the October 21, 1953, Christian Century announcement was made concerning the service our boys are giving in the hospitals in Indiana: "In six Indianapolis hospitals, 140 Mennonite and Amish conscientious objectors are performing alternate service as orderlies, attendants, maintenance workers, porters, and pharmacists. A comprehensive report on the subject by Emma Rivers Milner, church editor of the Indianapolis Times, was published recently in that newspaper. Some of the CO's live in a service center maintained by the Mennonites."

Let us pray faithfully for our I-W boys that they may always be ready to give a true witness of their faith.

* * *

Requests for "out-size" garments continue to come from Germany. All sizes are still needed, but our workers are especially asking for the large sizes for the people in Menno-Heim, Berlin. The MCC worker writing in the Women's Activities Letter says, "Send all you can find."—Mrs. C. L. Shank.

From Our Churches

ALTOONA, PENNSYLVANIA

(First Mennonite Church)

As we rode around the city of Altoona viewing the five or six forest fires, we had to think of hell, which we believe is a lake of fire; and the many that are bound for this place. Oh, that we could shout the warning and people would heed and accept the Lord as their Saviour.

This past summer we again had our own Bible school; also at Canan Station. The attendance was good. Teachers were from our church here, with the help of Juliet Miller from the Otelia congregation.

We had a number of visiting speakers with us this past summer. Among them were: Samuel Glick, Erie Renno, Chester Kanagy, Elrose Hartzler, D. I. Stonerook and Clayton Graybill.

On Oct. 4 Mill Run and Martinsburg joined us in a Harvest Home meeting, singing songs of praise and special singing, followed by a message by Bro. Clyde Fulmer. The gifts of food given by those who attended the meeting were divided among the needy of Altoona.

On Oct. 18 Bro. and Sister J. M. Nissley visited us. Bro. Nissley brought the evening message.

On Oct. 24 and 25 was our annual workers' meeting. Speakers were: Bro. Silas Brydge of Lyndhurst, Va., and Bro. Vernon Bontreger of Goshen, Ind. The Big Valley Men's Chorus presented us with music in the afternoon. Sister Hazel Baer (Mrs. Amos Baer) of Maugansville, Md., had the children's meeting. This meeting was well attended and the fellowship with each other was greatly enjoyed by all.

Revival meeting followed the workers' meeting, with Bro. Bontreger as evangelist. Nine souls either found the Lord or renewed their fellowship. Pray for these souls that they may serve the Lord in all things. Some were from Mill Run and some from Altoona.

On Sunday, Dec. 6, four were received into church fellowship: three by baptism, and one by confession of faith. The Lord has abundantly blessed us here. Pray that we may be worthy to continue His blessings.

Yours in the Master's Service,
The Workers, per Harold Horst, Pastor.

FLANAGAN, ILLINOIS

(Waldo Congregation)

Greetings:

We have many reasons to thank the Lord for all the blessings that have come to us, not according to our merits but according to His purpose and grace.

During the holidays it was the privilege of the Waldo congregation to have the Christian Workers' Bible Normal held here with over seventy students enrolled. Bro. Roy Bucher of Pleasant View, Peoria, Ill., served as director. Others on the staff were Sister Mary Nafziger, Goshen, Ind., and the brethren LeRoy Kennel, Metamora, Ill.; Paul Friesen, Sterling, Ill.; and Lester Hershey, Puerto Rico. Bro. Hershey brought a much-appreciated message each evening and also preached at the Sunday morning service.

Our prayer is that the seed that has been sown will bring forth fruit unto everlasting life.

Emma Hartzler.

GAP, PENNSYLVANIA

(Old Road Congregation)

Dear HERALD Readers:

The Lord has blessed us in so many ways in the past that we can go forth in confidence knowing He will be with us.

On Sept. 23, Bro. Richard Buckwalter was ordained as deacon at Old Road. May the Lord bless and use him to His glory.

On Oct. 17, 18, a Bible Instruction Meeting was held with the brethren Lloyd Eby and Mervin Baer as instructors. This meeting proved to be a profitable meeting. We studied I and II Peter. Bro. Earl Mosemann, Plainfield, Pa., gave us a challenging message on Nov. 15.

We praise the Lord that health has been restored to Bro. Martin Hershey who spent some time in the hospital following surgery.

Sunday-school reorganization on Jan. 10 resulted in the following officers: Supt., Leon Neff; Asst. Supt., Donald Hostetler; Secy.-Treas., Frank Kurtz; Chorister, Amos Hershey; Asst. Chorister, Roy Benner.

Anna Mary Martin.

KINZERS, PENNSYLVANIA

(Hershey Congregation)

Dear Christian Friends:

"Bless the Lord, O my soul, and forget not all his benefits." This is our thought as we look back over the past year and come to Him seeking His help for the coming year that we may be a light in this dark world.

We have recently been blessed with a series of revival messages by Bro. Alvin G. Martin. The Holy Spirit has strengthened the believers and six young souls have found the Lord as their Saviour. Our prayer is that they may grow in Christ and be fruitful in His kingdom.

We appreciate having our pastor, Bro. Martin Hershey, with us again after recovering from surgery. Also the visits of missionary brethren, Elam Stauffer and George Miller. The latter brought us the Christmas message. Missionary savings banks were introduced to the Sunday school as a means of encouraging giving.

Jan. 3 we reorganized our Sunday school. The same officers were elected for another year. A loud-speaker system was recently purchased to be used in the church and by the Gospel Witness group in street meetings.

Everett S. Buckwalter.

LIMON, COLORADO

(Limon Congregation)

Dear Christian Friends:

Greetings in the precious name of Jesus.

In my last correspondence I mentioned that we were trying to activate a Youth Fellowship Organization in the Limon Church. We feel that the Lord has definitely answered our prayers in a big way.

On Nov. 14 all the young people met at the home of Bro. and Sister Fred Grove for an informal discussion. It was decided that during the winter months our group would meet every other Saturday night. The first hour of each meeting is to be a spiritual program consisting of Bible quiz contests, chalk talks, short talks on topics of special interest to young people, etc. The last part of our program is to be devoted to Christian recreation. Bro. Fred Grove was chosen counselor for our organization. We have had three programs and our people have shown a growing interest.

The Youth Organization sponsored and produced a Christmas pageant entitled, "And Then There Was Light," which was presented Dec. 20. On Dec. 31, after our spiritual program at the church, we went to the home of Sister Salome Foncannon, north of Limon, for a New Year's Eve Watch Party.

Pray with us that the Lord will use this organization as we attempt to reach the youth of our community.

Helen L. Duft.

MIDLAND, MICHIGAN

(Midland Congregation)

Christian Greetings:

On Jan. 5 we had our business meeting when the following church officers were elected: Chorister, Charlie Bontrager; Asst. Chorister, Mamie Kauffman; Mission Bd. Member, Willis Miner; Asst. Librarian, Mamie Kauffman; Ushers, Carl Gusler, Ray and Ronald Wyse; Auto Aide Director, Menno Miller; Trustee for 3 years, Charlie Bontrager; Delegates for Christian Workers' Conference, Laurence Wyse and John Steckley.

Sisters Ruby Miller and Cathryn Ropp have gone to Mountain Home, Ark., to help in the Home for the Aged. We are glad they are giving their time to this worthy cause.

Bro. Lloyd Miller and family of Upper Michigan worshiped with us on Dec. 27. Bro. Miller brought much-appreciated messages in the morning and in the evening.

We are happy to have Christ Brauns in our community and to worship with us. He has secured employment in Midland, and they will make their home here. The Brauns are from Germany.

Correspondent.

MILLER, SOUTH DAKOTA

(Pleasant View Congregation)

Dear Christian Friends:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

Our group here appreciated the brethren who filled in part time while our pastor, Bro. Paul Glanzer, was in Virginia and Pennsylvania. The messages of the brethren Royden Schweitzer, Broken Bow, Nebr., and Martin Weaver, Annville, Pa., were very much appreciated. Bro. Weaver also showed slides that he took while on his trip to the World Conference.

Our hearts rejoice as souls find Christ in the days of their youth. On Nov. 15, three precious young boys and one girl were received into church fellowship. This was a most joyous time for us all. Will you remember these young people in your prayers? Bishop Sam Oswald, Beemer, Nebr., was with us for this service and for our communion service in the evening of the same day.

We are looking forward to building our own church this spring. So far we have been renting. This is another prayer request we bring to you. Pray that the Lord's will may be done in all these efforts.

May we put forth more effort to bring lost ones to Christ during 1954. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Mrs. Lola B. Glanzer.

NAMPA, IDAHO

(Nampa Congregation)

Greetings in our Saviour's name:

On Dec. 23 we had our Christmas program and we also packed twenty-three boxes for needy families. The young people went caroling and delivered the boxes.

On New Year we held our annual election with the following results: Mission Board Member, Harold Miller; Publishing House Representative, Viola Wenger; Chairman of Visitation and Tract Committee, Eldon Zook; Summer Bible School Committee, Gilbert Lind, E. S. Garber, and Robert Garber; Correspondent, Ella Miller.

Bro. and Sister Henry Becker left here Jan. 13 and plan to sail from New York Jan. 27 to resume their work in India.

Our revival meetings began Jan. 10 with Bro. I. Mark Ross, Hesston, Kans., as our evangelist.

Our deacon, Bro. Ivan Hostetler, and family have gone to Nebraska for a visit; Arthur Shertz and family are visiting his parents in Falfurrias, Texas, and Bro. and Sister J. H. Flisher are visiting their daughter in Harper, Kans.

Ella Miller.

SCHELLSBURG, PENNSYLVANIA

(Pleasant View Congregation)

Greetings in Jesus' name:

"Praise God from whom all blessings flow." On Sept. 27, Bro. and Sister Jonathan Eash from the Kaufman congregation, Hollsopple, Pa., and Sisters Weaver and Oris from the Weaver congregation, Johnstown, Pa., worshiped with us.

On Nov. 15, Bro. and Sister Paul King and children, Rockton, Pa., congregation, stopped with us and Bro. King brought the morning message.

Our revival meetings started on Nov. 17, in charge of Bro. James Bucher, Hubbard, Oreg. Sister Bucher held children's meetings which everyone enjoyed.

On Jan. 3 we had a dedication service in which three couples dedicated their babies to the Lord.

We have many things for which to bless the Lord. We have an 86-year-old man in our community for whom we have been praying. Recently he was admitted to the hospital, and as Bro. Shetler visited with him, he gave his heart to the Lord. Pray for him that he may be faithful to the end, and that many more in this community may be saved before it is too late.

Mrs. John Weyant.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers:

Greetings in Jesus' blessed name.

In August Bro. Amos Phillips and Bro. and Sister William Naffzinger were with us. Mrs. Sanford Cantrell and two daughters from Kansas City also worshiped with us near the same time. On Sept. 20 W. A. Smith and wife, and friend, Jennie Williams, from Gravios Mills were with us.

On Oct. 3 and 4 the Lord blessed us with a beautiful rain to refresh the thirsty earth, and we were very glad.

On Dec. 25 the Gospel team from Hesston College gave us a very inspiring message in testimony and song. May the Lord bless them as they go out scattering His precious Word. We always appreciate having our dear brothers and sisters to come and worship with us.

We ask you to remember us in our field of service.

Yours for Christ and His service,
Lessie L. Inman.

ZURICH, ONTARIO

(Zurich Congregation)

Dear Readers of the GOSPEL HERALD:

We bring you greetings of love in the precious name of Jesus. We have many things to be thankful for and praise God for His blessings to us during the past year.

We were privileged to have a number of visiting speakers with us during the year. We are always glad to have folks come, as we live away from the rest of the Mennonite churches and we appreciate visitors more than those who live close together.

We were happy to have Bro. and Sister James Lark from Chicago with us for a Sunday evening service. Our hearts rejoice that one of the sisters who had worked here this summer has answered the call to help in that great work.

We have organized a new sewing circle in our church. This group consists of girls who work and the mothers of small children. They meet one evening a month and the fathers take care of the family. This seems to be a fine way for these mothers and workers to do their little part in this kind of service. This circle plans to help needy families close at home and those who are laboring in our rural mission stations while the older circle sends their work to the MCC at Kitchener.

Our pastor and his wife and a few other members attended the Bible Institute at Kitchener, and several members plan to attend the Bible School there. Some of the married couples attended the winter Bible school at the Blake Amish Mennonite Church where Bro. Jesse Short and Bro. Wilfred Schlegel were instructors.

We ask an interest in your prayers and give you a hearty invitation to come and worship with us.

Our best for Christ in 1954.

Mrs. Alvin Gingerich.

MISSIONS EDITORIAL (Continued)

or early in the morning to pray. He will speak to you as you go about your work during the day and cause you to pause to pray. He will put into your heart a love for your fellow men which you never had before.

God grant us many prayer warriors to challenge and overcome spiritual impotence among us!—L. C. Hartzler.

Nathan Scharff, a converted Jewish resident of Dayton, Ohio, has told the story about "Jimmy," who was sitting at a bar with a friend of his, both of them drunk, and both of them "moaning in their beer," grieving over their low condition, miserable with a realization of their sin, yet realizing full well that they had no further choice in the matter, that they would go ahead and get drunk again, that they had forfeited all freedom of action in this sphere. Nothing could be farther from the truth than to say that the man of the world is free from the restraints which the Christian experiences. God has given to every man a natural appreciation for that which is fine and righteous. Even in his fallen condition man in his heart realizes his lostness, his inability to achieve those things which in his deepest consciousness he would like to achieve.

. . . A man cannot be free unless it is possible for him to do and to achieve that which he inwardly wishes to do and to achieve. And no man can accomplish a way of life which is to his own liking as long as he is bound in sin. His only alternative then is to make the best of his sinful life and to declare that he finds freedom in this. Indeed Satan is extremely anxious to propagate this very falsehood, namely that sin is freedom.—Stephen W. Paine, in **Toward the Mark** (Fleming H. Revell Co.).

FIELD NOTES (Continued)

Ordination services for a minister at the Marion Church, Chambersburg, Pa., are announced for Tuesday, Feb. 2, at 9:30 a.m. Votes are to be taken Jan. 31.

Monthly meeting for Jewish Evangelism at Vine Street Church, Lancaster, Pa., 7:30 p.m., Feb. 1. Same day service for prayer and fasting, 1:00 p.m. Josef Herschkowitz, speaker.

Baptismal services at South Union Church, West Liberty, Ohio, Jan. 31.

First Mennonite Church, Norristown, Pa., special services on Jewish evangelism, Feb. 7-14, with Josef Herschkowitz as evangelist. This congregation worships in a former Jewish synagogue, has Jewish members, and has many contacts with Jews of the community.

Bro. A. J. Metzler, Scottdale, Pa., serving at the Pleasant View Church, North Lawrence, Ohio, Jan. 30, 31; Wayne-Medina ministers' fellowship, Pleasant Hill Church, Sterling, Ohio, evening of Feb. 1.

Fourteenth Annual Christian Day School Meeting, Erisman's Meetinghouse, Saturday, Feb. 20.

Eastern Ohio Ministers' Meeting, Berlin, Ohio, Church, March 9, 10.

Brethren Paul M. Lederach, Scottdale, Pa., and Elam Glick, Belleville, Pa., speaking on "The Duties of the Congregation" at the Stahl Church, Hollsopple, Pa., Sunday evening, Jan. 31.

Bro. Stanley Shenk, West Liberty, Ohio, who is serving among churches in the west gives the following itinerary: Albuquerque, N. Mex., Feb. 5-11; Phoenix, Ariz., Feb. 14-21; Upland, Calif., Feb. 24—March 7; Los Angeles, Calif., March 10-21; Winton, Calif., March 24—April 4; Western Mennonite School, April 7-10, for Christian Life and Mennonite History Conferences.

Bro. Harold G. Eshleman and members of Chicago Avenue Church, Harrisonburg, Va., will give a program at the Mt. View Mennonite Church, Lyndhurst, Va., on Feb. 7, at 7:00 p.m.

Bro. C. F. Derstine, Kitchener, Ont., will fill the following appointments: First Mennonite Church, Fort Wayne, Ind., Feb. 13, 14; Fort Wayne Bible College, Fort Wayne, Ind., Feb. 15-19; Salem Mennonite Church, Elida, Ohio, Feb. 20, 21; Zion Mennonite Church, Hubbard, Oreg., Feb. 25 to March 7; Mennonite and Brethren in Christ churches, and Beulah College, Upland, Calif., March 11-14.

Visiting Speakers

Jan. 10. **Harold Zehr,** Roanoke, Ill., at Peoria, Ill. **S. F. Coffman,** Vineland, Ont., at Goshen College.

Jan. 15. **Myron Augsburger,** Harrisonburg, Va., at Orrville, Ohio, Church.

Jan. 17. **Harold S. Bender,** Goshen, Ind., at Benton, Ind. **Ray Bair,** Louisville, Ohio, at Neffsville, Pa. **Eli Miller,** Elton, Pa., at Pinto, Md. **Peter Dyck,** Moundridge, Kans., at College Union, Goshen, Ind., 3:00 p.m. **Abner Miller,** Cumberland, Md., at East Goshen, Ind.; **Mary Good,** Elkhart, Ind., at Bayshore, Sarasota, Fla.

Jan. 24. **A. J. Metzler,** Scottdale, Pa., at Salem Church, Elida, Ohio. **Howard Hammer,** Wooster, Ohio, at Kidron, Ohio.

Evangelistic Meetings

I. Mark Ross, Hesston, Kans., at Nampa, Ida., Jan. 10-15. **Ray Bair,** Louisville, Ohio, Pleasant View, North Lawrence, Ohio, March 5-14. **C. Z. Martin,** Columbia, Pa., at Crestview, Fla., Feb. 14, to continue two weeks. **C. F. Derstine,** Kitchener, Ont., at Zion Church, Hubbard, Oreg., Feb. 25 to March 7.

In the first service at the new Conservative Amish Mennonite meetinghouse in Pinecraft, Fla., on New Year's eve, the sermon was preached by Bro. Myron Ebersole, pastor of the Tuttle Avenue Church, Sarasota. The new building, 40 by 80, was filled nearly to capacity. A number of visiting ministers were present.

He who is content to leave the Bible unstudied stands convicted as a half-educated man. —Dr. Richard Green Moulton.

FAMILY CIRCLE (Continued)

band trust me to train the children in his absence as if he were present to carry out his wishes? Are we worthy of his confidence or do we have other friends closer? There should be no secrets hid from our companions. Much of the happiness in the home depends on the oneness of husband and wife.

Our children's friends should concern us and their stories from school should not go unnoticed, even though we may think them only childish viewpoints. We should encourage children to bring their friends to our homes.

We should show no partiality to our children. The Bible examples of Rebekah and Isaac, also Jacob, speak loudly of this sad condition.

Evenings at home are more pleasant if mother is not too tired. This is not always possible, but where early rising is necessary, it is good if mother can find time for a nap or period of relaxation during the day. Surely we should avoid unnecessary tasks that are not for the good of the family. If a mother is too tired at night to be patient and sympathetic with her family because she has been ironing curtains, it would be better to do without curtains. Many times it takes only a willingness to change our ways of doing things to make our housekeeping less complicated.

By teaching children to help with the work, mothers can avoid becoming a drudge. If children are taught to help themselves and care for their own clothing early, it will relieve the mother and keep her in better spirits.

Mothers should not lose their sense of humor. Many a hard situation seems easier if approached in a jovial spirit. "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22).

Harrisonburg, Va.

TO BE NEAR TO GOD (Continued)

and I said, 'I should think it is, Lord,' and burst out laughing.

"I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee. . . .'

"O brethren, be great believers! Little faith will bring your souls to heaven but great faith will bring heaven to your souls."

Saturday, February 6

Read Psalm 56.

Did you notice the progressive confidence in this Psalm? One lady used verse three as her stay: "What time I am afraid, I will trust in thee." Another lady said, "That is good, but you have not gone far enough. I have taken verse eleven as my stay: 'In God have I put my trust: I will not be afraid what man can do unto me.'" Some people merely browse near the gate in God's field where "much people" are; others go far into the field to fed on fresher, faith-filling clover.

Build a fence of trust around today,
Fill the space with loving work and therein stay
Look not through the sheltering bars upon tomorrow;
God will help thee bear what comes of joy or sorrow.

—C. R. Heisey.

THE REVELATION OF JESUS CHRIST (Continued)

Dr. Seiss well asks: "What do we want with Vespasian, and Alaric, and Rhadagaius, Attila, Geneseric, Romans, Goths, Vandals, Arians, Prelates, or the devil, when God tells us that it was a fiery mass like a mountain cast into the sea? That God's coming judgments will affect the fishes and the ships we are distinctly told in Hos. 4:1-13; Zech. 1:3; Isa. 2:16, etc."

3rd Trumpet: "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (8: 10, 11).

COMMENTATORS:

P. Mauro: "A star is a notable person, angel, or man; and the heaven may be either the political heavens, or the spiritual heavens. My opinion is that this 'great star' represents the devil himself. The name of the great star is 'Wormwood,' and his mission is to make a third part of the rivers deadly bitter. To poison these waters would be to introduce denials of the vital elements of the Gospel, as the Deity of Christ, His atoning death, and His bodily resurrection. A third part of the waters became wormwood, and many died of the waters because they were made bitter. This of course is spiritual death, for a literal fulfillment of these words is not to be thought of. This fallen star is still here, and is still actively engaged in his deadly work of poisoning the well-springs of truth and eternal life."

The Expositors Bible: The third trumpet is to be understood upon the same principles and in the same general sense as the two preceding trumpets. . . . Thus the waters which the world offers to its votaries are made bitter, so bitter that they become wormwood itself, the very essence of bitterness."

Archdeacon Farrar: "The overthrow of Nero, the ominous failure of the Julian line, and the bitterness occasioned thereby."

F. B. Elliott: "The invasion of the Roman Empire by Attila, King of the Huns. A.D. 433-453."

Matthew Henry: "A great star. Some take this to be a political star, some an eminent governor, and they apply it to Augustulus. Others take it to be an ecclesiastical star, some eminent person in the church as Pelagius who proved about this time a falling star and greatly corrupted the churches of Christ."

Lange: "We cannot deny that the most aimless and arbitrary play of interpretation again meets us at this passage. Sander construes the star as false asceticsm, monkish morality, constantly developing after Constantine's time. According to Paulas apostasy is intended. According to Gartner, the adulterations of doctrine by the Romish bishops and priests."

Kretzmann: "Great rationalists and other great teachers who poison the waters of life for others."

Lenski: "The third trumpet makes visible the advance of religious delusions in the world which scorns the Gospel."

T. B. Baines: "This figure signifies some person in high though subordinate authority, who, falling from his place, corrupts and poisons the very springs of life."

Walter Scott: "The great star is a spiritual ruler, viewed as having fallen from his high position."

Clarence Larkin: "A great star fell from heaven burning like a lamp. This will doubtless be another meteor that will assume the form of a torch in its blazing path through the heavens and when its gaseous vapors are scattered as it explodes, they will be absorbed by the third part of the rivers and fountains of waters, and they will be poisoned by the noxious gases, and made bitter, and many men will die from drinking these waters. cf. Jer. 9:13-15."

Bullinger: "We ourselves might add another interpretation; and however extravagant it might be, men would not mind. Some would probably receive it. But, we dare to commit the unpardonable sin of adopting a principle of interpretation which requires us to believe that these things mean exactly what God says, and are consequently looked on as 'cranks' for so doing. . . . The result of one of the plagues of Egypt was that the Egyptians could not drink of the water of the river. That was real and literal. So will this be."

I know that some of you are saying that you are not going to be here when all of this takes place. I know that you are comforting yourself with the doctrine that the church is to be raptured before the tribulation. With Dr. Schwarz I ask, "Which church?" The Korean Church? The Chinese Church? The Czechoslovakian Church? Why should Americans feel that we are any better than others?

Why should the American Church expect favors over their brethren in other parts of the world? Do not be too sure that you are going to be taken out before these things come to America. Many of the best Bible students are not sure that "Pretribulation Rapturism" is supported by Scripture. The rapture itself is clearly taught in Scripture. The time of the rapture is not so clearly taught.

It is very difficult from Scripture to determine the exact order of prophetic events and especially the time of the rapture. And I do not think it can be proved that the church is to be caught out before the tribulation.

Thus far we have given the varied interpretations of three trumpets. The interpretations regarding the remaining trumpets would be of a similar nature and it seems unnecessary to continue these quotations. Sufficient has been given to demonstrate the diversity of figurative interpretations, and also to show the unity that exists among those who take as much literal as comes within the realm of possibility and probability.

CHURCH HISTORY (Continued)

the name of God. For we believe quite confidentially, that if the fathers and mothers give us their support, much good will arise out of it."

In this spirit and in this manner was organized the first permanent Amish Sunday school in the United States held in a meetinghouse and with the consent of the entire congregation. The school met every other Sunday afternoon. For a number of years the school was organized sometime in April and closed for the winter in November. Since 1898 the Sunday school at South Union has been held the year round, and since 1916 it has been held every Sunday. David Plank knew next to nothing about organizing a Sunday school, but his tact, his earnestness, and his ability as an organizer as-

sured the success of the school from the start.

In 1866 Bishop Kenagy moved to Missouri, where he served the Sycamore congregation. Bishop John P. King then moved to Logan County to take charge of the congregation. Since Bishop King had been ordained from the office of deacon to bishop and had never been ordained as minister, his rights and duties as a bishop were very much in question. Two years later difference of opinion regarding a matter of church discipline caused a complete break between the ministers. The group adhering to David Plank and Samuel Headings organized the Walnut Grove congregation. The group following Bishop King retained the Logan County meetinghouse.

In 1869 Bishop King ordained Moses Stutzman to assist him as minister in the Logan County congregation. He received more help in 1871 when C. K. Yoder moved with his family from Wayne County. He served as one of the ministers at South Union until his death in 1911. Because of the increasing membership in 1876, a new and larger building was erected. In 1886 Bishop King moved to Kansas, where he died one year later of typhoid fever. Bishop King was widely known as a minister of great power and a bishop whose services were in demand. In 1871 he was invited by Bishop John K. Yoder to assist in preparing the Oak Grove congregation in Wayne County to organize a Sunday school. The following year Bishop King and Bishop Yoder made an extended trip through Iowa and Illinois, holding 33 meetings.

After Bishop King's departure to Kansas the congregation was in charge of preacher C. K. Yoder and deacon Christian King. Since South Union and Walnut Grove were now without a bishop, the members of both agreed that either David Plank or C. K. Yoder should be ordained bishop over both congregations. In 1895 David Plank was chosen by lot and the two congregations were considered as one. Church and Sunday-school services were held on alternate Sundays until 1916, when they were held each Sunday at South Union and every other Sunday at Walnut Grove. In 1929 when the Walnut Grove building was badly in need of repairs, the congregation decided to discontinue holding services there and meet every Sunday at South Union. The Walnut Grove building was sold and the proceeds were invested under the General Mission Board Endowment Fund. There have been few cases of church schism as complete as this that have not resulted in permanent separation.

Bishop Plank was a man of tact and earnestness, and had great ability as an organizer. He was always a staunch defender of the faith but was not narrow in his religious views. His diary states: "I attended Methodist meeting in the evening"; "attended Lutheran meeting"; "I preached at Flat Branch." He was one of the few Amish ministers to vote. The entry in his diary for November 6, 1860, states: "We husked corn in the meadow and helped elect old Abe." Another entry states: "I resigned the office of township trustee." On another occasion he wrote as follows of the critics that he had to contend with: "Self-constituted watchers carefully guarded every avenue of encroachment upon the sacred customs of the fathers."

The 1890's brought to a close a stormy thirty-year period in the history of the Logan and Champaign County congregations. Under the leadership of Bishop David Plank in Logan County, and Bishop John Warye in Champaign County, there began a period of co-operation among the churches which has never ended.

Near the close of the century other changes were taking place. The younger Sunday-school classes were studying their lessons in English. New songbooks were purchased, and four-part songs greatly improved the singing. English Sunday-school papers were distributed to the children, young people's meetings were started, and Bible conferences became a regular feature every winter. The annual Sunday School Union and a little later the Quarterly Mission Meeting resulted from the interest and zeal of the members. The church was prospering and in 1902 David Plank wrote in his diary:

"The South Union Church in fair condition. 180 members, the young people mostly gathered in."

During the nineties there was increasing interest in giving special instruction to small children. Classes for the smallest children were held in the anterooms. Later, separate rooms for more classes were desired. At the beginning of the century the building was remodeled, and in 1910 considerably enlarged. Five years later the building was raised from the foundation and the basement finished for classes. A primary department was organized for children up to twelve years of age. A few years later the junior department was organized for pupils from twelve to sixteen.

In 1912, after serving the congregation as minister and bishop for 52 years, Bishop Plank desired assistance in the care of his congregation. A call was sent to Bishop A. I. Yoder, a son of C. K. Yoder, who was living in Texas. He accepted the call and served the congregation until his death in 1932. Bishop Yoder served the Amish Mennonite Church as minister, bishop, evangelist, and Bible instructor. He was influential in conference and served on important conference committees and boards. In 1926 Bishop Yoder served as cochairman when the Ohio Mennonite and Eastern A.M. Conferences met in joint sessions at South Union and took steps to merge.

In 1933 Bishop S. E. Allgyer accepted the bishop oversight of the congregation and served until he retired in 1950. He was then succeeded by Bishop O. N. Johns. The present pastor, Stanley Shenk, was ordained on January 9, 1949, and received his charge in July of the same year. Other ministers who have served the congregation were Bishop Jonas Yoder, Jonathan Hartzler, Levi Plank, Marion King, and Wallace Kauffman. Deacons have been Samuel Plank, Christian King, Simon King, Wallace Kauffman, and Perry Daniels. South Union is generous in supporting missionary activities. The regular church offering given the first Sunday of every month is for mission purposes. The primary department since it was organized in 1915 has had nickel Sunday, mite boxes, and quarter investment funds to raise money for missionary purposes. The congregation is now assuming responsibility for the support of a young couple who are under appointment by the Ohio Mission Board for rural work in southern Ohio.

A sewing circle organized more than 45 years ago meets the first Thursday of every month. Since 1946 South Union has conducted a two-week summer Bible school for all children of the community.

Our young people are engaged in I-W, VS, and relief work in California, Colorado, Ohio, Indiana, Germany, Switzerland, and Hashimite, Jordan. Four are serving in church institutions. Two young men are preparing for Christian service. Others are in college and medical school. In the congregation we have teachers, nurses, secretaries, farmers, carpenters, painters, mechanics, businessmen, and homemakers.

In co-operation with Bethel and Oak Grove, South Union helps entertain Sunday-school conferences, church conferences, and choral groups. Joint committees sponsor pre-Easter services, mission meetings, mission Sunday schools, and the relief program. The young people of the three Mennonite congregations are united in an MYF.

The present membership of the South Union congregation is 308. The average Sunday-school attendance was 261 during the last fiscal year.

On November 15, 1953, the South Union congregation dedicated a new church building. It has been designed with ample facilities for our expanding program of activities. May we use it fully to God's honor and glory.

(Much of the material in this article was taken from historical material gathered by John Umble and placed in the Mennonite Historical Archives at Goshen College.)

West Liberty, Ohio.

BIRTHS

Lo, children are an heritage of the Lord." (Ps. 127:3a).

Babcock, Wilbur and Deloris (Weaver), La Junta, Colo., first child, a son, Brent Lamar, Jan. 1, 1954.

Blough, Robert and Edna (Nisly), Mogadore, Ohio, second child, Ronald Lee Mar. Dec. 28, 1953.

Brubaker, Raymond S. and Ruth (Bucher), Manheim, Pa., second child, Cheryl Kay, Dec. 31, 1953.

Burkholder, James W. and Pauline (Martin), New Holland, Pa., first child, Ronald Jay, Jan. 6, 1954.

Cashman, Sidney W. and Lena (Hartzler), Alexandria, Pa., second child, first son, Richard Lynn, Oct. 27, 1953.

Christophel, Harold and Ruth (Kauffman), Clarksville, Mich., seventh son, Paul James, Dec. 15, 1953.

Derstein, Harvey K. and Carolyn (Alderfer), Hatfield, Pa., fifth child, fourth son, Arthur A., Dec. 24, 1953.

Derstine, Stanley and Dorothy (Yoder), Harleysville, Pa., third child, first son, Stanley Bruce, Dec. 27, 1953.

Drudge, Walter and Mildred (Shoemaker), Nashville, Tenn., first child, Carolyn Sue, Dec. 1, 1953.

Eby, Clair B. and Verna (Rohrer), Gordonville, Pa., a son, Lloyd Carl, Dec. 23, 1953.

Ernst, Hugh and Vera Faye (Headrick), Colorado Springs, Colo., third child, Pamela Ann, Dec. 25, 1953.

Frey, Sylvanus and Marietta (Miller), Ligonier, Ind., fourth child, second son, John Keith, Jan. 9, 1954.

Gehman, Mark and Grace (Yoder), New Castle, Del., first child, Jay Mark, Jan. 7, 1954.

Gingerich, Homer and Edna (Yoder), Halsey, Oreg., seventh child, fifth daughter, Wilma Jane, Jan. 2, 1954.

Gingerich, Victor and Audrey (Boshart), Waterloo, Ont., fourth child, first daughter, Shirley Yvonne, Nov. 28, 1953.

Hershberger, Eugene and Vida (Schloneger), Louisville, Ohio, fifth child, Maynard Ray, Nov. 19, 1953.

Hershberger, Jake and Delilah (Hershberger), Hartville, Ohio, third child, Ronald Jay, Nov. 26, 1953.

Horst, Abram S. and Lina Ruth (Horst), Waynesboro, Pa., fifth child, third daughter, Lina Ruth, Oct. 23, 1953.

Hostetter, Daniel S. and Rhoda (Nissley), Millersville, Pa., second daughter, Mary Ann, Jan. 7, 1954.

Jantzi, Elmer and Miriam (Bender), Au Gres, Mich., a daughter, Joyce Elaine, Nov. 3, 1953.

Kennel, Edgar and Eileen (Jantzi), Baden, Ont., second son, Richard Leslie, Dec. 5, 1953.

Mast, Ammon and Rosetta (Steinman), Lancaster, N.Y., third son, Ronald Paul, Dec. 14, 1954.

Miller, Clifford and Nadine (Miller), Inman, Kans., first child, Clifford Bernelle, July 29, 1953.

Moyer, Richard and Ruth (Gingrich), Dublin, Pa., second child, Richard Daniel, Nov. 12, 1953.

Nissley, Wilmer R. and Ruth C. (Metzler), Manheim, Pa., third child, Linda Kay, Dec. 25, 1953.

Nussbaum, John W. and Faye (Stalter), Twin Falls, Idaho, first child, Sharon Lee, Jan. 3, 1954.

Otto, Bradley C. and Dorothea (Jacobs), Springs, Pa., first child, Louann Marie, Nov. 21, 1953.

Plank, Donald W. and Doris (Good), Logan, Ohio, first child, Donna Kay, Dec. 31, 1953.

Schantz, William C. and Alta (Johns), Hydro, Okla., first child, Edward Lloyd, Dec. 26, 1953.

Showalter, Amos M. and Ada (Eby), Hagerstown, Md., first child, Shirley Ann, Nov. 29, 1953.

Smoker, Arthur and Esther M. (Zimmerman), Gordonville, Pa., third child, Karen Kay, Nov. 7, 1953.

Snyder, Cleason and Myrtle (Weber), Waterloo, Ont., a son, Grant Joseph, Dec. 1, 1953.

Summers, Leon and Ida (Petersheim), Gap, Pa., a son, Nevin Wayne, born Dec. 20, 1952, by adoption Dec. 17, 1953.

Torkelson, Arthur R. and Virgie (Vance), Damascus, Md., second child, a son, Mark Elton, Jan. 3, 1953.

Wideman, Leon and Marjorie (Yoder), Akron, N.Y., first child, Mary Lou, Oct. 5, 1953.

Yoder, Harold and Sylvia (Wittmer), Hartville, Ohio, third child, Marlin Eugene, Dec. 26, 1953.

Yoder, Mose and Rosie (Bontrager), Hartville, Ohio, fourth son, Royce David, Dec. 31, 1953.

Zehr, Michael and Mabel (Crossgrove), Ft. Wayne, Ind., fifth child, fourth son, Archie Duane, Nov. 1, 1953.

Zercher, Jacob and Mary (Smith), Manitou Springs, Colo., fifth child, Burnell Dean, Dec. 31, 1953.

Zook, Daniel and Naomi (Byler), McVeytown, Pa., a daughter, Dorothy Ann, Dec. 9, 1953.

ANNIVERSARIES

Denlinger.—Bro. Benjamin W. and Sister Lydia A. Denlinger, R. 1, Lititz, Pa., celebrated their sixtieth wedding anniversary on Jan. 9, 1954. They were married Jan. 9, 1894, by Bro. John Landis. They have been faithful members of the Mellinger Mennonite Church for nearly sixty years. They have 3 children, 13 grandchildren, and 30 great-grandchildren.

* * *

Landis.—Bro. and Sister Joseph D. Landis, Perkasie, Pa., celebrated their fiftieth wedding anniversary on Jan. 3, 1954. One hundred and twenty-nine friends and relatives called at the home to congratulate them.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Hershberger — Bailey. — Duane Hershberger, Fairview, Mich., and Lydia Bailey, Mancelona, Mich., by W. L. Bontrager at Cold Springs Mennonite Church, Mancelona, Mich., Dec. 5, 1953.

Histand—Derstine.—Ray M. Histand, Trevose Heights, Pa., congregation, and Louise R. Derstine, Souderton, Pa., congregation, by Paul W. Histand, father of the groom, at the home of the bride's parents, Oct. 11, 1953.

Horst—Witmer.—Vernon Horst, Wadsworth, Ohio, and Mabel Witmer, Dalton, Ohio, both members of the Sonnenberg Mennonite Church, by Louis Amstutz at the Sonnenberg Church, Dec. 27, 1953.

Martin—Martin.—Robert S. Martin, Krall congregation, Cornwall, Pa., and Mary C. Martin, of Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the Weaverland Church, Jan. 2, 1954.

Holst—Roth.—John Holst and Beatrice Roth, both of Petersburg, Ont., by Moses O. Jantzi, May 30, 1953.

Martin—Horst.—Lloyd Martin, Wallenstein, Ont., and Delphine Horst, Elmira, Ont., by Osiah Horst, uncle of the bride, at the Elmira Mennonite Church, Dec. 23, 1953.

Meck—Landis.—Jay A. Meck and Ruth W. Landis, both of the Mellinger congregation, Lancaster Co., Pa., by Elmer G. Martin at the home of the bride, Jan. 6, 1954.

Nice—Roth.—Robert Nice, Portland, Oreg., and Fern Roth, Woodburn, Oreg., by Edward Kenagy at the Zion Mennonite Church, Dec. 19, 1953.

Rivera — Rodriguez. — Esteban Rivera and Neida Rodriguez, by John Driver at the Calvary Mennonite Church, La Plata, Puerto Rico, Dec. 19, 1953.

Schwartzentruber — Erb. — Vernon Schwartzentruber and June Erb, both of Petersburg, Ont., by Moses O. Jantzi at the Wilmot Church, June 20, 1953.

Shank—Baer.—Raymond W. Shank, Marion congregation, Franklin Co., Pa., and Gladys Mae Baer, Miller congregation, Washington Co., Md., by Moses K. Horst, assisted by Harvey E. Shank, at the home of the bride, Jan. 1, 1954.

Stauffer — Swartzentruber. — Marion Peter Stauffer, Mt. Gilead, Ohio, and Katie Anna Swartzentruber, Fredericktown, Ohio, by Rudy L. Stauffer, father of the groom, assisted by M. J. Swartzentruber, father of the bride, at the Mennonite Church in Johnsville, Ohio, Nov. 26, 1953.

Weber—Martin.—Lewis M. Weber and Mary Elizabeth Martin, both of the Stouffer congregation, Edgemont, Md., by Moses K. Horst at the home of the bride, Jan. 9, 1954.

Willouer—Landis.—Paul M. Willouer, Salford congregation, Harleysville, Pa., and Ruth Marie Landis, Franconia, Pa., congregation, by Henry L. Ruth at the home of the pastor, Jan. 2, 1954.

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Yoder—Scheffel.—Eli Yoder and Lena Marie Scheffel by Nelson Histand at the Zion Mennonite Church, Pryor, Okla., Nov. 11, 1953.

Yoder—Gingerich.—Moses J. Yoder and Wilma Gingerich, both of the Sharon congregation, Plain City, Ohio, by Abram Kaufman at the Sharon Church, Dec. 20, 1953.

Yoder—Langshaw.—Vernon Yoder and Dolores Langshaw, Mennonite Gospel Center Mission Church, Kansas City, Mo., by Frank B. Raber at Nevada, Mo., the home of the bride, Dec. 22, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Yoder, Edna Ruth, daughter of Samuel S. and Lydia (Kanagy) Glick, was born Sept. 17, 1907, near Belleville, Pa.; passed away at her home in Allensville, Pa., Dec. 25, 1953; aged 46 y. 3 m. 8 d. Her mother and a sister and family had been invited to spend Christmas with them, and Edna seemed very happy, but soon after dinner she suffered a heart attack and peacefully passed away. She was united in marriage to John R. Yoder, Dec. 27, 1931. She is survived by her husband, 2 sons (John and Gordon, both at home), her aged mother, and the following brothers and sisters (Mary—Mrs. Abner Blank, Gap, Pa.; Ada—Mrs. Thomas Byler, Sadie—Mrs. Aaron Yoder, and Samuel, of Belleville, Pa.; Joseph, Elverson, Pa.; Bertha—Mrs. David Zook, McAlisterville, Pa.; Lydia—Mrs. Stephen Kaufman, Reedsville, Pa.; Linda—Mrs. Adam Wenger, Akron, Pa.; and Raymond J., Ephrata, Pa.), also a large number of nieces, nephews, and friends. An infant son preceded her in death. Edna accepted Christ as her Saviour when a young girl and was a faithful member of the Locust Grove Church, Belleville, Pa. Funeral services were held at the Locust Grove Church, Dec. 28, with Erie Renno and Louis Peachey in charge. Burial was made in the cemetery near by.

ITEMS and COMMENTS

The average criminal in the United States costs in taxes during his criminal career enough money to run a Sunday school of 100 pupils for ten years.—RNS.

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The Greater Pittsburgh Airport will be one of the first in the country to offer Sunday-school services for travelers and employees.—D. Carl Yoder.

• • •

A tithing day, "in recognition of our financial obligation to support the churches of this community," was observed by a Buhl, Idaho, store. Ten per cent of the price of each purchase was turned over to the church designated by the customer.

• • •

E. Stanley Jones has reported conversations he held with the government of India regarding the grievances against missionary work. The Nehru government has objected to four things: that some missionaries were "not producing loyalty to the government; that some were taking part in local politics; that some were offering inducements to members of low castes to become Christians; and that some were using terms derogatory to India, such as 'heathen.'" The government is not asking anything that will interfere with Christian teaching and preaching. They do want missionaries to be cleared by the National Christian Council of India. Unaffiliated denominations or "splinter" groups will be asked to obtain this clearance or stay out of India.

• • •

Col. Wm. H. Neblett, army staff officer during World War II, has written "Pentagon Politics," which describes military efforts to control legislation. "The fear of a Russian attack," he says, "will pass as soon as the public understands that the fear under which we live was generated by the Pentagon to frighten Congress into authorizing our big professional army."

• • •

The annual Menno Simons lectures to be delivered at Bethel College January 24 to 27 will be given by Dr. Wilhelm Pauck, Professor of Church History at Union Theological Seminary, New York. The general subject of these lectures is "The Reformers and the Anabaptists."

• • •

An official statement of the American Red Cross says, "Human blood does not differ because of the race of the bleeder. It has long been scientifically established that differences in blood type, the presence or absence of RH factor, and other classifications, exist without regard to race and are not affected by it."

• • •

Dr. Ernest L. Wynder, who is studying at the Sloan-Kettering Institute for Cancer Research, told a science symposium that "prolonged and heavy use of cigarettes increases up to 20 times the risk of developing cancer of the lung." He said a study of smoking habits of more than 5,000 lung cancer patients pointed to a definite association between cancer of the lung and heavy smoking.

The announcement caused a sharp break in tobacco shares in Wall Street.

Cigarette smoking has been on the rise. The average American smoker spent $97.54 in 1952 for cigarettes, $6.98 more than he did the year before. Retail sales totaled $4,342,000,000, an increase of 261 million over the preceding year. However, a decrease in sales has been reported for the past few months.

• • •

During the debate on the McCarran-Walter Act, a letter signed by five representatives of American Indian tribes came to Senator Humphrey. The letter follows: "As America's only nonimmigrants, we would like to go on record as being opposed to the major aspect of the McCarran immigration bill. We are against this bill because of its basic philosophy . . . which accepts and provides for continuance of racial discrimination. To this we are unalterably opposed. . . . As American Indians we are not immediately threatened by laws to stop immigration and to deport men and women born abroad. Sometimes we wish we had established such a law in 1492. . . ."

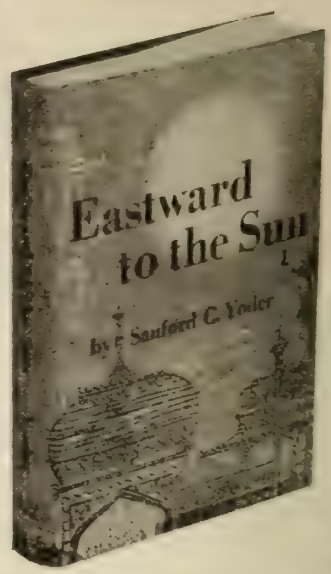
• • •

Circulation of the **Upper Room,** Methodist bimonthly devotional guide, has reached a record high of 2,623,000. Two new foreign editions, one in Persian for Iran, and the other in Chinese for Far Eastern areas, bring the editions to a total of 24 in 19 languages.

Eastward to the Sun

The interesting story of a journey that reached its climax in India.

SANFORD C. YODER, author and church leader, took this special trip at the request of the Mennonite Board of Missions and Charities. His account is richly rewarding. Peoples and places come alive on these pages. The climax of the book is deeply moving, with its thrilling details of the 50th anniversary celebration of the India Mennonite Church. $2.85



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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, FEBRUARY 2, 1954 — NUMBER 5

World Day of Prayer

By J. N. Kaufman

"We have Mother's Day and Father's Day and Bible Sunday and Cancer Week and Red Feather campaigns and Missionary Day and many others. And now we wish to consider briefly World Day of Prayer. With Missionary Day it has much in common.

I

What is now known as World Day of Prayer had its origin in 1869 when a few Methodist women in Boston organized a missionary society with the slogan, "Two cents a week and a prayer." Within a year they had sent out their first two evangelists. This effort was followed in 1887 by the president of the Women's Board of Home Missions of the Presbyterian Church who called upon members of that denomination to pray together for the work of their church in the United States. In 1890 a small group of influential Baptist women named a special day for united prayer for foreign missions.

With these beginnings by the three great denominations mentioned the movement spread until 1919 when many denominations had adopted the idea and celebrated a common worship service through their respective Home and Foreign Missionary Prayer Groups. The following year, 1920, the Canadian women joined the movement. In 1927 the first Friday in Lent was designated offically as the World Day of Prayer. Fifteen years later, in 1942, the United Council of Church Women (now known as the General Department of United Church Women) of the National Council of Churches assumed responsibility for the planning and promotion of the observance. In the year 1952 this organization reported services held in more than 17,000 communities of the United States and one hundred and thirteen other nations with offerings in the United States totaling more than a third of a million dollars.

II

Instead of brief evening services devoted to reports and a few speeches of an appropriate nature, World Day of Prayer is in reality "a twenty-four-hour period set apart for a globe-circling demonstration of Christian unity through prayer and meditation and through offerings for missions at home and abroad." There is no question of the value of united prayer. We have many Scriptural admonitions urging the necessity of united prayer and intercession. II Chron. 7:14 is pertinent. The choosing and sending out of laborers in the Lord's harvest, if carried out in the Scriptural manner, is preceded by united prayer through the church which sends them out. Matt. 9:38. When Jesus was approaching the crucial moment of His earthly ministry, He commanded His followers to "watch and pray, that ye enter not into temptation" (Matt. 26:41). Paul, when writing to Timothy (I Tim. 2:8), expressed his wish "that men pray every where." The outpouring of the Holy Spirit on the Day of Pentecost was preceded by a period of "waiting for the promise of the Father," accompanied by intense, heart-searching, united prayer. The early church did not proceed with the selection of the seven "deacons" (Acts 6:4) before a season of united and continued prayer and intercession. Jesus guaranteed His presence "where two or three are gathered together in my name."

United prayer and intercession is therefore an essential factor of the church's "equipment," not only for personal spiritual growth but to facilitate and guarantee the success of the ongoing program of the church. The World Day of Prayer postulates interdenominational prayer groups. That is, the Christian women of all the churches in a given area who are interested in promoting the World Day of Prayer unite in their intercessions, bring their missionary concerns to the throne of grace irrespective of denominational lines. Superficially speaking this would be desirable and would seem to further the desire of our Lord when He prayed for His people "that they all may be one." How beautiful this would be if all of God's professing followers could thus be united in their burden for lost souls in all lands! That such a united concern is difficult of achievement among groups composed of individuals with diversified Christian experience and religious outlook and denominational policies can readily be believed. Reports of such attempts observed by our own people have not been very encouraging. It is possible, however, and it has been successfully done, for denominations of similar Christian background to be grouped in united prayer on this World Day. But it is the considered opinion of this writer that more effective results can be achieved when confined to our own groups whose purpose and outlook are similar and who understand more thoroughly the objective of prayer concerns in our own denomination. It is my understanding that the Women's Missionary Sewing Circle Organization, who have asked me to write this article, hold the same convictions. Their program suggestions published in this issue of the GOSPEL HERALD, calling attention to the great variety or organizational responsibilities in our own church, are apropos of this.

III

Prayer for the world-wide dissemination of the Gospel should not be limited to one World Day but should be the daily concern and burden of the people of God. "Men ought always to pray," says Jesus. "Pray without ceasing," writes Paul. These remind us of our daily privileges. One of the greatest unifying forces in the church is regular daily praying for missions. Only when such daily concern is our regular experience can a World Day be really significant. This can add up to a fellowship in prayer not only for those participating within the several groups but fellowship in the spirit with those who are engaged at the battle front in

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I Pray

By Laurel Hill

Anoint mine eyes, dear Lord,
That I may see
The weary multitudes
Who seek for Thee.

Awake mine ears to hear
The anxious cry
Of those who cannot feel
Thy presence nigh.

Make Thou my heart to know
The awful need
Of those who hear Thy call
And will not heed.

O teach my lips, dear Lord,
To speak the word
Of life and hope to those
Who've never heard.

far-flung fields. It is always a source of much encouragement to our representatives in the several fields to know that many groups within the church are unitedly engaged in holding them and their work to the Lord in prayer. Many a worker on the field has been able to experience victories in his difficult tasks when the going was hard through the intercessory prayers of friends at the "home base." The value is further increased when we realize that we are entered into a common bond of high purpose as ambassadors for Christ.

IV

There is a great urgency for united prayer—things which concern all of us everywhere. We need only think of world conditions. Communism is battle-arrayed against Christian democracy. Labor and capital are still engaged in their age-old struggle for supremacy. Enemy infiltration of our government is succeeding perhaps beyond our comprehension. Many of our fellow citizens are actually engaged in treasonable pursuits. Corrupt politicians in high places are blocking the apprehension of traitors. The minds of our youth are being demoralized through Satan-inspired broadcasting. These and other matters might well demand the united prayers of God's people throughout the world.

But these are only symptoms of the basic malady—man's corrupt nature current in the world since the Fall. Man is lost without Christ and we are appalled when we reflect on the world's spiritual condition. The sad words of Eph. 2:12 are ringing in our ears. After nearly two thousand years since Christ came into the world one half of the world's two and a half billion people have never heard the name of Jesus. The world's population is increasing 109,000 every day—many times faster than the people are being evangelized. Every day 121,000 persons die, a large percentage of them without Christ. So go the statistics. But this is not all. For a century and longer churches were permitted to send their ambassadors to most of the countries of the world. Only Tibet and Bhutan refused to open their doors. Today the picture is different. China has forced the thousands of evangelical missionaries from its borders and has locked the door from the inside. The Gospel of Jesus Christ is forbidden behind the Iron Curtain, whether in Soviet Russia or in its satellites. At the present time India is giving the "home churches" great concern. Presumably communism is making great progress in that great subcontinent. Some prognosticators push the time not more than five years ahead when India will be closed to the Christian missionaries—India together with Pakistan, with its four hundred million souls and only eight million of them professing Christians. The thought is appalling. Add to this the fierce persecution of evangelical Christians in some countries of our own neighboring continent of South America and what is even worse, the general apathetic attitude of professing Christians in our own United States, and you have a situation which calls loudly for united intercession on the part of God's people everywhere.

V

For our encouragement we have plenty of positive proof that intercessory prayer has accomplished great results. A great Christian convention was just beginning in the Khassia Hills in Assam. Some fourteen thousand Baptist believers were assembled for their annual spiritual life meeting. Unfortunately dissension developed among the leadership of the great gathering. One among them who sensed a possible tragedy and who knew the power of prayer, appealed to a fellow Indian Christian of North India a thousand miles away with a one-word telegram—Pray. The recipient of the message concluded that a possible crisis was imminent at the convention. Immediately he threw himself on the ground where he was and it is authoritatively stated that he remained in that prostrate position for three days, pleading with God to block Satan's efforts at the gathering. God heard the prayers and poured out blessings on that great gathering.

John Hyde, a missionary of the Presbyterian Church in North India, came to the conclusion upon arriving in India for the first time that the urgent need in his mission was more prayer. He did so much of it, which took time away from the work his fellow missionaries thought he ought to be doing, that they appealed to their Home Board to recall him from the field. "He is doing no work. He spends all his time in prayer," was the strange accusation. The Board wisely decided that such a prayer warrior is just the man they want to have on the field. Mr. Hyde prayed for one soul a day and the Lord answered his prayer. He prayed for two souls and the Lord heard. Then he increased the number to three and four and five and in each case the Lord granted his request. Then he asked the Lord to forgive him for limiting Him to a specific number. As a result "Praying Hyde," as he was called, literally prayed thousands of souls into the kingdom. We agree with "First Mate Bob" when he says, "Bended knees are more powerful than marching armies."

But it takes action, too. We may have to answer our own prayers. Too often we know but we don't do. Our missionary organizations need money to make it possible for our Christian forces at home and abroad to keep at their tasks in these crucial days. Look carefully over the reports of our General Mission Board and note the deficits in so many of the funds. When we pray, let us remember that we also need to give. A group of some twenty ladies had gathered in the home of one of them to discuss plans whereby they could raise a hundred dollars for a particular church project. They discussed this plan and that plan. Some suggested a box supper; some suggested a cake walk or a fish pond; some suggested other plans. Each plan in turn was vetoed in quest of some still better plan—maybe a dance where each participant would have to pay a certain amount. After an hour or so of f r u i t l e s s discussion the four-year-old daughter of one of the mothers, tiring of the monotony, got up and as she walked to a table in the center of the room she said, "I can't do much to help but I am willing to do what I can," and she laid a nickel on the table. The ladies were taken by surprise and after a moment of heart searching they followed the example of the little girl and in a few minutes they had the hundred dollars needed right before them on the table.

On this World Day of Prayer we do not suggest that we include in our supplications prayer for the disturbing politi-

(Continued on page 100)

Our Readers Say—

We enjoy our Gospel Herald and whether it's too high in price, as some say, depends where we place our value, whether in dollars and cents or on real good Christian literature.

I think its wide variety of articles and information of other doings and happenings throughout the church are what we need to pray for one another . . . .

Whether visiting ministers should share the pulpit or not be allowed to preach depends a lot on congregations. I'm sure we smaller congregations always welcome a visiting minister. (I'm saying this for us as a whole, the minister and believers.)—*Mrs. John L. Ruppert, Spring Grove, Pa.*

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Testaments to India

Again there has come a request for Testaments for medical students in India. Christian Medical College of Vellore, South India, one of the outstanding training institutions of India, has sent the names of 225 students who have not previously received Testaments, and who would like a copy of this Christian volume. Some of these people are Christians, but many are not, and this is an excellent opportunity to get the Word of God into the hands of strategic people of that great country.

When your editor was in India four years ago he had the opportunity to visit Vellore. Dr. Victor Rambo, an eye specialist and a dynamic Christian missionary, asked whether we could send good-quality Testaments to the students there. We undertook this project, and since then have periodically been sending Testaments both to Vellore and also to the students of Christian Medical College at Ludhiana in North India. These are the two outstanding Christian medical colleges in India. They give a strong witness to many young people of India who will later be in positions of great influence in hundreds of communities of a land which desperately needs the Gospel of Christ.

We quote here a few letters from former recipients of Testaments at Vellore.

I was indeed glad to have the beautiful New Testament which I received yesterday. I needed it, since one month back, when one of my patients asked for a New Testament. You will be glad to hear that the gift you sent me is of use to a patient who is sick in mind and soul. I thank you for it, and assure you that it will be of real use, bringing glory to God.—*Packia Bah Chelliah.*

* * *

Thank you very much for the beautiful copy of the New Testament. It will indeed enrich my Christian life greatly as I read the history and teachings of our Master and His followers. With Christian greetings, *C. A. Ninan.*

* * *

I received the copy of the New Testament which you have sent . . . . It is very useful to me in my daily life. I appreciate your kindness. Thank you very much for sending me the New Testament.—*Glory Lalitha.*

* * *

I thank you very much for sending me a New Testament. It is a great use to me.—*Palmin Florence.*

* * *

Indeed I am very grateful to you for this small, handy New Testament which I received from you. Hope it will be a great use to me. May God bless you and keep you in His holy presence and help you in all you do for His glory.—*Sumati Dayamand.*

The editor has in times past appreciated the aid of others in paying for these Testaments. He will need about $400 to take care of the present order. We do not wish to take away from more general church needs in this private project. But individuals to whom this cause may appeal may send remittances to Paul Erb, Mennonite Publishing House, Scottdale, Pa.—E.

Our Fortress

Quite a few Scriptures use the figure of a fortress to illustrate the protective power of God on behalf of His people. One of the most familiar and precious of these is found in Psalm 91:2: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." The writer of this psalm first counsels us to live in close fellowship and communion with God by citing the promise that if we abide in "the secret place of the most High" we shall enjoy the protection of His overshadowing care. He then declares that the Lord is his refuge and fortress in which he places absolute trust.

The illustration of the fortress calls to mind a recent visit by the writer to the Castillo de San Marcos (Castle of St. Mark) in St. Augustine, the oldest city in the United States. Here in times of siege the people of the city found refuge and protection. Its massive walls and surrounding moat made it an impregnable fortress in its day, and it was never captured by the different forces which besieged it from time to time. The city changed hands a few times, but only by treaty, never through conquest.

But the Castillo de San Marcos, even though it withstood the blasts of enemy guns in the early history of our country and protected effectively the people of the city who found refuge within its ramparts, would soon be reduced to rubble if subjected to enemy fire in modern warfare. It is now only a national monument, a relic of the protective fortresses of the past.

But this is not true of the Fortress in which we trust for protection. Our God is just as powerful as He was in the days of the psalmist. He is still our refuge and strength, our fortress and high tower. He is able to protect us from foes both without and within. Adam Clarke has well said: "His aid and defense is not as some stronghold or castle which is visible; it is a secret and invisible fortress, known only to the faithful soul. . . . He dwells, relies, rests in that help of God which is secret, and is not seen except by the eye of faith."

We are living in perilous times. Enemies lurk around us to do us harm. The world, the flesh, and the devil are enemies of the soul that cannot be overcome by our own power or resources. But we have a safe hiding place, a strong fortress to provide escape from every temptation and protection from and victory over every foe. Let us keep in close fellowship with Him in the secret place of prayer, and maintain a firm faith in His protecting and provident care, and then we need not fear any foe.—H.

Women Praying Together

We call attention to materials in this issue which will help our sisters in observing an annual Day of Prayer. The leading article by Bro. Kaufman gives the history of this observance and orients the reader regarding our relation to its interdenominational character. It also points out the great need for prayer, and encourages us to enter a great intercessory ministry. Sister Buckwalter suggests themes and procedures which can be used by our sisters.

A letter from Mrs. C. L. Shank, of the Women's Missionary Sewing Circle Organization, points out that this Day of Prayer is usually observed on the last Friday before Lent, which this year is March 5. However, our sisters are urged to select any day in February or early March that suits their purposes best.

The Organization also suggests that offerings lifted on that day should be sent to General Treasurer Amanda Frey, Archbold, Ohio, to be used "for home missions, rural and city; for foreign missions where we have workers; and for the General Missionary Sewing Circle Fund."

There is no reason why women more than men should give themselves to missionary intercession. But we do rejoice that our General Sewing Circle Or-

ganization has, by sponsoring a Day of Prayer, included intercession in their diversified and valuable program of activity. As our sisters gather "where prayer . . . [is] wont to be made," may our heavenly Father hear their prayers and move mightily among the needy souls of men. We recommend a general participation in our home circles also in a Day of Prayer.—E.

Abnormal Americans

By Myron Ebersole

(Before assuming his present work as administrator of Prairie View Hospital, Newton, Kans., Myron Ebersole spent approximately two years in MCC relief service in Jordan.)

What is the normal way of life? What is a normal standard of living? Do we turn and look the second time when we see someone walk past in rags? Does it seem unusual for a family to live in one small, poorly constructed, and unheated room? To expect half of our children to die in infancy?

Are such conditions abnormal or are our standards the abnormal? "Foolish questions," you say. Then consider the following statements taken from "There'll Be No Christmas for Them" by Dickey Chapelle in the Dec. 26, 1953, *Saturday Evening Post.*

"1. *More people live in huts of mud and straw than in any other kind of shelter.*

"2. *More people travel on their own feet or on the back of small animals like the burro than in any other fashion.*

"3. *More people have a life expectancy of half our years than any higher figure.*

"4. *More mothers watch half their children die than see all their offspring reach maturity.*

"5. *More people live without the help of a doctor when they fall ill than enjoy even rudimentary medical care.*

"6. *More people eat what they themselves grow—and starve when they have no harvest—than obtain their food in any other fashion.*

"7. *More people do not know what it means to vote than have ever voted.*"

To the above startling statements of fact we would add that far more people in today's world are outside the kingdom of God than are in and that relatively few in this world have found the reality of Christian experience.

Such a perspective obviously places us in the "abnormal" group. We are tempted to suggest that most of this is due to ignorance or laziness and to say: "Why don't they do something about it?" Fair consideration of the facts will eliminate such thoughts.

Someone said recently in a Sunday-school class discussion on "Christian Standards in Economic Relations" that all anyone deserves is a "fair chance to help himself." We ought to ask ourselves: "What is a fair chance?" Another statement from the above writer: "Few of us would accept a flat perspective based on the untruth that we and we alone matter. But our actual point of view is far too often based on other subtle—but no less dangerous—untruths. The most deadly of these is the conviction that the majority of the world's people are as able to control their way of life as we Americans control ours."

We were startled (while working with Arab refugees in Jordan in the Mennonite Central Committee relief program) when a poor Arab orphan asked us in Bethany for the entrails of a chicken we were cleaning for dinner—to be used for soup for his brothers and sisters. We should have been startled to realize that we were not in his shoes—if he had had shoes!

We who call ourselves American Christians (or Christian Americans) do well at the beginning of a new year to read Mrs. Chapelle's article and to consider our "strange way of life." A realization of our abnormality is certain to make us humbly grateful and give us a realization of our responsibility as Christian disciples. What are we giving to the hungry, the cold, the naked, the spiritually neglected?—the really normal people.—Via MCC.

Prayer

By Mrs. Orvie Horst

Prayer! It is the Christian's vital breath. How could we live without it? Prayer is our personal contact with God wherein we can speak to Him. We can praise Him, and thank Him for the many blessings He bestows upon us daily. We can pray to God at any place and at any time. We have this access to His throne at all times through Christ.

Prayer is not only speaking to God in praise and thanksgiving, but is also a means of telling Him all our troubles and trials, and asking His guidance in our lives. Prov. 3:6.

When we have need of anything, we can ask God to supply that need. Matt. 7:7; Luke 11:9; Phil. 4:19.

When we are concerned for someone's soul, we tell it to God. II Pet. 3:9b.

We are to pray for our kings, rulers, and for all men. I Tim. 2:1, 2.

We should pray for our ministers and the work of the church; we are to pray one for another.

We are to pray that the Lord will send forth laborers into His harvest—to pray for missionaries to go out to win souls for Christ.

We are to pray that we enter not into temptation.

We are to pray without ceasing.

But we dare not pray selfishly (Jas. 4:3), *only according to the will of God.* I John 5:14.

Christ found prayer to be necessary. Often Jesus went alone into a garden to pray. When He was tempted, He prayed. John 6:15. Even near the end of His life when He had many *important* things to do, He spent hours in prayer. If Christ found prayer so necessary in His own life, should we not also pray? Christ has left us a wonderful example in His high priestly prayer in John 17. He has also given us a perfect example of prayer that we are to use—the Lord's Prayer in Matt. 6.

Therefore, let us pray! Without ceasing! I Thess. 5:17.

Kitchener, Ont.

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, January 21, 1904)

The new meeting house recently erected south of Manson, Calhoun Co., Iowa, by the Amish brotherhood of that locality, was opened Dec. 20. The house is to be known as the Cedar Creek Amish Mennonite M.H.

Bro. S. F. Coffman of Vineland, Ont., has spent some time in Waterloo Co., Ont. Meetings . . . at Biehn's . . . and Waterloo. . . .

Our Young People's Paper is now edited by A. B. Kolb, the editor of the *Herald of Truth.* . . .

Fairview, Mich., Jan. 11, 1904. . . . The brotherhood came together on New Year's day to make arrangements to build a house for worship, which is very much needed. . . . Eli A. Bontrager.

Dhamtari, C. P., India, Dec. 15, 1903 . . . . By the kind providence of God we have been permitted to reach this place in safety. J. A. Ressler.

DAY OF PRAYER (Continued)

cal condition of the world, or the disturbed economic condition of the world, or even the apathetic Christianity of the world. Shall we not rather concentrate upon the spiritual darkness of the world and pray for the cause of missions of the world beginning at our own doorstep and ask God to help us radiate our faith and hope from there to the uttermost part of the earth until "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11: 15)?

East Peoria, Ill.

Open My Eyes That I May See

By Marie A. Yoder

"Unwillingness to see carries with it the punishment of incapability to see."

Very recently I read a book about Spanish Inquisition days. It was horrible —shocking! I had had ideas regarding the cruelty of that time, cruelty which was carried on in the name of the church and in the name of God. The torture which men and women endured gave me nightmares the night after I finished the book.

Young minds who sought for new knowledge would say: "But, Father, here is the proof! Can one close his eyes to Truth?" And the blinded priests replied, "It is not truth if the Mother Church has decreed that it is not so."

People, young and old, especially professional people who were learning new things, were hunted and haunted by the Inquisition night and day. When they were finally apprehended, through false testimonies, they were tortured day after day. My mind can't comprehend such cruelty being administered to one human by another human being. And I know nothing of the courage that enabled those people to say, "I have done no wrong. I have nothing to confess," in the face of such diabolical torture as finally resulted in death for them.

But the most terrible thing about the book was the blindness of those church leaders regarding new truth. When anyone discovered something new in the field of medicine or science or religion, those old priests said, "Careful now! You know the Mother Church has not accepted that. So it is not truth!"

"There is no blindness so blind as self-inflicted blindness."

Blindness becomes self-inflicted when we deliberately close our eyes to new truth. Jesus' last words to Christendom still are: "Go and make disciples of all nations" (Williams). A disciple is not a "priest" but he is a "learner." A disciple is one who learns constantly, one who is willing to learn, and one who grasps the most meager opportunity to learn.

A learner cannot be biased in his learning. New truth comes easily to the person who approaches the Word with an open mind. If Satan can't keep us from opening the Book, he will lead us to it with prejudiced minds. Unconsciously, then, we do not seek for something new, but we look for something which will uphold our point of view.

We need to guard our attitudes lest we become "priests" instead of the humble learners that God means for us to be. For as men of the church cease to search the Word for *new* truth, so a church begins to lose its witness and power within a needy world.

Are we learners? Is that what people say about us? Or do they consider us dogmatic clingers to our doctrines? A learner needs to "hold fast the faithful word." But an honest learner will not trust his conscience more than he trusts the Word of God.

A learner must always obey his conscience, but as a learner, he will be acutely aware that every day, as he lives in the Word of God, the Holy Spirit may teach him new truth in doctrine, in practical holiness, in the deceitfulness of sin, and thus alter his old "convictions." A learner who is Spirit-led will not necessarily become locked up and bolted down rigidly within the confines of his own church creed. Martin Luther and Menno Simons and many other reformers forsook loyalty to a "church" in order that they might follow more closely the Word of God. But a true learner will conform his life more and more to the rules in his Guidebook, the Bible.

True friends visit us in prosperity, only when invited, but in adversity they come without invitation.—Theophrastus.

Are we sincere when we sing, "Open my eyes that I may see"? And do we mean it when we glibly pray in every prayer, "Open our eyes that we may constantly behold new things out of Thy law"? Do we really want to see new Truth? Or are we afraid of stepping out upon the bare Word of God as our guide for living? When a new truth, which is contrary to the "old way of thinking," is presented to us, do we search to see whether these things are so? Or do we close our eyes to anything new and different because our mother church has not exactly seen it that way?

Since a church is composed of men and women, it is up to each one of us to keep our minds open to new lessons which the Spirit wants to teach us. A church can be strengthened only as men keep their eyes open and eager for new Truth.

I am thankful for a church whose forefathers were men who were obsessed with a desire to obey God's Word. And thank God for those present leaders who fearlessly present God's truth to the people of God. However, in this extremely crucial time in our own denomination, there is need, as never before, for unity in our group. Our church leaders are carrying the heavy load of leading us through this crisis and keeping us unified at the same time.

Many of our leaders who have seen the weakness of the past are fearful and slow to preach what they know is Truth. Others, perhaps, still have a little more confidence in the man-made rules of Scripture interpretation than in the simple teachings of God's Word.

Sometimes it is easier to simply close our eyes to new truth than to try to change a people's way of thinking. We become panicky and doubtful as to the results of pure Bible teaching. Yet this very doubt and frustration is proof that our faith in the power of God's Word needs reviving. Do we really believe that God's Word will not return void? Is His Word enough? Enough to be guided by and live by?

Leaders and laymen alike need to pray for each other as we struggle to come closer to the plainly outlined teachings of the Word. Our older brethren, who have served us to the best of their ability in the past, need to kneel, not in self-pity, but in true humility, with the attitude of a child, and ask for open eyes to see God's Word from God's viewpoint.

Our younger leaders, who have had the privilege of advanced Bible training, need to kneel, not with a superior spirit, but with patient humility, and with the attitude of a child, also. They need to set aside the theories they have learned, and ask for open minds to see God's Word from God's viewpoint.

We dare not fear new Truth. It is our only hope! Rather, we ought to fear closed minds that are filled with hate and stubbornness toward other brethren who do not see things as we do. Outward things dare not divide us, for our testimony must be kept in such a way that the world will believe in the deity of Jesus Christ. And outward things will not divide us if we all become disciples of Jesus, true learners at His feet.

"There is a dead line that one can reach, and after reaching that, he loses his usefulness, be he 20 or 60. He might as well stop his work. And that is when he exchanges the pleasure of asking questions for that of answering them" (T. H. Brenneman).

Spare us from early uselessness, Lord. Keep us searching. Teach us that the Spirit can pour new Truth only into open minds. And make us eager for new Truth.

Forbid that we should become blind at 20. And if necessary, give us our second eyesight at 50, or 60, or even at 80.

We vow that if Thou wilt open our blinded eyes, we will give to others the Truth which we find in Thy Word. Give us the courage necessary to keep this promise.

Perhaps then our discouragement and pessimism will leave us. Perhaps then we will see that our future as a church is truly as bright as the promises of God. Amen.

Nappanee, Ind.

Disaster Relief Conference Planned

By Boyd Nelson

For a number of years there has been a growing interest in types of service which can be developed and carried on from the home base of the local congregations. In some areas this has taken the form of a Mennonite Service Organization which has been organized for rapid mobilization to give emergency assistance in disasters.

The first of these organizations developed at Hesston, Kans., just prior to the Topeka and Kansas City floods. Since then they have assisted in other disaster areas, such as the Hebron, Nebr., tornado of last summer. The same general situation occurred a year ago in northern Indiana where the Crusaders for Peace, a group of former CPS men, were promoting the idea on the local congregation and local community level, when the Flint, Mich., tornado ravaged the town and countryside. Through this experience and their further work, they now have completed their organization.

It has come to our attention that there are numerous other groups around the country interested in getting ready for such emergencies, both to help the needy and to give their Christian witness in this way. Indirectly we have heard of people from such widely separated places as Scottdale, Pa., and Albany, Oreg., working on the problem. Oklahoma and Ohio have groups interested also.

The following questions arise: How do we get organized? Where can we get help? What is our relationship with the Mennonite Central Committee and other Mennonite groups? What is our relationship to our (old) Mennonite service organization, the Mennonite Relief and Service Committee? How can we coordinate this with the work of our local congregations? Can we keep our activity and organization healthy working only in emergencies? Are there some other types of activity for us as an M.S.O.? How can we make this the most effective Christian witness?

With these questions in mind, the Church Program Co-ordination Committee of General Council of General Conference is sponsoring a conference for February 12 and 13 at the Bethel and Sugar Creek Churches at Wayland, Iowa. This conference is open to any and all concerned and interested brethren. A public session with emphasis on the spiritual side is being scheduled for February 12, evening, at the Sugar Creek Church.

Representatives of all M.S.O. groups now organized, or of groups interested in organizing, are on the program which has been planned to include all of the problem aspects mentioned above. Plenty of time will be allowed for public discussion in order that our direction may become clear as it relates to this recent development in our church's outreach and aid activities.

If you are a member of a group seeking answers to these questions, why not plan to attend and share in finding the answers as we exchange experiences and plot direction? When your plans are made, write to Bro. Vernon Gerig, Wayland, Iowa, and tell him that you will be there and when, in order that provision can be made for your housing and meals.

Elkhart, Ind.

Women's Day of Prayer

Mrs. Earl Buckwalter

[Commenting on the world-wide effect of World Day of Prayer, Mrs. James D. Evans, director of Christian World Missions for the United Church Women, says: Millions of people who have suffered poverty, hunger, and disease are finding their voices today. The World Day of Prayer offers a network channel over which their voices may be heard, not alone by God, but by their fellow men. Out of the fellowship of prayer comes action . . . and Christian action is needed now more than ever before, if spiritual freedom is to be insured, and physical suffering relieved in all areas of the world.—Women's Missionary Magazine.]

Suggested Theme: "I Sat Where They Sat."

Have a responsive reading of Scripture and prayer printed so that all may participate.

Scripture readings: Ezek. 3:14-21; II Cor. 5:13-21.

Song: "Where Cross the Crowded Ways of Life," **Church Hymnal,** 492.

Subjects for discussion by various persons previous to prayer periods.

I. Material Blessings and Comforts in the U.S. and Canada and Why We Must Share. Luke 6:38.

1. Our ceiled houses.
2. Beautiful furniture and well-ordered homes.
3. Abundance of food, so often wasted.
4. Books and more books.
5. Helpful Magazines.
6. Money.
7. Good jobs in congenial surroundings.
8. A free country.
9. A government which respects our nonresistant belief.
10. Constructive work for our I-W men.
11. Wonderful schools for our children.
12. Exceptional means of travel.

II. Spiritual Blessings and Why We Share. II Cor. 6:1.

1. Salvation through Christ.
2. Possessors of the Word which gives us the privilege of sending it out through various avenues such as the American Bible Society.
3. The Holy Spirit's presence and power. II Cor. 9:15; Jas. 1:17.
4. Daily victory. I Cor. 15:57; I John 5:4; II Cor. 2:14.
5. Opportunities to serve and to share.
6. Intercessory prayer. II Cor. 6:11.

A special period of prayer, especially of praise and thanksgiving, creating a desire for the giving of all.

Song: "God Is Love," **Church Hymnal,** 33.

III. Contrasts in World Needs. II Cor. 4:3-11; 6:11.

Song: "We've a Story to Tell to the Nations." **Church Hymnal,** 309.

1. Relief work.
   a. Refugee.
   b. City slums.
   c. Relief workers.
   d. Migrants of America.
   e. Newly settled refugee immigrants.
2. Mission workers.
   a. Missionaries in constant danger in Colombia, S.A.; Kenya, Africa; and in other places.
   b. Those still in prison in China or elsewhere.
   c. Native Christians in constant danger in Russia, China, Africa, South America.
   d. Pioneer home missionaries.
3. Other needs.
   a. Mental hospitals filled to overflowing.
   b. Broken homes and homeless children.
   c. Great unchurched areas in America.
   d. Work among American Indians and Negroes.
   e. Satellite nations controlled by Russia.
   f. Darkness and need in large cities.

Special prayer period for these needs.

Song: "Christ for the World We Sing," Luke 10:2; **Church Hymnal,** 504.

IV. Activities Under the Various Church Boards and Organized Groups of Our Own Church. (Speakers chosen from these groups would be very effective.) Matt. 25:31-40.

Song: "Rescue the Perishing," **Church Hymnal,** 511.

Prayer by speakers.

1. The Mennonite Board of Missions and Charities. Matt. 28:19, 20.
   a. Each official group or committee in their publicity program.
   b. In the dispensing of money.
   c. In locating and establishing new fields and in choosing new workers.
   d. For workers chosen and sent out, at work, or on furlough.
   e. Those who may be ill and who must leave their work.
   f. Workers in language study.
   g. Especially pray for those from your local congregations, and others with whom you are acquainted.
2. The Mennonite Publication Board and Publishing House. Rev. 1:3.
   a. Its work of providing literature for our homes, churches, and for our teaching programs.
   b. For the House workers, for wisdom to humbly perform their tasks to God's glory.
   c. For a personal understanding that our Publishing House is not a place of business to accumulate wealth,

A Prayer for This Week

Our Father in heaven, Giver of every good gift, we thank Thee for food and shelter, for the beauties of sky and fields. We thank Thee for brotherly love which Thou hast put within our bosoms. Father, forgive us for those times when we did not allow Thy love to infill our hearts. We implore Thee that Thou wilt infill us with the love wherewith Thou hast loved us, that the world may know that Thou art love. Give us love that we may be patient with one another as Thou art patient with us. We beseech Thee in Jesus' name. Amen.

—Mary Ann Horst

but that it is an arm of the church reaching out to a needy world through its workers who receive only a minimum wage as servants of the church.

d. Thank God for the free literature sent out; also for the discount given to ministers.

3. The Mennonite Board of Education. II Tim. 2:15.
   a. In its direction of our church schools and in its selecting teachers well informed in their chosen fields and qualified by the Holy Spirit to lead young people to Christ.
   b. Pray for our teachers as they willingly work for low salaries, looking to God for eternal rewards.
   c. Pray for our schools of Nursing Education at La Junta, Colo., and Goshen, Ind.
   d. Pray for the hospitals under the direction of the Mennonite Church: La Junta, Greensburg, Lebanon.
   e. Pray for young women of vision to study nursing.
   f. Pray for money support for all needs under the Board.
   g. Pray especially for our church schools from east to west.
4. The Mennonite Relief and Service Committee and Voluntary Service Units. John 3:16-18.
   Mennonite Relief and Service Headquarters.
   a. Puerto Rico, India, Japan.
   b. Hospital units: Iowa University, Kansas City, La Junta, Kiowa County Memorial, La Plata.
   c. Homes for the Aged units: Eureka, Froh Brothers.
   d. Indian migrant unit.
   e. Mathis, Texas, unit.
   f. Summer Bible school.
   g. Summer camps.
   h. Remember any other service workers and opportunities in which our young people are participating. Pray that they may not be afraid of the unpleasant jobs which must be done, that they may be willing to scrub floors, wash dirty clothes, and to serve the poor, realizing always that their work is missionary endeavor.
5. Mennonite Central Committee.
   a. Clothing centers in U.S. and Canada: Ephrata, Pa.; Newton, Kans.; Kitchener, Ont.; Reedley, Calif.; Winnipeg, Man.
   b. MCC centers in many lands: Japan, Korea, Formosa, Java, Germany, France, Belgium, Holland, India, Ethiopia, Mexico, South America.
   c. I-W Service. Search the "Reporter" for places of service. Mental hospitals and other institutional work. Especially remember the young men of your local congregation.
6. General Sewing Circle Committee. Acts 9:36-42.
   a. Pray that they may serve as unto Christ.
   b. Pray that they may be able to further co-ordinate the work of all women's and girls' groups in the Mennonite Church.
   c. Pray that every sister may feel herself to be a part in the whole group.
   d. Pray that each conference Sewing Circle Committee may carry the vision of service to their local circles, that the local circles may respond to every need by regular attendance and contributions, that all may be conscious of the privilege of giving one day a month to the work of the Lord through their women's auxiliary groups to the Mission Board.

A special time of prayer by volunteers, praying especially that workers be sent by the Lord into the harvest fields where the laborers are few.

Song: "O Zion, Haste," **Church Hymnal,** 519.

Benediction.

Hesston, Kans.

The Revelation of Jesus Christ

By J. L. Stauffer

22. *The Fifth and Sixth Trumpets, Rev.* 9

The fifth angel sounded and John saw a star fall from heaven. Here the description is such as to identify the star as a person. Much speculation is extant about this star. Some think it was a great earthly dignitary whose fall brings about such terrible results. Others think that it was a fallen angel, cast out of heaven. In the face of the description, it would appear to have been an angel of God whose flight to the earth was so rapid as to appear as a fall. One would believe that God would entrust His keys in the hands of one of His angels. Might it be that this angel of God here opens the bottomless pit and in Revelation 20 he closes it? Some have also suggested that here you have the fall of Satan as described in chapter 12, but this hardly seems tenable.

Men who reject God are introduced to the lost world by what comes from the bottomless pit. Out of this pit comes a great horde of locusts. We learn that one of the plagues of Egypt was locusts and they devoured every green thing. Ex. 10:1-6, 12-20.

The locusts under the fifth trumpet, however, are different from those in Egypt in this respect that they have no effect upon vegetation, but on the contrary they are commanded to "hurt . . . only those men which have not the seal of God in their foreheads."

They are not to kill men, but to torment them for five months. Men will seek death and desire to die, but cannot. One must conclude that here you have revealed a kind of infernal creature linked up with the angel of the bottomless pit. It appears that these locusts can prevent physical death during the length of the plague. This is the first WOE trumpet and worse things are to come.

The sixth angel sounds and four angels that were bound in the River Euphrates were loosed. These angels are ministers of judgment in the sense that they slay one third part of men assisted by an army of horsemen of two hundred million. It is useless to speculate here, because there seem to be no clues to follow, and no interpretation of this superhuman phenomenon is given. We have nothing specifically in history to which it could be compared, except to note that supernatural armies are known in Scripture. II Kings 2:11; 6:13-17. Those who have an omnipotent God whom they serve will have no trouble to believe that something very unusual takes place here. Wicked men are hardened by these judgments and repent not. The final day of doom is hastening on for the ungodly and the impenitent.

Prayer Requests—

(Requests for this column must be signed)

Pray for Bro. J. D. Graber, that he may have safe journeying, and that he may be able to bring real blessing to our foreign mission churches.

Pray that the Lord will find the doctor so badly needed in Puerto Rico work.

Pray for a teen-age boy who is disobedient and overcome by Satan's power, that he may repent and serve his Creator and Lord.

Pray that Sister Alta Housour may secure her visa for Indonesia, where she hopes to teach in a Bible school of the Evangelize China Fellowship.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Christmas Work Project

For the sixth consecutive year, school was dismissed several days in advance of the scheduled Christmas vacation in order to provide for the Christmas Work Project in the interests of the building fund. Faculty, employees, and students turned in their earnings, together with contributions from friends, during the assembly period on Jan. 5. The total in earnings, contributions, and the allowance for savings in the dining hall during the extra days of vacation, amounted to $13,679.41. Of this amount, $5,491.09 represents earnings, $7,288.32 represents contributions, and $900 represents savings in dining hall expense. One half of this amount will go toward debt reduction on the women's dormitory, while the other half has been set aside for the proposed gymnasium. The college is very grateful to all who helped to make this year's work program a success.

Foreign Student Tour

The four foreign students enrolled at E.M.C. this year, together with Bro. and Sister M. B. Wyse, rendered programs at Westover, Md.; Greenwood, Del., and Frazer, Blooming Glen, Doylestown, Atglen, and East Petersburg, Pa., during the Christmas holidays. The foreign student group this year includes Taizo Tanimoto (Japan), Itoko Maeda (Japan), Horst Gerlach (Germany), and Issa Khalil (Hashemite Jordan). They have also rendered a number of programs in local churches and will be on tour during the Easter season.

Special Bible Term

Special Bible Term opened on Jan. 13 with Norman H. Derstine serving as director, and Truman H. Brunk, George R. Brunk, and Elmer Kolb serving as instructors, in addition to members of the regular staff. The total enrollment this year is 94, which represents an increase of 18 per cent over last year's enrollment. Of this number, twenty-four are enrolled in the three-week Special Course for Ministers.

Nonconformity Week

The week of Jan. 18 was designated as Nonconformity Week, with the chapel periods, assembly, and Friday morning devotion periods, and prayer circle period devoted to discussions on various phases of nonconformity. George R. Brunk, Paul Peachey, John R. Mumaw, Harold D. Lehman, and B. Charles Hostetter served as speakers for this program. In addition to the messages, two periods were devoted to the answering of questions on nonconformity, submitted by the students.

Revival Meetings

Paul M. Miller of Goshen College, Goshen, Ind., will serve as evangelist for the midyear revival meetings, scheduled for Feb. 7-14. Bro. Miller will remain on the campus during the week of Feb. 14 for further counseling, and will speak in the daily chapel and prayer circle periods.

Christian Life Conference

The annual Christian Life Conference, scheduled for Feb. 20 and 21, has for its theme, "More Than Conquerors." Milton Brackbill, Paoli, Pa.; Paul Erb, Scottdale, Pa., and Grant Stoltzfus, Denbigh, Va., will serve as speakers. There will be a program of sacred music by the Collegiate Chorus on Sunday afternoon of this week end.

Home-Coming

The annual Home-Coming will be held on April 9-11, with the opening feature of the week end being the dedication program for Vesper Heights Observatory on Friday evening. Saturday afternoon will be given to rehearsal of "The Holy City" and class reunions, with the twenty-second annual rendition of "The Holy City" on Saturday evening. All former mixed and collegiate chorus members are urged to be present and to sing in the mass chorus. The Touring Chorus and the Men's Touring Chorus will render a program of sacred music on Sunday afternoon, April 11.

Commencement Schedule

A significant change has been made in the traditional Commencement week-end schedule, effective this spring. The Class Day program will be given on Saturday, June 5, instead of Monday, June 7, as listed in the current Catalog and Handbook Calendar. Commencement will be held on Monday morning, June 7, instead of Tuesday morning, June 8. The complete, revised week-end schedule will appear in the February issue of **The Eastern Mennonite College Bulletin.** —Lester C. Shank.

ONTARIO MENNONITE BIBLE SCHOOL

Ontario Mennonite Bible Institute spent the first two months of school in the Stirling Avenue Mennonite Church. This was necessary because of extensive renovation in process at the First Mennonite Church. The kindness of the church in opening their doors to us was much appreciated.

On Jan. 4 the 12-week Bible School began its forty-seventh winter term. Eighty students were registered. Alberta, Saskatchewan, Ontario, Iowa, Indiana, Ohio, and New York are represented in this year's student body. With the sixty-five students attending the Bible Institute the two schools number one hundred and forty-five.

The Bible Institute will have its first graduation in March. Nineteen students will receive their graduation diplomas. Of this number, there are six women and thirteen men. The Bible School graduates will number somewhat less this year than usual. There will be twenty-one.

Again this year Bro. C. F. Derstine, pastor of the First Mennonite Church, conducted evangelistic meetings.

A weekly feature of our school activities is a guest speaker on Thursday evenings. Missionaries are being secured to bring these messages. The purpose is to challenge the young people with missionary vision and responsibility. Each guest speaker is also being used in the district churches over the week end.

Daniel Sensenig from Ethiopia, A. J. Dietzel and S. M. King from India, Bro. and Sister Simeon Hurst from Tanganyika, George Miller from Honduras, and Samuel Miller from Argentina are being used in this program.

The Christian Life Conference, Feb. 16-18, will be held with J. L. Stauffer, Harrisonburg, Va.; Simeon Hurst, and local speakers.

A Young People's Christian Association of the student body was organized this year. Committees whose work is of an evangelistic nature are the Extension, Program, Institutional, Tract, and Radio. The YPCA will soon launch a drive for funds to help finance these different activities.

Sunday evening programs consisting of special singing, children's meetings, and talks are arranged by the Program Committee for various churches in the conference district. Gospel teams are sponsored by the Extension Committee and sent to various mission points and congregations.—J. F. Garber.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Inherit the Earth, by Lon Woodrum; Zondervan Publishing House; 1953; 183 pp.; $2.50.

This story illustrates the Biblical teaching that evildoers shall be cut off, but they that wait upon the Lord shall inherit the earth. It relates experiences of a young man who had a bitterness of spirit, a hardness of heart, and a resentment against God. Underworld forces had gotten him into trouble, and his life had no sense of direction. But from despair and confusion he was led to faith in God. He found peace and a new vision of life because he became a Christian. While meekly living in accordance with his new faith he still had to suffer, for it seemed that the assertive people were at the top while the meek were being pushed around. Nevertheless, he put his case into God's hands, and God worked things out. It became clear that not the proud or the powerful, but the meek inherit the earth.

It seems that in the story the conversion experience is somewhat suppressed; furthermore, the element of crime—burglary, murder, and racketeers—is more prevalent than desirable. Yet the realistic characters, the lively action, and the element of conflict in human relationships make the story very readable, and the Christian element does have a distinct place.—Edwin L. Weaver.

CHURCH MUSIC

Composer and Compiler of Early American Church Music

By J. D. Hartzler

The history of early American church music must of necessity begin with New England Psalmody. Of course this does not take into account the folk music of the American Indian nor the songs that may have been used by the Negro as they were brought over from Africa in 1619 and the years following. Possibly the earliest European music used on this continent was that of the Huguenots as they sang the French Psalmody on the Carolina coast in 1573. Except for these brief episodes our story begins with the music of the Pilgrims at Plymouth.

Three important books were introduced into the Colonies during this early period of our nation: Ainsworth's *Book of Psalms* as brought over by the Pilgrims who came to America from Holland in the Mayflower in 1620, *Sternhold and Hopkins* as published by John Daye, and later known as the *Old Version*, and *Tate and Brady*, known as the *New Version*. In this connection it is important that we make mention of the first book printed in the English Colonies at Cambridge, Mass., *The Bay Psalm Book* of 1640. The history of the making of this book is an interesting tale. The location and condition of known copies is also interesting, but this story cannot be told at this time for lack of space.

It was in 1647 that the Reverend John Cotton published a treatise entitled:

"Singing Psalms a Gospel Ordinance; or a Treatise wherein are handled those four particulars.

1. Touching the duty itself.
2. Touching the Matter to be Sung.
3. Touching the Singers.
4. Touching the Manner of Singing."[1]

Evidently some of the people of that early period of American church music were unfavorable to singing, even to the singing of Psalms. The above skeleton outline shows the nature of some of the discussions which concerned them at this time. Gradually the efforts of song leaders and a number of the clergy were able to produce worthy results. However, there eventually began to arise contention, confusion, and discord in the Colonies. Music books were rapidly decreasing in number, the cultivation of music was neglected, until by the latter part of the seventeenth century many churches and groups were scarcely able to sing more than a half-dozen tunes. The knowledge and use of notes had been so neglected that no two individuals sang the melodies alike. Someone has said, "Music dwells not in scenes of contention, she flies the abode of anarchy and confusion, and seeks a home in the land of peace."

About 1712 John Tufts, a minister of Newburyport, published *A very plain and easy introduction to the whole art of Singing, Psalm Tunes.* This was the first book of instruction on singing which was compiled in the English Colonies. No notes were used, but letters were placed upon the staff. Of course the notes then used were mi, fa, sol, la; so the letters m, f, s, and l were printed on the staff. Dots were used in various ways following the letter to indicate the time.

Another instruction book followed shortly after Tufts' appeared. In 1721 the Reverend Thomas Walter of Roxbury published *Grounds and Rules of Musick explained; or an introduction to the Art of Singing by Note.* This was also a small book or pamphlet similar to that of Tufts'.

A minister of Bradford, Mass., Thomas Symmes, made a desperate effort to better the song service. He published two sermons, *The Reasonableness of Regular Singing, or Singing by Note* (1720) and *Prejudice in Matters of Religion* (1722). In 1723 an anonymous tract was published with the title, *Cases of Conscience about singing Psalms briefly considered and resolved.* But this spirit of reform was soon to be opposed by many people in practically every church. Serious objections were raised by well-meaning people, although some of their arguments seem to us to have been quite trifling, but we must remember that these problems were very serious to them. George Hood, in his *History of Music in New England*, tells us of ten objections which were frequently raised regarding singing in the church.

1. That it was a new way—an unknown tongue.
2. That it was not so melodious as the old way.
3. That there were so many tunes, one could never learn them.
4. That the new way made disturbances in the churches, grieved good men, exasperated them and caused them to behave disorderly.
5. That it was popish.
6. That it would introduce instruments.
7. That the names of the notes were blasphemous.
8. That it was needless, the old way being good enough.
9. That it was only a contrivance to get money.
10. That it required too much time to learn it, made the young disorderly, and kept them from the proper influence of the family, etc., etc.

Two other Americans who published Psalm tune books should be mentioned in passing, as they belong to this early period of New England Psalmody. William Tans'ur's *A Complete Melody in Three Parts* (1755) and *A Collection of the Best Psalm Tunes* by Josiah Flagg (1764). The former was an American edition of an English book which became a guide or an authority for many of our composers and compilers, while the latter is noteworthy because it was engraved by Paul Revere of Boston fame.

Daniel Bayley, an organist, printer, and compiler of music books, published his first songbook the same year that Flagg's *Collection* came off the press. He published at least six different books, besides the reprints; the reprints were often given a new title. His last compilation was *The New Harmony of Zion* which came off the press in 1788. *The Psalm-Singer's Assistant* (1785) contained two parts. "I. An introduction, with such directions for singing, as are necessary for learners. II. A Collection of Choice Psalm-Tunes, etc." As was frequently done in those days, the engraved music is placed on only one side of each page. The engraving seems to be very poorly done. But one must remember that this is a very small book. It measures 3¼ by nearly 6 inches. On the introductory page the author has an interesting exercise which he designates "Lessons for Tuning the Voice." *Mear* is the only tune with which we have general acquaintance today.

While Bayley was doing his good work in Newburyport, Andrew Adgate, a music teacher in that early period, sought to improve church music in Philadelphia. He was known for his schools of teaching, although much ridicule was thrust at him by such men as Andrew Law and others. In spite of this he accomplished much for the church, as can be recognized by high praise given him by a number of ministers of his day. Adgate also compiled a number of music books. His "Uranian Academy" was his method of spreading musical appreciation and knowledge to the common people. The Academy was really a singing school.

Adgate printed and published his *Philadelphia Harmony* in 1790. This is a beautifully engraved tune book; one of real art. It is a large book and very plainly engraved. Instead of the usual four notes of the times, he suggests different names be given each tone of the Diatonic Scale thus: fa, so, la, ba, do, na, me. There are 110 pages in the book.

Now we come to James Lyon and his *Urania*. This is a unique book in the history of American Church Music, since Lyon here published the first book by a native composer. Its title is as follows:

Urania, or a choice collection of Psalm-tunes, anthems, and hymns, from the most approved authors, with some entirely new: in two, three, and four parts. The whole peculiarly adapted to the use of churches and private families. To which are prefixed the plainest and most necessary rules of psalmody. By James Lyon, A.B.

(Continued on page 117)

FOR OUR SHUT-INS

God Took Him

By Lorie C. Gooding

He was always our friend and we loved him.
We had journeyed together for years,
Traveled together in all sorts of weather
And shared all our joys and our tears.

And now he was nearing his journey's end,
And we could not help but know;
So we walked with him down to the Valley,
And farther we could not go.

And One who loved him met him there
With His comforting staff and rod.
So we are left waiting here, for he went
The rest of the way with God.

Holmesville, Ohio.

Beyond Understanding

When tragedy like a thunderbolt strikes a family—when an only child is run down by a drunken driver—the impact of the blow sometimes shatters faith in God. If confidence in God is to remain unshaken in such an hour, mind and emotion must be disciplined in advance by three convictions: some things can be explained satisfactorily, some things cannot be understood by our feeble minds, but under all circumstances God is a loving Father who leaves nothing undone that He can do for our enrichment.

Sometimes tragedy is plainly the result of carelessness or ignorance or crime, coming from the use of human freedom. Now freedom of choice is so essential to a life of love that our Father never disqualifies a man for entrance in to the kingdom of God by taking away his power of choice. God never treats an individual as a slave or a puppet, but ever stands respectfully before human freedom, even when it is flagrantly abused by a drunken driver.

But when all explanations are offered, the mind of man is baffled by the problem of evil. Human knowledge is vast and steadily increasing, but the known is only the smallest fraction of the unknown. What we know is but a tiny island in an illimitable sea of ignorance. To expect mortal man to be able to explain accurately all God's ways of working is less sensible than to expect an infant to comprehend Einstein's theory of relativity.

Through growth in experience, by awareness of the presence of God, we must enter into an ever more intimate comradeship with our Father, until with ancient Job we can cry out, "Though he slay me, yet will I trust in him."

—Kirby Page.

"Thank You"

By Dorothy C. Haskin

Last year 220 people were rescued from drowning at Pop's Willow Lake, California. Only three of them thanked the lifeguard for saving their lives!

At another resort a woman slapped the face of the lifeguard who had saved her life. She complained that he had been too rough.

Saying "Thank you" does not seem to come naturally to most of us. But one who does say it is much happier for saying it. It is a real pleasure to see how pleased the person is to whom the thank you has been said.

Those who say thank you easily are those who have a heart full of thanksgiving toward God. They are thankful for even the simple things in life. Charles H. Spurgeon, the great London preacher, went to the country for a holiday with his friend, Theodore Cuyler.

They roamed the fields in high spirits. Dr. Cuyler told a story at which Spurgeon laughed with glee. Then he exclaimed, "Theodore, let us kneel down and thank God for laughter." And there under the trees they knelt and thanked God for laughter.

It is easy to thank God for the good things. Some have gone farther and been thankful even though deprived of things in life considered necessary. A blind girl in Scotland said, "If I kinna see, there's naebody in the Glen can hear like me. There's no footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I can hear them cheeping in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss-rose. Na, na, ye're no to think that I've been ill-treated by my God; for if He didn't give me ae thing, He gave me many things instead."

Others in hard places have also thanked God. Madame Jeanne-Marie Guyon lived in the days of strong religious intolerance. She dared to stand up for what she believed and consequently was imprisoned for many years. But of those years she said, "I have learned to love the darkness of sorrow, for there one sees the brightness of His face."

Los Angeles, Calif.

When the day returns, call us up with morning faces and with morning hearts, eager to labor, happy if happiness be our portion, and if the day be marked for sorrow, strong to endure.—Robert Louis Stevenson.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation to all who remembered us with prayers, cards, gifts, fruit, flowers, and visits. Also for the messages of comfort during the sickness and passing of a dear companion and mother. May the Lord richly bless you all.—Eli H. Gehman and family, Stevens, Pa.

• • •

We wish to express our sincere thanks and appreciation to all who remembered us with prayers, messages of sympathy, cards, and visits in our recent bereavement in the death of our dear son. May God bless you all.—Mr. and Mrs. Roy M. Sensenig.

• • •

Our hearts have been touched by the tokens of love with which you have remembered us during the past months and especially during the Christmas season. We express a soul-felt appreciation to each one of you and may the rich blessings of God be yours.—Mr. and Mrs. Milton H. Lichty, Terre Hill, Pa.

• • •

We wish to express our sincere thanks and appreciation to all who remembered us with prayers, messages of sympathy, cards, and visits in our recent bereavement in the sudden death of our son and brother Earl. Also for the help given the day after the burial when 126 turkeys were dressed at the home of Bro. and Sister Eby. May God bless you all.—Mr. and Mrs. Edgar Burkholder, Hagerstown, Md.

• • •

We wish to express our sincere thanks and appreciation to all who remembered us over the Christmas season with cards, gifts, prayers, and caroling. We wish you all God's richest blessings.—Harry L. and Alma M. Lehman.

• • •

I wish to express my sincere thanks and appreciation for the prayers offered in my behalf. Also for the gifts, flowers, cards, and personal visits during my stay in the hospital and since my return home. Also many thanks to the carolers at Christmas time. May God bless you all.—Mrs. Elam K. Burkholder, Bareville, Pa.

• • •

To the many friends who have been standing by us through these trying months of sickness with prayer and Christian kindness, we humbly and gratefully say, "The Lord deal kindly with you, as ye have dealt with . . . [us]." We are confident that God will bless you.—Alice and Geraldine Bennington.

• • •

We wish to thank all our friends and also the various Sunday school classes and Christian Worker groups for their gifts, prayers, and cards to our son Cletus during his stay in the hospital and since his return home. May God bless all of you for your kindness.—Mr. and Mrs. Martin Ressler, New Holland, Pa.

• • •

I wish to express a sincere Thank You to all who so kindly remembered me with cards, gifts, fruit, flowers, money, and visits during my illness at the hospital and at the home of my daughter. May God bless you all.—Mrs. Susie Stoner, Millersville, Pa.

• • •

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, gifts, and flowers during my stay at Pottstown Memorial Hospital and while convalescing at home. May the Lord richly bless you all.—Mrs. Jesse M. Mack, Collegeville, Pa.

• • •

I wish to express my sincere appreciation to all who so kindly remembered me with prayers, gifts, cards, and flowers during my nine weeks of hospitalization and while convalescing at home due to polio. I praise the Lord that I am steadily improving and again able to walk with aid. May God bless you all for your kindness. —Martha J. Bauman, Marion, Pa.

It behooves each one of us to be humble when we face the real facts of life. Some one has well said, "We have nothing but what we have received; we deserve nothing of what we possess; and it is only God's infinite mercy which keeps us in possession of the blessings which we now have."—Selected.

TO BE NEAR TO GOD

Sunday, February 7

Read Psalm 5.

For many people the day goes wrong and they wonder why. Others have found "the new look" and, like Paul, can take tribulation and frustration in stride, finding "glory" in the things which take the joy out of living for most folks. You're familiar with it—or are you? It is in verse 3—this new look: "In the morning will I direct my prayer unto thee, and will **look up**." Look around (vv. 5, 6); yes, we must be conscious of the world about us, for we must live in it; but don't forget to look up. Soon you'll find occasion to "shout for joy."

Look up and trust Him, a new day is dawning,
Stretch out your hand and take His today.
Bought by Him, loved by Him, never forgotten;
Hid in His heart forever and aye.

Monday, February 8

Read I John 2:1-8.

A conversation was taking place between Li Hung-Chang, the famous Chinese statesman, and Colonel Dyer, on the subject of the authority of Jesus Christ.

Said Li Hung-Chang: "Men ought always admire success. I cannot understand why clever men like some of you Europeans should actually worship Jesus Christ. Why, that man's life was a failure and He was actually crucified at the end of it. Now crucifixion is a very painful death, besides being a very degrading form of punishment. How can you call yourselves followers of such a man as that?"

Colonel Dyer answered, "Well, your excellency, I don't know what you call failure. When a man's words and the story of His life have influenced many of the best and noblest of men for nearly 2,000 years, I don't call that failure."

Tuesday, February 9

Read Phil. 3:1-7.

A great picture by Rubens was discovered in an old picture shop in Gresham Road, London. An expert with a keen eye went to the sale, and amid a heterogeneous lot of rubbish he detected under the grime and soot of the years a masterpiece of Rubens.

Crushing down the quiver that came into his voice he asked the dealer in as calm a tone as possible what he would take for this old bit of canvas. The picture dealer looked at it and said, "I will give it to you for thirty-five shillings." The price was in the seller's hands in a minute. The purchaser took the picture home, got it cleansed and restored, and out from this grime and dust there shines today a picture by Rubens worth 2,000 pounds.

God can detect under the failings and faintings, the grime and dust of His weakest child's face, the masterpiece of His Son.

Wednesday, February 10

Read Rom. 5:1-10.

The Spanish poet, Calderon, in one of the finest of his poems, tells of a beautiful Roman girl named Daria, who lived in the early days of Christianity. She belonged to the nobility, and was of a very proud and haughty nature. In her pagan state she used to say that she would never love until she would find someone who would die to prove his love for her. One day she heard a wandering friar preaching the Gospel of the Crucified Redeemer and her heart was at once touched. She found, at last, someone whom she could indeed love, for He had proved His love by dying for her. She became converted, and became one of the meekest and most devoted of the early Christian saints, and finally died, herself, the martyr's death, to prove her love to Him who first loved her.

Thursday, February 11

Read John 10:1-10.

"They know his voice. And a stranger will they not follow." This is true to the letter according to a story by Mrs. John R. Mott. A traveler in Greece found three shepherds with flocks of six and seven hundred each, all mingled together, but the sheep would answer to their names only when called by their owner and not if called by another.

The traveler experimented with them. He called and the sheep took no notice. The shepherd called, and they came. Then he said that the sheep knew the shepherd by his dress and not by his voice. When the shepherd exchanged clothes with the traveler the sheep would not obey the stranger's voice; but when in the traveler's dress, the shepherd called, the sheep came at his bidding.

It is necessary that we "know his voice" among the confusion of tongues today or we will be following the wrong leader and end at the wrong destination. What fellowship is ours! The Shepherd—our own Shepherd says, "I . . . know my sheep, and am known of mine." A felicitous "followership" indeed!

Friday, February 12

Read Col. 3:1-14.

Christ is the "King Immortal." The admirers of Charlemagne set up his poor corpse in its grave, crowned his pulseless temples, and put a scepter in his bloodless fingers. Grim mockery! But our King Eternal not only never dies, but gives victory over death. Charlemagne is forgotten except by those who read history books. But our King—He lives! He lives within the hearts of multitudes today and "One day He's coming—O glorious day."

"Glad day! Glad day!
Is it the crowning day?
I'll live for today, nor anxious be,

(Continued on page 117)

CAN THIS BE THE CHRIST?

Sunday School Lesson for February 14

(John 7, 8)

Everywhere in Jewry there was one much-discussed question: "Who is this man who does these miracles? Can this be the Christ?" For centuries every mother wondered if her baby boy might be the Christ. Now when He did come, they knew Him not. They did know some Messianic Scriptures or they could not have been anticipating Him.

After Jesus fed the five thousand with such a little food, some said, "This is of a truth that prophet" (6:14). When He said, "I am the bread of life which came down from heaven," then they murmured, for they knew His parents. When He asked them to eat His flesh and drink His blood many went back and walked no more with Him. They had decided either He was not the Christ, or if He was they couldn't follow.

Now the Jews seek definitely to kill Jesus. They want to. They plan to take Him but they don't.

At the Jerusalem feast there was much controversy. "Is this the Christ? Will He come to the feast?" they wondered. There was a division among the people regarding His deity. About the midst of the feast Jesus appeared. Read and see the reaction in 14-24. Some were convinced. Others said, "When Christ cometh, no man knoweth whence he is." But others said, "Will Christ do more miracles than these?"

Jesus stood and cried on the last day, "If any man thirst . . . ." What was the reaction in 7:40-48?

Again in the Temple the next day Jesus presented Himself as the light of the world. They said they couldn't believe Him because He bore record of Himself. Again He declared His divinity. Jesus was very frank in telling them of their father, the devil. But no one could take Him. They even took up stones to cast at Him, but He disappeared through the crowd.

Now why didn't the Jews recognize Jesus as the Messiah? Miracles He had done to help their belief. Truth upon truth He had taught them, especially concerning His deity. Did they really know the Scriptures? Once they said, "We don't know whence the Messiah is." Again they said He would be born in Bethlehem (but how soon they forgot). They were sure the Messiah could not be a Samaritan or out of Galilee. We must conclude they didn't want to believe.

So it is today. Many people today know the facts of Christ's life. They should know He was the Son of God, but they don't because they don't want Him to rule over them, just as the Jews rejected Jesus as their king. Do your people truly believe Jesus was the Son of God?

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Forty-four full-time students are registered at the Canton, Ohio, Bible School this winter.

The Winter Bible School held at the Chambersburg, Pa., Church, every Tuesday evening during January, February, and March, is being attended by between four and five hundred people. All the churches in the Franklin Co., Pa., area co-operate in this school which is being conducted by local brethren. Bro. Amos Martin serves as principal.

The Mt. Zion congregation, Versailles, Mo., is making good progress in remodeling the church building so as to provide for a number of classrooms.

Bro. Cyril K. Gingerich states that his Toronto 13, Ont., address has been changed from 46 Scotia Ave., to 136 Maybourne Ave.

Bro. Milton Troyer was ordained by lot to the ministry at the Milford, Nebr., Mennonite Church on Jan. 17. The service was in charge of Bro. L. O. Schlegel, assisted by Brethren Wm. R. Eicher and Samuel Oswald.

On Jan. 1 the Milford, Nebr., Amish Mennonite Church officially changed its name to "The Milford Mennonite Church."

The Woodridge congregation, Washington, D.C., is among those furnishing a copy of "Christian Living" to each home in its constituency.

Bro. J. C. Wenger, Goshen, Ind., conducted a Bible conference at Hudson Lake, New Carlisle, Ind., Jan. 16, 17.

Bro. Paul Mininger, Goshen, Ind., who recently fractured his left arm in a fall on the ice, is recovering satisfactorily.

The Executive Committee of the Indiana-Michigan Christian Workers' Conference held public meetings at Saginaw and Pinckney, Mich., on Jan. 20, 21.

One new member was received at Pleasant View, Goshen, Ind., on Jan. 17, Bro. D. A. Yoder officiating.

The Hopewell congregation, Kouts, Ind., has completed a parsonage for the use of their pastor, Bro. S. S. Miller.

The brotherhood at Oak Grove, West Liberty, Ohio, are planning to remodel and add to their present church building.

Thirty-one students are enrolled in classes for the Winter Bible Term at Hesston College, Hesston, Kans. Bro. John I. Byler, Shipshewana, Ind., is serving as full-time instructor, along with about a dozen of the regular faculty members who teach one or more courses. Bro. John H. Koppenhaver is not serving as previously announced.

Correction.—In last week's Field Notes it was stated that Myron Ebersole spoke at the first service at the C.A. Mennonite Church at Sarasota, Fla. The correct name is Myron Augsburger.

Change of Address.—Bro. and Sister T. K. Hershey from Elverson, Pa., to 1508 S. Eighth St., Goshen, Ind.

Bro. Frank C. Peters, president-elect of Tabor College, Hillsboro, Kans., gave a lecture on his travels to Europe and Jordan, on Tuesday evening, Jan. 12, at Eastern Mennonite College. He also gave a chapel message the following morning.

A Christian Laymen's Conference was held at the Maple Grove Church, Belleville, Pa., Saturday evening, Jan. 30, and all day on the Sunday following. Bro. Nelson Kauffman, Hannibal, Mo., was the guest speaker.

The Indiana-Michigan MYF held a rally at the College Union, Goshen, Ind., on Saturday evening, Jan. 30, and on Sunday afternoon, Bro. B. Charles Hostetter, pastor of the Mennonite Hour, spoke at the same place on "Youth of the Church."

Bro. Howard Hammer gives his address until May 22 as Barstow Hall, 115 Sherman St., Hartford, Conn.

A Sunday school meeting was held at the Olive Church, near Elkhart, Ind., Sunday, Jan. 31. Albert Bontrager and John C. Wenger were speakers.

A four-day evangelistic meeting was held at Hi-Way Chapel, East Greenville, Ohio, Jan. 21-25, with Bro. Howard Hammer as evangelist. The attendance ranged from 120 to 125. There were 33 decisions for salvation or reclamation, and good interest was manifested throughout. Bro. Don Augsburger, Orrville, Ohio, preached at the Sunday morning service. This is a comparatively new work founded and conducted by interested brethren from the region of Wooster, Ohio. Sunday school attendance is growing, having reached a high of 73 during the meetings.

The speaker at the Sunday evening service at Prairie Street Church, Elkhart, Ind., Jan. 17, was Russel Sloat, who gave an illustrated message on his work in Nigeria, Africa.

The Men's Fellowship of the Wooster, Ohio, congregation was addressed by Bro. Raymond Kramer, Meadville, Pa., at a meeting on Tuesday evening, Jan. 26.

Present plans are to open the Bethany Christian High School, near Goshen, Ind., under the direction of the Indiana-Michigan Conference, next fall. Building is to begin as soon as possible in the spring, the faculty is being selected, and the financial program is proceeding satisfactorily.

A series of messages on nonconformity to the world is being given by Bro. A. J. Metzler at the Scottdale Mennonite Church in connection with the midweek prayer meetings.

The Heart to Heart Program, conducted by Sister Ruth Brunk Stoltzfus, Denbigh, Va., added its tenth radio station in the broadcast over WCHA, Chambersburg, Pa., 800 on the dial and heard each Tuesday at 10:45 a.m.

"I Must See Switzerland" is the title of a book just off the press and published by the author, Ira D. Landis, R. 1, Bareville, Pa. The price is $3.50, plus sales tax. Copies may be secured from the author or local book stores.

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Calendar

Annual Meeting Mennonite Publication Board, Plain Church, Lansdale, Pa., Feb. 17-18.
Annual Christian Day School Meeting, Erisman's Church, Manheim, Pa., Feb. 20.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 20, 21, 1954.
Iowa-Nebraska Mission Board midyear meeting at Manson, Iowa, Feb. 23, 24.
Annual Ministerial Meeting of the Lancaster Conference District, at the Millwood Meetinghouse, Gap, Pa., Feb. 24, 25.
1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6, 7.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 18-20.
Peace Sunday, July 4, 1954.
Annual Meeting Southwestern Pa. Conference, place undecided, Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
MYF Annual Meeting and Workshop, Laurelville Camp, Laurelville, Pa., Aug. 14-20.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Go, Preach • # MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The date for dedication of the Hope Rescue Mission in South Bend, Ind., has been set back to Feb. 28 in order to complete preparation of facilities and to make possible attendance of leaders in rescue mission work from other cities. The Hope Rescue Mission is located at 532 S. Michigan in South Bend. A total of 726 man hours of labor had been donated by Jan. 19 to get the facilities ready.

Bro. Stanley Weaver, missionary to the Navaho Indians, was ordained to the Christian ministry by Bro. Melvin Ruth at the Sunnyslope Mennonite Church, Phoenix, Ariz., on Sunday evening, Jan. 31, if previous plans carried.

The Lima, Ohio, Mission is happy to announce the addition of Bro. Ellsworth Kauffman, West Liberty, Ohio, to its staff of helpers. Bro. Kauffman will assist by teaching the boys' class, ages 13-16, in the Sunday school.

The 1954 Annual Meeting of the General Mission Board will be held at Western Mennonite School, Salem, Oreg., according to a recent decision made by the arrangements committee appointed by the Pacific Coast Mission Board. The Hammer Evangelistic Campaign tent will be available for use.

Fire damaged the Dearborn St. Mission building, Chicago, Ill., recently. Members of the Bethel and Dearborn St. Missions cleaned up the building following the fire so that services could be continued.

Bro. Simeon Hurst, missionary on furlough from Tanganyika, gave the missionary address sponsored by the Ontario Mennonite Bible Institute at the First Mennonite Church, Kitchener, Ont., on Thursday evening, Jan. 28. Bro. Hurst will speak at the Wanner Mennonite Church, Hespeler, Ont., on Sunday evening, Feb. 7.

Sister Vivian Eby, Mt. Joy, Pa., missionary under appointment to Tanganyika, left New York City by plane Jan. 11 and was due to arrive in Nairobi, Thursday, Jan. 14. She will serve as a teacher in the developing school program of the Tanganyika mission.

The Chicago Mexican Mission Church Council for 1954 is composed of six members: the Sunday school superintendent, Mario Bustos; the MYF president, Irma Rangel; the president of the sewing circle, Lupe Bustos; delegate from prayer meeting, Mrs. Jessie Rangel; and the church representative, Juan Ramirez. The Pastor, Bro. Mario Snyder, is chairman of the Council.

The Annual Meeting of the Eastern Mennonite Board of Missions and Charities will be held at Elizabethtown, Pa., on March 9, 10, 11.

Bro. and Sister Mahlon Stoltzfus write from Alaska: "There is an unrest among the people in town. Satan is busily engaged holding his people in bondage. There has been evidence of truth seekers, and it seems that the devil is putting forth a tremendous effort to quench the desire for peace. There are some elderly people here who are almost persuaded. Pray for these people that they might be willing to yield."

Word has reached the Elkhart headquarters that Bro. J. D. Graber has been delayed in Hong Kong awaiting a visa for India. Pray that the Lord's will in this delay may become clear to Bro. Graber.

Bro. Henry Becker, missionary on furlough from Bihar, India, spoke at the Prairie Street Mennonite Church, Elkhart, Ind., on Sunday morning, Jan. 24, and at the Belmont Mennonite Church, Elkhart, Ind., in the evening. The Beckers left New York for India on Jan. 27 if previous plans carried.

On Sunday, Jan. 17, a building was dedicated for the new mission project being launched in the Harlem area of New York City. The building, located at 2526 7th Ave., will seat approximately 75 persons. It was filled to capacity for the dedication service. Bro. B. Harold Thomas, pastor of the St. Ann's Ave. Church, preached the dedication sermon and Bro. Elmer Martin of Lancaster conducted the dedicatory service. Weekly services will be held Sunday afternoons at 2:30 and in addition a midweek service will be conducted.

Bro. Wilfred Rudy, Hespeler, Ont., and a student at Goshen College, is the junior church speaker at the Mexican Mission, Chicago, Ill., each Sunday. In his absence over the Christmas vacation, the brethren Joe Ventura and Paul Roth spoke during this service.

Bro. and Sister John Lehman, La Plata, Puerto Rico, announce the arrival of their second son, David, on Jan. 22. Bro. Lehman is present chairman of the Puerto Rico Executive Committee and director of La Plata Mennonite Project.

The Paul Gingrich family arrived safely in Ethiopia on Jan. 8.

The illness of an Ethiopian official is delaying the issuance of the visa for the Nevin Horsts, missionaries under appointment to Ethiopia. Pray that God will open the door for their service.

Bro. Archie Graber, missionary on furlough from the Belgian Congo, spoke to the Christian Workers' Band at Goshen College, Goshen, Ind., on Sunday morning, Jan. 24, and gave an illustrated missionary message to the Foreign Missions Fellowship in the afternoon.

Bro. Luke Birky, La Plata, Puerto Rico, will speak at the Pueblo, Colo., Mennonite Church on Feb. 7 and the Colorado Springs, Colo., Mennonite Church on Feb. 9 regarding the medical program in Puerto Rico.

The Ray Stutzman family, who are valued workers in the rural field at Jackson, Ohio, suffered the loss of their home by fire on Jan. 11. Friends throughout the state have supplied their immediate needs, but cash gifts for the rebuilding of the house can be sent to Eric Sauder, Archbold, Ohio, treasurer of the Ohio Mission Board.

(Continued on page 116)

Your Treasurer Reports

One of the major costs of the foreign mission program is the transportation of workers to and from the mission field. In line with established and accepted policy, missionaries are returned home for a period of furlough about every five years. This is valuable both for the missionary and for the home church.

During this present fiscal year a number of missionary families have returned from the field including Brother and Sister Jonathan Yoder and family, Brother and Sister John Friesen and family, Brother and Sister Sam King and family, and Brother and Sister Wilbur Hostetler and family from India. Returning to India in the very near future will be Brother and Sister John Beachy and family, Brother and Sister Henry Becker and family, and Rhea Yoder. Although the exact cost varies depending on travel circumstances, the estimated average cost for an adult fare to or from India is about $500 to $600. It can be recognized immediately that considerable cost will be involved in handling the above furlough transfers for India workers during this year. In addition to the above, there are other travel expenses involving workers coming on furlough from other countries such as Argentina, Puerto Rico, and Belgium.

Expenses of this kind are handled through the general field fund or through designated contributions for missionary travel. In some cases, individuals or congregations have developed some interest in supplying the travel expense for a particular missionary or missionary family. Since this is the case, we have outlined the above information for those who may be interested in supplying travel funds for any of the missionaries listed. Within the next month the Becker and Beachy families and Rhea Yoder will be traveling to India and the expenses will need to be taken care of. Contributions for this purpose may be designated for the field General Fund or for Missionary Travel Fund. Contributions may be designated for the expenses of a particular family or missionary if desired. Contributions for the above purpose can be forwarded through your District Conference Treasurer or direct to the Mission Board Office.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

What Is Union Biblical Seminary at Yeotmal?

By Weyburn Groff

You could easily pass it by, for the buildings are not imposing. The largest thing on the campus is an ancient banyan tree that spreads its leafy boughs against the burning sun and casts a comfortable shade. Sitting at the gnarled roots one looks to the east where the houses of the married students are silhouetted against the rising sun. Soft, blue smoke curls upward in the morning freshness. Bread and tea are in the making. To the south and toward the main road is the principal's residence. To the west is the long side of an L-shaped building. This one-story structure of whitewashed walls and tile roof shelters the office, four classrooms, and the library. Looking for the classrooms, the visitor would likely pass them by, until he saw the blackboards or heard the classes in session. To the north a long, low building with a series of rooms constitutes the men's hostel. To one end is the dining hall.

A bell is ringing. Two by two the chappals (sandals) shuffle out of the rooms; the boys scramble for the mess hall. They must hurry, for it will soon be eight o'clock and time for the class bell. The building over in the corner is an old residence which still houses two missionary families, but one room on the corner is used for the chapel. You can see the cross in the gable. We will go there at 9:45 as we do each morning. There you will see the whole seminary family: students and faculty about forty strong.

To us, the Union Biblical Seminary at Yeotmal is more frequently referred to as "Yeotmal." As an institution it is small and young, but it has character, a purpose, and is in the process of developing high standards and sound traditions. In many respects Yeotmal is still in the dream stage. A governing body has been organized representing the constituent churches and missions. It is now officially a union institution. It is intended to fulfill the vision of constituent bodies who desire another definitely evangelical institution for the training of young men and women for Christian service.

Two other unique features constitute the "reason-to-be" for Yeotmal: a Biblio-centric curriculum and training with a rural basis. Firsthand study of the Bible with the acquiring of skills necessary to do that are considered of primary importance in a country where the price of a library of even modest proportions is practically prohibitive. Skill in the inductive method of Bible study helps the minister to "rightly divide the word of truth" when he is limited to very few study helps. The purpose of the "rural basis" is to acquaint the future pastors with the problems that are unique to the rural parish. It is hoped that in time a program may be developed which will equip the student to promote some concrete improvements in agriculture and animal husbandry in the villages in which he may serve. This knowledge may be a means by which the minister may help support himself and thus directly increase the Indian church's self-supporting potential.

The chapel bell is ringing; so let us join Thomas and Sarkar and walk with them. At the door are the shoes of those who have arrived before us. We take ours off, too, and walk reverently into the little room where others are praying silently. Matthew, the leader for today, stands and announces the opening hymn. The service is in English, as are all classes. This is the only common medium of communication. Our friends come from many language areas: Hindi, Marathi, Gujerati, Bengali, Malayalam, and Kanarese. Matthew has chosen to speak today on the words of the Apostle Peter, "God is no respecter of persons." He recreates the setting of those memorable words and as he proceeds we discover that it becomes his personal testimony.

"I used to think that somehow I was better than those Christians who had come from the lower castes of Hindu society," we hear him say. "I used to remain somewhat aloof from them. [We observe that he is immaculately dressed in neat white clothes.] But the Lord has shown me that He is no respecter of persons, and that before Him I am nothing. I am but a sinner saved by grace. From now on I shall not think of myself higher than I ought to think. I shall be no respecter of persons, but I shall have and enjoy fellowship with all my Christian brothers. Please pray for me."

It has not been easy for him to bare his inmost thoughts. We bow in prayer and praise. We thank Him for the faithfulness of His Spirit and for the power of His truth. We thank Him for the sure and quiet way in which learning at the foot of the cross takes place. It is the wisdom that is "foolishness with men" but which is the "power of God." This is what we cherish at Yeotmal, for "other foundation can no man lay than that is laid, which is Jesus Christ."

Pray for our students and for all of us, that we may be strong, not in the flesh, nor in the wisdom of this world, but strong in the "power of his might."

Yeotmal, Berar, India.

Modern Ravens

By C. G. George

(The writer is a student at Union Biblical Seminary, Yeotmal, India. The experience related in the accompanying article took place during the summer of 1952 when the writer with two fellow students were on practical work assignments from the Seminary.)

"The ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook" (I Kings 17:6).

What a wonderful story this is—a man fed by ravens in a jungle place! Ravens are the most cunning of birds. Usually they try to get their food from men. Here contrary to their usual habits they supply a man with his food morning and evening.

Elijah the Tishbite, who was of the sojourners of Gilead, told the words of Jehovah



Student body and faculty of Union Biblical Seminary, after the reception for the Groffs. Judging by the garlands around their necks the Groff family was very welcome.



The men's hostel, Union Biblical Seminary, Yeotmal, with the huge banyan tree in front.

unto Ahab the king of Israel. He spoke in the name of the living God of Israel, but the words displeased the king. Consequently, the king tried to kill the prophet Elijah. But God who cared for him sent him to a lonely place, Cherith, where he could hide himself from the great wrath of the king. The One who had sent him there had promised to supply all his needs. Elijah obeyed and went, trusting in Him from whence his help had always come. Again he experienced the loving-kindness and the merciful care of the Lord when the ravens brought him food morning and evening.

Even today the Lord God takes care of His children wherever they are. Still His promises are unchangeable. In spite of great difficulties there are still ravens at His disposal.

Recently four of us were in the Himalaya mountains in the little country to the north of India, Nepal. There in the service of the Lord we tasted of His goodness in many ways. On one particular occasion we felt like modern Elijah's. While we were at our work, gradually our money became less and less and finally we had none at all. We were several hundred miles from friends and almost 2,000 miles from home. For a couple of days we were without food and there was no one near to whom we felt we could go to ask for food. There were no Christians in that place. However, we were confident of the presence and mercy of our loving and living God. We were confident that He is still faithful in fulfilling His promises. We waited and suffered the difficulties, trying to be thankful to God and trying to learn what He had to teach us. We continued to send our humble requests to the Storekeeper of all heavenly riches and blessings.

Then on the third day we were provided with bread and meat as if by ravens. In the mail we received a gift of money; the source of it we did not know. But we realize that God's ravens are still in the Himalayas. We received the gift with tears of joy and thanked Him for His faithfulness.

Yeotmal, Berar, India.

New Bethel Church Building Under Way

By Paul O. King

"Has the new church been started yet?"

"When will work begin on the new Bethel Church?"

"When do you think you will have the new church ready?"

These have been some of the many questions that have come to us these past several months. They have come to us from many places and from many people. Today we have an answer to those questions and it gladdens our hearts. The church has been started and the construction is going ahead at a good rate.

On a warm hazy morning, November 18, the prayers and visions of many people were answered and became a reality. On that morning a group of people representing many interests and groups met to participate in the ground-breaking of the Bethel Mennonite Church in Chicago. Because of the uncertainty of the contractor's plans, notice was given only one day in advance, but this was enough for a good group to leave their work and assemble themselves for this occasion.



Some of the official representatives at the ground-breaking of the Bethel Mennonite Community Church, Nov. 18, 1953. Left to right: Mr. Swanson and Mr. Moser, contractors; Mr. Schoenbrod, architect; Mr. Hulbert, Director, Near-West Side Planning Board; Mr. Jones, Director, Near-West Side Community Council; Bro. James Lark, Bro. J. D. Graber, Mr. Maslin, Planning Office, Chicago Housing Authority.

The service convened with the singing of several hymns. Bro. Paul King led in the opening prayer. Then Bro. James Lark spoke briefly, giving the visitors and friends some of the vision and responsibilities given to Bethel in this community. This talk was followed by greetings from a number of the civic and community agencies from the immediate area. Representatives were present and expressed greetings from the Chicago Housing Authority, which builds and supervises the public housing in Chicago; the Near-West Side Planning Board, which assists in the city planning of this area of Chicago; the Near-West Side Community Council; the neighboring school principal; the Police Captain of this district; and the architect and construction engineer. Bro. J. D. Graber then brought greetings from the Mennonite Board of Missions and Charities and explained the interests and function of the Mission Board in this church and building program. The service closed with the singing of a hymn and the doxology.

The new Bethel Church is now being built, and construction will proceed as weather permits. It is the building of a church in brick and stone, but brick and stone do not make a church. Neither do beautiful buildings and high vision make the church a living and working force. The church of Jesus Christ is being built within the hearts and lives of men and women, boys and girls, even as these stone walls rise. But the task of the church is only begun when the building is completed. The task of the church will go on and the church will be a living force only as it is led by the Spirit and meets the needs around it.

This means that your task will go on, too. It is your task to support this work of Christ with your prayers and finances that the church may be built within hearts and that these souls then have a center of worship and work. This is your responsibility. May you accept it as you have done in the past, as the plans of this church have become a reality. Listen to the words of the Scripture, "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name . . ." (Heb. 6:10).

Chicago, Ill.

Developing Nursing Services in Mathis

Sister Lela Sutter, R.N., Hopedale, Ill., is doing a fine pioneering work in the Mathis, Texas, community in developing nursing services to the Mexican people. She has spoken to various community clubs and church groups to develop an interest in a projected maternity home for the Mexican mothers which would also include follow-up care and the teaching of child care in the home. The need for this maternity home has been pointed up sharply by the fact that three newborn babies have died in one week of tetanus because of improper care at delivery by Mexican midwives.

There are racial prejudices and indifferences to overcome. Lela herself has put forth a sacrificial effort to prove the worth of the project and her interest in it. An effective testimony of her interest is the fact that, as she works in a private hospital from time to time, she turns her wages into a fund for purchasing equipment for the home.

Tentative plans for this maternity home have been cleared with the Texas health officials, and their requirements can be satisfactorily met. These plans include a building with an office, a bedroom for patients, a workroom, a bath, a delivery room, and a nurse's bedroom.



Sister Lela Sutter addressing a group of local people interested in the maternity home.

The service rendered by a maternity home would be valuable in giving a witness of Christian love and in opening hearts to receive the Gospel. Sister Sutter asks that this work be remembered in prayer—praying that the community may come to see the need and be willing to forget their prejudices in working together for the good of their community.

Sister Sutter is one of the nine voluntary service workers serving in Mathis. Besides the public health nursing services there are also programs of recreational and educational activities and of building homes for Mexican families. The unit gives an effective witness through helping at the Mennonite Mission in Mathis, as well as through their lives and work among the Mexicans.

Office for Relief and Service
Elkhart, Indiana

The Mennonite I-W Has an Important Role in Mental Hospital Work

By Arthur Jost

(Mr. Jost is Administrator of Kings View Homes, Reedley, Calif.)

Our Mennonite churches are much interested in mental hospital work. It seems that this interest is much more intense in our own circles than in other segments of American society. Most of this interest stems from the experience of Civilian Public Service men in mental hospitals. Some concern for the mentally ill had been shown by Mennonites before CPS days, however.

CPS men took up assignments at mental hospitals. Their parents visited them on the job. Their ministers, other church leaders, and faculty members from our Mennonite schools called on them. And Mennonite families who had patients in mental hospitals experienced for the first time a degree of empathy and sympathy within their church and community groups. These were some of the things that led to greater Mennonite interest in mental hospital work.

It is commonly thought in our Mennonite groups that CPS touched off the historic movement of state hospital reform. Mennonite interest in mental health work as fostered during and after CPS came about the same time that there was a general growing interest in mental hospitals and hospital reform in this country.

Even though the service and work of CPS men did not touch off this hospital reform, the encouragement that CPS men gave to humane and conscientious hospital administrators cannot be underestimated. Another thing that cannot be underestimated is the service that CPS men performed as attendants. The importance of the attendant was emphasized by the National Association for Mental Health, Inc.

The movement to recognize the mental patient as an emotionally ill person and to treat him as such is a historical development similar to political and industrial revolutions. Not all of society was ready to accept the principles of this new movement in the care of mentally ill. Neither is society entirely ready to accept the progressive findings and broad assumptions of phychiatry.

Since we as Mennonites have gone further in accepting these principles, we have progressed far ahead of other groups, especially church groups, in the care of the mentally ill. The existence and services of Brook Lane Farm, Kings View Homes, and Prairie View, Philhaven, and Bethesda Hospitals are concrete witnesses to this fact.

State hospital officials, Selective Service officials, peace section counselors, as well as the Mennonite churches as a whole have readily accepted mental hospital service as a satisfactory service opportunity for I-W men. This indicates that CPS mental hospital work, though unplanned and unchartered and which was opportunistic in a sense, sort of paved the way for current I-W service opportunities in such work. Although most written evaluations of CPS hospital service are somewhat incomplete and inconclusive, it seems to me that there is something inherent in that service which is deeply compatible or agreeable with our philosophy and religion. And as a result we have accepted this type of humanitarian service.

Even though Mennonite churches generally are interested in mental health and mental hospital work, not all 1-0 men faced with a I-W assignment have accepted mental hospital service as the assignment of preference. In view of this fact, it is well to review the merits of such service:

1. The assignee is part of a humanitarian movement. He works with mental patients who are treated as sick persons. They are not regarded as "different" from other human beings, but are seen as personalities with specific difficulties, conflicts, and needs. Because of their illnesses they are separated from society and this separation has purpose and meaning.

2. The assignee is a member of a treatment team. New and applied treatment methods look to the recovery of the patient. Statements by noted psychiatrists are bold enough to assert that early treatment will heal the majority of mental illnesses. These treatment methods require the co-operation of every service, including the indespensable attendant.

3. The assignee is a member of a rehabilitation team. Patients are no longer "sent away" to a state hospital to deteriorate. Those days are over. They recover and they are rehabilitated. Hospitals aim at rehabilitating every patient and this is accomplished to a high degree. Atttendants and all other personnel of the hospital staff assist in shaping the attitudes of relatives of the patient who come to visit or who correspond with the patient.

4. The assignee has a stake in a positive public mental hygiene educational program. The general public is learning rapidly about the nature and treatment of mental illness. As more is learned about treatment, a greater effort is made at prevention. Mental illness is just like a true illness such as tuberculosis and heart ailment. When it is accepted, questions about prevention then follow.

5. The assignee is working on a "frontier" with many possible vocational openings. A careful survey of the opportunities in the mental health field reveals an almost unlimited number of openings in many challenging areas. Openings exist for physicians, psychiatrists, nurses, psychologists, social workers, attendants, farm managers, cooks and dieticians, engineers, gardeners, carpenters, and other vocations. The two years of I-W service in mental hospitals can be a valuable orientation or may be an introduction to one of the above vocations.

6. The assignee is following the example of Christ. We read in Matthew that Christ healed the lunatic. We believe Christ healed many with mental afflictions. A conscientious objector claiming a degrees of discipleship above and beyond the claims of many contemporary Christians may well find a compensatory purpose in the service of One who with His disciples spent much time in ministering to the least of these.—via MCC News Service, Akron, Pa.

MISSIONS SECTION

Women's Activities

Sister Arlene Sitler, director of Women's and Children's Activities for the Mennonite Central Committee, has recently accepted a three-year appointment to serve in Korea. Going out under MCC, she will be seconded to the Children's Fund as business administrator for them in their Pusan Headquarters. She is scheduled to sail from Los Angeles, Calif., Jan. 30.

May we remember our sister as she goes to serve in this very worthy cause, that God may grant her health and protection.

* * *

On Dec. 10, 1953, our sisters in Virginia made history when they organized as a district sewing circle. Three sisters had been appointed by the executive committee of the Virginia Conference to arrange a slate of nominees from which an executive committee was to be chosen. The conference committee had also appointed the presidents, secretaries, and two other members of each circle to act as delegates in voting for the nominees on the slate.

Following the reading of the tentative constitution which the conference committee had drawn up, the slate of nominees was presented and the voting took place with the following results: President, Mrs. Maud Driver; Vice-President, Mrs. Wade Good; Secretary-Treasurer, Mrs. C. K. Lehman; Fourth Member, Mrs. Harvey Yoder; Fifth Member, Mrs. Joseph Heatwole.

This meeting took place at the Weaver Church, Harrisonburg, Va.

* * *

Mrs. Maynard Reber, in charge of the Iowa-Nebraska cutting room, is happy to be in her new, enlarged quarters which she needed very much because of the growth of the work. Both men and women donated much of the labor, digging, building, painting, cleaning, and putting things in place. In her article in the December **Missionary Challenge,** Sister Reber says that she has not been able to work as much or as fast as she would like to because of considerable back trouble. But she is hoping to have the shelves filled soon again with cut garments of all kinds and sizes. In her concluding remarks, she asks us to pray for the workers when we pray for our sewing circle officers. May we honor Sister Reber's request.

* * *

Have you planned to attend the Women's Day of Prayer this year? Have you made a list of needs that you think should be remembered by Christians the world over? By thinking of our personal spiritual needs and of the worthy causes in the world which we should support with prayer, and by planning ahead, many more will be able to join in united intercessory prayer. Be sure to read Paul Erb's editorial and J. N. Kaufman's article on the observance of this day of prayer published in this issue of the Gospel Herald. Read the suggested program and begin praying. Then you will not want to miss the blessing of joining the Christians of your community in prayer, of joining the Christians of the whole world in prayer.

Sister Esther Beck writes as follows from Obihiro to Sister Minnie Graber:

"Perhaps you would be interested to know that the women in the church here at Obihiro have organized their own sewing circle. They meet the first Wednesday evening of each month, and how enthused they are in their work! Just now they are knitting woolen socks and mittens for the children in the orphanage. At the next meeting we have a new project to suggest to them. The Christian director of a school for the blind in Obihiro has asked if we would help with printing books for the school. They would have a few classes to teach us how to do the printing and then we could go ahead with such work. It sounds like a good project for us here. There is not much sewing we can do for hospitals here since each patient must furnish his own bedding, kimono, and all such articles. The women are few in number, as yet only five, and in the next baptism class there will be three or four more. But though they are few in number, they are not lacking in enthusiasm. They do need the prayers of the sisters over there."

—Mrs. C. L. Shank.



The Mennonite Hour

On February 7 a fifth 50,000 watt station will begin broadcasting **The Mennonite Hour.** This is WOWO, Fort Wayne, Ind., which broadcasts on a frequency of 1190 kilocycles on AM and 96.1 megacycles on FM. The program will be aired on Sunday evenings at 9:00, C.S.T. With the broadcast on WOWO we are discontinuing the program on WSPD, Toledo, Ohio, and WTRC, Elkhart, Ind.

The five 50,000 watt stations releasing **The Mennonite Hour** should enable most people in northeastern United States to hear the program at some time each Sunday. KDKA, Pittsburgh, can be heard in Ohio, Maryland, and western Pennsylvania at 3:00 p.m. WOWO will cover Indiana and Illinois at 9:00 p.m., Ohio and eastward at 10:00 p.m. WBZ, Boston (1030 on the dial) and WRVA, Richmond, Va. (1140 k.c.) can be heard over much of eastern United States and Canada at 10:30 p.m. E.S.T.; these two stations can be heard as far west as Illinois. We praise the Lord for opening these stations to us, giving a much greater potential listening audience.

On Monday, January 18, the Radio Evangelism Committee of the General Mission Board met at **The Mennonite Hour** office in Harrisonburg. This committee, with J. D. Graber as Chairman, Truman Brunk, Vice-chairman, and H. Ernest Bennett as Secretary, was set up by the General Board last summer to give guidance to the broadcasting program of the church.

Missions Editorial

Teaching Missions in the Local Congregations

For the past fifty years the Mennonite Church has been developing its program of praying for missions, giving for missions, and sending out missionaries. Responsibility for this interest in missions lies largely with the local congregation which can promote missions through the following activities: Sunday school, worship services, YPBM, MYF, summer Bible school, mission study classes, and quarterly and special mission conferences.

The Sunday school is not limited in promoting missions to Bible lessons on missions periodically used in the quarterlies. Carefully planned Spring and Fall Missionary Day programs with missionary speakers during assembly period will help pupils of all ages to increase their knowledge of missions. Children's department teachers and superintendents have the quarter investment program and the mission savings banks to use for teaching giving for missions. Adult departments can keep up mission interest by taking on a missionary's support, either as a department or by individual classes.

The pastor can keep his congregation awake to mission needs by preaching missionary sermons periodically and by securing missionaries to preach during the Sunday morning worship service, particularly on Spring and Fall Missionary Days.

Missionary topics for YPBM on Sunday evenings and special Sunday evening Missionary Day programs provide excellent opportunities for young people to discuss missions and for returned missionaries, relief and voluntary service workers to tell of their experiences in service.

The young people's organization, MYF or literary, can develop interest in mission giving through a Youth Missionary Project each summer. Local pastors and MYF sponsors have here a means of providing fellowship opportunities for the young people and at the same time teaching missions.

Summer Bible schools have been doing a fine job of promoting missions through the missionary story hour and through missionary offerings for various mission projects. In 1952, 643 schools with an average attendance of 64,662 children gave $68,576.11 in missionary offerings.

Mission study classes provide excellent opportunities for getting acquainted with the mission work of the church. Mission study materials are available through our Mennonite Publishing House.

Some congregations or group of congregations conduct quarterly mission meetings at which time outside speakers are brought in. This provides an excellent opportunity for local folks to get acquainted with missionaries.

—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

At the present time there is an opening for a nurse to serve in the Navaho Indian work.

By July, 1954, there will be numerous other opportunities for nurses to serve in Voluntary Service in Puerto Rico and at Mathis, Texas.

A medical doctor is urgently needed to serve in the medical program in Puerto Rico.

If you cannot answer these calls will you pray that God may supply these needs for the furtherance of His kingdom?

At the present time there are approximately eight folks enrolled in the February 3-16 orientation school who will be preparing for further service in VS.

The I-W group and the VS unit in Kansas City, Mo., have organized a weekly chorus practice directed by John Hershberger in preparation for the Easter Season.

The Newton and Hesston, Kans., I-W units spent the week end of January 23 and 24 with the Voluntary Service Unit in Kansas City in a fellowship meeting on Saturday evening, singing for shut-ins on Sunday afternoon and giving a program at the Gospel Center on Sunday evening.

On February 7 the Kansas City VS Unit will give the evening program at Garden City, Mo.

A new unit home has been purchased for the Kansas City unit which will provide more housing facilities for a larger unit, space for community children's work, and a center for I-W activity.

Financial

Although a number of PAX boys are receiving releases there are a large number of applications from our constituency pending and the PAX support level will need to be maintained.

This support is maintained through the congregational monthly relief and service offering in addition to support for MCC relief, refugee aid, I-W services, and voluntary service, and also our own voluntary service and I-W services programs. Your support of this offering and of this work is much appreciated.

There is an urgent need for I-W housing loans to provide funds for facilities for our I-W men in various places. Anyone interested in helping this program may send their money marked for I-W housing loan directly to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Released January 22, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

An Invitation to Summer Voluntary Service

Now is the time for interested young people to make arrangements to participate in the 1954 summer Voluntary Service program.

Summer VS like the long-term VS program is an opportunity for young people to express the love of God which they have experienced in Christ and an opportunity to do something for Christ. Summer VS is a convenient length of time for young people who wish to make such an expression, but are not able to serve for a longer period.

Volunteers will be working with migrant laborers, crippled and handicapped children, the mentally ill, underprivileged children, and in sanitoria. Projects ranging from 8 to 12 weeks in length will be available in the United States and Canada.

Folders containing detailed information on these projects will be distributed in February. Persons desiring information and applications for summer Voluntary Service should write to: Mennonite Central Committee, Voluntary Service, Akron, Pa., or to their conference headquarters. Canadian young people should write: Mennonite Central Committee, 10 Union Street, Waterloo, Ont.

Food to Korea's Needy Children

Among the recipients of MCC relief in Korea are a large number of children. In the province in which MCC distributions are being carried on, there are currently about 4,300 Bible club children who receive one or two cups of warm milk per day.

These Bible club children are youngsters whose parents cannot afford the 50 cents per month tuition at the public schools. They meet several hours a day, usually beginning around 3:00 p.m. These schools were organized by the Korean Presbyterian churches.

The children are taught some of the basic primary school subjects as well as a course of study similar to the Sunday school. In the province in which MCC personnel work, there are 186 of these clubs with a membership of 16,000 children.

In the city of Taegu there are 12 refugee schools with an attendance of about 7,500 children. Most of these schools have poor buildings with rice paper windows, ground floors, little heat, long narrow benches as desks, no lighting, and few school supplies. These schools were started three years ago when Seoul was evacuated. Even though several hundred children have gone back to Seoul with their families, the enrollment is still high. It is here that MCC workers are providing medical assistance.

In addition to Bible club children, material aid distributions are being made to orphans, elderly people, and cripples. One of the recent distributions described by Harold and Pat Yoder of Columbiana, Ohio, was made in a place housing about 90 children, many of them crippled, and 170 adults, many also crippled and some mentally ill. These persons were living in three 40- by 15-foot tents and four small frame buildings.

Two of the tents house 40 persons each and the third has 30 disabled, sick and mentally ill who must stay in bed constantly. They do not have beds as we think of them, but sleep on the floor as do most people in the Orient. Fortunately this tent has a wooden floor raised about 18 inches from the ground on which the people lie. Mrs. Yoder went through this tent, giving clothing, especially warm bed clothes, to each person. Each of the 260 persons in this institution received a complete outfit of clothing from MCC.

In addition to clothing, large quantities of milk are being distributed. During October and November one hundred 225-pound drums of powdered milk were distributed to Taegu's six milk-feeding stations. A seventh milk kitchen in the Tae Meng Dong refugee camp was given 24 drums of powdered milk and eighteen 30-pound cans of Multi-Purpose food for the period of Nov. 1 to Jan. 31. From Oct. 30 to Nov. 30, 15,704 servings were made in the refugee camp. Figures for the city milk stations are not yet complete.

All of these distributions are possible as a result of the contributions of Mennonite and Brethren in Christ churches in the United States and Canada.

Worker Arrives in Paraguay

Audrey Hartzler, R.N., of West Liberty, Ohio, arrived in Asuncion, Paraguay, Jan. 9, and is working in the Baptist hospital in the city. She is an MCC worker who has been seconded to that institution. Sister Hartzler will be married to Robert L. Snyder, the MCC business agent in the Asuncion center, the week end of Jan. 23. Bro. Snyder's home is in La Junta, Colo.

Newton, Kans., MCC Office Established

A regional MCC office has been established at 213 North Pine St. in Newton, Kans, to represent Mennonite Central Committee interests in the local area and the central states.

Recently the office was moved from East First Street to its present location. Elma Esau serves as office administrative assistant.

The MCC relief clothing center continues its functions in North Newton. All correspondence regarding relief clothing and food should be addressed to that office.

Released January 15, 1954

Three More Workers to Sail for Korea

Three persons—one to work with orphans and two PAX men—are scheduled to sail for Korea from Los Angeles, Calif., Jan. 30. When they arrive, there will be 15 MCC workers in Korea.

Arlene Sitler, Preston, Ont., will be on loan to Christian Children's Fund and will be working as a business administrator of orphan homes. Sister Sitler has had MCC connections most of the time since 1944. During that time she has served as secretary

in the Kitchener and Akron offices, relief worker in England and Europe, worked in the California migrant program, and assisted in the work of Kings View Homes, Reedley, Calif., and Prairie View Hospital, Newton, Kans. She was director of women's and children's activities at Akron before leaving for Korea.

The two PAX men are Harry Harms, Sardis, B.C., and Valentine Yutzy, Plain City, Ohio. Brother Harms is the first Canadian to enter the PAX program. When they arrive, there will be four PAX men in Korea. A unit of seven PAX men in Korea is anticipated. These men assist in the operation of the relief program and are engaged in various rehabilitation services.

$13,000 Contributed for Jordan and Korea's Children

More than $13,000 has been contributed through the MCC dime cards project to provide milk and rice for hungry children in Jordan and Korea. At least half of this amount is being used to purchase rice and the remainder is being used to pay for freight to ship powdered milk which is available without cost to MCC by the Department of Agriculture at the point of storage. Figuring the cost of rice at 10 cents a pound and that three-fourths cup of uncooked rice will result in three cups of cooked rice, $6,500 will provide 520,000 cups of cooked rice for hungry children in Jordan and Korea.

This dime card project was started last July. Contributions by Mennonite and Brethren in Christ children in the United States and Canada indicate an enthusiastic response.

"We Thank You"

Two recent "thank you" letters from the recipients of MCC assistance abroad indicate the gratitude with which such contributions are received.

Here is one from Mousa Ahmed Muriah of Jericho, Jordan: "I wish to write a letter of appreciation for the work of the MCC unit in Jordan. The clothing distribution has been beneficial to our people. In particular I want to say that the plan of providing layettes for the new mothers is very good. The people who have contributed this clothing should have our thanks."

Another comes from Dr. Rakko, a resident physician in the Neuland colony hospital in Paraguay: "I wish to thank the MCC in general for the help they have given in the building of the hospital and in the hospital work. Far too often we take for granted the help given to us by MCC, congregations, and individuals, but it should not be taken for granted. At a clothing distribution we received much-needed items for the linen closet. Recently we received 18 fruit jars filled with dried fruit. Soon we hope to receive a sewing machine and probably also the hospital equipment from the Gronau, Germany, refugee processing center. During the past year MCC has given us various other services and we wish to thank everyone who had a part. The Lord our God will reward each one."

MCC Services Bulletin Available

Persons interested in information regarding the work of the Mennonite Central Committee in relief, refugee resettlement, peace, voluntary service, mental health, and I-W services can obtain such material by requesting the monthly **MCC Services Bulletin.**

This eight-page illustrated publication is sent without cost to anyone requesting it. The **MCC Services Bulletin** contains articles and reports on the areas of need in which Mennonite and Brethren in Christ churches are serving through their Mennonite Central Committee.

Ministers may wish to request copies for distribution to their congregations. All requests for the **MCC Services Bulletin** should be addressed to Mennonite Central Committee, Information Service, Akron, Pa.

Released January 22, 1954
MCC Information Service
Akron, Pa.

From Our Churches

BRETHREN, MICHIGAN

(Pleasant View Congregation)

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." On Dec. 23, Bro. and Sister Warren Shaum, Goshen, Ind., moved here to take charge of the work. We are very happy to have them with us.

Sister Emma Culp has moved and is living with her daughter, Mrs. Elmer Swartz, at Turner, Mich.

On Dec. 6, Lenore Johnson and Chester A. Leland were received into church by water baptism. We also enjoyed our communion services at this time. Bro. Ivan Weaver from Petoskey, Mich., was in charge.

The reorganization of our Sunday school resulted in the election of Bro. Chester W. Leland as superintendent and Bro. Elmer Johnson as assistant.

Sister Ruth Culp is in Harrisonburg, Va., taking nurse's training. Two girls are attending the six weeks' Bible school at Fairview, Mich.

We request an interest in your prayers for the work of the Lord at this place. May God richly bless you. Kathryn Leland.

ELKHART, INDIANA

(Olive Congregation)

The past year has brought many opportunities for service, and also blessings to the church.

In July, Bro. Walter Smeltzer sailed for Germany, where he is serving in a Pax unit. He is the third young man from our congregation in this unit. Ruth Martin and Faye Martin were in summer service units at Chicago and Saginaw, Mich., respectively.

Several brethren helped with the building project at Caney Creek, Ky., and also in the Flint, Mich., tornado disaster area.

Two carloads continue to go to our mission outpost, Hudson Lake, each Sunday morning to assist the workers in the Sunday-school and church services. We are grateful that we have been able to reduce the debt on the new church building to about one third the initial cost. On Aug. 16, our chorus gave a program there and Bro. Elno Steiner brought the message, and on Dec. 2, the workers from Hudson Lake gave the evening program at Olive, with Bro. Daniel Stoltzfus delivering the sermon.

Our pastor, Bro. Steiner, and family moved into their new home near the church, and held open house for their many friends on the afternoon of Oct. 11.

We were privileged to have two week-end Bible Conferences. Aug. 1, 2, John Hess, Kitchener, Ont., brought three messages. Sept. 19, 20, John F. Garber, Alma, Ont., was the guest speaker.

At the business meeting on Aug. 12, superintendents were chosen to take charge of the recently organized primary and junior departments, namely, Berniece Martin and David Yoder, respectively. Jacob W. Shank is the adult superintendent, with Everett Eby as assistant.

Phyllis Barkey of this congregation and James Detweiler were united in marriage at the church on Oct. 15. May the Lord richly bless them as they labor at Elida, Ohio, where Bro. Detweiler has been ordained to serve as pastor.

On Sept. 6, Bro. Percy Miller, Field Secretary of the Indiana-Michigan Mission Board, gave an interesting account of the work at the various stations in the district. In the evening, the Ambassadaires Men's Chorus, from the churches east of Goshen, presented a program.

Nathan Nusbaum, Goshen College student, led discussions on China at the Wednesday evening meetings of the MYF for eight lessons and Bro. Austin Birky, a blind student, led devotions. At the close of the series, the young people enjoyed a "Chinese chopstick" supper at the home of one of the members. The proceeds from their Youth Missionary Project of popcorn and sorghum were divided between the German church building which the Pax unit erected and the Bethany Christian High School to be constructed at Goshen.

Evangelistic meetings were held Nov. 16-22, Bro. Paul M. Miller of Goshen serving as evangelist. His challenging messages and labors with us were greatly appreciated.

We have received rich blessings from the study of the book, "Doctrines of the Mennonites," led by the author, our bishop, J. C. Wenger, in our Wednesday evening Bible class.

As we offer our sacrifice of thanksgiving to God for His blessing, we implore His guidance in paths of greater service for 1954.

Beulah Shank.

GLEN FLORA, WISCONSIN

(South Lawrence Congregation)

Christian Greetings to all:

"O give thanks unto the Lord; for he is good: because his mercy endureth for ever" (Ps. 118:1).

On Oct. 4 Bro. Norman Witmer from Sheldon brought us the morning message.

Some of us had the opportunity to attend the meetings held among the Indians at Exeland and Hayward. Bro. Martin Weaver was the evangelist.

Our bishop, Elmer Hershberger, conducted the evening service on Oct. 25. At this time we held our counsel meeting in preparation for communion which was held on Nov. 1. Bro. and Sister Hershberger and Bro. and Sister John Erb from Detroit Lakes, Minn., were with us for this service.

Bro. Dan Martin from Sheldon, Wis., gave the evening message on Nov. 15 and also the Thanksgiving message on Nov. 25.

The week end of Nov. 28, 29 the three churches (Sheldon, Glen Flora, and Exeland) had a peace conference with Bro. Paul Erb of Scottdale, Pa., and Bro. Paul Glanzer of St. Lawrence, S. Dak., in charge. We enjoyed these meetings.

Bro. and Sister Ralph Witmer and daughter of Ohio worshiped with us for two Sundays.

Bro. and Sister Dan Martin worshiped with us on Dec. 27, and Bro. Martin gave the message in the absence of Bro. and Sister Schrock, who were visiting in Iowa and Kansas. Pray for the work here that we may be faithful witnesses. M. K.

JOHNSVILLE, OHIO

(Johnsville Congregation)

Dear HERALD Readers:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

During the past year we have been holding our services in a rented church building in the village of Johnsville. We are grateful for this privilege but are looking forward to having a building of our own.

The Lord has been blessing the work here. We have only six families in our congregation. We trust the Lord will lay it upon the hearts of others to move into the community to help in the work here. We need witnesses in the community and workers in the church. This is a rural community and people in general are friendly and seem to appreciate the Christian testimony. Good farms can be bought at reasonable prices.

We are located in Morrow County on Route 42, halfway between Wayne County and Plain City, Ohio. We enjoy having visiting ministers and others stop to worship with us.

We were glad to have Sister Mary Swartzen-

druber return home after having spent two years at Espelkamp, Germany. We were richly inspired as she spoke to us concerning the work and also of her healing by the Lord after having been seriously ill.

We are happy to be in His service in this community. Should anyone desire more information concerning the work write to Ray F. Miller, Lexington, Ohio, Route 2.

Mrs. Ray F. Miller.

MINOT, NORTH DAKOTA

(Rock Way Gospel Chapel)

Dear HERALD Readers:

Greetings in Jesus' name: We thank God for His many blessings to us.

On Nov. 9-18 Bro. Nelson Kauffman conducted revival meetings. Two souls confessed Christ, one an old grandmother who can neither read nor write.

Our Christmas program was held on Dec. 20 with an attendance of eighty.

Mrs. Raymond Hanson asked me to thank all who so kindly remembered her with cards and letters while she was at the sanitarium. It is impossible for her to answer all of them, but she did appreciate them and they were an encouragement to her. Mrs. Hanson is now at home with her husband and their six-year-old son. The two little girls, ages 2 and 3, will have to stay at the sanitarium yet but are improving. Pray for this family that they may truly find the Lord.

Mrs. Earl Martin.

SARASOTA, FLORIDA

(Tuttle Avenue Mennonite Church)

Greetings:

We have many reasons to thank and praise our heavenly Father for the wonderful blessings received, both temporal and spiritual.

On Oct. 14 Bro. Paul Martin, who is in charge of the work here during Bro. Myron Augsburger's absence, was ordained to the ministry with Bro. Truman Brunk officiating. Bro. Jason Weaver, Stuart's Draft, Va., was also present. We had a very impressive service.

On Sept. 16 Bro. and Sister Michael Shenk of Denbigh, Va., came to take up the work at the Newtown Mission. This work is sponsored by the Tuttle Avenue congregation. Pray for these young people and the work to which they have been called.

Bro. Otis Yoder of Chicago had charge of our evangelistic meetings, Nov. 22-29. Many were led to consecrate their lives more fully to the Lord.

Bro. Myron Augsburger was back with us for the holiday season and for our communion services on Jan. 3. During this time Bro. Martin and family took a few weeks' leave of absence because of his health. They are back again and Bro. Martin is much improved. When they returned they were surprised to find in their kitchen a supply of groceries which the congregation presented to them for a Christmas gift.

On Jan. 6 Bro. Milton Brackbill preached for us.

We had a series of lectures on the Tabernacle by Dr. I. V. Neprash, formerly from Russia. They were very inspiring. May they be the means of helping us to know and better appreciate and honor our Lord and Saviour.

We solicit your prayers in behalf of the work at Newtown and Tuttle Avenue.

Mary Brunk.

WEST LIBERTY, OHIO

(Oak Grove Congregation)

Dear HERALD Readers:

We thank God for the many blessings we have received.

Four of our members have entered VS under the MCC during the past year. Bro. and Sister D. Chauncey Kauffman are serving in Basel, Switzerland; Ella Mae Hostetler at the Mennonite Hospital in La Junta; and recently Audrey Hartzler commenced a two-year term in Asuncion, Paraguay.

God blessed us with a very successful summer Bible school. Bertha Yoder was superintendent and our pastor, Bro. Nelson Kanagy, taught the high-school class. About one half of our children were from non-Mennonite homes. A number accepted Christ at the close of Bible school.

Our entire community was greatly blessed this fall by a Brunk Bros. revival, which was held from Oct. 10 to Nov. 8, one week longer than was originally planned.

During the holidays the three West Liberty churches sponsored a Bible school. Instructors were Nelson Kauffman, Wyse Graber, and Levi Hartzler. These meetings were much appreciated.

For many years the children of Oak Grove Sunday School have been supporting Mary Jean Yoder from India. It was a pleasure, then, to have Mary Jean, her parents, and sisters with us one Sunday in October.

On Nov. 15 we had our fall communion service. A class of eighteen young people were baptized. Bro. S. E. Allgyer was present. He led in prayer and afterwards spoke words of encouragement to those baptized. That evening he died. He had served Oak Grove as pastor for over 45 years. His life will be a blessing to our church for many years to come. Some of his quotations, such as "Never make a decision when you are discouraged," and "Always remember who you are," are frequently recalled by members of our congregation.

Plans are now under way to add a Sunday-school addition to our church building during the coming year.

Leona Yoder.

SPRING GROVE, PENNSYLVANIA

(Garber Congregation)

Dear HERALD Readers:

Greetings: We have much to praise the Lord for. He not only supplies our every need but daily gives us many spiritual blessings.

Our summer Bible school was held last summer with good interest. We had an average attendance of 280. May the seed sown accomplish that which the Lord would have it to.

We are very thankful for the visiting brethren who brought us messages. Bro. B. Harnish Noll, Rohrerstown, Pa., preached for us on Nov. 15. On Jan. 3 Bro. Chester Harbold and family visited our small group and Bro. Harbold preached for us. Bro. Richard Danner and family of Hanover, Pa., were with us on Jan. 10. May God richly bless these brethren as they preach the Word.

We would like to invite others to worship with us. Pray for us, as a small group of Christians, that we may work for Him till Jesus comes.

Alma Ruppert.

MISSION NEWS (Continued)

Bro. Elam Stauffer, missionary on furlough from Tanganyika, preached for the College Mennonite Church, Goshen, Ind., on Sunday morning, Jan. 24. Bro. Stauffer is serving as an instructor in the Winter Bible School at Goshen College, Jan. 11-29.

Bro. Clayton Shenk, Lancaster, Pa., R. 6, has been appointed by the Jewish Committee of Lancaster Conference to have charge of the distribution of Jewish literature. Anyone interested in this work can contact him at the above address.

Bro. Luke G. Stoltzfus, Philadelphia, Pa., closed a series of evangelistic meetings at So. 7th St. Mission Church, Reading, Pa., with six confessions.

FIELD NOTES (Continued)

Sister Nora Mae Miller, long an important part of our nursing work at La Junta, passed away on Jan. 27. The funeral was held at Protection, Kans., her childhood home, on Jan. 30.

Bro. W. R. Hershberger, bishop at Garden City, Mo., is reported to have suffered a paralytic stroke.

Bro. Gideon G. Yoder preached at a dedication service for young children at Crystal Springs, Kans., on Jan. 17.

Announcements

Home Conference at the Frazer, Pa., Church, Feb. 14.

Bro. and Sister Joseph A. Brunk, Harrisonburg, Va., have accepted the positions of superintendent and matron of the Virginia Mennonite Home, Inc., Harrisonburg, Va. The building is fast nearing completion and it is hoped to begin operation in the spring.

Illinois Music Conference at Morton, Ill., March 20, 21.

Annual meeting of the Eastern Board of Missions and Charities at Elizabethtown, Pa., March 9-11.

The Stumptown congregation, near Bird in hand, Pa., has planned a Bible instruction meeting to be held Saturday evening, Feb. 13, and all day Sunday, Feb. 14.

Bro. Joseph Pantana, Elida, Ohio, will speak of his experience in coming out of Catholicism into Protestantism at the Morton, Ill., Church on Feb. 7.

At the Hammer Creek Church, near Lititz, Pa., the young people's topic for Feb. 14 will be "Youth Observes the Lord's Day." The speaker, Harold Haldeman.

On Feb. 7 "Reverence" will be the topic for the young people's Bible meeting at Hess Church, Lititz, Pa., with Roy Geigley as speaker.

A European Trainees' Conference is to be held at the Roanoke, Ill., Church Feb. 26-28. On Sunday evening the meeting is to be conjoint with Roanoke, Metamora, and Washington Calvary churches.

Sunday School Workshop at Morton, Ill., March 5-7, with Gerald Studer, Mary Royer, Alta Erb, Elizabeth Showalter, Paul M. Lederach, and Roy Umble speaking.

Bro. Milton Brackbill, Paoli, Pa., will speak to the Ambassadors for Christ at Paradise, Pa., Church on Friday evening, Feb. 7.

Bro. Raymond Kramer, Meadville, Pa., at Hi-Way Chapel, East Greenville, Ohio, Sunday evening, Feb. 7.

Bro. Milo Kauffman, Hesston, Kans., will give his stewardship lectures at West Zion Church, Moundridge, Kans., Feb. 7-10.

Visiting Speakers

Jan. 17. **Clyde Mosemann,** under appointment to Uruguay, at East Chestnut St., Lancaster, Pa.

Jan. 24. **Abner Stoltzfus,** Kinzers, Pa., at Walnut Creek, Ohio. **Nelson Kauffman,** Hannibal, Mo., at Sandy Hill, Sadsburyville, Pa. **Paul M. Lederach,** Scottdale, Pa., at Pleasant Hill, Peoria, Ill., morning; Dillon Church, Delavan, Ill., evening. **Eli Miller,** Elton, Pa., at Pinto, Md. **Abner Miller,** Cumberland, Md., at Roselawn, Elkhart, Ind. **Jacob L. Rutt,** Argentina, at Steelton, Pa.

Jan. 27. **Elam Stauffer,** Tanganyika, at Roselawn, Elkhart, Ind.

Jan. 31. **Paul M. Lederach,** Scottdale, Pa., and **Elam Glick,** Belleville, Pa., at Weaver Church, Johnstown, Pa., evening. **Abner Stoltzfus,** Kinzers, Pa., at Crown Hill, Ohio.

Evangelistic Meetings

John H. Koppenhaver, on furlough from Argentina, at Hesston College, Jan. 22-31. **John David Zehr,** Los Angeles, Calif., at Fairview Church, near Albany, Oreg., Feb. 14-21. **Andrew Jantzi,** Marilla, N.Y., at Black Oak Ridge, near Hancock, Md., March 14-21. **Kenneth Good,** Morton, Ill., at Cedar Grove, Greencastle, Pa., April 6-16.

TO BE NEAR TO GOD (Continued)

Jesus my Lord I soon shall see;
Glad day! Glad day!
Is it the crowning day?"

Saturday, February 13

Read Col. 3:15-25.

There is a beautiful legend of a golden organ in an ancient monastery. Once the monastery was besieged by robbers, who desired to carry off its treasures. The monks took the organ to a river which flowed close by and sank it in the deep water in order to keep it from the hands of the robbers. And the legend is that though buried thus in the river, the organ still continued to give forth sweet and enchanting music which was heard by those who came near.

So our Christian lives may be: Whatever life's river may bring around us we may have the "peace of God rule in . . . [our] hearts." If the "word of Christ dwell in . . . [us] richly" and "whatsoever . . . [we] do" is done "in the name of the Lord Jesus," ours will be a happy family and the music of heaven will be ringing in our hearts and our homes.

—C. R. Heisey.

CHURCH MUSIC (Continued)

This book was printed in 1761 in Philadelphia by William Bradford. Only a few copies are known to exist, and they are in Eastern libraries. Lyon's predecessors Walters, Tufts, Bayley, and Adgate were not composers; they were merely compilers of hymnbooks and gave instruction for singers.

Undoubtedly for many people the name of William Billings suggests real pioneering in American Church Music, and so it does. We as a Mennonite people have one of his better-known songs in the Church and Sunday School Hymnal, his *Easter Anthem. The Rose of Sharon* was one of his numbers that was very prominent and it was to be found in Joseph Funk's *Harmonia Sacra.*

Billings was best known as a composer and compiler of songbooks, but he was also a teacher of singing classes. He was a master of self-praise. In his preface to his first publication, *The New England Psalm Singer,* he says regarding his fugue tunes:

"It has more than twenty times the power of the old slow tunes, each part straining for mastery and victory, the audience entertained and delighted, their minds surpassingly agitated and extremely fluctuated, sometimes declaring for one part, and sometimes for another. Now the solemn bass demands their attention, next the manly tenor; now the lofty counter, now the volatile treble. Now here, now there; now here again,—O ecstatic. Rush on, you sons of harmony."[2]

Billings was a Boston tanner, but became greatly interested in music, though self-taught. He seemed to be vaguely aware that there were rules of composition but indicated his opinion of them in the above-mentioned publication thus:

"For my part, as I don't think myself confined to any Rules of Composition laid down by any that went before me, neither should I think (were I to pretend to lay down rules) that any who come after me were in any way obliged to adhere to them, any further than they should think proper: So in fact I think it best that Every Composer should be his own Carver."

But in spite of all his handicaps, Billings did a tremendous amount of good for church music in New England. Billings' fugues have remained alive in the South with the *Sacred Harp* singers.

Andrew Law brought into printed church music several innovations. He is best known for having placed the melody into the soprano rather than into the tenor part and he is also credited with the substitution of "character notes" for the regular symbols.[3]

Andrew Law was a contemporary of William Billings, though in contrast to Billings he was well educated and a composer of taste. He was opposed to the florid style of church music. He was one of our first writers on the subject of music. It was in 1803 that he published *The Art of Singing* in which he suggested the use of the four notes fa, sol, la, and mi. They were represented by the square, oval, triangle, and diamond shapes for the notes. At first he simply used these notes without the staff, but placed them on different levels as if on imaginary lines. Later he placed the notes on the printed staff.

Some of the outstanding songbooks which he published between 1767 and 1805 were *Plain Tunes, Select Harmony, Christian Harmony, The Art of Singing,* and *The Musical Magazine.*

Abraham Wood with his *Columbian Harmony, The Harmony of Harmony* by Jacob French, and Asahel Benham's *Federal Harmony* were some of the lesser lights in church music around the turn of the century (1800).

Although Daniel Read is quite well known for his minor dirge, *Broad Is the Road,* he was also a compiler of *The American Singing Book* (1785) and *The Columbian Harmonist* (1804). Timothy Swan brought out *The Songster's Assistant* in 1800 and Jacob Kimball, Jr., in 1793 published *Rural Harmony* and in 1800 was a coeditor with Samuel Holyoke producing the *Essex Harmony.*

Samuel Holyoke was a composer, a compiler of tune books, and a music instructor. He was an avowed opponent of Billings' music. The following statement is taken from his first publication *Harmonia Americana,* which was published in 1791:

"Perhaps some may be disappointed that fuguing pieces are in general omitted. But the principal reason why few were inserted was the trifling effect produced by that sort of music; for the parts, falling in, one after another, each conveying a different idea, confound the sense, and render the performance a mere jargon of words. The numerous pieces of this kind extant must be sufficient apology for omitting them here."

Mention should also be made of Holyoke's immense *Columbian Repository of Sacred Harmony.* This was undoubtedly the largest hymnbook yet published in the Colonies. The book measures nine by twelve inches and is two inches thick. It contained 472 pages and had 734 tunes. In a part of the advertisement he gives this statement:

"It is presumed that there has no work of the kind yet appeared in the United States in which there is greater variety of Style to be found, than in the present; and should the encouragement be equivalent to the time and labor bestowed upon it, the design will be answered."[4]

As we sketch through the maze of composers and compilers bringing us up to the time of the two outstanding American hymn-tune composers Thomas Hastings and Lowell Mason, we notice the following authors and their books; Jonathan Huntington with his *Apollo Harmony and Classical Sacred Music,* Bartholomew Brown and *Bridgewater Collection,* Stephen Jenks with the *Delights of Harmony, The Hartford Collection of Sacred Harmony,* and the *Harmony of Zion,* Warriner's *Springfield Collection,* and Oliver Shaw's book *The Columbian Sacred Harmonist.*

(1) George Hood, **History of Music in New England.** 1846.
(2) Henry Wilder Foote, **Three Centuries of American Hymnody.** 1940.
(3) Musical authorities seem to agree that Andrew Law was the man who first used the shaped notes, and that in 1803. These writers are Waldo S. Pratt in the American Supplement of Grove's **Dictionary of Music,** Frank J. Metcalf's **American Writers and Compliers of Sacred Music,** and Nathaniel D. Gould in **Church Music in America.** But I am unable to agree with them. I have a first edition of a book of tunes, **The Easy Instructor** by William Little and William Smith, and it seems certain that it was first printed in 1798 in Philadelphia. Carl Engel of the Library of Congress believed it was printed in 1798, three years before it was copyrighted in 1802. This book contains the shaped notes. So possibly it is more nearly correct to say that Little and Smith were the inventors of the shaped notes.
(4) All quotations from songbooks not otherwise credited are from copies in the author's possession.

Wellman, Iowa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Auker—Yoder.—Earl Auker, Delaware congregation, Thompsontown, Pa., and Rena Yoder, Allensville, Pa., congregation, by Elmer E. Yoder, uncle of the bride, at the Allensville Mennonite Church, Nov. 28, 1953.

Bast—Iutzi.—George Bast, Wellesley, Ont., congregation, and Darlene Iutzi, Tavistock, Ont., congregation, by Henry Yantzi at his home, Dec. 26, 1953.

Parmer—Cassel.—Alton E. Parmer, Cedar Grove congregation, Greencastle, Pa., and Doris D. Cassel, Line Lexington, Pa., congregation, by Arthur D. Ruth at the Line Lexington Mennonite Church, Nov. 29, 1953.

Steinman—Schlegal.—Olin Steinman, Steinman congregation, Baden, Ont., and Vernetta Schlegal, Cassel congregation, Tavistock, Ont., by Henry Yantzi at the Cassel Church, Nov. 14, 1953.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bender, Clayton and Rosetta (Bender), Tavistock, Ont., sixth child, Eugene Mark, Dec. 3, 1953.

Berkey, Mervin and Iris (McTimmonds), Sheridan, Oreg., second child, Michael Lynn, Nov. 12, 1953.

Brunk, Perry E. and Fern (Maust), Lanham, Md., first child, Sylvia Joy, July 22, 1953.

Buerge, Paul and Margaret (Berkey), Garden City, Mo., third son, Robin Kenyon, Dec. 21, 1953.

Derstine, Garland A. and Marilyn S. (Godshall), Souderton, Pa., second child, Carol Anne, Dec. 6, 1953.

Frey, Marlin L. and Elva Ruth (Lehman), Chambersburg, Pa., third child, second daughter, Laura Mae, Dec. 20, 1953.

Geiser, Irvin L. and Idella (Amstutz), Apple Creek, Ohio, twins, Dorothy Mae and Donald Ray, Jan. 1, 1954.

Gerber, Glenford and Lillian (Gerber), Kidron, Ohio, first child, Cindy Lou, July 23, 1953.

Gerber, Titus and Esther (Baumgartner), Apple Creek, Ohio, second child, Gerald Eugene, Dec. 16, 1953.

Harshbarger, Mark and Florence (Miller), Dagmar, Mont., third child, Earl, Dec. 8, 1953.

Helmuth, Alvin S. and Viola (Conrad), Louisville, Ohio, a son, Stanley Jay, Dec. 27, 1953.

Hoover, Lester and Esther (Landis), Lancaster, Pa., second son, Carl Eugene, Dec. 20, 1953.

Hostetler, John H. and Ann (Slabach), Marshallville, Ohio, first child, Gary Lynn, Jan. 3, 1954.

Hurst, John B. and Cathryn (Martin), Narvon, Pa., first child, Sheryl Marie, Jan. 5, 1954.

Jantzi, Donald and Doris (Schaefer), Adams, N.Y., a daughter, Carol Joy, Dec. 23, 1953.

Kaufman, Melvin and Lois (Whitehead), Goshen, Ind., second child, Gail Elaine, Jan. 10, 1954.

Kauffman, Richard H. and Eleanor (Snyder), Lancaster, Pa., a daughter, Sylvia Lorraine, Dec. 20, 1953.

King, Lloyd and Cena (Plank), Oley, Pa., fifth child, Thomas Nelson, Dec. 20, 1953.

Lehman, Orel and Ruth (Sommer), Dalton, Ohio, third child, Kathy Kay, July 2, 1953.

Martin, Charles E. and Susan (Martin) Chewsville, Md., fourth child, second son, Marvin Charles, Nov. 17, 1953.

Miller, Vernon and Margaret (Troyer), Mantua, Ohio, third child, Philip Edgar, Dec. 26, 1953.

Mishler, Lester and Lila (Rheinheimer), Lagrange, Ind., a son, Allen Leroy, Jan. 15, 1954.

Nussbaum, Stanley and Irene (Hecker), Kidron, Ohio, fourth child, Michael Dean, Jan. 12, 1954.

Peifer, Wilbur and Elva (Hostetter), Manheim, Pa., third child, Daryl Eugene, Dec. 24, 1953.

Rohrer, E. Warren and Martha Jane, Moylan, Pa., second son, Jean Michael, Nov. 18, 1953.

Shank, Raymond and Odela (Sutter), Dixon, Ill., fourth child, first daughter, Lorraine Marie, Nov. 11, 1953.

Shetler, Harley and Emma (Mast), Riverside Iowa, first child, Marnetta Pearl, Dec. 15, 1953.

Showalter, Mark, Jr., and Dorothy (Shank), Cambria, Va., first child, Danny Mark, Dec. 31, 1953.

Smucker, Richard and Hazel (Steiner), Dalton, Ohio, third child, Shirley Marie, Oct. 26, 1953.

Strite, Clarence and Mary Grace (Clugston), Shippensburg, Pa., second child, first son, Nathan Eugene, Jan. 9, 1954.

Stutzman, Richard and Jennie (Reisinger), Corry, Pa., a daughter, Diane Kae, Jan. 8, 1954.

Swartzentruber, Orley and Jane (Willey) Paris, France, first child, a daughter, Anne Bernice, Jan. 10, 1954.

Ulrich, Arthur W. and Marianna (Kropf), Harrisburg, Oreg., second son, Warren Arthur, Dec. 30, 1953.

Wagner, Paul M. and Laura (Weaver), Washington Boro, Pa., second son, John Mark (no date given).

Weaver, George M. and Marian (Zimmerman), Narvon, Pa., second child, first daughter, Marie, Dec. 31, 1953.

Yocum, Frederick and Mary (Zimmerman), Philadelphia, Pa., a daughter, Mary Beth, Dec. 2, 1953.

Yoder, Andy Ray and Alma (Miller), Leonard, Mo., second daughter, Arlene, Jan. 5, 1954.

Yoder, Henry J. and Mary Ellen (Schrock), Hartville, Ohio, second daughter, Barbara Sue, Dec. 3, 1953.

Yoder, Wilbur and Dorothy (Yoder), Columbiana, Ohio, first child, Alan Paul, Dec. 21, 1953.

Zimmerman, Harold M. and Verna (Hess), Ephrata, Pa., second son, Philip Ray, Dec. 25, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baer, Ephraim, son of the late Henry and Leah (Bowman) Baer, was born in Zurich, Ont., Jan. 24, 1877; passed away suddenly at his home Dec. 8, 1953; aged 76 y. 11 m. 15 d. In 1904 he married Lovina Nahrgang, who survives. Also surviving are 7 sons and 7 daughters (Oscar and Mervin, of New Dundee; Sylvester, of Manitoba; Moses, Jeremiah, and Martin, of Bright; Allan, of North Dakota; Zelma, of Elmira; Leah and Mary, at home; Vinetta, of India; Barbara—Mrs. Gordon Bindernagle, of Kitchener; Martha, of Toronto; and Viola—Mrs. Roderick McKenzie, of Galt). From his youth he was a faithful member of the Biehn Mennonite Church. We praise God for calling him home without suffering, for he fell asleep to awaken with Jesus. Funeral services Dec. 11, were in charge of C. C. Cressman and M. H. Roth.

Brunk, Mary Martin, daughter of the late Henry and Fannie Martin, was born May 29, 1875, at Hagerstown, Md.; passed away Dec. 16, 1953, at Goshen, Ind.; aged 78 y. 6 m. 17 d. On Sept. 2, 1897, she was married to J. D. Brunk, who preceded her in death in 1926. To them were given 8 children, 5 of whom survive their mother (Hermione—Mrs. Dorsa Yoder, Fort Wayne, Ind.; Fannie—Mrs. Harry Leatherman, Uniondale, N.Y.; Mary—Mrs. Homer Bartow, Goshen, Ind.; J. Milton and Niemann, both of Frederick, Md.). Also surviving are 12 grandchildren and one brother (J. Harry Martin, Hagerstown, Md.). Sister Brunk became a Christian in her early years, and shared sympathetically in the active life of her husband. This service, particularly in the interests of church music, brought into their lives a wide circle of friends.

The funeral services were held Dec. 19, at the Culp Funeral Home and the Union Auditorium of Goshen College. These services were in charge of Levi C. Hartzler, Sanford C. Yoder, and John H. Mosemann, with interment in the Prairie Street Cemetery, Elkhart, Ind.

Busch, Anna Katherine, daughter of the late Gottlieb and Marie (Bolland) Aschenbrenner, was born Jan. 27, 1883, at Kassel, Germany; died Jan. 5, 1954; aged 70 y. 11 m. 9 d. At eight months of age she came to America with her parents. She became a member of the Mennonite Church under the ministry of the late A. H. Leaman. For many years she was superintendent of the primary department of the Mennonite Home Mission, Chicago. In 1915 she was married to Ole Martenson, who preceded her in death in March, 1935. On Feb. 18, 1937, she was married to Fred C. Busch, who survives her. She is also survived by one brother (Fred, Downers Grove, Ill.), a number of nephews and nieces, and many friends. On Oct. 25, 1953, Bro. and Sister Busch came to the Mennonite Home Mission for communion but were unable to stay for services because of Sister Busch's health. From that time on she was not well. However, on the day of her death she desired to visit some friends in Aurora, Ill. After a pleasant time the couple left and started for their home in Glen Ellyn, and while en route the Lord called her home to glory. Funeral services were held Jan. 9, at the Leonard Funeral Home, Glen Ellyn, Ill., in charge of J. Otis Yoder. Interment was made in the Mt. Auburn Cemetery.

Ernst, Terry Lynn and Garry Lee, twin sons of Dean and Jacqueline Ernst, were born Dec. 21, 1953, and passed away at the St. Francis Hospital, Colorado Springs, Colo., a short time after birth. Graveside services were held at the Rose Lawn Cemetery near Colorado Springs on Dec. 24, by Jess Kauffman.

Feicht, Samuel E., son of Gideon and Susanna Meley Feicht, was born June 7, 1868; passed away Dec. 20, 1953, at the Salem City Hospital, Salem, Ohio; aged 85 y. 6 m. 13 d. He leaves one son (Oscar, of Salem), 4 daughters (Mrs. Raymond Elser, North Lima, Ohio; Mrs. Harland Schaefer, Mrs. Doris Dawson, and Mrs. Albert Gray, all of Youngstown, Ohio), a brother (Jonas, of Salem), 19 grandchildren, and 13 great-grandchildren. He became a member of the Mennonite Church some years ago and remained a faithful member until death. His wife, the former Amanda Culp, whom he married Dec. 18, 1890, preceded him in death June 8, 1948. Funeral services were held at the Midway Church in charge of David C. Steiner, with burial in the adjoining cemetery.

Grove, Amelia Gertrude, daughter of Peter and Magdaline Butler Hirste, was born Aug. 7, 1877, near Cullom, Ill.; was called to her eternal rest Dec. 29, 1953; aged 76 y. 4 m. 22 d. Death was attributed to a heart attack following a lingering illness. At the age of 12 she accepted Christ as her personal Saviour during evangelistic meetings conducted by Bro. John S. Coffman. She became a member of the Mennonite Church and remained faithful throughout her life. Prior to her marriage, she assisted with the work at the Mennonite Home Mission in Chicago for nearly two years. On Oct. 30, 1907, she was united in marriage with William M. Grove. Two daughters were born to this union. Her husband preceded her in death on Sept. 11, 1929. A brother (Samuel) and a sister (Clara) also preceded her in death. Surviving are 2 daughters (Magdaline Elizabeth—Mrs. Noah Neuenschwander, Garden City, Mo., and Mary Amelia—Mrs. Walter Harms, Flanagan, Ill.), 2 grandsons (Danny and David Harms), and many nephews and nieces. Funeral services were held at the Sycamore Grove Church in charge of R. P. Horst and W. R. Hershberger. Burial was in the Clearfork Cemetery.

Hackman, Emma S., daughter of the late Jonas D. and Hannah (Shoemaker) Swartley, was born in Franconia Township, Pa.; died Oct. 18, 1953, at her home in Telford, Pa., after an illness of two years; aged 47 y. She was a member of the Franconia Mennonite Church. Surviving are her husband, Henry S. Hackman, 2 sisters (Mrs. Howard McClemmer, Harleysville, Pa., and Mrs. Melvin L. Moyer, Telford, Pa.), and a brother (Abraham, Telford, Pa.). Funeral services were held at the Franconia Mennonite Church in charge of Menno B. Souder and Elwood Derstine, with interment in the adjoining cemetery.

Helmuth, stillborn son of Sam and Wilma Helmuth, was born Nov. 7, 1953, at Canton, Ohio. Surviving are his parents and one brother (Ralph). Services were held at the grave on Nov. 8 in charge of Allen B. Ebersole, assisted by O. N. Johns.

Hull, Mamie, daughter of Jobe and Loy Dell Hull, was born near Plainville, Ill., March 20, 1904; died in Levering Hospital, Hannibal, Mo., Jan. 9, 1954; aged 49 y. 9 m. 20 d. She was married to Earl Landingham and after his death retained her maiden name. In August, 1950, she became a member of the Hannibal Mennonite Mission Church, and although her life was one of many hardships and sufferings she gave herself wholly to the service of God and was a faithful member until death. She is survived by 3 children (James, Jackie, and Joy Dell) and one half brother (Omer George, Joplin, Mo.). Funeral services were in charge of Nelson E. Kauffman and Harold Kreider. Interment was made at Kinderhook, Ill.

Martin, Hattie Louise, daughter of Noah and Barbara Anna Flook Wilkinson, was born Nov. 16, 1866; died Dec. 18, 1953; aged 87 y. 1 m. 2 d. Her husband, Eli, preceded her in death in 1948. Her only survivors are a number of nieces and nephews. Sister Martin became a Christian and was baptized on Nov. 15, 1948. Shortly after this she was remarried to her former husband, Eli, from whom she had been divorced for a number of years. He lived about ten days after the remarriage. Those who knew her the closing years of her life can testify to her radiant Christian testimony. Funeral services were held at the Stiver Funeral Home with Russell Krabill in charge. Burial was made in the Oak Ridge Cemetery.

Miller, Raymond Lavoid, son of Mrs. Edwin D. Miller, was born at Middlebury, Ind., July 6, 1914; was killed instantly in an auto crash near Goshen, Ind., Dec. 29, 1953; aged 39 y. 5 m. 23 d. He was married to Violet Oswald on March 27, 1937. He leaves to mourn his departure, his wife, 5 children (Donna Eileene 15, Gary Lavoid 12, Doris Jeanne 7, Michael Ray 3,

and Sara Marie 2), his mother, the following brothers and sisters (Elsie—Mrs. William Nelson; Clarence, and Emma—Mrs. Jake Birky, all of Valparaiso, Ind.; Roy, of Bristol; Edwin E., of Elkhart; Harley and Alvin, of Middlebury; Elmer, Ora, Ralph, and Verna—Mrs. John Bickel, all of Goshen; Sadie—Mrs. Harold Yoder, of Syracuse, Ind.; Leola—Mrs. John Plank, of Leesburg, Ind.), and a large host of other relatives and friends. On Nov. 10, 1950, he was preceded in death by his father, who was the first to break the family circle. Funeral services were held Jan. 1, at the North Goshen Mennonite Church, where he was a member, with Paul Mininger and Russell Krabill in charge. Burial was made in the Oak Ridge Cemetery.

Nisley, Mattie, daughter of John K. and Lydia Miller, was born at Middlebury, Ind., Sept. 2, 1891; died at her home at Goshen, Ind., Dec. 4, 1953, after an illness of five months; aged 62 y. 3 m. 2 d. Death was caused by a brain tumor. She was a faithful member of the North Goshen Mennonite Church until the time of her death. Surviving are 3 daughters (Laura—Mrs. Gerald Hoffer, Motley, Minn.; Lena—Mrs. Harry Peachy, New Holland, Pa.; and Carol—Mrs. Robert Maust, Goshen, Ind.), one son (Le Roy, Goshen), and 2 sisters (Alice and Mary Ann Miller, both of Middlebury). Her husband and two daughters (Louella and Lydia) preceded her in death. Funeral services were held at the North Goshen Mennonite Church, Dec. 8, in charge of Russell Krabill and Paul Mininger. Burial was made in the Miner Cemetery.

Otto, Roger Eddy, son of Junior and Nancy (Beachy) Otto, Hartville, Ohio, was born Dec. 10, 1953, and passed away eight hours later. He is survived by his parents, a brother (William Dean), a sister (Patricia Ann), his maternal grandparents, a great-grandmother, and his paternal grandmother. Graveside services were held by O. N. Johns at the Hartville Mennonite Church Cemetery.

Rohrer, Daniel H., son of the late Israel and Anna (Hess) Rohrer, was born near Leaman Place, Feb. 14, 1871; peacefully departed this life at the Lancaster General Hospital Sept. 29, 1953, a few hours after he had been struck by a car as he was going to cross the highway; aged 82 y. 7 m. 15 d. In February, 1898, he was married to Lydia K. Denlinger, who preceded him in death. To this union were born 3 children (Virginia, who died in infancy; Esther D.—Mrs. C. B. Groff, and Israel D., of Lancaster, Pa.). He also leaves 5 grandchildren, 4 great-grandchildren, one sister (Mattie L. Rohrer, of Virginia). He was a lifelong member of Mellinger's Mennonite Church. Funeral services were held at the church in charge of Harry Lefever, Reuben Stoltzfus, and Elmer Martin. Burial was made in the adjoining cemetery.

Sears, Austin John, son of Chris and Barbara (Springer) Sears, was born Dec. 17, 1894, at Tiskilwa, Ill.; passed away Jan. 11, 1954, after a lingering illness; aged 59 y. 25 d. He was married to Amanda Bachman on Jan. 1, 1918. This union was blessed with 3 children. Two infants preceded their father in death. He leaves to mourn his departure, his wife and one son (Wayne, Tiskilwa, Ill.), 3 grandchildren (Lynda, Gary, and Billy), 5 sisters and 3 brothers (Mrs. Hattie Nafziger, Oakland, Calif.; Phoebe Nafziger, Tiskilwa; Mrs. Alvin Smucker, Buda, Ill.; Mrs. Harvey Sears, Mrs. Ira Summer, and Mrs. Tilman Imhoff, all of Washington, Ill.; Chris, Tiskilwa; Emery, Normal, Ill.), and a host of friends. At the age of 15 he was baptized and became a member of the Willow Springs Church. Memorial services were held at Willow Springs Church, Tiskilwa, Ill., on Jan. 13, with the pastor in charge. Burial was in the Willow Springs Cemetery.

Stoltzfus, Mary, daughter of David and Rebecca (Esch) Beiler, was born May 9, 1870, in Lancaster Co., Pa.; departed this life at her home in Elverson, Pa., Dec. 19, 1953; aged 83 y. 7 m. 10 d. On Jan. 31, 1892, she was united in marriage to Mast Stoltzfus, who, with two sons, preceded her in death. Surviving are 10 children (Emma—Mrs. David S. Yoder; Anna—Mrs. John H. Yoder, where she had her home; Ada—Mrs. Jacob K. Mast, David, Job, Moses, Jesse, all of Elverson, Pa.; Miriam—Mrs. Levi Mast, Oley, Pa.; Elmer, Yellow House, Pa.; and Mast, New Columbia, Pa.), 91 grandchildren, 54 great-grandchildren, and 3 sisters (Emma Beiler, Katie Stoltzfus, and Susie Yoder). She accepted Christ as her Saviour in her youth and lived a faithful Christian life. Funeral services were held at the Conestoga Church by Millard Shoup and Ira Kurtz. Burial was made in the Mast Cemetery.

Stutzman, Mary Adaline, daughter of Levi L. and Amanda (Yoder) Plank, was born March 11, 1894, at Bellefontaine, Ohio; departed this life Jan. 5, 1954; aged 59 y. 9 m. 24 d. Death was caused by coronary thrombosis. She accepted Christ as her personal Saviour in her youth and united with the Walnut Grove Mennonite Church, later transferring her membership to the Plain View Mennonite Church, Aurora, Ohio, where she held her membership till death. On March 11, 1915, she was united in marriage to John A. Stutzman. To this union were born 4 daughters and one son. She was preceded in death by one daughter (Naomi) who died in infancy, her parents, and 2 brothers. She leaves to mourn her departure, her companion, 3 daughters and one son (Lauretta—Mrs. Garth Wilcox; Eva—Mrs. William Neff, and Neva—Mrs. David Danner [twins]; and Clifford, all of Kent, Ohio), 11 grandchildren, one brother (Harvey, of Geauga Lake, Ohio), and many other relatives and friends. Funeral services were held at the Bissler Funeral Home in Kent, conducted by Elmer Stoltzfus and Eugene Yoder. Burial was made in the Standing Rock Cemetery.

Swartzendruber, Orval C., son of Christian and Magdalene (Bender) Swartzendruber, was born near Wellman, Iowa, Nov. 19, 1901; passed away at his home Jan. 8, 1954; aged 52 y. 1 m. 19 d. He was baptized in his youth and became a member of the West Union Mennonite Church. On Aug. 16, 1925, he was united in marriage with Ellen Gingerich, who preceded him in death March 21, 1940. To this union two sons were born (Daniel Dale, of Parnell, and Marlin, at home). Besides his two sons he leaves to mourn his departure 2 grandchildren (Reginald Lynn and Vicki Diann Swartzendruber), his aged mother, 3 brothers (Milo, of West Virginia; Earl, McAllen, Texas; and Willard, South Gate, Calif.), 2 sisters (Louisa—Mrs. Clark Gingerich, Wellman, Iowa; and Katie—Mrs. Ezra Brenneman, Kalona, Iowa), besides many other relatives and friends. Funeral services were held at the West Union Church Jan. 11, with G. G. Yoder, Harvey Yoder, and J. Y. Swartzendruber officiating.

Swope, Rebecca, daughter of the late Sem S. and Mary (Lahman) Weaver, was born at Mt. Clinton, Va., Dec. 8, 1877; passed away Dec. 23, 1953; aged 76 y. 15 d. She married Perry Swope on Sept. 7, 1905. She is survived by her husband, 5 children (Lelia, at home, Dayton, Va.; Hazel—Mrs. Powell Wenger, Fentress, Va.; Sem W., Ralph D., and Howard P.), and one sister (Sadie—Mrs. Lewis Rhodes), all of Harrisonburg, Va. She also leaves 22 grandchildren. In her youth she accepted Christ and united with the Mennonite Church. On Jan. 5, 1951,

YOUR PUBLISHING HOUSE

ANNUAL MEETING
Mennonite Publication Board
Plain Mennonite Church, Lansdale, Pa.
February 17, 18, 1954

Wednesday Morning

10:00 Prayer Period — Russell Krabill
11:00 Business Session:
Reports—President, Financial Agent, Treasurer, Auditors, Publishing Agent, Publishing Committee, Curriculum Committee

Wednesday Afternoon

1:30 Prayer Period — Russell Krabill
Mennonite Literature for Non-Mennonite People — Ernest G. Gehman
Field Reports—
Mission Fields — L. S. Weber
Book Store — Christian E. Charles
Tract Department — Harold Brenneman
Mail Contacts — Lois Yake
Business Session (Continued)

Wednesday Evening

7:00 Devotions — Homer F. North
Our Foreign Literature Program — A. J. Metzler
Christian Literature for a Literate People — Paul Erb

Thursday Morning

9:00 Prayer Period — Russell Krabill
Business Session (Continued)

Thursday Afternoon

1:30 Prayer Period — Russell Krabill
What Should Be the Extent and Scope of Our Publishing Work — John C. Wenger
Discussion Period (by Board Members) — J. Silas Graybill, Amos W. Weaver, Howard L. Good, Harold Bauman, Paul T. Guengerich

Thursday Evening

7:00 Devotions — Paul Clemens
The Publication Process—
Writing and Editing — Ellrose D. Zook
Printing — H. Ralph Hernley
Sales and Distribution — Paul W. Shank
Financing — E. C. Bender

Travel Information

By Train: Pennsylvania Railroad to North Philadelphia Station; transfer from there two blocks to North Broad Street, Reading Station and take the train to Lansdale, Pa.

Brother John E. Lapp, Route 1, Lansdale, Pa., will appreciate early information concerning the time and place of guests' arrival.

For 8-12-year-olds



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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

she suffered a paralytic stroke from which she never recovered. Although she was a shut-in, with poor eyesight and unable to walk, she continued to take an active interest in daily worship. Funeral services were held at the Mt. Clinton Church, Dec. 25, with C. K. Lehman and S. H. Rhodes in charge.

Trimmer, Cora Belle, daughter of William and Elizabeth Crossau, was born May 19, 1879, near Weldon, Ill.; died Nov. 11, 1953, of a heart condition at the Fairmont, Minn., Community Hospital; aged 74 y. 5 m. 23 d. In her youth she accepted Christ as her Saviour and united with the church of God near Decatur, Ill., later transferring her membership to the Alpha, Minn., Mennonite Church of which she was a faithful member until death. In February, 1895, she was married to Charles Trimmer. To this union five daughters were born. Her companion and one daughter preceded her in death. Surviving are 4 daughters (Bessie—Mrs. Earl Turner, Sherburn, Minn.; Doris—Mrs. Russel Shearer, Jackson, Minn.; Olivia—Mrs. Arthur Anderson, Granada, Minn.; and Mildred—Mrs. Ben Johnson, Sherburn, Minn.), 10 grandchildren, 5 great-grandchildren, and 2 brothers (Charles, Amery, Wis.; and John, Price, Utah). She attended church services just three days before her death. Funeral services were held at the Alpha Mennonite Church in charge of C. J. Garber and Noah Landis. Burial was made in the Sherburn Cemetery.

Zook, Kathryn Mae, fifth daughter of J. N. and Malissa Jane (Steele) Durr, was born near Masontown, Pa., Jan. 27, 1887; passed away at the Blair Memorial Hospital, Huntingdon, Pa., Jan. 6, 1954; aged 66 y. 11 m. 11 d. Death resulted from complications following an operation to which she submitted on Dec. 30, 1953.

In March, 1899, at the age of 12 she accepted Christ as her Saviour and became a member of the Mennonite Church. When she was twelve years old the family moved to Martinsburg, Pa. On Feb. 1, 1906, she was united in marriage to Uriel S. Zook, of Allensville, Pa. From the time of their marriage until about 1939 they made their home and reared their family on the farm near Allensville. About 1939 they moved to their present residence in Allensville.

Twelve children were born into the family, three of which died in infancy. Surviving are the husband, 8 sons and one daughter (Ellrose, Scottdale, Pa.; Ethel M.—Mrs. Raymond R. Peachey, Belleville, Pa.; Lester J., Allensville, Pa.; Melvin S., Dalton, Ohio; David M., Columbiana, Ohio; Le Roy A., Mt. Union, Pa.; Floyd I., Allensville, Pa.; Alphie A., Belleville, Pa.; and Merle K., Scottdale, Pa.), 31 grandchildren, 4 sisters (Mary—Mrs. Henry Ramer, Duchess, Alta.; Annie—Mrs. Edward Miller, Inwood, W. Va.; Hannah—Mrs. Daniel Otto, Springs, Pa.; Laura—Mrs. Isaac Metzler, Accident, Md.), and one aunt (Kate Colerain, Willmore, Pa.). She was preceded in death by one sister (Sarah Elizabeth, wife of Andrew Brenneman, Elida, Ohio). Her father passed away in November, 1934.

Sister Zook served as a Sunday-school teacher for a number of years in the Allensville Mennonite Church of which she was a member since her marriage. As a companion of the deacon she assisted her husband faithfully in his responsibility in the church. Her mother passed away when she was about two years old. From her youth she was faithful to her Lord and Saviour and she leaves to those who survive a Christian testimony and the assurance that she is with the Lord whom she loved and served.

The funeral services were in charge of J. Elrose Hartzler and Paul Roth, assisted by A. J. Metzler. They were held on Saturday afternoon, Jan. 9, at the home and the Allensville Mennonite Church. Burial was made in the Allensville Mennonite Cemetery near by.

ITEMS and COMMENTS

Four years ago a Catholic women's organization in Milwaukee began a campaign to "Put Christ back into Christmas." The movement has had a wide influence. This year Fort Wayne had a 3-day "Christ Child Festival." Davenport merchants sponsored 50 billboards displaying the Nativity scene. A Portland, Oreg., artist produced a Holy Family poster, thousands of copies of which were displayed throughout the state. Charleston, S.C., and many other cities had parades of religious floats. Many British cities displayed posters of the Nativity scene. The United Church of Canada issued a statement which said, "If Canadian Christians will really put more of Christ into Christmas, then this Christmas season will be a truly happy one." Then a six-point program for Christmas observance was outlined, including "stress giving rather than getting." Elkhart, Ind., had a massed choir of 500 voices which presented a program in the city's business district. A lighted creche with life-size figures stood on the lawn of the municipal building. Although some of this emphasis may be pretty much on external things, it is certainly an improvement over a Christmas season dominated by Santa Claus, commercialism, and liquor.

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The waters of the Dead Sea contain billions of tons of salt, bromine (used in antiknock fuels), potassium chloride (enough for the world's need of potash fertilizer for 3,000 years), and magnesium chloride (the world's largest known concentration).

• • •

Pope Pius XII told members of the United Nations' Food and Agriculture Organization that "the eventuality of hunger is still haunting millions of human beings."

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, FEBRUARY 9, 1954 — NUMBER 6

MENNONITE BIBLICAL SEMINARY

God Is Omnipotent

By Elmer G. Kolb

That God is all-powerful is nowhere more wonderfully portrayed than in the first chapter of Genesis. The distance between nothing and something is so great that only a being of infinite power could bridge the gap. His omnipotence is evident in the microscopic world, as well as in the telescopic world. Immensity may have a tendency to stagger human imagination, but the small forms of life and matter also reveal God's mighty power. We would face equal difficulty in creating a microbe or an elephant. Human ability would encounter similar problems in producing an atom of dust or a galaxy of stars. Size and quantity are relatively simple after the genesis of life and matter. The creative act was the key to the universe.

Blind, unbelieving man has endeavored to take matter out of God's creative hand and to explain its origin. He has always had to return without the answer. In the September, 1953, issue of the *Scientific American,* the fundamental questions in science are reviewed. While these articles represent scientific thought and the average reader may have difficulty in understanding many terms and propositions, they do remind us of the greatness of our God. However, in these articles God is not mentioned. Wilbur M. Smith, in referring to these articles, states that this is his observation and that it also reveals that there are great mysteries in our world which scientists confess that they have not been able to solve.

The commotion of physical forces about us can be terrifying. The designs of evil men may disturb us. Wicked spirits may well-nigh bring us down in defeat. Into this need the Almighty God has revealed Himself. He is the one who is all-powerful, the God to whom nothing is nor shall be impossible. This is a part of revelation. He has informed us of His ability in His Word. This provides an advantage to men and women of faith. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Ps. 104:24). "I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts" (Ps. 119:99, 100). A true understanding of the omnipotence of God is necessary if we are to worship and serve Him aright. Our understanding of His power will be reflected in the manner and character of our worship.

Any effort to acquaint us with the true nature of our God is to be appreciated and utilized. A group of young people were asked the question: "Do you think God understands radar?" Nearly all answered, "No." This reveals the fact that while our modern youth are becoming acquainted with the unleashing of great physical powers, they need a corresponding increase in knowledge and faith in the omnipotent God. Our God is not too small to meet modern needs of His creatures. The omnipotence of God is rather difficult for us to comprehend, since we are finite in our understanding and only acquainted with imperfect love. God has power to do anything He wills to do. Since He is all-knowing and also love, this makes omnipotence safe.

When power is governed by love and right, then we need not fear. Power alone would be unpredictable and capricious. God is able to do anything, but He will only do those things that are consistent with the rest of His nature. Since we are limited, our idea of omnipotence may raise many absurd questions. Someone may raise the question as to why God allows Satan to solicit men to evil; or why God does not put a stop to these awful wars. We live in a moral universe in which the testing and proving of men is going on continually. The opportunity to do right is only posisble if there are opposite choices and possibilities. Explanation may not always be posisble for what apparently seems to be inability on God's part. His delay may be evidence of His mercy. The faith of Abraham as expressed in Gen. 18:25 is helpful at this point. "Shall not the Judge of all the earth do right?" Knowing this of our Father dispels all fears as to the future. No forces can assert themselves that are not under His knowledge and control.

The knowledge of God as omnipotent and faith in His ability to perform that which is His sovereign will, is beautifully illustrated in the life of the three Hebrew captives. "Our God whom we serve is able . . ." (Dan. 3:17). While they were not certain as to what was the will of God for this occasion, whether it be deliverance or no, they entertained no doubts as to God's ability to deliver them. They knew from history and experience that God merits all the confidence that can be placed in Him. There is no record of His inability to perform that which He willed to do.

The promises and declarations of God only take on meaning as we believe that He is omnipotent. A limited God means limited ability to provide that which He has promised. As aids to our faith He invites us to reflect upon His work about us. His eternal power and Godhead are evidenced by His visible creation. This created world presents convincing argument for God that man is without excuse. Rom. 1:20. The preservation of this present order is by the word of His power. Heb. 1:3; Col. 1:16, 17. The elements are under His control. Ps. 107:25-29.

How precious His promise of His continual presence with us becomes when we know that nothing can befall us apart from His permissive will. We can only have confidence as we step into the future with one who is equal for any situation. His power and authority gives us rest in His constant care. His promise of

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Power

By Edna M. Mertz

The world today, so power-mad,
Is seeking far in vain
The cure for all its maladies,
Relief from want and pain.

Man at his best is not prepared
To meet life's darkest hour,
Yet will not recognize the Lord
And His almighty power!

The greatest force on earth today,
Yet known to such a few,
Is the power of a life indwelt
By God's own Spirit, true!

Thine be the power, Lord, we pray,
Thou Sov'reign Majesty,
Thine through the hoary years of time,
And through eternity!

Ft. Wayne, Ind.

enabling grace for withstanding the attacks and devices of Satan and the limiting of them to ability to bear them, gives us no reason for defeat. Even Satan himself needs to flee as we resist him in the name of our victorious Christ. By this same token the warnings given us take on real significance. They are no idle threats. The certainty of His warnings is just as sure as are His promises.

The resurrection of Christ reveals to us the power of God that is effectual in quickening men and women that were dead in trespasses and sins. No other power is available to bring about this spiritual transformation. This power will be further manifested in the completion of redemption at the resurrection of the body. These past demonstrations of God's power should place godly fear within us as we contemplate the future. He has authority and power that will summon all from the grave—those "that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:29). Before that august assembly where the fate of men and angels is revealed there will be no unbelievers as to the omnipotence of God.

Our worship of God will largely depend on an intelligent understanding of His power. Since man is able to exercise authority and power, as his faith in God decreases God is robbed of the worship He alone deserves. Only those who understand His power as revealed to us in His Word and as is evident in creation are able to worship Him aright. Moses, Daniel, David, and the prophets, as they beheld His majestic power through communion with Him and in revelation and visions, fell down and worshiped in awe and reverence. Our own worship experiences will be more meaningful and rewarding as we meditate upon the greatness and power of our God. Rev. 19:6 gives us a picture of those who see and know God as He is. Their thunderous praise was the spontaneous expression of their devout and worshipful hearts as they saw their omnipotent God in all His majesty. "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

Pottstown, Pa.

It is of no avail for us to be Mennonites if we have not received from God the power to become His children, if we have not had the personal experience which makes new creatures of us.

—Pierre Widmer.

Is Christ Crowded Out?

By Edna Harman

As we passed through this past Christmas season I felt a new burden—we as Christians look at the world, we complain about the Saviour's advent being so commercialized, and true it is. But are we followers of His preparing our hearts for Him, or are we too crowding out the Prince of Peace, only in another way?

I wonder if we, like the innkeeper, do not find ourselves so busy preparing beds for guests, getting hurried meals for friends, planning nice sociable times and beautiful homes—so occupied with things for ourselves, we do not hear the still small voice say, "Won't you stop and pray?" "There is a soul in distress; his load is hard to bear; he knows not faith in me. O my child, won't you take time to talk, and encourage, and pray with him?" But, no, we feel the day is so near done, and our work is only half begun. And we do not go, and we do not pray. The blessed Christ turns sadly away, in search of someone else that will listen, and give Him room, and His will obey.

Over the countryside hidden away among lonely mountains and sprinkled through the cities are faithful souls who are earnestly laboring for Him; they have learned the joy that is found in serving their Lord. But could their load be lightened if we at the home base would more often hold them up to the throne in prayer?

Perhaps in the morning your mind is clear and fresh, you feel strength sufficient to crowd two days' task into one. You hurry on piling task upon task, and the sweet gentle voice of Christ pleads—"I've a precious worker across the water, laboring among strange race and clan. He is happy in his labors of love, but he needs your prayers for strength for his task. I can help so much more if you pray. My child, won't you pray?" And we turn away so much occupied with our own little work—we just cannot find time to read our Bible and pray. Our hearts grow cold, our nerves frayed and tense, our Christ and His cause is forgotten; yes, He is crowded out.

Why should we blame the innkeeper? He did not know that a special guest should come that day—he too could look back and say, "If I had only known!"

O Christian friend, be up and awake using every opportunity for service to Him. Let us not be so unduly occupied with our own little lives. Then we will not need to say, "I did not know it was Christ I had turned away, when I did not take time to pray."

One busy little mother told how she realized her lack in neglecting to take time off to be alone with God in prayer. She repented, told her little tots as she withdrew to her room that this was her quiet time to talk with Jesus. One day the neighbor children came at this special time. She heard her little ones whispering and tiptoeing about as they came inside for a toy, and this is what she heard them say, "We must be very quiet 'cause Mommie is in her room talking to God." Along with her own devotion a lesson had been taught.

May we as middle-aged and older people realize, as never before, what a wonderful avenue and opportunity (yes, duty) we have in prayer as a work for our Lord. Prayer is hard work, when we really pray. Who of us do not feel the debt we owe to our God for our salvation alone, and to think of all the mercies thrown in besides.

Come, friends, let us awake and pray!

Harrisonburg, Va.

Our Readers Say—

We want to praise God for Barney Ovensen's article on "Scofield's Helps." It certainly inspired our souls to read of somebody who feels the same way about the subject.—*Isaac and Verna Kaufman, Lancaster, Pa.*

* * *

I am writing now to express appreciation for Ralph Buckwalter's recent article on angels. I believe our lack of thought on the subject of God's ministering spirits may deprive us of a great deal of comfort we would otherwise enjoy.

Also, I was very happy to see a reasonable exposé of the latest Kinsey Report. In this I feel Dr. Amstutz has performed a real service. —*Mrs. Clyde Kraus, Denbigh, Va.*

* * *

. . . I have no objection when a man states his position fairly, but to treat a dead man's product as it [Ovensen article on Scofield's Bible] did is grossly unfair. Several of us took our Scofield Bibles and compared some of his deductions, where he seeks to tell his readers that Scofield is not "orthodox" nor "Christian"; that is going too far. To disagree with such men is altogether a different matter.

Just to give one rash statement: "The whole Sermon on the Mount, according to 'Scofield's Helps,' does *not* need to be obeyed by the Church of Christ." Scofield says: "These principles fundamentally reappear in the teaching of the Epistles" (p. 1000). . . . I like writers . . . to tell the truth. This is but one unfair statement.—*C. F. Derstine, Kitchener, Ont.*

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Our Amish Brethren

The Old Order Amish, a religious group of about 16,000 baptized members, frequently get public notice in the press. Their nonconformed costumes and way of life intrigue artists and photographers. Their community life and their success in keeping standards so different from those of surrounding society give sociologists some most interesting studies. Their stern adherence to positions which sometimes challenge the law brings them to the front pages of newspapers.

Religious News Service has just reported from Washington that a Pennsylvania congressman has placed in the Congressional Record a letter he received from an Amish bishop. The letter has also been transmitted to the Ways and Means Committee which is considering President Eisenhower's recommendation that Social Security be extended to agricultural workers.

In his letter the bishop says:

> We of the Old Order of Amish Mennonites are opposed to insurance in any form, according to the tenets of our religion. We hereby request that members of our sect be excused from receiving a Social Security number . . . whether they work for others in agricultural lines or trades or are self-employed. We have no objection whatever to paying the Social Security tax, but we do object to having any number assigned to any of our people, except as to employers. . . . We do object to having any of our people placed in a position where any insurance would be available to them at any time, now or in the future.
>
> Fundamentally, we cannot accept subsidies, welfare, or old-age pensions. Our churches provide for our poor and needy with food, raiment, shelter, hospital, doctor bills, and other necessary expenses. We are also willing to help our neighbors of any other denomination or sect, or even our enemies. We apply the Golden Rule: "Love thy neighbors as thyself."
>
> This is a very serious matter with us and we urgently request that you give our objections based on religous scruples your most favorable consideration.

No doubt this letter poses to our legislators an unusual problem. They are familiar with those who try to avoid taxes but want benefits; they have people here who have no objection to the taxes but do not want to receive the benefits. Our Amish brother has certainly put his people in a favorable light by taking this unselfish position.

No doubt some Mennonites agree with this Amish position. Most of us feel that in a welfare state we can co-operate wherever moral and Scriptural principles are not involved. We believe, however, that our members should continue in a spirit of brotherhood to carry a responsibility for one another. We must continually be on guard lest we surrender to the government our Christian concerns of love, and lest our trust come to rest in a secular state. The position of our Amish brethren should help us in our self-examination. It should admonish us all to be more concerned with giving than with getting.

Another situation which has given the Amish much publicity, particularly in Pennsylvania, is the attempt to enforce the compulsory school attendance law. The Amish say it is against their conscience to send their children to school beyond the eighth grade. Attempts to modify the law to meet their position have failed. Law enforcement officers, it would seem, have no choice but to enforce attendance. Their supply of state funds depends upon that. And so Amish fathers, one after another, have spent a few days in jail, until some friend, presumably non-Amish, pays the fine. Compromise plans drawn up by the state have not been accepted by the Amish. And so a continuing conflict is in prospect.

It may be that in this matter the Amish are not in such a favorable light. It is hard for others to see that the required education is wrong. And there are some who feel that the motive is not so much religious conviction as the desire to get work out of these older children.

Religious liberty and freedom of conscience is a privilege that none of us wants to see taken away. We all appreciate the efforts which our governments take to meet every demand of the conscience. We insist on the right of the Amish, as well as any other group, to take a stand on matters of conviction. But we would also insist that we must make ourselves worthy of our privileges by the elimination of every unworthy motive and of every selfish demand. Our conscience must be built on the Word of God rather than upon personal desire or group custom.

It is unfortunate that occasionally the attitude toward the Amish becomes prejudiced on account of reports of wrong conduct. Dancing and drinking and immorality and other kinds of scandalous conduct are deserving of no tolerance, and certainly have no justification among nonconformists like the Mennonites or Amish. People may think we are different, but they should never have to think we are wicked. We deserve to lose our liberties if we cannot maintain a good repute.

We rejoice at reports of a growing conscience among the Amish on some of these matters. There are Amish preachers and writers who are attacking in a spiritual way the problems of their congregations. There is a widespread awakening on missions and evangelistic testimony. We pray for real spiritual growth among them.

We note that the bishop who wrote to Washington spoke of their group as Amish Mennonites. In this he was right. The Amish and the Mennonites are not the same, as is commonly supposed. But they are related, and come from the same Anabaptist beginnings. In the last decade of the seventeenth century there was a division among the Brethren of Switzerland on questions of discipline, and the followers of Jacob Amman came to be called Amish. The division has persisted to this day. The two groups, however, have long been in process of coming together, and we trust someday the rift can be entirely healed.—E.

Can This Be Said of You?

The story is told of Gordon Maxwell, missionary to India, that he went to a Hindu teacher and asked him if he would teach him the language. The Hindu replied:

"No, Sahib, I will not teach you my language. You would make me a Christian."

Gordon Maxwell replied, "You misunderstand me; I am simply asking you to teach me your language."

The Hindu replied again, "No, Sahib, I will not teach you. No man can live with you and not become a Christian."

—Selected.

A belief in the inseparable relationship between faith and works has been our Mennonite heritage.—Mary Royer.

Prairie View Hospital—Framework for Service

(This article is written by Myron Ebersole, administrator of Prairie View Hospital, the mental hospital being built by the Mennonite Central Committee near Newton, Kans. It is the second of a series describing the philosophy, the services, and the facilities of Prairie View Hospital which is to begin operation early in 1954.)

Then Jesus travelled through all Galilee, teaching in their synagogues and proclaiming the gospel of the Kingdom, and curing every kind of disease and infirmity among the people. So His fame spread through all Syria; and they brought all sick persons to Him, who were suffering from various diseases and pains—demoniacs, epileptics, paralytics; and He cured them.—Matt. 4:23, 24, Weymouth.

These verses express two basic concerns in Christ's ministry which have also become the basic elements in the service program of the church today including the mental health program. In the first place, Christ went about serving the basic spiritual needs of His fellow men. Secondly, Christ was concerned with the suffering of fellow men and responded with what might be called a service of Christian social concern. Prairie View Hospital is to be a tool for the implementation of these two basic elements in Christian service for the mentally ill.

What type of service will Prairie View Hospital offer? What kind of patients will be accepted? What kind of treatments will be used? What does a mental hospital offer to the community? These and other questions are being asked as the dream comes nearer reality.

Prairie View Hospital is being established as a treatment center for those who can be helped in a comparatively short time. One of the nation's leading psychiatrists stated a few months ago that more than 80 per cent of the mentally ill can be helped if they are given proper treatment early enough in their illness. It is with the realization that *recovery is possible for many* that the hospital will in the first instance offer treatment for early cases of mental illness. This is not to say that cases of longer standing cannot be helped or are not our concern. Selected cases will be hospitalized where the psychiatrist believes we can help. It is hoped that means of serving others who need longer-term care might be found in foster homes or in later expansion of the hospital.

Treatment for the acutely ill will be of as great variety as is necessary and possible. "Psychotherapy" is the term which covers various basic types of treatment. "Psyche," the first part of the word, means emotions, the will, the sensations, the desire, instincts, memory, and other thought processes. "Therapy" means treatment. Tied together the term "psychotherapy" covers all types of treatment for the mentally ill. Psychotherapy is also used to describe the work of the psychiatrist, the psychologist, and other trained staff members. Through talking to the patient and allowing the patient to talk about his problems, they help him gain insight into his condition and attempt to help re-educate him in more normal ways of thinking. This often leads to a consideration of basic spiritual problems and opens the door for a spiritual ministry of reconciliation. This type of treatment in the hospital is often used in connection with other types of treatment. Frequently it is continued after dismissal from the hospital as the patient again relates himself to the "normal" life.

For some illnesses, electro-coma treatment is proving to be a very effective agent for relieving stresses and permitting development of new thought patterns. A very similar treatment which will be used is called insulin treatment. Although it is difficult to understand these treatments, there is no reason to fear them. They will be administered only under the prescription and supervision of a fully qualified medical man and for a specific purpose. In certain illnesses they offer the quickest and most effective relief.

There are also several activities known as "adjunctive therapies." Among these are recreational, occupational, and industrial therapies. Recreational therapy might be described as constructive relaxation of a physical or a mental nature. It will include use of music, exercise, indoor and outdoor activities, reading, group or individual activities, all of which will be planned to meet personal needs. Occupational therapy is usually creative use of personal abilities in making various handcraft items such as leathercraft, sewing, and woodwork. Industrial therapy is usually participation in such work as gardening, manufacturing, or in the case of the hospital, work connected with preparation and serving of food and buildings and grounds maintenance. These activities help the patient regain his personal feeling of worth and ability to cope with the problems of life. Involved also in the adjunctive therapies is physical exercise which has soothing qualities. Furthermore, these activities provide opportunity for interpersonal contacts with staff members in which the patient often gains basic insights into his problems. It is in these relationships that attendants, nurses, and other staff members can make Christian love and concern effective.

Full use of worship experiences and personal religious counseling will be made in helping the patient relate himself to God and find answers to any spiritual conflicts which might be a part of his emotional illness. Frequently this may lead to a fresh experience of the grace of God. All of these therapies or treatments will be applied within the framework of a Christian homelike atmosphere and in a rural setting both of which are also essential parts of this framework for service.

In addition to serving the patients in the hospital, Prairie View Hospital will provide counseling services for outpatients through a counseling center to be established in Newton. Guidance services are to be set up for children who have emotional problems with an effort to help parents understand the particular problem which their child may be developing.

Prairie View Hospital is the framework which our Mennonite brotherhood offers for a service "in the name of Christ." The framework is only the basis, in one sense only the foundation. There are many things yet lacking. We will add to the structure as together we follow Christ in ministering to the needs of suffering humanity.—via MCC Information Service.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, January 24, 1929)

The new church [Tampa, Fla.] is nearing completion, and Sunday, Jan. 20, is the time . . . for dedication services.

Trenque Lauquen [Argentina] reports a very successful Daily Vacation Bible School . . . average attendance was forty-five.

Bro. Daniel Kauffman . . . moved from Falfurrias, Texas, to Tuleta, Texas.

(From Gospel Herald, January 31, 1929)

Brother T. M. Erb passed to his reward . . . Jan. 25.

There were few who escaped the influenza, which was quite severe and resulted in a number of deaths in the community [Filer, Ida.].

(From Gospel Herald, February 7, 1929)

Bro. C. D. Esch, on furlough from the India Mission, . . . under a doctor's care at Johnstown, Pa., has recovered sufficiently [to resume teaching at Johnstown Bible School].

Deacon Jacob T. Harnish was ordained to the ministry [Strasburg, Pa., Jan. 31].

[Mission and charitable receipts for Dec. 1928, $24,590.52.]

The Christian answer to slavery was not a direct crusade but a love between slave and master which was bound to destroy the institution of slavery.

—Donovan Smucker.

Magdala, the Home of Mary Magdalene

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The shore of the Lake of Galilee bends round in a series of graceful bays. The mingled pebbles and sand are strewn with tiny delicate shells of white, which are so plentiful that at times they almost resemble wreaths of snow. The vivid blue of this blessed lake sparkles in the sunshine and reflects the brown sails of fishing boats. The warm colors of the cliffs are here very fine, in white, yellow, and pale red.

Everywhere we see beauty—the oval lake, the dreaming flowery shores, where the pink blossoms of the oleanders lean in the low line of the shore, like a line of paint in a tender picture. Peace lies like a benediction over the still blue waters of the lake: the peace of silence, of solitude, of sacred memory!

As we stand on a projecting rock looking toward Magdala, we try to repeople, in imagination, the shores of this blessed lake, by the light of the remains with which they are strewn.

Of all the great and "exalted cities" which once crowned the borders of the lake and to which our Lord vouchsafed His earthly presence, no portion or remnant remains. Once these shores were lined with almost continuous cities, villages, and gardens. It would seem as if all relics of the Bible story had been wafted away, and that with them had vanished the charm of the old, pleasant days when this lake was a place of delight. But these vacant shores, with their swift and tingling life departed, keep conjuring up the voice that said, "Woe unto thee."

The situation of Magdala makes it easy to understand why it had been intended to build a "fort" here. It was indeed a military position of considerable importance. Many Israelitish towns bore the name of Magdala, as may be seen in the Old Testament.

Magdala was very near to Jesus' home and to the scenes of so many of His teachings. Doubtless in the time of our Lord it was of far greater importance, for heaps of rubbish cover the traces of remains that lie between the present hovels and the shore. In the neighboring fields flourished the "indigo plant," whence the name given to Magdala in the Talmud—the "city of color." Its women were skilled in weaving linen and producing fine cloth. There were in ancient times about eighty shops of weavers of fine wool, and three hundred shops were devoted to the sale of pigeons for purposes of sacrifices. These gentle birds which once found their homes by the thousands in the hills and cliffs formed a valuable commercial item. They have long been supplanted by the fierce vulture which now reigns supreme by the hovels of Magdala.

The village, now so degraded, was formerly a center of art and industry. Commerce had developed rapidly in Galilee, shortly before the birth of our Lord, and in His days its inhabitants are reputed to have possessed a higher moral and religious tone than the dwellers in Judea, who regarded the Galileans with a feigned contempt born of envy.

The word "Magdala" has come to have in modern ears a certain "moral" significance. But we must not forget that it was purely a geographical designation. The chief interest of Magdala lies in the fact that it was the birthplace of Mary Magdalene, and from it to all appearances she took her name. Its forlorn condition seems to be in significant keeping with the incident that has given to it a history. Through its connection with Mary Magdalene, its name has now been incorporated into all the languages of the Christian world.

All men have their frailties, and whoever looks for a friend without imperfections will never find what he seeks.

Magdala is said to have been destroyed because of its licentiousness. But what reason have we for associating Mary Magdalene with immoral character? The notion appears to be based upon the identification of "Mary Magdalene" with the "sinner" whose name Luke, out of delicate kindness, refuses to mention, the penitent who entered the house of the Pharisee to wash with her tears and to anoint with perfume the feet of the divine Saviour.

All that we really know about Mary is that she came from a place named Magdala and she was one of the "holy women" who followed the Saviour in His apostolic wanderings in Judea, in order to attend to His wants by placing at His disposal their own resources.

If we may take it on the authority of the rabbis of Tiberias, Mary Magdalene had aroused public indignation in the city and along the shore by her having made an awful divorce and having entered into a new marriage with a pagan. Married in the first instance to a Jew, she is supposed to have deserted him in order to follow an officer in the service of Herod Antipas, garrisoned at Magdala.

The last belief having regard to Oriental notions, would point not to her having lived a dissolute life, but rather to her having at one time been "mentally" affected, and to this affection having several times returned. Mary Magdalene, one of the most faithful and beautiful characters in the Bible, has thus been misrepresented by legend.

Suffering and sinful in Galilee, changed by the almighty power of God, we think of the scene in which she was a privileged partaker—the first witness of the resurrection of her Deliverer. She gave us the example of hope to the unhappy. One who has loved the story of her redemption by the Master has pictured her beside His cross and early at His tomb. This woman ministered to her Saviour with the gift that she could bring. It has been suggested that she possessed more worldly goods than most of Christ's followers. Possibly the ministry was a very simple and frugal one. But at any rate she was "rich enough" in soul to want to be helpful, and the Master gratefully accepted the help which was the token of her trust and thankfulness.

If such a change took place in Mary Magdalene, how can we despair of ourselves or of anyone else? One demon, seven, or a legion, are all the same to the Lord: none can resist His power. Let us then count on His help in baffling all forms of sin.

• • •

Magdala must have been a very different place then. The state of things was, no doubt, very much better in Christ's day, when the population was dense, and the soil carefully tilled. Somewhere perhaps under these unshapely mounds of earth and the piles of black basalt, lie the ruins of the once prosperous lakeside town, which in ancient days sent its tribute in wagons to the Temple at Jerusalem. But it is impossible to conceive a poorer place than this spot is now. At the present day it is a wretched, insignificant, and pitiful-looking village. There are not more than thirty one-story flat-roofed cabins, built of mud and stones, most of them without a window, so that the only light comes in at the door: a pillar of stone and mud in the center of the one chamber, helping to support the roof of earth, laid upon a bed of reeds and branches from the scrub near at hand. As elsewhere, one half of the floor is a little lower than the other: the higher part being the family quarters: the lower reserved to the fowls, goats, and, perhaps, the ass of the household. Here on the roofs of these poor hamlets the people have built themselves arbors of palm branches and oleander boughs for sleeping on the roof in hot weather. When summer comes, Magdala must be a fiery furnace! It seems to have crept down to the shore in self-defense to escape the suffocating heat of the cliff reflected upon it. Villagers crouch against the mud walls or draw lake water in empty petrol tins. The visitor is instantly surrounded by hordes

of half-naked children who hold out their hands! Slovenliness and misery reign on every side. The whole heap is dignified only by one palm tree which rises in the midst and waves a benediction over the memories of the past.

Magdala is shaded on either side by rows of stately eucalyptus trees or thick hedges of yellow mimosa filling the spring air with delicious fragrance. An old ruin of a tower rises beside this, veiled in part by a few fig trees and some poplars, oleanders, Christ-thorn shrubs, and other growths of the locality. Spots of red plowed land dot the slopes behind. Here and there one sees a patch of green, but the air of desolate wretchedness over the whole scene is touching. Herds of oxen and goats and flocks of sheep browse knee-deep in the rich grass.

A small brook trickles from the higher ground toward the lake, through a fringe of brambles, wild mustard, coarse grass, and dung hills, with a sprinkling, here and there, of thorny shrubs, and a plentiful display of black basalt, scattered over the ground.

Romantic indeed must have been the situation of Magdala, the palms and balsams of Gennesaret around it, the blue lake in front, the hills beyond, and behind the stretch of valley with the picturesque Horns of Hattin terminating the view. Surely it was rich in all the "contributes of beauty and grandeur."

A thick jungle of oleander thrives near Magdala, in whose branches birds of various forms and of brilliant colors carol the melody of their song.

Nothing indeed serves to keep green the memory of bygone times but the flowers which still, on the return of spring, clothe the land. Although they are the direct descendants of the flowers of the field that served to illustrate the discourse of Christ, they now bloom in a solitude with none to "consider them."

Old City, Jerusalem, Jordan.

The Revelation of Jesus Christ

By J. L. Stauffer

(Second Parenthesis or Inset between the 6th and 7th Trumpet)

23. *The Little Book, the Temple, the Altar, and the Two Witnesses.*

Rev. 10:1—11:13

The apostle now sees another mighty angel come down from heaven. Some have thought that this is Jesus Christ, but He is not *another angel*. He is not an angel at all at any place in the Book of Revelation. Perhaps the mighty angel referred to may be Michael the archangel. He does appear later by name in chapter twelve.

This angel has a little book in his hand and there has been much conjecture as to its identity. The little book is taken by John and eaten. It was sweet at first and bitter later. It has been called the title-deed to the earth. Others have thought it was the prophetic portion of the Book of Daniel. In the face of the lack of identity we may assume that the Lord will reveal its meaning in His own time and way.

The angel declares that there shall be time (delay) no longer, and that the *mystery of God* will be finished with the sounding of the seventh trumpet. If the word "time" is used here as it is elsewhere in Revelation, then it could mean that the judgments will all be over within less than a year of time.

In chapter 11:1-13 we have some new things that are different from anything formerly seen by John.

He is told to measure the "temple of God, the altar, and them that worship therein." This parenthetic portion is evidently taking John back to the very beginning of the tribulation period because the Antichrist or beast is not yet officially revealed, but he is to lead the Gentiles for forty-two months, which is 1,260 days or three and one-half years.

Men are born for one another. Bear with thy neighbor, therefore, or teach him better.—Marcus Aurelius.

Next it is revealed that there are two witnesses, later called *two prophets* who represent God in the city of Jerusalem, "spiritually called Sodom and Egypt," during this period of forty-two months. These men are also called the *two olive trees* and the two candlesticks standing before the God of the earth.

These prophets are miracle workers. One has the power to smite the earth with plagues as often as he will. The other shuts up the heaven that it rains not during the time of his prophecy. Do they prophesy for forty-two months before the Antichrist is revealed, and as soon as he is revealed, he kills the prophets? Or does part of their ministry overlap considerably with the Antichrist? I do not know the answer, inasmuch as they are described in the parenthetic period and consequently we do not know how they fit into the chronology of the series of plagues.

Who are these prophets? They are not named and therefore we cannot name them with absolute certainty. We do know that Moses smote the earth with plagues while he was here. We also know that Elijah literally shut up the heaven that it rained not for three years and a half. Will it be Moses and Elijah? Certainly it would be within the realm of possibility, and what these prophets have done to a disobedient and wicked people, they could easily repeat.

Again, we know that Moses and Elijah appeared on the Mount of Transfiguration and talked with our Lord about the decease that He would accomplish at Jerusalem. Verse 8 speaks of the same thing that Moses and Elijah spoke about on the mount.

Further we are told by Peter (who was forbidden by our Lord to tell of the Transfiguration incident until after the resurrection of Christ) under the inspiration of the Holy Ghost that the Transfiguration scene was *a preview of the second coming and kingdom of Jesus Christ*. Matt. 16:28; II Pet. 1:16-18.

These prophets are slain by the beast and their bodies are left lying on the street of Jerusalem for 3½ days after which they are raised to life and ascend into heaven in response to the invitation, "come up hither."

The merriment of the impenitent earth-dwellers (11:10) over the dead prophets is short-lived. The witness of God through the prophets was a torment to the people. What will these people think when they reach the lake of fire because of their rejection of the Gospel?

Elements of the Effectual Christian Testimony

By Moses G. Gehman

The love of God is the essence of the true witness. The vital Christian testimony, such as God can bless, is first and foremost that reciprocal love, flowing from God to man, from man to God, "shed abroad in our hearts by the Holy Ghost which is given unto us," transmitted from heart to heart, God as love the source, man the medium. This love of God binds together, not only two or three, but the whole Church of Jesus Christ, by it is "knit together in love." Love is that heavenly virtue "which binds everything together in perfect harmony."

A lip testimony without this divine essential, says Paul, is "sounding brass, or a tinkling cymbal." The love that gives weight to one's testimony never reckons. "Christ loved the church and gave himself for it." We need to be baptized with that sacrificial love (Mark 10:39) which Jesus alone can give before we can have an effectual testimony for Him. The disciple who well may have heard and felt the heartbeats of Jesus (John 13:23-25) in a later day wrote: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." Only as the church is ready to give as Christ gave can a world "dead in trespasses and sin" be reconciled to God. Again, let us hear our Lord speak: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Love gives life to one's testimony, whether given by lip, pen, or general deportment. Says one: "If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God thy love to thy neigh-

A Prayer for This Week

Dear heavenly Father,

We come to Thee with gratitude for the many blessings Thou hast given us. Help us to use these gifts in service for Thee to others.

We thank Thee for the inspiration we receive from the study of Thy Word. May this inspiration be translated into more dynamic Christian living for the salvation of others.

Help us to develop more fully our capacities to love and serve Thee by filling us with Thy love. Give us greater understanding and sympathy for the problems of others. May our daily personal contacts leave a greater testimony for Thee.

We thank Thee for "the hope that lieth within us" to inspire us as we daily "press toward the mark . . . of the high calling . . . in Christ Jesus."—*Ellen B. Kauffman.*

bor is begotten, and by the love to thy neighbor, thy love to God is nourished." Therefore, let us love, give and forgive, for love is of God, yea, "GOD IS LOVE."

Another essential for a real Christian testimony lies in the fact that the children of God "pray one for another." This prayer concern is mutual as far as the love of God is shed abroad in the hearts of church members. The human side of every consecrated preacher of the Word cries out with Paul: "Brethren, pray for us." A second time he calls on the same church, "Finally, brethren, pray for us that the word of the Lord may have free course." As the channel of mutual prayer is open the Word of God finds lodging in the hearts of such as are seeking for the truth. The prayerful preacher will always recognize those who are (II Cor. 1:11) "helpers in prayer." Every group worshiping the true God in the true way has such. We need more. God bless every "helper in prayer," though unsung or unheard they may be! The congregation and the ministry are to blend their prayers (Rom. 15:30) together in behalf of the cause of Christ: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye *strive together with me* in your prayers to God for me."

So also the God-anointed minister will pour out his heart in true prayer over his congregation, in private and in public, in behalf of the spiritual depth and edification of every individual member in his flock. Our Lord, as in everything else, sets the example of prayer intercession. John 17. The apostles besought and interceded in behalf of Christ's followers (Ephesians, Colossians, etc.).

Love toward God, love for "one another" as children of God, coupled with "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"—warm love and fervent prayer will give a mighty impetus to the Gospel message as it is heralded forth by the church militant.

A third and innate requisite for the strengthening of the Christian's testimony is that we assemble ourselves together and exhort "one another: so much the more as ye see the day approaching." No Christian can remain alive spiritually outside the assembly of the saints where such a fellowship is at all possible. "It is not good that the man should be alone" applies to the saint relation as well as husband and wife relation, of whom it was first spoken. Such as would retain the fear of God in their hearts must walk with them that fear Him. To mold one's character after the goodness of God, and to get the full blessing of the assembly of holy Christians we must needs, as did Paul, enter into "the fellowship of his [Christ's] suffering." Using the words of another: "Happy is the heart to whom God has given enough strength and courage to suffer for Him, to find happiness in simplicity and the happiness of others." The greatest truths are ever known through the heart; hence the need of being "with him" in close fellowship if we would go forth in effective witness. Our Lord ordained twelve, that they should be "with him"; then (Mark 3:13, 14) He "sent them forth." Being thus with Him, heart spoke to heart and they learned more of His mission in the world than they could have gotten in any other way. In suffering and service we learn real fellowship with Jesus. God says: "He that walketh with wise men shall be wise." Nothing blesses one's heart more for effective testimony than the "assembling of ourselves together" on the Lord's day.

Nothing so mars the testimony, and very often causes the Christian to lose his testimony entirely, as does the free mingling with people of the world, solely on a business, social, political, or any material enterprise. The Word says: "A companion of fools shall be destroyed." The Christian in the worldly group for the sake of the company "is a cake not turned." The prophet Hosea further says of such mixed gatherings (7:9): "Ephraim, he hath mixed himself among the people . . . . Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not." The secret of an effective Christian testimony in this area is given by Paul to the Corinthian church: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

As children of our heavenly Father, let us "love one another," "pray one for another," assemble ourselves together, and "exhort one another," and our testimony for our Jesus will be honored by Him.

Denver, Pa.

Prayer Requests—

(Requests for this column must be signed)

Pray for Bro. J. D. Graber, that he may have safe journeying, and that he may be able to bring real blessing to our foreign mission churches.

Pray that the Lord will find the doctor so badly needed in Puerto Rico work.

Pray that Sister Alta Housour may secure her visa for Indonesia, where she hopes to teach in a Bible school of the Evangelize China Fellowship.

Pray for a mother with a number of small children who is severely tempted of Satan.

Pray for an unsaved husband and father, that he may be united in the Spirit and service of God with his family.

Don't Blame My Hands

Thomas K. Beecher despised deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper."

That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin goes deep; but Christ goes deeper and changes the heart and the will.—Selected.

Lingering Blessing

By Edna M. Mertz

How the blessing must have lingered
On each bowed disciple's head;
Then the Great Commission's challenge,
"Go ye, witness in my stead."

Yes, the blessing surely lingered,
Thrilling those on Olivet.
Down the years of time it echoed;
In our hearts it lingers yet.

Ft. Wayne, Ind.

OUR SCHOOLS

Principles of Christian Courtesy

By Mrs. Justus Holsinger

A Hesston College Chapel Talk

Courtesy has been defined as respect for the rights and feelings of others. It demands that we should never neglect the small acts of kindness and polite forms of correct conduct. Courtesy therefore is the foundation of all good manners.*

Courtesy is respect for the rights and feelings of others. What does this mean? I believe it may be compared as being toward man what reverence is toward God. When we think of God—His infinite power, His absolute knowledge, His eternal goodness, His loving care of individuals like you and me—we cannot help being filled with a feeling of reverence. Just so, when we think of other persons—strangers, friends, family, fellow students, teachers—and try to consider what really are their rights and feelings, we cannot help being filled with a feeling of respect, and that respect becomes courtesy in our behavior.

Courtesy, therefore, being respect for the rights and feelings of others, rights and feelings similar to our own, demands the observation of the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them." You want other motorists to dim their lights; so you dim yours. You want room to eat comfortably at the table; so you avoid crowding others. You like to have your friends introduce you to those whom you do not know; so you also introduce your friends to others. You like to have others show appreciation to you; so you show appreciation. These examples show the Golden Rule in action in courtesy; you respect the rights and feelings of others as you want them to respect yours.

Now if courtesy is observing the Golden Rule, one would surely expect Christians to be the most courteous people on earth—but are they? We all know many fine Christian people who are examples of courtesy, but we must also admit that many Christians sadly lack courtesy. Some even seem to pride themselves on rudeness and crudeness as though they feel that courtesy is worldly and therefore to be avoided. I once knew a minister who apparently prided himself on his passion for souls, a desire to see them saved from eternal death, and yet he went out on the highway disregarding not only the laws of courtesy, but also the laws of the state, and actually endangered the lives of many people. Some Christians are rude and tactless in their speech, priding themselves on telling the truth, and leave a trail of hurt feelings on their way. Certainly it is a very great discourtesy to ridicule or otherwise embarrass another person in the presence of a group, and yet how often we find Christians doing this very thing. In another instance a family who had been invited to a meal at the home of friends not only neglected to come after accepting the invitation but even failed to make the slightest apology to their hosts. Some Christians demand first and special attention in shops and offices and stores, often asking for unnecessary favors, apparently to display their own importance.

You might add other and more striking instances, but I think that these will show that too often we Christians are not the most courteous people on earth, and when we fail, why is it? Instead of observing respect for the rights and feelings of others, which is the basis for good manners, we follow the law of bad manners, and that is the law of self alone—self-assertion, self-importance, self-gratification. Bad manners focus attention on self, but good manners never make an individual conspicuous.

The Bible gives a number of direct commands to observe courtesy, of which I want to quote just three: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (I Pet. 3:8, 9).

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (II Tim. 2:24).

"Remind them to be submissive to rulers and authorities, to be obedient, to be ready for any honest work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all men" (Titus 3:1, 2, RSV).

We have been speaking of courtesy as it is generally thought of in society, but I was asked to speak on *Christian* courtesy. What is Christian courtesy? Is it different from worldly courtesy? Is it more, or less? Jesus in the Sermon on the Mount mentions the courtesy of the publicans and sinners, recognizing that they observed the common courtesy of greeting each other according to the custom of that day. But then He challenges His disciples with words like these: "If you do only what others do, what do you *more* than they? Be ye *perfect*, as your heavenly Father is perfect in His kindness, even to the unjust."

We have said before that the observance of courtesy implies the use of the Golden Rule. Is it possible that Jesus would ask of us more than that? Let us note His words immediately after giving the Golden Rule: ". . . for this is the law and the prophets." I believe that Jesus has given to us a way of life that is even above the law, and that is the way of love. It would surely be courteous to give a coat if it were asked of us—but what does Jesus say? It would be courteous to go one mile if it were asked of us—but what does Jesus say? It seems to me therefore that where courtesy is respect for the rights and feelings of others, Christian courtesy must go higher and include love for others. That means wanting for others *more* than I want or expect; it means doing *more* than I would have done to me.

Here is a perfection for which we all need to strive, and to which one can never attain as long as there is his own self demanding to be loved. This love is more important to Christian courtesy than a knowledge of all the polite accepted forms of behavior for all circumstances. I believe that an individual may be completely untrained in etiquette and its polite forms, yet if that person is filled to overflowing with love for God and his fellow man, his acts will be acts of courtesy. Love for others makes for good manners, but love for self is the basis of bad manners.

What are the characteristics of Christian courtesy? With love as its basis, its characteristics will be those of love, which are given to us in I Cor. 13:4-8.

Christian courtesy is patient. When your work and study do not produce the results you expect, when others seem unable to see your viewpoint, are you patient?

Christian courtesy is kind. Are you considerate of a new student and willing to go out of your way to help him or anyone else who has difficulty adjusting to class or campus life?

Christian courtesy is not jealous. If others have more dates, or better grades, or get the positions you wanted in school organizations, are you jealous? Christian courtesy is not boastful. Do you boast of your accomplishments in the classroom or on the ball field? Christian courtesy is not arrogant. If you have more money, a better car, or carry greater responsibility than the next person, are you arrogant? Christian courtesy is not rude. When someone asks a perfectly self-evident question, or it is your duty to criticize, are you tactful?

Christian courtesy does not insist on its own way. If your roommate prefers to do things differently, to go to bed at a different time, or if you can not agree on how wide to open your window, do you insist on your own way? Christian courtesy is not irritable. Even when you are tired, or not feeling well, or loaded down with work, can you maintain a sweet disposition? Christian courtesy is not resentful. When the decision goes against you on the ball field, or you are left out of activities, do you hold a grudge? Christian courtesy does not rejoice in wrong. Do you get a certain kick

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TEACHING THE WORD

Religious Education—An Answer to Modern Social and Religious Conditions

By Horst Gerlach

[German student now attending E.M.C.]

In almost every circle of the various Christian denominations it is known that religious education is the most important part of the church of today. In Germany we say: "Was Hänschen nicht lernt, lernt Hans nimmer mehr!" (What little Jack does not learn big John will never learn.) Of course, there is no rule without exceptions, and so it is in this case. But this word has a lot of truth in it. Although most circles which are responsible for the welfare of the church know that religious education is very important, not everybody acts that way.

If we look back into the Old Testament history, we will always find that the Israelites became idol worshipers and neglecters of the faith of their forefathers when they were neglecting the teaching of the Word of God to their children. If we look to the success of the Counter Reformation, we have to admit that the Catholic Church gained a big territory of former Protestantism back, because they started to teach their followers better and put a larger emphasis on teaching. They used, of course, different methods, but their main success was because of teaching. If we look at Communism as one of the non-Christian religions, we have to admit that there are many more Communists in the world than all of the Christians put together. Nobody today is going to say they gained their membership because they rested after their revolutionary wars, but we again have to admit that it was because of the teaching. If we look to the evangelization of Europe in the seventh and eighth centuries A.D., we find that Europe became Christianized through the teaching influence of different monks who worked in Northern Europe as missionaries.

If we have now proved through various examples what teaching has produced in the Christian Church and in other areas, we should be able to transfer that to our situations today. If we only study history to know history, then we mark history as a dead science. But if we try to make an application with the things we have learned through history, history can and should be a living science for us and should be a very valuable aid in our future decisions. History is going to prove whether we have adjusted ourselves to that fact or not today.

Having presented the historical facts, we have to look into the Bible, whether there is anything about teaching or not. There is, for instance in Matt. 28:20, a verse where our Lord and Master commands us to go and teach all nations. Since this commandment was given about 2,000 years ago, much time has passed by, and yet we know today that not even half the world's population has been taught. One reason for this is that teaching of religion is not the easiest thing in the world. Another reason is that we don't have enough volunteers who would like to go and who would be able to go. A third reason is the fact that we seem not to have enough money to back missionaries the way they should be supported as far as finances are concerned. The fourth and last reason is that people through all ages have hardened their hearts against the teaching of religion and that especially in our time science doesn't seem to harmonize with religion as far as the "smart" people are concerned.

These are facts which seem to be very discouraging, but they are no reason to give up. It always has been proved that **the Christian power rises with difficulties** and that we get weaker when everything goes smoothly.

Another question is, Who should be the object of religious education? Christ says all nations, and we start arguing that we can't get into the countries behind the "iron curtain." The door has been shut in some of them for quite a while, and some have closed the door recently. One reason that the doors were shut is probably the fact that the church did not take the part in those countries which she was supposed to take, but instead favored the upper class and did not help everybody. Another reason is that the church had become too formal and had grown over the people instead of staying on the people's level. But we still have enough open countries, so far as borders are concerned, where missionaries can go in. There is still room enough to expand one of the biggest missionary programs the world has ever seen. If then our concern and our pocketbook should not be big enough to run foreign missions, there is still plenty of room left at home. Right next door where our neighbor lives and of course in our home church there are opportunities.

In general we find three different types of people as far as age is concerned. Older people and especially older women enjoy the Gospel very much. The middle-aged and especially boys and girls in the upper teen age think there is still quite a while till eternity, and give themselves to enjoyment, rather than to religion. The third class are the children in various ages below fourteen. Children are in general very easy to teach; of course it takes patience and a good method, but still it is the best time to teach someone something.

Having observed all those facts we should come to the answer of our theme. The techniques of living are getting farther ahead each day. Machines are found and improved each day. They make work easier and faster. The result is that labor unions and other organization demand shorter work hours at the same or higher pay rate. In most cases it is granted to them. With the great advance of having fewer working hours at the same pay rate, the people find that they have more time for recreation. They are looking for something to entertain themselves for the rest of the day. The recreation industry did not watch this situation with her hands in her pockets, but started to develop something that gave the people some kind of satisfaction. Anyhow it appeared that way. Since there was not always the best staff offered, the people were led away from God and His church. Our answer should be to let the church step into this open space and teach the people the knowledge of God and the knowledge of the risen Saviour. Let the church sharpen the appetite of each individual for spiritual things so that we might be able to find satisfaction in them.

Alcohol, nicotine, and other unhealthy products make up each year a bigger part in the general expenses of the average person. The result is a neglect of the body's need in favor of its pleasure. But man knows the way out of that. He tries to get some of his money back again, either through crooked business or through stealing. The papers are full each week of bank holdups, auto stealing, and even government officials involved in corrupt affairs. What is God's answer to this problem? "Thou shalt not steal," says God in His commandments. What is the church's answer in this matter? Teach the people to keep the commandments and follow the Lord.

In the last forty years two world wars and more than thirty smaller, but equally terrible wars, have shaken this earth. People of all nations were taught to hate their neighbors. Millions of soldiers were trained to handle weapons to kill other people. Medals of honor and promotion were granted to those who were able to report a high rate of killed enemies. Thousands of soldiers were persecuted if they did not participate in this cruel business. Billions of dollars were wasted to produce high-power propaganda material to make people more hateful. Each war did finally come to an end, although none of them settled problems, but instead brought new ones. Millions of soldiers who were taught that killing was the highest aim in life found themselves useless at home and could not adjust themselves to the new conditions. The result was that they went back to their old trade, but using it now on their fellow man, and we find that the murder cases are rising each year. Millions of policemen over the world are hunting for murderers. The answer in this case is to teach the people to love their neighbors and stay away from war and get reconciled with God. That is a very big field where religious education is the only answer.

Furthermore, war and the growing up of Communism has brought up a big hate among nations and continents. It has been proved that MacCarthyism, big speeches, and force are powerless against people who have the devil in their hearts. Religious education

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FAMILY CIRCLE

Who Profits Most?

Who profits most? 'Tis not the man
Who, grasping every coin he can,
Unscrupulously crushes down
His weaker neighbor with a frown.
He is not worthy of his trust,
And friendless, knows his gold is dust.
He loses what he sought to gain,
And finds instead of pleasure, pain.

Who profits most? It is not he
Of life's great opportunity,
He is not mourned—why should he be?—
Who shirks responsibility,
Who hermit-like himself withdraws
To live apart from human flaws,
To scoff at mortal frailties?
He turns away—no vision sees.

Who profits most? It is the man
Who gives a boost where'er he can;
Who's on the square in all that's done,
And trusts and helps the other one,
Who puts his task above mere self,
And values friends and counts them wealth.
Who profits most? Is that your quest?
It is the man who serves the best.

—Anonymous in "Sunshine Magazine."

Vital Statistics Report

By Ammon Kaufman

Births

In the fourth quarter of 1953 the Gospel Herald reported 472 births. Five adoptions were reported. Only 3 sets of twins, one of sons, and two of son and daughter, or one set for every 157 single births, were reported.

Largest family reported was 15 children. Given names numbered 165 males and 169 females. Used most (male) Dale 15; Daniel 10; David 19; James 17; John 10; Lee 13; Robert 12; Ray 19; Richard 10; Wayne 10; (female) Ann 30; Jean 18; Kay 17; Linda 10; Marie 17; Ruth 12. Lea, Lee, Lynn, Robin, and Kay were used for both sexes. Family names numbered 258. Yoders led with 26, followed by the usual names.

For the year 1953 births averaged nearly 5 per day. Twenty sets of twins were reported or one for every 85 single births. (84 is national average.)

Days with highest number of births: March 25, June 27, Sept. 13, and Oct. 16, each with 12; Dec. 29, 11; Feb. 14 and April 3, 25; June 20, Sept. 12, and Nov. 22, each 10; eighteen days had only one and 25 only two births. Jan. 25, March 9, Aug. 13, Sept. 19, and Nov. 9 had no births.

Marriages

Marriages numbered 163, with 120 held in churches, chapels, mission stations, and one in a banquet hall; by 107 bishops and ministers. Only five officials had five or more weddings. For the year, Sept. 5 had 13 weddings, followed by June 6, 20, each 12; June 27, Aug. 15, each 11; and Oct. 10, 10. One hundred and forty days reported no weddings.

Two hundred and ninety-four bishops and ministers (five reports missed the official's name) officiated at these 624 weddings. H. E. Lutz had 16; Elmer G. Martin 15; Henry Nauman 12; Homer Bomberger, J. Paul Graybill, Roy S. Koch, and Mahlon Witmer, each 11; and Moses K. Horst 10.

Deaths

Deaths number 142 for the quarter. One son and one daughter were stillborn. Fourteen deaths resulted from accidents (10 auto, 3 drowning, 1 fall). One bishop, one minister, and 3 deacons were reported. These people lived a total of 9,001 y. 2 m., or an average of 63 y. 10 m. 2 d. Seventy-seven or 55 per cent lived beyond 70 years.

Average age for the year was 64 y. 9 m. 1 d. (Average national age 68.) Three hundred and seventeen, or 56 per cent, lived beyond 70 years. The church lost 7 bishops, 7 ministers, and 7 deacons, and had 28 deaths by accidents during the year.

Deaths by Ages

	4th qu.	yr.
Age not given	1	5
Under one year	4	31
1-9	4	10
10-19	8	15
20-29	4	12
30-39	4	13
40-49	2	15
50-59	17	53
60-69	20	96
70-79	40	141
80-89	31	141
90-99	7	29
100-	0	1
	142	562

Births, Marriages, Deaths

	Births 4th qu.	Births yr.	Marriages 4th qu.	Marriages yr.	Deaths 4th qu.	Deaths yr.
No. date	4	4	1	3	1	3
Jan.	1	137	0	32	1	50
Feb.	0	124	2	41	1	53
March	1	127	0	42	0	48
April	1	127	3	51	3	55
May	9	122	3	52	3	43
June	9	137	7	87	1	41
July	22	162	4	40	4	43
Aug.	42	156	17	62	15	41
Sept.	122	152	42	55	38	44
Oct.	159	170	50	65	37	42
Nov.	88	137	33	50	35	50
Dec.	14	151	1	44	3	49
Totals	472	1706	163	624	142	562

By States, Provinces, and Foreign Countries

	Births 4th qu.	Births yr.	Marriages 4th qu.	Marriages yr.	Deaths 4th qu.	Deaths yr.
Place not given	3	6	1	2	0	0
Ala.	1	3	0	1	0	0
Ariz.	0	1	0	0	0	2
Ark.	1	4	0	0	0	1
Calif.	2	7	1	3	0	2
Conn.	2	4	0	0	0	0
Colo.	6	16	0	2	0	2
Del.	1	15	0	3	0	0
Fla.	2	9	0	2	1	2
Ga.	0	1	0	0	0	0
Idaho	2	6	0	3	0	1
Ill.	27	91	3	18	7	37
Ind.	48	164	21	68	16	55
Iowa	21	69	8	31	8	30
Kans.	11	42	3	13	4	15
Ky.	2	6	0	0	0	0
La.	0	1	0	0	0	1
Md.	16	49	4	15	2	10
Mich.	18	53	2	11	5	16
Minn.	3	10	0	4	0	0
Miss.	5	10	0	0	0	1
Mo.	7	15	0	3	2	10
Mont.	1	11	0	1	0	1
Nebr.	12	32	2	8	8	10
N. Mex.	0	0	0	0	0	1
N.Y.	7	32	8	15	2	8
N. Dak.	1	6	1	1	0	1
Ohio	50	206	27	73	28	87
Okla.	2	5	2	2	2	3
Oreg.	14	51	2	16	6	17
Pa.	160	596	60	235	39	162
Tenn.	1	2	0	0	0	0
Texas	0	0	1	1	0	1
Va.	20	79	5	27	4	14
Vt.	0	2	0	1	0	0
Wash.	0	1	0	0	0	0
W. Va.	2	2	0	2	0	5
Wis.	1	2	0	0	0	0
Alta.	4	12	2	9	2	5
Ont.	16	70	9	49	6	50
Sask.	0	2	0	1	0	1
Argentina	1	1	0	0	0	0
Costa Rica	0	1	0	0	0	0
Ethiopia	0	2	0	1	0	1
France	0	0	0	1	0	0
Germany	0	0	0	1	0	0
Mexico	1	1	0	0	0	0
Puerto Rico	1	5	1	1	0	0
Switzerland	0	1	0	0	0	0
	472	1706	163	624	142	562

Summary of five years

	Births	Marriages	Deaths
1949	1277	599	543
1950	1400	641	588
1951	1595	712	546
1952	1879	674	591
1953	1706	624	562

Vital statistics reveal some interesting facts.

Mennonites are living in 37 states, and about half of the other 11 have Mennonites or Amish residents, but no reports come from them.

Births are reported much more promptly than the others. 624 marriages are a little more than one to a congregation in the Mennonite Church. If not reported the newlyweds are deprived of a year's free subscription to our Gospel Herald. Some large congregations report very few marriages, which is shown by the names of the officiating ministers. Are they losing their young people? A number of our I-W brethren are getting married. The church leaders should make special effort to get the Gospel Herald to them.

Obituaries should be reported promptly because nearly always relatives in other states are anxious to get the information.

Davidsville, Pa.

Man is no mere unit of society or digit in a state's total population, but is individually the object of divine love and mercy, and, when redeemed, is the subject of delight and rejoicing in heaven. —Erland Waltner.

TO BE NEAR TO GOD

Sunday, February 14

Read Eph. 3:14-21.

A lady in London tells us that she could no longer stand the strain of her many duties, and had a nervous collapse. An unutterable depression filled her mind, and for weeks she suffered from physical and mental weakness. One day she read that if a straw were laid in the Gulf Stream in line with its currents, the essential quality of the Gulf Stream water will flow through the straw. It occurred to her to wonder whether, if a human life should put itself willingly in the flow of God's spiritual power, all of that power should not in essence pass with healing strength through that life. She determined to try it. She placed herself mind and spirit in the direction of the flow of God's power. Not all at once, but presently, like dawn stealing across the darkened world, the quiet strength of God came into her life, endowing her with vitality and amazing capacity for outstanding constructive work.

Monday, February 15

Read Col. 1:21-29.

A certain congressman once voted for a mischievous measure. He knew that he was wrong, but he stifled his better judgment in obedience to the demands of influential persons. Not long afterward, while on a visit to his home, he met an old friend on the street. After they had exchanged greetings, the friend frankly told the law-maker how disappointed he was with that vote. "You voted wrong on the question, John," said the friend. "You surely knew it was wrong. How did you happen to vote that way?" "Well, yes," admitted the congressman, reddening. "I'm afraid it was not the right way to vote. But you have no idea what pressure was brought to bear on me!" "Pressure!" echoed the friend. "But, man, where were your inside braces?" No character is strong that is not reinforced with inflexible principles and convictions—"inside braces."

Tuesday, February 16

Read Neh. 8:9-12.

D. L. Moody once noticed that many of his students were sad. "I am quite sure," said Charles Alexander, "that I was one of them, for I had been studying that sentence in the New Testament where it says that every idle word shall be accounted for. I had usually been of a lively disposition, trying to cheer the fellow who was disheartened, but when I began to study that verse I thought I was wrong. I had been trying to get my face so that no smile would ever come upon it. In one of his morning talks Mr. Moody said, 'Do not think that this verse means that you shall never have a happy word. A cheerful word is not an idle word.' So I became cheerful in the Lord's work from that time on."

Our Lord says, "Be of good cheer . . . . My joy I leave with you that your joy might be full."

Yet deeper, if a calmer joy
The Father's love shall raise,
And every heart find sweet employ
In His eternal praise.

Wednesday, February 17

Read Acts 7:1-10.

"The God of glory," what a descriptive term! The sight of God given to Abraham called him out of his environment, from his interests and objects, from his friends and relatives, from everything in the world. "He went forth, not knowing whither he went." Abraham did not know the way, but God had said, "I will show you the land." He went out in the obedience of faith. If we went out in that way at our very first start with the Lord Jesus, it was the obedience of faith. If we follow on, at the end of our way "the God of glory" will "present . . . [us] faultless before the presence of his glory with exceeding joy."

The God of heaven praise,
At whose supreme command,
From earth I rise and seek my joys
At His right hand.
He calls me to forsake
Earth's wisdom, fame, and power,
And Him my only portion make
My shield and tower.

Thursday, February 18

Read Ezek. 36:26-28 and I Cor. 5:17.

To hew a block of marble from the quarry and carve it into a noble statue; to break up the wilderness and turn it into lovely flowers; to melt the lump of iron and forge it into watch springs: all these are mighty changes. Yet they come short of the change which every child of Adam requires, for they are merely the same thing in new form, the same substance in new shape. But man needs a change as great as a resurrection from the dead. He must become a new creature. Old things must pass away, and all things must become new. He must be born again, born from above, born of God.

Not a stain; a new creation:
Ours is such a full salvation:
Low we bow in adoration—
Inside the veil.

Friday, February 19

Read I Cor. 1:21, 22; 5:5; John 14:15-17.

Righteousness is not wrought out for us, but it is wrought out within us—fulfilled in us. The blessed Spirit first disentangles the marble block from its native quarry—that is His great work in regeneration. But having done that, He proceeds to His positive work of bringing that block into conformity to the image of Christ. As the sculptor produces in the liberated block of marble the very image of the person he represents, so the Spirit by "working" produces in you and in me, in His own matchless way, His own image—the "new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

(Continued on page 141)

A MAN SEES THE LIGHT

Sunday School Lesson for February 21
(John 9)

A man is excommunicated from the synagogue, from the Jewish religion. As today, as always, such an act occasions much talk. The disciples, parents, the neighbors, the Pharisees, and the Jews are interested in this man.

Who was the man they put out? From birth till he was of age he had not seen with his natural eyes. Perhaps he had seen many things with his spiritual eyes, especially since Jesus had come to his country. One day as Jesus passed by, His loving eye fell on this blind man, a beggar no doubt. Jesus saw in him a great opportunity to present Himself as the Light of man.

How was he healed of his blindness? Notice the simple faith and the simple method. But what a thrilling experience! Can we imagine it? Surely his parents and neighbors would be excited along with him. And it was natural that all people would be curious, for this was not known that a man born blind could get eyes with which to see.

Why should such a great kindness lead to excommunication? The divisive issue was Jesus. What did the man with new eyes think of Jesus, and what did the Pharisees think?

Trace the steps that led to the healed man's belief in Jesus. "A man called Jesus," "a prophet," "if . . . not of God he could do nothing," "who is he, Lord?" "I believe," "he worshipped him." And there a courageous testimony for Christ. This man matured in his personal faith in Jesus so that he received salvation. He had eyes to see and to him Jesus gave life. And in faith he worshiped. It is a beautiful story of the growth of faith.

In great contrast do the Pharisees stand out. They were morally and spiritually blind and would not have their eyes opened. Jesus tried so often to heal them. They were really in a dilemma. He had violated the Sabbath. Therefore He was a sinner. But how could a man cut off from God perform such a miracle? They heard the voice of experience, a very clear testimony, but would give God the glory and not the man Jesus. The longer the controversy continued the more angry they became, until they in rage cast him out.

What was their blindness? One would think even a child could see the light in this case. They didn't want to believe, because Jesus' teaching undermined their traditions and rules. "None so blind as they who will not see." They were too proud to learn truth. "Dost thou teach us?" I doubt if they ever forgot the man's unanswerable testimony. "One thing I know, that, whereas I was blind, now I see."

Jesus gave a great revelation of Himself as the Son of God, and at least one man was born into the new kingdom. How Jesus must have wept at the darkness of the rest!

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. W. R. Hershberger, bishop of the Sycamore Grove congregation, Garden City, Mo., passed away as a result of a stroke on Wednesday, Jan. 27. The funeral was held on Jan. 30. Our condolences are extended to the bereft family and congregation.

The annual Christian Life Conference was held at the Johnstown Bible School on Feb. 6, 7. Guest speaker was Bro. Wilbur Yoder, Middlebury, Ind.

T. K. Hershey brought a farewell message to the Zion Church, Beckersville, Pa., on Jan. 31.

All correspondence pertaining to the pastoral work of the Zion Mennonite Church, Beckersville, Pa., should be directed to Dr. Noah K. Mack, R. 2, Elverson, Pa., until further notice.

Bro. and Sister Ralph Palmer, Denbigh, Va., expect to spend 1954 passing out tracts in cities in the Southern States. They will appreciate your prayer and financial support as they sow the Gospel seed in the large cities over the land.

The Pennsylvania congregation, near Hesston, Kans., resumed services on Feb. 7, after being deprived of the use of the church building for a few weeks because of repairs and redecorating.

Bro. Wm. McGrath, student at Goshen College, gave his testimony as to how he became a believer with the Mennonite brotherhood and gave a message to the congregation worshiping at Plato, Ind., on Sunday evening, Jan. 17.

Correction.—Apologies to Bro. J. L. Stauffer and to our readers for the insertion of extraneous matter in his Revelation studies in the issue of Jan. 26. The last three paragraphs in small type on page 93 do not belong in that article. They will appear in their proper place in a later article.

A Christian Life Conference was held at the Perkasie, Pa., Church, Jan. 23, 24, Bros. Norman Kraus, Goshen, Ind., and Lawrence Burkholder, Princeton, N.J., were the speakers.

The regular quarterly mission workers' meeting was held at the Blooming Glen, Pa., Church on Monday evening, Jan. 25. The theme was "Improving Our Sunday Schools."

Bro. Alvin Becker, representing the Northern Bible Society, spoke at the Prairie Street Church, Elkhart, Ind., Sunday evening, Jan. 24, on the power of the Word to transform the lives of men.

Bro. Orland Gingerich, Baden, Ont., was ordained to the office of bishop on Jan. 24.

Bro. Robert Keller, 718 Broadway, Sterling, Ill., states that his future address will be Box 574, 1711 Prairie St., Elkhart, Ind. Bro. Keller is to serve as Pastoral Services Coordinator and editor of a I-W publication, working under the direction of both the Peace Problems Committee of General Conference and the Relief and Service Committee of the Mission Board.

Misprint.—In a birth announcement in the Dec. 8 issue the name Fyffe was mispelled Tyffe. The correct announcement should read: Direl and Polly (Worthy) Fyffe, second child, first son, Joseph Ray, born Oct. 29, 1953, Relief, Ky.

The Conservative A.M. Bible School, held at the Pleasant View Church, near Berlin, Ohio, has an enrollment of 184.

Bro. Eli J. Bontrager, well-known bishop of the Old Order Amish Mennonite Church, Shipshewana, Ind., but at present in Sarasota, Fla., celebrated his eighty-sixth birthday on Jan. 19.

Bro. Glen Whitaker, La Junta, Colo., is giving a series of messages on the Book of Revelation at the East Holbrook Church, Cheraw, Colo.

The congregation at Alpha, Minn., should have been included in the list of those who furnished a Christmas dinner at the Sioux City, Iowa, Rescue Mission, in the Field Note occurring in the Jan. 12 Gospel Herald.

A history of the Berea congregation, Birch Tree, Mo., written by Sister Mary I. Detwiler, has recently been published. Copies can be secured at 75 cents by writing to Sister Detwiler, c-o Daniel Kauffman, Hesston, Kans.

Bro. Clayton Sommers was ordained to the ministry for the group worshiping at Kokomo, Ind., on Sunday, Jan. 31, at the Howard-Miami Church, Kokomo. Bro. Anson Horner was in charge.

Bro. Joe C. Driver, La Junta, Colo., preached for the Mt. Zion congregation, Versailles, Mo., on Sunday, Jan. 31. The group is worshiping in the Prairie Valley schoolhouse while the church is being remodeled. Bro. Driver recalled worshiping at the place where the schoolhouse stands about eighty years ago, before the church was built. The first building was erected in 1876 and the present one in 1905.

Bro. F. S. Brenneman, who is in Samoa in I-W service, conducted a unique service in his home when his son Lawrence was baptized and the ordinances of communion and feetwashing were observed, on Sunday, Jan. 10.

Bro. Amos D. Shank, minister in the Hanover, Pa., congregation, was recently confined to the hospital for some time because of a broken ankle.

Bro. P. J. Malagar was elected moderator of the India Conference in its annual session in January. American members of the Executive Committee are S. Paul Miller, treasurer, and Edwin I. Weaver and Paul Conrad, additional members. The other officers and members of the committee of fourteen are Indian brethren.

Announcements

Bro. H. Clair Amstutz, Goshen, Ind., will be the speaker for the Men's Fellowship meeting of the Willow Springs, Ill., Church on Feb. 12.

The Cedar Grove congregation, Greencastle, Pa., will hold its annual mission meeting, Feb. 20, 21.

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Calendar

Annual Meeting Mennonite Publication Board, Plain Church, Lansdale, Pa., Feb. 17-18.
Annual Christian Day School Meeting, Erisman's Church, Manheim, Pa., Feb. 20.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 20, 21, 1954.
Iowa-Nebraska Mission Board midyear meeting at Manson, Iowa, Feb. 23, 24.
Annual Ministerial Meeting of the Lancaster Conference District, at the Millwood Meetinghouse, Gap, Pa., Feb. 24, 25.
1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
City Mission Workers' Round Table, Detroit Mennonite Church, March 24-26.
Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6, 7.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 18-20.
Peace Sunday, July 4, 1954.
Annual Meeting Southwestern Pa. Conference, place undecided, Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
MYF Annual Meeting and Workshop, Laurelville Camp, Laurelville, Pa., Aug. 14-20.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. J. D. Graber arrived in Calcutta, India, on Jan. 28 after five days' delay in Hong Kong.

Sister Nora Miller, who served for many years in the Mennonite Hospital and School of Nursing at La Junta, Colo., passed away on Jan. 27. The Alumni Association of the School of Nursing at La Junta is developing a nursing scholarship in memory of Sister Miller. Around $2,000 is needed to complete this $5,000 scholarship.

Two nurses will be needed at the Kiowa County Memorial Hospital, Greensburg, Kans., by early spring. Interested persons should contact Bro. Samuel Janzen Administrator.

The annual Argentine Youth Retreat will be held at the Trenque Lanquen Campgrounds, Feb. 24 to March 5. Staff members and speakers include Martin Obregon, Nelson Litwiller, Agustin Darino, Pedro Lanik, John Litwiller, B. Frank Byler, J. Delbert Erb, Ana Abat, Ernesto Suarez, and Samuel McWilliams.

Work among the Navaho Indians was the theme of a home missions service held at the Peoria Mennonite Church, Ill., on Sunday evening, Jan. 24.

The World Day of Prayer has been designated again this year on the first Friday in Lent, March 5. Make this a day of prayer for missions, or select some other day more suitable to your calendar for such a prayer emphasis.

Bro. and Sister John Kreider, Hesston, Kans., will be installed as superintendent and matron at the Mennonite Gospel Center, Kansas City, Mo., on Sunday morning, Feb. 14, according to present plans. Bro. and Sister Frank Raber, present superintendent and matron, have accepted a call to serve the Argentine Church, Kansas City, Kans.

Bro. Wilbur Hostetler, missionary on furlough from India, is conducting a study series on India during the February midweek services at the Prairie St. Mennonite Church, Elkhart, Ind.

Bro. Edwin I. Weaver, Dhamtari, M.P., India, is directing an evangelistic Bible camp at Bhothli, seven miles from Dhamtari, with the help of regular and volunteer workers. He reports that the India press continues to carry articles critical of the U.S. attitude and policies. Let us pray for India and her government.

A group of students from OMBS gave the program for the Toronto Youth Fellowship at the Morningside Mennonite Church, Toronto, Ont., on Friday evening, Jan. 29.

Sisters Minnie Graber, Esther Graber, and **Mary Groh,** Elkhart, Ind., spoke on the World Day of Prayer program conducted by the Women's Missionary Sewing Circle Organization of the North Main St. Mennonite Church, Nappanee, Ind., on Friday, Feb. 5.

The nursing students from the Dhamtari, India, hospital are helping with the evangelistic Bible camp at Bhothli by visiting the women in their homes and conducting a special meeting for the women in the afternoons which includes a Bible lesson and an easy health lesson. Sisters Irene Weaver and Nancy Conrad take turns accompanying the girls in this work.

Bro. J. D. Graber reports that he found our relief workers in Korea and Formosa carrying on a significant witness through their material aid and medical programs. He was impressed with the vitality of the Christian church in Korea with which our relief workers have established good contacts.

Bro. William Hallman, missionary on furlough from Argentina, conducted baptism and communion services at the Spanish Church, Archbold, Ohio, on Sunday, Feb. 7. He will give an illustrated talk on Argentina at the Clinton Brick Church east of Goshen, Ind., on Wednesday evening, Feb. 10, and speak at the Clinton Frame Church, Goshen, Ind., on Sunday, Feb. 14.

Bro. Luke Birky, Aibonito, Puerto Rico, is scheduled to speak regarding the medical program in Puerto Rico in the following churches: Feb. 12, Thurman, Colo.; Feb. 14, evening, La Junta, Colo.; Feb. 16, Cheraw, Colo.; Feb. 18, Perryton, Texas.; Feb. 21, Hydro, Okla.

Bro. Vern Miller, pastor of the Gladstone Mennonite Mission, Cleveland, Ohio, will speak regarding the work in Cleveland to the following congregations during February: Feb. 14, morning, Midway, Columbiana, Ohio; Feb. 14, evening, North Lima, Ohio; Feb. 21, Pleasant View, North Lawrence, Ohio.

Bro. Harvey Miller, missionary to Luxembourg, will conduct a series of evangelistic meetings at Espelkamp, Germany, during passion week.

Bro. and Sister John Friesen, missionaries on furlough from India, are now living in Dr. Fred Brenneman's house in Moundridge, Kans. Dr. Brenneman is doing his I-W service in the Samoan Islands.

Sister Verda Hostetler, daughter of Bro. and Sister Wilbur Hostetler, missionaries recently returned on furlough from India, has registered for the second semester at Hesston College and Bible School, Hesston, Kans.

Bro. and Sister Dan D. Miller, who have served as host and hostess of the General Mission Board headquarters in Elkhart for a number of years, plan to leave soon to spend several months in Oregon. Their son, Elmer, is doing his I-W service at the Lebanon, Oreg., hospital.

Bro. J. Frederick Erb, pastor of the Detroit Mennonite Church, Mich., preached for the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday morning, Jan. 31.

After completing a study of Puerto Rican Missions, the Walnut Creek MYF group, Walnut Creek, Ohio, held a Puerto Rican supper on January 27, at Harlan Immels. A typical Puerto Rican meal of rice and beans, as the main dishes, was served. Lester Hershey, returned missionary from Puerto Rico, was the guest speaker.

Your Treasurer Reports

One aspect of the Belgium mission program about which there has not been much publicity is the work being carried on by Pastor Grikman. When the Mission Board was conducting relief work in Belgium prior to establishing mission work, the staff there came in contact with Brother Grikman and greatly appreciated the work which he was doing among the Russian refugees who are in Belgium. At that time they worked very closely with Pastor Grikman and found him to be a man of deep Christian experience and a clear belief very similar to that of our own church. During the years this contact has become closer and a number of years ago the Board began to give some subsidy to Pastor Grikman's work.

We feel that this part of the Belgium program is playing a significant part in bringing a Christian witness to the Russian refugees who are yet in Belgium. Contributions are needed for this part of the Belgium program in order to continue our support and assistance to Pastor Grikman. Contributions may be designated for Pastor Grikman's Ministry in Belgium.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Kyodan Contemplates Sending Missionary

Amami Ooshima island, which lies between Okinawa and Japan, will be returned to Japan at the end of the year, according to Foreign Minister Okazaki. To meet the need of the 215,000 inhabitants to learn more of Christianity, the Kyodan (National Christian Church of Japan) is planning to send a missionary to the island, and has appointed a committee to make the arrangements. The committee will make a trip to the island in the middle of January to investigate the situation. At present there are two native Protestant ministers and a Catholic church on the island.—**Japan Christian Activity News.**

Camp Rehoboth

By Robert Stoltzfus

God Moves In

There is a spot in Illinois that has become increasingly dear to many children and youth of Chicago. Four years ago the spot was just ten acres of ordinary sand hill. Then God moved in. His love moved the Bethel Church in Chicago to fast and pray that the children from that church and Dearborn also might have a summer camp. God moved Bro. Lark to build a cottage on this spot which he did with the help of those whom God moved to donate their time as carpenters, plumbers, and electricians. God moved the Rensselaer, Ind., congregation to erect a kitchen and dining hall. God moved the Plato congregation, Lagrange, Ind., to build a dormitory to replace the large tent used the first two years of camp.

Summer camp for Chicago children has been provided at Camp Rehoboth since the summer of 1949. This contact with the community brought the church face to face with community needs that could not be passed by.

The Field

A survey conducted by the Illinois Conference in August, 1949, revealed that the area in which the camp was located was settled mainly by people who had saved their money and purchased a home in the country. They also estimated an immediate community of 1,500 souls with not more than 500 church members. The population during and since the survey has been increasing rapidly, as many more are moving into the area. Only one pastor resided in the community, although there were five churches listed. About 66 per cent of the people were listed as farmers. Fourteen per cent worked in Chicago and 11 per cent worked nearer to the community. This community is notorious for its taverns.

The Program

Bro. James H. Lark has directed the work from its beginning. Workers on the field have included Bro. and Sister Steve Plank, formerly from Arthur, Ill.; Bro. and Sister Aaron Slabaugh, Mylo, N. Dak.; Bro. and Sister Linwood Landis, Dublin, Pa.; Bro. and Sister Otis Yoder, present workers at the Mennonite Home Mission in Chicago; Sister Melissa Johnson, Saginaw, Mich.; Bro. and Sister Orie Koerner, Cullom, Ill. Different individuals from the Rensselaer, Ind., congregation have assisted the workers at various times.

These workers have set up a program of thorough Bible instruction. Children's and adult Bible classes were started shortly after the Larks moved to the camp in December, 1949, following a fire in their Chicago residence. Summer Bible school was started the following summer and has continued through this past summer when there was a high attendance of 144 and a low of 72. Boys' clubs and girls' sewing classes have also been carried on during the past year. Two converts have been baptized. There has also been a continual service of love to the needy homes in the community. This program is being continued.

Fruits

This sowing has produced its fruit in many ways. Eleven souls have recently responded to the call of Christ to repent and follow Him. They are now under instruction and one of them is already winning others for Christ. We trust that the tide of wickedness has also been stemmed to some extent in the community.

Immediate Needs

An article by Bro. J. D. Graber in the Nov. 24, 1953, Gospel Herald informed the church that Camp Rehoboth is now the responsibility of a larger part of the church. He has invited you to fellowship with this work by communicating to our necessities in a physical way. We trust that our fellowship in Christ shall be strengthened as we continue in Him.

The pictures illustrate some of the improvements which need to be made on the property. Besides these there is work to be done on Rensselaer Hall. This buildnig, originally intended for a dining hall and kitchen, is now being used as a worship assembly room. The interior has not been finished in every detail, and the local board has made plans to complete this hall.

The semirural nature of the community necessitates a bus to gather the children for Sunday school, to return them to their homes after midweek Bible instruction, and transport them to and from craft and sewing classes. A bus donated by the Rensselaer congregation has served the purpose for three years. The board decided that a newer bus would be cheaper than repairs for the old one, and a much more satisfactory bus has been purchased.

The Challenge

These are the immediate physical needs that the General Mission Board looks to you to supply. How we desire your prayer help as God seeks lost souls in Hopkins Park! Pray for the children. Pray for the parents that homes may be established where the children will receive Christian teaching. God calls you to fellowship in a larger way with what some speak of as another race. May you be moved by God to taste and see that they are not only our blood brothers but they are one with us in Christ.

Hopkins Park, R. 1, St. Anne, Ill.

The Church

Not long ago a fine old church building burned to the ground. The next morning the newspaper carried this story: "The old Park Street Church burned to the ground last night. The fire department and the insurance company agreed that it was a total loss. But they were wrong. The church was not touched. The fire reached only the building. The church is not a piece of property, but a group of people. For the time being, the church will meet elsewhere, but soon they will build a new place to worship."—Denver Church Bulletin.



Large oaks shade most of the ten acres, but there is a spot large enough for a large ball diamond and garden plot. The landscaping can be done by groups such as you see here, but lime, fertilizer, and grass seed will also do much in making the camp a place of beauty for Chicago children during the summer.



Bro. and Sister Robert Stoltzfus moved into this residence in August, 1953. To conserve fuel and protect the framework of the building, the local board has asked that the roof be shingled and a few exterior improvements be made.

Serving at the Dhamtari Christian Hospital

By Lena Graber

(The following is taken from a letter written by Sister Graber to the church in America that supports her.—Ed.)

The work here at the hospital continues to be very interesting. There are so many different kinds of cases that come for treatment. And then besides this we have the student nurses to teach and to supervise. So our days get very full. This year we have four classes to teach, that is, first year, second year, third year, and fourth year. The first three years are the general nursing course and the fourth year is midwifery. I am finding this so interesting. Here, as you know, we do all the normal deliveries. I have seven students in the fourth-year class. Four of the students are our own and three are from another Mission Hospital about 150 miles away. They are all fine Christian girls.

The patients appreciate all the extra attention they get because we are teaching. More mothers are coming for prenatal care than ever before. They like it so much better when we nurses examine them. But when we find abnormalities, they do not object when we call the doctor in.

In the third-year class we have five students, in the second-year class we have nine, and in the first-year we have ten. The first-year students are still preliminary students. They will be writing their preliminary exams the end of September. Then, if they pass, we will have an acceptance service for them in the chapel. At that time the girls get their caps and the boys get an emblem to sew on their shirt pockets.

On February 12, 1954 we will have our first graduation exercises for the four girls. I wanted to wait for their graduation until Miss Nafziger returned. She and I started this class and the girls wanted to wait until she returned for their graduation. It is thrilling to be in on the ground floor of nursing history of our church in India.

We are appreciating our new administration building and our two new wards. We feel we can give so much better nursing care in these new wards and certainly from the teaching angle, they are excellent.

I must tell you of one of our interesting patients. Her name is Asha. This name means Hope. We named her Asha because we didn't have any hope for her survival at first. She was born prematurely and at birth weighed only one pound and four ounces. She was only 13 inches long; her head was eight inches around and her feet were one and one-quarter inches long. Well, she lived, and when she was three months old, she weighed exactly three pounds and four ounces.

The mother or the father or both have been coming morning and evening to bring mother's milk for Asha. This morning the mother spent most of the morning sitting on the floor by the baby's crib holding Asha. (We believe in giving the baby TLC which means tender loving care and so we have allowed the parents to hold her from the beginning.) They are an unusual Hindu Indian couple. They are very ordinary poor folks who make cigarettes for a living. But they do love this baby, even if she is a girl. It is very unusual for an Indian man to show so much interest in a baby, especially a girl.

We have been telling the Gospel story to the parents. I do not know how much they are understanding. But every once in a while the mother will say to me, "You didn't expect the baby to live, did you?" Then I tell her that I surely did not expect her to live, but that I believe that God must have something special in mind for Asha. I am hoping that this baby will be the means of us getting to



An OB patient in the Dhamtari Christian Hospital. Nurse is Lena Graber.

visit in their home after they take the baby home. We want to follow her up not only for the baby's sake but for the parents' sake also. Won't you help us pray for Sona and Durga Ram and Asha?

Then I want to tell you about Janki Bai and Pattiram and their little boy whom they named Samuel. I think I may have written about this couple before. They have been so interested in becoming Christians. When they left the hospital this last time, I asked them when they were going to take baptism, publicly acknowledging that they are Christians. They said that as soon as the rains are over, not only they, but some other members of their family also want to become Christians. We have been praying for this couple for two years now. Janki was brought here and we never expected her to live. But the Lord healed her in a marvelous way. We never thought she could have a baby again but she said that she prayed for a son and God gave her one just as He gave Samuel to Hannah. That is why she named her boy Samuel.

Today is one of the big religious holidays. They are worshiping Ganesh, one of the gods. At the end of the celebration they take him out and dip him in the tank to cool hi moff. When one hears all their dancing, playing, and singing, it makes one think of that verse, "Why do the heathen rage, and the people imagine a vain thing."

Thank you for your continued interest in India. This is a young church and they are looking to the home churches for support and prayer.

Dhamtari, India.

Bare Feet in Jerusalem

By J. B. Martin

It is a beautiful morning in Jerusalem on this December day. The air is fresh, the sun is shining brightly, and there is a little white frost on the ground. Today it is necessary to do some business in town. How shall we go uptown in Jerusalem, walk or take the bus? It would be interesting to walk and watch the people, but it takes fifteen to twenty minutes. Since we have a full schedule today, let's hop on the bus.

Israel has a good transportation system consisting of a railroad from Jerusalem to Haifa, taxi service, and buses. A good many people travel by train, which is not expensive traveling, but in America with your streamlined luxury trains you would call this way of traveling third class. The regular taxi is the most comfortable way to travel, but it is also the most expensive. The service taxi is reasonable and a comfortable way to get around in Israel. One sometimes has to wait thirty or forty minutes if he takes a service taxi because the driver wants the seven-passenger car to be full when he starts out. Long-distance traveling in Israel is cheaper by bus if one is not too particular about comfort and the smell and looks of his fellow passengers.

Let us get back to our city bus and have a look at it. These buses are built to handle many passengers. I have counted as many as eighty people on a bus. There are seats for about twenty people and the rest have to stand. The bus drivers in Jerusalem drive fast, and the streets are crooked, and one has to hang on the best he can, but the compensation is that one gets to his destination in a hurry.

But on this particular bus on this cool, frosty morning was a man in his bare feet. He no doubt was on his way to squat down on the sidewalk in some conspicuous place in the business section and beg. In Israel you do not find too many beggars but a number are permitted to beg. Usually they are dressed very poorly, sometimes in bare feet, and they certainly know the psychology of an American tourist in their pathetic appeal of musical begging. Not all of these beggars are genuine and the barefooted, raggedy-dressed person may some other day be transformed into a very respectable-looking gentleman, as we are told. I can't forget the barefooted passenger

because it was a cold morning, and the danger of stepping on his toes was great in that full bus. The barefooted man with his ugly, dirty feet stirred up my mind and I went home meditating and wondering what God wants to tell me from my observation of the man with bare feet, on a cold frosty morning, in a crowded bus in Jerusalem.

Bare feet, cold feet, ugly calloused feet, crippled feet—has the Bible anything to say about one's feet? Yes, God has a lesson for me about feet in the Scriptures. Good old Strong's Concordance has over two hundred and fifty references about feet mentioned in the Bible. Think and meditate on the following: Luke 1:79—"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace"; Luke 10:39—"And she had a sister called Mary, which also sat at Jesus' feet, and heard his word"; John 13:14—"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet"; Acts 14:10—"[Paul] said with a loud voice, Stand upright on thy feet. And he leaped and walked"; Rom. 10:15—"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"; Eph. 6:15—"And your feet shod with the preparation of the gospel of peace"; I Cor. 15:25—"For he must reign, till he hath put all enemies under his feet"; Eph. 1:22—"And hath put all things under his feet, and gave him to be the head over all things to the church."

No doubt the man with bare feet on a bus in Jerusalem needed Christ and the forgiveness of sins more than anything else. One could mention many sins, but the outstanding sin in Israel is unbelief in Jesus Christ. Not only is Christ rejected but many in Israel are boasting atheists and do not believe in either Old or New Testament as the inspired Word of God. Educationally and culturally there is no want in this land, but spiritually there is an appalling want among thousands who are spiritually impotent, and they need to hear the voice of God to stand upright on their feet and be made whole through Jesus Christ the Son of God.

Is not the man with bare feet on the bus in Jerusalem a challenge that there are city, town, and village populations with hardly any Christians? God knows the church is not witnessing to the Jew. It is true that very few have openly come out to be Christians and the missionary often is a witness without converts, but that does not say we have no responsibility to preach. Israel is a new field for our church and the home people should not look for the spectacular, because if Stephen would preach in Jerusalem today, no doubt he would repeat what he said in Acts 7, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Nevertheless, even if the preaching and death of Stephen seemed to be in vain for the time being, it was not long until Saul was converted and became Paul, the Hebrew Christian.

How can Israel call on the name of God to be saved if we do not send people to preach? Will you, my dear reader, take time to prayerfully read the Jewish sections in the Book of Romans, chapters 9—11, and see how these people are blinded to the Gospel and Jesus Christ? The Christian has feet, feet that God wants, feet that are willing to walk the streets of Jerusalem, feet of which God can say, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" to my people Israel.

Jerusalem, Israel.

A New Version of "The Ninety and Nine"

There are ninety and nine that safely lie
In the shelter of the fold;
But millions are left outside to die,
For the ninety and nine are cold—
Away in sin's delusive snare,
Hastening to death and dark despair,
Hastening to death, and none to care—
For the ninety and nine are cold.

"Lord, Thou hast here Thy well-fed sheep;
Are they not enough for Thee?"
But the Shepherd made answer, "Millions sleep
On the brink of eternity—
And these my sheep within the fold
Care not for the dying outside the fold,
On the brink of eternity."

But none of the ransomed ever knew
How the heart of the Shepherd did yearn;
Nor the travail of soul that He passed through
For His sheep without concern.
The millions of earth His way to teach,
The millions of earth except through each
Of His sheep without concern.

"Lord, whence are those marks in hands and side,
And whence the scars of Thy feet?"
"They were made for those for whom I died,
Both saved and wandering sheep."
"Lord, when wilt Thou come to claim Thine own?"
"Not till the wandering the way are shown,
Not till the wandering my Word have known,
My wandering, dying sheep."

Ah, ninety and nine, dost thou hear His voice?
Forth then to the work so great;
Beyond life's span there is no choice
For those outside the gate.
If they're brought at all, it must be now—
Then, ninety and nine, don't question how,
Oh, sheep of mine, go quickly thou,
Else for them—and you—too late.
For no other way had He to reach

But all through the churches, apostate-riven,
And up from the world's rough steep,
There'll arise a glad cry to the gates of heaven,
"Rejoice, I am finding my sheep!"
And the angels shall echo around the throne,
"Rejoice, for the dying the way are shown!
Rejoice, for the Shepherd brings back His own,
His wandering, perishing sheep!"

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The Mennonite Hour

On January 24 **The Mennonite Hour** began a regular release over WSAN, Allentown, Pa., at 10:30 p.m. This station is found at 1470 on AM dials, 99.9 on FM. Beginning February 7, WFRM, Coudersport, Pa., will begin broadcasting the program at 12:30 p.m. WFRM operates on a frequency of 600 kc. Both of these stations are being sponsored by local groups involved in mission work in the area.

An up-to-date, attractive schedule card has just come off the press listing all the stations currently broadcasting **The Mennonite Hour,** together with the time of broadcast and dial setting of the stations. These may be secured for personal use and for distribution by writing **The Mennonite Hour,** Box 22, Harrisonburg, Va.

The following letter, which recently came to Bro. Lewis Strite, Chairman of the Mennonite Crusaders, Inc., sponsors of the Mennonite Hour, indicates somewhat the extent of this witness:

"It is about ten years now since we were at Sideling Hill during CPS. Many things have happened since that time. We spent two years in Ethiopia and are now in La Plata, Puerto Rico. At the moment, however, I am in the British Island of St. Kitts. There seems to be a great need among these people. We have come to investigate the possibility of starting some church work here.

"I want to share with you an incident that happened yesterday. We went to the Department of Education to get some information from them. Before allowing us to have the information the lady said she had to know who we were and why we wanted the information. When I mentioned that we were Mennonites she had a big smile and said, 'I listen to the Mennonite Hour from Quito.' She had no idea what kind of organization it was. We were glad to explain things in more detail for her.

"May the Lord continue to bless **The Mennonite Hour.** May it be used to His honor and glory and lead many to accept Him."

Sincerely yours,
John E. Lehman
La Plata, Puerto Rico.

God Leads to Israel

God was marvelously working before we came to find for us a home in Israel. In His providence He had reserved for us a second-floor furnished apartment in the quiet southeastern section of the city. As we entered our new home which had been vacant for five years waiting for "the right Christian couple" as our landlady said, we read above the door, "He shall preserve thy going out and thy coming in from this time forth, and even for evermore"—a constant reminder of His keeping presence.—Roy and Florence Kreider letter.



A VS Opportunity

Young people are needed in the Voluntary Service program among California migrants. Their work would include teaching craft classes as Ben Lehman of Berne, Indiana, is doing with boys of California migrant laborers. A nurse, two women, or a married couple are currently needed. In addition to Bible and craft classes, volunteers direct recreation, conduct worship services, and do family visitation.

Men interested in farming and agricultural experimentation are invited to consider service opportunities with the STICA agricultural development in Chile and Paraguay. Four men are currently needed in this program their period of service would be two years.

All projects with exception of the migrant program are approved for the employment of I-O men. For more information, write: Mennonite Central Committee, Voluntary Service, Akron, Pa., or the Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

New Hope for India's Masses

Eighty-five per cent of the people of India are illiterate. These constitute one third of the world's illiterates.

India's illiterates are the victims of scheming men who prey on their ignorance. The majority of them are in debt all their lives, and generally they do not know the amount of the debt. The moneylenders keep them in a state of semi-slavery and physical emaciation. Theirs is a fear-haunted, shadow-filled, disease-ridden existence.

There are in India 700,000 villages in which are some 300,000,000 persons who can neither read nor write. Often the villages are isolated because of poor roads. The villagers themselves are busy from dawn to dark trying to grow some food for a starving population. The problem has been how to reach with a literacy program so many millions scattered in so many villages. To meet just this situation, Dr. Frank Laubach has devised a cheap, revolutionary, quick method. Now only six short weeks are needed to make one literate. Surely this is the hour of new hope for the masses of India.

The Christian churches and missions of India have been most active in the literacy program. Their chief aim has been to have a Bible-reading church. But it has also proved to be a marvelously efficient evangelistic agency. Hundreds of Hindus have been won to the Lord through adult literacy classes.—From **The Alliance Weekly.**

The Christian Faces Communism

This is the title of a pamphlet by Rev. and Mrs. Gilbert H. Baker (Episcopal, Lingnan University), and published by the Woman's Auxiliary to the National Council, 281 Fourth Avenue, New York 10, N.Y. (25¢). The material is arranged as a panel discussion or a dialogue. Ex-missionaries from China now working in the U.S.A. will find this a very suitable method to present the problems of Communism and the lessons to be learned from our China experience to any church group. Baker recommends dividing it into two discussion periods.

Baker's treatment of Communism as an ideology is very fair. Although he unequivocally rejects Communism as a way of life, he still shows clearly what its appeals are. "Many young Chinese felt that the westernized port cities like Shanghai or Hong Kong with their movies, night clubs, and appeals to enjoyment had nothing to offer in comparison with the sterner but more purposeful task of rebuilding their country in the interior." As to Chinese Christians, he concludes that we may trust them to meet the Communist challenge, "provided we don't insist that true Christian discipleship necessarily implies approval of the American way of life, or even democracy. St. Francis, for example, had never heard of either, and he probably had very erroneous ideas about government and the nature of the universe, but he was a good Christian."—**China Bulletin.**

Missions Editorial

Service with a Smell

An imaginative fish dealer uses the above slogan in all his advertising. It brings a knowing smile when seen for the first time. But the same phrase can be used to describe service performed by Christians for selfish purposes.

I believe that it was Francis of Assisi who said, "You cannot serve until the poor forgive you for the bread you give them." True giving is completely outgoing. It does not make the receiver beholden to the giver in any way. It is performed in a spirit which recognizes that the receiver has as much right to what is given as the giver. It is never given for the purpose of receiving again.

Christian people in the overpopulated, economically poor areas of the world look on Americans as especially favored by God in the matter of wealth. To them our wealth is a gift from God. They, therefore, do not feel that it should be used as a means for bargaining, but should be shared without any expectation of return.

The idea of an eye for an eye and a tooth for a tooth stems back to Old Testament times. But Jesus says, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42). The salvation which Jesus brought cannot be bargained for. A place in heaven cannot be bargained for.

The idea of using our gifts or our service to get concessions or reward for ourselves, be it nothing more than praise, is contrary to Christian stewardship or Christian service. We are not motivated by bargains or returns, we are motivated by love to do all things "in the name of the Lord Jesus" and "unto the Lord."

The poet Lowell has rightly made Christ say,

> He who gives himself with his gifts feeds three,
> Himself, his hungering neighbors, and me.

The same can be said of our service for others. We give ourselves to those we serve, imitating Christ who came "not to be ministered unto, but to minister and to give himself a ransom for many."

May our service to God and our fellow men be free from all selfish intent and desire for personal gain.—L. C. Hartzler.

There are in Israel 118,500 Moslems, including 20,000 Bedouins; 39,000 Christians, mostly of Eastern Orthodox churches, and 15,500 Druzes.—From **The Alliance Weekly.**

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Sister Miriam Renno, Belleville, Pa., returned to assist as housekeeper at the General Mission Board Headquarters, Elkhart, Ind., on Feb. 8.

A ground breaking ceremony for the maternity home in Mathis, Texas, was held on Feb. 7 at 3:00 p.m. The Voluntary Service Builders Unit planned to begin construction the following morning. The planning and financial backing for this maternity home has come from the Mathis community.

This maternity home will be of valuable service to the Mexican mothers of that community, and we are grateful for answered prayer and the Lord's blessing in this new work.

Sister Emma Landis, Harleysville, Pa., completed two years of Voluntary Service on Jan. 16 in Puerto Rico. Her service as a kitchen worker in the La Plata Mennonite Project was greatly appreciated. We are grateful for young people with a desire to serve in this way.

On Jan. 18 Bro. Ray Dick, Buhler, Kans., received his release from I-W service after having served his two years. Bro. and Sister Dick have been serving the last part of their term in Voluntary Service in the Mennonite Hospital, La Junta, Colo.

On Feb. 2 James Snyder, Kalona, Iowa, received his release from I-W service after completing the two years. Bro. Snyder has been serving in the Voluntary Service Unit in La Plata, Puerto Rico.

There are several I-W men who had served Voluntary Service terms prior to the drafting of I-O men and are now in the process of receiving their releases from Selective Service.

The nine folks in the present VS orientation school are: Mary Bowman, New Hamburg, Ont.; James Lepley, Reedsville, Pa.; Mabel Miller, Wilmot, Ohio; Paul Payne, McVeytown, Pa.; Ruby Shank, Harrisonburg, Va.; Louis Yoder, Belleville, Pa.; Fred Miller, Iowa City, Iowa; and Mr. and Mrs. Ray Yoder, Nappanee, Ind.

These folks are enjoying classes, work projects, and a group life together which will prepare them to serve more effectively and to make a meaningful contribution in their places of service.

Summer Service

More definite plans are now made for the Summer Service program. There will be units serving in city and rural missions, children's and old people's homes, children's camps, as a MYF youth team, a student-in-industry project and plans are pending for a migrant unit in central U.S.

Sometimes young people cannot find expression for their desires to serve because they cannot give a long period of time. In these instances, Summer Service is the answer. Volunteers can serve for periods ranging in length from six weeks to three months.

There are opportunities to serve in a real way in Summer Service. There are opportunities to learn valuable lessons. To receive specific information about the unit in which you are interested or for an application form write to Mark Lehman, Director, MRSC Summer Service, 1711 Prairie St., Elkhart, Ind.

There is a set of colored slides on Summer Service available for MYF or any other interested groups. Write to Publicity Office at the above address.

I-W Services

The Ft. Wayne, Ind., and Des Moines, Iowa, I-W units have recently contributed sizable amounts to the Prairie View Hospital building program. The church greatly appreciates this fine interest from the I-W men.

The films "A Time For Greatness" and "Voice of the Deep" are being shown to various I-W units throughout Kansas, Missouri, Colorado, and Iowa during the latter part of January and the beginning of February.

Released January 29, 1954
Office for Relief and Service,
Elkhart, Ind.

MCC Weekly Notes

UMT Discussion in Current Congress Unlikely

On the basis of a recommendation by the Office of Defense Mobilization that universal military training not be considered at this time and the acceptance of this recommendation by President Eisenhower, it is evident that UMT will not be an issue in the current session of Congress.

This recommendation by Defense Mobilization director Arthur S. Flemming stems from reports from that office and the National Security Training Commission. The latter recommended that conscription by Selective Service continue and that UMT be operated at the same time.

In his report to the President, Director Flemming suggested that further study be made to determine the size, composition, and training of reserve forces. The President has called for a presentation of this further study by April 1, 1954.

Even though UMT will apparently not come up for consideration in this Congress, it is possible it may be presented in future sessions. UMT proponents will undoubtedly continue their strong efforts. On the other hand, there are no indications that opposition to UMT in Congress will be weakened.

Historic Peace Churches to Meet

Approximately 150 representatives of the historic peace churches—Brethren, Friends, and Mennonite—will meet on the Bluffton, Ohio, College campus July 15 to 18, 1954, for a study conference to discuss the subject —"The Meaning of Christian Love."

This conference is planned by the Continuation Committee consisting of a representative of each of the historic peace churches. The purpose of the conference is to study the implications of Christian love in personal and community relationships and the relationships of Christian love to the whole social order.

The program will consist of addresses, discussion groups, and panel discussions. Names of speakers and other program participants will be announced shortly.

Approximately 50 persons will represent each of the peace churches. The attendance at this conference will be the largest since the first one held in Newton, Kans., from Oct. 31 to Nov. 2, 1935. Out of the Newton meeting grew the Continuation Committee which today consists of W. Harold Row, Elgin, Ill., representing the Brethren; Errol T. Elliott, Richmond, Ind., representing the Friends; and Orie O. Miller, Akron, Pa., representing the Mennonites.

This Committee exists as a vehicle whereby these three groups keep in touch with each other. As occasion presents itself, the Committee calls such meetings as the study conference planned for this summer. These meetings consist of the discussion and study of problems of common concern affecting the peace churches. Such meetings—usually in small groups of 20 to 30 persons—have been held about once a year since 1935.

Released January 29, 1954
MCC Information Service, Akron, Pa.

Women's Activities

To leaders of local circles:

The fiscal year for the Women's Missionary and Sewing Circle Organization is rapidly drawing to a close. March 31 marks the end of the year. Has your local unit contributed to the district and general projects? To have your contribution included, it will be necessary to act **now.**

We call special attention to Uruguay Missionary Home Furnishings and to Nursing Education.

Fifty cents per circle member per year is the suggested way for raising our $3,600 budget for Nursing Education. Some groups will need to and will want to give more. Homemakers' groups and missionary societies are invited to give to Nursing Education through their WMSCO district treasurers.

The suggested plan for raising the funds for the Uruguay missionary homes is:

$5.00 for average-sized circles.
$7.50 or more for large circles.
As they are able, small circles.

Donations for these two funds, as all other donations, should be sent through your district treasurer.—Mrs. J. D. Graber.

• • •

Mrs. Robert Fisher, literature secretary for the Iowa-Nebraska district, gives an interesting account in the December **Missionary Challenge** of the furnishing of the I-W home in Iowa City by the women of that area.

The house and furniture having been purchased by the Mission Board, all was ready

for the women to take over and make a home for the boys. Each circle was given a bedroom to equip with draperies, curtains, lamps, rugs, mirrors, and whatever else was needed to make the rooms cozy and cheery. This plan called for personal interest and initiative, challenging all to do their best.

A good word may be said for the I-W unit personnel also. Mrs. Fisher says, "These young people are filling a real place in the Mennonite Church in Iowa City. . . . The church appreciates the spirit of friendliness to help that these young people manifest."

* * *

Have you started making plans for your annual reports? Your promptness will be very much appreciated. By being on schedule you can lighten the work of your servants, your officers.

* * *

The manuscript for the 1954-55 **Daily Prayer Guide** is nearly completed. It has required hours, days, months of faithful work. Will you do your part in this vast prayer effort by placing your orders early? Will you help see that every one in your family, in your church, in your district is provided with a 1954-55 **Daily Prayer Guide**?—Mrs. C. L. Shank.

From Our Churches

ALLENTOWN, PENNSYLVANIA

(Allentown Mission)

Dear HERALD Friends:

We are happy for the privileges and opportunities we have enjoyed and we look to the Lord for great things to come.

We praise the Lord for the increasing attendance in our Sunday school, which will soon demand more space than our building provides. Take a peek into our Sunday-school work. Some workers must leave home an hour or more before starting time to drive the 25 miles to church and pick up their carload of children and adults. We have clean ones, dirty ones, crippled, poor, rich, colored, and white. We are glad for all who come.

We are grateful for the three girls and the three families who live in the city and give a daily Christian witness. Also for the Ellis Landis family who plan to move into the city in the near future.

We miss Bro. and Sister Floyd Clemens who left us for I-W work in Vermont. We are glad for the five new workers who have joined us recently.

We are also happy to report that seven of our homes have been blessed with new babies this past year.

In our Tuesday evening services we are studying the Book of Hebrews. Our pastor, Alvin Detweiler, is the instructor.

Jail services every fourth Sunday afternoon are a high light in our work. We praise the Lord for one who accepted Christ several months ago. Pray for her.

In December Raymond Bucher gave a message entitled "With Christ in Polio." Especially was it appreciated because the crippled children from the Good Shepherd Home near by come to our Sunday school in wheel chairs.

Over New Year's week end we enjoyed a Christian Life Conference with Bro. Charles Hostetter as speaker. A quartet participated each evening.

At a recent business meeting it was decided to sponsor the Mennonite Hour over Allentown station WSAN, heard every Sunday evening at 10:30.

We are praying that souls may be saved. Pray with us.

Lois Musselman.

BIRCH TREE, MISSOURI

(Berea Congregation)

For two years the Lord has blessed this area in allowing His children to put greater trust in Him. It has not been our choice. To many this scarcity of rain has seemed a real misfortune. But we as God's children choose to call it an opportunity to witness to God's unfailing help. True, it is discouraging to plant, to cultivate, and then to see plants die for lack of rain. We couldn't irrigate, because our water supply is from cisterns and ponds only. We later had to haul water from Birch Tree. The town permitted the people to have water for stock and drinking purposes, and we were thankful for this. Crops were scarce. Farmers sold cattle at reduced prices, retaining only stock they could winter in face of the feed shortage. A few people, not of our group, sold their farms and moved away. But we needn't let discouragements overcome us. We just need to stop and realize that all depends on the Lord. When He opens His hands the blessings of crops and easier living overflows. We realize our dependence upon God.

Although we don't always understand why God orders things as He does in different times, we can know His purposes are good, and for the good of His people. Often in conversation we have been able to witness by saying, "God will send rain when He sees best, and He will take care of us." We thank Him for the blessing of being able to trust Him. He has not failed us.

We are indeed thankful that our government made it possible for hay to be sent into this area at reduced prices Ceiling price was $22 a ton. Most hay sold near that figure. We were made more conscious of our fellowship in the Lord by the donation sent to Birch Tree by the conference district. This helped much in providing hay. Brethren, we thank you for this expression to us of brotherly love. You through the conference have helped us. God bless you for it.

We are also grateful to the Mennonite Service Organization at Hesston, and to the churches of Kansas for their generous gift of food supplies they sent to us. We as a congregation wish to express sincere appreciation and thankfulness to you for your gift. We trust God to reward you with joyful blessings for your kindness.

Now you have helped us in our natural needs. We crave a continued help for our spiritual needs by your prayers.

There is another way you can be a blessing to us. Whenever you are traveling this way, come to visit us. We would love to have you come.

Loving Him and loving you,
The Berea Congregation,
Oney Hathaway, Pastor.

LOWVILLE, NEW YORK

(Conservative Amish Mennonite)

Greetings of love in the name of Him who hath redeemed us and through whom we have fellowship though we are scattered in various parts of the world.

Three brethren have been with us the past fall conducting series of meetings. B. Charles Hostetter, Harrisonburg, Va., held a conference on Oct. 9-11. John Shenk, Denbigh, Va., was our fall evangelist, Oct. 14-23; and I. E. Burkhart, field secretary for Goshen College, preached the Word on Nov. 22, 25, and 29.

Bro. Richard J. Zehr, our minister, has purchased the farm near the Croghan Church formerly owned by our late bishop, Bro. Joseph J. Zehr. A surprise housewarming was given them on Dec. 11. Our best wishes go with them in their new home and upon their labors, both temporal and spiritual.

Our summer Bible schools were held in July and August. Pine Grove Mission, under Leon Martin, had an enrollment of 90, with an average attendance of 80. The Congregational school at Lowville, under Elias Zehr, had a record attendance of 360, with an average of 320.

We are also conducting weekly religious education classes in five different schools in this community. Some of the pupils are from other Protestant denominations.

The attendance at Pine Grove Mission remains in the eighties, comprised mostly of local children and the workers. Rarely more than one or two adults attend, but we still feel that our labor is not in vain.

The four garden projects, planted to oats, white beans, potatoes, and peas, brought an estimated net return of $500. These projects were mainly for the young men, as the sisters had sewing circles for their projects. The children's quarter fund reached over $290. Our youth are also distributing 2,000 copies of **The Way** monthly to cities and villages within reach. Seventeen Wayside Gospel signs and two sets of signs have been erected. We appreciate the zeal of the young people and the co-operation of the parents and others who help to make this work possible.

Remember this congregation in your prayers. May all of us be true to Him in all our ways, both in spiritual life and in activity.

Luella R. Mosbier.

LYNDHURST, VIRGINIA

(Mt. View Congregation)

Greetings to all:

In the year just passed did we use our talents and time to the upbuilding of God's kingdom, or did we use all our time for self? May each one begin this year with a greater determination to win souls for Christ.

We had our fall communion on Oct. 11 with our bishop, Bro. Franklin Weaver, bringing the message.

Four of our young men are in I-W service at the Mental Hospital, Williamsburg, Va.

Our deacon, Bro. J. B. Bridge, is in poor health at present. We pray that he be healed if it is God's will.

We have teachers' meeting and prayer meeting each Wednesday night.

We were happy to have Bro. and Sister Josef Herschkowitz with us on Dec. 6, with Bro. Josef bringing the morning message. During the evening service he gave some of his experiences.

Come and worship with us. Visitors are always welcome.

Viola B. Tisdale.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

"O magnify the Lord with me, and let us exalt his name together."

Bro. Metzler, working in connection with MCC, in the interest of canning fer relief, was with us on the evening of Dec. 6. On Jan. 25, twenty-six persons from six congregations worked at the portable canner to process beef. The canner is located at Harrisonburg.

Yesterday afternoon one of our older members, Lydia Andrews, was buried. While health permitted, her place was seldom empty at church.

Bro. Fred Augsburger and family from the mission at Youngstown, Ohio, worshiped with us on Jan. 24. Bro. Augsburger brought the morning message.

Bro. Byard Shank, Mt. Crawford, Va., brought a message on stewardship on fall Missionary Day.

Others ministers worshiping with us and taking part in our services are William Martin, Menges Mills, Pa; J. C. Gingerich, Detroit lakes, Minn., and B. B. King, Scottdale, Pa.

Savings from Missionary Savings Banks and quarters invested amounted to $228.55.

The annual business meeting of our district was held at Springdale on Dec. 31. This meeting is a means of each congregation sharing reports of their activities with others.

Four little colored boys are being cared for in the Lester Weber home until our Virginia Mission Board can establish an orphanage.

The blessings of God have been ours. May we continue to serve Him.

Anna Mary Burkholder.

SARASOTA, FLORIDA

(Bayshore Congregation)

Dear HERALD Readers:

Greetings in Jesus' name Let us praise Him for His long-suffering and His kindnesses toward us and for the blessings bestowed upon us daily.

In our Sunday-school reorganization Uriah Mast was elected Sunday-school superintendent and Olen Eicher assistant.

In November we were encouraged to live closer to God in revival meetings conducted by Bro. M. L. Troyer of Elida, Ohio. Our pastor's father, Bro. Andrew Brenneman, a retired minister from Elida, Ohio, was with us during this time to assist with the services.

A thanksgiving program of music and talks was presented by a Gospel team from Messiah Bible College, Grantham, Pa. The MYF served the evening meal to the group.

Our pastor, Bro. T. H. Brenneman, spent ten days in Puerto Rico in December fulfilling his bishop duties there.

The MYF render varied programs every two weeks this winter. One Sunday morning each month they give out tracts in various sections of Sarasota. They give a program at the Welfare Home the first Sunday afternoon of each month.

The Christian Home Builders (young married people) have been making improvements in the Sunday-school building. Tile flooring has been laid in several rooms.

Many of our northern friends have returned for the winter season and also new ones have come in. A Gospel team from E.M.C. presented us with a New Year's program.

We pray that the Lord may bless all of you during the coming year. We ask an interest in your prayers.

Dorothy Miller.

SARASOTA, FLORIDA

(Pinecraft Tourist Congregation)

Dear HERALD Readers:

"Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord" (Ps. 135:1).

On Thanksgiving morning the brethren Albert Wyse, Midland, Mich., and J. C. Kanagy, Belleville, Pa., brought us messages that made us realize how richly our Father hath blessed us. In the evening we had praise and prayer services.

In November our hearts were saddened by the departure of Sister Schrock. Although nearly eighty years of age, she came to summer Bible school and said she enjoyed it so much she didn't want to miss.

Our tourist congregation reorganized with the following officers elected: S.S. Supts., Ira Shenk and Andy Oberholtzer; Secy., Pius Kanagy; Church Chor., J. B. Kanagy; S.S. Chor., Abram Kraybill; Ushers, Harvey Tice and Simon Hershberger; Y. P. Committee, Roman Slabaugh and David Perry Yoder.

Our Tuesday evening meetings are in charge of J. B. Kanagy, music director, and Nelson Glick, teacher of Bible history and geography.

Wednesday evening cottage prayer meetings are appreciated in the community. Thursday evening prayer and Bible study are conducted at the church. These evening meetings are a great help in acquainting us with God's Word.

The Sarasota Welfare Home has again expressed appreciation for the monthly messages of cheer in singing and preaching.

The sewing circle has been reorganized with Sister Clara Helmuth of Indiana as president; Mrs. Fred Yoder, Iowa, vice-president; Mrs. W. T. Yoder, Kansas, Secretary; Mrs. Ira Shenk, Ohio, as helper.

On Dec. 6 we had counsel meetings at which time Bro. Frank Stoltzfus brought us the message. The evening of Dec. 13 we had preparatory services and on Sunday we commemorated the suffering and death of our Lord. Bro. Leroy Stoltzfus of the Lancaster Conference had charge of these meetings.

Our Christmas messages were brought by these brethren: Eli K. Zook, Belleville, Pa.; Harry Stutzman, Berlin, Ohio; Noah Zehr, Middlebury, Ind.; and Joseph Nissley, of Florida.

The evening of Dec. 24, Harry Stutzman told of his trip to Europe and Palestine. On Dec. 27 Bro. Levi Troyer and wife, missionaries on the isle of Haiti, brought challenging messages.

Other visiting brethren that brought to us the Word of God were Mahlon Miller, Burton, Ohio; Walter Ebersole, Elizabethtown, Pa.; Andrew Brenneman, Elida, Ohio; J. L. Horst, Scottdale, Pa.; and Milton Brackbill, Paoli, Pa. We welcome tourists and visiting ministers to worship with us.

On Jan. 10 Bro. Otho Shenk brought the morning and evening messages at Ida Street Mission at Tampa, Fla.

Bro. Ray. Shenk, Cottage City, Md., held revival services Jan. 21-31.

Nellie Nissley.

FIELD NOTES (Continued)

Bro. Henry Ginder, Manheim, Pa., bishop of the Brethren in Christ Church, at the S. Christian St. Mission, Lancaster, Pa., Sunday evening, Feb. 14.

Bible Instruction meeting at the Stumptown, Pa., meetinghouse, Feb. 13, 14. Speakers: Emanuel Peachey, Belleville, Pa.; A. J. Metzler, Scottdale, Pa.; J. C. and Paul R. Clemens, Lansdale, Pa.; Lester Miller, Oxford, Pa.

Dedication of the Pinecraft Conservative A.M. Church, Sarasota, Fla., Sunday afternoon, Feb. 14.

Goshen College Alumni home-style dinner at Paradise Church of the Brethren, three and one half miles southeast of Smithville, Ohio, Feb. 12, at 7 p.m.

Stewardship Lecture Conference, Milo Kauffman speaker, and sponsored by the Ontario Christian Workers' Conference, alternating at Waterloo and Elmira every evening from March 29 to April 4, with four lectures at each place.

Missionary Conference at Blooming Glen, Pa., Church, Feb. 27, 28, climaxing with a farewell service for the John Koppenhaver family.

Annual Bible meeting at the Landisville, Pa., Church, with Melvin Lauver and Jacob Rutt as speakers.

Ordination services for a minister at the Valley View Church, Stuarts Draft, Va., Sunday evening, Feb. 14, 7 p.m. Votes to be taken Friday evening, Feb. 12.

Christian Workers' Normal at Johnstown Bible School, closing with commencement exercises, Feb. 10, 11.

Baptismal and communion services at the Yellow Creek Church near Goshen, Ind., Sunday morning and evening, Feb. 28, with Bro. Ray Yoder in charge.

One Young People's Institute only will be held at Laurelville Mennonite Camp, Mt. Pleasant, Pa., R. 2, this year. The dates are Aug. 7-13. Plan now for your vacation during that week. Communicate with C. F. Yake, Sec'y, Scottdale, Pa.

The Ohio Young People's Institute will be held July 31 to Aug. 6, 1954.

Visiting Speakers

Jan. 17. **Millard Shoup,** Narvon, Pa., at Mt. View Church, Lyndhurst, Va. **Earl Buckwalter,** Hesston, Kans., at Greensburg, Kans.

Jan. 24. **B. B. King,** Scottdale, Pa., at Mt. View Church, Lyndhurst, Va., **Paul Verghese,** Princeton, N.J., at the I-W center at Brattleboro, Vt., also Jan. 23. **Henry Becker,** Bihar, India, at Prairie St. Church, Elkhart, Ind. **John G. Hochstetler,** Creston, Mont., at Rainy River, International Falls, Minn. **Harvey Birky,** worker in Children's Bible Mission, Birmingham, Ala., at Bayshore, Sarasota, Fla. **Josef Herschkowitz,** Harrisonburg, Va., at Rocky Ridge, Quakertown, Pa.

Jan. 31. **O. O. Miller,** Akron, Pa., at Bayshore, Sarasota, Fla., evening. **C. A. Graybill,** Martinsburg, Pa., at Stahl, Johnstown, Pa. **Henry Weaver, Jr.,** Elkhart, Ind., at Crystal Springs, Kans. **Henry Lutz,** speaking to the I-W men at the Fairfield Hospital, Newtown, Conn. **David Steiner,** North Lima, Ohio, at Maple Grove, New Wilmington, Pa. **B. Charles Hostetter,** Harrisonburg, Va., at Goshen College Church, Goshen, Ind.

Evangelistic Meetings

E. S. Garber, Nampa, Ida., at Cascadia, Oreg., beginning Jan. 24 and continuing for ten days. **C. F. Derstine,** Kitchener, Ont., at Sharon Church, Plain City, Ohio, April 6-13. **Kenneth G. Good,** Morton, Ill., at Pleasant Hill, Peoria, Ill., March 9-14; Belmont, Elkhart, Ind., March 21-28. **Mervin Baer,** Carlisle, Pa., at Risser's Church, Elizabethtown, Pa., beginning Feb. 14. **George R. Brunk,** Harrisonburg, Va., at Pinecraft C.A. Mennonite Church, Sarasota, Fla., Feb. 14-24.

You call yourself wealthy and rich; but Paul meets your riches, and with his own voice prescribes for the moderating of your dress and ornament within a just limit. "Let women," said he, "adorn themselves with shamefacedness and sobriety, not with broidered hair, nor gold, nor pearls, nor costly array, but as becometh women professing chastity, with a good conversation." Also Peter consents to these same precepts and says, "Let there be in the woman not the outward adorning of array, or gold, or apparel, but the adorning of the heart." But if these also warn us that the women who are accustomed to make an excuse for their dress by reference to their husband, should be restrained and limited by religious observance to the Church's discipline, how much more it is right that the virgin should keep that observance, who has no excuse for adorning herself, nor can the deceitfulness of her fault be laid upon another, but she herself remains in the guilt.

The characteristics of ornaments, and of garments, and the allurements of beauty, are not fitting for any but prostitutes and immodest women; and the dress of none is more precious than of those whose modesty is lowly. Thus in the Holy Scriptures, by which the Lord wished us to be both instructed and admonished, the harlot city is described more beautifully arrayed and adorned, and with her ornaments; and the rather on account of these very ornaments about to perish.

Hear one who is faithfully consulted for your advantage and profit. Be such as God the Creator made you; be such as the hand of your Father ordained you. Let your countenance remain in you incorrupt, your neck unadorned, your figure simple; let not wounds be made in your ears, nor let the precious chain of bracelets and necklaces circle your arms or your neck; let your feet be free from golden bands, your hair stained with no dye, your eyes worthy of beholding God. Overcome dress, since you are a virgin; overcome gold, since you overcome the flesh and the world.—From **Cyprian.**

Here is one way in which you may succeed in living the ideal life: After you get through telling how other people ought to live, take your own advice and show them how it is done.—Selected.

All your strength is in your union,
All your danger in discord;
Therefore be at peace henceforward
And as brothers live together.

—Henry Wadsworth Longfellow.

OUR SCHOOLS (Continued)

out of seeing others break a school regulation, and then do you enjoy seeing them get punished for their wrong? Christian courtesy rejoices in the right. Even when a decision or plan may be to your own personal disadvantage, and you recognize it to be right, can you rejoice?

Christian courtesy bears, believes, hopes, endures all things. Can you always look for the good in others, believing them right until proved wrong? Can you take punishment like a man, always keep an optimistic outlook? Christian courtesy never ends. When all others lose their courtesy, when a mob spirit takes hold of a group, can you keep your balance?

Can I—can you—pass this test? Alone, never, but we can do all things through Christ who strengthens us.

About a year ago coming from Kansas City we decided to drive over the campus of the Haskell Indian Institute at Lawrence, a large government school for Indians. It was just after mealtime and students were coming out of the dining hall, going over the campus in groups of two or three or more. Without even stepping from our car, we were impressed by the quiet dignity and courtesy of those Indian students in a government school, shown in their attitude toward us and each other.

What impression do people gain of our campus? The casual visitor, the salesman who comes to the office, the parent who comes for a visit, the minister who comes to hold meetings—what impression do they get? It was said of a certain man that he "is the most beautiful person I ever saw—what I mean by beauty is his grace of character, his kindly generous manners, his brightness of mind, and his perfect purity and whiteness of soul." My prayer for Hesston students is that people may say of you that "they are the most beautiful young people we ever saw—what we mean by beauty is their grace of character, their kindly generous manners, their brightness of mind, and their perfect purity and whiteness of soul."

*Handbook of Christian Etiquette, by Mrs. William B. Riley, St. Paul, Minn.; Bruce Publishing Co.; 1945.

TO BE NEAR TO GOD (Continued)

Witnessing Thy power to save me,
Setting free from self and sin;
Thou hast bought me to possess me.
In Thy fullness, Lord, come in.

Saturday, February 20

Read Phil. 3:1-10.

God would have the tendrils of our heart clasped around Christ, not trailing on the earth; there is a place there for them; there is security there, satisfaction there, and nowhere else. Christ is not only man, but God. He knows our sorrows, our feelings. And He is the resource of His people as they travel through this world more helpless than others, for they are without natural resources. A Christian does not act only from honor, or still less from ambition, but he does that which is right because Christ is before him as his motive. Christ is God's one resource for us in everything, and He may well be the believer's also.

Jesus, I am resting, resting
In the joy of what Thou art,
I am finding out the greatness
Of Thy loving heart.

—C. R. Heisey.

TEACHING THE WORD (Continued)

has to offer something better, something that can overcome the devil and his evil forces.

It is also known that different people and different nations feel themselves superior to other nations. Some consider themselves as God's own people, some as the Aryan race, some as the "Grand Nation." Others have tried to snuff out certain races; some are trying to make other people slaves; some are still trying to keep certain races away from equal rights. The Bible teaches that all people are equal before God whether they be Jews or Greeks, whether they be white or colored. It is the privilege of the church to present this matter to its members and to teach, and to convince other people of this great truth.

It is also known that the number of broken homes is increasing each year. It is not only that divorced people spoil the rest of their lives completely and perhaps the hope of eternity also, but the one suffering most is the child. Finding no refuge in his struggling parents, having perhaps bad company among the neighborhood children, the child grows up pretty wild. Since the teaching of Christianity in public schools is in general prohibited and many teachers are ungodly themselves, the child grows up without the saving knowledge of the Lord Jesus Christ. The answer of religious education in this case is to teach the parents that they in the first case don't let it come so far, and secondly, if it should have happened, to take care of the children as far as spiritual welfare is concerned and to teach them that after all Jesus loves us all, even though our close friends and relatives seem to forsake us.

There are also people who grow into the church and there are those who are converted by the grace of God. But this does not say that a regenerated church member gets after his regeneration a complete knowledge of God and His works. It might give him a better understanding. Nobody is wise enough to educate himself without any guidance. If someone should try it, he surely ends somewhere where he himself would not want to be. Nothing growing in our culture will bring forth good fruit if it grows wild. It has to be cultivated, sprayed, and watched. It is the greatest test of religious education in this case to teach the full truth and to guide and direct and to make the truth of the Word a living matter to anyone who has ears to hear and eyes to see, in order that the Scriptures may become more meaningful.

There are various channels through which Christianity can be presented. The first one can be a teaching sermon, like the Sermon on the Mount, which should be an example to everybody who knows the Lord. A second channel is the Sunday school, with its different classes from the kindergarten to the adult, where laymen teachers and professional teachers have a very fine chance to make use of their talents and to cultivate them, bringing the Gospel to a smaller group and discussing the Word. There are other ways to teach smaller groups and find the will of God, like the family altar, summer Bible schools, parochial schools, and mission stations. The most important, however, is the life lived by professing Christians, teaching others to live a more Christlike life.

Religious education has always played a big part in the church. The ups and downs of the church have followed its cultivation or its neglect. Religious education is the answer to our religious and social conditions if we realize that we have an opportunity to help other people to live victorious lives, to pass on religious inheritance, to win souls for Christ, and to teach the greatest Life ever lived and the greatest Book ever written.

Harrisonburg, Va.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Albrecht, Nevin and Carolyn (Bontrager), Elkhart, Ind., third child, Sharlene Fae, Jan. 19, 1954.

Arndt, Fred and Arlene (Miller), Hartville congregation, Ohio, second child, Barbara Diane, Jan. 16, 1954.

Bauman, Leonard and Evelyn (Garrett), Hagerstown, Md., second child, Eloise Ann, Dec. 7, 1953.

Beachy, Moses and Ada (Miller), Harrisonburg, Va., second son, John Myron, Jan. 22, 1954.

Burbaker, Aaron and Esther (Oberholtzer), Lititz, Pa, ninth child, eighth son, Joel Dean, Jan. 15, 1954.

Christner, Vernon and Lila (Chupp), Middlebury, Ind., second child, Charolette Kay, Dec. 23, 1953.

Derstine, Gerald G. and Beulah (Hackman), Ogema, Minn., second child, first son, Phillip Gerald, Nov. 5, 1953.

Dietzel, Reuben S. and Gertrude (Albrecht), Bay Port, Mich., fourth child, first son, David Edward, Jan. 6, 1954.

Eash, Elon H. and Lorene (Nofziger), Archbold, Ohio, second child, first daughter, Mary Beth, Jan. 8, 1954.

Fyffe, Audie and Irene (Roberts), Ashland, Ky., sixth child, Ruth Len, Dec. 20, 1953.

Gascho, J. Mahlon and Miriam Ruth (Bontrager), East Lansing, Mich., first child, James Mahlon, Jan. 12, 1954.

Gross, Wayne and Ada (Hostetler), Washburn, Ill., third child, second daughter, Luann Ruth, Jan. 19, 1954.

Guntz, Henry B. and Erma (Halteman), Telford, Pa., fourth child, third daughter, Janice, Dec. 29, 1953.

Kauffman, Curtis and Verna (Eash), Springfield, Oreg., a daughter, Maxine Joyce, Nov. 17, 1953.

Kauffman, Norman and Margaret (Stutzman), Goshen, Ind., second son, Kermit James, Jan. 20, 1954.

Landis, Howard G. and Lydia (Stoltzfus), Lancaster, Pa., first child, Howard Carl, Dec. 22, 1953.

Lehman, Leo C. and Ethel (Horst), Chambersburg Pa., first child, Norma Jean, Jan. 18, 1954.

Lehman, Paul and Erma (Yoder), Denbigh, Va., first child, Wayne Roy, Jan. 9, 1954.

Leinbach, Oscar and Laurene (Bontrager), Clarklake, Mich., fifth child, Sharon Kay, Dec. 5, 1953.

Miller, Reuben J. and Phyllis (Snyder), Denver, Colo., first child, Richard Jay, Jan. 4, 1954.

Miller, W. Ray and Dorothea (Messick), Benton, Ohio, third child, Barbara Jean, Jan. 21, 1954.

Myers, Walter and Caroline (Icher), Huntertown, Ind., first child, Linda Kay, Jan. 13, 1954.

Neuschwander, Paul and Blanche (Stutzman), Albany, Oreg., fourth child, third son, James Edwin, Dec. 2, 1953.

Oswald, Raymond and Alma (Bohn), West Point, Nebr., fifth child, second son, Delvan Roy, Dec. 5, 1953.

Richer, Laurence and Edna (Huber), Delphos, Ohio, third child, Shirley Ann, Dec. 27, 1953.

Sauder, Gerald B. and Mary (Moyer), Telford, Pa., first child, Mary Beth, Nov. 29, 1953.

Schloneger, Paul and Hilda (Myers), Archbold, Ohio, second daughter, Victoria Sue, Dec. 22, 1953.

Stoll, Isaac and Marie (Gingerich), Jerome, Mich., fourth child, Rita Ann, Nov. 17, 1953.

Stoll, John and Doris (Bechtel), Jonesville, Mich., first child, Dean La Mar, Nov. 13, 1953.

Showalter, Paul and Nancy (Miller), Meadville, Pa., third child, second daughter, Margret Ann, Jan. 8, 1954.

Springer, Elmo and Irene (Litwiller), Elgin, Ill., first child, Sue Beth, Jan. 18, 1954.

Stauffer, Edward and Beba (Eisenberger), Peach Bottom, Pa., fourth child, James Edward, Jan. 17, 1954.

Stauffer, Milton and Pauline (Beck), Mt. Gilead, Ohio, second child, Jean Marie, Oct. 25, 1953.

Steiner, Nathan and Bertha (Neuenschwander), Dalton, Ohio, fifth child, Ernest Earl, Dec. 15, 1953.

Styer, Kermit and Edna (Benner), Souderton, Pa., fourth child, second son, John, Jan. 18, 1954.

Thompson, Herman and Rhoda (Shank), Harrisonburg, Va., second daughter, Patty June, Jan. 20, 1954.

Troyer, Levi and Anna (Troyer), Hartville congregation, Ohio, first child, David Lee, Jan. 23, 1954.

Weaver, Harold K. and Iona (Souder), Collegeville, Pa., seventh child, third daughter, Sylvia Jean, Jan. 24, 1954.

Yoder, Alvin D. and A. Margaret (Zook), Belleville, Pa., first child, Wanda Joy, Dec. 22, 1953.

Zehr, Melvin and Lois (Keiser), Manson, Iowa, third child, second son, Richard Allen, Jan. 6, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Erb—Beltz.—Wayne Erb, Hartville, Ohio, Mennonite congregation, and Kathryn Beltz, First Christian Church, at the bride's home congregation by the local pastor, Jan. 16, 1954.

Glick—Lapp.—Norman Glick, Stumptown congregation, Lancaster Co., Pa., and Mable Lapp, Conestoga congregation, Morgantown, Pa., at the Conestoga Church by Ira A. Kurtz, Jan. 23, 1954.

Jewitt—Karcher.—Clayton Jewitt, First Mennonite Church, Kitchener, Ont., and Jean Karcher, by H. S. Hallman at the Bethany United Missionary Church, Kitchener, Ont., Oct. 31, 1953.

Kolb—Gehman. Robert C. Kolb, Vincent congregation, Spring City, Pa., and Gladys H. Gehman, Franconia, Pa., congregation, by Edwin A. Souder, assisted by Norman Bechtel and Matthew Kolb, at the Vincent Church, Jan. 23, 1954.

Lapp—King.—Jacob R. Lapp and Loretta M. King, both of the Maple Grove congregation, Atglen, Pa., by Aaron F. Stoltzfus, assisted by Leroy D. Umble, at the Maple Grove Church, Jan. 16, 1954.

Martin—Diller.—Ammon H. Martin, Reiff congregation, Hagerstown, Md., and Ellen H. Diller, Miller congregation, Leitersburg, Md., by Moses K. Horst at the home of the bride, Jan. 21, 1954.

Martin—Watts.—Joseph Benner Martin, Hershey congregation, Dover, Pa., and Betty Ann Watts, Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the home of the bride, Jan. 16, 1954.

Martin—Zimmerman.—Ivan W. Martin, Goodville, Pa., congregation, and Ruth Zimmerman, Bowmansville, Pa., congregation, by J. Paul Graybill at the Goodville Church, Jan. 9, 1954.

Reed—Martin.—Marvin Reed, Martindale, Pa., congregation, and Grace I. Martin, Lichty congregation, East Earl, Pa., by J. Paul Graybill at the home of the bride, Jan. 9, 1954.

Schott—Meyers.—Glen Robert Schott, First Mennonite Church, Kitchener, Ont., and Alice Marie Meyers, at the Zion Evangelical United Brethren Church, New Hamburg, Ont., by the local pastor, Jan. 16, 1954.

Shenk—Myer.—Mahlon H. Shenk, New Danville congregation, Lancaster, Pa., and Almeda Jean Myer, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the New Danville Church, Jan. 13, 1954.

Short—Short.—Joseph Dale Short, W. Bancroft congregation, Toledo, Ohio, and Alice Marie Short, Central congregation, Archbold, Ohio, by Freeman Aschliman, assisted by Jesse Short, at the Central Church, Dec. 27, 1953.

Slagell—Harder.—Chester E. Slagell, Hydro, Okla., congregation, and Ruth Harder, Seventh Street Mennonite congregation, Upland, Calif., by Sherman Maust at the church, Dec. 22, 1953.

Ruth—Wienss.—Paul L. Ruth, Souderton, Pa., and Marjorie Wienss, Beatrice, Nebr., by Jacob J. Friesen at the First Mennonite Church, Beatrice, Nebr., Nov. 20, 1953.

Thomas—Herr.—Abram B. Thomas, Oreville Mennonite Home congregation, Lancaster, Pa., and Magdalena Herr, Weaverland congregation, East Earl, Pa., by J. Paul Graybill at his home, assisted by Jacob Harnish, Jan. 16, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Ellen T., daughter of Irvin R. and Mary D. (Tyson) Landes, was born in Montgomery Co., Pa., Feb. 6, 1889; died in Grand View Hospital, Sellersville, Pa., Dec. 3, 1953; aged 64 y. 9 m. 27 d. On July 17, 1910, she was baptized and received into the Franconia Mennonite Church, where she remained a faithful member until death. She was a Sunday-school teacher for many years but later had a heart condition which handicapped her. By permission of her physician she was permitted to attend services but kept away from the crowds by hearing the sermons through the loud-speakers. She was married to Henry K. Alderfer on June 11, 1910. Two sons were born who died in their infancy. She is survived by her husband, an adopted daughter (Mrs. Raymond Bauer, Spring City, Pa.), 2 brothers (Isaiah T., Mainland, Pa., and Henry T., Doylestown, Pa.), and 3 sisters (Susan—Mrs. Harvey N. Alderfer, Harleysville, Pa.; Mary—Mrs. Norman Reinford, Schwenkville, Pa.; and Martha—Mrs. Eugene Kerr, Collegeville, Pa.). Funeral services were held at the Franconia Mennonite Church Dec. 7, in charge of Menno Souder and Elwood Derstine. Interment was made in the adjoining cemetry.

Church, H. Lester, son of Linville and Louisa (Howell) Church, was born May 5, 1902, in Ash County, North Carolina; passed away Nov. 20, 1953, at University Hospital, Philadelphia, Pa.; aged 51 y. 6 m. 15 d. On Feb. 7, 1922, he was married to Lura Adams. To this union were born 7 sons. Two infant sons preceded him in death. Surviving are his companion, 5 sons (James Carol, Kirkwood, Pa.; Ray, Franklin, Claude, and George, all at home), his parents, one sister (Ella—Mrs. Paul Hawthorne, Kirkwood, Pa.), 3 brothers (Earl, Kirkwood, Pa.; Lee, Northeast, Md., and Webb, Peach Bottom, Pa.) and 2 grandchildren. He was unable to work for six months. Several week prior to his departure he confessed Christ as his Saviour. In October he was baptized and received into church fellowship in his home. Funeral services were held at Mt. Vernon Mennonite Chapel, Oxford, Pa., in charge of J. Lloyd Kreider. Burial was made in the Little Britain Presbyterian Cemetery.

Martin, Mrs. Lovina, daughter of the late Mr. and Mrs. John Heintz, was born Nov. 12, 1907, in Wellesley Township, Ont.; died Jan. 17, 1954, after a lengthy illness at the Kitchener-Waterloo Hospital; aged 46 y. 2 m. 5 d. She is survived by her husband (Elias Martin), one daughter (Doris, at home), one son (Walter, Waterloo, Ont.), 5 brothers (Aaron Gingrich, West Montrose; David Gingrich, Kitchener; David Heintz, Wallenstein; Norman Heintz, Kitchener; Eli Heintz, Waterloo), and 4 sisters (Mrs. Israel Musselman, Floradale; Mrs. Ira Snyder, St. Jacobs; Mrs. Sylvanus Shantz, New Dundee, and Mrs. Ezra Frey, Wallenstein). A brother and a sister preceded her in death. She gave her heart to the Lord and united with the Mennonite Church in her youth. Funeral services were held at the St. Jacobs Mennonite Church, Jan. 20, in charge of Roy S. Koch, assisted by Paul Swarr and Urias Martin. Burial was made in the St. Jacobs Mennonite Cemetery.

Mason, Rosa May, was born in Pennsylvania Sept. 11, 1892; passed away Jan. 9, 1954; aged 61 y. 3 m. 28 d. When three years old she moved to Broadway, Va., and made her home with her grandparents, the late Mr. and Mrs. Jonathan Stainer, where she grew to womanhood. On Dec. 6, 1911, she was united in marriage to George M. Mason. To this union were born 3 sons and one daughter (Harold and Raymond, Broadway Va.; Herman, Timberville, Va., and Bernice—Mrs. Frost Fulk, of Broadway). She is also survived by 7 grandchildren. In her youth she united with the E.U.B. Church and later with her husband united with the Mennonite Church to which she remained faithful until death. Funeral services were held at Trissel's Church, Jan. 11, with Norman Derstine and Timothy Showalter in charge.

Miller, Nancy Lee, stillborn daughter of Dale and Betty (Troyer) Miller, was born Jan. 14, 1954, at St. Elizabeth Hospital, Lincoln, Nebr. Surviving are her parents and grandparents (Mr. and Mrs. John Miller, Milford, Nebr., and Mr. and Mrs. A. L. Troyer, Shickley, Nebr.). Graveyard services were held on Jan. 14, at East Fairview Cemetery near Milford, Nebr., in charge of Ammon Miller.

Oesch, Caroline, wife of Joseph Oesch, was born in Hessen, Germany, Feb. 16, 1861; peacefully fell asleep at the home of her daughter, Mrs. Rudy Oesch, Zurich, Ont., Dec. 29, 1953, after an illness of 7 months; aged 92 y. 10 m. 13 d. She came to Canada in her early youth. Predeceased by her husband and 2 sons (Charles and Henry), she is survived by one daughter and 2 sons (Lizzie—Mrs. Rudy Oesch, with whom she made her home during her illness, Samuel, and David, all of Zurich, Ont.), 18 grandchildren, 47 great-grandchildren, and 2 great-great-grandchildren. Early in life she united with the Zurich Mennonite Church and served the Lord faithfully until He called her home. Funeral services were held in the Zurich Mennonite Church, Jan. 1 with Jesse Short and Albert Martin in charge. Burial was made in the Goshen Line Cemetery.

Schmucker, Aaron, son of Jacob and Catherine (Schloneger) Schmucker, was born in Stark County, Ohio, Nov. 24, 1883; died at his home near Louisville, Ohio, Jan. 18, 1954; aged 70 y. 1 m. 24 d. In 1901 he accepted Christ as his Saviour and was received into the fellowship of the Beech Mennonite Church. He continued in this fellowship until the end. On Dec. 23, 1909, he was united in marriage to Lydia E. Miller. To this union were born three sons. On Sunday, Jan. 17, he was at the church service as usual. On his way home he, with his son Carl, stopped to call on his aged mother. While there he suffered a light cerebra hemorrhage. When he arrived home, he could still speak to his companion, but soon became unconscious and continued so until Monday afternoon when he passed away. His father and 2 brothers preceded him in death. He is survived by his companion, 3 sons (Carl, at home; Lester and Wilbur, both of Louisville, Ohio), 6 grandchildren, his mother, 3 sisters (Mrs. Lydia Miller, Anna, and Mrs. Ella Maurer, all of Louisville, Ohio), and many other relatives and friends. Funeral services were conducted from the Beech Mennonite Church by O. N. Johns and Ray Bair. Interment was made in the church cemetery.

Swartz, Clara D., daughter of the late John L. and Lydia (Mill) Derstine, was born in Bedminster Township, Pa., June 6, 1889; died Dec. 8, 1953; aged 64 y. 6 m. 2 d. She was a faithful member of the Deep Run Mennonite Church. She was united in marriage to Isaac F. Swartz, Dec. 25, 1912. To this union were born three daughters. On Dec. 7 she complained of pain and soon became unconscious; the next morning she passed away. She is survived by her husband, 3 daughters (Mrs. Arthus Leatherman, Pipersville, Pa.; Miriam and Mae, at home), and the following brothers and sisters. (Mrs. Charles Detweiler, Mrs. Hannah Overholt, and Mrs. Harry Gahman, Perkasie, Pa.; Mrs. John G. Leatherman, Ottsville, Pa.; Isaac M. Der-

stine, Pipersville, Pa.; Mrs. William Gahmon, Perkasie, Pa.; and Howard M. Derstine, Blooming Glen, Pa.), besides many other relatives and friends. Funeral services were held Dec. 12, at the Deep Run Mennonite Church in charge of Erwin Nace and Omar Showalter. Interment was made in the adjoining cemetery.

Zehr, Amanda, daughter of the late Jacob and Barbara Bender, was born in East Zorra, Ont., March 11, 1891; passed away at her home in Tavistock Jan. 12, 1954; aged 62 y. 10 m. 1 d. She entered the bonds of matrimony with Menno Zehr in November, 1915. She was a member of the East Zorra A.M. congregation. Two sons preceded her in death. She leaves to mourn her departure her husband, 4 sons and 2 daughters (Henry and Viola—Mrs. Wilfred Kropf, of Philipsburg; Stanley and Elroy, of Tavistock; Lorne, of Bright, and Ida, at home), two brothers and 3 sisters (Noah and Manasseh, of East Zorra; Emma—Mrs. Albert Oesch, of Milverton; Ida—Mrs. Simon Bender, of Ailsa Craig; Christina—Mrs. Norman Roi, of East Zorra), 10 grandchildren, one aunt, and a host of other relatives and friends. Funeral services were conducted at the East Zorra A.M. Church in charge of Jesse Short and Henry Yantzi. Burial was made in the adjoining cemetery.

Zehr, Katherine, daughter of Jacob and Fannie (Boshart) Jantzi, was born at Wellesley, Ont., Jan. 27, 1879; went to her eternal reward Jan. 15, 1954, after a three-day illness resulting from a heart attack; aged 74 y. 11 m. 18 d. On Sept. 15, 1898, at Milford, Nebr., she was united in marriage to Peter Zehr with whom she shared the joys and sorrows of life for 55 years. In 1918 they moved to Oregon where she resided until her death. She is survived by her husband, 6 children (Eda—Mrs. O. M. Conrad, Tangent, Oreg.; Milton, Albany, Oreg. Mary—Mrs. Lloyd Lind, Salem, Oreg.; Oliver, Lebanon, Oreg. Viola—Mrs. Hugh King, Tangent, Oreg. and Ray, Shedd, Oreg.), 36 grandchildren, 20 great-grandchildren, and a host of other relatives and friends. Two sons (Alvin and Wilbert) and a brother (John B. Jantzi) preceded her in death. In her youth she accepted Christ as her personal Saviour, united with the Mennonite Church, and was a faithful member until God called her from earthly cares to her heavenly home. Funeral services were held at the Fairview Mennonite Church with N. M. Birky and N. A. Lind in charge. Burial was made in the Riverside Cemetery.

Ziegler, Henry, son of Abraham and Christiana (Metzler) Ziegler, was born in North Lima, Ohio; passed away Jan. 22, 1954; aged 99 y. 8 m. 8 d. On Dec. 19, 1875, he was united in marriage with Martha Lehman, who died in 1940. To this union five children were born, three of whom preceded him in death. Surviving are 2 children (Cora—Mrs. Stelvin Coy, and Laura—Mrs. Bert Rohrer, both of Columbiana, Ohio), 9 grandchildren, 19 great-grandchildren, 9 great-great-grandchildren, and one sister (Mrs. Annie Stauffer, Leetonia, Ohio). As a young man he confessed Christ as his personal Saviour and united with the North Lima Mennonite Church, where he was an active member in many ways. For the past number of years he made his home with his daughter and son-in-law, Bro. and Sister Bert Rohrer. Funeral services were held at the North Lima Mennonite Church in charge of David C. Steiner and James Steiner. Interment was made in the adjoining cemetery.

Ziegler, Leah, daughter of the late Mr. and Mrs. David Martin, passed away at her home in Floradale, Ont., following a brief illness; aged 62 y. 3 m. 13 d. Her first husband, Joseph W. Snyder, preceded her in death in 1935. In 1946 she was married to Cyrenius Ziegler of Floradale, who mourns her passing. Besides her husband, she is survived by 3 sons (Oscar Snyder, Elmira, Ont.; Eden Snyder, Petersburg; Milfred Snyder, Conestoga), one daughter (Lucinda Snyder, Floradale), one brother (Paul Martin, Elmira; 3 sisters (Mrs. Levi Martin, Elmira; Mrs. Rebecca Gingrich, Waterloo; Mrs. Ephraim Snyder, St. Jacobs), and 4 grandchildren. Funeral services were held at the Floradale Mennonite Church, Dec. 5, in charge of Oliver Snider and Rufus Jutzi. Interment was made in the St. Jacobs Cemetery.

That friend who serves, and seeks for gain,
And follows but for form,
Will pack when it begins to rain,
And leave you in the storm.
—William Shakespeare.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Riven Fetters, by Sallie Lee Bell; Zondervan Publishing House; 1953; 215 pp.; cloth, $2.50.

Riven Fetters deals primarily with exactly what the title implies: the deliverance which Jesus brings to souls who touch Him.

Adah and Judith, Jewish sisters, feel their intense hatred for each other dissolve into nothingness when their lives touch His. The fetters of bondage under which Jewish slaves lived were shattered by His mighty power. Fetters of sin, which bound both Jew and Gentile alike, needed the merciful touch of the Master.

There are fetters of pain and terrible suffering throughout the story—which Jesus erased. Unholy passions can bind a soul with frightening certainty—but Jesus can break them, too, and put virtue where lust once ruled.

Sallie Lee Bell brings the Jew and Gentile together—loosed from the fetters of racial prejudice by their personal contact with Jesus.

The characters, Jew and Gentile alike, move in and out amid scenes and villages and countries of Bible times. Other books dealing with the early Christian era have perhaps portrayed a more vivid historical picture of the time of Christ. But this doesn't seem to be Mrs. Bell's first concern. She uses history to some extent. But the point of the book is spiritual rather than historical.

You'll think about your own hatreds and fears and sins and unholy thought as you read **Riven Fetters.** You'll see hope for your own bondage as you feel the eyes of Jesus on your own soul. You'll be assured that His power is the same today, and with Adah and Judith and Ctesiphon, you'll reach out to touch Him just where you are.—Marie A. Yoder.

ITEMS and COMMENTS

Mrs. Susie Jessel of Ashland, Oregon, who claims to have the power of healing in her hands, has an average night's take of $500. Thousands of patients flock to her from all over the country. A local undertaker, according to **Time,** claims that last year he buried 18 of Susie's patients and says, "Susie is the biggest business in town for everybody."

• • •

American missionary giving today must be directed less to supporting missionaries who are "helping the poor heathen" and more to aiding young churches overseas to carry out their own programs, according to Dr. Windburn Thomas, American missionary to Indonesia. Since white is the color of colonialism to many Asians, Dr. Thomas urged that top priority should be given to missionary candidates from Negro, Indian, and oriental groups.

• • •

Hundreds of African "prophets" with separatist churches have risen in Africa as one expression of the rising nationalistic spirit. Segregation in the established churches, it is explained, is one reason for this trend. "When missionaries and Christian workers will not recognize an African on the streets of Durban or Johannesburg," said a recent speaker at Buckhill Falls, "when they insist that an African visiting in their homes enter through the kitchen instead of through the front door, then the African's only logical explanation is that the missionary is more interested in maintaining the superior status of the white man than in preaching the Gospel."

• • •

A record number of 10,700,000 married women in the United States hold paying jobs, according to a survey recently published by the Census Bureau. This is 350,000 more than last year, and 3,000,000 more than during World War II. According to the survey of each 100 working women, 57 were married, 27 were single, and 16 were widowed or divorced. About one half of all single women were employed, as compared to one fourth of all the wives.

• • •

The New Jersey Supreme Court has forbidden the distribution of the King James Version of the New Testament in the public schools of that state. In a unanimous decision the court ruled that the "works" were sectarian. The ruling was expected to have far-reaching effects on the work of the Gideons in that state. One of the present emphases of the Gideons is the distribution of the New Testament or other portions of the Bible in public schools.

• • •

The Lagrange, Indiana, American Legion has taken action requesting changes in the draft law concerning conscientious objectors. "The term conscientious objector be redefined to provide that religious training and belief must be demonstrated by the individual's overt acts, personal habits, religious attendance, and general conduct for a period of at least two years prior to the time the individual claims exemption as a conscientious objector and placing the burden of proving eligibility for such classification upon the person claiming the same." The American Legion also asked that conscientious objectors be required to do noncombat duty in the armed forces. The action grew out of the tense situation in that county resulting from the refusal of some young Amish men to do civilian work.

• • •

Frank C. Peters, Mennonite Brethren pastor at Kitchener, Ontario, has been elected president of Tabor College at Hillsboro, Kansas, succeeding J. N. C. Hiebert, who resigned because of ill health. He has moved to Tabor for the second semester and will assume his office of president in August of 1954.

For 8-12-year-olds



Ten of a Kind

By Edna Beiler

—A series of eventful stories about an enthusiastic gang of boys and their beloved Uncle Al, preacher and Sunday-school teacher.

How they became ten of a kind provides absorbing reading for boys and girls. **$1.50**

Eastward to the Sun

By Sanford C. Yoder

An interesting trip that climaxed in the 50th anniversary celebration of the India Mennonite Church. An enjoyable travel book with a positive Christian emphasis. $2.85

Songs of the Church

Ed. by Walter E. Yoder

You will enjoy singing the beautiful new and old songs in this excellent songbook. For choruses, winter Bible schools, youth groups, informal singing groups. $1.00; $10.85 a dozen; $80.00 a hundred.

Mennonite Publishing House
Scottdale, Pennsylvania

The Rural Bible Crusade carries on work throughout the Midwest from Ohio to Colorado, encouraging Bible memorization in the public schools. Over 100,000 public school pupils will enroll in Crusade's Scripture memory program in this school year. More than 18,000 boys and girls have learned 500 verses through the Crusade since it began in 1937.

* * *

Julias K. Hofmann, a deaf printer of Minneapolis, Minn., with his wife conducts the Gospel Witness to the Deaf. As one part of their work, they sent out 5,000 Christmas cards this past December, all to deaf people. Mr. Hofmann, who has not heard a sound since he was stricken with scarlet fever at the age of four, claims that most of America's estimated half-million deaf are "living in spiritual darkness." His cards went to deaf in all 48 states, Hawaii, Canada, Australia, England, Ireland, Scotland, Norway, South Africa, and New Zealand.

* * *

Letters urging the elimination of drinking from office Christmas parties were sent to 6,500 Pennsylvania business firms by the State Temperance League's Christmas Safety Committee. A campaign against Christmas drinking was also conducted by the National Safety Council.

* * *

Six hundred pure-bred goats have been offered the Heifer Project to the Home Missions Division of the National Council of Churches for shipment to Puerto Rico. The first shipment of 300 arrived in Puerto Rico on December 16. Goats' milk supplies a serious vitamin deficiency in the Puerto Rican diet and the demand for goats far exceeds the number available. The goats recently sent will be loaned to poor families to be used for milk and breeding purposes. Any offspring of a loaned goat is the property of the family to whom it was given and then the loaned goat is returned to Home Missions to be loaned again.

* * *

War Release Services-National Catholic Welfare Conference has been approved by Selective Service for employmnt of conscientious objectors assigned to civilian work. Job opportunities with War Release Services will consist largely of work with refugees in Europe. An important aspect of this work during the coming year will be the processing of refugees for migration overseas. Only three Roman Catholic religious objectors are included among 4,000 men who have obtained work assignments satisfactory to their draft boards. However, the agency said that many objectors have been employed by Catholic hospitals and institutions in various parts of the United States without regard to their religious faith.

* * *

A Methodist conscientious objector who refused to accept alternative civilian service was ordered by a Chicago court to spend two days a week in jail for the next five years and to pay a lodging fee of $2.00 for each of the 520 days of internment. The unusual sentence was fixed in order to permit this objector to work five days so that he could continue to support his mother. Rather than accept this sentence, he accepted service in the army.

* * *

Drinking among Americans has increased twelvefold since the repeal of the eighteenth amendment. The Methodist Board of Temperance said in a statement marking the twentieth anniversary of the repeal of prohibition, "In 1933 the per capita consumption of alcoholic beverage in the United States was 1.59 gallon," said the executive secretary. "In 1943 it was 14.07 gallons and by 1952 it was 18.66 gallons per person." Arrests from drunkenness increased from 831 per 100,000 population in 1932 to 2,066 in 1952. America has 7,000,000 problem drinkers, the highest crime bill in the world, and the highest rate of alcoholic consumption, except for France.

* * *

An Arkansas man has proposed to the Treasury that the motto "In God We Trust" should appear on all United States' currency as it does on some of our coins. The motto began appearing on coins in 1864 as a result of a suggestion made to Treasury Secretary Salmon P. Chase.

* * *

In spite of the closing of China as a mission field the number of Protestant foreign missionaries under American boards increased from 15,000 to 18,000 during 1952. Roman Catholic missions showed a similar growth.

* * *

The Methodist Church has purchased the Colonial and Worrall Hospitals in Rochester, Minn., world-famed medical center. The new combined hospital will be the fifth largest of the seventy hospitals the Methodist Church operates in the United States.

* * *

A young Indian leader, M. M. Thomas, of Travancore in India, recently told the Foreign Missions Conference of the National Council that Asia is in the midst of total social revolution and peoples of the West can only hold the appeal of Communism in check by recognizing the social aims of the revolution and guiding Asians toward their accomplishments. The young Indian pleaded for greater understanding among missionaries that "some sort of social democratic revolution is necessary in order to solve the problems inherent in the country's outworn feudal society."

* * *

A suggestion by the United Temperence Society of Connecticut that a priest or minister be invited to attend office and factory Christmas parties was accepted by some thirty business firms in that state. In addition, more than two hundred concerns pledged not to have any liquor at their Christmas festivities.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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God Still Loves

By Harold Bauman

As we gather to worship on the Lord's day, we Christians claim a great deal. We claim we have the message that gives guidance to a blind race. We claim we have the message that opens the doors to abundant living. We claim to have the message that deals with the eternal future. This is all wrapped up in this verse, "For God so loved the world."

God did love. How wonderful these words are! They tell us of the compulsion, of the necessary fact that we must come to know God. And how plain and simple these words are! For God so loved that He gave, that we might have a certain experience, a certain life result.

And yet, how difficult these words must have been to the Pharisee Nicodemus who first heard them, who all his life had trusted in his good works! I trust that no one is trusting in the things that he has done to bring him into the presence of God. It's only because God so loved.

What is this love? It is not just mere affection; it is not just that I like somebody; it is not just that I don't hate him. That isn't love. This love that Jesus speaks of here is the highest form that we find in the New Testament. It is a love that understands, that has a purpose. God understood this world that He loved. He knew that it was foul; He knew that it was sinful; He knew that it had a terrible stench to it. God knew all of this and yet He loved with a purpose, and that purpose was to redeem and to win.

Why did God love? Because God saw beyond the sins of men to their souls. God always sees beyond the sin of a man to the fellowship He can have with him if he says, "Yes," and comes to know Jesus as Saviour. We sing, "The love of God is greater far, than tongue or pen can ever tell." Yes, we have experienced that love when we have experienced redemption. "God so loved the world." He loved it, understanding its sin; He loved it with the purpose to redeem, that He might fellowship with us. When we come trusting the righteousness of Jesus Christ for salvation, then we can have that fellowship with God.

These verses tell us the extent that God loved, even to the giving of His Son. The story that is old ought to become new and fresh every day. Jesus died for me. Jesus became my Saviour because He loved me. "God so loved." The depth of it is displayed on Calvary's cross. This love is beyond the comprehension of our minds. No book about it could have ever been written, except that God would have displayed it first and told men what to write. Into history the love of God came so that men might not only hear but also see. And many still do not believe even after they have seen. This love reaches back into eternity, where the Godhead decided that it would be by the way of Calvary that the world should be redeemed. This love broke into human history at Bethlehem, became plain and bare for all to see on Calvary's cross so that men cannot mistake that God so loved the world.

I sat in the county jail and talked to a woman who had run the whole gamut of sin. She said she had nothing to hide; God knew it all. She had come to a place in her experience where she was broken and ready. It was a simple task to show the love of Calvary and the forgiveness that God has promised. As she accepted that message, "God so loved the world," and accepted God's forgiveness, this truth became new once more: "God so loved" for me. God so loved and God still loves sinful men.

What is the world like that God still loves? I can't portray it; all I can do is to just make some suggestions. Dr. M. A. Darroch, home director of the Sudan Interior Mission, gives a number of mission facts in a recent release from which some of the following are taken.

The world that God loves has a fast-growing population. In the last thirty years the world's population has increased 500 millions. Each day there are born some 233,000 babies. Each day there die about 109,000 people. So in one year's time there are 44 million more people in this world than there were when the year began.

Do they know Jesus Christ? It is estimated that within the past generation one billion people have departed from this world. More than three fourths of them, 750 million people, did not know the name of Jesus Christ; they had never heard it. This is the world that God loves. This is the world that we live in.

In the last ten years, Africa has increased from 140 million to 200 million people. How many of them know Jesus Christ? In the last five years, Japan has not only replaced what she lost during the war, but has increased 11 million people. How many of them know Jesus Christ? The church is losing the race against the population. In spite of all the increased missionary work, there are 400 million more unevangelized today than there were thirty years ago. The church is losing the race against time. This is the world that God loves through us.

The world in which we live is experiencing political and economic tensions and the fear of war. It is said that the only reason there isn't war today is because men are afraid of their own weapons. Each side knows that if Russia or the United States starts war, within a very few hours millions and millions of people will no longer live.

People today are afraid. They are afraid of the rulers of other nations. They are afraid of the weapons of other nations. The information that our rulers have given to us concerning the weapons is so staggering that one wonders what other weapons they have that they have not disclosed to the public. Those who deal in nuclear science say that if a hydrogen bomb of a large size were set off on the west coast, in four or five days the atomic dust would cover the country, taking life wherever it went. This is the world in which we live. This is the world that God loves.

Praise

By Ruby Reno

When saints of God with one accord
Come to the temple of the Lord
  To offer praise,
'Tis then the courts of heaven ring,
And angels 'round the throne do sing
  His glorious praise.

For never was such mercy known
As that which in our hearts has shone—
  The perfect light
To transform souls of deepest sin
To souls which glory to Him win
  By truth and right.

Akers, La.

Evil is sweeping the world. A recent army decision releases liquors of all kinds to the officers in their mess halls. They used to have to go outside the army camps, but no longer so. The delinquency of youth in the large cities is increasing. The officers simply do not know what to do with the young people, because the parents haven't done anything, the schools can't do it, and the officers don't know what to do. This is the world that God loves in spite of the sin, in spite of the fear, in spite of what seems to be ahead. This is the world that God still loves, because He lets it stand.

The world in which we live has increased opposition to the Gospel of Jesus Christ. Doors are closing over the world to the Gospel of Jesus Christ. In just the short generation that I have lived, we have seen doors close year after year. Our missionaries who went to China came back to tell their experience. The door has closed to 400 million people in China.

The door is closing in India. Many missionaries thought it would never close. Yet today our missionaries have a great deal of difficulty getting visas to go to India. The doors to Argentina and other South American countries have always been in a precarious position, especially in Argentina. The doors are closing. Those who have toured Japan say that Japan is even beyond the place where the Gospel can make much impression. Why? Because when MacArthur called for thousands of missionaries, the church sent just a few. The Japanese people were disappointed. Japan itself may become a closed country.

The opposing religions are advancing across the world. It is staggering to know the increases that they are making, even in the United States. First of all, the Catholics have increased in Africa alone in about fifteen years some ten million members. In our country, the Catholics establish a new church every day and a half, some two hundred churches in this country in one year's time.

Mohammedanism is advancing in the Near East and even in this country. Mosques are being erected in many cities. The Mohammedans in Africa alone sent out over 4,000 trained missionaries in one year, compared to the 5,000 that the Evangelicals had there all the time.

There are 48 Buddhist churches in Christian America and 72 Buddhist Sunday schools.

Shintoism is the state religion of Japan. In 1947, the annual pilgrimage was made by some 700,000 people. Last year three and one-half million people went. The non-Christian religions are being used by the devil to counteract in every way the Gospel of Jesus Christ. They are on the move. Is Christianity moving?

It is estimated that Communism gains nine million members every year besides those that they get when they take a whole country. One hesitates to think what will happen in these countries in another generation, when truth will not be available, but only propaganda. The devil is on the move through the atheist religions of the world. As we examine the world in which we live, we find a world which has increased in materialism, decreased in spiritual warmth, and has become pagan.

Let us see where the Protestants fit into this picture. While the population of the world has increased 32 per cent, the Protestants have only increased 20 per cent. It is interesting to notice the missionaries the different groups have on the field. These are given not to discredit any group, but just to look at the facts. The Seventh-Day Adventists are the highest of any religious group. They have one foreign missionary for every 150 members. The Presbyterians have one missionary for every 3,000 members. The Southern Baptists have one foreign missionary for every 10,000 members.

Our secular life in this world is only a fragment of some larger life of higher spiritual dimensions. Arnold Toynbee.

Our Missionary Day bulletin indicated we have one foreign missionary for every 330 members. In comparison to some of these others that sounds good, but I trust it won't let us sit easy. One thing that has disturbed me a great deal is the report of those who have toured the world. They come back and they say the thing that strikes them is the luxury of America. We are getting used to big incomes. We are getting used to having everything we need. As Bro. J. D. Graber said, "It is drying up the wells of spiritual giving." I trust it won't happen to us. This is the world that God loves.

God still loves this world through His people. This is the only way that God has to work—through those who love Him and who have given their lives to Him. We have the Gospel of redemption from sin. It wants to free men, but it can only free them as they hear about it. We have the Gospel of eternal hope, but it can only be hope as they have faith in it through the truth they receive. We say it is a powerful Gospel to meet the need of sin and sickness and to give peace of mind to men. Do we pass it on? Are we concerned that men shall hear and shall know?

There is only one way in which the Gospel shall be spread—people as individuals must take the responsibility to do it. "God so loved the world" that He gave His only Son. Paul says, "Now then we are ambassadors for Christ, . . . we pray you in Christ's stead, be ye reconciled to God." That is our message. That is our position as messengers. Each individual Christian is to be a messenger of reconciliation, because God so loved and still loves. This kind of witness will be given only when God's people see themselves witnessing at the sacrifice of self. This is love.

At an infidels' club a noted lecturer had delivered a scathing attack on Christianity and dared any man to answer him. A gas fitter arose and said: "I have been a member of this club for five years. Six months ago I lost my job and was ill. Not one of you came near me, though my illness was known here. But a man and his wife came and nursed us and provided for us; otherwise neither my wife nor I would be alive today. That man is a city missionary whom I had once driven from my home with threats. When I was well enough to think, I asked myself why he had been so kind to me, and I could not tell. So I asked him, and he told me that he had done it for the love of Christ. I say that a religion which will bring a man to the bedside of one who has hated and cursed him, which makes him return good for evil

(Conunued on Page 152)

Our Readers Say–

Please stop my GOSPEL HERALD. The article on the front page, Jan. 26 issue, I consider misleading. If we are sure that we are saved, there is no room for the word "hope." Without hope there can be no salvation.—*Christian B. Glick, Gordonville, Pa.*

* * *

. . . I keep abreast of current news, but I often marvel at the news items in the HERALD. Many of them I have missed. Usually they are most pertinent, valuable, and significant. . . .—*Joseph F. Baer, Sarasota, Fla.*

GOSPEL HERALD

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EDITORIAL

Christian Humanism

There is a godless humanism which makes man the source, the subject, and the end of all religion. This humanism needs no revelation from above, no divine enabling for its work. It is devoted to human happiness and welfare, but is of the earth earthy and has no regard for God's superintendence, nor for the eternal ends to be served. For the humanist social welfare is equated with salvation.

In the effort to steer clear of such a false philosophy many Christians veer to an opposite extreme. They make recognition and worship of God the whole of religion. They emphasize eternal salvation to the neglect of the alleviation of conditions which sin has brought. They are other-worldly to the extent that they are unconcerned about making a Christian impact upon their environment. Their religious expression becomes so personal that they lose all social obligation.

We must come to see that there is a Christian humanism. God's love created man in the image of God. God's care has attended man throughout the centuries of history. He has a mind to his distresses, and has in His Word revealed a way both to eternal salvation of the soul and to happiness here below. God's will comprehends both the heavenly and the mundane spheres, both time and the post-historical ages.

Only that man is truly Chirstian who recognizes his relation to God and to the Saviour, Jesus Christ, and who also is aware of his needy fellow man and has a loving respect for him. How can a man say he loves God if he does not love and serve his brother? How one-sided is the faith that in an upper room contemplates heavenly joys and is oblivious of the degradation in the cellars and the streets below him.

Jesus said that the command to love one's neighbor is "like unto" the command to love God. The word actually means "equal to." These commands are a matched pair, not a major and a minor. There is laid upon every Christian, every lover of God, the compulsion of a social sense. He must find ways to express loving-kindness to his family, his neighbors, his enemies, the hungry, the cold, and the lost of every culture and clime. This must not be an occasional charity, but the everyday expression of his heart. It will seem perfectly natural to him to link together the healing of the body and the healing of the soul. The hands which he clasps in prayer will also be strong to lift the burdens of those he walks among. He will not need to decide between the spiritual and the material, for he will have learned to blend the two. So, as a servant of God, he has also become a servant of man. He is a Christian humanist.—E.

What Is Our System of Giving?

It is generally accepted that systematic giving is taught in the Scriptures, both in the Old and New Testaments. Many people also agree that tithing is one of the best systems to use if we want to make sure that our giving is commensurate with our income. It is also true that many Christians, once they get into the spirit of giving, are not content to limit their gifts to the tithe.

Our concern at this time, however, is not so much the system we use to determine how much to give as what system we use in allocating our gifts.

There are a number of categories into which people's procedures in giving can be classified. (1) Those who are interested most in giving to local causes where they feel they can see how the money is used and in which they feel they may get some benefit themselves. (2) People who give almost entirely to projects in which they have a personal interest. These may be projects at home or abroad; they may have to do with missions or charities; they may concern persons or institutions; they may be church or community causes; they may be denominational, interdenominational, or undenominational; but always they fall into the line of a personal project of the giver. (3) People who prefer to give to budget causes, thus allowing others to decide where and for what purpose the money is used. (4) People who give liberally to support all programs of the church—missions, relief, education, district and general conference work, local church work—and then reserve a certain portion to give to causes and people that have a personal appeal to them.

We will let the reader decide into which classification he belongs. Perhaps he can recognize himself; maybe he can see others. We will let each one decide also as to which category he thinks offers the most possibilities for good. But we do want to point out certain dangers and hold up certain ideals inherent in our systems of giving. There is a danger of becoming self-centered in our giving and thus not supporting any cause in which we do not have a personal interest. There is a danger in becoming proud of our judgment as to what are the best causes to support. There is a danger that we become poor stewards in our giving by supporting unworthy causes and diverting our money from needy reliable organizations and institutions. Much money has been wasted by giving to causes that have a high emotional appeal but which spend most of the money on their own upkeep and organization and accomplish little or nothing for the cause which they pretend to represent.

Certainly we should hold to the ideal of being good stewards in our giving as well as in all other phases of life. This means that we should be well balanced in our giving procedures and methods. One of the safest rules for giving efficiently and to worthy causes is to support both our local and general church program loyally and liberally. This is not to say that we should have no private projects in the community and church in which we are interested and which we support. But we should never do so at the expense of the program of the church. Church membership implies financial support as well as loyalty along other lines.—H.

It is estimated that 52 per cent of the patients occupying hospital beds in the United States are in hospitals for the mentally ill, but only 3 to 5 per cent of the nurses employed in the hospitals are currently working in psychiatric institutions.

The Revelation of Jesus Christ

By J. L. Stauffer

24. The Seventh Trumpet. Rev. 11:14-19

The seventh trumpet now follows the parenthesis or inset regarding the little book and the two prophets. There are great voices in heaven announcing that the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The saints in glory represented by the twenty-four elders fall upon their faces and worship God and give thanks to Him.

The nations are angry and God's wrath is come. The time of judgment and reward has also come.

The temple of God was now opened in heaven. Notice that there are two temples in Revelation. We have noticed the one on earth in the city of Jerusalem (Rev. 11:1), and now the one referred to in Rev. 11:19. We know that there was no temple in Jerusalem at the time this message was given to John, nor since that time.

In connection with the sounding of the seventh trumpet, it will be noticed that the same phenomena occur as under the seventh seal with the addition of great hail.

All students who endeavor to understand the Book of Revelation meet with the same problems as to the order of events. Some seek to solve the problem by holding that the three series, seals, trumpets, and vials, run concurrently so that each seventh plague culminates at the same time. Others admit the difficulties and make no attempt to find unity in the book and by figurizing truth, they evade (through the symbolism) the difficulties. Others hold to a spiral arrangement of the contents.

It appears clear that the seals are the first series of judgments. The seven vials are called the seven last plagues. Rev. 15:1. This naturally brings the seven trumpets between the first and third series. The fact that the phenomena occurring at the opening of the seventh seal, blowing of the seventh trumpet, and the outpouring of the seventh vial are the same with some evidence of progression, is strong reason for believing that they, the seventh of each series, synchronize and end at the same time.

Further evidence pointing to the above solution is the fact that the trumpets are contained in the seventh seal and are not begun until the seventh seal is broken. The vials are contained in the seventh trumpet and are not poured out until the seventh trumpet is blown.

In other words, the phenomena begun in the breaking of the seventh seal described as "voices, thunderings, lightnings, and earthquake" continue throughout the blowing of the seven trumpets. With the blowing of the seventh trumpet the phenomena are continued and intensified throughout the outpouring of the vials, with the addition of hail. With the outpouring of the seventh vial, the same phenomena are named with the addition of "great hail." Thus the voices, thunderings, lightnings, earthquake, and hail continue throughout the second and third series of plagues or judgments and all three sevens thus sychronize together at the pouring out of the seventh vial. With the pouring out of the seventh vial, there comes a great voice out of the temple in heaven and from the throne, *"It is done."*

The Everlasting Now

By Lorie C. Gooding

Today I live Eternity
Encompassed in an hour,
As all the sun of summertime
Is found within one flower.

Who lives with the Eternal Christ
To Time need never bow.
Each moment, day, and hour is
The Everlasting Now.

Holmesville, Ohio.

A Tragic Death

By a Sister

She's dead. Hers was a lingering illness. Crippled from birth, there was only a short period in her whole lifetime that the roses bloomed in her cheeks, and that period, borne on the spirit of revival, was of a short duration. Her death was to be expected.

Yes, she's dead. She always was an odd duck—never seemed to have many friends. There was only a very short write-up in the newspaper. Just the headlines, "Mrs. Prayer Meeting died," and then followed a few casual remarks.

Why didn't she have more friends? The few who really knew her have never ceased to ponder the question. To that few she was a priceless jewel in their arc of friendship.

Let's work a little arithmetic. We'll say the congregation has a Sunday morning attendance of three hundred. Prayer Meeting saw fifty (we'll be liberal) men, women, and children assembled. (Puts you in mind of the ten who were cleansed and only one returned to give thanks to the Master, doesn't it?)

Now, let's see if we can find the two hundred and fifty missing persons. There was the night the Joneses arrived at Prayer Meeting, only to discover the Smiths weren't there. The next time the Smiths went and found the Jones family missing—so each family concluded the other had quit, and that was the end of that. (What was the use of going, anyway, if the rest of the little clique wasn't there?) For some with small children, night meetings (they said) were taboo, but further investigation would reveal that Prayer Meeting was about the only type of night "entertainment" that the children were allergic to!

Some said they couldn't understand the leader of the Bible study—a change of teachers proved fruitless. There was the family who responded to a Sunday morning challenge to avail themselves of the Bible study on Prayer Meeting night. Upon arrival they found singing had been substituted for Bible study. They concluded that it wasn't so important after all, if it could be shoved in the corner that easily. An educated member of the congregation was overheard to say that they "couldn't stand the rag-chewing!" Some said that when the Sunday-school superintendents and teachers decided to attend, it would be time enough for them to start! And so on and on.

Well, she's dead. There won't be many flowers at her funeral, probably less tears. There are only a few, a very few, that will get homesick for her. But, for those few, her memory will ever abide in their hearts. To them she was precious!

If you have that type of person in your community, I challenge you to get acquainted with her!

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, Jan. 28, 1904)

On the 20th of Dec. 1903, our new meetinghouse was formally opened for worship, Bro. J. N. Durr, Blair Co., conducting the service [Strasburg, Franklin Co., Pa.].

[Bro. Samuel Weaver ordained deacon at Lauver's Meetinghouse, Juniata Co., Pa., Dec. 9, 1903.]

(From Herald of Truth, Feb. 4, 1904)

Short Bible Term at Goshen College during January was well attended, the instructors from outside the school being Pre. John Blosser of Rawson, Ohio, and S. G. Shetler of Davidsville, Pa.

Pre. Joseph Ziegler . . . died Jan. 19, 1904, at . . . Zelienople, Pa., aged 88 y. 10 m. 8 d. . . . Funeral Jan. 21 at the Old Harmony M.H., . . . services conducted by David S. Lehman of Mahoning Co., Ohio.

The first quarterly meeting of the Mennonite Sunday school was held at Slate Hill, Pa., Thursday, Jan. 14, 1904.

The Teaching of Hebrews on Eternal Security

By Marjorie Burkholder

The Epistle to the Hebrews gives such conclusive evidence as to the erroneous aspects of the doctrine of eternal security that it is inconceivable any Christian would err from the truth.

"Be not carried away by divers and strange teachings, for it is good that the heart be established by grace." It is deplorable that so many Christians—even in our own denomination—are permitting themselves to be carried away from God's explicit teaching on eternal security. The preventative to becoming misled by a false doctrine, as the writer of this epistle says, is a heart made firm by grace, the undeserved favor of God, which operates in and through His Word, and roots in the heart the saving truth.

Now the proponents of this doctrine claim that persons who have fallen into sin, or need warnings as the Hebrews did, have never been born again. This in turn would necessitate the belief that the epistle was written to unsaved Jews. But herein lies the first conclusive argument against the theory of eternal security, because these Jews were Christians, as will be shown.

In Heb. 3:1, the readers are addressed, "Holy brethren." The word "holy" is often used as a designation for Christians. It is the address used when one Christian speaks to other Christians. To deny that the writer was speaking to Christians, as he calls them, would be to say he is calling them something which they were not. This would make the writer of the Hebrews a liar. Did God use liars to write His inspired Word?

Again in verse 14 of the same chapter, the readers are admonished as being "partakers with Christ." Surely unsaved Jews would not have been "sharers of Christ." It was to those who believed in Christ, who had actual experience with the Holy Spirit and embraced the whole Christian system, who could be called partakers of all its benefits in this life, and in the life to come. This verse then concludes by exhorting the readers to hold fast the beginning of their confidence to the end. The thing they were to hold fast was "the beginning of . . . [their] confidence," that which made them sharers with Christ. Surely the writer was not asking them to hold fast to something which they had never possessed.

That the readers were Christians is proved also in chapter 6, verse 10, where God promised to reward their work of administering to His people, "saints," a service which had love for its motive and God for its end. Love to God and help to God's saints always go together. This contributing to the support and comfort of the poor Christians gave full proof that they had a common cause with them. This was another thing that proved they were in a state of salvation.

Another passage that explicitly reveals that the readers possessed salvation is Heb. 10:32. It states that they were illuminated, or more accurately translated, "having been enlightened." Now according to II Cor. 4:6, one who has been illuminated has been so lighted by God shining forth from his heart. We know God cannot shine forth from the heart of an unbeliever.

It is easier and less costly to build straight boys than to reclaim crooked men.

That the readers themselves had full knowledge that they were the children of God, is another evidence that they were born again. The latter part of 10:34, "Knowing in yourselves that ye have in heaven a better and an enduring substance." They were reminded by the writer how they had submitted to sufferings and persecutions and even accepted with joy the taking of their own personal property because they rejoiced in knowing they had valued possessions better and abiding. Thus only a child of God can have this assurance of a possession in heaven.

Concluding this thought that the recipients of this letter were Christians, note that they were warned in 13:9 not to let themselves be drawn aside by all sorts of strange teachings. This implies that they had the right teachings, the one true doctrine, "Jesus Christ," and the present imperative would further imply that they had not been carried aside yet. If they still possessed the true faith, how absurd to claim they were sinners. Also if they had not had the right teachings, there could have been no danger of their being carried away from that which they had not possessed.

Another claim the advocates of eternal security make is that a person truly born again cannot be spiritually unborn, cannot apostatize, but is eternally saved. This can lead to but one conclusion, that no matter how this person lives or how much sin he commits, he remains a child of God and is saved in the end. There is much evidence in this epistle against accepting such a belief. In fact, nowhere in the Scriptures, perhaps, is it shown more forcibly than in 6:4-8 that there is a grave possibility of apostasy. These verses truly show the state of a backslider. The writer is speaking in a solemn warning about those who have once been enlightened (illuminated by God, the true great light, shining forth from their hearts), and who have tasted the sweetness of the heavenly gift, and have been made partakers of the Holy Spirit, and what their fate shall be if they fall away. He actually states that it is impossible to again renew such persons unto repentance, because they have recrucified the Son of God. By recrucifying Christ they are rejecting the only available sacrifice left for sin. This makes repentance impossible. It is very difficult to understand how anyone can continue his belief in eternal security, in the light of this Scripture, where the author so definitely explains the possibility of one possessing eternal life, but through his own undoing losing it.

Again in Heb. 3:12, 13 we notice a warning to these Christian Jews against the possibility of apostatizing from the living God. It reads, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin." "A wicked heart of unbelief in departing from the living God" —that is plain language. "Unbelief" is thus understood in the sense of once having believed in the living God and then having turned away from Him. The writer here gives four degrees of apostasy, consenting to sin (being deceived by it), hardening of the heart (giving way to sin), unbelief (result of hardness), and finally falling away from God, which is apostasy itself.

In 3:14 we have more evidence in favor of our argument. The writer says, "For we have all alike become sharers with Christ, if we really hold our first confidence firm to the end." Here we note these Christians are told that "to remain sharers with Christ, to be entitled to the glories of the eternal world," they must keep persevering in the Christian life. Isn't it absurd for the writer to warn the Hebrews, that in order for them to be sure of their inheritance with Christ, their eternal life in glory, they must be careful not to let go of their first faith in Him, if the teaching of eternal security, which claims that once saved, always saved, is true? Why harass his readers with so many warnings when there was no danger. Surely an inspired writer of the Holy Scriptures could not have made such a blunder.

If it is also true, that after receiving the truth, it is impossible to sin unto death, what does Hebrews 10:26, 27 mean? We are told here in no uncertain terms that if we willfully persist in sinning after having received the knowledge of the truth, there no longer remains in reserve any other sacrifice for

sin. The eternal security teacher would claim that "this knowledge of the truth" was merely a perception and not a possession of it. But a more literal translation here is "actually having received the realization of the truth." If we are a recipient of a gift, we do not merely know about it but we actually have possession of it. Just so it is when we have received the truth.

Here the writer merges into one of his sharpest warnings, that of the awful judgment awaiting those who deliberately keep on sinning. So we ask again, Why does he frighten his listeners with the expectation of an awful judgment and the reality of eternal consuming fire, if they are not held accountable for their sinning after they once had the divine, saving truth?

Now perhaps not all eternal security advocates believe in predestination, but these two beliefs are closely related. The claim is that God forordained certain ones to be saved and all others must remain outside of this elected group and, in spite of their willingness to accept salvation, they are doomed to be lost. But such a belief is in direct contradiction to the teachings in Hebrews. In 7:25 we are told it is "those who come" who will be saved. This implies "anyone" who comes unto God through Christ, who is their High Priest, Sacrifice, and Mediator.

Also in 11:6 we have another instance where it is clearly stated, that it is "he" that comes to God and believes who is rewarded for his faith. This in no way intimates this privilege is restricted to a designated group of people. The "he" refers to "anyone" who believes two things: first, that God exists, and secondly, that He becomes a rewarder to those seeking after Him.

A final observation on the bearing of the teaching of the Epistle to the Hebrews on the theory of eternal security, is the author's insistence for a matured, dynamic Christian life. In Heb. 5:11—6:3, the author is very frank with his readers. He minces no words in describing the status of Christians living on milk instead of meat. This immaturity had manifested itself in their dull sense of appreciation, in their need of being taught when they ought to be teaching others, and in their lack of discriminating good from evil. Such a state was not conducive to their spirituality and if continued it would lead to a life of "dead works." Now in 9:14 "dead works" are referred to again, and in both places such works seem to signify deserving death apart from the purification by the blood of Christ. So this can mean but one thing, namely, to fail to mature in the Christian life can mean spiritual death. We quite readily see the author's motive here for appealing to these Christian Jews for a better life and a more excellent way, so they would not lose the glory which Christ attained for them by virtue of His suffering and death.

The writer also encourages growth in the Christian life in 3:13, by suggesting the readers encourage one another to cleave to the living God lest they be hardened by the deceitfulness of sin. The idea here is not merely that someone might finally be lost, but rather that no start be made that may lead to a lost condition. This suggests that a close Christian fellowship is necessary for maturing Christian growth, and if this is neglected, some may become hardened. An evil heart of unbelief, in verse 12 just preceding, means leading away from God, giving in to sin. In the light of these verses, may we ask, how can a once saved person have assurance of eternal life after becoming hardened by the deceit of sin? With this evil heart of unbelief, how can a relationship with God be continued? This is exactly what eternal security would have us believe. I quote one of their teachers: "The relationship once formed by God Himself is not maintained by a consistent life, nor can it be broken by unworthy conduct. Neither sin nor death can destroy a relationship which is eternal." What a delusive theory!

Caesar's empire always does decay after a run of a few hundred years.—Arnold Toynbee.

A need for fidelity to the end of the Christian life is expressed in 3:11. The writer had just been teaching the Hebrews about the "rest" which awaits God's people. That heavenly sabbath, made possible by the power of Christ's death and resurrection, His people are to enter at their resurrection. But note, in this verse he says it takes labor and diligence to enter this rest. Now we know eternal security states it is God's grace alone which can bring us into that glorious rest, to which we also agree. Here they stop, but not the writer of Hebrews. After receiving grace, he adds it takes hearing and receiving God's Word to remain faithful to inherit eternal rest. One who becomes negligent in exercising these Christian principles and in fellowship with His people, soon begins to grow cold, indifferent, and give way to doubt. Because of this unbelief they fail to enter that heavenly rest, that eternal bliss.

We next notice 6:11. Here the writer expresses a desire that each one of his readers continue to display the same diligence in their faith so they can enjoy full assurance of hope to the end. Now one who has full assurance of hope is he who knows his sins are forgiven through Christ and who will thus inherit eternal life. So the diligence that is required to keep this full assurance of hope is none other than continuing to hear the Gospel, obeying its commandments, and accepting its promises. But one who through indolence loses this assurance of hope will forfeit his inheritance. For it would be a contradiction to profess to have assurance of going to a place for which one's soul is not prepared.

Another passage in the epistle, 12:7-11, demonstrates the need for growth in the Christian life through the means of chastisement by God. Only the saved are partakers of God's chastisement, for verse 8 reads, "If ye are without chastening . . . then are we bastards, and not sons." It is the Christian, then, who is disciplined and receives the peace of a righteous life. The writer next states the purpose for chastening the Christian: It is for his own good so he may become a partaker of God's holiness. But the somber realization, we note here in verse 11, is that not all who receive God's chastisement obtain its blessed fruit—it is reserved for those who are exercised by its means. So the concluding thought is that some of these children of God could not endure His chastisement, and so could not remain partakers of His holiness nor receive its valuable fruit, the assurance of a righteous life. With the indelible truth of these verses, where can the eternal security believer receive any hope for eternal life unless he endures God's chastening?

Finally we see the writer's relevant induction: There are conditions for a Christian to meet in order to keep his salvation. We note the first in 12:14-17, "Ever strive for peace with all men and for that sanctification apart from which no one will see the Lord," according to Weymouth's translation. Just previous, the writer had been speaking about the chastisement of Christians, so we have no reason to infer that his listeners here were any other than those who had received eternal life. But, as in many previous passages, he is warning them again that there is a possibility of their being separated from God, if they do not constantly pursue peace with all members of the body of Christ. This pursuit of peace is a part of the wider obligation, namely, all that which is comprised in "sanctification without which no one shall see God." Now we readily agree with eternal security teachings here, that sanctification is accomplished through the sacrificial work of Christ. It is a process by which we become set apart unto God. However, these teachers say, once sanctified, always sanctified. How can this theory be justified when verse 14 implies the possibility of losing this sanctification, when he states that apart from it no one will see the Lord? The conclusion of this passage then is, that a Christian, unless he ever seeks a life of peace with his fellowmen and a sanctified life (by keeping detached from the world and all its lusts), cannot expect to enjoy holy presence with the Lord.

Then the writer continues his warn-

A Prayer for This Week

Dear Father,

We praise Thee for Thy infinite power which cannot be limited by time or space. We thank Thee for Thy love, Thy Son, and the plan of salvation.

We pray for those who are struggling in hard places to spread Thy plan of salvation; and let Thy piercing eye awaken those who live selfishly in easy places. We pray for our church; may it be a shaft of light in the community and may no double standard of living darken that Light.

Father, take all but truth and love from our hearts, for only then can Thy church grow. Forgive us any sin which besets us. We pray for our enemies; those who falsely accuse us and speak evil against us. Grant us each day tolerance and bigness of heart. Search us and convict us that we may know Thy will. In Jesus' name, Amen.

—Ann Jennings Brunk.

ing in verse 15. There can be no other interpretation here than that it takes careful diligence, being constantly on one's guard, to keep from falling from grace. Eternal security denies this possibility and claims no conduct or sin whatsoever can cause a severance from grace. So we again inquire, is the inspired epistle to the Hebrews right, or the teachers of eternal security?

In the close of this passage, verses 16 and 17, the writer employs the illustration of Esau, who, in return for a single meal, parted with his birthright, the right and title to his inheritance, and was rejected, as one who had been tested and found wanting. This shows his readers the great importance of being diligent in their conduct, lest they forfeit their right to their heavenly birthright. Thus the writer has been very emphatic in his exhortation: There are conditions for a Christian to meet to keep his salvation.

In conclusion: It has been shown by the teachings of the Epistle to the Hebrews that it was written to Christian Jews; there was a grave possibility of the readers apostatizing and falling from grace; salvation is for all who will voluntarily accept it; and growth in the Christian life is essential for keeping salvation to the end.

Since eternal security denies these facts given in God's divinely inspired Word, it should be classed as one of the "strange doctrines" mentioned in 13:9. If we accept the advice, repeatedly given by our ministers, of holding to what the Bible says regardless of our own personal beliefs or the teachings of man, we will remain safe in God's immutable truth

Harrisonburg, Va.

The Rapture—Which Church

By Gerald C. Studer

It is noteworthy that in the circles of millennial belief revision is going on. The revision is in the area of the so-called "pre-tribulation rapture." It is a wholesome thing when those who hold cherished beliefs concerning the return of our Lord are willing to revise their doctrine to correspond with the world happenings of the hour. There have been many years in which it has not been hard to believe that things were shaping up for that time when "two shall be in the field; the one shall be taken, and the other left." Even those who do not hold to this interpretation of prophecy have fondly hoped that it would be true—no one likes to endure tribulation.

Paul Billheimer, president of the Great Commission Bible Schools, writing in the *Herald of His Coming* (a Pentecostal magazine that this writer received through the kindness of some anonymous friend), says that the martyrdom of American Christians is imminent, that America and Britain are already in the process of becoming socialistic (communistic) slave states, and that America cannot escape. Then Mr. Billheimer stops to say:

> I know that some of you are saying that you are not going to be here when all of this takes place. I know that you are comforting yourself with the doctrine that the church is to be raptured before the tribulation. With Dr. Schwarz I ask, "Which church?" The Korean Church? The Chinese Church? The Czechoslovakian Church? Why should Americans feel that we are any better than others?
>
> Why should the American Church expect favors over their brethren in other parts of the world? Do not be too sure that you are going to be taken out before these things come to America. Many of the best Bible students are not sure that "Pretribulation Rapturism" is supported by Scripture. The rapture itself is clearly taught in Scripture. The time of the rapture is not so clearly taught.
>
> It is very difficult from Scripture to determine the exact order of prophetic events and especially the time of the rapture. And I do not think it can be proved that the church is to be caught out before the tribulation.

For the nonmillennial-believing or uninitiated reader, let it be said that "rapture" is the word used by those holding the millennial viewpoint to translate the difficult Greek word "parousia," usually translated "coming." Which church indeed?

We know not just how terrible tribulation can be. We do know that Christ said (Matt. 24:21), "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." We have heard reasonably reliable reports of the treatment of Christians in Korea, Russia, and China by the communists. It is hard for us to imagine that it could be any worse. After all, all that man can do is kill the body. This the communists have done and in some of the most horrible manners. We doubt whether such tribulation of believers (and, for that matter, nonbelievers too) has ever before in history covered so vast an area as this communistic tribulation has. The only way in which we can conceive of its becoming still worse is to become still greater in extent.

In Phil. 1:28, 29, the saints at Philippi and, we believe, America, are admonished to be "in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Peter instructs "them that suffer according to the will of God [to] commit the keeping of their souls to him in well doing, as unto a faithful Creator." Barnabas and Paul on their missionary journey through Lystra, Iconium, and Antioch preached and taught many, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." It has been suggested that perhaps the Scriptural truth, of which the Roman Catholic doctrine of purgatory is the lie, is that many believers will have the dross removed from their lives, not after death, but in this life through tribulation and persecution.

Prayer Requests—

(Requests for this column must be signed)

Pray for the Sycamore Grove congregation in their loss by death of Bishop W. R. Hershberger, and in the problem of securing ministerial help.

Pray for God's blessing on the Publication Board meeting at Lansdale Feb. 17, 18. Pray for the officers and for the Publishing House personnel. Ben Brown, a Baptist editor, says he has heard many public prayers for missionaries, but none for editors.

Pray for the blessing of the Spirit upon the annual Youth Retreat at Trenque Lauquen, Argentina, Feb. 24-March 5.

Pray for a father who is at present in a hospital, and who desperately needs deliverance from the power of sin and Satan.

Pray for the Billy Graham evangelistic campaign beginning in London, England, on March 1.

At any rate, if there is to be a pre-tribulation rapture, as many Christians believe, they must honestly face up to the question, "Which church?" Perhaps many more, along with Paul Billheimer and, it is reported, Oswald Smith, will come out with certain doubts, even as these have.

Smithville, Ohio.

GOD STILL LOVES (Continued)

and love for hate, is a good thing for this troubled life, and I take it for myself."

At the cost of self-sacrifice, the witness will be made and we must be ready for it.

The love of God will shine through lives that are Christlike. One night, just before the late Captain Bickel (missionary to Japan) was retiring to rest, he met at the deckhouse door an ex-ruffian who had been wonderfully converted on one of these voyages. Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He shook his head. "No, no, Captain; he does not need that." "But why not?" "It won't do him any good." "But why?" "Because it is too soon. That is your Bible, and, thank God, it is now mine; but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible; YOU are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him."

Writing of this incident, Captain Bickel said: "Friends, I did not sleep that night. I had been called a thief, liar, foreign spy, traitor, devil, in public and in private, and had not flinched; but to face this! 'As you live, so Christ lives—in that man's soul, in that house, in that village, in four hundred villages. As you fail to live Christ, Christ is crucified again.' What wonder that I slept not!"

What is our sense of personal witness for Jesus Christ?

But God not only moves through sacrificial witness in giving, not only through Christlike lives, but also through open doors. There are still open doors. The General Mission Board is in arrears of its budget. People are not giving to missions as they used to, it seems. In Cleveland, a church building is needed. The one they worship in has been condemned; they have to build. In Puerto Rico, the hospital facilities (formerly a tobacco warehouse) that have witnessed to the length and breadth of that island have been condemned. At the cost to our church of $70,000, the government will match with $2.00 every $1.00 we give for a new hospital. Will we have it? Or in Chicago, the Bethel Church needs yet about $50,000 to give the Gospel witness to the Negroes. There are open doors to the world that God still loves. Can He love the world through us? That is the question.

God still loves this world, but He can only love this world as His people allow Him to love the world through them. This is God's method. There is no other method. And to us who are Christians it will mean sacrifice; it will mean giving; it will mean praying. To some of our youth it will mean going at God's call. This is God's request. Have you heard it this day?

I prayed: "O Lord, bless all the world,
And help me do my part."
And straightway He commanded me
To bind a broken heart.

I prayed, "Oh, bless each hungry child,
May they be amply fed."
He said, "Go find a starving soul,
And share with him your bread."

"Oh, stir the hearts of men," I prayed,
"And make them good and true."
He answered, "There is but one way—
They must be stirred through you."

Dear friend, unless you really mean
Exactly what you say;
Until you mean to work with God,
It's dangerous to pray.

Orrville, Ohio.

A Test of Spirituality

A test of spirituality is the way we treat someone who has fallen from the path of virtue. If we react to their misconduct with anger or scorn or skirt-pulling or simply a chilly aloofness, we are not thereby taking a stand for righteousness, as we sometimes think. We are simply revealing our own lack of spirituality. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Why is it so necessary to be meek and kind in relation to such a one? Because a person who is in sin is spiritually sick. He is not normal. We need not expect common sense or intelligence from him. He is sick. He must be handled with kid gloves, or else we will inflame his carnality still further and give him further excuse for still more sinfulness. If he is to be won back to Christianity, he must see vital Christianity on the part of the soul-winner, and the most vital essence of Christianity is love.—Stanley Shenk.

OUR SCHOOLS

Church High School Progress

Harold S. Bender

The Indiana-Michigan Conference High School Board has been busy at work, preparing for the establishment of Bethany Christian High School by September, 1954, and reports good progress. Final plans for the building were completed and approved on December 1. The builder has been selected and expects to begin work as soon as spring weather permits, probably next March 15 or thereabouts. A type of construction has been chosen which is simple and economical, yet fully meets the needs for a good high school. The site has now been purchased, consisting of about eight acres, about one mile south of Goshen College on highway #15, including a well-built barn.

First work to be done on the site will be the remodeling of the barn for use as an agriculture-shop building. This can be done at small expense, provided volunteer labor can be secured. Because of the nature of the remodeling, which will be mostly laying a concrete floor, and simple carpenter work, it is hoped that most if not all the labor can be volunteer. Work will begin soon, under the direction of a subcommittee of the board consisting of A. O. Hostetler, Annas Miller, and Ora M. Yoder. An appeal will be made to the congregations for a certain amount of work in December, in the hope that the remodeled barn can be used for storage of lumber and building materials for the school building.

While the financial campaign did not produce the full amount requested, the board is pleased with the fine response. A total of about $72,000 has been subscribed, of which over $45,000 has been paid in. This was possible because of the fine work of our soliciting teams in the congregations. It is planned to have a second financial drive early next summer, in the hope that the school can be opened free of building debt.

Good progress has also been made in securing a faculty. The principal, John Steiner, now serving as superintendent of the Berea Christian Academy at Elbing, Kansas, has been appointed. A music teacher has also been hired. Other teachers are being contacted.

Equipment for the building, such as classroom furniture, books for the library, etc., will be bought next summer. It has been suggested that perhaps our Sunday schools and other groups can be enlisted to help furnish this equipment. Steps will be taken in due time to approach them in regard to this need.

The board feels greatly encouraged by the widespread support and interest in the school as well as by the harmonious working of the board itself. Every prospect seems to be good, and the continued blessing of the Lord on this important undertaking is gratefully acknowledged. —*Gospel Evangel.*

PEACE AND WAR

Aftermath

By Ruth Giognocano

Where red blood flowed, green ivy vines have grown;
Soft mosses pad the rough torn heaps of stone,
And nature smiles to see her clever guise
Of camouflage. But I with painful eyes
Look on and know—(How could I look elsewhere?)
The scars have healed, but the deep wounds are there.

Dear God, you too must look and know. But you
See more. Beneath the fallen residue
Lie hopes crushed out by unforgiving hate.
But Man will build, again Man will create
New dreams. Yet all the while I am aware,
The scars have healed, but the deep wounds are there.

Quakertown, Pa.

Are CO's Dangerous?

By John W. Miller

A. Stauffer Curry reported some time ago in the Gospel Herald that national leaders in Washington foresee no more trouble for the CO position. According to these leaders the CO will find in the United States charitable recognition in any foreseeable time and circumstance—even in the event of war with Russia. In some ways this marks the successful end of a considerable struggle. As Mennonites we cannot help viewing with gratitude and respect this generous reaction of a liberal nation.

This charitable recognition marks, however, not only the end of a struggle but the beginning of a new situation. That the nonresistant position is now respected by the leaders of our nation means quite simply that we as Mennonites are no longer considered dangerous. The basic impulse of a nation is self-preservation. The American people in general and the present leadership of the nation in particular apparently see no threat in the nonresistant position to the national welfare.

At least three factors have played a role in this development. First of all it became clear in World War II that tolerance for nonresistance did not lead to its spread. Even in the best of circumstances only an insignificant portion of the population will ascribe to such a position. Secondly, even that small minority which has adopted this position has proved itself for the most part to be a worthy member of the body politic. Thirdly, the catastrophic character of modern war has made all people more lenient to a position that renounces it altogether. For these reasons it is easier today than ever before to be a CO.

This whole development confronts us with at least two far-reaching questions. First of all: Can we survive this new tolerance? There is no more hazardous position spiritually than to stand for an issue that is different but safe, that marks one out, but demands no sacrifice. It is in such a situation that Pharisaism often runs rampant, and it is in such a situation that we find ourselves today. As long as the espousal of the CO position cost even a little it served by itself to screen out the carnal Christian. Now that even this is gone and it can be both more profitable and more comfortable to go I-W than to go I-A, the room for deception is enormously heightened. In such a situation the church has only one weapon: discipline, the right given to her by her Lord (Matt. 18) to chasten and if need be to purge from her midst the unfaithful. Was there ever a time when we needed to be more open with each other than now in this period of unheard-of tolerance? Was there ever a time when we needed such earnestness in testing the spirits as now? We must not think only of the disgraceful flow of stories about the misbehavior of certain I-W men but of our total church life. The witness of the whole church is at stake.

Behind the question, Can we survive tolerance? is, however, a deeper one: Is it right that we should? Is not the very fact of toleration itself a sign of sickness? From the mouth of Jesus we have a clear word: "If they persecuted me, they will persecute you" (John 15:20). Does not this word place a great question mark over all the seeming advancement we have made as a denomination in the last fifty years? Does it not indicate that at some crucial point our discipleship is lacking? If as Mennonites we are no more than a strange sociological phenomenon, it is quite normal that now at last we should be accepted by our American neighbors, as they have accepted the Irish and the Slavs. If we, however, are a church in the full sense of the word, if we are Christ's disciples, then the situation in which we now find ourselves is far from normal. There are deeper questions to face, but few that are more disturbing than this one: Why are CO's no longer dangerous? Why has the world stopped hating us?

Goshen, Ind.

One of the things which make a nation or a people strong is its spiritual life.—Rollin R. Roth.

Christ Is Not Enough

"Christ is not enough! Call out the army!"

That is the statement that may well be engraved upon American coinage instead of the traditional "In God We Trust." The ingrowing militarism of America seeks to turn people from the precepts of Christ and His commands for brotherly love, seeking now to train its youth in the niceties of dropping fire bombs on a city. . . . But Christ said, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment." Christ made no exceptions; He did not indicate that hating and killing were forbidden unless approved by the Joint Chiefs of Staff or even by a legislature.

I have seen what fire bombs did to Japan. By no stretch of the imagination can one see Christ approving the mass slaughter there . . . things like the 174 boys and girls boiled to death as they sought refuge in their school's swimming pool. Yet that is the program that the Men of Mars would call normal and indoctrinate into the youth of our land.

Conscription, Universal Military Training—education for young men to appreciate the beauty of a bursting bomb in the midst of the enemy. . . . But Christ said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, . . . and pray for them which . . . persecute you."

Our nation, "founded under God," would train its young men to destroy the oil reserves and growing forests, to lay waste farm lands, and to pollute streams in its teaching of man's stewardship of God's gifts, and in its interpretation of the parable of the talents!

Up and down Japan I saw the results of this destruction of these gifts of God left to man's stewardship. The results of a nation bereft of its resources are terrifying—proof of our own inadequacy in diplomacy and Christianity. Yet the military-mind would have us bow to this program, instead of adopting God's way for the world.

To the militarists Christ is not enough—their faith in Christ's teaching that "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" is qualified by human fear and rationalizations, and replacing God's guidance with bombers. That is hardly adherence to Christ's second commandment, "Thou shalt love thy neighbour as thyself."

The compromise of churchmen—one hesitates to say Christians—with Mars began with Constantine. It is the thing that non-Christians in foreign countries

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FAMILY CIRCLE

Contrast

By Lorie C. Gooding

I wrap his blankets, soft and white,
About him, fold on fold.
(Some other woman's child tonight
Is crying with the cold.)

My window is a square of light
Crossed by moon-shadow bars.
(Some other woman's house tonight
Is roofless to the stars.)

Together here our heads we bow
And say our thanks for bread.
(Some other woman's children now
Go supperless to bed.)

We thank Thee, Lord, for food and care,
For lighted house, and warm.
(Be near, O Lord, to those who are
Exposed to all life's storm.)

Holmesville, Ohio.

A Meeting for Parents

By Nelson E. Kauffman

A matter of great concern for every Christian parent today is, What are my children being taught by others on matters of sex and how may I as a Christian father or mother be able to do my duty toward my child when he begins to ask questions on the subject? How much shall I tell my child? Shall I talk to him if he does not come to me, etc.?

On Tuesday evening, Jan. 12, Dr. H. Clair Amstutz of Goshen, Ind., was invited to come to Hannibal, Mo., and speak to the parents of the four churches of northeastern Missouri. He discussed the questions listed above and many others in an open, frank manner and from a thoroughly Christian standpoint. The group of parents was impressed by the emphasis of Dr. Amstutz that all family life is a part of sex instruction, only a small part of proper sex instruction has to do with the physical, and that unless children and young people receive love in the home they cannot give love later on in life. The group deeply appreciated the meeting.

This is one type of adult activities and meetings that we, as Secretary of Adult Activities for the Commission for Christian Education, would like to encourage. Such a meeting could be arranged for by the minister in consultation with his laymen, by the church council, by a group of interested parents, or by the Sunday-school superintendents, but in any case with the approval of the ministers. Such parents' fellowships or discussion groups might profitably be held in many church communities several times a year. Further suggestions along this line will be given later.

If in your community there has been a helpful type of adult activity that builds the church and Christian homes, we should like to know about it. Please write to the Secretary of Adult Activities giving the information.

Hannibal, Mo.

The Child Adopts a Mother

By Howard W. Rush

"Ya daiyu svetie moie doo dzerkov"—"I give my flowers to the church," she sobbed. It all took place on a bright Sunday afternoon of May, 1950, in the little Russian-Ukrainian Baptist Church in the large IRO Camp Lyssenko in Hanover. Here were gathered about one hundred Evangelical Christians for a special Mother's Day program, sponsored by the Sunday school in honor of the mothers. The children themselves presented most of the program of singing, recitations, and readings. The climax of the meeting occurred when each child filed past the table in the front of the Prayer Hall (as these Christians call their meeting-house) to pick up a small bouquet of flowers for his or her mother.

What a happy crowd of children they represented! What if they did live in a crowded refugee camp of 1,000 homeless souls! What if many didn't even remember their old homes! What difference did it make that these Ukrainian, Russian, Latvian, Estonian, and Polish children were a part of a group of unwelcome strangers in a land waiting their turn to move on to still more distant strange lands. You couldn't tell it by the children; they were as happy as the children of Park School at recess. They were impatiently waiting for the end of the program, when each would rush to his mother with hugs and kisses to give her the priceless bouquet. (Flowers are precious in a DP camp.)

In all this joyous expectancy there was one exception. Eight-year-old Nadia was sitting on the fourth bench crying; she had been trying to keep those violent sobs inside, but they couldn't be kept there. When the last child from the rear bench had picked up his prized flowers, Nadia quickly slipped from her seat and walked forward with her flowers. Laying them on the table, she sobbed, "I give my flowers to the church."

Not until after this service did we visitors learn of the background of Nadia's strange act and expression. Not long before, all was rosy for Nadia. She, with her little brother and her parents, was soon to sail for a new home in Australia. All the immigration obstacles had been surmounted, and all was in order for their leaving—all except one thing. The examining physician of the Australian immigration team had recommended an operation for her mother before they sailed from Germany. It was unsuccessful.

Of course, the family's high hopes were blasted. Especially to Nadia the shock seemed unbearable. She had been dreading the long trip to the other side of the world, anyway, except for the fact that she knew she would be all right on the big boat with Mommy and Daddy right there with her and little Vasil. Also Mamma had told Nadia, "God will be with us on the boat. When we get to Australia, we will have the same loving Jesus whom we have here, and others who love Jesus will be going there, too." So she hadn't been afraid to go. But what now? How could even Jesus take her dear mother's place? Who can be a satisfactory substitute for the mother of an eight-year-old?

After I learned this background, I had to wonder what passed through Nadia's little mind that day as she sat there holding the flowers—flowers she was to give to *her mother*. What caused her to finally make the decision she made—to give them to the *church*?

It must have seemed harder as she sat there when she realized that all the rest of her little playmates would be able to do just what she wanted to more than anything else—rush to Mother with the flowers. The others would really be doing so in a few minutes. Her inner pain grew as she wondered how she would feel a few moments from then when she would see all the rest of the girls in their mothers' arms. She'd want to give hers to someone—to anyone! To whom could she give her bouquet? Who would accept the bouquet which was really meant for her mother—would the kind Christian sister who cooked their meager food for them since her mommy was gone? Or would the old lady in the next barrack whom everyone called "Babushka" (grandmother)? Might they refuse them? Would her Sunday-school teacher accept them from her? Then she quickly thought of a dozen other "mothers." "Yet these are other children's mothers," she thought, "not mine, my very own mother."

Only her keen insight as an eight-year-old could have solved her problem and got her out of the dilemma. All these ladies of whom she had been thinking were Christians, devoted to the same Jesus her mother had loved. The whole church—all the fellow Christians—shared the same love toward Nadia that her mother had shared. They couldn't give her the individual attention that Mother had given, but the source of their love

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TO BE NEAR TO GOD

Sunday, February 21

Read Philippians 2:1-11.

To compare ourselves among ourselves is not wise. If we look to those who have less than we do, we are in danger of thinking higher of ourselves than we ought. If we look to those who are superior, it will preserve humility and spur us to diligence. As we look to Jesus we have an example of perfect humility and the assurance that we may have the "power of his resurrection" to work in us, that He may work through us to do His work in this sin-darkened world. We are not to be in the world as others are. We are to be in the world as He was. Before His Father He prayed, "As thou hast sent me into the world, even so have I also sent them into the world." That includes us and provides the standard of measurement for our conduct and endeavor.

Monday, February 22

Read II Corinthians 6:1-9.

A lady heard a Scotch peddler pray as follows: "O God, give me grace to need grace. O God, give me grace to ask for grace when I am given to feel my need of grace. O God, give me grace to receive grace when Thou givest the grace I need. O God, give me grace to show grace when I have received grace from Thee, whether I get grace shown to me or not."

Oh, what stupendous mercy shines
Around the majesty of Heaven!
Rebels He deigns to call His sons,
Their souls renewed, their sins forgiven.
Go, imitate the grace divine;
The grace blazes like the sun—
Hold forth your fair, though feeble light;
Through all your lives let mercy run.

Tuesday, February 23

Read Luke 12:22-31.

It is not the Father's will that His children should be fretting and worrying about every little crosscurrent in their lives, as if they and their affairs were not in their Father's hands, or as if He had ceased to control them. To rest in the divine love, and have calm, assured confidence in the divine wisdom that shapes our lives, is to have the very peace of God garrisoning the heart and mind against all troubles in a world full of care and disquietude.

Why should this anxious load
Press down your weary mind?
Haste to your heavenly Father's throne,
And sweet refreshment find.
His goodness stands approved,
Unchanged from day to day:
Come, drop your burden at His feet,
And bear a song away.

Wednesday, February 24

Read Psalm 138.

Spurgeon said, "In these days when religions are daily excogitated (contrived), and new Gods are set up, it is God's will for us to know how to act. Bitterness is forbidden and controversy is apt to advertise the heresy. The very best method is to go on personally worshiping the Lord with unvarying zeal, singing with all the heart and voice His royal praise. Do they deny the divinity of our Lord? Let us the more fervently adore Him. Do they despise the atonement? Let us the more constantly proclaim it. Had half the time spent in councils and controversies been given to praising the Lord, the church would have been far sounder and stronger than she is today. The Hallelujah Legion will win the day. Praising and singing are our armor against the idolatries of heresy, our comfort under the depression caused by insolent attacks upon the truth, and our weapons for defending the Gospel. Faith, when displayed in cheerful courage, has about it a sacred contagion. Others learn to believe in the Most High when they see His servant

Calm 'mid the bewildering cry,
Confident of victory."

Thursday, February 25

Read Galatians 5:22-26.

Give yourselves morning by morning to be led by the Holy Spirit, and go forward praising and at rest, leaving Him to manage you and your day. Cultivate the habit all through the day of joyfully depending upon Him to guide, to enlighten, to reprove, to teach, to use, and to do in and with you what He will. Count upon His working as a fact, altogether apart from sight or feeling.

Only let us believe in and obey His Holy Spirit as the Ruler of our lives, and cease from the burden of trying to manage ourselves, and then shall the fruit of the Spirit—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control—appear in us as He will, to the glory of God.

Friday, February 26

Read Romans 8:1-14.

On the inside of the dome in the rotunda in the capitol building at Washington are painted a number of angels. When the artist first showed his work the committee said, "Your form and color are all right, but the faces lack spirituality." Again he painted and again was told the same thing. He tried once more and received the same criticism.

Completely discouraged, he went to his studio wondering why he could not paint to satisfy his critics. It began to dawn on him

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The Good Shepherd

Sunday School Lesson for February 28

(John 10)

To the false leaders, the scheming shepherds who cast out the man once blind, Jesus presented Himself as the Good Shepherd. But this is a good look for everyone. It is about the best figure used in the Bible of our Lord. All can understand something of this metaphor. **Let us see Jesus—**

As the Door to the sheepfold—the only way into the fold of eternal life. How plainly Jesus says that by Him any one may be saved and have then all the rights of the shepherd! He lets the sheep in to rest and safety and leads them out to pasture, rich pastures. (Notice this lesson is not a study of sheep but of the shepherd.) Many, it might be some of your pupils, are trying to enter the kingdom by some other door than by Christ. There is only one way to God and that is by Jesus Christ. There are false Christs today.

As the Shepherd who knows His sheep. He calleth each sheep by his name. Each is known to Him and appreciated and understood. We are not called sheep in general, but each has a special identifying name, a love name. Though every one else would forsake us, He would not. Each is precious in His eyes. Each has worth.

As a Shepherd who leads the sheep—rather than drives them. He goeth before us to find the rich pastures, to prepare them, to know that the way is safe for us, to appreciate what the difficulties will be. "He knoweth the way that I take." "My foot hath held his steps," declared Job.

As a Shepherd who gives His life for the sheep. Christ gave His life for us to obtain eternal life. Also each day He gives us life, all that makes for rich living, abundant living. The Christian rejoices not only in his eternal inheritance, but in the fullness of living he now enjoys, because Christ lives in him. Jesus had already presented Himself as Bread, Water of Life, and Light. How are these related to life? Abundant life suggests security indeed! "They shall be abundantly satisfied with the fatness of thy house."

As the Good Shepherd—who really loves and cares for the sheep. He leads them and finds sustenance for them because He loves them. A hireling does not love the sheep but works for money. The Pharisees, the loveless leaders, served the people for the gain to themselves. And they were robbers, too, for they were trying to get into the kingdom some way other than by Jesus. "The goodness of God leadeth . . . [men] to repentance." This is true even of the wandering sheep. If one goes astray, He will seek this lost one because He is a good shepherd. He truly loves the sheep, even the erring.

Perhaps you have pupils who have not yet entered the fold, or lambs (see Isa. 40: 11), or wandering sheep. All of these can find a great heart of love in the Good Shepherd. Present Him in such an attractive way that each and every pupil will rejoice in His goodness and follow Him more trustingly and depend on Him for their security.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons, the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

"The Call of Today's Frontiers and the Answer of Christian Faith" was the theme of the Christian Life Conference at Goshen College, Feb. 12-14.

One person was received by water baptism on Jan. 31 at the East Bethel Mission, Greenville, Va.

Bro. Kenneth G. Good, Morton, Ill., gave the commencement address at the Canton Bible School at the close of the winter session, Feb. 12.

Bro. Wilbur Hostetler, recently returned from India on furlough, is giving a series of midweek talks to the adult prayer meeting at the Prairie Street Church, Elkhart, Ind., on "Missions in India Today."

Bro. Paul Mininger, president-elect of Goshen College, is attending Columbia University, New York, the second semester, taking a course in the field of administration of higher education.

The Winter Bible School at Fairview, Mich., closed on Thursday, Feb. 11, with a Christian Life Conference, followed by commencement exercises in the evening.

A Youth Meeting was held at the Rockhill Church, near Telford, Pa., Saturday evening, Feb. 13. The time was largely devoted to a missionary song service. Paul Kraybill spoke on "Men Wanted."

Bro. H. R. Schertz, Metamora, Ill., who suffered from an infected blood vessel in his leg while on a trip to Florida, is recovering gradually.

The congregation at Hannibal, Mo., recently voted to build a mothers' room in the rear of the church building.

The Indiana-Michigan Conference has asked Bro. Howard Hammer to conduct revival meetings in the vicinity of Goshen this coming summer.

Baptismal services were held at the Blough Church, near Hollsopple, Pa., Jan. 31, when six young people were received into church fellowship, one of these being from the "Thirty-eight" Mission.

A Christian Workers' meeting was held at the Pleasant View Church, near Goshen, Ind., Wednesday evening, Feb. 10.

At the evening service at the Freeport, Ill., Church on Jan. 31, Dr. and Mrs. R. E. Sheel, missionaries who recently completed a term of service at Kallose, Ethiopia, spoke and showed pictures. They have had some contacts with our missionaries in East Africa.

Ordination.—On Sunday evening, Jan. 31, an impressive ordination service was held at the Marion Church, Howe, Ind., when Bro. John Mishler, was ordained to the office of deacon to serve that congregation. Bishops Oscar Hostetler and Lee J. Miller were in charge.

The churches in the area of Bergton, Va., and Mathias, W. Va., hold their evening meetings together when there is a fifth Sunday in the month. Representatives of about fourteen churches and mission Sunday schools were present at the Mt. Hermon Church near the Va.-W. Va. line on Jan. 31.

On Sunday, Jan. 31, one person was received into the fellowship of the Colorado Springs Church by baptism. Two were received by letter the previous Sunday.

Bro. Paul Peachey of the Eastern Mennonite College faculty, Harrisonburg, Va., was guest speaker at the Christian Life Institute held Jan. 29, 30, at MCC headquarters, Akron, Pa. He led studies in I Peter. Such institutes are held about quarterly for the benefit of the approximate fifty workers at the MCC center.

A group of brethren from the Warwick River congregation, Denbigh, Va., are conducting services at the Southampton State Prison Farm, about eighty miles distant. Good interest is manifested, and some of the men have been confessing Christ.

A district-wide prayer meeting was held with the Albany, Oreg., congregation on Sunday afternoon, Feb. 7. These meetings have been continuing since the Brunk revivals last year.

Bro. Merle Cordell, Greencastle, Pa., was ordained to the ministry from a lot of three, on Feb. 2, at the Marion Church, near Chambersburg, Pa. Bro. Harvey E. Shank was in charge of the service.

Bro. N. E. Troyer, West Liberty, Ohio, well-known bishop and evangelist, passed away Feb. 3. The funeral was held in the afternoon of Feb. 7, at the Oak Grove Church. May the Lord comfort the bereaved family and church.

The Northern Illinois Regional MYF meeting was held at the Mennonite Home Mission, Chicago, Ill., on Saturday afternoon and evening, Feb. 13. Bro. Peter Wiebe, Goshen, Ind., served as special speaker. The I-W men serving in the area were invited to this meeting.

Brethren J. G. Hartzler, Windom, Kans., and Harry A. Diener, Hutchinson, Kans., spent Sunday, Feb. 7, with the group worshiping at Walker, Mo., in the interests of organizing them as a congregation.

Bro. Paul Erb, of Scottdale, is giving a series of six Sunday evening messages on the Christian Life at the Kingview Church, East Scottdale, over the period from Jan. 10 to March 7.

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Notice to All Subscribers

A new service is being started whereby all GOSPEL HERALD subscribers will receive a renewal notice one month before the expiration of their paper. This new service will give our subscribers the opportunity of keeping their subscriptions paid in advance and thus avoid being billed for past due charges.

We feel that all of our subscribers will appreciate this new plan since it will place the renewal of the GOSPEL HERALD on the same renewal basis as all of the other magazines they receive in their homes.

Subscribers are urged to send in their subscriptions promptly upon receiving the renewal notice, so that we can give them uninterrupted subscription service.

Subscription Department.

Calendar

Annual Meeting Mennonite Publication Board, Plain Church, Lansdale, Pa., Feb. 17-18.
Annual Christian Day School Meeting, Erisman's Church, Manheim, Pa., Feb. 20.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 20, 21, 1954.
Iowa-Nebraska Mission Board midyear meeting at Manson, Iowa, Feb. 23, 24.
Annual Ministerial Meeting of the Lancaster Conference District, at the Millwood Meetinghouse, Gap, Pa., Feb. 24, 25.
1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
City Mission Workers' Round Table, Detroit Mennonite Church, March 24-26.
Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 18-20.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual Meeting, Aug. 14-20; Music Week, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Peace Sunday, July 4, 1954.
Annual Meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Grace Martin, Waterloo, Ont., daughter of Bro. and Sister J. B. Martin who are now in Jerusalem helping to establish a mission in Israel, suffered severe head injuries in a fall from an ambulance on her way to work on Feb. 2 and remains in critical condition in the Kitchener-Waterloo hospital where she had been working as a nurse. Pray for her recovery.

An order has been placed for the buildings to be erected at Black Mountain, Ariz., for our missionaries to the Navaho Indians, Bro. and Sister Stanley Weaver. The buildings are now in Albuquerque, N. Mex., and can be sent up just as soon as construction can be begun.

The first Winter Bible Institute of the Japan Mennonite Mission was held January 10-17 at Kushiro and Obihiro. Carl Beck, Ralph Buckwalter, and Pastor Maekawa, former Japanese language teacher of Becks in Osaka and now serving there as an ordained Free Methodist minister, served as instructors. Classes were conducted in Pastoral Epistles, Bible Survey, Church History, Mennonite History, and Music Fundamentals. Also special lectures on Japanese church history, principles of evangelism, and church growth were given by local Japanese pastors. A chorus practice and evangelistic service under the leadership of Pastor Maekawa were held each evening. A high note of interest was evident throughout the school. The Holy Spirit used this institute to strengthen the spiritual fellowship of the local congregations and to bring a number to make decisions for Christ.

Bro. J. Weldon Martin, Mathis, Texas, will be ordained to the Christian ministry on Sunday afternoon, Feb. 21, by Bro. H. F. Reist, Premont, Texas, assisted by Bro. Alva Swartzendruber, Hydro, Okla. Bro. Martin is in charge of the mission program among Spanish-speaking Americans in Mathis.

Bro. and Sister Wilbur Hostetler, missionaries on furlough from India, are living at 2331 Prairie St., Elkhart, Ind., and Bro. Hostetler is attending Goshen College Biblical Seminary this semester. Their telephone is Elkhart 2-0496. Bro. Hostetler spoke to the College Mennonite congregation, Goshen, Ind., on Sunday evening, Feb. 7.

The Hokkaido Missionary Fellowship, which includes all Protestant missionaries on Hokkaido and of which Carl Beck was elected president for 1954, held its first tri-annual meeting of the New Year at Sapporo, Hokkaido, Jan. 26, 27. Dr. Welsh, director of the Overseas Missionary Fellowship which now has 18 missionaries of the former China Inland Mission serving in Hokkaido, brought inspiring messages to the group. Missionaries of all Protestant groups now represented on Hokkaido total ninety.

Members of the Valley View Hospital building committee, Glenwood Springs, Colo., spent Jan. 12, 13 at Rocky Ford and La Junta, visited the Pioneers Memorial Hospital under construction at Rocky Ford, and consulted with Bro. W. J. Dye, administrator, Mennonite Hospital and Sanitarium, La Junta, and Gertrude Roberts, technical adviser from the Colorado State public health service. The new 36-bed hospital to be constructed at Glenwood Springs will be operated by the General Mission Board.

Bro. and Sister Simeon Hurst, missionaries on furlough from Tanganyika, spoke at a district mission meeting at the Cressman Mennonite Church, Breslau, Ont., Sunday, Feb. 14. Sister Hurst also spoke at the OMBS missionary night services at the First Mennonite Church, Kitchener, on Feb. 11.

Bro. Don Reber, who is currently engaged in language study in Tokyo, came to Hokkaido for a few days in late January to consult with the missionaries on the field in regard to opening the fourth Mennonite mission center. Don and Barbara Reber with their three children are scheduled to move to the field by the summer of 1954.

Takio Tanase, full time co-worker in the Kushiro Mennonite Church, will return to his home in Tokyo in February to make preparation for attending Hesston College and Bible School during the 1954-55 academic year.

Bro. S. M. King, missionary on furlough from India, will speak at the OMBS missionary night services at the First Mennonite Church in Kitchener, Ont., on Thursday evening, Feb. 25.

A House of Witness to the Jews was dedicated at the First Mennonite Church, Kitchener, Ont., on Sunday afternoon, Feb. 7, to be associated with the House of Friendship now operating in Kitchener, but to be carried on at the residence of Bro. and Sister Ross Goodall.

The East Union congregation, Kalona, Iowa, has donated funds for a clothes drier for the workers at the Mexican Mennonite Mission home in Chicago. East Union is the home congregation of Sister Barbara Snyder, wife of the Mexican Mission pastor, Bro. Marion Snyder.

The Henry Beckers arrived safely in England on Feb. 3 en route back to India after furlough. They are changing ships in Southampton to continue on to Bombay.

The Annual Missionary Council meeting for Puerto Rico will be held at La Plata, April 22, 23, according to present planning.

An all-Mennonite missionary fellowship meeting was held at the MCC center in Osaka, Japan, on Jan. 4, 5. Nearly all of the more than 50 Mennonite and Brethren in Christ missionaries now working in Japan were present. Bro. J. D. Graber brought several inspirational messages. Experiences of God's leading and blessing were shared by members of each of the mission groups now laboring in Hokkaido, Honshu, and Kyushu, Japan. One tangible result of the meeting was the decision to elect a representative from each mission to serve on a committee to help our peace witness.

Bro. William Hallman, missionary on furlough from Argentina, will keep the following appointments during the next two weeks: Feb. 21, Bethel Mennonite Church, West Liberty, Ohio; Feb. 27, illustrated talk on Argentina to I-W men serving in Indianapolis, Ind.; Feb. 28, morning, worship service, Indianapolis I-W men; Feb. 28, evening, College Mennonite Church, Goshen, Ind.

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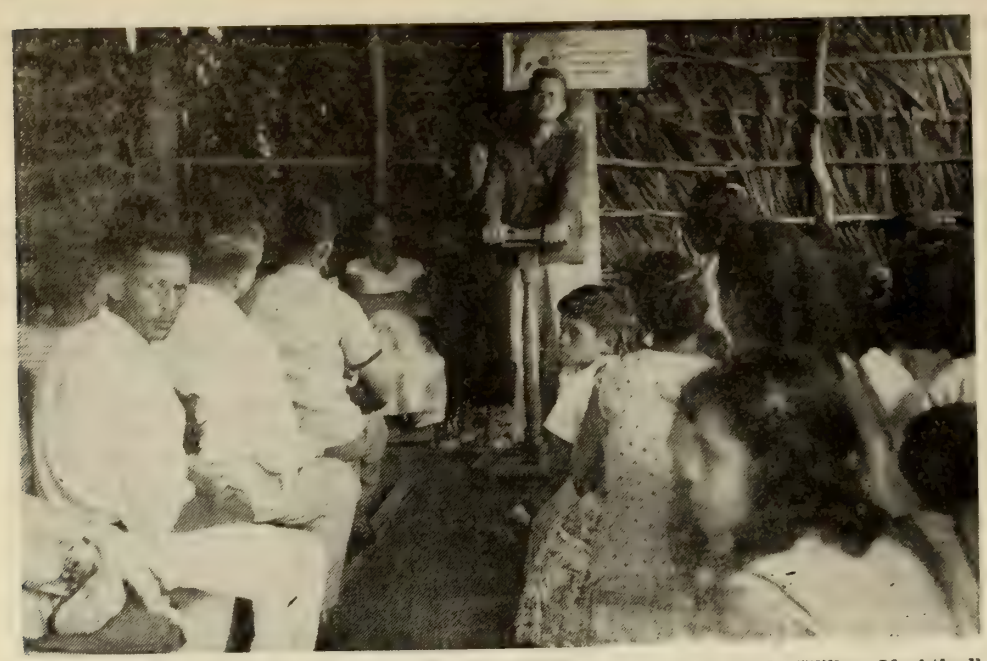
Your Treasurer Reports

For some years Brother James Lark has been operating a camp for children near St. Anne, Ill. This camp is known as Camp Rehoboth and commonly referred to as Hopkins Park. Within the past year Brother Lark has developed a feeling that this camp should be placed under the direction of the Mission Board and made a part of the total witness which we are trying to give in the Chicago area. Those acquainted with the program feel very strongly that there is a great deal of church interest in the possibilities of this camp and the Board was encouraged to assume responsibility and to set up administrative facilities for the administration of the camp. Brother Lark has cooperated in the planning of this move and feels that a significant program can be carried on at Camp Rehoboth with church-wide direction and support.

Following the last Annual Meeting of the Board a local Board of Directors was appointed for Camp Rehoboth. This board has been working actively in planning the further developments of this camp and recently has outlined a plan for repairing and remodeling the buildings to make them more useful and effective. In order to carry on this work, contributions will be needed both for the building program and for operating expenses. To further implement this work the board has recently appointed Brother and Sister Robert Stoltzfus to serve as superintendent of Camp Rehoboth. I am sure that Brother and Sister Stoltzfus feel the need of the prayers and financial support of the church. See Bro. Stoltzfus' article in the Feb. 9 GOSPEL HERALD.

Contributions are needed for this work and may be designated for this project by labeling the contribution for Camp Rehoboth Fund. May we also solicit your prayer support for this program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Paul Lauver, pastor, opens the dedication service of the Guavate Chapel. Wilbur Nachtigall gave the dedicatory sermon, and his four children sang several songs, and several members of the Guavate Church gave testimonies.

Guavate, Puerto Rico, Chapel Dedicated

By Paul Lauver

In the month of April, 1953, work was begun at Guavate, a rural district of Cayey. The invitation to go and preach the Gospel there came from the people themselves, who through a relative who is a member of the Rabanal congregation, made their desire known that we go and preach the Word of God to them. The power of God was made manifest in the lives of the people at Guavate who opened their hearts to the message of the Gospel. As a result, we have an ardent group of believers there and praise God for the work of the Spirit in their lives.

November 22, 1953, marked a milestone in the work of the Lord at our Guavate station when we dedicated a new chapel for the glory of God and the preaching of His Word. In two days the main work of the chapel was done, although I spent most of the week there working. It is a simple 16′ x 22′ building made with wood taken from the local land, thatched palm leaf sides, a tar paper roof, and packed clay floor, but in the words of Don Primo, "it is a palace." And truly it is a palace in the hearts of these people who so recently have learned to love the Lord and to serve Him. Nothing but sickness would keep them away from services even when they had to stand many times in a crowded room, and it is a deep satisfaction and joy for them to have their own comfortable chapel in which to worship.

The people themselves undertook to pay for any expenses involved in the materials, and on the day of dedication $30.68 had been spent, but much more than that had been received through offerings at Guavate plus help from other sources. The balance on hand makes possible the payment of the benches as well as a few other small items that need to be finished. All the men helped on the building or, if they couldn't come, they sent someone in their place. We appreciate so much their clear testimonies of what Christ has done for them.

Box 335, Cayey, Puerto Rico.

MISSIONS SECTION

La Fortaleza

By Joseph and Tillie Nauraine

Two days before the celebration of the first anniversary of the Commonwealth of Puerto Rico, July 25, 1953, Mrs. Juana Rodriguez Mundo, Senator-at-large for the municipality of Rio Piedras, and Vice-President of the Board of Directors of El Hogar Del Niño, called and inquired if we would be her guests at the coming anniversary reception to be held at the Governor's residence, La Fortaleza, in San Juan. We were happy for this invitation and, no doubt like many other people, we literally counted the hours until we would be there.

At the appointed hour, 5:00 p.m., our hostess called for us and after what seemed an endless train of traffic, all wending their way to San Juan, we finally arrived at our destination. The guards immediately recognized Senator Rodriguez Mundo. With the usual courtesy typical of the Puerto Ricans, they opened the gate for us and we climbed the stairway leading to the main reception room of this old Spanish mansion.

Since setting foot in Puerto Rico a year before, we had seen many photographs of Governor Muños Marin in public buildings, but now for the first time we were meeting him personally. There he was, standing in the center of the room, a powerful figure. His white linen suit gave an added charm to his warm personality. As the ADC announced our names individually he shook our hands with that smile of deep sincerity and personal interest. Then and there we knew why today, in the humblest hut in Puerto Rico, Governor Muños Marin is loved and respected.

We stopped first in the hall of mirrors and then in several other rooms richly decorated with luxurious draperies, historical murals, and priceless paintings, each reflecting the glories of an old world Spain. Then we descended into the garden where already had gathered the elite of Puerto Rican society together with resident officials of the United States government. Everyone was enjoying himself under a canopy of luxuriant foliage made brilliant by the rays of the descending sun, and later by innumerable multicolored lights. The huge cake flown by air express with greetings from the Puerto Rican colony of New York commanded the admiration of everyone. Truly, both man and nature spared no effort on this day to make this first anniversary one long to be remembered.

As we moved among the hundreds of guests we stopped here and there to be introduced to someone of importance whom our hostess felt we should know. On being introduced people would exclaim, "Oh, you are the Mennonite couple at El Hogar! Why, we are glad to have you here. How did you two get to Puerto Rico?" Before we could answer the last inquiry our hostess would say to them,

"Why, God sent them to us."

We would then take time out to explain further to them how we were placed through MRSC and of the kind of work that this church agency is doing in various parts of the world. It was surprising how much these people knew of the industrial development in the island, and how little they were



Side view of La Fortaleza, the Palace of the Governor, San Juan, Puerto Rico.

informed of the church's response to the social and spiritual needs of the people.

Among our new-made friends at the reception was a group of social workers from the States who for the past three weeks were conducting a research in the Welfare Program of the island. Each was an expert in his field. We spent about two hours with some of the leaders of this group answering their many questions about the Christian motivation which led us to El Hogar, and of the same motivation which has led many of our church groups into fields afar to answer the needs of all people.

Some of these workers were from large cities in the United States. They had gone through college and had made a name for themselves; but this was the first time they had ever heard of Mennonites, of the MRSC, and the contribution our people were making toward a lasting peace. The four hours we spent at the reception flew all too quickly. When we bade our friends good night and good-by it was with the promise that they would visit our home before they left Puerto Rico, and we their work when we returned to the States.

The children were all asleep when we reached home. Silently we crept into each room, adjusted a pillow here and a blanket there. On the face of each child in silent repose was a smile of peace and contentment. In the quietness of our room we reviewed the day's event and gratefully thanked God that, although we are not "pulpit missionaries," we can still give a definite witness for Christ to those whom perhaps we would never be able to reach as missionaries.

Rio Piedras, Puerto Rico.

First Impressions of Puerto Rico

Allen Martin, Wakarusa, Ind., recently joined the group of Voluntary Service workers at La Plata, Puerto Rico, as a I-W man. He works as a mechanic servicing automobiles and the other small electrical equipment of the La Plata Project. He writes thus about his first impressions:

"The island fairly swarms with lizards, frogs, and myriads of unidentified insects which join in a mighty chorus at night that makes the countryside fairly vibrate with energy. The function of these ugly creatures, however, is extremely useful. Their diet consists of flies and mosquitoes—insects which would make living almost impossible without this governing balance of nature. . . .

"The people on this part of the island live in an almost unbelievably simple manner in thatched houses with a pig in the front yard as a garbage disposal unit. . . .

"Living in the bunk house (here at the Project) is an interesting experience which can help to build a wholesome Christian personality if one is desirous to be the best that he can be in service for his Lord.

"The following is a routine day here at La Plata: A loud clang from the mess hall bell at 6:15 is designed to . . . hasten us in preparations for breakfast. From 6:30 to 8:00 is breakfast and a devotional period. From 8:00 to 12:00 I work and listen to unintelligible sounds called Spanish, trying to catch a word which will give me an inkling of what is going on. The activities of the afternoon are much the same as those of the morning. After supper at 5:00 there is usually chorus practice, Spanish class, services at the hospital, or some other group activity. . . ."

Approximately thirty folks make up the Voluntary Service unit at La Plata. They work in the hospital as nurse aides, doctors orderlies, X-ray technicians, cooks, and dietitians; on the project farm and in programs of recreation and community health.



A fishing village on the southern coast of Puerto Rico.

At the present time there is an urgent call for a doctor in the hospital. In a few months there will be openings for nurses and nurse aides. Puerto Rico is a needy area of God's vineyard. Have you given? Have you prayed? Will you go?

Office for Relief and Service
Elkhart, Indiana

We Live in the Jungle

By Eldon and Jessie Hamilton

We had just arrived safely home from another trip "out of the bush." The time of fellowship and relaxation with friends and co-workers in Trujillo had been, as always, most refreshing, but still it was good to be home again with the tiresome journey behind us. This had been a good trip—taking only five hours for the fifty miles, as compared to nine and thirteen hours spent by us and other workers on previous trips! And we felt humbly grateful to our watchful heavenly Father for His protection again on another trip through the jungle.

Jungle? Yes, we live in the jungle, that "tangled mass of vegetation; dense intermingled growth." God led us all the way from Sheridan, Oreg., to Tocoa, Honduras, to live and work among these people. We arrived in Tocoa to stay on June 17, 1952. Contrary to the opinion of the people living here, we came to stay indefinitely, bringing our family of three children (Elsie 9, James 8, Alice 5). The local people gave us about six months to "get enough" of Tocoa. Now, since the mission owns the property we are using, this missionary effort (under the auspices of the Eastern Board and the support of several Oregon congregations) is taking a more permanent form.

Tocoa is settled in the heart of the large Aguan valley, south and slightly west of Trujillo. As the bird flies it would probably be near thirty miles. By the road it is fifty. Each trip out to Trujillo, our only exit by car to the coast, is a new adventure. We travel through brush so dense that it scrapes the pickup on both sides. We ford rivers and streams and leave the road to skirt through a pasture to miss a bad bridge or a mud hole. Along the way, nestled back among the trees, are little mud or stick homes that an air view would not reveal. The frequent rains are apt to swell rivers overnight, or make a road impassable. We are indeed thankful for our 4-wheel drive Willys, for with any 2-wheel drive there would be few trips without the risk of not being able to get back when we want to.

We do not meet up with many wild animals on these trips, as may be the case in other jungle areas. If there are many such animals, they keep themselves back in the bush. There are various kinds of monkeys and smaller animals, and yes, there are snakes, though we ourselves have seen few of them. So our worst enemies as we travel here are not animals, but bridges and mud. The road we follow is an old, abandoned railroad bed, which in order to make it level has many bridges. They are very old, very narrow, and very weak, and number over fifty in all. So when it is at all possible we try to drive through the dip instead of crossing the bridge, and then sometimes we meet the other enemy, mud. One visiting brother making this trip with us remarked that a driver needs two things to cross those bridges —faith and nerve. We ourselves have said that if we could not ask God's protection on these trips, we would be afraid to attempt them. We know He does go with us, and we want to keep a simple faith, as expressed by our five-year-old daughter. Before one trip she remarked, "Mamma, if we get stuck, Jesus can help us out, can't He? Because He's strong, isn't He?"

Tocoa is also in the midst of a spiritual jungle. There is a "tangled mass" of superstition and sinful practices. There is an "intermingled growth" of religious form and sinful, worldly amusements. The people here do not neglect their religion to take part in their dances and other unchristian celebrations. No, they carry on those things in the name of religion, trying to mix the two! It is pitiful to see how tightly the vines of superstition are clinging to the people. Even for those who desire to be different, they are hard to untangle. We are burdened to see how the dense growth of unbelief and carelessness chokes out the good seed that would spring up in some hearts.

But there are beautiful things in the jungle, too, both naturally and spiritually. There are lots and lots of beautiful birds, from the very thin brown ones to the large colorful

macaw. The many kinds of lovely butterflies are a constant joy to watch. We can gain strength from studying the stately palm trees and the different flowers, and we know that the God who watches over them also cares for us. The bright, starry, and moonlight nights are serene and draw us near to God. We can also learn from watching the native men cut their way through some of the dense growth here. It is very interesting to watch them bend to their task, swinging their long machetes. They cut with long, sure strokes, both going and coming, and often changing the machete from one hand to another without even stopping the movement of their weapon. And as they work, the bush which might have looked impenetrable falls away before them, leaving a clear path.

So it is with us as we work for our Lord, using as our weapon the Sword of the Spirit. We may live and work in a place that at times looks hopeless and impenetrable. But we know that if we work faithfully, allowing the Spirit to teach us how to use the Word effectively, the spiritual jungle will also fall away so that the Light may shine in upon the people. We do enjoy working with the people and long to see many of them come to a real experience with their Lord and Saviour. Yes, we live in the jungle—and like it.

Tocoa, Honduras.

Bible Briefs

With the ending of the war and the awakened interest on the part of the Japanese people in the Bible, the Japan Bible Society set as its goal the production and distribution of ten million copies of the Scriptures in three years. The program was carefully planned and executed. A leading missionary administrator in Tokyo has often remarked, "Of all the projects and schemes for advancement in the immediate postwar years, nothing has equaled what the Bible Society accomplished by its Scripture distribution program."

For those statistically minded, if these Scriptures were piled up flat, they would be thirty-five times the height of Mt. Fujiyama. The books would require three thousand 5-ton trucks to move them.—From the **Bible Society Record.**

* * *

Among a group of fifty-four lepers brought into a leper colony in Formosa was one boy about fourteen years old that the missionary called "the little lad whom Jesus loves," for while he was in rags and pitifully thin from lack of food, his first question was, "Has anyone here got a Bible?" He was a little Christian lad and he did not know, in the strange new surroundings, if he would find any Christians at all. When he found a strong Christian community and was welcomed warmly by the people, he was deeply content. He knew his Bible well.

Good clothes replaced his rags; proper care and nourishing food soon brought color into his cheeks. His entire being was changed. The little lad whom the missionary expected to die has come back to the world to live and serve the Lord he loves.—From the **Bible Society Record.**

* * *

In the Philippine Islands the American Bible Society conducts two fifteen-minute broadcasts each week. One is given in English, the other in Cebuan, one of the dialects of the islands. An increased interest in the Bible is always noticed after these broadcasts are heard.—From the **Bible Society Record.**

MISSIONS SECTION

I-W WORK WORSHIP WITNESS

The Larger Services to I-W Men

The Mennonite Central Committee since its founding over thirty years ago has been the co-ordinator for inter-Mennonite cooperation in foreign relief, refugee aid and resettlement, mental health, representation of our peace concerns to the government, and contacts with Selective Service. All of these areas of service find their relationship to the I-W program. Over forty Mennonite men from the MRSC constituency are serving in PAX which is closely related to the relief and refugee programs; others are serving in straight relief assignments. A number of I-W's from our churches are serving in MCC mental hospitals.

However, the relationship of the Mennonite Central Committee to the I-W services of the church is more immediate. During the days of congressional investigation and planning on the present draft law, MCC presented the testimony of the Mennonite churches regarding war and military service to Congress and Selective Service officials.

After the passage of the Selective Service law, contact was continued with Selective Service officials as presidential regulations were set up for drafting I-O men. When drafting began, the Mennonite Central Committee organized an effective counseling system through which men and pastors were informed of Selective Service procedures and methods for local and state contact with Selective Service. A measure of this counseling system's effectiveness may be seen in the fact that there have been only four or five convictions for failure to comply with the law from the approximate total 3,000 I-W men of all Mennonite branches. Through this same counseling system, men are provided with a systematic means by which they can arrange for their assignments.

After the I-W men are on the job, they continue to receive the benefits of MCC work. The **I-W Mirror**, a paper for, by, and about I-W men, is sent to each I-W man twice monthly. An orientation booklet prepared by MCC will aid I-W men in adjusting and making their assignments a Christian service.

Co-ordination of the services of all branches of Mennonites to their own men is another important service MCC performs. In locations where the men are from a number of Mennonite branches, they are assisted in their recreational, educational, and unit life activities by MCC leadership. If there are men not receiving adequate pastoral services, their needs are brought to the attention of their own church in order that such services may be provided.

The Mennonite Relief and Service Committee is the channel for (old) Mennonite participation in most of these MCC I-W services. Hence, you may support them financially through your congregation's monthly relief and service offering. Your prayer support is also earnestly desired.

Office for Relief and Service
Elkhart, Indiana



Volunteers are needed at each of the Mennonite Central Committee mental hospitals—Kings View Homes, Reedley, Calif.; Prairie View Hospital, Newton, Kans.; and Brook Lane Farm, Hagerstown, Md. Young people are needed as cooks, aides, and maintenance men. Nurses such as Gladys Swartz of Phoenixville, Pa., who is pictured at work at Brook Lane Farm, are needed at these hospitals. Persons interested in teaching crafts and Bible classes and doing carpenter work are needed in the North Topeka, Kansas, community flood rehabilitation project. Three women and two men are needed at Junior Village, a home for underprivileged children in Washington, D.C. Their services will consist of caring for children and doing maintenance work. Ten young people are needed to care for crippled and handicapped children at Good Shepherd Home, Allentown, Pa. Orientation schools which prepare young people for their period of voluntary service are held at MCC headquarters in Akron, Pa. The next schools are scheduled for March and May.

MCC Information Service, Akron, Pa.

What Is India?

Is India the marbled Taj Mahal or the eternal snows of Mount Everest? Is she the ash-strewn waters of the Ganges or the rolling pilgrims on her dusty roads? Is India the leprous beggars with outstretched hands of the whimpering babies with distended abdomens? Is she the wealth of her maharajas or the brilliance of her students? Is India the crumbling ruins of the civilization of ancient years or the roadside shrines strewn with the husks of coconuts and dead marigolds? Is she the crowded, dusty fairs with their dancing girls, holy men, smoky fires, and garish wares? Is India the majesty of the Himalaya Mountains or the terraced green of her tea plantations? Is she the fierce, undying hatred between the Moslem and the Hindu or the great gulf which is fixed between her leaders and their ignorant, illiterate followers? Is she the caste mark on the forehead, or the deadened, hopeless stare of her pariahs? Is India the beggar's battered bowl or the arrogant swish of the Brahman's silk coat? Is she the sacred white cow, or the chattering, thieving monkeys, or the black wings of the vulture, or the iridescent colors of the peacock? Is she Hindu funeral pyres or Moslem stone-strewn graves? Is she the hopeless entanglement of visions and dreams, despair and fatalism?

India is all of this and, oh, so much more. She is an empty gourd to be filled, a drooping plant to be watered, a candle to be lit. She is a valley of dry bones awaiting life, a wounded traveler on the road of life needing balm, a withered hand to be made whole, a prisoner in the prison house of darkness awaiting release. She is an empty heart to be loved, a thirst to be slaked, and a hunger to be fed.

What is India? She is your responsibility in prayer before your God! The enemy is creeping upon her like a stalking lion. He swishes his tail as he waits—for she is a worthy prey. She is now in one of God's "striking hours" in the chronometry of the years. Engrave her upon the palms of your hands as you raise them in beseeching prayer before the throne of grace. AND GOD FORBID THAT YOU SHOULD SIN IN CEASING TO PRAY FOR HER!—Mrs. Hazel Lee, India, in **The Other Sheep.**

Prayer Is Thrust Power

"The harvest of the earth is ripe!" "The time is come for thee to reap!" "THRUST IN THY SICKLE!"

Thus reads, in inverted order, the last three cryptic statements of Rev. 14:15. A "ripe" earth, an open nation; thus can be described the unprecedented opportunities of a calling world, a waiting, ripened "harvest world." Jesus upbraided His believing followers because of their blindness. They could observe the tender green tuft as it split the sod and accurately prophesy, "in four months, then cometh harvest!" Still four months off and they never missed. But their eyes were earthbound. In the world of undying souls, the "field" was harvest-white and they couldn't see this harvest when it was upon them. We thank God that our vast army of prayer warriors, some mobilized into prayer circles, some carrying the battle alone, are harvest conscious. Japan, Korea, Colombia, and Brazil. These are more than places on the map to you. They mean people, unreached people!

We are hearing Him say, "The time is come for THEE to reap." This isn't addressed broadly to the congregation. This is addressed personally to the Christian. That means **you**; that means **me.** This is your hour; this is my hour. Our time is come. God has put a Sword into our hands. The secret heart of a "ripe world" can only be opened up and laid bare to the loving heart of God by our using that Sword. The Sword of the Word, and the Sickle of the kingdom are to be "thrust in" for the reaping. Now for the secret of the harvest process.

God speaks the final word. It is a power word: "THRUST IN THY SICKLE!" Here is the magnificent secret. The "Sickle" and "Sword" are not in your hand. They are in the hand of the harvester, the missionary on the harvest field. What have you to do with this? The answer is tremendous.

Recently I picked up a copy of the Spartanburg daily paper. General James Doolittle, of Flying Tiger World War II fame, was being quoted. He commented that "the jet planes of today streak through the skies backed by 10,000 pounds of 'thrust.'" He said that the jets of tomorrow, which would travel at 1,000 m.p.h., would be backed by 25,000 pounds of "thrust." It clicked in my heart. Yes, that was it. That is the answer. The power behind the Sickle of God mowing into the pleading heart of the "ripe earth" is the THRUST POWER OF PREVAILING PRAYER. You don't "hold" the sickle, but you "MOVE" the sickle. What a challenge! Here is the secret of the "THRUST" in modern evangelical missions as we move in to reap the earth for Christ.—Dale McClain, in **The Missionary Standard.**

New Outposts in Puerto Rico

The Lord has also led us to hold meetings in Culebras, another rural district of Cayey, on the road to Guayama where there is no evangelical witness. Four services have been held in the open air in front of a store in the area and good interest has been shown. The evenings are very cool there; so we feel the need of finding some house or building which we can use. The attendance has run between 40 and 80. An elderly man and several of his children have been converted and are giving a good testimony. Soon he will complete a new home and has invited the three surrounding communities (barrios) to celebrate with him. He said they are expecting a roast pig feast, rum, and dancing, but he is going to surprise them with a Christian service and wants a chorus to sing and instead of rum he is serving a fruit punch. Pray for him as well as the new believers at Guavate and also for Dr. Ramos and his wife!—Paul Lauver Christmas letter.

Missions Editorial

Crime of the Century

Have you read correspondent Fred Jarvis' article under the above title in the January issue of **Christian Life** magazine? If not, it will pay you to look it up. Missionary Jarvis jolts your mind and emotions into action with a few well-selected statistics and by contrasting the life of the missionary with the comforts of the ordinary American Christian.

Some of his statistics he takes from Billy Graham: (1) Only 35 per cent of the world's people have heard of Christ after 50 generations of preaching; (2) one American church spent $500,000 on a four-year building program meanwhile contributing $50,000 for missions; (3) one thousand tribes in existence today have no missionary; and (4) 1,700 languages in our world do not have a single word of Scripture.

Jarvis further quotes denominational reports on giving by noting that the average American church member gave $41 to his own church but less than $1.50 to foreign missions in 1953.

"We have been unfaithful doing 1,000 good, but secondary things that God never told us to do," says Jarvis, "specializing in the trivial, majoring in minors, feeding the fat, promoting our puny homeside program while the perishing world has rushed toward hell."

He underscores the need for men missionaries. Many mission boards receive more applications from women missionary candidates than from men. He takes time to point out some specific needs for literature in missionary lands, particularly Formosa and Japan.

He shows that some mission boards and missionaries lack financial support for their program "when America which has one minister for every 514 people and churches with billions of dollars already invested in brick and mortar, plush pews, expensive organs, lavish stained glass windows, still is foolish enough to spend more than a million dollars a day to construct still more and fancier churches. . . ."

You may not agree with Fred Jarvis. You may feel that his statistics are overdrawn. But you will have to admit his on-the-spot observations. And you cannot deny the statistics completely if you know anything at all about the world's need today.

Nor can you escape your part in the crime of the century by going on as you have been, ignoring the tremendous spiritual and physi-

cal need of the world's forgotten millions while you enjoy all the advantages of a lush civilization. God give us men. Men to pray, to go, to give! And women, too. God will bless their consecration.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Sister Irma Baechler, Zurich, Ont., has recently completed a term of Voluntary Service at the Saginaw Mission, Mich. This opens an opportunity for someone who desires to serve in this type of witness.

Four men from Ontario, Can., have begun a short term period of service at Culp, Ark., helping to erect a broiler house on the mission farm. They are Cleason Weber and Abner Brubaker, Elmira; Amos L. Martin, Wallenstein; and Anias Martin, St. Jacobs.

At present there are the following service opportunities for young people and older ones who have no family responsibilities to hinder in this type of witnessing.

Registered and practical nurses for the Eureka, Ill., Home for the Aged and the Froh Bros. Homestead, Sturgis, Mich.

Nurses for Puerto Rico, Mathis, Texas, and the Navaho Migrant Unit, Grants, N. Mex.

Girls to assist in mission stations.

A medical doctor for Puerto Rico.

An individual with bookkeeping experience for Puerto Rico.

A person with some science training for x-ray work in Puerto Rico.

A person with interest in sociology for the Eureka Home for the Aged.

Leadership and matron personnel in various units.

I-W Services

The I-W group at Kalamazoo, Mich., gave a program entitled, "Witnessing for Christ in our Environment" on Jan. 17 at the Moorepark Church, Moorepark, Mich.

As the result of an election by ballot, Paul Yoder, Bremen, Ind., was announced as leader of the I-W unit in Ft. Wayne, Ind.

Administration

The Continental Co-ordinating Committee of the Ulrich Foundation and the General Mission Board met in Elkhart, Ind., on Feb. 4 to discuss mutual concerns and working relationships in Puerto Rico. Those present were Harold Zehr and R. F. Ulrich of the Ulrich Foundation; H. Ernest Bennett, Dorsa Mishler, and Boyd Nelson of the Mission Board-MRSC staff; C. L. Graber represented the Mennonite Foundation, Inc.

Bro. Robert Keller, Sterling, Ill., joined the MRSC staff on Feb. 8. Bro. Keller will be serving as the co-ordinator of pastoral services for the Peace Problems Committee of General Conference on leave of absence from the pastorship of the Science Ridge Congregation. Among other duties he will be editing a pastoral paper for (old) Mennonite I-W men.

The MRSC will meet at the Elkhart headquarters of the General Mission Board on Thursday, Feb. 25.

Released February 6, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Extension to Brook Lane Farm Nearly Completed

A 10-bed extension to the hospital building at Brook Lane Farm, the MCC mental hospital near Hagerstown, Md., is nearly completed. While this addition will increase the hospital's capacity to 39 beds, its purpose is to provide segregation facilities whereby Brook Lane Farm can extend its treatment services to a greater variety of mental illnesses.

Much of the construction has been done by members of the communities surrounding Brook Lane Farm, including Mennonites and non-Mennonites. These persons also made cash contributions to pay for building materials.

Amos Martin, Smithsburg, Md., contributed his services as construction supervisor. In this capacity he made arrangements for securing volunteer labor. The value of contributed labor and the use of trucks, tractors, loaders, and graders amounted to $1,675. The total number of man and machine hours amounted to 1,451.

Brook Lane Farm staff members have also done construction work. It is likely that volunteers from the community will assist with ground moving to landscape the hospital grounds.

PAX Extends Services in Greece

The agricultural experimentation and rehabilitation services of PAX men in Greece are being extended into an area approximately 38 miles north of the present project at Panayitsa where a sub-unit of PAX men will have direct contact with 270 families.

This new unit will have its headquarters in the village of Tsakones which is near the Yugoslav border. Five PAX men have transferred from Germany to assist in the initiation of these new services.

The people in Tsakones and surrounding villages are refugees who are victims of the population exchange between Greece and Turkey in the 1920's and suffering during World War II and the civil war which followed. Nearly all of Tsakones' buildings were destroyed. Many of the cattle and draft animals were taken or killed by the Communists. One villager upon returning after the war said: "There wasn't even a cat to be found."

The services of PAX men in this new area will consist of controlled grazing and reseeding demonstrations, animal improvement, and crop experiments. Tsakones is ideally situated for these agricultural and rehabilitation experiments as many persons pass through this village. Thus the number of persons who observe these demonstrations will be many more than the 270 families in the three villages in which the new unit will be functioning.

The unit at Panayitsa, under the leadership of Elbert Esau, Whitewater, Kans., continues its demonstrations and experiments with new seeds, crops, and rotation systems, its animal improvement and dry lot feeding, food canning program and nursing activities.

PAX Matron En Route to Germany

Nettie Redekopp, Gnadenthal, Man., sailed from New York Feb. 6 for Wedel, Germany, where she will serve as matron for the PAX men building 10 duplexes for Mennonite refugees. During the past two years she has been matron at the Waterloo, Ont., MCC center.

Released February 5, 1954
MCC Information Service
Akron, Pa.

Women's Activities

The Howard-Miami Sewing Circle, Kokomo, Ind., has an average attendance of 46, writes Mrs. Marvin Hershberger in the **Gospel Evangel.** On special occasions they have had 65 present.

This circle always has two quilts in the frames; they make comforters, bandages, cut and sew rug rags, collect clothing, and with their four electric and several treadle sewing machines, they turn out many new garments. One sister brings her portable machine and buttonholer and makes all the buttonholes for the group.

Last winter they had a miscellaneous shower in the church basement for two families in Brown County who were completely burned out. Groceries, home-canned fruit and vegetables, dishes and cooking utensils, some furniture, and a large quantity of clothing were contributed.

In April and June the sisters enjoyed illustrated lessons on Japan and Korea. In May they invited members of the Beachy and Amish sewing circles to a potluck dinner at which time Mrs. Norman Wingert, who spent three years in Europe as a relief worker under MCC, was their guest speaker.

In July the junior circle had charge of the program, and in August was introduced the plan of having the ladies of each Sunday-school class give the program. This also has created interest, as well as the visiting speakers of whom they have had quite a number.

Our Kokomo sisters have done nobly with their projects each month; they have helped to meet some of the needs at Froh Brothers Home for the Aged, Sturgis, Mich.; they made baby clothes for the Bethel Mission, Chicago, and furnished sewing supplies for relief.

In addition to making many new garments, and sending nearly 1,500 pounds of used clothing to MCC, the circle sent over 1,500 pounds of grease to the Brethren Service at Nappanee, Ind., which made more than 2,500 pounds of soap for Jordan, Korea, and Germany.

Possibly the Kokomo group has a unique idea for producing vegetables. Their relief director bought the bean seed, the sisters planted it, and the MYF did the cultivating. The result was two thousand cans of green beans for home missions and relief; carrots, tomatoes, and vegetable soup also added to the display.

* * *

Mrs. Gladys Rutt, relief worker in Jericho, Jordan, writes in the February **Women's Activities Letter:** "The greatest of all our needs as we see it is the continued prayers of the church at home that the light of the Gospel may shine into this land and into the hearts of the people."

Mrs. Rutt writes that they are continuing the shirtmaking project. The worthy women whom they select to do this sewing (so as to give them a means of earning) do very neat work. They are paid about twenty cents per shirt. The only obstacle for expansion here is the lack of materials and money to pay the small wage.

It is impossible to do much case work, says Mrs. Rutt, but God surely led them to one dear old lady who had been a nurse and was willing to care for a three-month-old baby while the mother was in the hospital. She removed all the orange stickers from the clothing and put it carefully in a box, explaining that she couldn't bear to have the children step on anything that had the name of Christ on it.

* * *

The February **Women's Activities Letter** suggests Christian literature for Korea as a February project. The relief workers have asked for books of the following categories: Bible stories, summer Bible school lessons, life of Christ, theology, biographies of Christian leaders, Christian novels and essays. Send your materials to MCC, Akron, Pa., clearly marked "Literature for Korea."

Financial contributions toward the library in Korea will also be welcomed and can be sent clearly marked for that purpose through the regular WMSCO channels.—Mrs. C. L. Shank.

From Our Churches

BECKERSVILLE, PENNSYLVANIA

(Zion Mennonite Church)

Dear HERALD Readers:

The evening of Jan. 12, 1954, we had ordination services when Bro. Jesse Yoder was ordained as pastor. Jesse is a student at Northwestern University, Chicago, Ill., at present. We wish him God's richest blessings as he ministers to us. Bro. T. K. Hershey, who has been our pastor, moved to Goshen, Ind.

Recent visitors in our community were Maurice Landis, Lancaster, Pa.; Mark Swartzentruber, Greenwood, Del.; Stanford Mumaw, Dalton, Ohio; Eli Nissley, Plain City, Ohio; E. B. Frey, Pettisville Ohio; Lester Hershey, William Hallman, and George Miller, missionaries on furlough. Bro. C. F. Derstine was guest speaker at our prophecy conference, Jan. 4-6, and on the evening of Jan. 7 he spoke on "Qualifications of a Minister."

Our Harvest Home and Missionary Conference was held in November with Bro. Gerald Hoffer, Motley, Minn., as speaker.

Bro. and Sister T. K. Hershey celebrated their forty-ninth wedding anniversary this year. Their two children, Beatrice (Mrs. William Hallman) and Lester, are both home on furlough.

We ask an interest in your prayers.

Mrs. Paul Yoder.

CRESTVIEW, FLORIDA

Another milestone was reached by the churches in the Alabama area when a new church building at Crestview, Fla., was dedicated. Crestview is 50 miles southeast of Brewton. The work there is the result of S.B.S. being held there for several years.

Bro. and Sister Benj. Martin have charge of the work. Last fall a church building, not large but very servicable, was built and on Jan. 20 was dedicated.

Bro. Edgar Denlinger was moderator of the meeting, which opened with a song service led by James Metzler. Bro. Wilbur Martin led in the devotional period. The moderator then told about the beginning of the work when Bro. Mervin Shirk with a team of workers held the first S.B.S. there in 1951.

Bro. Benj. Martin then traced the work from the beginning to the present time, after which the brethren C. Richard Kling, Harry Lichty, and Paul Metzler gave short testimonies concerning the work there.

Bro. Henry Graber preached the dedication sermon, using for a text II Chron. 6: 18. He reminded us that there is always a note of gladness in dedicating a new church building. He told of the magnificence of Solomon's temple, and that God's dwelling place is in heaven, but that He also dwells in the earth and in His church.

After the message Bro. Garber led in the dedicatory prayer and Bro. Paul Shelly pronounced the benediction.

Crestview is an army base city and Bro. and Sister Martin need our prayers that they may "hold forth the Word of life" to those who are in darkness.

Paul R. Metzler.

DAGMAR, MONTANA

(Coalridge Congregation)

Christian greetings:

"The Lord hath done great things for us; whereof we are glad."

This past summer Bro. and Sister J. C. Gingerich, Detroit Lakes, Minn., served as workers in our congregation. We appreciated their services. Our average attendance for the summer was 18. We are always glad for visitors. Come and worship with us.

From June 21 to 30 Bro. Martin Weaver conducted evangelistic services here. One person confessed Christ as his Saviour. In the forenoons Bro. Weaver and his wife had charge of summer Bible school with the aid of some of the local members who served as teachers. One evening Sister Weaver showed pictures of Europe which they had taken while attending World Conference in Switzerland.

In July we had two weeks of Bible school at Fortuna. Ruth Drawbond and I were the teachers. Only a few attended, but we feel the work was worth while.

In September Bro. John Byler and wife from Eureka, Ill., were with us for an evening service. And on Sept. 27, Bro. Floyd Kauffman and Bro. Henry Rhodes from Minot, N. Dak., worshiped with us and we had our fall communion service.

Last spring we started a building fund for a church building. We have had services in a schoolhouse for many years.

In November a few of our group attended the Peace Conference at Minot, and enjoyed the messages given by the various speakers.

We ask an interest in your prayers for the work here.

Mrs. Emmett Drawbond.

HUTCHINSON, KANSAS

(Yoder Congregation)

Dear GOSPEL HERALD Readers:

On Dec. 27, 1953, Carol Bontrager and Eugene Schrock were married. At that time a number of our boys in I-W service were at home. Also some that are away at school were here. Others who have been gone have come back to stay and we welcome them back home.

Mr. and Mrs. Clarence Swartzentruber spent a few days here. They took my sister, Alice Miller, back to Kalona, Iowa, where she teaches at Iowa Mennonite School. Bro. Swartzentruber was privileged to attend a Kansas coyote chase when twelve coyotes were shot.

We were glad to have Leander Mast preach for us on the evening of Jan. 10. A sisters' quartet came with him and gave us a message in song. A children's meeting was also conducted.

Bro. Harry Diener preached a stirring message on Jan. 24 on "Who Is My Neighbor?"

Mary Headings.

KALONA, IOWA

(Lower Deer Creek Congregation)

Dear Readers of the GOSPEL HERALD:

On Jan. 1 the annual business meeting and the sisters' sewing circle met in an all-day meeting. A potluck dinner was enjoyed. The following were elected to office: trustee, Homer Brenneman; church paper solicitor, Truman Erb; member on Library Committee, Mrs. Clark Brenneman; member on Summer Bible School Committee, Mrs. Herman Yoder; church correspondent, Mrs. Chris Marner; Church chorister, Stanley Swartzendruber; ushers, Marjorie E. Yoder, Lucille Swartzendruber, Clair Brenneman, Leo Christner, Clarence Yoder, and Owen Swartzendruber.

A group of men with aid of a few sisters labeled cans of meat for relief after the other work was completed.

Two of our ministers, Robert K. Yoder and John Y. Swartzendruber, attended ministers' conference at Goshen.

Our congregation has the following nine young men serving in I-W service: Cleo Gnagey, Sturgis, Mich.; Donald Troyer, Chicago, Ill.; Donald Erb, Denver, Colo.; Ervin Miller, Charlotte, Mich.; John Christner, Des Moines, Iowa; Luke Yoder, Garfield Heights, Ohio; Orlin Hochstetler, Pueblo, Colo.; Roger Hochstetler, Amsterdam, Holland; and Wilbur Troyer, Albany, Oreg.

In our Christian life it is a joy to help others. Recently a day was spent cutting wood for our two young ministers and Mrs. Leona Miller and children.

The Iowa Mennonite School chorus gave a Christmas program on Dec. 22. We thank God for young people who are willing to testify. May their testimonies ring true in their lives as well as in those who hear them.

Mrs. Christ Marner.

MIDDLEBURY, INDIANA

(Forks Congregation)

Dear Christian Friends:

"Sing praises to God, sing praises: sing praises unto our King, sing praises."

We praise God for what He has done for us. Probably the most outstanding in the minds of the members of our congregation is the ordination service when Donald Yoder, a young man, was ordained to the ministry for our church. We are enjoying his messages from the Word.

Throughout the summer we had visiting missionaries with us. One Sunday we said good-by to Bro. and Sister Weyburn Groff and family before they left for India. Bro. and Sister Arnold Dietzel were with us for our fall Missionary Day.

In the fall Peter Wiebe from the Yellow Creek congregation, Goshen, Ind., was with us for one week in a series of meetings. We enjoyed his challenging messages.

These are just a few of the things we praise God for. He has been very gracious to us.

Correspondent.

First Things First

It was to what we would call the lapsed masses that our Lord preached the Gospel. For He came not to save the righteous, but to bring sinners to repentance. And how needful it still is for the Church of Christ to remember these things.

The woman (who lost the piece of money —Luke 15) at once lighted a candle. Oh, the immediacy of this matter! She took her broom and began to sweep diligently. Oh, the thoroughness of the Divine search! Christian people busy themselves about so many things. But the search for the lost glory—are we specially busy about that? First things first! And what the Church of Christ primarily exists for is to seek those who are lost.—Dr. Donald Davidson.

MISSION NEWS (Continued)

The Caney Mennonite Church, located 18 miles southeast of Jackson, Ky., had its first baptismal service Jan. 31. Seven young people were baptized and taken into the church. Bro. Edd P. Shrock had charge of the service. Regular services were started on Caney Creek in August, 1952. Average attendance is around 50. The missionaries in charge are the Wayne Wenger family, Hardshell, Ky.

Notice: The Caney Mennonite Church has no connection with the Caney Creek Community Center located at Pippapass, Ky., and featured in the book section of the January, 1954, Reader's Digest. This center is located in Knott County, approximately 40 miles from our Mennonite work in Breathitt County. There are four Caney creeks in Breathitt County besides those in other counties in Kentucky.

The Annual City Mission Workers' Round Table will be held at the Detroit Mennonite Church, Detroit, Mich., March 24-26. This meeting is sponsored by the Urban Evangelism Committee of the General Mission Board, in co-operation this year with the Committee on Economic and Social Relations of General Conference.

Bro. Lester Hershey, missionary on furlough from Puerto Rico, will participate in week-end meetings at Greencastle, Pa., Feb. 20, 21, with Bro. B. Charles Hostetter, Harrisonburg, Va. Bro. Hershey will speak at the Neffsville Mennonite Church, Pa., on Sunday morning and evening, Feb. 28. He kept the following appointments earlier this month: Salford Mennonite Church, Harleysville, Pa., Feb. 7; East Petersburg Mennonite Church, Pa., Feb. 14, morning; and Mellinger Mennonite Church, Lancaster, Pa., Feb. 14, evening.

Bro. Luke Birky, La Plata, Puerto Rico, spoke at Denver, Colo., on Feb. 10 and Limon, Colo., on Sunday morning, Feb. 14, regarding the medical program in Puerto Rico. He is scheduled to speak at Protection, Kans., Feb. 23; Greensburg, Kans., Feb. 25; Crystal Springs, Kans., Feb. 26; and Harper, Kans., Feb. 28.

An evangelistic team from Ontario Mennonite Bible Institute, Kitchener, conducted services in the Toronto Missions over the week end of Jan. 29-31: Friday evening, Morningside; Sunday morning, Danforth and Ellesmere; Sunday afternoon, Geco; and Sunday evening, Warden Park and Geco.

The Executive Committee of the General Mission Board will meet at the Elkhart headquarters, Feb. 22, 23.

Sister Anna Kay Massanari, missionary teacher in Puerto Rico, will be coming home on furlough on Feb. 26.

Philhaven Hospital, Lebanon, R.D. 5, Pa., is in urgent need of one registered nurse, a I-W man for nurses' aid, and two assistants in the kitchen. (Philhaven is an active treatment mental hospital.) Those interested should write to Harry C. Swarr, Pres., E. Petersburg, Pa.

Bro. John E. Gingrich, superintendent of the Johnstown, Pa., Mission, is now at his home and much improved, after having spent considerable time in the hospital. More thorough diagnosis revealed that his basic trouble was not a heart condition, but rather a faulty gall bladder, coupled with a run-down nervous condition. With complete rest for a while he should make a satisfactory recovery. May we continue to remember him in prayer.

Sister Florence Shantz, 108 Erb St. W., Waterloo, Ont., has accepted an appointment as full-time executive secretary for the Women's Missionary Sewing Circle Organization. Authorization for such an appointment was made at the Annual Meeting at Harrisonburg, Va., last June and the appointment made at the recent meeting of the WMSCO Executive Committee.

The Executive Committee of the Mennonite Church in India appointed the following delegates to General Church Boards and General Conference at its Jan. 23 meeting: Mennonite Board of Education, S. M. King; Mennonite Publication Board, John Friesen; Mennonite Board of Missions, Wilbur Hostetler; and Mennonite General Conference, J. G. Yoder.

The permanent residence visas for the Nevin Horsts have been issued by the Ethiopia government after a long delay. Tentative plans are for them to sail Feb. 17 or 19 from New York City. A farewell service was held for them at the Ephrata, Pa., Church on Feb. 14.

A farewell service for the Daniel Sensenigs and Mary Byer, missionaries reappointed to Ethiopia, was scheduled for Sunday afternoon, Feb. 14, at New Holland, Pa. The Sensenigs and Mary Byer were due to sail on Feb. 15.

Bro. George Miller, missionary on furlough from Honduras, spoke at the Clarence Center, N.Y., Church on Feb. 14.

Sister Dora Taylor, Elverson, Pa., is scheduled to sail for Honduras from New York, March 9. This will be her second term. Her health is much improved.

FIELD NOTES (Continued)

Bro. Homer F. North was ordained to the office of bishop for the North Main Street congregation, Nappanee, Ind., and its mission outpost at Osceola, Ind., on Jan. 31.

Baptismal services were held at the Warwick River congregation on Jan. 24, when ten young people were received into the church by Bro. Truman Brunk.

A German service was held at the Elmira, Ont., Church on the afternoon of Feb. 7. Bro. E. M. Gishler, of the Mennonite Brethren Church in Kitchener, Ont., preached.

Announcements

The annual ministerial meeting of the Lancaster Conference to be held at the Millwood Church, Gap, Pa., Feb. 24, 25. Visiting speakers are J. Irvin Lehman, Samuel L. Martin, Jacob Z. Rittenhouse, and Ernest G. Gehman. Several local brethren will also serve. The brotherhood is invited to attend this meeting.

Christian Life Messages to be given at the Salem Church, Wooster, Ohio, by Bro. J. L. Stauffer, Harrisonburg, Va., Saturday evening, Feb. 20, and all day Sunday.

Bro. Wm. G. Detweiler, Orrville, Ohio, speaking at the Waldo Church, Flanagan, Ill., Sunday morning, Feb. 21.

Bro. Milo Kauffman giving Christian Stewardship lectures at the Holdeman Church, Wakarusa, Ind., Feb. 20, 21.

"The Eye—A Gateway to Our Mind" is the topic for the Lititz, Pa., Young People's Bible Meeting Feb. 21. Bro. Abram Metz, Bergey, Pa., will be the speaker. Bro. Milton Keeler will give illustrated songs.

Visiting Speakers

Jan. 10. **B. B. King,** Scottdale, Pa., at East Bethel Mission, Greenville, Va.

Jan. 24. **E. E. Zuercher,** Elida, Ohio, at Portland, Oreg. **S. C. Yoder,** Goshen, Ind., and **Una Cressman,** missionary to the Chaco, at Kitchener, Ont., for a missionary farewell service. **Floyd Sieber,** Argentina Mission, at Freeport, Ill.

Jan. 31. **J. Frederick Erb,** Detroit, Mich., at Prairie St. Church, Elkhart, Ind. **Noah E. Landis,** Alpha, Minn., at Protection, Kans. **John R. Mumaw,** Harrisonburg, Va., at Orrville, Ohio. **Edward Miller,** Gulfport, Miss., at Akers, La. **Floyd Sieber,** Argentina, at Benton, Mich. **Amos Horst,** Clear Spring, Md., at Landisville, Pa. **Silas Graybill,** Doylestown, Pa., at Warwick River, Denbigh, Va. **Samuel Hostetler,** Talcum, Ky., at Clinton Frame, Goshen, Ind.

Feb. 7. **Richard Martin,** Elida, Ohio, at East Bend, Fisher, Ill. **I. E. Burkhart,** Goshen, Ind., at Zion Church, Beckersville, Pa. **Wilbur Hostetler,** home from India, at Union Auditorium, Goshen, Ind. **E. G. Hochstetler,** Wolford, N. Dak., at Howard-Miami, Kokomo, Ind. **Geo. R. Brunk,** Harrisonburg, Va., at Goodville, Pa.

Feb. 14. **M. S. Stoltzfus,** Gap., Pa., at Steelton, Pa., for a Bible Conference.

Evangelistic Meetings

Allen H. Erb, Lebanon, Oreg., at Portland, Oreg., March 17-28. **C. F. Derstine,** Kitchener, Ont., at Berlin, Ohio, April 20-27. **Richard Martin,** Elida, Ohio, at Martins Creek, Millersburg, Ohio, Feb. 4 to March 3. **Alvin Martin,** Terre Hill, Pa., at East Petersburg, Pa. **Daniel Smucker,** Harrisonburg, Va., at Newtown, Sarasota, Fla., beginning Jan. 24. **Josef Herschkowitz,** Harrisonburg, Va., at Norristown, Pa., Feb. 7-14.

The Lancaster Conference is planning a conference-wide evangelistic meeting to be held in the vicinity of Lancaster from Oct. 17 to Nov. 7, with Howard Hammer as evangelist.

Notice

The Rocky Mountain Mennonite Camp invites any families or others who are planning a vacation in the Colorado Rockies to write for a schedule of the Camp's summer activities and to plan a vacation around a scheduled week of camping with other Christian families in restful relaxation and Bible study. The program also provides for time when families can do the things they desire. The Camp is located 30 miles west of Colorado Springs in the Pike National Forest. Facilities will be available for a limited number of families during the summer. Information may be obtained by writing the Rocky Mountain Mennonite Camp, 1802 West Kiowa, Colorado Springs, Colo.

TO BE NEAR TO GOD (Continued)

hat, in order to get spirituality into the faces f his angels, he first must have it in his eart. God heard his cry and gave him the new life." He then went at his task again. This time he succeeded in painting into his ngels' faces that spirituality without which is work was useless.

Paul knew that everybody whose name as on the church roll was not equally use- ul to the work of the Lord. So when there as a delicate task requiring meekness he ingled out "ye which are spiritual." Were e more exacting in our personal lives, the ork of the church of which we are a part ould be more exciting. We could receive eavier assignments.

Spirituality is a quality of character which esults from the presence of God's Holy pirit "which he shed on us abundantly hrough Jesus Christ" (Titus 3:6).

Saturday, February 27

ead Romans 15:1-7.

Some places have strange names. Perhaps is a hill in South Africa that has the rangest. It is called "Help One Another ill." The reason for its name is quite sim- le. All hauling is done in the region by agons drawn by horses. When a team has astered the hill, it is expected, should it be ecessary, that the team be taken from the agon and go back again to help some other eam, which may be struggling up the ugged road.

What a lesson for the Christians! To be er ready to lend a helping hand to some- ne struggling along life's pathway is a rvice blessed twice: "It blesseth him that ceives and him that gives."

—C. R. Heisey.

FAMILY CIRCLE (Continued)

as the same. Like her mother, they all ad learned that Jesus loved them and ere now loving Him and His little nes. This was her answer to "Who is ow my mother?" "I give my flowers to he church."—*Eastern Mennonite Col- ege Journal.*

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation o our friends, relatives, and neighbors for the rayers offered in our behalf, and the words, ards, letters, and deeds of kindness and sympa- hy given to us in our recent trial and bereave- ent in the departure of our dear little son. May the Lord abundantly reward each one for our kindness and concern.—Mr. and Mrs. Dan- l K. Stoltzfus.

* * *

We wish to express our sincere thanks and ppreciation to all who so kindly remembered s with prayers, cards, gifts, fruit, flowers, and isits during our illness. May God reward each f you is our prayer.—Mr. and Mrs. Frank Z. Martin, East Earl, Pa.

* * *

The Hershberger family wishes to thank each ne of you for your many prayers and kind emembrances by card and letter during the ecent death of our husband and father, W. R. Hershberger.—Mrs. Ida Hershberger and Keith; Mr. and Mrs. Morris Hershberger and Cyn- hia; Mr. and Mrs. Alfred Yoder, Jr.

PEACE AND WAR (Continued)

cannot understand: How can a nation claiming to be Christian become the most efficient blood-letter, killer, and destroyer of all history?

Educational, home, and religious forces seek to give youth a good environment. But if you could have been with me to see a few score of the military in chapel services on Sunday—and thousands of boys cramming Tokyo's jam-packed beer halls and strip tease shows, living in concubinage or patronizing brothels, the orphanages with their half-breed children, or the PX's in unmarried women's billets openly offering contraceptives, then you might appreciate the moral atmosphere into which certain segments of our government would lead us. Either schools, home, and religion are wrong in seeking a good environment for youth—or the jingoistic, nationalistic, militaristic policy is wrong. Which program is consistent with Christ's teachings?

A national farm paper heads a story, "Big Talk Won't Save Our Soil." It points out that until we actually practice soil conservation nothing can be done. Neither will talk—nor prayer—save our nation against the encroachment of the anti-Christian forces of Mars, but only the actual practice of Christianity. Until America's churchmen become Christian in deed as well as word we will pay the price of war upon war—they are not taking leadership in establishing God's kingdom upon the earth, nor will they do so as long as they even by implication replace Christ with the army!—Editorial from *Dairy Goat Journal.*

For Conscience' Sake

By Peter B. Wiebe

Readers of the Gospel Herald will remember a short article pertaining to three young men who were denied I-O classification in the "Peace and War" section of the November 17, 1953, issue. These men, Charles Wenger, Jr., Freeman Wingert, and Manas Kuhns, were found guilty in the Indiana Federal Court November 5 for refusing induction into military service.

On January 26, 1954, these men were called in by the judge of the same court and sentenced for a term of two years' imprisonment. In sentencing the men the judge indicated that he believed they were well able to make this experience a witness to the constituency and the people they will come in contact with. "With God's help your cell can be turned into a Seminary," the judge added, implying that God uses these situations to teach us the deeper spiritual lessons.

The judge expressed his uneasiness in sentencing men who had been brought up in a strong church community and came from a group that had consistently held to the peace testimony. He again expressed that he believed the men to be honest and sincere, but said it was beyond his power to reverse a decision of the local board, especially when it had been upheld by the Appeal board and the Presidential board.

The court reminded the relatives and friends present that men who seek the conscientious objector classification should evidence their eligibility by a consistent life, active church membership, and knowledge of the Scriptures.

May we again remind members of "Peace churches" to consider carefully the obligation that rests upon us in praying for all young men who are witnessing for Christ, not forgetting to remember the men behind bars in a very special way. May young men not yet in draft age live soberly and give diligence to the understanding of the doctrine of nonresistance.

Goshen, Ind.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Boshart—Zehr.—Melvin Boshart, Baden, Ont., and Eileen Zehr, Millbank, Ont., by Samuel L. Schultz at the Wellesley Maple View Church, Sept. 12, 1953.

Brawley—George.—Oscar Brawley, Guys Mills, Pa., and Alice George, Meadville, Pa., both of the First Mennonite congregation, Meadville, by Raymond L. Kramer at the church, Jan. 3, 1954.

Burmeister—Springer.—Glen Burmeister, Peoria, Ill., and Kathryn Springer, Delvan, Ill., by Marvin C. Reichert at the Peoria Grace Lutheran Church, Dec. 27, 1953.

Doyle—Miller.—Clarence Doyle and Iva Miller, both of the Mennonite Mission, Vassar, Mich., by Edwin Albrecht at his home, Grabill, Ind., Dec. 26, 1953.

Lichti—Kennel.—David Lichti and Ruth Kennel, both of Wellesley, Ont., by Samuel L. Schultz at the Wellesley Maple View Church, April 22, 1953.

Mitchell—Ropp.—Alva Mitchell, Zion congregation, Hubbard, Oreg., and Anna Matilda Ropp, Fairview congregation, Albany, Oreg., by N. M. Birky at the home of the bride, Jan. 17, 1954.

Nofziger—Yutzi.—Elvin Nofziger and Fannie Susanna Yutzi, both of the Fairview congregation near Albany, Oreg., by N. M. Birky at the home of the bride, Jan. 14, 1954.

Poole—Roes.—Clarence Poole and Ethel Roes, both of Poole, Ont., by Samuel L. Schultz at the Wellesley Maple View Church, Sept. 10, 1953.

Roth—Jantzi.—Ernie Roth and Marion Jantzi, both of Wellesley, Ont., by Samuel L. Schultz at the Wellesley Maple View Church, June 24, 1953.

Schlabach—Gingerich.—Leroy Schlabach and Fanny Mae Gingerich of Flint, Mich., by Emanuel Swartzendruber at the Flint Mennonite Church, Dec. 1, 1953.

Schwitzer—Martin.—John A. Schwitzer and Mabel Martin, both of the Hopewell congregation, Kouts, Ind., by Samuel S. Miller at his home, Jan. 30, 1954.

Snyder—Hartzler.—Robert L. Snyder, La Junta, Colo., and Audrey Hartzler, West Liberty, Ohio, both serving the church in Paraguay under MCC, by Nelson Litwiller, Mission Board Field Secretary for Latin America, in The Disciples of Christ Chapel, in Asuncion, Paraguay, Jan. 20, 1954. Guests consisted of North American and German MCC personnel.

Ventra—Rios.—Joe Ventura, Mennonite Mexican Church, Chicago, Ill., and Auralia Rios, Chicago, Ill., by Mario O. Snyder at the Mexican Church, Chicago, Dec. 13, 1953.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bennett, Ernest E. and Earla (Hostetter), Elkhart, Ind., third child, a daughter, Joan Elaine, Oct. 28, 1953.

Blosser, Glendon and Dorothy (Nice), Beltsville, Md., first child, Floyd Glendon, Dec. 30, 1953.

Boshart, Dennis and Esther (Wagler), Wayland, Iowa, a daughter, Peggy Sue, Nov. 24, 1953.

Bower, Merton and Mildred (Rush), Hatfield, Pa. first child, Dennis Ray, Aug. 13, 1953.

Burkholder, Charles and Eula (Rhodes), Harrisonburg, Va., first child, Polly Dawn, Nov. 9, 1953.

Davidhizer, Virgil and Kathleen (Eash), Indianapolis, Ind., first child, Judith Ann, Jan. 7, 1954.

Ebersole, Aaron and Ruth (Ober), Myerstown, Pa., second child, first son, John Harold, Feb. 1, 1954.

Eckman, H. Clair and Miriam (Landis), Quarryville, Pa., third child, Beverly Jane, Nov. 6, 1953.

Ganger, Donald and Dortha (Sark), Goshen, Ind., second daughter, Donna Sue, Jan. 26, 1954.

Good, Mervin A. and Nora (Gehman), Mohrsville, Pa., fifth child, third daughter, Rachel Ann, Jan. 26, 1954.

Graybill, Glenn K. and Anna (Weaver), McAlisterville, Pa., first child, Mary Alice, Jan. 19, 1954.

Gunden, Olin and Joyce (Swartzendruber), Bay Port, Mich., first child, Pamela Joyce, Jan. 16, 1954.

Handrich, Bob and Grace (Layman), Fairview, Mich., third child, Ted Wendell, Jan. 14, 1954.

Heisey, Harold R. and Anna Mary (Gehman), no address given, second child, Sharon Rose, Jan. 29, 1954.

Hoover, Harlan M. and Virginia (Sauder), Bareville, Pa., a daughter, Nancy Louise, Jan. 8, 1954.

Horst, Leroy and Esther (Bowman), Millway, Pa., seventh child, Doris Jean, Jan. 10, 1954.

Horst, Ivan R. and Marian (Hershey), Ephrata, Pa., third child, first daughter, Kathy Louise, Jan. 22, 1954.

Hostetler, Joseph B. and Dorothy (Sweigart), Mt. Joy, Pa., third child, second daughter, Mary Ellen, Oct. 18, 1953.

Kauffman, Milo and Clara (Fricke), Hesston, Kans., a daughter, Phyllis Renee, Jan. 21, 1954.

Kennel, Vernon and Mildred (Umble), Atglen, Pa., third son, Don Edgar, Nov. 17, 1953.

Landis, Harold G. and Ruth (Shenk), Lancaster, Pa., second son, Kenneth Lynn, Jan. 24, 1954.

Lapp, Paul and Lena (Glick), Gordonville, Pa., first child, Judith Eileen, Nov. 24, 1953.

Layman, Emory and Luella (Shenk), Harrisonburg, Va., fourth son, Barry Alan, Jan. 30, 1954.

Lehman, John and Margaret (Swope), La Plata, Puerto Rico, fourth child, second son, David John, Jan. 22, 1954.

Martin, Glenn and Martha (Horst), Waynesboro, Pa., fourth child, Marcus Edgar, Jan. 31, 1954.

Miller, Harvey and Leona (Miller), Nappanee, Ind., sixth child, Wayne Allen, Dec. 20, 1953.

Mast, Edwin and Verda (Yoder), Salisbury, Pa., fourth child, Titus La Verne, Jan. 27, 1954.

Myers, Warren and Eva (Lehman), Goshen, Ind., third child, Glenda Louise, Jan. 3, 1954.

Noll, John B. and Irene (Groff), Lancaster, Pa., second daughter, Linda Mae, Jan. 16, 1954.

Lapp, Melvin and Virginia (Mohler), Ephrata, Pa., second child, Charlene Alice, Feb. 3, 1954.

Ramer, Edwin and Amanda (Bontrager), Wakarusa, Ind., eighth child, Stanley Joseph, Jan. 13, 1954.

Rediger, Dallas and Ruth (Sutter), Mt. Pleasant, Iowa, a daughter, Nancy Kay, Dec. 18, 1953.

Resser, Clarence and Ruth (Bixler), Denver, Colo., first child, Regina Ruth, Jan. 16, 1954.

Ritter, Clayton and Elsie (Witmer), Bridgewater, Va., first child, Brenda Sue, Jan. 19, 1954.

Roth, Rex and Evelyn (Widmer), Mt. Pleasant, Iowa, a daughter, Penelope Sue, Nov. 24, 1953.

Sauder, Loren and Dorothea (Good), Archbold, Ohio, second child, first son, Steven Lee, Dec. 30, 1953.

Short, Marvin and Lois (Miller), Stryker, Ohio, third child, first son, Mark Deloy, Jan. 10, 1954.

Slabaugh, Henry and Irene (Myer), Vassar, Mich., third child, second daughter, Michele Ann, Nov. 26, 1953.

Smoker, Kenneth I. and Rhoda (Newswanger), Windom, Kans., fifth child, first son, Russell Kenneth, Jan. 31, 1954.

Smucker, Paul M. and Elma (Glick), Bird in Hand, Pa., fourth child, Jerald Lee, Dec. 22, 1953.

Steiner, Chester and Helen (Richard), Kidron, Ohio, third son, Richard Dean, Jan. 22, 1954.

Steinman, Ervin and Erma (Leis), New Hamburg, Ont., first child, Susan Joy, Nov. 30, 1953.

Stutzman, Percy and Ruth (Sanburn), Seward, Nebr. second son, Allan Dean, Dec. 25, 1953.

Troyer, Andy and Irma (Sommers), Uniontown, Ohio, sixth child, Edith, Nev. 14, 1953.

Weaver, Enos and Rebecca (Yoder), Reamstown, Pa., third child, Paul, Jan. 3, 1954.

Weaver, Irvin and Ruth (Hurst), Douglassville, Pa., second child, Melvin, Feb. 2, 1954.

Weber, Cecil Howard and Barbara (Eby), Guernsey, Sask., second child, Raymond Cecil, Jan. 9, 1954.

Wenger, Lawrence and Anges (Stutzman), Goshen, Ind., first child, Stanley, March 19, 1953.

Wenger, Melvin S. and Janette (Kreider), Palmyra, Pa., second son, Jay Lamar, Jan. 16, 1954.

Whetstone, Jacob and Sylvia (Hostetler), Nappanee, Ind., first child, Linda Sue, Nov. 8, 1953.

Yoder, Alva and Ellen (Slagell), Hydro, Okla., third child, first son, Bobby Joe, Jan. 22, 1954.

Yoder, Emil J. and Minerva (Yoder), Hesston, Kans., second son, Royce Dean, Jan. 11, 1954.

Yoder, John K. and Dorothy (Layman), Fairview, Mich., fourth child, first daughter, Ramona Lee, Dec. 31, 1953.

Zehr, Richard and Eileen (Roggie), Croghan, N.Y., first child, Ruth Ann, Oct. 31, 1953.

ANNIVERSARIES

Yoder.—Bro. John and Sister Pollie (Custer) Yoder of Hollsopple, R. 2, Pa., observed their fiftieth marriage anniversary on Thursday, Jan. 28, 1954. They became members of the Stahl Mennonite Church before their marriage and have been members at Kaufman Church since its organization in 1908. They have 6 sons, one daughter, and 15 grandchildren. One hundred and thirty-two relatives and friends called at their farm home during anniversary "open house" hours on Sunday afternoon, January 31. "We have fellowship one with another" (I John 1:7).

* * *

Miller.—Dan B. and Mary Miller of near Baltic, Ohio, celebrated their fiftieth wedding anniversary on Dec. 13, 1953. This union was blessed with 11 children (Eli, Bristol, Ind.; Roman, Fentress, Va.; Mrs. John E. Kline, Harry, Mrs. Simon Slabach, Benjamin, Ivan, Laura, Irvin, Albert, and Floyd, all of the surrounding community). They also have 48 grandchildren living and 5 deceased, and 9 great-grandchildren.

Dr. Richard H. Hoffman says there are three great killers in modern life—the telephone, the clock, and the calendar. The tyranny of the telephone is interruption. The tyranny of the clock is appointment. The tyranny of the calender is apprehension. All are symbols of hurried living and the enemies of tranquillity. Says the Good Book: "In quietness and in confidence shall be your strength."—U. E. A.

OBITUARIES

May the sustaining grace and comfort of our Lor bless these who are bereaved.

Birky, Charles Keith, son of Eugene an Mary Birky, was born Oct. 21, 1953.; passe away Jan. 24, 1954; aged 3 m. 3 d. He is sur vived by his parents, one brother, his materna and paternal grandparents, 3 great-grandmoth ers, and one great-grandfather. Funeral service were conducted at the Hopewell Church, Kouts Ind., by Samuel S. Miller.

Boshart, Wayne, son of Clayton and Florenc (Bast) Boshart, Mannsville, N.Y., was born a Carthage, N.Y., Dec. 5, 1934; died Dec. 27 1953; aged 19 y. 22 d. Wayne, a freshman a Goshen College, had returned home for th Christmas holidays, bringing with him student living in the neighboring community. He hac taken the others home and on his return wa involved in a car accident which proved fata after four days in the hospital. Over a yea ago he became a Christian and a faithful mem ber of the Woodville C.A. Mennonite Church Besides his parents, he is survived by 4 brother (Harold, Gerald, Richard, and Clifford), on sister (Shirley), and his grandparents (Mr. an Mrs. Dan Bast, Tavistock, Ont.; and Eli Bo hart, Carthage, N.Y.). Funeral services at th Belleville Methodist Church, to accommodat the many relatives and friends, were in charg of Andrew Gingerich, assisted by I. E. Burk hart.

Eash, Frank, son of Jonathan T. and Mary (Yoder) Eash, was born in Somerset Co., Pa., Dec. 15, 1901; died at his home, Johnstown, Pa., Jan. 17, 1954; aged 52 y. 1 m. 2 d. He is survived by his widow (the former Margaret Peterson), a daughter (Doris—Mrs. S. Dean Lloyd), his father and stepmother. He was a member of the Kaufman Mennonite Church for many years. Funeral services were held at the Henderson Funeral Home, Johnstown, Pa., Jan. 20, in charge of Harry Y. Shetler and Irwin M. Holsopple. Burial was made in the Forest Lawn Cemetery.

Gimbel, Mrs. Harold, daughter of the late Elias and Rebecca (Mussleman) Shantz, was born near Elmira, Ont., July—, 1908; passed away at her home in Freeport, Jan. 25, 1954, after a lengthy illness; aged 45 y. 6 m. 17 d. She was a faithful membmer of the Preston Mennonite Church. She was married to Harold Gimbel on July 11, 1928. Surviving are her husband, one son (Walter, of Freeport), one daughter (Helen —Mrs. Lawrence Weber, of Alma), 2 grandchildren, one brother (Irvin Shantz, of Baden), and 5 sisters (Mrs. Horace Hallman, of Freeport; Mrs. Roy Snider, of Strasburg; Mrs. Samuel Cressman, of Preston; Mrs. Wellington Weber, of Simcoe, and Mrs. Eugene Kraft, of Kitchener). Three sister and 2 brothers preceded her in death. Funeral services were held Jan. 28, at the Sterling Avenue Church, Kitchener, Ont., in charge of John H. Hess and Ben B. Shantz. Burial was made in the Preston Cemetery.

Groff, Emanuel H., son of the late Elias and Mary Ann (Herr) Groff, was born near Strasburg, Pa., Oct. 22, 1866; departed this life Jan. 16, 1954; aged 87 y. 2 m. 24 d. On Nov. 11, 1890, he was married to Susan R. Herr, who preceded him in death 34 days. They shared life's joys and sorrows together for over 63 years. He was a member of the New Danville, Pa., Mennonite Church. Also preceding him in death were one son and 2 daughters. Surviving are 5 children (Mrs. Mary H. Hess; Anna—Mrs. Jacob H. Rohrer; Esther—Mrs. Ivan N. Charles; Nora—Mrs. Andrew N. Miller, and Elias H.), one sister (Mrs. Emma Ranck, Strasburg), 2 brothers (Elias H., Willow Street, Pa., and John E., Cambridge, Md.), 26 grandchildren, and 21 great-grandchildren. Funeral services at New Danville Church, Jan. 20, were conducted by Henry Nauman, David Thomas, and Maris Hess, with burial in the adjoining cemetery.

Hershberger W. Raymond, was born May 11, 1902, near Garden City, Mo.; passed away Jan. 27, 1954; aged 51 y. 8 m. 16 d. On Jan. 23 he was taken to the Wetzel Hospital in Clinton, Mo., due to a cerebral hemorrhage from which he never regained consciousness.

In his youth he accepted Christ as his Saviour and became a member of the Sycamore Grove Church, near Garden City, Mo., where he served the church and his Lord during his entire life-

time. He assisted in Sunday school as teacher and superintendent for a number of years until he was ordained to the ministry on April 9, 1939. Two years later, on May 11, 1941, he was ordained as bishop and pastor of his home congregation, which position he held at the time of his death. He also was serving as bishop in charge of five other congregations throughout Missouri and Kansas City, Kans. In 1949 he was appointed as moderator of the South Central Conference, which office he filled for two years. During the past year he was in failing health because of high blood pressure, but he continued faithful in keeping his ministry appointments. His last sermon was preached to his home congregation just the Sunday previous to the day he was stricken.

He was a kind, loving, and faithful husband and father and will be sadly missed in the home and community. God alone knows the inexpressible feeling of loss to the local church, but the influence of his teaching will never end. He was always interested in the spiritual welfare of his family, and especially of his home congregation. He had a vision of the future needs of the church, having a special interest in the young people and children. Like Paul, he was heard to pray for the church, "My heart's desire and prayer to God for Israel is that they might be saved." He often experienced great trails and deep sorrows in his ministry but he bore them alone and without words of complaint. He was honest and helpful in all his dealings with his fellow men, and to know Raymond was to love and respect him.

He was the first member of the Dan and Mary (Kropf) Hershberger family of four sons and four daughters to be called to his eternal home. On Jan. 21, 1926, he was married to Ida Pearl Kauffman of Garden City, Mo. To this union were born 3 sons and one daughter. One son (Willis Raymond), at 7 months of age, preceded his father in death. Besides his companion, he departed leaves Morris, of Garden City; Irene—Mrs. Alfred Yoder, Jr., of Hannibal, Mo., and Keith, at home, to mourn his departure. He also leaves one granddaughter, besides many other relatives and friends.

Funeral services were held at the Sycamore Grove Mennonite Church, Jan. 30, in charge of J. S. Hershberger. Earl Buckwalter preached the funeral sermon. Others officiating were John A. Kauffman, Daniel Kauffman, Joe C. Driver, J. G. Hartzler, and Alva Swartzendruber. Harry Diener was in charge of the burial at the Clearfork Cemetery. Besides these, there were 14 other ordained brethren present at the funeral.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Wayside Blessings, by Mary Peachey; published by the author, Belleville, Pa.; 1953; 48 pp.; price, 35 cents, three per $1.00.

Wayside Blessings is a booklet of meditations for the sick. This book grew out of the author's own experience of long illness. As the title suggests, the author points out the blessings that lie along the way of illness. The meditations of the book suggest very wide reading by the author, rather than original thinking. The reader senses the author's own battle against the discouragement of sickness, and of her inner triumph over it.

On the whole, the book is well written. Ideas such as these catch one's attention. "Our lives must be quiet and restful if we would see God." "It is not always our busy hands He needs." "Lingering in the dark shadows will bring unbelief to the soul. Let us not doubt God just because we are in a hard place." The "Valley of Weeping is a place . . . to pass through, not an abiding place."

The unusual feature of this book is the pictorial road map in the center. The names of the places along the "Road of Recovery" remind one of the names in Pilgrim's Progress. "Trusting Springs" and "Mines of Faith" are examples of this. Each of these twenty points along the way is labeled, and later explained in short paragraphs in another section of the book.

The art, which was also done by the author, is attractive. It is in keeping with the theme of the book.

Wayside Blessings should fill a place in our literature. Not much has been done in writing for the shut-in.

This little book will make an excellent gift to mail to an invalid, shut-in, or convalescent friend. The paper cover has an attractive picture, and the book is printed on good quality paper.—Leah C. Kauffman.

ITEMS and COMMENTS

The Friends Committee on National Legislation reports that "during the current fiscal year" the government will spend, according to its estimates, 83.5 per cent of its 72.1 billion budget for present, future, and past wars.—Christian Century.

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Another illustration of the futility of war is seen in the current efforts to hasten the rearmament of West Germany and Japan. Only a few years ago we were made to believe that the complete defeat and disarmament of these two countries was the most important thing in the world. Now our leaders of government tell us that it was all a mistake.

• • •

A new book on Japan, **Journey by Junk,** by Willard Price, says "Shinto has crept back into the curriculum, and the text made mandatory by the ministry of education in all schools is openly hostile to Christianity, declaring that this religion is incompatible with Japanese traditions." The day is already past when Japan as a whole is asking for Christianity.

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5,000,000 Spanish-speaking persons in the United States constitute a major challenge to the Christian churches of the country.

• • •

Editors of three religious publications, Jew, Protestant, Catholic, have returned from a five-week survey of the Middle East as guests of American Friends of the Middle East. They represented the Jewish **News Letter,** the Protestant **Christian Century,** and the Catholic **Commonweal.** The Jew felt that Israel, lacking peace with its neighbors, is walking down a road that may lead to disaster. The Protestant felt that the movement for Arab union is one which deserves very careful consideration. The Catholic said that Israel as a state is here to stay, but "it has to get it into its head that it is a small nation of one and one-half million in the midst of forty million Arabs, and that the United States cannot afford to antagonize the Arab world."

• • •

The day seems to be past when fiction is most in demand. During 1953 religious and inspirational books outsold fiction. The **Revised Standard Version of the Bible,** Norman Vincent Peale's **The Power of Positive Thinking,** and Fulton J. Sheen's **Life Is Worth Living** were among the leaders. For the second year, the **Revised Standard Version** sold more than one million copies. It was the leader among current books, but at that, the **King James Version of the Bible** held its place as the best seller. This is an honored place which it has held for many, many years.

• • •

Three thousand Christians from Israel were permitted to make Christmas pilgrimages to Arab-controlled Bethlehem by agreement between the Israeli and Jordan governments. Roman Catholics and Protestants crossed into Jerusalem's Arab-held Old City on December 24 to begin the five-mile journey to Bethlehem, returning December 27. Greek Orthodox, who follow the Julian calendar, began their pilgrimage on January 6, returning the following day. Armenian Orthodox, who celebrate Christmas on January 18, crossed to the Old City on that day. As in previous years, the traditional route over the Bethlehem road was open to members of the diplomatic and consular corps and of the United Nations staff in Israel.

• • •

Roman Catholic church membership in England and Wales increased about sixty thousand during the past year, according to estimates in the Catholic directory for 1954. There are now almost three thousand Catholic churches in England and almost three million members.

• • •

The $6,500 needed to fuel, service, and keep one bomber in the air for four hours would give a boy or girl a four-year college education. The cost of one bomber would build a whole village of 366 good $15,000 homes, according to World-Over Press.

• • •

Italian immigrants have now become so important a factor in Paraguay that the Italian community has started a new paper in Italian and Spanish.—WP.

• • •

Because race discrimination has not been general in England traditionally, there are no laws making race barriers an offense. Thus the various groups working for better interracial relations were puzzled about how to proceed when recently the Green Park Hotel in London annnounced that it would hereafter refuse bookings to colored people.—WP.

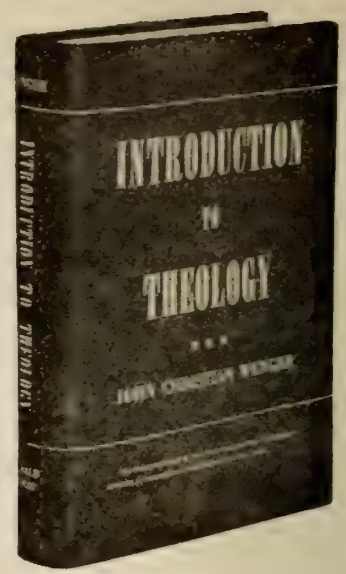
• • •

Wilbur M. Smith says in **Moody Monthly,** "Since 1948 when the state of Israel was formed, they have received more than $410,000,000 from the United States government and private sources. In addition to this, the United States has contributed over $40,000,000 to the United Nations relief program

For the first time—a historical Mennonite theology!

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By John C. Wenger



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(Continued from preceding page)

for Palestinian refugees. I think that one can safely say that more money has been expended on what now forms the state of Israel per acre than on any other large acreage in the world."

* * *

President Eisenhower has said that Puerto Rico can have its independence whenever the people want it. Most of the people there know that independence now would mean economic death for the islanders. The result of the announcement will be the working out of more liberal and democratic relationships between San Juan and Washington.

* * *

"In every country that I visited I have found that the really worth-while leprosy work being done was usually the result of efforts by a Christian agency, or by individual Christians." Thus spoke Dr. John Lowe, senior specialist of the Nigeria Leprosy Service, to an International Conference on Christian Leprosy Work.

* * *

When the men's Bible class at the First Baptist Church, Ripley, Tennessee, started a campaign to increase attendance, Sheriff Willard Norvell helped out by bringing three prisoners from the local jail.—Moody Monthly.

* * *

One of the things that spoils Christmas is liquor. Liquor advertising fills many magazines. From the six issues preceding Christmas this past year, Life had liquor advertising income of almost two and one-half million dollars, an average of over four hundred thousand dollars per issue. One issue, that of December 14, had twenty-five pages of liquor, wine, and beer ads, bringing Life an income of $700,000. As a result, the Distilled Spirits Institute reports that the December sales of liquor are far above the sales of any other month of the year. What have Christ and Bacchus in common?

* * *

As its part in the campaign to "put Christ into Christmas" the **Washington Post** dispensed with its usual Christmas decorations in front of its building and instead showed colored art slides of religious pictures on a large screen. The newspaper also carried daily, on its front page, reproductions of famous Christian masterpieces in full color.

* * *

The Methodist Council of Bishops in a recent statement said, "We resent unproved assertions that the Protestant ministry is honeycombed with disloyalty. We are unalterably opposed to Communism, but we know that the alternative to Communism is not an American brand of Fascism."

* * *

The National Better Business Bureau has asked the tobacco companies to cease their "deceptive health claims in cigarette advertising."

* * *

Prime Minister Malan has announced that South Africa's leading universities will no longer be permitted to enroll Negro, Mulatto, or Indian students.

* * *

Public high-school students are studying the Bible weekly in more than one hundred Dallas County, Texas, churches—and getting school credit toward their diplomas. Two Bible classes, one in Old Testament and the other in New Testament, have grown every year since they were started in 1926 with 40 students. Classes usually are held Sundays in the church and sometimes in private homes, but never in school buildings.

* * *

A million copies of Egermeier's Bible Story Book have been sold by the Gospel Trumpet Company since it was published 30 years ago. The book has gone through 47 printings and has been distributed around the world, although it appears only in English. A Spanish edition is now in preparation.

* * *

The Church of the Brethren has dedicated a center at Kassel, Germany. An American speaker said at the dedication that "this house should become a symbol of love among people everywhere. If men would try to understand each other and help each other according to the words of Christ that all men are brothers, then it would serve world peace."

* * *

The Association of Mennonite University students at Winnipeg is making a study of the reading habits of Mennonite young people in south Manitoba.

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BIBLICAL SEMINARY

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVII — TUESDAY, FEBRUARY 23, 1954 — NUMBER 8

MENNONITE BIBLICAL SEMINARY

Mennonite Attitudes Toward Riches

By Melvin Gingerich

[Summary of a paper presented at the 1953 Conference on Mennonite Cultural Problems.]

The purpose of this article is to examine the Mennonite attitudes toward riches during the early period of our denominational history and then to note our present-day thinking, practices, and problems relating to our subject.

It is not difficult to learn the position of the early leader of Mennonitism on our problem. In Menno Simons' reply to Gellius Faber, the following paragraph states his position on riches:

> Since, then, the mouth of the Lord, as also His faithful servants, James and Paul, have so plainly expressed the dangers of the rich and of those of high standing; since experience teaches how proud-hearted they are, as may be educed from their high titles, houses, shields, medals, clothes, servants, horses, and dogs; and since Christ says, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3); therefore it would be more in accordance with evangelical righteousness, if Gellius, instead, would industriously teach such proud hearts and high persons, the humility of Christ so that they may learn to forsake themselves; may learn to know themselves, of what they are born, what they are and what they will be; that they may die unto their excessive pomp, splendor, superfluity, and ungodliness; may fear God in all sincerity, and walk in His ways; that they may faithfully serve their neighbors, with their abundance in true humility of heart, and not continually enkindle the fire of pride, fleshly security, and lightmindedness by his flattery or by high sounding and supplicating phrases, for the inborn ambitious nature of the flesh of Adam's children is, alas, already too apt to crave such things without being encouraged by flattery and smooth words.

Earlier in the same article, Menno stated that experience "sufficiently teaches of what disposition the rich are, namely, proudhearted, ambitious, and covetous of honor. God's wisdom did not say without a cause, 'Verily I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God' (Matt. 19:24). James also says, 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days' (James 5:1-3)."

On another occasion Menno called attention to Christ's earthly life. "What kind of pomp, ease, and comfort He enjoyed on earth, the Scriptures abundantly teach us. At His birth, there was no room for Him in the inn. Luke 2:8. In His preaching, He had not where to lay His head. Luke 9:58. His entrance into Jerusalem was not accompanied with cavalry, guards, and knights but upon an ass. At His death He had neither water nor wine wherewith to quench His thirst." Menno asks, "Why was it? Was it that we should live a lustful, pleasurable life?" and then answers, "Oh, no."

Furthermore, Menno believed that Christian fellowship between a Christian man who lives in luxury and his fellow church member who is in need was impossible. He quoted, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

In order that Christian brotherhood might prevail, Menno believed, it was necessary that sharing of goods be practiced. Thus there would be neither riches nor poverty and true fellowship would be encouraged.

The sin of greed was a flagrant one in the eyes of Menno. Almost invariably when he mentioned the worst sins of his times he included avarice. The greed for worldly possessions brought with it many other evils and therefore any occupation that brought with it special temptations of greed was to be avoided. He favored agriculture and the simple crafts as the proper vocations for Christians, as these did not bring the same opportunities for profiteering and riches as did commerce and finance.

These attitudes of Menno must be understood against the background of his times. Living before the days of the rise of the middle class to political and economic power and when society was more sharply divided between the rich and the poor than it is in our time, the sins of the wealthy, including those of conspicuous consumption, paternalism, and haughty demeanor, were more evident by way of contrast than they are now in twentieth-century America. Living in a time when the medieval ideals of a just wage and a just price were widely held and before Adam Smith had rationalized the ethics of laissez-faire capitalism, Menno reflected the thinking of the peasants and common folk of Europe.

It would be incorrect, however, to assume that Menno's thinking was based primarily upon the social views he had acquired from the society of his day. Every view on these matters he defended by Scripture quotations. That other Anabaptists came to similar conclusions through their study of the Scriptures is significant. The Hutterian leader, Peter Riedeman, agreed with Menno on all of the above points except that he was convinced that a true brotherhood was possible only when Christians lived in a community which had all things in common.

In the early days of both Swiss and Dutch Anabaptism it is perhaps safe to generalize by saying that very few members of their brotherhoods were men of wealth, although, on the other hand, it should be noted that there were artisans and professional men among them. During the decades of persecution the wealth of the Anabaptists rapidly disappeared and they were reduced to a common low economic level. After the Dutch Mennonites were given religious liberty, representatives of this group became prosperous business and professional men. To the extent that economic disparity characterized the membership of the Dutch church, the brotherhood concept of Menno Simons was lost.

The South German and Swiss Mennonites became agricultural people, in part because of the influence of the persecutions. Finding refuge in isolated mountainous areas and on undesirable lands, they had to work industriously, to live frugally, and to farm their lands intelligently in order to remain alive. Their

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How Much Ought I to Give?

Give as you would if an angel
Awaited your gift at the door.
Give as you would if tomorrow
Found you where giving was o'er.

Give as you would to the Master
If you met His loving look.
Give as you would of your substance
If His hand the offering took.

—*Selected.*

skill as agriculturalists won them the respect and protection of the nobility, whose lands they were invited to farm.

North German and Dutch Mennonites who fled eastward during the times of persecution also found a haven in the swampy, undeveloped lands of the Vistula Basin. Here they too became expert farmers. Many of them later took their skills to South Russia, where they again built an agrarian culture. Most of the Mennonites outside of Holland and near-by North Germany, therefore, have been farmers through four centuries.

By and large the problems of great inequality in the wealth of the brotherhoods did not face them except in Holland and North Germany, where some entered commerce and industry. The number of rich Mennonites was small, although occasionally a Mennonite farmer became a large landholder. Christian Augsburger, for example, after he moved to Butler County, Ohio, did become the owner of almost 2,000 acres of land. In South Russia Johann Cornies became the owner of more than 900 acres. These men, however, were rare exceptions to the general rule that Mennonites belonged to perhaps the lower middle class.

South Russia, however, offered peculiar problems. After 1840, because of rapid population increase and the government ruling that the entire estate must be handed down to a single heir rather than broken up into small holdings, many Mennonites found it difficult to acquire land. According to C. Henry Smith, it is estimated that by 1870 at least two thirds of all heads of families in the Russian Mennonite colonies were landless. It is unnecessary to trace here the attempted solutions of this problem. It is only necessary to state that the dissatisfied landless members of the colonies organized for the purpose of obtaining justice. The struggle between the landed and the landless in the meantime had helped bring about a major schism in the Mennonite Church of Russia.

As was stated above, as long as a plentiful supply of land was available in America, Mennonites were almost altogether a farming people. After World War I, however, a shift of Mennonite population to the urban areas began. In the 1926 *Census of Religious Bodies* it is reported that 20 per cent of the members of the (old) Mennonite Church were living in urban areas. For the General Conference Mennonites it was 14 per cent and for the Mennonite Brethren 10 per cent. How significant these figures are is debatable because they merely indicate the membership of those churches situated in cities having 2,500 or more inhabitants. Many farmers and other rural residents were, very likely, members of these churches.

More significant for the purpose of this article is a study of Mennonite occupations. The Mennonite Family Census for 1950 conducted by the Mennonite Research Foundation discovered that in a sampling of 14,253 income earners only 39.8 per cent were farmers. Farm hands and those engaged in farm-related businesses brought the total up to only 44.1 per cent. The variations among conference districts were very great, ranging from less than 30 per cent farmers in Franconia and Ontario to more than 60 per cent in the North Central Conference and in the Alberta-Saskatchewan Conference. Thus more than half of the income earners of the (old) Mennonite Church are in occupations not directly related to farming. High on the list of other occupations are these, given in the order of their importance: building trades, factory workers, laborers, domestic workers, office workers and clerks, teachers, mission and church workers, mechanics and garagemen, truck drivers, nurses, executive managers, and salesmen.

From this list, one would assume that the great majority of Mennonites at present not engaged in farming are not necessarily employed in more lucrative positions than they would have been in farming. This is substantiated by the fact that in a sampling of non-farm Mennonite income earners, the median income, not average, for 1951 was $3,111.73 while for Mennonite farmers it was $3,305.00.

The Mennonite Research Foundation in its sampling of Mennonite income for 1951 obtained the figures presented to the government on income tax reports for 1,343 income earners. One out of approximately every seventeen income earners is included in the sample. The average income was found to be $3,899.08. Among them were 324 who received less than $2,000.00. This is 24 per cent of the total. At the other end of the economic scale were 58 who received more than than $10,000.00 net income in 1951. This is 4 per cent of the total. The following table shows the distribution of high and low incomes in four areas of the (old) Mennonite Church.

Area	% below $2,000	%above $10,000	Median
Pa., Vt., Md., Va., Del.	24%	5 %	$3,192
N.Y., Ind., Ill., Ohio, Mich.	21%	4.3%	$3,403
West of Mississippi	25%	3.7%	$3,100
Canada	31%	1.7%	$2,690

Continued on page 190

Our Readers Say–

I was glad for the letter in your column by William D. Swartley—glad that there are still those who can enjoy hearing or singing Gospel songs without feeling that they are enjoying antiquated music that has no place in our day.

I marvel at the absence of some of our best Gospel songs from our *Church Hymnal*. I would like to see a revision of our *Hymnal*—replacing the hundreds of songs now appearing therein which are never sung in our congregational worship by the well-known Gospel songs that are not there. Some time ago I took the time to count the number of songs in our *Hymnal* that are either never sung or are sung so rarely that they prove to be an embarrassment to the chorister when he discovers that he is singing a solo. Although I do not remember the actual number of such songs, I recall that the percentage was very high.

True, the argument is that we should cultivate a taste for better music. But what is better music?

I am made to think of two choral programs which I heard within a few weeks of each other. Both did a magnificent piece of work. One program was formal—the music being almost entirely the "heavy" type; the other informal—including many Gospel songs. One choir kept their eyes glued on the director (which was indeed necessary in going through all the difficult runs, etc.); the other sang to the audience. One was singing *music*; the other was singing *words*. One left the audience exclaiming at the wonders of vocalizing; the other left the audience silent—with tears in many eyes.

What is the purpose of song? Is it to gain perfection in the rendition of difficult music or is it to satisfy the soul?

I am not intimating that "O Sacred Head Now Wounded" can ever be replaced by "Sing Them Over Again to Me." I, too, do not like the rollicking type of song. But that can also go for "Keep in de Middle ob de Road." Most Gospel songs, however, which have stood the test of time are not of this type.

Especially in fairness to the older people in our congregations who have never had a chance at a college education where they might have developed a taste for the "heavier" type of music, but who *long* to hear the songs which were always dear to their hearts, we ought to be able to turn to a Hymnal where such songs can be found.—*Lulu Smith, Eureka, Ill.*

* * *

I too feel led to write with a word of comment upon the article written by Bro. Nelson Kauffman, "Privileges of an Overseer," as it was published in the Dec. 8 GOSPEL HERALD. I appreciated much the words of wisdom that he spoke, the words of caution that he wrote. But I am fully convinced that the plan of the early church was that of elders in every church. The practice of nonresident, supervising bishops is the same ecclesiastical system as Roman Catholic popery. The direction that we seem to be going right now seems to be that of centralized control with multiplicity of petty popes. If our doctrine of the church begins to pattern too closely after the Catholic doctrine of the church, we shall have committed ourselves to the same basic apostasy as they.—*John D. Zehr, Los Angeles, Calif.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: $3.00 PER YEAR, THREE YEARS IN ADVANCE, $8.00, FIVE YEARS IN ADVANCE, $12.50. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO GOSPEL HERALD, SCOTTDALE, PA.

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EDITORIAL

Church Periodicals

We call attention to the article in this issue by Bro. Ellrose D. Zook, in which he reports the results of a reader-interest survey. We join with him in giving thanks to those who gave the information which is so valuable to us as we periodically appraise our work.

We also humbly express our thanks to God for the way in which He is using the GOSPEL HERALD to meet the reading needs of our people. Even the features that are least read are nevertheless of interest to many people. Very few indicated that any department was of no interest. A feeling of deep responsibility comes upon us as we see that our readers actually do read what we give them. We certainly do solicit the prayers and the literary contributions of our people, to the end that the interest in the GOSPEL HERALD may bring real spiritual profit and advance the cause of Christ's church.

We are also glad to report that the subscription list of our new monthly magazine, *Christian Living*, is building up satisfactorily. The reception of this new periodical seems to be enthusiastic, and we prophesy for it a great future of service.

It may be necessary again to state the distinctive fields of these two magazines. The GOSPEL HERALD is the official church organ of the Mennonite Church, and therefore contains announcements, reports, and promotional material for all the church-wide organizations. It gives the news that one needs to keep acquainted with the ever-expanding program of the church. It has a section particularly devoted to the missionary activity at home and abroad. Its articles on doctrinal and practical subjects reflect the thought and life of the church. Its editorials and news comments interpret the current religious scene, both Mennonite and non-Mennonite. Its centers of interest are the various institutions of the church, the evangelistic frontiers, and the things that go on in some six hundred Mennonite churches in more than a score of states and provinces.

Christian Living does not duplicate any of these areas of interest. It has, perhaps, some articles on personal Christian living that could also have appeared in the GOSPEL HERALD. But its chief center of interest is our homes and communities. It has helps for parents and children in Christian home life. It applies our theology to everyday situations. It takes the secular affairs of farm and business and household and makes them religious. It helps us to orient ourselves in the world in which we live, and teaches us how to shine in the darkness. It concentrates on the hours of the week when we are not in church.

One can see that these two magazines, one a weekly and one a monthly, are in no sense competitive. They are thoroughly complementary. The Mennonite home will not choose between them; you must have both, for each covers vital areas of interest that the other does not.

There is still another publication which should be found in every home—the annual *Mennonite Yearbook*. It has statistical material, a complete listing of members, officers, and other personnel of all organizations, a list of all congregations of our conferences, with membership and ordained leaders, descriptive and memorial articles, names by states of all ordained men, with addresses and telephone numbers—almost any fact that you might want to know about the Mennonite Church. Less than half of our homes are buying this useful reference book.

Let's work for this goal: the GOSPEL HERALD, *Christian Living*, and the *Mennonite Yearbook* in every home. Our Sunday-school and Bible school helps, our children's and youth papers, our books should be there also, but their use will probably vary according to the age and interests of the home members. But *every* home should have the three publications mentioned above. Let pastors or others promote a campaign to achieve this goal. The two magazines are $3.00 each, cheaper in clubs (*Christian Living*) or in long-term subscriptions. The *Yearbook* is fifty cents. For $6.50 or less you can give your home this balanced diet of Christian, Mennonite literature for one full year. You probably spend more for one company meal.

And now we have the GOSPEL HERALD, *Christian Living*, and the *Mennonite Yearbook*, these three. The oldest of these is the GOSPEL HERALD, but you need the other two also.—E.

More About Giving

In a recent editorial we noted the importance of every member's being faithful in supporting the program of the church in a financial way. This refers to the needs of our home congregations, our district mission boards and conferences, and our general mission board and General Conference.

We are glad to note that as members of the Mennonite Church we are growing in our per capita giving. In an article in the GOSPEL HERALD of May 26, 1953, Bro. Melvin Gingerich estimated that in 1951 the members of the Mennonite Church contributed $51.25 per member. We were pleased to note in the financial report in a church bulletin of a congregation of about 100 members the per capita giving for 1953 was $138.88. From similar reports and other indications we have reason to believe that there is a constant and substantial rise in our giving in relation to our income.

It is true, however, that we need continuous teaching on the grace of giving if our church, mission, educational, relief, and other charitable programs are to grow as they should in the light of our present-day opportunities and responsibilities. But we also need to provide such channels and use such methods as will give our people opportunity to contribute systematically and regularly for our church causes.

It is imperative that some method of offerings be worked out so that all expenses and needs of the local church are provided for. The same is true of our district and general church funds. Often budgets are suggested on a per member basis per month or per year. For instance, General Conference suggests contributions of 60 cents per member annually to meet its budget for the present biennium of $56,500. Some districts suggest certain amounts per month in order to meet their needs.

This type of budget giving should not be considered as a tax but as a guide so that people may know where to give and what amounts are needed so that the work of the church may go on and pro-

gress without being hindered financially. This should not destroy freedom in giving, but it provides a system so that we may give according to current needs.

Then there is the related problem of providing an opportunity for every member to give to every need of the church. In the ordinary system of taking offerings only those present at a given meeting contribute to the causes and needs presented at that time. There will be members who are absent or who live in distant places who also should have the opportunity to give. How to solve this problem probably faces most of our congregations.

A method that has been found effective in some places is the envelope offering. Envelopes are provided for the earning members of the congregation for particular needs. No pressure needs to be exerted, but every one is given the opportunity to see the need and to help to meet it. There may be other methods that are just as effective.

Our main concern is that congregations furnish both opportunity and guidance so that what people do give may be directed in such a way that the local and general work of the church may be adequately supported and given opportunity to expand to meet the increasing needs of our time.—H.

Thank You

By Ellrose D. Zook

The writer in this brief note wishes to express his thanks with appreciation to all who took time to answer a questionnaire sent out to a selected list of 468 readers of the Gospel Herald.

The survey made by mailing out questionnaires is known as a reader-interest survey. Its purpose is to measure the interest of the various features that appear in the pages of the Herald. The names to whom the questionnaires were sent were selected by a random sampling method, taking every twenty-fifth name in the subscription list. The total number of names selected was 468. This list was then considered as an adequate sample of the entire subscription list.

However, before all the questionnaires were mailed, the sample was pretested to detect any weaknesses in the sample, the method, or the questionnaire. Fifty per cent of the pretest of 29 questionnaires were received, and the pretest showed the sampling to be adequate. However, some minor changes were made in the questionnaire.

The study was authorized by the Publishing Agent, A. J. Metzler, and approved by Paul Erb, editor of this paper. It was carried out as a semester project of the writer in a course in journalism at Syracuse University.

We want to share with our readers the major findings of the survey. A total of 202 questionnaries, or about 43 per cent, were received. Twenty-three came too late to be used, but their comments will be considered by the editor along with the others.

The twenty-three features listed below are familiar to all our readers. The numbers show the interest value for each feature.

The questionnaire asked each respondent to rate in one of four ways his interest in these features. These four ways were: Very Good Interest, Good Interest, Little Interest, and No Interest. The raw percentages were then weighted to give the following interest values for each feature.

Feature	*Rating*
Mission News Notes	79
Field Notes	77
Pictures	75
Editorials	72
Items and Comments	72
Mission Articles	71
Relief Notes	70
First Page Articles	69
Family Circle Page	67
Births	66
Marriages	65
Obituaries	62
To Be Near to God	59
Peace and War Page	59
For Our Shut-ins	57
Poetry	56
From Our Churches	55
Teaching the Word Page	55
Our Schools	54
Church History	50
Conference Reports	48
Church Music Page	41
The Book Shelf	39

In the above table you can note the features that are highest in interest and the ones that are lowest. Also it can be seen that news about the church is at the top and pictures are also close to the top. The editorials, too, have a high interest rating.

To rate a 100 interest value, a feature would have to be read by every reader in every issue in which it appeared because the reader had a special interest in that feature.

Brother Erb, the editor, has evaluated the study and has expressed his deep appreciation for the findings. The results are indeed encouraging and the readers showed a splendid general interest and sympathetic attitude to the problems faced by the editor. He has noted places which can be improved and the high interest values of various features. The study, we are certain, will provide him with guidance for the improvement of the Herald.

Many additional comments were written on the questionnaires, practically all of which were expressions of appreciation. Here are a few:

"Keep the good work up of publishing such an interesting paper full of variety concerning our church."

"Let's have more pictures."

"If we didn't get the Herald for any other reason, I would get it for Brother Erb's editorials."

In your prayers, remember the editor as he edits and plans each issue. Pray that the writers may be led to write clearly and with conviction and spiritual power on subjects of timely interest to all our readers.

Again we thank all who participated in the survey.

Scottdale, Pa.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *Feb. 14, 1929)*

Sisters Selena Gamber and Vera Hallman, workers in the South America Mission, sailed on Feb. 1 for the homeland.

Ordination services were held at the Pleasant View Church, near Chambersburg, Pa., . . . Feb. 7, when Bro. Walter Lehman was ordained to the ministry.

Evangelistic meetings . . . at the Scottdale Church since . . . Feb. 3, Bro. O. N. Johns . . . in charge.

(From Gospel Herald, *Feb. 21, 1929)*

Our new mission building . . . dedicated on Sunday, Jan. 27. [Tampa, Fla.]

Church at Cedar Grove, near Greencastle, Pa., . . . destroyed by fire . . . Feb. 10.

Tuesday morning, Feb. 5, . . . memorial service was held in the [Hesston] College Chapel, in honor of Bro. [T. M.] Erb [business manager].

My Challenge to Laymen

My challenge to laymen is that when Christ said, "Go ye into all the world, and preach the gospel," He did not mean only preachers but everyone who believed on Him as the Lord of glory.

The division between the clergy and the laity is a division of our own making, and was not instituted by Christ, nor was it evidenced in the early church. They believed the word "Go" meant every man, and they obeyed the Lord's command. My challenge to you is for a return to this first-century conception of Christianity where every believer is a witness to the grace of the Lord Jesus Christ.—R. G. LeTourneau.

Under the Oak of Mamre

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Hebron, not Bethel, was to be the chief resting place of Abraham. It offered on the wide open country free pastures, better suited for his flocks and herds and more abundant. Unlike every other town in the Holy Land, it is built at the foot of the hill, but it stretches up the slope facing south, the flat-roofed houses rising over each other and the great mosque over the Cave of Machpelah towering above all.

What the place was in Abraham's day is not easy to fancy, but it must in its main features have very much resembled the Hebron of today. Somewhere near it, as a convenient center from which his flocks might go out to the uplands for pasture, Abraham pitched his tents, under the shadow of some evergreen oaks known as belonging to Mamre, a local dignitary, and near them, as was always his custom, Abraham built an altar to Jehovah.

Here at last he could rest, almost at home, in this upland vale, with its mingled town and country life, its wells and its clumps of terebinths, amidst the cool and delightful climate of an elevation of nearly three thousand feet above the sea. If Lot had the tropical luxuriance of Sodom, Abraham had the refreshing breeze of the hills, and their soft slopes sprinkled with stretches of gray olives, pomegranates, figs, apricots, and almonds, while around him spread waving patches of wheat and barley, green gardens, and vineyards so famous that the Jews believed the vine had been first planted here by God Himself. His flocks, moreover, had only to wander to the next heights, beyond this quiet retreat, to have before them unlimited upland pastures. No wonder that Abraham, ravished with the delightful climate of this hill country and with the splendid oaks of Mamre, had here pitched his tents.

Under the shade of this oak in quiet seclusion we spent a few hours in reading and discussing the story of Abraham and the promises of blessing through him to all nations pledged to him in these valleys, over five thousand years ago, and fulfilled now to ourselves.

The region of Hebron opens a vista of pastoral life in days gone by, when Abraham proceeded thither to lay the foundations of the Jewish nation. The hills above the town are bare and stony, but on the south side of the valley, both east and west, there are fine groves of olives and other fruit trees, while vineyards run up the slopes or cover the levels on all sides.

Different spots naturally put in a claim for being the place where Abraham received his heavenly visitors. An oak tree at the Russian Hospice claims still to be Abraham's oak. This tree, strengthened and supported by props, is said to be actually a surviving relic of the oak groves of Mamre, famous of old. It is now the sole representative of the family. Age even now, however, tells on it, for it has lost more than half its branches in the last fifty years, and though still green in parts, it is in others apparently dead. Its trunk measures thirty-two feet round, and divides at the height of about twenty-five feet into enormous branches, which spread out to a circuit of nearly one hundred steps. Yet of this tree the Jewish historian is not afraid to assert that it was thought to be as old as the world, and had Abraham receive angels beneath its shade! Upon the trunk of this venerable oak are painted "the angels once entertained by Abraham."

They are never alone who are accompanied by noble thoughts. Sir Philip Sidney.

The oak of Mamre was always considered sacred. Upon an altar erected by Abraham sacrifices were made, and offerings of wine and incense were brought to it. And long after the advent of Christianity, feasts were held at this place, and various nations gathered together there. Christians, Moslems, and Jews came to pray.

* * *

The scene of Abraham's camp is familiar to the observer of nomad life in the East. During the scorching heat and glaring light of noon, when every living thing is seeking shelter during the heat of the day—the birds seek the densest foliage and the wild animals lie panting in the thicket—and everything is still and silent as midnight, Abraham sits in his tent door under the spreading oak of Mamre, looking out over the quiet landscape.

Listless, languid, and dreamy as he is, he is at once aroused into the brightest wakefulness by the sudden apparition of three strangers. Remarkable as the appearance no doubt must have been, it would seem that Abraham did not recognize the rank of his visitors. He had seen in his guests only three tired wayfarers, little thinking that among them is One he might worship without sin. It was a divine appearance as a Guest, thus marking Abraham's position of friendship and fellowship with God. It was "unawares" that he entertained strangers. But when he saw them stand as if inviting invitation to rest, he treated them as hospitality required him to treat any wayfarer. He sprang to his feet, ran and bowed himself to the ground, and begged them to rest and eat with him.

The invitation made by Abraham is a characteristic picture of Eastern hospitality and politeness. The elements of courtesy, activity, hospitality, and respect are very interesting and noteworthy and strictly true to Eastern life today. With the extraordinary, and it seems to those of "colder nature," extravagant courtesy of an Oriental, he rates of the very lowest the comforts he can supply. It is only a little water he can give to wash the dust of travel from their feet, a rest for their tired frames, a morsel of bread to help them on their way. But they will do him a kindness if they accept these small attentions at his hands. He gives, however, much more than he offered. He starts his wife to the immediate kneading of the meal for baking on the scorching stones. He runs to choose the tenderest calf, refusing to delegate the work to another's hand. He serves his guests himself and stands as a servant by their sides under the tree while they eat. This act of courtesy God regarded of sufficient importance to record in His Word; and two thousand years later it was referred to by an inspired writer.

The whole scene is familiar and Oriental and presents a perfect picture of the manner in which a modern chief receives travelers arriving at his encampment: the hasty baking of bread, the celebration of a guest's arrival by the killing of animal food, not on other occasions used even by the large flock-masters, the meal spread in the open air, the black tents of the encampment stretching back among the oaks of Mamre, every available space filled with sheep, asses, camels—the whole is one of those clear pictures which only the simplicity of primitive life can produce.

Not only, however, as a suitable and pretty introduction to the narrative is it recorded how hospitable Abraham received these three. It is very true, indeed, that the circumstances of a wandering pastoral life are peculiarly favorable to the cultivation of this grace. Travelers, then, being the only bringers of tidings, are greeted from a selfish desire to hear news as well as for better motives. Life in tents, too, of necessity makes men freer in their manners. They have no door to lock, no inner rooms to retire to; their life is spent outside and their character naturally inclines to frankness and freedom from the suspicions, fears, and restraints of city life. Especially is hospitality accounted the indispensable virtue, and a breach of it as culpable as a breach of the sixth commandment, because to refuse hospitality is in many regions equivalent to subjecting a wayfarer to dangers and hardships under which he is almost certain to succumb.

Often in quite a prosaic and unquestionable manner does it become apparent to a host that the guests he has been entertaining have been sent by God, an angel indeed ministering to his salvation, renewing in him thoughts that had been dying out, filling his home with brightness and life, like the smile of God's own face, calling out kindly feelings, provoking to love and to good works, effectually helping him onward and making one more stage of his life endurable and even blessed.

When in the course of some royal progress a sovereign deigns to sojourn in the homestead of one of the subjects of his realm, the event becomes at once the theme of chroniclers, and the family selected for so high an honor is held in deepened respect. But what shall we say in the presence of such an episode as this in which the God of heaven became the guest of His servant Abraham?

We read of the Deity who alone can create life and to whom nothing is too hard. The promise of a son was announced with the assurance of the near approach of its fulfillment. Sarah was sitting inside the flimsy curtain of camel's hair, secluded after the Eastern fashion for those of high rank. As she heard the words she laughed within herself, the laugh of incredulity. She received the message with the utter astonishment of unbelief. She could not credit the possibility of it. The laugh was at once noticed by Him from whom nothing can be hid and whose eyes are as a flame of fire. With what strange simplicity she answered through the curtain, denying that she had laughed, for she was afraid. But her reply was met by the stern and uncompromising assertion, which was altogether final: "Nay, but thou didst laugh."

As our Lord Himself came to Abraham trusting to his hospitality, not sending before Him a legion of angels to awe the patriarch but coming in the guise of an ordinary wayfarer, so did He come to His own and make His entrance among us, claiming only the consideration which He claims for the least of His people, and granting to whoever gave Him that, the discovery of His divine nature. Still He is coming to us all, requiring of us this grace of hospitality, not only in the case of every one who asks of us "a cup of cold water" and whom our Lord Himself will personate at the last day and say, "I was a stranger and ye took me in," but also in regard to those claims upon our heart's reception which He only in His own person makes. There is no heart so lowly but that He will enter. There is no home so humble but that He will make Himself a welcome inmate. There is no table so poorly provided but that He will sit thereat.

• • •

The heavenly visitors then left the hospitable tent of Abraham, and with characteristic courtesy he accompanied them for a short distance on their journey. The time had come for a further revelation to Abraham. When judgments were about to be visited upon Sodom and Gomorrah, the fact was not hidden from him and he became an intercessor with God for sinners. God revealed His purpose to Abraham for very weighty reasons. He is to be the means of blessing to all nations, and it is, therefore, necessary for him to know of the destruction of the two cities of the earth. God tells Abraham of the terrible sin of Sodom and Gomorrah, and of His divine determination to examine into it and to deal with it accordingly. Thus the servant of God learns the divine will and enters more fully into the divine purposes. But Abraham stood before the Lord and pleaded with Him as the Judge of all the earth.

Abraham, after all his pleading, is left in doubt as to the fate of these places. We remember that at Mamre Abraham is many miles away. His mind was doubtless full of anxiety as to their fate, for "Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah." He had heard nothing, felt nothing to enlighten him as to the result of the Lord's visit to Sodom; so full of anxious uncertainty he climbs the hill and looks toward the Dead Sea Plain. Now again, what is it possible to see from the high ground at Mamre? Looking to the south the eye stretches into a wilderness of vast extent. What does he see? The smoke of the country "as the smoke of a furnace"; that is all he has to tell him of the fate of Sodom.

We are looking toward the east. This was indeed a familiar prospect to Abraham and his family, for we can be assured that the outlines of those distant hills were practically the same then as now. How many times they turned their eyes down this valley in early morning and at noontime beneath the same sun that casts its shadows here!

Is this then the place, thought I, a grass field with a huge tree encompassed with undulating hilltops laid out in fields and gardens? Does Mamre look quite like any other valley in this region? Is the place where God appeared to Abraham a piece of ground in no respect different from all around it? Yes, such is Mamre. Such is this holy spot!

Old City, Jerusalem, Jordan.

It goes a great way toward making a man faithful to let him know that you think him so.—Seneca.

We believe in nonresistance, not because we are Mennonites, but because we are Christians.—Andrew Shelly.

Then—Now—Then

By Menno J. Ebersole

The other evening our bishop called our attention to the minutes of a meeting which was held at our church on Thanksgiving Day almost half a century ago. He noted that many who were at that meeting are no longer with us and we are enjoying the fruits of the labors of those who, as God's servants, carried on the Lord's work and solved the problems of their day. And we can sincerely say, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

But it set me thinking—here we are in the only time at our command, TODAY. This is our day—our problems, our duties, our responsibilities. Today we are God's servants, His stewards, His witnesses, His ambasadors. I swallowed hard as I reminisced—the loved ones, the pillars of the church of those yesteryears: our former bishop, a minister, and others who spoke at that meeting—now gone to their long home. This writing is blurred as the passing of those near and dear to us is again reviewed on the screen of my memory.

They set the stage for our part in God's program. That is our heritage. Remember how they taught us, "In the beginning God created the heaven and the earth," "The Lord our God is one Lord," and the Ten Commandments, the story of Jesus, and many others. I still enjoy thinking of our aged brother quoting Scripture from Isa. 53 and 55; Mal. 3:16-18; I Peter 1:3-8. He was overflowing with them, and it made a strong impression upon me during the unstable years of my teens during World War I.

About that time (40 odd years ago) a skeptic remarked that our church would not last forty years. I shudder to think what our lot might be if our forefathers had not been faithful, if they had not held high the torch to show the way of salvation. What if they had "set their affections on things of the earth," and had not tried to "seek first the kingdom of God"? And I almost sink sometimes as I see the waves of materialism, worldly pleasures, formalism, and various other ungodly "civilized" influences beating high and close on every hand. How bright are our lights? We claim we have more light—more books, better teachers, more education. Do our spiritual lights show up in proportion as our fluorescent lights outshine the candles and kerosene lamps? And what will be the fruits of our labors as stewards in His vineyard? If the Lord tarries, will our great-grandchildren still be able to quote Psalm 16:6 as they go from stone to stone on Decoration Day?

We are busy nowadays, aren't we? We are so busy making a living that we hardly have time to live. In spite of our high-powered cars and machinery, all the laborsaving devices, built-in everythings, and automatic turn-ons and shut-offs in

A Prayer for This Week

Our heavenly Father, in the quiet of this morning hour, we come to Thee. We would rededicate our lives to Thy service and Thy glory. Accept this our all.

We come to Thee with praises and thanksgiving for the blessings of the past year. Above all, do we thank Thee for the gift of Thine only Son, by whom we have been so gloriously redeemed.

The burden of our heart is for the unsaved of the world. Thy blessed Word tells us that we may cast our burden upon Thee and that Thou wilt sustain us. So we leave it with Thee. Often the burden which presses so hard is the best-shaped tool in Thy hand to chisel us for eternity. Make the work thorough.

We are grateful that Thou dost give power to the faint, and to them that have no might Thou increasest strength. We claim this promise, knowing that Thou wilt fulfill it. We ask it all in the name of Jesus.—*Bertha Miller.*

Prayer Requests—

(Requests for this column must be signed)

Pray for the blessing of the Spirit upon the annual Youth Retreat at Trenque Lauquen, Argentina, Feb. 24-March 5.

Pray for a father who is at present in a hospital, and who desperately needs deliverance from the power of sin and Satan.

Pray for the Billy Graham evangelistic campaign beginning in London, England, March 1.

Pray for a couple who were converted in a Brunk revival campaign and are now seeking the will of the Lord in finding a church home.

Pray for a lady who has gone away from the teachings of her childhood, that the Holy Spirit may be able to speak to her.

the barn, hen house, basement, and kitchen, we don't seem to have as much time to visit the sick, or our neighbors, or even our own families as our forefathers had. We don't even have to shift gears but we can scarcely get to church on time. I wonder what those who have gone before would consider most important in their sojourn on earth. Would it be their farms, their office, their wealth, their nice homes? Or would it be the humble service, sweet communion, and close walk with the Lord? Enoch, Elijah, Abraham, Paul, and countless others are praising God that they followed where He led. They "looked for a city . . . , whose builder and maker is God," and their faith was accounted to them for righteousness. Of course, one who doesn't provide for his own is worse than an infidel, and we are to be stewards of these things, but I find myself constantly shifting to the other foot—50 years from now will we be wishing—?

You will recall a successful man who probably had not yet lived fifty years, who had struck it rich, who was an influential citizen, a shrewd politician, and undoubtedly a respectable member of society. It may be that they had just buried his saintly mother, since he suddenly came to himself and thought of the future—oh, yes, he was socially, politically, and financially secure, but what about his soul? We find him coming to Jesus. He didn't seek any difficult favors; he wasn't sick or blind or in want. He merely wanted Jesus to give him a passport to heaven. He probably was sincere. He was perfectly willing to do a good deed. And as the Master tried to lead him to a full commitment, he remembered how his mother had taught him the Ten Commandments, and he hadn't sowed any wild oats when he was young, and he was a law-abiding citizen. But oh, no! not that! anything but that! I worked hard for what I have, and I got it honestly, and I'm hanging on to every bit of it. And he turned away. For almost two thousand years he has been sorry he turned down Jesus that night. Early one morning another foolish man wished he had planned to use his wealth for unselfish purposes, and still another rich man wasn't in hell one second until he would gladly have given Lazarus not just crumbs, but the key to his deep freeze.

There are so many other areas of stewardship, our time, our talents, the ministry of reconciliation, ". . . as good stewards of the manifold grace of God." "Take heed, . . . a man's life consisteth not in the abundance of the things which he possesseth." And so, as we sit here thinking and pondering, and as we hear this same Master say today (as He did then, and will then), "Blessed are those servants [steward, v. 42] whom the lord when he cometh shall find . . . [faithful]," wouldn't it be wise to do what we can about the past, take proper care of the present, so we won't have to worry about the future? Yes, Jesus is coming again. For some—the resurrection; for some—the rapture, but alas, for some—eternal damnation. Then shall He say, "Come, ye blessed . . . ," but then shall He also turn to the left and say, "Depart . . . , ye cursed . . . ."

"Behold NOW is the day of salvation." The Apostle John said that it takes more than good intentions and resolutions. I John 3:18.

Kokomo, Ind.

The High Cost of Getting Even

To suffer offense is mankind's common experience. To forgive offense is the achievement of relatively few. The rest of us never forget an injury, and allow ill will, vindictiveness, and resentment to overcome us. Outwardly, we may exhibit either friendliness, generosity, tolerance, or love, as our circumstances may require, but we are acting, and deep in our hearts we have a strong desire to get even. But the cost of getting even is too high. None of us can afford it. It becomes a moral boomerang that does more harm to us than to our enemies. The Chinese teach us that "The fire you kindle for your enemy burns yourself more than him." Let's read the price tags on our refusal to forgive.

Ill Health. Someone has said that "A strong feeling of resentment is just as likely to cause disease as a germ." And the director of a famous clinic has written, "It is not an overstatement to say that 50 per cent of the problems of the acute stages of an illness, and 75 per cent of the difficulties of convalescence have their primary origin, not in body, but in the mind of the patient." It is a wonderful experience to be forgiven, but it is more wonderful to forgive. I am convinced that many people could improve their health by washing their hearts clean of ill will and resentment.

Separation from God. This is a still higher price we pay for refusing to forgive those who trespass against us. When we refuse to forgive our fellow man, we make it impossible for God to forgive us. An unforgiving man is an unforgiven man. You have heard the conditions of divine forgiveness: "Forgive those who trespass against you." "When you standing praying, forgive, if you have anything against anyone, so that your heavenly Father may forgive you." From the beginning Christian doctrine has recognized the futility of religious acts by men of ill will. No matter what our profession may be, our unforgiving spirit makes it impossible for us to walk with God. Any one of us can have his heart full of ill will. Any one of us can have his heart full of God. No one can have both at the same time. Ill health and separation from God is the cost we must pay for prolonged desire to get even with someone. Leviticus 19:16 is Bible teaching for all. Some people just live for talebearing and that isn't restoration the way the Bible teaches. Revenge tears down any church.—*A Reader, La Junta, Colo.*

The Revelation of Jesus Christ

By J. L. Stauffer

(Third Parenthesis or Inset following the Seventh Trumpet)

25. The Two Wonders, The Woman and the Dragon. Rev. 12.

Highly symbolic language is found in this chapter and it is certain that we cannot understand it without comparing Scripture with Scripture, except as interpretation is associated with the symbol. This is a scene in heaven, some things having taken place on earth in the past and some occurring on earth later.

The woman is a great wonder. Being clothed with the sun, moon, and stars suggests Joseph's prophetic dream relative to Israel. (See Gen. 37:9.) Jacob understood Joseph's dream as referring to himself and family and subsequent history confirms Jacob's interpretation of it.

The attempt of the dragon to destroy the man-child suggests the incidents associated with the birth and childhood of Jesus reflected in the satanic hatred of King Herod.

The man-child is to rule all nations. This answers to the prediction in Psalm 2:9 and other references and distinctly identifies this one as the Son of God. Jesus Christ is distinctly the seed of the woman and we know that He came through Israel. Rom. 9:4; Micah 4:10; 5:2.

The man-child is caught up to God and to His throne. The entire earthly ministry is passed over and only His birth and ascension are noted.

The casting down of one third of the stars may refer to the defection among the angels when Satan was expelled from the heaven of heavens where God is.

Some commentators think the woman is the Christian Church, but this seems an impossible interpretation because the woman was before the man-child. The New Testament church was built by Christ. Since Jesus came of the godly remnant of Israel, represented by such people as Zacharias, Joseph, Mary, Simeon, Anna, and many more of the common and believing Israelites, it appears that this godly group would be representative of the woman rather than the official Judaism of the time. Rom. 9:4, 5. From the birth and ascension of Jesus those representative of the woman are passed over until the end-time and the events that follow.

Following the ascension of the man-child, the woman is next pictured as fleeing into a place of refuge prepared of God because of satanic opposition for 1,260 days. What is said identifies this as occurring in the end-time.

Don't say that it will not take place, when we have the example of a nation living in Egypt and sheltered miraculously from the wrath of Pharaoh and from the judgments of God that came upon the ungodly Egyptian world.

The description of the ejection of Satan appears as a parenthesis within a parenthesis and covers verses 7-12. In verse 6 we have a description of the woman and in verse 13 the woman is again mentioned. What happens to the woman necessitated more detail concerning the devil, hence the description of verses 7-12.

It is Michael the archangel who disputed with the devil about the body of Moses (Jude 9) who again contends with the devil and ejects him from heaven. The angels of the devil are ejected with him. The devil and his angels are now limited to the earth. The accuser of the brethren is cast out. Saints overcome the devil through the blood of the Lamb and by the word of their testimony. They loved God more than life.

A "woe" is uttered on behalf of the inhabiters of the earth because the devil is come down among them and he knows now that he has but a short time until he will be bottled up in the bottomless pit.

The woman is given two wings of a great eagle and she is nourished and protected for a time, times, and half a time. We may not understand what is meant *by eagle wings* that were given to the woman, but it is interesting to note that Israel was carried on eagle wings. Ex. 19:4. Likewise we do not know what is meant by the flood that Satan uses, except that enemies of God's people have been likened unto a flood. Isa. 8:7; 17:12, 13; Jer. 46:7, 8.

OUR SCHOOLS

HESSTON COLLEGE NEWS

$2547 was given by students, faculty and staff of Hesston College during the "Y" Drive in Chapel Thursday morning, February 4.

The Young People's Christian Association is composed of students working together to promote the cause of Christ. The "Y" is the largest and most active organization on the campus. Almost all the 300 students are included in its membership.

Approximately 80 students leave the campus each week to participate in some "Y" activity. These activities include teaching in mission Sunday schools and churches, jail services, street meetings, hospital and Old People's Home visitation, home and shut-in visitation, tract distribution and other forms of literature evangelism.

$2100 was given at the "Y" Drive in 1952. In 1953 the total was $2193.35. This year the budget prepared by the "Y" cabinet, called for $1685, but $2547 was given. The money obtained this year will be used in next year's "Y" activities.

$500 will be used to maintain the "Y" radio broadcast, "Christ for You." The new colored mission in Wichita, the "Y's" most recent endeavor, will receive $300 to enlarge its effectiveness. In addition to the work done by "Y" personnel, they will give $150 to Hesston College for the Foreign Student fund and $100 will be used for the Indian Migrant work, Grants, New Mexico.

Fifty-six ordained men attended the Ministers' Week activities on the Hesston College campus from February 2-5. These ministers represented four denominations. The group came to Hesston from Nebraska, Iowa, Colorado, Missouri, Oklahoma, Arkansas, Indiana, Illinois, and Kansas. One minister on furlough from India and one from Argentina were also attending. Each morning at 8:45 the ministers began the day with a Bible Study from the book of Micah led by Ivan R. Lind, member of the Bible faculty at Hesston. J. H. Koppenhaver, missionary on furlough from Argentina instructed the ordained men on "Missionary Education in the Local Congregation." Following these two periods of instruction, the ministers met with the students and faculty for the daily Chapel meditation. Two of the Chapel periods were devoted to the Conrad Grebel Lectures by Brother Milo Kauffman on "Christian Stewardship." The afternoon classes for the ministers included, "The Meaning and Means of Worship" by J. P. Duerksen and "The Education and Evangelization of Children" taught by Gideon G. Yoder, head of the Bible department. One period each afternoon was devoted to group discussions on current questions facing the Christian Church, especially pastors. President Roy D. Roth served as Chairman and Brother Earl Buckwalter, bishop of the Pennsylvania Mennonite Church, assistant Chairman of the Ministers' Week Program.

Eighty churches are included in the tenative itinerary for the post-commencement gospel team tour. The tour will include almost every state west of the Mississippi River plus Alberta and Saskatchewan Provinces in Canada. Team personnel include Joyce Gingerich, Chappell, Nebraska; Velda Miller, Elkhart, Indiana; Donald White, Peabody, Kansas, and Peter Hartman, Goshen, Indiana. Brother Merle Bender will serve as faculty sponsor.

Mrs. Mahlon Eigsti, instructor in the high school department, attended the annual executive committee meeting of the Women's Missionary and Sewing Circle Organization. The ladies met at the Chicago Home Mission January 29 and 30. During the meeting, the executive committee planned the activities of the organization for the coming year. Mrs. Eigsti is General Secretary of the WMSCO.

A 300-word homily prepared by Brother Milo Kauffman will appear in the 1955 volume of Higley's Evangelical Sunday School Lesson Commentary. The theme for this homily is ". . . prepare your hearts unto the Lord, and serve him only: and he will de-

liver you . . ."—I Samuel 7:3. Brother Kauffman is also one of the 52 ministers who has been asked to contribute a homily for the 1956 volume. The basis for this homily will be ". . . seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you . . ."—Matthew 6:33.

Brother and Sister Maurice A. Yoder visited the Crystal Springs congregation, Crystal Springs, Kans., Sunday, January 24. The subject of Brother Yoder's morning sermon was "I Believe in God." In the evening he spoke on the subject "Youth Sees God Manifest in Creation."

CHURCH HISTORY

The Mennonites Establishing Themselves in Pennsylvania

By John C. Wenger

1. *Immigration*

Stray Dutch Mennonite traders were in New Amsterdam, now New York, as early as 1644. And in 1663 a Dutchman named Cornelius Plockhoy established a colony on a stream called the Horekill which flows into Delaware Bay. A number of Mennonites were included in the Plockhoy Colony. The colony had a short life, being destroyed by the English a year or two after its founding. It was not until 1683 that a permanent colony of Quakers and Mennonites was founded several miles from Philadelphia. Since it was settled by immigrants from Crefeld, Germany, it got the name Germantown attached to it. "I have many chickens and geese, and a garden," wrote one settler to a friend in Europe some time after his arrival in 1684, "and shall next year have an orchard if I am well, so that my wife and I are in good spirits, and are reaching a condition of ease and prosperity. . . ." The settlers of 1683 all came from Crefeld, Germany; they were followed in turn by Mennonites from the Lower Rhine; from Hamburg-Altona; from the Palatinate; and from the Netherlands: a total of about forty Mennonite families having settled in Germantown between 1683 and 1708.

In the year 1709 Mennonite immigration to North America began in real earnest. The immigrants of the following decades were not Dutch but Palatines. William Penn, founder of Pennsylvania, wrote to his secretary in Pennsylvania, James Logan: "Herewith comes the Palatines, whom use with tenderness and love, and fix them so that they may send over an agreeable character; for they are sober people, divers Mennonites, and will neither swear nor fight. See that Guy has used them well." (Guy was their ship captain.)

2. *Settlements*

The first outpost of the Germantown settlement was about twenty miles to the northwest, a place in what is now Montgomery County called Skippack. Some Germantown Mennonites settled at Skippack as early as 1702. The Palatine Mennonite immigrants of 1709 and the following years passed by the town of Germantown and pressed on to the Skippack rural area. Other settlements were made in rapid succession: the Schuylkill Valley and the Manatawny section (now Chester, Montgomery, and Berks counties, Pennsylvania); other sections of Montgomery County, and in Bucks and Lehigh counties. The oldest congregations of the Franconia Conference settlements were Skippack, Coventry, Hereford, Swamp, and Deep Run. In the eighteenth century the Franconia Conference had churches all over the southeastern counties of Pennsylvania: Philadelphia, Montgomery, Chester, Bucks, Berks, Lehigh, and Northampton. The bulk of the settlers were not Dutch, but Swiss by ethnic origin, most of them coming, however, not from Switzerland directly, but from the Palatinate.

The most prosperous settlement in Pennsylvania was not that which radiated outward from the counties just mentioned, however. This distinction belongs to the Pequea and Conestoga settlements which in time developed into the great Lancaster Mennonite Conference. It was in 1710 that the original Pequea settlement was made in the general area of the village of Willow Street. What is now Lancaster County was then a part of Chester. (The town of Lancaster was at first known as Hickory Town.) The Conestoga settlement was made in 1717. In the following decades a strong immigration of Swiss (Palatine) Mennonites swelled the original settlements and formed new ones. The Hickory Town area became the most powerful Mennonite colony in Pennsylvania, in Colonial America, and even today is stronger than any other Mennonite conference east of the Mississippi.

The family names of Franconia and Lancaster are almost completely separate: in Franconia we find such names as Alderfer, Allebach, Biehn, Bechtel, Beidler, Bergey, Cassel, Clemens, Clemmer, Derstine, Detweiler, Fried, Funk, Gehman, Geisinger, Godshalk, Gross, Haldeman, Hiestand, Hoch, Hunsberger, Hunsicker, Jansen (Johnson now), Kolb, Landis, Lapp, Leatherman, Lederach, Mack, Meyer-Moyer, Nice, Oberholtzer, Overholt, Pannebecker, Reiff, Rickert, Rittenhouse, Rosenberger, Rush, Ruth, Shelly, Souder, Stauffer, Stover, Swartley, Tyson, Walter, Weber, Wismer, Yoder, Yothers, Young, and Ziegler. In Lancaster one finds such names as Auker, Baer, Boll, Bomberger, Bowman, Boyer, Brackbill, Brenneman, Brubacher, Bucher, Buckwalter, Burkhart, Burkholder, Charles, Danner, Denlinger, Doner, Eberly, Ebersole, Eby, Erb, Eshleman, Forrey, Frantz, Gehman, Geigley, Gingrich, Good, Graybill, Greider, Groff, Habacker, Harnish, Hernley, Herr, Hershey, Hess, Horning, Hoover, Horst, Hostetter, Kauffman, Keener, Kendig, Greider-Kreider, Kurtz, Landis, Lauver, Leaman, Lehman, Lefever, Longenecker, Lutz, Martin, Mellinger, Metzler, Miller, Mosemann, Musser, Myers, Newcomer, Newswanger, Nissley, Nolt, Oberholtzer, Ranck, Ressler, Reist, Risser, Rohrer, Roth, Rupp, Rutt, Sauder, Seitz, Senger, Sensenig, Shank, Shenk, Shertzer, Shirk, Shope, Sieber, Snavely, Stauffer, Stoner, Strickler, Weber-Weaver, Weiney, Wenger, Wert, Witmer, Zeiset, and Zimmerman.

3. *Daily Life*

In Colonial America life centered about the home and the church. Little else concerned the settlers. Their first task was to clear the forests, build themselves homes, and erect a dual-purpose building for church and school. The women manufactured soap from fat, lye, and rain water. Rye or whole-wheat bread was also homemade. They spun flax and made clothing for the entire family. They also made butter, cheese, and apple butter at home. Wine and whisky were considered essential for tonics, for medicine, and for moderate social drinking. The use of tobacco was also common. Prior to 1825 the usual mode of travel was riding horses. The men were compelled to do all their farm work by hand; there was much backbreaking work and no laborsaving inventions.

The clothing of the pioneers would appear quaint today: The men wore buckle shoes, knee breeches, frock coats without lapels, and high silk or beaver hats. The women wore plain headdress, a long and full plain dress, and large cloaks. About the time of the Revolutionary War long trousers began to be worn by the men. In summertime the men went barefoot a great deal, even to the "meeting" (religious service). The big social events were marriages and funerals when the whole community came together. The language of the pioneers was Palatine German to which in the course of time considerable English was added, producing the famous "Pennsylvania Dutch." *Aver die Leit saage zu viel ivver die Sprooch, un' viel saage meh' a's sie wisse'.* (People talk about the language too much, and many say more than they know.)

4. *The Church*

The church life of the pioneers was simple, dignified, sincere, and satisfying.

Continued on page 189

FAMILY CIRCLE

"Where Love, There's Heaven"

By Mary K. Jacobs

Where love, there's heaven and the home
So blest, there none will wish to roam;
Where Christian kindliness and mirth
Prevail, there's joy and peace on earth.

When loving hearts forgive the pain
And hurt of little things, they gain
In peace and wisdom through the years;
Where love, there's joy amidst the tears.

No worldly gossip, vice, or strife
Can ever build the better life,
And he who hates must learn to love
And look within and look above.

Where love, there's heaven and the home
So blest, there none will wish to roam.

—The United Evangelical.

Is Your Home Divided?

By Dorothy Haskin

"Lord, save my husband," and "Lord, save my wife," are prayers that arise daily from thousands of earnest believers who are faced with the disappointments of a home divided on the most important of all issues.

Probably every Christian who is married to an unsaved man or woman yearns deeply for his or her salvation and often wonders why God does not answer the prayers that ascend every day.

There may be many reasons why God has not answered prayer. One of the most common is that the Christian partner in marriage does not start with the prayer that is pleasing to God.

"Lord, please save my husband," is not the place to begin with God. There is only one place to begin with God and it is the same place that the unsaved begins: "Lord, forgive me. I am a sinner." One must begin at the same place when praying for an unsaved mate—with repentance. "Forgive me for marrying out of Thy will. I was wrong."

How hard it is to admit it! The average human being would rather do anything than admit he is wrong. Could it have been a sin to marry the lovely girl with the gay smile?

How much easier to say, she is wrong because she is not a Christian. The truth is, you were wrong when you married one who was not a Christian. The first step is to look your sin in the face and admit it.

"But I wasn't properly taught in the Scriptures."

Ignorance is no excuse with God. Fire burns, if a baby knows it or not. The Bible is an open book and the laws of God are inexorable. God expected you to know better than to marry a girl, or a man, who did not put Christ first in his life.

Or you weren't a Christian when you were married. But that does not help. "Whatsoever a man soweth, that shall he also reap." You are reaping the reward of rejecting Him so long.

Or you knew better, but you married him anyway, counting on the Lord to forgive you, and to save your mate. You should have seen to it that he was a Christian before you married him, but love is a powerful opiate. Now the effect has worn off, and you face the grim reality of marriage with one who may have no higher standard than his own desire.

Perhaps you should confess farther back than your marriage. How did you happen to know an unsaved person well enough to marry him? Or was your love tinged with ambition? Did you want a man who would achieve worldly success? Or a girl who attracted you physically? Or you lacked faith. You could not see that being single and lonely in the will of God was preferable to a second-rate marriage.

Next, search your heart. Why do you want your mate saved? Is it because if he were a Christian it would be more convenient for you? Perhaps he wouldn't waste his money as he does now, and he would go to church with you more willingly. It may be that you want the feeling of satisfaction that comes with being able to say, "My husband is a Christian," and knowing that he would enjoy your social activities.

Mrs. Carver never won her husband to the Lord. He was a railroad man with brusque manners. When they were first married he went to a church dinner with her. She was embarrassed because he laughed so loudly and she corrected his manners. He never went near that "toney" church again. She had permitted her social inclinations to outweigh her desire for his soul's salvation.

Base and selfish motives slip in without our being aware of them. Purge them out. See your partner as a lost soul and pray for his salvation.

God forbid that you should be complacent about your loved one's salvation, expecting that *someday* he will become a Christian. Every morning, across the breakfast table, look at him as lost. That day he may die and go to hell. It is possible. He has defied or forgotten God. Why should God be merciful? Yet He is. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish." But we are wise not to take advantage of the mercy of God. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Is your mate's being "good" preventing you from being ardent in your prayers? No person who is ungrateful to a loving Lord is "good." That very fact shows his pride and self-righteousness.

You may have married one of three types of non-Christians. He may have been from a fanatical home, from a nominal home, or he may simply be occupied with the cares of this world and the deceitfulness of riches. Matt. 13:22.

The fanatical home is a fact. Anything carried to extreme repels—candy, dogs, gambling, or religion. I have a friend who is the world's worst housekeeper. Her daughter, in desperation, is neat. The person from the fanatical home must be shown that Christ is both attractive and normal.

With the person from the nominal home you have to break down the prejudice of ignorance. They have stock questions. Why is it necessary to go to church? What about the hypocrites? I'm as good as the next person. You must learn the stock answers, for prejudice can be broken down, "precept upon precept, line upon line."

With the man or woman occupied with "the cares of this world" you must be patient. To a certain extent, they are right. A man has to earn a living. Housework must be done. They must see that religion not only does not interfere with your doing these things, but that it helps you to live more successfully, because you lead a balanced life.

In reaching the non-Christian, certain basic principles must be applied to your campaign.

You must know your objective. What is it? To reform him? To make him good? To get him to go to church? Instead of these it is to bring him into a living relationship with Christ, by having him accept Christ as Saviour, and live as Christ would have him.

You must arouse his interest in knowing more of Christ. One of the cardinal principles of psychology is that what we know, we like, and what we do not know, we do not like.

You can't arouse interest by force. Christ stands at the door of the heart and knocks. Don't always discuss religious topics. Let your conversation be seasoned with salt.

Bring Christ subtly into the home by means of Scriptural calendars, plaques, high-grade Christian literature, and interesting radio programs. Use a Promise Box. (Boxes of cards with one verse on each.) When the occasion arises, read the one verse. To the unsaved, one verse seems reasonable. A verse at a time, like dripping water, will wear away the stony heart. And it is God's Word, not yours, which will win him.

(Continued on page 189)

TO BE NEAR TO GOD

THEME: WHAT IS MAN?

Sunday, February 28

Read Psalm 139:1-14—Man's Body.

"I am fearfully and wonderfully made." The human body generates enough heat each day to bring twenty-five pots of coffee to a boil. The human brain has about ten million nerve cells. The eyes are connected to the brain by 300,000 separate lines which carry signals to the brain. If all the capillaries in a human body were placed end to end, they would reach 100,000 miles. In an average lifetime the heart beats over two billion times without a shutdown for repairs, pumping 10,000 quarts of blood each day through the blood vessels. The ears, lungs, digestive system, skin, and many other parts are in themselves marvelous scientific structures. "'Marvelous are thy works; and that my soul knoweth right well."

Monday, March 1

Read Psalm 8—Man as a Worm.

Four times in the Bible man is spoken of as being a worm: in Job 17:14 where Job is speaking of the brevity of the earth life, in Job 25:6 where Bildad is presenting an erroneous philosophy of life, in Psalm 22 where it is prophesied that the Messiah should be despised of men, and in Isa. 41:14 where God calls Jacob a worm in comparing his strength with that of God's.

In size man is as a speck compared to the vastness of the universe. In power he is as a worm compared to the power of God. In length of life his days are as a shadow that passeth away. "What is man, that thou art mindful of him?"

Tuesday, March 2

Read Gen. 1:26, 27; 2:7, 21-25—Man in the Image of God.

Speak not of man as being a worm unless you refer to his earth life. To do so is disrespectful to man and to God. Rather, uphold the dignity and importance of man. Man was created in the image of God! To have a feeling of inferiority is sin. To be meek and humble is becoming for the Christian; to feel inferior, never. One may feel inferior as to certain abilities but not as a person. We are created in the image of God mentally, morally, and spiritually. What a tremendous thought!

Wednesday, March 3

Read Col. 3:5-11—The Mind of Man.

Man was created in the image of God mentally. Let the scientists scan the heavens with their telescopes. Let them examine the smallest particles of matter with their microscopes. They can find nothing greater than the mind of man. Of all the earthly creation, only man can think through complex problems and remember volumes of thought material. Only he can profit from past experiences. Only he is capable of development and progress from generation to generation. The new man in Christ is renewed in knowledge after the image of Him who created him.

Thursday, March 4

Read Eph. 4:17-24—The Moral Nature of Man.

Man was created in the image of God morally. Adam and Eve were given the knowledge and the privilege of choice between right and wrong. Only man of all earthly creatures has a moral nature. God expects man to be righteous, and righteousness consists of personal uprightness and fidelity to social duties. For this reason God gave the Ten Commandments and numerous other injunctions to His people. For this reason He pleaded with them to choose the right and reject the wrong. The moral nature of man carries with it great responsibility but makes possible virtue and reward.

Friday, March 5

Read I John 1; Eph. 4:24—Man as a Spirit.

Man was created in the image of God spiritually. God is a spirit, and so is man. God was not satisfied with only an animal creation. He said, "Let us make man in our image." In the words of the Negro preacher, "God was lonely; so He said, 'I'll make me a man.'" Presumptuous though it may seem to the unbeliever, God values the friendship of His children. Not only do we need God, but God needs us. That is why He created us. "Truly our fellowship is with the Father, and with his Son Jesus Christ."

Saturday, March 6

Read John 1:11-13; Rev. 21:1-7—The Destiny of the Believer.

What a glorious position the believer has and what a glorious future is in store for him! We do not need to envy princes or kings or rich men. We are sons of God! The worldling does not know the joys connected with sonship, for it is said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). "But God hath revealed them unto us by his Spirit." We have many of these joys now, but the time is coming when we shall be with God, and He will be our God and we shall be His children forever. What a glorious destiny for man!

—Edward L. Kauffman.

Lord of Life and Death

Sunday School Lesson for March 7

(John 11)

Here's as thrilling a story as one could hope to find. Read it together (the whole chapter) in class and see Jesus as Lord of life and death. Imagine you were at Bethany.

Sickness comes into the home of Jesus' friends. Verses 1-4. But Jesus was not there to heal. Word is sent concerning the sickness of Lazarus. What did Jesus know about the trouble of His friends, which was death, not sickness?

What attitude did Jesus take? Verses 5-16. How do we explain that love tarried so long? Knowing that Jesus' hour of death was near, we see how concerned He was that their faith in Him as the Messiah, the Son of God, should be strengthened "for your sakes." Don't miss the love of Thomas.

Love takes Jesus to Bethany. What did He find? Verses 17-33. Although Lazarus had died and although Martha and Mary both believed that Jesus could have healed Lazarus and prevented his death, they both, particularly Martha, still trusted in Him to give them aid. Perhaps they anticipated comfort from Him, such as the Jewish desolation and despair of their friends could not. Somehow they believed in Jesus. Do you think Martha expected the miracle?

At the grave the Son of God was glorified before the disciples, before Mary and Martha and Lazarus, before their Jewish friends, and before some Pharisees perhaps. Verses 34-45. Imagine you were there and heard Jesus pray to God. Why did He do this? Hear Him call Lazarus from death to life. See the great miracle. Surely this work could be of none other than the Son of God. What do you think? Were they all convinced? Was it not just as much a miracle to raise their faith and spirit from the dead as it was to raise Lazarus from physical death? Jesus gives life.

Perhaps you will want to notice how Jesus identified Himself with sorrow. This is a glimpse into the heart of Jesus that does us all good.

What difference in this raising and Jesus' resurrection?

What were the effects of this great sign of the divinity of Jesus? Verses 46-54. How amazing that Jesus would raise Lazarus, which act only intensified the hostility of the rulers! But He had set His face toward Jerusalem—toward His great act of redemption. In all Jesus' acts there is purpose. Once more Jesus had given the rulers a loud call to believe in Him. He was not willing that any should perish.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Known sin unconfessed takes away the sweetness of prayer fellowship.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Goshen College has been accepted as a member of the American Association of Colleges for Teacher Education according to announcement made by AATC headquarters in Chicago on Feb. 12, 1954, at which time eleven other colleges and universities out of twenty-seven under consideration were given the same recognition. Goshen is the fourth institute in Indiana and the first church college of the state to be granted this acceptance. This shows appreciation for the high quality of work that is being done in the training and education of teachers at Goshen College and gives wider recognition and greater opportunities of service for those trained in this church institution.

The S. E. Allgyer Memorial Fund has been established for the purpose of providing books for the libraries of the Oak Grove Church and the Orphans' Home, West Liberty, Ohio, and large-type New Testaments for the Old People's Home, Rittman, Ohio. Donations are welcomed and may be sent to Everett Yoder, Treas., West Liberty, Ohio.

Bro. Ben Springer, minister of the Hopedale, Ill., congregation, recently underwent surgery at the Methodist Hospital, Peoria, Ill.

Communion services were held at the La Junta, Colo., Mennonite Church, Feb. 14, with Bro. Allen H. Erb in charge.

On Monday forenoon and afternoon, Feb. 15, the ministers of Northeastern Ohio met at the Beech Church, Louisville, Ohio, together with two representatives of the Mennonite Board of Education relative to establishing a church high school for eastern Ohio. A meeting for the same purpose was held for patrons and interested parents at the Orrville, Ohio, Church that same evening.

Change of Address.—Bro. Harold M. Fly, from Quakertown, Pa., to R. 5, Bethlehem, Pa. Bro. Fly is pastor of the Steel City Mission in Bethlehem.

Bro. H. R. Schertz, Metamora, Ill., passed away on Feb. 9, as a result of a cerebral hemorrhage. He had taken ill while on the way to Florida, returned on doctor's orders, and died soon after reaching home. Bro. Schertz was well known not only as a bishop in the Illinois Conference, but for his activity in many church-wide organizations. May the Lord comfort the bereaved.

The annual financial report of one of our larger congregations shows contributions of $110.09 per member, more than twice the average ($51.24) for our whole denomination for 1951. If enough of us continue to increase our giving the general average will go constantly higher. Seventh-Day Adventists last year gave $165.26, it is reported.

The enrollment of the Michigan Mennonite Bible School held at Fairview, Mich., for this winter's term was 87. The evening classes for the local people, held twice a week, were attended by about 110.

Sister Sue Wissler, Lititz, Pa., writes that she and someone else exchanged bonnets at a meeting at the Hammer Creek Church, Dec. 1. Her bonnet has a red "W" inside. She would appreciate changing back with the person who has her bonnet.

On Jan. 17 Bro. Wm. McGarth was licensed and installed as minister of the Salem congregation, Foraker, Ind., for one year by Bro. Ray F. Yoder.

Ordination.—Bro. Peter Wiebe was ordained bishop for the Yellow Creek congregation, near Goshen, Ind., and Fish Lake, her mission outpost, on Sunday evening, Jan. 31. Bro. S. C. Yoder preached the sermon and also assisted in the ordination service which was in charge of Bro. Ray F. Yoder.

Change of address.—Bro. Ray F. Yoder from Nappanee, Ind., to Mennonite Service Unit, Box H, Mathis, Texas.

Apology concerning Coals of Fire, a book of stories on nonresistance which was announced to be published a few months ago. A difficulty with copyrights and shifting personnel at the Publishing House have caused unforeseeable delays. We are embarrassed at the failure to fill orders and the trouble this has caused some of our patrons. We hope to be able to fill orders within the next few months.—Advertising Department.

A Church Music Conference was held at the Bethel Mennonite Church, near Washington, Iowa, Feb. 19-21, with Bro. S. C. Yoder, Goshen, Ind., as guest speaker.

A Jewish prophecy conference was held at the Oak Grove Church, West Liberty, Ohio, Feb. 18-21, with Sanford Mills and Arnold Seidler as speakers.

The six weeks' evening Bible school held at the Elizabethtown, Pa., Church closed on Thursday evening, Feb. 12. The average attendance was 198.

A Christian Home Conference was held at the Frazer, Pa., Church on Sunday, Feb. 14. Guest speakers were Noah Hershey, Jr., and Ruth Stoltzfus of the Heart to Heart Program.

I-W brethren at the Harrisburg State Hospital worship at the Steelton, Pa., Mission and enjoy its facilities. Bro. Harry Y. Shetler, who is engaged in I-W visitation for the Mennonite Relief and Service Committee and the Southwestern Pa. Conference, visits the boys at regular intervals. Bro. Shetler is scheduled to preach at the Mission on Sunday morning, March 14.

Bro. E. J. Berkey, Harrisonburg, Va., who had been ill for some time, passed away Monday, Feb. 15. Bro. Berkey will be remembered by many for his labors as an evangelist and Bible teacher in years past.

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Notice to All Subscribers

A new service is being started whereby all GOSPEL HERALD subscribers will receive a renewal notice one month before the expiration of their paper. This new service will give our subscribers the opportunity of keeping their subscriptions paid in advance and thus avoid being billed for past due charges.

We feel that all of our subscribers will appreciate this new plan since it will place the renewal of the GOSPEL HERALD on the same renewal basis as all of the other magazines they receive in their homes.

Subscribers are urged to send in their subscriptions promptly upon receiving the renewal notice, so that we can give them uninterrupted subscription service.

Subscription Department.

Calendar

Annual Ministerial Meeting of the Lancaster Conference District, at the Millwood Meetinghouse, Gap, Pa., Feb. 24, 25.

1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.

Spring Missionary Sunday, March 21.

City Mission Workers' Round Table, Detroit Mennonite Church, March 24-26.

Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.

Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.

Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.

Home Sunday, May 9.

Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 18-20.

1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual Meeting, Aug. 14-20; Music Week, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.

Peace Sunday, July 4, 1954.

Annual Meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.

Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.

Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.

Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.

Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.

Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Annual Meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister John Koppenhaver, missionaries on furlough from Argentina, participated in three services at the Mexican Mennonite Mission, Chicago, Ill., on Sunday, Feb. 7. On Monday evening, Bro. Koppenhaver gave an illustrated message on Argentina to the Men's Fellowship of the Hopewell congregation, Kouts, Ind.

Bro. D. W. Miller, Wooster, Ohio, President of the Ohio Mennonite Mission Board, spoke to a members' meeting of the First Mennonite Church, Meadville, Pa., on Thursday evening, Feb. 19. Meadville is one of the city mission stations of the Ohio Board.

La Hora del Calvario, the Spanish radio broadcast with Bro. Lester Hershey as pastor, has recently come under the direction of the Radio Evangelism Committee of the General Mission Board. A subcommittee on Spanish broadcasting is being appointed to assist Bro. Hershey in extending the services of this broadcast. Your prayers and contributions are earnestly solicited.

As many as 90 persons attended the 1954 Argentine Conference held in the camp grounds in Trenque Lauquen, Jan. 28-31. The conference sermon was preached by Bro. Amos Swartzentruber. On the afternoon of Jan. 31 a special dedication service was held for the new Emma Shank memorial house. This building was donated by the Shank family and consists of a bedroom, a study, and a prayer room.

The new constitution for the Argentine Mennonite Church was semiofficially adopted by the pastors and workers on Jan. 27. This constitution makes important steps toward a stronger independent Argentine Mennonite Church. One notable item is the voice and vote it gives to laymen. Continue to pray for this move as further details are being worked out.

Although the Gladstone Mennonite Church on Julia Ave., Cleveland, Ohio, is not yet completed, the congregation began using it on Jan. 31 because of the crowded conditions in the old dwelling house where services had been held. Pray and give for this worthy cause.

Bro. Agustin Darino was elected the new president of the Argentine Mennonite Conference in their recent meeting. Bro. J. H. Koppenhaver is the new secretary and Bro. Jorge Quiroga, the treasurer. The field mission organization chose the brethren B. Frank Byler as their president, J. H. Koppenhaver as secretary, and J. Delbert Erb as treasurer.

Sister Grace Martin, Waterloo, Ont., daughter of Bro. and Sister J. B. Martin, is recovering from a skull fracture sustained in an accident when she fell from an ambulance en route to work on Feb. 2.

Bro. Paul O. King, Chicago, Ill., with a group of young people from the Bethel Mennonite Church, fellowshiped with the congregation at Iowa City, Iowa, Sunday morning and afternoon, Feb. 21. On Saturday evening the Iowa City MYF was host to the Chicago young people for supper and an evening of fellowship.

The Pehuajo, Argentina, congregation has recently decided to choose an assistant pastor from among its members. The present pastor, Bro. Lawrence Brunk, also reports that a men's organization has been formed which is the first of its kind among the Argentine brotherhood.

Bro. Ivan Holdeman, Denver, Colo., who was about to return to the United States from his PAX leadership position in Greece, has accepted a teaching postion in Anatolia College, Salonika, Greece, to substitute for a teacher who became ill. Bro. Holdeman is teaching biology and zoology to 200 students. He will be remaining in Greece for about five more months. The president of Anatolia College called on him when the science teacher had to return to the United States because of illness.

Bro. John Litwiller, missionary to the Argentine Chaco, now visiting Central Argentina, held a series of evangelistic meetings in Pehuajo, Feb. 10-21. He will also take part in the Young People's Retreat, Feb. 24 to March 5.

Bro. Nelson Litwiller was guest speaker in the towns of America, Villegas, and Piedritas, Argentina, over the week end of Feb. 7. Three converts were baptized in Villegas on Sunday morning.

Bro. and Sister Elam Stauffer were reappointed for a five-year term of missionary service in Tanganyika under the Eastern Mission Board on Feb. 12. Tentative plans call for them to fly to the field on March 1, arriving in Nairobi, March 4. A farewell service is scheduled for Sunday afternoon, two o'clock, Feb. 28, at the Erisman Church, R. 2, Manheim, Pa.

The Constitution of the JEMA (Evangelical Mennonite Young People of Argentina) has been approved by the conference executive committee and the new body will be officially organized during the Young People's Retreat in Trenque Lauquen, Feb. 24 to March 5.

The young people of the Pehuajo, Argentina, church gave a special program at Tres Lomas, Feb. 7, 8. They were accompanied by their pastor, Bro. Lawrence Brunk, who is secretary of youth work in the Argentine Church.

The missionaries in Bihar, India, decided during Bro. Graber's recent visit to take the responsibility for the primary and middle schools at Dalton-gang, a village adjoining their district, from the British Church of Christ for a two-year period. They are also planning to initiate a mobile clinic in their area.

Your Treasurer Reports

Mission Board financial needs fall into two general categories. One category is funds needed for current operating field budgets. The other is funds needed for major projects such as building funds, equipment purchases, and items of similar nature. By and large, funds for operating purposes are received through regular contributions given by congregations and individuals. Most of these funds are received through the District Conference treasurers. Special funds for building and equipment purposes usually are received by special solicitation or by allocation from some general fund or bequest.

At present several major projects are in process for which funds are needed on a one-time basis. We are attempting to hold up proceeding with projects as long as possible in anticipation that funds can be on hand before the project is completed. A number of special projects are now underway for which funds are needed. They are as follows:

Puerto Rico Hospital
London Mennonite Center Building
Bethel Mennonite Church Building, Chicago
Gladstone Mennonite Church Building, Cleveland
Living Facilities for Navaho Missionaries

The above list represents the major projects for which funds are being solicited, but other items could be listed. We would like to thank those who have already contributed to many of these projects but wish to encourage additional and continued contributions during the months ahead so that these projects can be gotten underway or completed.

Bro. Luke Birky from Puerto Rico is now making contacts with churches and individuals in the interest of the Puerto Rico Hospital and we would like to encourage the constituency to support this project as it is an important and vital development in the Puerto Rico church program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Pray that Bro. and Sister Roy Kreider may be granted renewal of their residence visas for Israel. Extensions are granted for only three months at a time. Pray also for an additional missionary couple to serve with the Kreiders.

The Women's Missionary Sewing Circle organizations of the Elkhart, Ind., churches are planning a World Day of Prayer service at the Prairie St. Church on Sunday afternoon, March 7, at 2:30 o'clock.

Continued on page 188

Let's Give Them Toba Bibles

By Albert Buckwalter

The young Indian man read laboriously from his Spanish Bible whose pages showed the unmistakable signs of having been touched often by dirty hands. Frequently he mispronounced the words, or he skipped a long one. Apparently he read one word at a time, and the end of a printed line seemed to be more important than either the period or the comma. It was difficult for me to get any sense out of what he was reading. But finally recognizing the passage, which was really a simple one, I asked him an easy question about what the verse said. He appeared stumped and read the verse over again to himself, still unable to give the right answer. But he did answer something which probably was suggested to his mind by some one word or phrase of the text. It was obvious that he did not understand.

This young man is a Mennonite! Did you know we have illiterates in our church? There are many. Most of the Toba Mennonites are illiterate—they cannot read or write. A few have a great desire to learn, but it is a long, trying ordeal. They cannot distinguish the important difference between the sounds of the Spanish letters "o" and "u." This and many other features of Spanish are completely foreign to them and subsequently difficult.

Soon after arriving in Nam Cum, I felt forced to ask, **"Are we adequately meeting the needs of the Indians through the use of the Spanish language with the use of interpreters?"** Almost two years have passed since I first asked that question and I feel more firmly than ever that the answer is a categorical "No!" In the following discussion, I will give some reasons why I think as I do.

I. The Need for Bible Knowledge

As implied in the question, it is the needs of the Indians which should determine the answer we give and not the convenience of the missionaries or the difficulty of the task. We are firmly convinced that the Indian needs Jesus Christ, or else we would not be here. The primary source of the revelation of Christ is in the Bible; therefore, that book is at the center of our hopes. It is our purpose to make plain to the Indian the message which the Bible has for him as a creature of God. If he is to get the full force of the Gospel message, it would be best if he were to read it for himself, for then it would not be secondhand. We know from experience that the Indian is very susceptible to deception at the hands of unscrupulous persons, who are often "wolves in sheep's clothing." Because he cannot read, or can do so very poorly, and that in a foreign language, he is wide open to the attacks of such deceivers. Who will prepare the Indian against such attacks if we do not?

II. The Need for the Indian to Have the Scripture in Toba, His Mother Tongue

In general, most of the women and children and even the older folks do not understand Spanish. It is the men who have gone out to work among their white neighbors or have had business dealings with them, who are able to carry on conversation. However, it is generally quite true that these men are very limited in their ability to handle the language. They must be spoken to simply or they will not understand. Besides, when they speak Spanish it is difficult and frequently next to impossible to understand them.

The Indians most advanced in ability to read and comprehend, confess to great difficulty with the vocabulary of the common Spanish Bible which could be compared with our King James Version in antiquity of expression. Perhaps the use of a modern version might decrease that difficulty a little, but such a move would undoubtedly introduce other problems of a more difficult nature. The Indian of limited knowledge could hardly be expected to comprehend such a change, considering the difficulties one encounters with such things even in enlightened North America.

The average Argentine white looks down upon the Indian because he considers him to be stupid and quite unteachable. He does not deserve the common amenities shown to anyone else of more fortunate racial descent. The Indian is quick to feel this discrimination and quickly retreats to the comparative protection of his own society. Among his own people he always speaks and thinks in Toba. It is in this language that he finds friendship and sympathy.

It is true that the average Indian is apparently slower in learning than his white neighbors, and therefore he does not fit into the Argentine school system. Of course, his slowness is not the only factor that leaves him out of the school system, but it is nevertheless one factor. The result is that any latent ability is undeveloped, and the best opportunity for mastering the Spanish is not an opportunity at all.

The life of the Indian is lived on a very simple level. One or two generations ago he lived in the woods. One man told me that he remembers hunting with a bow and arrows. He also remembers when the clothes worn were not of our western style but were of a type which were wrapped around the waist. Several hundred miles north of us other Tobas of another dialect still live very similarly to what this Indian describes. The Indian is caught in the gap between two civilizations. He has not yet been swallowed up by the "superior," nor does it seem apparent that he is being assimilated. Because of many factors which tend to separate him from the encroaching whites, he is slow to change his customs and therefore does not mix. Consequently, he continues to be a Toba.

In our preaching and teaching work, we are forced to use interpreters if we expect the women, children, and older ones to understand what we say. The interpreters are from among the most intelligent of the converts. Since we do not understand the Toba language, we can never know if they are faithfully interpreting us. However, we can be reasonably sure that they usually would not intentionally misinterpret. On the other hand, the interpreter might shade meanings in such a way as to make incomprehensible some of the most vital truths of the Gospel.



Mary Ann and John Litwiller and son Nelson, missionaries to the Argentine Chaco.



Church at Nam Cum, Argentine Chaco. Sides may be dropped in bad weather.

This is unpardonable if it is within our power to do something about it. A thorough study of the language in order to clear up any such misinterpretations would, of course, make it possible to put the Scriptures into Toba. It is very disconcerting if, not discouraging, to preach the Gospel by "remote control."

In His magazine for October, 1951, in an article entitled, "We'll Tell Them, But in What Language?" Dr. Kenneth L. Pike of the Wyclif Bible Translators cautions against getting too excited over early results in evangelizing through the medium of a trade language, such as Spanish is in this case. The Indian may be only mouthing verbal formulas while not understanding their meaning at all. Furthermore, he says that most of the literature available in the trade language is not written in the simple conversational phrases to which he is accustomed. This definitely applies to the Indian in the Chaco, for he finds it difficult to read and understand almost every piece of Spanish literature that falls into his hands. It is so far out of his world that he cannot possibly leap over the gap.

In the above-mentioned article, Dr. Pike warns, "It should not be overlooked, or minimized, that people are more ready to respond when they hear the Word in the language which they learned in childhood and still use in the home than when they hear the same words in a learned language." We who work in a language other than our mother tongue know how much more meaning we get out of the English. Surely we can sympathize with the Indian who does not have a Christian heritage in the Toba language to fall back upon when he gets hard up against it.

Finally, we hope that the Indians shall form a church of the redeemed and that this body will stand on its own feet after the missionaries are gone. In order for this to be possible, the Indians must have the Word of God. And I am not ashamed to maintain that we will fail unless we give them the Bible in their mother tongue. I quote from Dr. Pike's article again: "I recall hearing the late Mr. L. L. Legters say that almost the only strong churches among the American Indians were those in which the Scriptures had been translated long ago." He goes on to add, "I have myself observed some of the Oklahoma Cherokee churches which are strong and flourishing. The members read the New Testament in the syllabary which old Chief Sequoia prepared for them."

III. Favorable Attitudes Among the Indians

Nothing seems to bring a broader smile to an Indian's face than to ask him how to express a certain idea in Toba, and then to actually learn to use it on the proper occasion. It is quite general that the Indian cherishes the hope that the missionary will someday learn to speak to him in Toba. Such an accomplishment would certainly go a long way in convincing the Indian that we are interested in his welfare. It would go far, also, in helping the missionary get into the inner life of the Indian, something which I dare say we do very poorly with Spanish, which is foreign to both of us.

There are capable informants among the Indians who are willing and anxious to help us learn the Toba. The door is wide open. How could it be easier to learn an aboriginal language?

IV. Work Already Accomplished

Very little has been done. About fifty years ago, two Catholic priests, Ducci and Barcena, studied the language of the Toba Indians who lived in the eastern parts of the Chaco. About two years ago we came into possession of a typewritten copy of the work of Padre Ducci. It is a vocabulary, a word list, containing some 2,400 entries plus numerous examples of usages, with the Spanish equivalents noted. Comparing the present language spoken by our Indians with that of the vocabulary, we find that they are almost identical. In his preface Padre Ducci says, "This work was written with the sole intention that it should remain in the hands of my brethren, the missionaries of the Chaco, and that it should not be published." It is very doubtful if he ever had the intention of translating the Scriptures into Toba. However, the subject should be investigated in the possibility that more extensive work has been done.

Several of the present staff members of our mission have made attempts at learning the language. But it is a very difficult job owing to the lack of training for such technical work and the foreignness of the language. The results obtained so far are, at best, superficial.

V. Possible Objections

One of the first objections I have heard to learning Toba is that it is dying out. This is a dangerous presumption, as will be shown by several examples. Quoting again from Dr. Pike's authoritative article, he says, "A native speaker of Albania told me recently that she came from one of two towns in Sicily which had been settled from Albania fifteen hundred years ago. One of those towns, to be sure, had lost its language and taken up Italian exclusively. Her village, however, was still an 'Albanian Island' in a sea of Italian speech. Recently, for another example, the American Bible Society had a request for some Iroquois Scriptures for a group of these speakers on Long Island." Pike warns that "as a matter of fact one can never be sure when a language is going to disappear. . . . Some languages are extraordinarily resistant to the trade language and others are rapidly replaced by it. We cannot predict which will disappear and which will remain."

A second objection may be that the Argentine government might interfere with our mission work if we promote the use of an aboriginal language. A short item in the **United Bible Society Bulletin** (in Spanish) for November, 1951, reports that almost the whole New Testament is now being printed in London in the language of the Mataco tribe of northern Argentina. Work among these people was begun by the South American Missionary Society about 1915. The language was reduced to writing and the Gospels and Prayer Book were translated. As time went on imperfections in the translation became evident. The new printing which is coming out soon is a revision of the Gospels, plus a first translation of most of the remainder of the New Testament.

This Mataco work is carried on in the tribal language since all religious services are in that language. In the preface to the revised Mataco grammar published in 1940, the reviser, Rev. B. A. Tompkins, says that the original purpose of Rev. R. J. Hunt in reducing the language to writing was "to help his missionary colleagues, as it was of supreme importance that they should learn the language of the people they desired to teach."

This same missionary society is carrying on work in the western part of the Argentine province of Formosa among a Toba tribe which is definitely related to ours, but sufficiently different to be unintelligible to our Tobas. Their vocabulary has been reduced to writing and organized into a dictionary. The Book of Acts, the Gospel of Mark, plus many other isolated portions from both the Old and New Testaments have been translated and published in this language. They also have translated a small collection of hymns and choruses.

Thus we see what has been done and is being done in northern Argentina. It may also be observed that this work was carried on in more backward areas than our own, which would naturally mean that the Indians there have less contact with the civilization of the national Argentines and consequently would have attracted less attention than would similar work in our area. But we dare not assume that the government would interfere in this area, seeing what has been done in other areas.

In the third place it might be objected that, to reduce Toba to writing might hamper the Indians in learning Spanish and, therefore, raise objection from the government. This does not necessarily need to be true. If the Toba language were put into Spanish spelling as much as scientifically possible, there is no reason why the Indian could not be taught to read either one with equal facility. In fact, it is doubtful if many Indians will ever learn to read, if they must learn to read Spanish first. The now famous Dr. Laubach, apostle of literacy, in his book, **Teaching the World to Read,** reports concerning the literacy campaign in Mexico that "it made disappointing headway among the Indians, because the government sought to teach them Spanish without first teaching them to read their own language, which is a pedagogical mistake."

A fourth objection may be that there are not enough Tobas to make worthwhile such a stupendous task by a capable person who might be able to make a greater contribution in some other field. The fact is, we do not know how many Tobas there are. In the places with which we are acquainted, and which lie not far from here, we might estimate a total of 5,000 persons including children. Then we have no idea how many there might be in the eastern part of the Chaco. Perhaps there might be as many as 3,000 or 4,000 more. This would make our total estimate come to 8,000 or 9,000. This,

of course, is only a guess. However, there is a Pentecostal group which claims to have 8,000 Indian members.

We ought to remember that there is such a thing as leaving the ninety and nine and going out to seek the one which is lost. Philip left a successful revival in Samaria to go out into the desert to lead only one man to Christ. And in that Great Day there are to be people from every tribe and language praising God. Dr. Pike, who himself has invested his life for the reaching of the forgotten millions with the Word in their mother tongue, says that the only safe way is to give all of them the Scriptures, even though the tribe may number only a hundred. A highly capable man who has dedicated his talents to such a task surely speaks with the authority of personal experience which knows itself well repaid for the effort.

VI. Recent Action

You will be grateful to know that the Mennonite Board of Missions and Charities has authorized our inviting a Wyclif Bible Translator to come and give us technical advice in the study of the language. Also, if the Lord wills, after several years a trained linguist will be sent to this field for full-time service. Praise God for the blessings He has in store for the Tobas!

Saenz Pena, Chaco, Argentina.

Four Times in Argentina

We had a pleasant voyage from New York to Buenos Aires with approximate twenty-four-hour stops at Rio de Janeiro, Santos, and Montevideo. The voyage was a happy one because our son and daughter-in-law and grandson were with us. All in our party felt the effects of a rough sea when we bypassed a cyclone by about 600 miles. Some of us have lost all hopes of ever getting much joy out of an ocean voyage.

The welcome we received from our brethren and colaborers in Argentina was most stimulating. We have visited a large proportion of our congregations and the fact that there are redeemed men and women in these scattered towns brings us much joy. However, one feels keenly the need for stronger and larger congregations, more national leadership as well as more consecrated lay members. The work has encouraging and discouraging features and we solicit your earnest prayers on behalf of this young Argentine church.

We feel keenly the responsibility laid upon us as we begin our fourth term of service. The Mission Board has asked me to be its representative as field secretary for Latin America. In addition to the over-all contact that we will have with the individual workers and congregations there are also some specific duties which will require that we travel continually not only in Argentina but also in Uruguay and Brazil. For this we need not only physical strength but grace and wisdom from above. Pray for us.—Nelson Litwiller Christmas letter.

MISSIONS SECTION

Why Summer Service?

The purpose of summer service is to offer a healing balm for the spiritual and physical ills of our world.

Every wide-awake Christian with a concern for his fellow men realizes that there are too many people living among us in spiritual darkness. Every wide-awake Christian wants to do something to alleviate the spiritual and physical ills so prevalent today. And it is only the Christian who can offer a healing balm to our world.

It is the Christian who has been healed of his own sin-sickness who can recommend the same remedy for others. It is one who has felt the soothing balm of Christ's love in his own wounds who can dress the wounds of others. It is those of us who have been invigorated with new life from above who can best lead others to the same new life.



A Summer Service worker supervises the play period at the children's home, Kansas City, Kans.

Because the Christian is happy he wants others to have the same full happiness. Because the Christian is rich as a joint heir with Christ he wants others to share in the same glorious wealth that is his now and that will be his in glory.

The Christian wants to "Go ye therefore . . . ." Summer service is an avenue through which he can "Go" to serve in rural mission areas where there is little or no witness. He can serve in city missions which hold forth the Gospel in concentrated areas of thousands of unsaved people. He can enter open doors of opportunities to serve in children's homes and camps, old people's homes, and migrant labor camps by joining a summer service unit.

The Christian has something to give. Summer service is an avenue through which he can give himself to the church, his fellow men, and his Lord.

If you are interested in working out the purpose of summer service—to offer a healing balm for the spiritual and physical ills of our world—and can give a few weeks of time, write to Office for Relief and Service, 1711 Prairie St., Elkhart, Ind. The Summer Service Director will assist you in finding the best place for you to give of yourself in service for the Master.—Office for Relief and Service, Elkhart, Ind.

Pile into Our Java Jeep

By Anne Warkentin

If you don't mind a lot of dust and being stopped any number of times by people wanting this and that and by circumstances beyond our control, we would be glad to have you go with us to Margarendjo this morning. You must be at our house by seven. Then you can see our last-minute preparation: replenishing the supply of medicines, interruptions by early-comers, packing our lunches. Today I go; Lisel stays at home. On Saturday she and I both go to Kayuapu.

We are no sooner started than we are met at the gate by a "betja" boy bringing a woman and a little boy who want to go with us to the clinic. They are lucky, for it is unusual that many others have not already asked for the same favor. On our way again, I attempt to use part of the two-hour drive to study Indonesian and to catch up on my reading. Half an hour later we are stopped by another woman who wants to go along. "I'm glad we have room for her," Dr. Ropp remarks; "she is the lady who brought us the eggs and the bananas [pisang] the other day." As she gets in she hands us more bananas.

Our next applicant for a lift is an old man. We give him the only space left, a place beside me on the middle seat of the carry-all. When, three kilometers farther on, a young man asks for a ride, we have to refuse. The old gentleman beside me helps Martha explain to the young man that there is no more room, plainly pleased that he was fortunate enough to get in before the limit was reached.

Our next stop is a call on the head (the "wedono") of one of the villages. Dr. Ropp examined him several days ago and promised to stop today. It pays to keep on the good side of such influential people, for they can do much either for or against one's work. We cannot, however, stop to see many patients along the way to the clinic, for there will be two hundred waiting when we get there. We stop for only the worst cases, those who are too ill to come to the clinic.

It is now eight-thirty. Already behind schedule, we are stepping more heavily on the gas when we are stopped again and urged to come to see a sick man. We request that he please come to the clinic, but are told that the case is a serious one, a snake bite. Dr. Ropp and I follow the guide to the bamboo shack where the man lies on a bamboo cot with a typical thin straw mat. The man's family and half the town are standing around waiting to see what happens. The patient's hand and arm are very swollen. We give him an injection of penicillin (how thankful we are daily for this drug!) and promise to stop this evening to take him along with us to the Pati hospital. He has a

chance to live, since it has already been two days since the bite. He doesn't want to go, but finally agrees after being urged by a bystander who understands the seriousness of the situation. We gather, too, that the patient is not from this village, but was carried to this bamboo hut in order to be nearer to the road and thus make it easier for the doctor to examine him.

We're on our last lap. No more stops. Do you notice how Martha closes her window when a car approaches us? If she doesn't see, Nan warns her. You see, there is much dust in Java, and we must keep as much of it outside as possible. During the rainy season it is much more pleasant driving in Java, and we arrive at the clinic just slightly soiled. But in summer—clouds of dust!

It is now nine o'clock, and we've reached our clinic station. I will leave you to yourself, and pick you up at four for our return trip to Pati.

The doctor finishes her consultations at four o'clock as scheduled, but says she must make a call yet to an invalid down the road. We clean up meanwhile and attend to last-minute details, and when we finally arrive at the place of her patient we find the doctor finished and seated on the roadside grass with a group of adults and children, waiting for us. Our only passengers on the return trip are the lady and the little boy, the other two men who came with us giving up their places to the snakebite victim whom we are to pick up farther on. On the floor of our carry-all is a carton of bananas—three varieties of them—which appreciative patients have brought to the clinic for us.

As in the morning, a big village crowd greets us as we stop for our poison-swollen patient. They offer advice and try to smooth out language difficulties. A relative of the patient gets into the car with him, and without further ado we're off again. Only one more stop, to bring the medicine to the "wedono" whom we called on this morning.

We're homeward bound. It is six, and the sun is setting. Not like in Pati, where our view of the sunset is obstructed by the many trees and buildings, we have here clear vision of these evening glories. And as we roll along we instinctively reflect on the day's doings: What has the day meant to us and to those whom we've contacted so briefly? Have we given ourselves to others as the Master gave Himself for us? Tired? Yes, a bit, but happy, for I can't help thinking of the Lord's own words, "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me."

Now we reach Pati. We stop at the baker's (these white people are strange; they must have bread daily!), then at the hospital to leave our patient there, and finally, "home.". We waste no time in getting to the house to see if there is any mail from family and loved ones on the other side of the world.—**Far Eastern Relief Notes.**

The greatest discovery of modern missions is the church on the mission field.—P. J. Malagar.



The Mennonite Hour

Word has been received from Radio Ceylon that they began broadcasting **The Mennonite Hour** on Jan. 27. It is now being released weekly at 10:15 p.m. Ceylon time Wednesdays, beamed over Ceylon, India, Pakistan, into China, eastern Europe and the Soviet Union. Radio Ceylon is probably the largest commercial radio station in the world utilizing 100,000 watts (the limit in the United States is 50,000 w.). With a large English-speaking population in India and surrounding areas this offers a tremendous challenge. Dr. Frank Kline of India reports that millions are listening to Radio Ceylon for the purpose of studying democracy and also Christianity.

Radio Ceylon is the second foreign station broadcasting **The Mennonite Hour** (the other is HCJB, Quito, Ecuador). Both of these must be financed almost entirely by contributors in North America. We receive almost no contributions from listeners to these stations because of the problem of currency exchange and financial status of the areas covered. If you would like to have a part in this missionary program, your gifts will be very much appreciated. Address: **The Mennonite Hour,** Box 22, Harrisonburg, Va.

Keeping Busy in Puerto Rico

Lawrence [Greaser] is kept busy in the work of the church. Each week he must prepare and preach four sermons, two Bible studies, and a Sunday-school teachers' meeting lesson. Besides that is quartet practice for the radio program, chorus practice for the young people of the Betania Church, and the many other things that go with a mission program, such as visitation, committee meetings, business trips to town for supplies, bookkeeping, maintenance, helping people who come for spiritual and material help, etc. At times it seems like a lot of work for no more than we see accomplished in so far as souls saved are concerned. We are happy in this work, however, and are willing to leave the results with the Lord. We have had the happy privilege of seeing several souls saved and would desire your prayers for them and for us that many more might come to know and accept the one whose birthday we now celebrate.

Lawrence is responsible for the Betania congregation in Pulguillas, where we live, the Smyrna congregation in Coamo Arriba, which is accessible by walking or by horseback, and a new work which is located in Coamo. Theoretically, he has one evening open each week to spend with the family. The boys and his wife always look forward to that evening. (So does he.)

Annabelle's story is much the same as any busy housewife's. She washes, irons, mends,

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Missions Editorial

Four Characteristics of Latin-American Missions

A missionary just back from Ecuador speaking on the Missionary Symposium at the Moody Founder's Week conference in the Moody Memorial Church, Chicago, on Feb. 4 listed four characteristics of Latin-American missions today: (1) unceasing opposition from the Roman Catholic Church; (2) inaccessible areas being opened by modern methods of travel and new roads being built; (3) an ideal field for two important means of communication, printing and radio; and (4) sowing the seed of the Word.

The Protestant Reformation in Europe was spearheaded by former Roman Catholic priests who read their Bibles and followed the leading of the Spirit of God in breaking away from non-Biblical practices and beliefs. We can expect that the Roman Catholic Church will oppose the preaching of the Gospel in all countries where it has influence today. Let us pray that God will lead many priests in Latin America today to a full understanding of the Gospel of Jesus Christ and a willingness to break with their present church when they cannot preach the full Gospel.

A mission outpost in the jungles of Peru which formerly required seven days on foot and muleback to reach by mountain trails can now be reached by plane in one and a half hours. Roads are being built to reach mineral deposits and other natural resources in many Latin-American courtries which will take commerce to formerly inaccessible areas. Along with commerce can go the Gospel worker with his message of hope for lost men. Except for Brazil, Latin-American countries use the Spanish language. This means that Christian literature and Christian radio programs can be used to blanket these countries with the good news of salvation without changing the language medium each time. Of course, many Indian tribes will require other literature if they are to be reached effectively, but many unsaved persons can be reached through the official language, Spanish.

In spite of opposition in some countries in Latin America, the preaching, teaching, and distribution of the Word continues. The Church of Jesus Christ is increasing twelve times faster than the population in Brazil according to recent statistics. This is encouraging, but much remains to be done, particularly among the unevangelized tribes of the Amazon basin.

Let us pray that God will raise up conse-

crated workers from among Latin-American Christians, let us give for Latin-American missions, and when God calls us to go, may we be willing to heed the call to service in Latin America.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Quite a few Voluntary Service units are approved by Selective Service for I-W credit. The present opportunities in Voluntary Service for I-W men are:

A social worker for the Home for the Aged, Eureka, Ill.

An X-ray and laboratory worker for Puerto Rico

A bookkeeper in Puerto Rico

Hospital orderlies and general workers

I-W men or other persons interested in filling these opportunities may write to Dorsa Mishler, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

Under the direction of Bro. and Sister Roman Stutzman, Elkhart, Ind., the Voluntary Service Unit at Kansas City, Mo., has been alert to ways of extending their service beyond their regular hospital duties into the community in which they live.

Sister Mary Ann Hershberger, Detroit Lakes, Minn., has recently completed one year of Voluntary Service in the Kansas City unit, but has chosen to serve a few more months to organize a program of crafts and other club activities for children of the unit home and Gospel Center communities.

Sister Hershberger is assisted particularly by Ida Showalter, Scottdale, Pa., in this project, and also by the other members of the unit.

Summer Service

A total of twenty-one summer service units are being planned for at the present time. This total includes two children's homes, two children's camps, two homes for the aged, five rural missions, nine city missions, and one migrant unit.

In all of these places there are opportunities to fill places of vital service. You may write to Summer Service Director, Office for Service and Relief, 1711 Prairie St., Elkhart, Indiana, for more information or an application form.

Brethren Dorsa Mishler and Mark Lehman of the MRSC office along with representatives of other church service organizations will participate in a Service Emphasis program at Goshen College on February 25 and 26.

I-W Services

The ex-C.P.S. men of the Newton, Kans., area recently entertained the I-W men of that area at a chili supper.

The I-W men at Columbus, O., recently participated in a discussion on "Hospital Etiquette" led by Dr. Richard Yoder, also a I-W man.

Interstate Witness is the name of the new paper being published by the I-W unit in Kansas City, Kans.

Joe Freyenberger, Elgin, Ill., is visiting the units at Gary and Chicago, Ill., and Westville, Ind., with the latest film obtained for showings to I-W men.

Released February 12, 1954
Office for Relief and Service
Elkhart, Indiana.

MISSIONS SECTION

MCC Weekly Notes

Three Mennonite CO's Sentenced to Prison

While most Mennonite, Brethren in Christ, and Amish conscientious objectors have no difficulty securing proper classifications and performing government service in accord with their convictions, there are those who go to prison for conscience sake.

On Jan. 26 three Indiana Mennonite men —Manas Kuhns of Milford, Charles Wenger, Jr., of Wakarusa, and Freeman L. Wingard of Shipshewana—received two-year prison sentences for refusal of induction. They were unable to secure recognition as conscientious objectors. They will work in the prison hospital at Springfield, Mo.

With the sentencing of these three, there are now five men from the Mennonite Central Committee constituency in prison because they refused induction to live up to their convictions as Christians. The other two are Amish men from Buchanan County, Iowa—Melvin J. Chupp and Emanuel J. Miller—who were previously sentenced to three-year terms.

MCC Medical Program Touches Most of Formosa

The MCC medical program in Formosa continues to cover all of the island and is in touch with most of the desperately needy aboriginal mountain and hills people. A total of 33,314 medical and surgical treatments during December have been reported by Glen D. Graber of Wayland, Iowa, Formosa MCC director.

The facilities for these services include the main medical clinic at Hualien which also provides eye treatment, eye clinics at Tai-Tung, PingTung, and ChuTung, which also do considerable medical treatment and the mobile clinic which serves eight villages. Milk feeding stations are in operation in 10 villages.

A new development in the program at Hualien is the construction of additional buildings. The first building will be a hostel for those who need treatment for a day or two and for quarters for relatives who accompany patients. A hospital will also be built. These buildings are being constructed with the assistance of the Joint Committee on Relief and Reconstruction.

A great variety of diseases and ailments are treated. They include bronchitis, pulmonary tuberculosis, hookworm, snake bite, sprains, and trachoma. A large number of primary school children were treated for trachoma during December.

The aborigines whom MCC serves are tribes people who are in great need of medical assistance, but who are unable to afford such treatment. There are approximately 150,00 aborigines in Formosa. In recent years there has been a mass movement to Christianity among these people and the MCC program has been of significance in this movement.

The six MCC workers are assisted by Formosans in the operation of the MCC program. In addition to the medical program, other services include aid to lepers, supplying of food, and operation of an orphanage.

The MCC workers are Mr. and Mrs. Glen Graber of Wayland, Iowa; Roy Eby of New Providence, Pa.; Harold Becker of Marion, S. Dak.; and Dr. and Mrs. Roland P. Brown of Freeman, S. Dak.

Released February 12, 1954
MCC Information Service
Akron, Pa.

Women's Activities

The Executive Committee of the WMSC Organization met at the Mennonite Home Mission in Chicago for two sessions on Friday, January 29, and two sessions on Saturday, January 30. All seven members were present.

Sister Minnie Graber, president, opened the meeting with words of welcome to Sisters Orpha Troyer and Florence Shantz who were elected to the committee at the Annual Meeting last June.

Sister Troyer then conducted the devotional service, quoting four choice Scripture verses from memory, thereby creating a fine spiritual atmosphere for committee work.

The following items of business were among those discussed: making the program for the World Day of Prayer more effective; evaluating the results of the two questionnaires on activities and projects sent to all local circles last fall; the possibility of committee members visiting sewing circles en route to Mission Board Meeting in June; the matter of a full-time field secretary; problems in the area of literature; and the closing time of the sewing circle year, in order to help the secretaries get their reports in on time.

The following definite decisions were made. Various members of the general committee will visit sewing circle groups en route to Mission Board Meeting in June. Three regional meetings in separated parts of the country were planned for district executive committees, with several members of the general committee participating in each case. This is designed to unify and strengthen the total program and will require much careful planning. Assignments were made in connection with this. Sister Dorothea Eigsti was chosen chairman to continue the study of problems in the area of literature. Fifty dollars will be sent to Japan for literature, and study is to be given to literature needs in other areas. Sister Flor-

ence Shantz was appointed to be full-time field secretary for the WMSCO.

A tentative program for the women's meetings at Mission Board Meeting was formulated around the theme, "The Gospel in a Changing World."

May each of us pray earnestly that the problems facing us and the plans that we are making may be solved according to His will.—Dorothea M. Eigsti, Secretary.

* * *

At the annual business meeting in Harrisonburg, Va., in June, 1953, the delegate body wholeheartedly accepted the action favoring the securing of a full-time secretary to look after WMSCO interests. A committee was delegated to find such a person. This was a matter of much concern and prayer and the interest of many women in the church has been indicated during the past months by the questions asked at meetings, in letters and conversation as to whether she has been found.

We thank the Lord for His leading, and are able to announce that Sister Florence Shantz, Waterloo, Ont., is accepting this responsibility. She has had years of experience in circle work both on the local and district level. Her spiritual life, administrative ability, and clerical skills she has dedicated to this new work. We ask you to remember her as she takes up this work.

* * *

Literature report blanks have been mailed to all districts. It is hoped that all local secretaries will be prompt in reporting to their district secretaries so that they in turn can be on time with their reports which should be sent in early in April.

* * *

H. Ralph Hernley, production manager of the Mennonite Publishing House, Scottdale, Pa., says that we can expect our 1954-55 **Prayer Guide** order to be off the press by April 1. We are grateful for this as it means that we can mail orders to our foreign missionaries and relief workers so that they will have them by May 1, the date to begin using the new **Guide**.

Have you as a district considered placing **Daily Prayer Guides** with your mission stations and outposts? Why not try it this year? Send your orders now to WMSC Organization, Scottdale, Pa. The price is 25¢ per copy.—Mrs. C. L. Shank.

From Our Churches

CHAMBERSBURG, PENNSYLVANIA

(Chambersburg Congregation)

Greetings in the precious name of Jesus:

The evening of Nov. 25, 1953, we held the first session of our annual Sunday-school meeting and on Thanksgiving Day we had all-day services. The speakers were the brethren George Miller of Honduras and James Martin of New Holland. This meeting was followed by evangelistic meetings conducted by Bro. Martin. The brother gave many truths from God's Word through which the believers were drawn closer to the Lord and eleven souls accepted Christ as their Saviour.

On Dec. 13 a visiting minister, Bro. Nevin Horst, appointee to Ethiopia, brought a challenging message. And on Dec. 30, Bro. Mahlon Horst of Relief, Ky., was speaker at our weekly prayer meeting. We have been studying the Book of Acts and the Lord has blessed us richly.

The week end of Jan. 23 and 24 the congregation was again blessed through messages brought by Bro. George R. Brunk.

Pray for the Lord's work here that more and more of self would be dethroned and Christ would be enthroned in our hearts.

John Ebersole.

CLEVELAND, OHIO

(Gladstone Mennonite Mission)

Greetings in the blessed name of Christ. Hello to all GOSPEL HERALD readers.

This past summer has been a blessed time for the members of our mission. Three groups went to three different camps: Camp Ebenezer, Kidron, Ohio; Mennonite Youth Village, White Pigeon, Mich.; and Camp Friedenswald, Cassopolis, Mich., which our pastor, Bro. Vern Miller, attended and enjoyed very much. One of our teen-age boys, Alexander Young, acted as counselor and helper at Camp Ebenezer.

This past summer we had a service unit in which were girls from Canada, Ohio, Kansas, and Indiana. Bro. Gerald Hughes from Goshen College spent his second summer here. With the Lord's help and guidance we held Bible school at three different public schools.

This fall we are blessed in having Bro. and Sister Alexander Lark with us. Bro. Lark is doing his I-W service at a hospital, but he and his wife are helping us a great deal at the mission.

Last March a city official came to our mission. After going through the building, checking the doors and the floor, he told us that we could no longer have services there. We had a month to get out. A month was not enough, but with many prayers we were able to get a year's time. Bro. Miller was able to purchase a lot and we have purchased a Butler steel building. Different groups all over Ohio are helping to pay for this building. It has a brick front and is 28 feet wide and 96 feet long. We have been getting donated labor from our community and the Aurora congregation. We are grateful to Sister Anabel Conrad, Smithville, Ohio, who has been serving here since October, 1952. Remember us in your daily prayers.

Curtis Blake.

LEO, INDIANA

(Leo Congregation)

Greetings in Jesus' name:

"O Lord our Lord, how excellent is thy name in all the earth!"

From June 8 to 19 we had our summer Bible school at Leo with an enrollment of 160. From June 22 to July 3 we held Bible school among the colored children on West Tayler in Fort Wayne. The Lord blessed our work and we had an average attendance of 74.

Our Missionary Day was observed Nov. 8 and our guest speakers were Bro. and Sister John Beachey. Bro. Sanford Shetler and the Johnstown High School Chorus gave an interesting program in song. Bro. Shetler gave a short message. On June 9 Bro. Shetler returned with a male quartet. We enjoy these messages in song.

Bro. Arnold Dietzel, on furlough from India, brought us a message and told about the work in the leper colony. Other visiting ministers the past year were Galen Johns, Rudy Bontrager, and J. S. Neuhauser.

Our guest speaker for Thanksgiving Day was Bro. B. Charles Hostetter. He also brought a men's quartet from E.M.C. Bro. Hostetter brought messages the following week. Seven souls accepted Christ as their Saviour. We praise the Lord for these and for other decisions made.

From Nov. 15 to 22 our bishop, Bro. S. J. Miller, held evangelistic meetings at the Holland Mission, Holland, Ohio, and from Dec. 10 to 20 at the Berea Church in Daviess Co., Ind.

We miss the 17 young men who are serving in I-W service. Some of the men are married and their wives are working with them in hospitals and various other places. Our prayer for our young folks is that they may faithfully serve the Lord where He has called them. The MYF feels the loss of those who have been called to serve away from home, but they are still carrying on. The past summer they planted an acre of popcorn. After it was harvested and shelled, they had about 600 pounds. This is now for sale. Jesse S. Liechty.

PEABODY, KANSAS

(Catlin Congregation)

Dear HERALD Readers:

It has been quite a long time since there has been any correspondence from the Catlin congregation. However, we are still striving to be zealous in the work of the Lord and we are grateful for all His benefits to us.

Although we are few in number, we carry on our various activities with interest. Once a month our group gives an evening service at the Union Rescue Mission in Wichita. The sisters of the sewing circle, under the leadership of Sister Lillian Stutzman, are active workers in providing clothing for needy people all over the world. Our Sunday school elected Paul Diener as the superintendent for this year.

Since the resignation of our pastor, Bro. Laurence Horst, over a year ago, we have had no regular minister. Last year Bro. Clayton Beyler came over from Hesston most of the time and fed us richly from the Word of God. This year we are happy that Bro. Alvin Kauffman, a student in the Bible department at Hesston, consented to serve us each Sunday. We greatly appreciate the help and fellowship of his talented family also.

Bro. and Sister Milford Weaver and two small children moved into our community last November. They are living on the Clifford Stutzman farm since the Stutzmans moved to Hesston for school opportunities. The Stutzmans still come back to worship with us—a fact we really appreciate.

While the Pennsylvania congregation near Hesston was redecorating the interior of their church, we enjoyed a number of visitors from their group in our Sunday morning services.

On Jan. 29, we were privileged to have Bro. and Sister John Friesen and family worship with us. They were accompanied by Bro. and Sister P. A. Friesen. Bro. John Friesen delivered a much-appreciated message.

We ask an interest in your prayers and invite all to visit our church at any time.

Vera Newcomer.

SPRINGS, PENNSYLVANIA

(Springs Congregation)

Dear Christian Friends:

During the past summer and this winter, we as a congregation could realize how the people felt in Neh. 4:6 when they had a mind to work in rebuilding the Jerusalem walls. Our brethren in the church as well as others all have a mind to work in building our new church which we expect to have completed next summer. It is located near the site of the church we are now worshiping in.

Many of our young men are in I-W service, serving and witnessing in state hospitals.

Our fall communion in charge of our bishop, Roy Otto, was well attended. At that time five young people were received into church fellowship.

Bro. Hammer told us when he was here that "Revival is not an emotional spurt; it is the work of the Holy Spirit in the heart of a Christian." "Revival is minding God." We have found it to be true. Revival came to the Springs Church and to Casselman Valley and is still with us.

Our MYF group is very active. The subject of the January meeting was, "Why I Am a Mennonite." It was discussed by the pastor, Walter Otto, with open discussion by the members.

The midweek prayer meeting is well attended. The young people take an active part and there is a real spiritual interest.

A few of our number attended winter Bible school in Johnstown and Belleville.

We desire an interest in the prayers of God's people. Lura Folk.

WAKARUSA, INDIANA

(Yellow Creek Congregation)

Dear HERALD Readers:

We are thankful to the Lord for the many blessings both temporal and spiritual.

We were favored by having Bro. John F. Garber, from Alma, Ont., with us from Dec. 27 to Jan. 3 for a week of revival meetings. Several young souls confessed Christ as their Saviour. A class of twelve is under instruction for baptism.

On Oct. 11, Bro. and Sister William G. Detweiler and the trio were with us. And on Oct. 18 Bro. Clarence Ramer preached for us in both morning and evening services.

Bro. Ray Yoder was in charge of our com-

munion service on Nov. 1. Bro. Elno Steiner brought the evening message on the same day. Other visiting ministers for the months of December and January were Harold S. Bender, Goshen, Ind.; Jonathan Yoder, on furlough from India; and Menno L. Troyer, Elida, Ohio. We are very grateful for the fellowship of visiting brethren and sisters and for the inspiring messages they bring us.

Our pastor, Peter Wiebe, is conducting a study of Ephesians at the present time.

The MYF group meet every Wednesday evening. Their programs vary, consisting of Bible study, panel discussions, and various other types of programs. They have almost completed the project of building a cabin near the church which provides a place for fellowship of various activities.

We are in the process of building a parsonage for our pastor and his family. This is now under roof, but much work is left to be done. Much of the work is donated by our members.

On Jan. 31, our pastor, Peter Wiebe, was ordained to the office for our congregation and also for Fish Lake. Bro. Sanford Yoder preached the sermon and Bro. Ray Yoder officiated in the ordination service.

Baptismal services are to be held on Feb. 28 and our spring communion is to be held that evening.

Remember our work in your prayers. We welcome you to worship with us when you can. Dorothy Hartman.

MISSION NEWS (Continued)

The correct address for Bro. and Sister Amos Swartzentruber, missionaries to Argentina, is Mercedes 149, Buenos Aires.

Bro. J. L. Rutt, returned missionary from Argentina, participated in a week-end conference at the Landis Valley Mennonite Church, Lancaster, Pa., Feb. 13, 14.

In a united relief effort the Virginia Mennonites sent a total of 30,085 cans of beef, pork, and chicken to the MCC at Akron, Pa. Those who took part were the Warick River, Fentress, Deep Creek, Kempsville, and Providence congregations of southeast Virginia, and the churches in the Middle, Northern, and Southern Districts of the Shenandoah Valley.

KEEPING BUSY (Continued)

cleans, cooks, and mothers four boys. Help is hard to get in Puerto Rico. She also has charge of the weekly women's meeting, which means getting speakers and taking charge of the clothing depot which is available to the women. Besides that she has nursing responsibilities, although they aren't too demanding at present with only one weekly clinic. In the preacher's house there is always a lot of company, too, which means extra work, but we shall be most happy to entertain you when you pay us a visit.

Galen is in first grade which he enjoys, but he doesn't like all the foods that are served in the dining room where he eats. David and Danny are enjoying kindergarten, which lasts from 8:30 to 10:30 each day. Joseph is rather lost when his brothers all disappear each morning, and all too often Annabelle has followed the tracks and found him enjoying school with the rest of them. That is one disadvantage of having the school only a stone's throw from home.—Lawrence Greaser Christmas letter.

When we accept Christ, Satan loses the right of our lives.

FIELD NOTES (Continued)

The brotherhood worshiping at Washington, D.C., recently purchased a church building at 3200 22nd St. Their program to finance the church and expand their work will be heavy for some time. Anyone interested in contributing to their building fund should address Nelson Brunk, 467 Cross St., Lanham, Md.

Bro. Geo. W. Cutrell, Denver, Colo., took seriously ill while on his way east to attend the annual meeting of the Mennonite Publication Board, of which he is a member. While at the home of his son, Richard, at Kecksburg, Pa., not far from Scottdale, he was taken to the Latrobe, Pa., hospital, where he underwent surgery on Feb. 15. At last reports he was getting along as well as could be expected.

Dedication services were held at Kitchener, Ont., on Sunday afternoon, Feb. 7, for Beth Shalom (The House of Peace), the home of the Ontario Hebrew Mission. This work, under the direction of Bro. and Sister Ross Goodall, is now separate from the House of Friendship Rescue Mission, although conducted by the same people.

Back numbers of THE WAY
are available again. Minimum order: 500. Rate: ½c each. October, November, January, February issues. State first and second choice.
Mennonite Publishing House
Scottdale, Pa.

Ordination.—If plans were carried out, Bro. Paul Yoder, of the Swamp congregation, Franconia Conference, was ordained on Sunday, Feb. 21, to the ministry to serve the congregation at Boyertown, Pa.

The Winter Bible School held at the Chestnut Street Church, Lancaster, Pa., closed Thursday evening, Feb. 11. There was an average attendance of 101.

The fourteenth annual Christian Day School Meeting of the Lancaster County, Pa., area was held at Erisman's Church Saturday, Feb. 20. Guest speakers were John C. Wenger, Goshen, Ind., and Paul E. Bender, Grantsville, Md.

Announcements

The Iowa-Nebraska Ministers' Conference will be held at the Manson, Iowa, Church Feb. 25, 26. Guest speaker is Eli G. Hochstetler, Wolford, N. Dak. This is the fifth annual meeting of this kind.

The Eastern Ohio Ministers' Meeting will be held at the Berlin, Ohio, Church, March 9, 10. Paul Miller, Goshen, Ind., the guest speaker, will bring messages on "Lay Activities in the Church." All members of the congregations are invited to attend.

The ordination of a bishop is planned for at the Bowmansville Church in Eastern Lancaster County, Pa., on March 4.

The 128th Christian Life Conference will be held at the Columbia, Pa., Mission Saturday evening, Feb. 27, and all day Sunday. Instructors are: Howard W. Hammer, Apple Creek, Ohio, and Andrew M. Hartzler, Newport News, Va.

The monthly meeting in the interest of Jewish Evangelism will be held at the Vine Street Mission, Lancaster, Pa., on the evening of March 1, with a service for prayer and fasting to begin at 1:00 p.m.

A Peace Conference will be held at the Pleasant Valley Church, Harper, Kans., April 14, 15, with Phil Frey, Archbold, Ohio, and Justus Holsinger, Hesston, Kans., as speakers.

The South Central Ministers' Conference will be held at Denver, Colo., April 7-9. Guest speakers are Ivan Neprash, Philadelphia, Pa., and Milton Brackbill, Paoli, Pa.

The third annual Christian Day School Meeting at the Mummasburg, Pa., Church is to be held all day Sunday, Feb. 28. Speakers are Sanford G. Shetler, Hollsopple, Pa., and John S. Hess, Lititz, Pa.

Youth Conference at Leetonia, Ohio, Saturday and Sunday evening, Feb. 27, 28, with Harold Bauman, Orrville, Ohio, as guest speaker.

Bible Conference at Pigeon, Mich., Church March 7-14, with Jesse Short, Archbold, Ohio, as instructor.

Chicago Home Mission folks giving a program at the Waldo Church, on Spring Missionary Day, March 21.

An all-day Sunday-school meeting at the Slate Hill Church, near Shiremanstown, Pa., Feb. 28.

Visiting Speakers

Feb. 7. **Jonathan Yoder,** India missionary, at East Goshen, Ind. **Max Yoder,** Wellman, Iowa, at Yoder Church, Yoder, Kansas.

Feb. 14. **Clyde Mosemann,** appointee to Uruguay, Marietta, Pa., Congregational Mennonite Church. **J. Lawrence Burkholder,** Princeton, N.J., Christian Life Conference, Goshen College, Goshen, Ind. **Levi C. Hartzler,** Elkhart, Ind., at Iowa City, Iowa.

Feb. 21. **Wm. G. Detweiler,** Orrville, Ohio, at Morton, Ill.

Evangelistic Meetings

Because of a conflict in dates Bro. Kenneth Good cannot be with the Cedar Grove Church April 6-16 as previously announced. Plans are now for Daniel Smucker, Harrisonburg, Va., to begin meetings March 29 and continue for two weeks or longer.

Seeing the Sunset

Lorado Taft, the noted sculptor, camped one summer on the banks of a lake on which the sunsets were exceptionally beautiful. While there they hired a little girl from the neighborhood as a nursemaid.

One evening she asked the sculptor's wife if she might run home and "show the sunset" to her people.

"Certainly," answered Mrs. Taft. "But they will see it, won't they?"

"No," replied the child. "I never saw the sunset until you came."

It is the Christian's great privilege to make the beauty of Christ compellingly attractive to others. Is our daily life such that someone we meet may say to us, "I never saw Jesus until you came," and then hasten to show Jesus to others, as we have shown Jesus to him?—**Burning Bush.**

FAMILY CIRCLE (Continued)

I suggest your reading, and then recommending to him, Link's *Return to Religion*. It is not a Gospel book. Neither does it say anything against the Gospel. Why bother with it? Because it is an invitation to church in a palatable form. Then, if he is agreeable, it is your business to see to it that he attends a church where the Gospel is preached.

Don't cast your pearls before swine. If the Lord has spoken sacredly to your heart, don't tell others. I have had Christians tell me that they prayed, and the Lord gave them such and such a verse. To me the verse seemed to have no connection with their prayer. God had spoken to them, not me. I realized that, but to the natural man, it is gibberish. He understandeth not the things of the Spirit. So don't insist on sharing with your unsaved companion the sacred things that God has spoken to you but which will have no meaning to him.

Be willing to be bored for the Lord. If you want him to go where you want to go, be content to go occasionally where he wants to go.

Don't let your religion interfere with his life. Attend the church services which upset his plans the least. Have Sunday dinner at the same time he wants it, by doing part of your preparation on Saturday. So far as possible, plan your avenues of Christian service at times when he will be busy with other things, so that he need not feel that your Christianity is making you neglect him. Is he jealous of your love for your Lord? Many mates are. You should put the Lord first, naturally, but while you confess Christ as Lord, don't antagonize your mate by rubbing in how much more you love the Lord. Rather, "Likewise, ye wives, be in subjection to your own husbands, that, if any obey not the word, they also may without the word be won by the conversation of the wives" (I Peter 3:1).

Don't remind him that he is not a Christian. That will only make him more set. Rather, rejoice, and speak highly of every forward step he takes. Remind him, and yourself, that God has planted in each one of us the desire to know Him.

Even after your mate has accepted the Lord, remember that growth in everything but a mushroom is slow. Matthew spoke of those that "heareth the word, and anon with joy receiveth it" as having "not root in himself" (Matt. 13:20). Be satisfied with slow growth. Don't expect him to wear Saul's armor. He must wear his own, be it only a stone and a slingshot. Be satisfied to be a few steps ahead of him. You are the older in the Lord. Don't expect him to have exactly the same Christian experiences that you have. God never creates two things alike. In His garden He has sunflowers, pansies, marigolds, and hollyhocks. Some people always have a small capacity. They are small pitchers, but still pitchers.

Suppose he never accepts the Lord? Whom do you love the most? Your husband or your Lord? "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). Suppose he dies, and as far as you know, for God's dealings are personal, goes to hell. Do you love the Lord enough to look into His face, and say, "Lord, if he did not love Thee, he has only gone where he preferred"?

God is good and gracious. And although He is forgiving, we must often pay for our sinfulness and disobedience. But as we (perhaps through chastening) grow more and more into the image of the Lord Jesus Christ, the possibilities of winning an unsaved mate to the Lord become greater and greater.—Reprinted from *Sunday Magazine,* Copyright 1946, 434 S. Wabash, Chicago 5, Ill.

CHURCH HISTORY (Continued)

The Mennonites had not yet become American activists. Services were usually held about every two weeks on a Sunday morning, with no exact time stipulated for the beginning of the meeting. Choristers led the congregation in singing one-part German hymns. The deacon read a chapter from the German (Saur, Germantown) Bible, remaining seated to read. The congregation knelt in silent prayer. Then the minister preached a sermon, about an hour in length. After the sermon the other ordained men gave "testimony" that the sermon was in harmony with the Word of God. The final prayer was an audible petition which was always completed with the Lord's Prayer. After another hymn the benediction was pronounced, over a seated audience in the Franconia Conference.

In the Franconia district communion services were held annually in the spring; in Lancaster in spring and fall. In the Lancaster district feet washing was practiced as a church ordinance in connection with the communion service, but not in Franconia as a whole. Fast days were occasionally observed. In the autumn, after the ingathering of crops, "Harvest Home" services were held to express thanksgiving to the Lord of Harvests.

Bishops (elders), ministers, and deacons did not choose their own offices. When there was need of a given official in a congregation votes were cast and when two or more brethren received votes—the usual experience—lots were cast in a solemn service to determine who was called of the Lord. The individual immediately assumed his responsibilities with the loyal support and earnest prayers of his former fellow laymen.

5. Economic and Social Life

The communities of the first century were self-contained German communities, the major non-Mennonite contacts being confined to their Reformed and Lutheran neighbors, also Pennsylvania Germans. Family life was strong, divorce was unknown, families were large, often as many as ten or more children. Everyone worked hard, idleness being considered a sin and recreation never heard of. It was taken for granted that everyone would either farm or work for another farmer. Marriage with "outsiders" was rather rare. In general boys and girls grew up on the parental homesteads, attended the elementary school maintained by the Mennonite community, worked for their parents until they were married, and then settled down on a near-by farm which the parents of one or the other marriage partner helped them rent or purchase. Money was often scarce but there was always plenty to eat and wear, and much work to be done. The pioneers were happy, busy, and satisfied. They were a healthy lot of people. Their faith satisfied all their needs. They knew there was a kind and beneficent Father in heaven who had guided them across the Atlantic to the earthly Paradise of Pennsylvania. Where a tragedy occurred, perhaps a horse kicked a man fatally, the relatives of the widow sustained her economically, and if necessary, the church through its deacons helped, until the children were old enough to assume the financial burdens of their mother.

6. Situation Spiritually

The Pennsylvania Mennonites were quite different in some respects from their Swiss Brethren forefathers of the era 1525-30. Their Christianity was not that of "radical" Christians; it had settled down to a comfortable, conventional, denominational type. There was no thought of evangelistic work, no need of any kind of mission work, no occasion to alter any of the set patterns of worship. The faith and practice of the immigrants was good and satisfying; why change? From 1683 until the ordination of John H. Oberholtzer almost 160 years later no great changes were made, and no one intended to make any. The Bible had not changed; why should anyone introduce any innovations? Only with great effort would it be possible to introduce Sunday schools, evangelistic services, Bible study and prayer meetings, evening services, church boards of charities, publication, education, and missions. This was the situation 160 years after the thirty-five Crefelders arrived at Philadelphia on the good ship *Concord* October 6, 1683.

—Printed originally in part in *Mennonite Life,* North Newton, Kansas.

The Christian is a nonconformist, not because he wants to be different, but because he wants to be Christian.

—Donovan Smucker.

MENNONITE ATTITUDES (Continued)

How much fellowship will there be between the families who get less than $2,000.00 a year income and those who receive, for example, $20,000.00 or more annual income? Is this a problem, or is it not? Was Menno Simons right in fearing the consequences of a disparity of wealth in the brotherhood? If he was right, how great does the difference have to be before it presents a major problem? Are the Mennonite groups aware of a growing problem in this area of church life?

Is it safe to assume that one measure which can be used to determine how much thinking has been done on it is the number of articles devoted to it in Mennonite church papers? The GOSPEL HERALD for 1950 in its index listed six articles on stewardship of wealth. Seven additional articles dealt with the same topic. These thirteen articles filled 20 columns in a total of 3,840 for the year. This amounts to one half of one per cent. Although the articles urged sharing and liberality, only one mentioned the problems produced by disparity of wealth in the brotherhood and none mentioned specifically the dangers of riches.

Another approach to the problem of the Mennonite attitude toward wealth is to study district and General Conference resolutions. A rather complete index on resolutions passed by (old) Mennonite conferences, district and general, during the last seventy-five years does not list one resolution directly on riches, wealth, or stewardship. To show the contrast, one has only to list the number of resolutions on other subjects. The following are samples: secret societies, 70; worldly amusements, 167; voting and jury service, 54; property insurance, 21; nonresistance, 199; and nonconformity in dress, 238. There were, however, resolutions that indirectly approached the problem. Such were the 108 resolutions on business associations, the 30 on farm organizations, the 5 on interest rates, the 86 on life insurance, the 11 on materialism, the 44 on mutual aid, and the 30 resolutions on nonconformity in possessions other than dress.

The eleven resolutions on materialism contain the following phrases: "the world is drunk with moneymaking" (1904), "inordinate love for money" (1910), "danger of commercialism" (1916), "commercialism—the love of money" (1920), "commercialism that causes trust in riches" (1921), "love of riches" (1925), "growing spirit of commercialism and materialism among the brotherhood" (1915), "yielding too freely to materialism" (1918). There were thus, according to this study, in the last twenty years only very few (old) Mennonite conference resolutions that dealt with the love of money or materialism. Does this mean that the problems presented by the possession of wealth did not and do not exist in our brotherhoods? Or does it mean that the churches are not aware of their problems in this area? The writer is inclined to accept the second explanation, as will be shown later.

If the conclusions above that the Mennonite churches in America have said or written little concerning the dangers of riches are correct, one must ask if they have been blind or if up to now the problem was not a real one. One of Menno Simons' fears was that wealth would lead to display and to the adoption of manners which would break down genuine brotherhood. According to the figures given above, there appears to be a greater disparity of wealth among the (old) Mennonites of the East than there is among those of the central states. This very likely has long been the case. It should be pointed out that in the eastern area of the church, however, an attempt has always been made to prevent through church discipline the conspicuous display of wealth. The Franconia Conference resolution which declares, "Therefore we urge that our members refrain from useless and wasteful expenditures of money in their homes, on their persons, in their automobiles, and in their general standard of living," is typical of many that could be quoted. As long as this ideal of nonconformity to worldly ways is enforced, it would appear that the rich man is discouraged from adopting a way of life which would separate him from his poor brother. Perhaps this is the reason so little is said directly on the dangers of riches. On the other hand, where these controls do not exist or are inoperative one would guess that the chasm between our two Mennonite economic groups would become increasingly great unless the church sets up new standards of stewardship and simple living, which will curb this tendency toward stratification. This barrier in some areas has already become a social one. As soon as rich members of the church find primary social contacts in their professional and country clubs, their connection with the brotherhood becomes severed. Has wealth produced this, or may they have become wealthy because they were already worldly minded? Certainly Menno Simons, and Christ, would teach us that the possession of wealth brings with it great temptations in these areas.

Not all of the rich, however, leave the church, although there is a tendency for this to happen. There are those wealthy Mennonites who can remember the days when they were poor and who try deliberately to maintain close spiritual and social fellowship with their friends of former years. On the other hand, observers have pointed out that when there are enough people of wealth in a congregation so that they can have their exclusive social circles these individuals tend to withdraw themselves and have a fellowship of their own. Their wealth has given them interests in travel, good books, good music, higher education, and other areas of culture that naturally draw them together. They will want their children to marry those of a similar economic and cultural level and will therefore discourage them from associating with the financially poor young people of the congregation. The kind of car the young man drives may be the key to get him into this exclusive society. On the other hand, the poorer members of the congregation would feel very ill at ease in this kind of society and thus tend to form their own social group. The above is not speculative but is an actual report from a number of keenly observant young Mennonites who described to the writer the conditions in Mennonite communities with which they became familiar in recent years. It is a tendency that should cause church leaders great concern and much study.

Mennonites will not return to the farm, it may be safe to assume. We have voluntarily entered the professional and business arena. It may be safe to assume that in the competitive business world an increasingly large number of Mennonites will acquire the training and skills that will take them into the wealthy class. We now have Mennonite millionaries in America, and the number worth half a million is growing. Although the New Testament emphasizes again and again the great danger of riches, it is doubtful if twentieth-century Mennonites will adopt even functional poverty as a way of life in spite of our centuries' old emphasis upon the simple life. There may, therefore, be only two ways in which we may save ourselves from disintegration. One approach is that of a strict discipline in all phases of the standard of living, be that in automobiles, clothing, houses, or house furnishings, so that the person of wealth will not be allowed to set himself apart from his fellow Christians by a standard of living and a way of life which others might envy but which they could not possibly imitate. The other way is through a teaching program on stewardship, which we do not now have in a very effective form, that will convince the man of wealth that his possessions must be used for the cause of the kingdom and dare not be expended upon himself for luxurious living.

Goshen, Ind.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bartel. Marvin D. and Martha (Stoltzfus), Mt. Joy, Pa., second daughter, Margaret Louise, Jan. 30, 1954.

Blosser. Glendon L. and Dorothy (Nice), Beltsville, Md., first child, a son, Floyd Glendon, Dec. 30, 1953.

Blosser. Virgil L. and Lois L. (Rheinheimer), Goshen, Ind., second son, Sheldon Dean, Jan. 17, 1954.

Byler. Allen J. and Eunice (Hartman), Nazareth, Ethiopia, first child, Wilbur Allen, Jan. 20, 1954.

Erb, Arlan and Marion (Nafziger), Millbank, Ont., second child, first daughter, Twila Dawn, Jan. 8, 1954.

Harnish, Parke K. and Kathryn (Widders), Willow Street, Pa., third child, Kathy Ann, Dec. 6, 1953.

Hess, James and Helen (Keener), Bernville, Pa., first child, Gloria, Jan. 16, 1954.

Kauffman, Samuel L. and Mary (Yoder), Reedsville, Pa., second child, first daughter, Arlene Joy, Jan. 6, 1954.

Keener, Edwin and Esther (Nissley), Lewisburg, Pa., sixth child, fourth son, Philip N., Dec. 25, 1953.

Kennel, Christian and Gladys (Hershey), Parkesburg, Pa., sixth child, second son, Philip Nelson, Feb. 1, 1954.

Kerr, Wilmer L. and Rachel (Landes), Collegeville, Pa., a daughter, Linda Sue, Oct. 26, 1953.

Kirkendall, LaVern and LaDonna (Prowant), Continental, Ohio, first child, Cheryl Ann, Dec. 28, 1953.

Kurtz, Lester and Frances (Zimmerman), Morgantown, Pa., second child, Dwight Allan, Feb. 6, 1954.

Martin, Earl F. and Elsie (Groff) Bird in Hand, Pa., sixth child, fifth daughter, Ruth Elaine, Jan. 29, 1954.

Martin, Elam C. and Lydia (High), Myerstown, Pa., fourth child, third daughter, Marian Arlene, Feb. 6, 1954.

Martin, Glenn and Gloria (Woodiwiss), La Junta, Colo., a son, George Glenn, Jan. 29, 1954.

Martin, Lloyd J. and Mae (Sensenig), East Earl, Pa., fourth child, Barry Lloyd, Jan. 21, 1954.

Martin, William S. and Martha (Weaver), New Holland, Pa., seventh child, fifth daughter, Violet, Jan. 4, 1954.

Miller, Claude D. and Helen (Hess), Conestoga, Pa., seventh child, second daughter, Helen Grace, Jan. 27, 1954.

Miller, Henry and Mary (Mullet), Millersburg, Ohio, twin sons, Floyd Eugene and Loyd Dean, Feb. 9, 1954.

Rediger, Dallas and Ruth (Sutter), Mt. Pleasant, Iowa, fourth child, Nancy Kay, Dec. 18, 1953.

Richard, Elmer and Eunice (Amstutz), Creston, Ohio, second child, Sidney Alan, Dec. 7, 1953.

Ropp, Sam and Verda (Kropf), Albany, Oreg., a son, Dwight Floyd, Nov. 19, 1953.

Ruth, Ivan and Lola (Kennel), Iowa City, Iowa, first child, Kathryn Elizabeth, Dec. 29, 1953.

Shetler, Paul and Neva Kay (Bute), third son, Jeffrey Paul, Jan. 16, 1954.

Slagel, Dean and Dorothy (Schrock), Cleveland, Ohio, third child, second son, Paul Allen, Jan. 27, 1954.

Spurlock, Ford and Gertrude (Brunk), Wild Cat, Ky., second daughter, Dorothy Ruth, Dec. 13, 1953.

Weaver, Paul A. and Ethel (Oaks), Waynesboro, Va., fourth child, first son, Roger Dale, Jan. 7, 1954.

Witmer, Roy V. and Emma A. (Hoover), Kinzers, Pa., first child, Jay Clair, Oct. 15, 1953.

Yost, R. John and Verna (Stoltzfus), Narvon, Pa., eighth child, first daughter, Nancy Ann, Feb. 2, 1954.

Yutzy, Homer E. and Elizabeth (Williams), Naubinway, Mich., first child, Joy Ellen, Feb. 5, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Albrecht—Long.—Stanley S. Albrecht, Princeton, Ill., and Althea L. Long, Tiskilwa, Ill., by C. Warren Long, father of the bride, in the Willow Springs Church, Tiskilwa, Ill., Jan. 24, 1954.

Bacher—Witmer.—John Bacher, Lakeview congregation, Wolford, N. Dak., and Martha Witmer, Pleasant View congregation, Columbiana, Ohio, by Eli G. Hochstetler, Nov. 26, 1953.

High—Weaver.—J. Clair High, Blainsport congregation, Reinholds, Pa., and Shirley Ann Weaver, Martindale, Pa., congregation, by J. Paul Graybill at the home of the bride, New Holland, Pa., Feb. 6, 1954.

Kauffman—Hostetler.—Glendon Kauffman and Beulah Hostetler, both of the Pleasant Valley A.M. Church near Yoncalla, Oreg., by Roy Headings, assisted by Elmer Hostetler, father of the groom, Jan. 10, 1954.

Lehman—Kinsey.—Harold Eugene Lehman, Mt. Joy, Pa., congregation, and Beulah Pearl Kinsey, Mt. Pleasant congregation, Paradise, Pa., by G. Parke Book, assisted by Clair Eby, in the Mt. Pleasant Mennonite Church, Feb. 3, 1954.

Martin—Hershey.—Raymond D. Martin, Landis Valley congregation, Lancaster, Pa., and Norma Ruth Hersney, Paradise, Pa., congregation, by G. Parke Book, assisted by Clair Eby, in the Paradise Mennonite Church, Jan. 2, 1954.

Martin—Good.—Roy B. Martin, Metzler congregation, Ephrata, Pa., and Grace I. Good, Gehman congregation, Reinholds, Pa., by J. Paul Graybill at Bowmansville, Pa., Church, Feb. 6, 1954.

Maust—Stutzman.—Lowell Maust, Clinton Frame congregation, Goshen, Ind., and Etta Fern Stutzman, North Main Street congregation, Nappanee, Ind., by Homer F. North at his home, Dec. 12, 1953.

Peachey—Zook.—Irvin John Peachey, Reedsville, Pa., and Mary C. Zook, Belleville, Pa., both of the Allensville, Pa., congregation, by R. R. Peachey at the church, Dec. 12, 1953.

Ranck—Engle.—Floyd Herr Ranck, Andrew's Bridge congregation, Christiana, Pa., and Ellen Rebecca Engle, Kinzer congregation, Kinzers, Pa., by G. Parke Book, assisted by Jacob Mellinger, in Kinzer Church, Jan. 29, 1954.

Rudolph—Diller.—John V. Rudolph, Stouffer congregation, Edgemont, Md., and Alice H. Diller, Miller congregation, Leitersburg, Md., by Moses K. Horst at the home of the bride, Feb. 3, 1954.

Smucker—Reck.—Clayton W. Smucker, Buda, Ill., and Shirlee Jean Reck, Peoria, Ill., by C. Warren Long, Jan. 30, 1954.

Stoltzfus—Smoker.—Reuben S. Stoltzfus, Monterey, Pa., congregation, and Elsie Phyllis Smoker, Maple Grove congregation, Atglen, Pa., by Aaron F. Stoltzfus, assisted by Glenn Esh, at the Monterey Mennonite Church, Feb. 6, 1954.

Weaver—Gehman.—Irvin Weaver, Weaverland congregation, New Holland, Pa., and Kathryn Gehman, Churchtown congregation, Narvon, Pa., by David N. Weaver at the Churchtown Mennonite Church, Oct. 3, 1953.

Zook—Peachey.—Chester E. Zook, Allensville, Pa., and Patricia J. Peachey, Belleville, Pa., both of the Allensville congregation, by R. R. Peachey at the church, Jan. 30, 1954.

ANNIVERSARIES

Friday, Feb. 5, 1954, was the occasion for the sixty-fifth wedding anniversary of Bishop and Sister J. S. Gerig of the Oak Grove congregation, Smithville, Ohio. They were married at the home of the bride's father, Gideon Smucker, on Feb. 5, 1889, with Bishop John K. Yoder officiating. Bro. Gerig has served as spiritual leader of the Oak Grove congregation for over fifty years, having been ordained to the ministry in 1896.

Three children were born to Bro. and Sister Gerig (Melvin R., of Smithville; Benjamin, Washington, D.C.; and Mrs. L. J. Hostetler, Massillon, Ohio). Seven grandchildren and 13 great-grandchildren complete the family circle.

Both Bro. and Sister Gerig observed their eighty-eighth birthday in January of this year, and are in remarkably good health. They still maintain their own home and attend Sunday morning worship services regularly. Because of failing eyesight, Bro. Gerig has not been active in leading worship, but he still gives the morning benediction at the end of the service. Bro. and Sister Gerig are grateful for their many blessings and long life together over the years.

Kolb, John W. and Anna B. (Good), both members of the Vincent Mennonite Church and lifelong residents of Spring City, Pa., observed their fiftieth wedding anniversary at their home on Jan. 14, 1954, with a number of relatives and friends as guests. Both are in their seventy-second year and are in good health. They were married by the late Bro. Jacob Hunsberger. They have 4 children (Elmer G., Pottstown, Pa.; Florence—Mrs. Clinton E. Black, Fountain City, Tenn.; Irvin G. and Norman G., Spring City, Pa.), 15 grandchildren, and one great-grandchild.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Hostetler, Mattie, daughter of Daniel and Katie Hershberger, was born July 29, 1891; passed away at the Goshen Hospital, Goshen, Ind., Jan. 26, 1954; aged 62 y. 5 m. 28 d. She accepted Christ as her Saviour in her youth and remained faithful to the end. She was a member of the Clinton Frame Mennonite Church at the time of her death. On Feb. 1912, she was married to Samuel G. Hostetler, who preceded her in death Oct. 6, 1952. One son (Monroe) also preceded her on Dec. 20, 1947. She is survived by 7 sons (John, Dan, and Harley, of Goshen; Jake, of the Dominican Republic; Willis, of Nappanee; Samuel, Jr., of Talcum, Ky.; and Leroy, of Middlebury, Ind.), 3 daughters (Katie and Mary, at home; and Mrs. Irene Culp, Tiskilwa, Ill.), 18 grandchildren, 3 brothers, 2 sisters, one half sister, one half brother, one stepbrother, one stepsister, and a host of other relatives and friends. Funeral services were held Jan. 29 at the Clinton Frame Mennonite Church in charge of Vernon Bontrager and Ira Johns, with burial in the Clinton Union Cemetery.

ITEMS and COMMENTS

Other expert voices are joining in blaming the rapid increase in lung cancer on cigarette smoking. The head of surgery at Tulane Medical School says it is a "possibility that the male population of United States will be decimated by cancer of the lung in another 50 years if cigarette smoking increases as it has in the past, unless some steps are taken to remove the cancer-producing factor in tobacco."

* * *

The influence of literature is seen in the testimony of the head of Detroit's police censor bureau: "There has not been a sex murder in the history of the Detroit Police Department in which the killer was not an avid reader of lewd books and magazines."

* * *

According to Time, the 433 billion cigarettes that the people of the United States smoke each year, if placed in a single line, would encircle the earth at the equator 751 times.

* * *

On Christmas night a devastating fire swept the crowded city of Hong Kong leaving 70,000 Chinese refugees destitute and homeless. Church World Service immediately made available food and clothing on hand in Hong Kong warehouses.

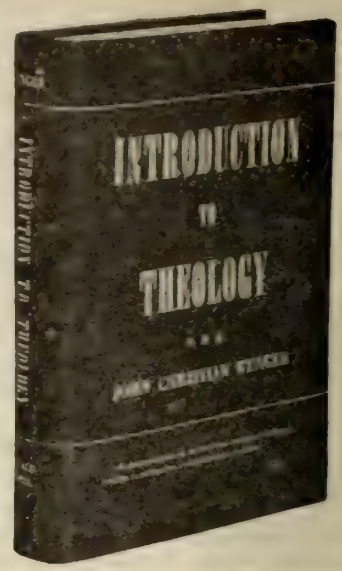
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A Manhattan courtroom has revealed that the American people give each year millions of dollars for charities which have been organized for the good of the promoters rather than for any real charitable purposes. For instance, one cause raised two and one-half million dollars for the relief of war widows and orphans. After fund-raising expenses were deducted, there was

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By John C. Wenger



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(Continued from preceding page)

left for the widows $300,000. The moral of this is: Give to causes that you know. And for our church people, we can say: Give, at least for the most part, to your own church causes. You can be assured of their conscientious and efficient management.

• • •

Five-year federal prison terms for two Jehovah's Witnesses were set aside in a ruling by the Sixth U.S. Circuit Court of Appeals. The men, who had asked for exemption from the draft as ministers, had been sentenced by a district court for draft evasion. Both had been classed as conscientious objectors by the Toledo and Ohio draft boards. When they appealed for exemption as ministers, the President's Draft Appeals Board reclassified them I-A. The Circuit Court said, "In view of the complete lack of evidence to contradict the findings of the two lower boards, we hold that the ruling of the National Selective Service Appeals Board, classifying each as I-A, is arbitrary and capricious, and without basis in fact." The Toledo Draft Board will still have to decide whether these men are ministers.

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A French archaeologist has discovered near Beersheba the remains of a settlement that existed 1,000 years before Abraham made the famous water rights contract that gave Beersheba in Israel its name.

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The New York Times reports that Japan has suffered her worst crop failure in 19 years. This year's rice production is estimated at 17 per cent less than last year's crop. The chief cause was excessive rainfall. The government estimated that 1,763,000 tons of rice will need to be imported to take care of the nation's food needs. This will be an additional burden on the nation's already serious economic difficulties.

• • •

Elaborate plans are being made for the Billy Graham campaign in London. Many meetings will be held daily in every part of London, with the evening meetings concentrated at the Harringay Arena. Both the secular and religious press are giving coverage. The Graham team will consist of 25 to 30 members. The support given from the Church of England includes 800 churches already committed to help. The staff hopes that these meetings will be the most "prayed-for event" of our time.

• • •

Dr. Katju, Home Minister of the Indian government, was the cabinet member who, last spring, aroused fears concerning foreign mission work in India by his statement that foreigners would be expected to limit themselves to social work, leaving evangelism to Indian citizens. It is, therefore, of interest to know that Dr. Katju has now issued another statement in which he said the government would not interfere with the internal operation of missions or churches. His statement stresses the importance of freedom of religion, and he says he is "distressed that Indian Christians . . . are being maltreated on the ground of their religion."

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A resolution calling upon the church to keep its organization and activities free from all racial discrimination was adopted recently in Uganda by the First Catholic Action Congress.

• • •

An Israeli spokesman has said that the government will prevent the recurrence of outbreaks such as occurred recently outside the Hebrew Evangelical Mission in Jerusalem and will "protect the lawful activities of any organization." Similar assurances were given by the Commander of the Jerusalem Police. Several arrests were made after youthful rioters smashed windows of the Mission during the disturbance.

• • •

The cornerstone has been laid for a Mormon temple in Los Angeles, California, which will be the largest Mormon temple ever built, even larger than the famed one in Salt Lake City. The $4,000,000 structure will be finished sometime in 1954.

• • •

During the recent meetings of the All-Negro National Baptist Convention, race barriers fell for the first time at Miami Beach Hotel, without any incidents and with normal human relations replacing the old discrimination.—WP.

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, MARCH 2, 1954 — NUMBER 9

MENNONITE BIBLICAL SEMINARY LIBRARY

"Thou Shalt Not Steal"

By Roy Bucher

The *World Almanac* gives the following figures for arrests in our country for 1951: for robbery, 59,000; burglary, 409,000; auto theft, 163,000; larceny, 1,024,000. This makes a total of 1,655,000 arrests for crime involving taking property that belongs to others. And, of course, there were thousands of thefts for which no one was ever apprehended.

What a difference there would be in our world today if men would obey this law of God, "Thou shalt not steal." The government is hiring more help in order to find people who are evading the income tax. Large department stores are having more detectives to watch for shop lifters. The whole industry of safes and vaults has been built upon the fear of theft, and when one can begin to fathom the amounts spent locally, he can better understand the great amount spent annually in our country to prevent theft. This cost is becoming greater year after year, because men break this commandment.

I can imagine that there are those who are saying to themselves, "I'm glad I'm not a criminal. I'm glad that the thought never comes to me to stand in some dark alley and snatch a purse. I'm glad that the thought never comes to me to take a gun and demand someone else's property." But I'm sorry to say that Christians are not entirely free from breaking this law. When God said, "Thou shalt not steal," certainly He meant, don't rob. He meant, don't take property that belongs to others; but He also meant that we shall pay our debts. He also meant that if the government should ask a tax from our earnings, we shall pay that tax. He also meant that if we are employed and expected to work forty hours, we should not loaf part of that time wasting time for our employer, but should work forty hours.

Certainly each of us needs to examine his own life. Let us look to several examples in the Scriptures in consideration of this commandment. The first one is found in Luke 16:1-12. Here we find a rich man who had a steward, and this steward became dishonest—in what way or to what extent, we do not know. Maybe he sold merchandise below cost; maybe he gave some of it away to his friends, but at least he wasn't getting rich. He realized that he was in a predicament. He was too lazy to work, but he wouldn't want to stoop that low anyway. To beg, he was ashamed. If he must live, it must be in a gentleman's fashion. Thoughts ran through his mind. Maybe he could cheat, but he would never stoop to charity. So I can imagine this individual stroking his forehead, wondering what scheme he might use. Suddenly he said to himself, "I know what I'll do. I'll devise some plan, so when I'm out of a job, I'll have some place to go." So he approached two individuals who owed his employer sums of money. Of the first man he asked, "How much do you owe my lord?" The man said, "I owe one hundred measures of oil." And he said, "Take your bill, sit down quickly, and write fifty." The second man came and he asked, "How much do you owe my lord?" The man said, "I owe one hundred measures of wheat." He said unto him, "Take your bill and write fourscore," which was eighty per cent of his bill. In the eighth verse we find that his lord commended him. Did he commend him for his dishonesty? No, but he was telling him that as far as the world is concerned, he was a shrewd man.

The second example is that of Zacchaeus, found in Luke 19. Jesus was passing through Jericho, and here was a man name Zacchaeus, a man who was chief among the publicans, a very wealthy man, a man who perhaps in the eyes of the average person was considered dishonest by virtue of his office. Maybe it was the attitude of the people that made Zacchaeus dishonest.

I remember reading an interesting book called, *Les Miserables,* in which the story centered around one Jean Valjean. Jean Valjean stole a loaf of bread because his sister's children were starving. He was put into prison because he was caught in the act of stealing. In the eyes of the public he was a thief. Even though the act was very small, Jean Valjean was considered a man to be feared because he was a thief. So Jean Valjean decided that if people had decided that he was a thief and a robber, then he was going to live up to his reputation.

Well, maybe that was the situation with Zacchaeus, but at least Zacchaeus wanted to see Jesus. He was a small man, and in order to see he climbed up into the sycamore tree. Jesus looked up when He came to the tree, and told Zacchaeus, "Make haste, and come down." We find the heart of Zacchaeus opened to the Master, and Jesus said, "This day is salvation come to this house." Hitherto, Zacchaeus had lived for himself; now he would live for God. Hitherto, Zacchaeus had lived to make money; now he would strive not only to be just, but to help others. And when Zacchaeus became a new man in Christ, stealing and anything unjust was no longer considered. Notice these words from Ephesians: "Let him that stole steal no more" (4:28).

The third example is found in Genesis 25. It is the account of the stolen blessing; the story of Jacob and Esau, a shrewd Jacob who was considering some way by which he might make a bargain with his brother for his birthright. So as his brother Esau returned from a hard day's work in the field, he knew that he would be hungry, and he suggested, "Wouldn't you rather have this delicious bowl of hot stew than a birthright?" It is true that Esau agreed to the bargain, but that didn't make it right. Jacob had stolen and he had taken advantage of Esau's hunger at a time Esau was under stress.

But that's not the end of the story. Jacob carried his sin upon his conscience. Jacob thought in terms of a bargain, but was it really stealing. Isn't it true for any of us that if we have a guilty conscience on some matter that has never been confessed, we can never be of great service? There came a time when Jacob reaped

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Did You Pray?

By Edna M. Mertz

Did you ever in great temptation
Realize the power of prayer,
Did you find in that hour of darkness
The presence of Christ was there?

Did you ever carry a burden
That brought you near to despair,
Till you turned it over to Jesus
In a moment of earnest prayer?

Did you ever plead for another
Lost in the thralldom of sin,
Held fast in the shackles of Satan,
Did you pray that Christ would come in?

Ft. Wayne, Ind.

the harvest of his evil years. Jacob and Esau met, and Jacob was happy to have this burden that was upon his conscience removed. He was ready to do anything and give anything to his brother Esau in order to remove this guilt that was upon him. And I can imagine the great joy and the peace that came to Jacob when he was able to make this matter right with his brother.

The fourth example is found in Luke 10. This is the parable of the Good Samaritan. The thieves had beaten this Jew along the well-traveled highway going down from Jerusalem to Jericho. Three men came by. A priest and a Levite, blood brothers of the victim, passed by on the other side. The third individual who came along was a Samaritan. He helped the man; he took him to an inn; he reached down into his pocket and left money to take care of this victim. Jesus makes those who did nothing appear as bad as the gangsters who did the actual beating.

It is possible to break the law by doing nothing. This is the most dangerous way. Malachi, in 3:8, asked the people the question, "Will a man rob God?" He says they were guilty of stealing by simply doing nothing. They withheld their time. They were expected to bring their goods into the storehouse. They were expected to bring the tenth, but they didn't do it, and so Malachi says, "You are guilty of stealing by simply doing nothing." This is the point where we need to be careful too.

Relief workers come home telling us of the thousands who are still suffering for lack of the basic necessities in war-torn countries. Our relief agencies are reaching to the far corners of the world to relieve these multitudes who are suffering from want. Our mission board is asking for our help in their great program of taking the Gospel to the far corners of the world. Our schools are in need of finances to train workers to go out into service for the Master. Let us each ask ourselves, Are we not guilty of breaking this law of God when we enjoy so many conveniences, when we have more than enough, and when we sit back and do nothing about those who are in need? We must consider this commandment very seriously. We must be completely honest in every area of our lives. There can be no "almost" honest. If we keep the spirit of this commandment, we shall, as George Bernard Shaw once said, "put more into life than we take out." Let us be careful how we use the gifts God has given us. Let us give freely to those who are in need. Let us love our neighbor as ourselves.

East Peoria, Ill.

Our Readers Say—

Since I am a foreigner in the United States, but yet have read the GOSPEL HERALD for a long time, I want to express my appreciation of your paper. In July, 1952, when I entered the Mennonite Voluntary Service Camp at Lübeck, Germany, I saw a copy of your paper for the first time and have been reading it ever since. At first some of the parts . . . , like the much-discussed Field Notes, seemed strange to me and sometimes inappropriate. . . . But the more I read this paper the more I like it. . . . All in all, I think it is a well-edited, all-around paper, which surely should be in every home.—*Horst D. Heidebrecht, Dewey, Ill.*

* * *

It's dear old Scofield again. It would be interesting to know what anyone hopes to accomplish by attacking a recognized servant of God and an accepted religious work, in the manner that "Scofield's 'Helps' " were tiraded in an article in the GOSPEL HERALD of Jan. 19. David refused to harm Saul, because Saul was God's anointed.

It may be well to recall that the late Dr. C. I. Scofield was the founder of the Central American Mission near the turn of the century. According to slides shown a few weeks ago by a returned missionary couple from this field, God is still blessing this work abundantly. If all or even one of the reckless accusations leveled at Dr. Scofield in the afore-mentioned article could be even reasonably substantiated, would God have blessed so wonderfully this man's implemented conviction of the religious need of Central America?

The article duly recognizes the popularity of the Scofield Reference Bible. This warm reception after so many years in production verifies that the work does provide help for the earnest seeker. However, if one allows "oral tradition" to supersede the inspired Word of God, there is bound to be serious conflict between opinions and interpretation of the Word.

Dr. Scofield and his co-workers, men of God like Gray, Harris, Erdman, Gabelein, and others, accepted the written Word of God as authority and taught in that light. Consequently, in the main, the helps found in the Scofield Reference Bible are clear, helpful, scholarly, and acceptable from a spiritual standpoint, if followed through carefully and without bias.

John 3:16 is perhaps the favorite text, commonly called the Golden Text of the Bible. In Eph. 2:8, 9 there is an enlargement of this key text in John. Seemingly at this point lies the greatest difficulty resulting in the accusations referred to above. According to the article some people are practicing forgiveness in order to be forgiven. Read carefully the footnote on page 999 (1). Here the Doctor points out, quoting Paul as the authority, that a Christian forgives because ". . . God for Christ's sake hath forgiven you." The latter is grace in action, while the former method is the application of the principle of law: "This do and thou shalt live." Paul's argument is, a Christian does because he lives.

It is also well worth while to read again the Doctor's introduction to the Gospels, page 989. Now compare footnote 1, page 1343. Here is found as concise and convincing an elucidation of the term "Gospel" as can be found anywhere. Not only is there harmony in these footnotes; they are also in harmony with the written Word of God. In closing allow me to quote from footnote on page 989: "The doctrines of grace are to be sought in the Epistles, not in the Gospels; but those doctrines rest back upon the death and resurrection of Christ, and upon the great germ truths to which He gave utterance, and of which the Epistles are the unfolding. Furthermore, the only perfect example of perfect grace is the Christ of the Gospels." "And now abideth faith, hope, charity, these three; but the greatest of these is charity."—*S. C. Brubacher, Ayr, Ont.*

* * *

. . . Am thankful for these editorials [on Ventilation Hymns and Interrupted Hymns]. There is . . . one thing we could improve in our worship. . . . Everyone has been encouraged to bring their Bibles . . . to church. . . . When the reading is started, we find it is from a different version. . . . It is all right to have different versions for study . . . but why use them in public worship . . . ?—*Lizzie Moyer, R. 4, Elkhart, Ind.*

* * *

. . . When the GOSPEL HERALD arrives at our house, I turn first to the Mission News and the Field Notes; then I feel as though I had a letter from home. May God continue to bless and use our periodicals to His glory.—*Ina Snyder, Breslau, Ont.*

* * *

I appreciate your editorial (Feb. 9), "Our Amish Brethren," especially the conclusion: "We trust someday the rift can be entirely healed." God speed the day when this can be said of all Mennonite churches! We can cooperate in times of war, and in projects of relief to the needy—why can we not live and love as we should in our daily walk together?—*R. J. Hartzler, East Peoria, Ill.*

* * *

For some time I have been terribly disturbed by things which are happening in some Amish communities, and the almost inevitable effect they will have on our peace testimony and I-W program. I am embarrassed to read in the daily newspaper accounts of police raids on drinking parties. Then also in various sections of the country there are those ever-continuing conflicts between the Amish and the state school laws. I appreciate the attitude of the editorial of Feb. 9—"we must make ourselves worthy of our privileges by the elimination of every unworthy motive and of every selfish demand. Our conscience must be built on the Word of God rather than upon personal desire or group action." I hope and pray that people possessing wrong attitudes and continually violating the law will come to realize that they are casting a bad reflection on the whole peace program and are hastening the day when we will lose our peace privilege. The American Legion of Lagrange, Ind., has already taken action, requesting changes in the draft law which would require CO's to do noncombatant service in the armed forces. The action grew out of the refusal of some young men to do civilian work. My plea is that we lay aside all selfish motives which may endanger the privileges of others and see to it that our conduct is consistent with our peace position, which has a nation-wide publicity.—*Charles C. Haarer, Morgantown, Ind.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Pillars of the Church

Pillars are very important in the structure of the church, whether one speaks from the standpoint of architecture, personnel, or the perpetuation of the truth.

We only need to go to the basement of our church buildings to see that without the pillars of wood, steel, brick, or stone they would soon collapse under the stress of use and the ravages of time.

The church itself is called in the Scripture "the pillar and ground of the truth" (I Tim. 3:15). To preserve both the church and the truth which it is to promulgate, human pillars are needed to lead in the work which it is commissioned to do. Paul recognized this when he came to Jerusalem after a fruitful ministry to the Gentiles. He observed that James, Peter, and John "seemed to be pillars" of the church there. Gal. 2:9.

This incident has caused us to speak appreciatively of our spiritual leaders as pillars of the church. The pillars of the early church, of whom Paul also was one, have long since gone to their reward. They were succeeded by others whom the Lord raised up, even as He appointed Joshua to take the place of Moses.

Recent deaths among well-known ministers of the church have impressed us with the fact that many of the pillars of our time are passing away. Our records may be incomplete, but we have noted that within less than a year seven such have been called to their eternal home. We list them in order of their passing away: J. S. Hartzler, Rittman, Ohio, and Elkhart, Ind., minister, educator, and leader in many church activities; C. C. Culp, Brethren, Mich., bishop, evangelist, and Bible teacher; S. E. Allgyer, West Liberty, Ohio, bishop, evangelist, and missionary field worker; W. R. Hershberger, Garden City, Mo., bishop and conference leader; N. E. Troyer, West Liberty, Ohio, bishop and evangelist; H. R. Schertz, Metamora, Ill., bishop and leader in many church-wide activities; and E. J. Berkey, Harrisonburg, Va., for many years one of our most active evangelists.

As we think of the passing of these pillars of the church we not only thank God for their faithful labors, but we pray the Lord of the harvest that He may continue to raise up new leaders to follow in their train. We believe that these departed brethren are realizing the promise of Rev. 3:12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

In this issue the reader will find a biographical sketch and well-deserved tribute to Bro. S. E. Allgyer, for many years considered a pillar of the church. —H.

Truth and Service

She is a very little girl, only six years old. For a year or more she has been attending one of our extension Sunday schools. One day she announced to her mother, "I'm going to be a Mennonite." "Why do you want to be a Mennonite?" asked her mother. "Well," said the little miss, after a moment of thought, "they tell you the truth about Jesus, and they are so nice."

What she said, in all its childish simplicity, is a profound summation of the Christian's impact upon the world. We carry the Gospel, which is "the truth about Jesus." We have something to say, and it is important that we tell it straight. There are false messengers who do not tell the truth about Jesus. When people learn about Him from us, they should know Him as He really is, the Son of God, the loving Saviour of the world.

But we also make an impact of personality. As people hear what we say, they also sense what kind of people we are. And if they do not think we are "nice," what we say about Jesus will not have the proper effect. For true Christianity has a transforming power which turns selfishness into love, passion and anger into self-control, filthiness into purity. As the people whom we contact come to know us well, they must see that the Jesus whom we preach has made us persons who are impelled to loving service.

These thoughts came to us as we sat in the meeting at Wayland, Iowa, the other week. The meeting was called by responsible church groups to give direction to a phase of lay service which is developing in the church, that of giving help in emergencies which arise in areas within our reach. In a number of our church communities Mennonite service organizations have got under way, and some of them, notably those in central Kansas and northern Indiana, have given significant aid to communities striken by flood and tornado. There is a widespread conviction that our Christianity should impel us to prepare intelligently to be "nice" neighbors to those who fall into misfortune.

Except for the chairmanship, one devotional period, and one address, the Wayland meeting was entirely in the hands of laymen. It was most inspiring to see what a grasp our lay brethren have of what is to be done and of how to do it. One sensed that we are arriving at the day when not only our sisters and our young people, but now also our men will effect the organization necessary to make a larger contribution to the total Mennonite witness.

Much emphasis was given to the purposes to be served. It was recognized that we have Christian motivations of love which transcend mere humanitarianism, and we have spiritual objectives that include the next world as well as this one. That is, while we are being "nice" and building homes wrecked by storms and cleaning mud from flooded houses, we witness for the Christ who went about doing good and who died that men might be saved. Our service program gives us an opportunity to tell the truth about Jesus.

We look for a rapid expansion throughout the church of this service organization movement. The form may be brotherhood groups which have emergency relief as only one of their functions. There are many areas of need which our men can look after. Programs of promotion and guidance will no doubt be announced by whoever is made responsible for this. May God bless our men as they rise in their might to bear witness to the truth, and do service for our God.—E.

The Revelation of Jesus Christ

By J. L. Stauffer

(Third Parenthesis or Inset following the Seventh Trumpet continued)

26. The Two Beasts. Rev. 13.

The First Beast

In this chapter we have the introduction of end-time actors, the two beasts, one coming out of the sea and the other from the earth. The one from the sea is the leading actor. He is the second of the infernal trinity of dragon, beast, and false prophet. The symbolism of a beast is described in the Word. The sea or waters in Rev. 17:15 is interpreted to mean nations or peoples. Some think the sea is representative of turbulence among the people as in Isa. 57:20, and from such a state of society, this end-time ruler arises.

This beast appears to be a continuation of the one pictured in Dan. 7:23-28. He is energized by Satan (Rev. 13:2, 4); he has great power and authority (13:2, 4, 7; cf. II Thess. 2:9); he continues for forty-two months (13:5); he causes great wonderment among the peoples of the world (13:3); he receives world worship (13:4, 8; cf. II Thess. 2:4); he speaks great things (13:5); he blasphemes God (13:6; cf. II Thess. 2:4; Dan. 7:25); he makes war with the saints and overcomes them (13:7); he controls commerce (13:16, 17); and meets his doom when he makes war against the Lamb at the time of His return (Rev. 19:19, 20; cf. Dan. 7:11; 8:25; 11:43).

A beast in prophecy is a kingdom or world empire (Dan. 7:3, 23). A beast may also be the imperial head of an empire. Dan. 7:17. In Rev. 13:1, 3 a head is said to be wounded, while in 13:14 it is the beast that was wounded. In 17:10 the beast that was and is not, is one of the kings of the preceding verse. We may therefore safely assert that a beast is a world kingdom while it lasts, or its imperial head ruling at a given time. Dan. 7:3, 17, 23; cf. Rev. 13:3, 14. We also learn that a "head" is an emperor, one of a succession, while a "horn" is a king (a confederate or associate). Dan. 7:24; Rev. 17:12-14.

It is interesting to see how Satan mimics the Lord's Christ and furnishes the world with a counterfeit Christ or world ruler. Just as Jesus Christ is the outstanding actor of the divine Trinity and the second Person in the Trinity, so the beast is the outstanding actor of the satanic trinity.

The devil gives this man his power and seat or throne. He continues three and one-half years, the length of our Lord's ministry. The devil is related to the beast as God the Father is to Jesus Christ. Both the devil and the beast are worshiped (13:4). The beast wars against the saints and slays them (13:5). He seals his own worshipers as Christ did the 144,000. Rev. 13:16; cf. 7:1-3. This beast is slain and is resurrected, thus imitating the resurrection of our Lord. He first appears as a false Christ on a white horse in the opening of the first seal and accomplishes a bloodless conquest (6:1). He has a helper who bears the same relation to him as the Holy Spirit does to Jesus Christ.

The Second Beast

The beast out of the earth is very deceptive. He looks like a lamb but speaks as a dragon (13:11). He is energized by the first beast and causes all to worship him (13:12). He is a miracle worker (13:13, 14), and thus deceives those who are not Christ's. He mimics the resurrection in making the image of the beast to speak (13:14, 15). He brands all with the mark of the beast (13:15-17). To refuse the mark means that such are marked for death at the hands of the beasts (13:15). His number is given as 666. This problem of identity has been tossed back and forth and applied right and left through the centuries. Without doubt it will be a mark of definite identity to those living when it actually comes to pass and other conditions are fulfilled accordingly.

In this chapter we thus have the satanic trinity revealed, which is the counterfeit of the divine Trinity. The dragon or Satan is anti-god; the first beast is anti-christ, and the second beast is the false prophet or the anti-spirit.

Shall We Engage in Social Reform?

By Stanley C. Shenk

What shall we do about the flood of injustice, of crime and corruption around us? Shall we go into politics, run for public offices, and try to correct these evils in wholesale fashion? Many sincere men have done so, and have done much good. However, this does not really get at the heart of the problem. The heart of the problem is in the evil, selfish, lawless hearts of unregenerate men. Unless we can change hearts through the operation of the Gospel and the Spirit, political reform and new laws will never do more than just help the situation in a measure. They can apply external bandages to the wounds of society; only the Gospel can heal them. To change the figure, when the Mississippi roars out of control in flood tide, dams and levees become almost helpless. Breaks occur in hundreds of places and the destroying waters rush through. The Mississippi will never really be controlled until engineers go back to the thousands of little valleys at the sources of the rivers and streamlets that make up the whole Mississippi watershed, and there tackle the problem. There they must replant the forest and sow the eroded hillsides with grass. There they must throw little dams across the creeks and small rivers. Then—and then only will the Mississippi be controlled. It is the same way in society. The big dams and levees of political reform help in a measure, but the job will never be really accomplished until we go back to the grass roots of society and there seek for the regeneration of the individuals who make up that society.

West Liberty, Ohio.

It Happened—

SEVENTY-FIVE YEARS AGO

(From Herald of Truth, March, 1879)

The action of this Conference [General Conference of the Ministers of the Mennonite Churches in Russia, Nov. 8, 9, 1878] resulted in the preparing of a petition [relating to the draft for special service instead of military service] by the church in Molotschna to His Excellency the Governor of Taurine, and also to His Imperial Majesty, Emperor Alexander. After reaching the place of the residence of the Emperor, and waiting a week, they were finally presented to his Majesty. . . . Bro. Toews handed him the address they had prepared. His Majesty took it very graciously and read it from beginning to end, after which he said, "I thank you. . . . The service we ask you is not a military service. It is not contrary to your confession. . . ." He bowed and retired with our address in his hand, and the committee was dismissed.

On the 9th [December] we went to Scottdale, Westmoreland Co., stopped with Bro. Jacob Loucks, Bro. Abraham Overholt, and the aged blind sister, widow of Bishop John Overholt, dec'd. At candle light we held services in the church at Scottdale. [John S. Coffman and Samuel Shank, Virginia.]

Died. Jan. 14 in Berlin, Ont., Pre. Jacob M. Oberholtzer; aged 78 years, 9 months, and 16 days. He filled his office nearly forty years.

Died. Jan. 18th in Montgomery Co., Pa., very suddenly, Deacon Abraham Clemmer at the advanced age of 85 years, 9 months, and 26 days. Ordained . . . 5th of June, 1839.

Win on Your Knees

By Ruby Reno

Win before you enter
The rough battlefield.
Win on your knees.
Then they'll not buckle
Before your enemies . . .
Nor will you yield.

Akers, La.

Samuel Evans Allgyer

By John S. Umble

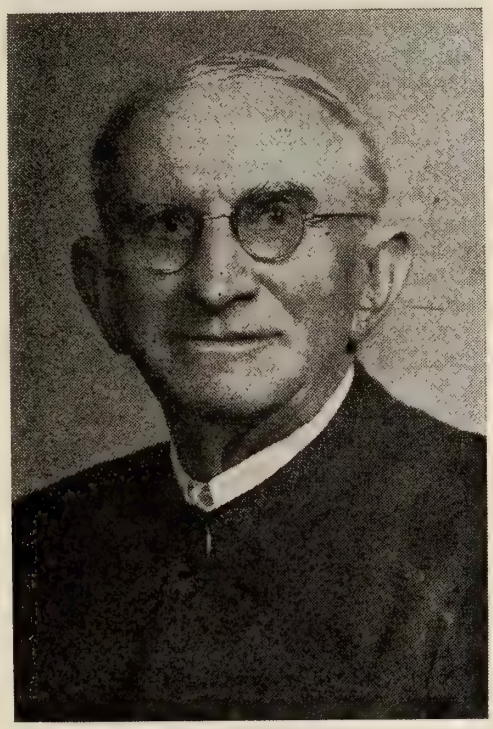
Samuel Evans Allgyer, youngest in the family of Joseph and Barbara (Zook) Allgyer, was born in Mifflin County, Pennsylvania, on March 8, 1859, and quietly passed away at his home near West Liberty, Ohio, on the evening of November 15, 1953. He had offered the opening prayer in the morning service at Oak Grove and was on his way to the dedication of the South Union Church when he suffered a stroke.

In 1874 the family moved to Wayne County, Ohio, and the next year to the northern part of Salem Township in Champaign County. Here Joseph Allgyer purchased a farm, which at his death he owned free of debt and which he willed to his widow and three children. His will named Samuel executor.

Samuel was a popular young man in the social circle of the Logan and Champaign County Amish Mennonite community. At sixteen he united with the Oak Grove congregation and attended Sunday school there regularly. He also rode horseback to the Sunday school conducted on intervening Sundays by Amish Mennonites under the leadership of David Plank at the McKees Creek Church after the King-Warye division had shut the Warye-Plank group out of the South Union Church. His courtesy and efficiency led to his appointment as librarian of the Oak Grove Sunday School in the late seventies. In those days it was the duty of one of the librarians to distribute the New Testaments and other lesson materials to the boys' classes at the beginning of the hour and then at the close to collect them and place them carefully in the cupboard under the pulpit stand. The other librarian, one of the young women, performed the same service for the girls' classes.

As was the custom in those days, he with a number of other young men spent some of the winter months visiting friends in the "East"—Wayne County, Ohio, and Mifflin, Union, and Lancaster counties in Pennsylvania—driving a team of spirited young horses hitched to a sleigh. On one such trip in 1880 he formed an attachment with the young people of the Jacob Umble family at Gap, Pennsylvania. Then on January 18, 1883, he married Priscilla Ann Umble, eldest daughter of this family, who became the loyal, helpful companion of his many years of service to the church.

The marriage of a young Amishman from the West to a young woman of a Lancaster County Amish Mennonite congregation presented certain difficulties. He took with him the church letter required of the groom showing he was in good standing in his home congregation. But when he presented it to the ministers they were in difficulty. Church practice was not the same in western Ohio and in Lancaster County. His suit was not made according to the prescribed pattern. And on his coat he wore buttons instead of hooks and eyes. After considerable discussion one of the ministers suggested that he borrow a coat to be worn during the ceremony. With this requirement met, the ceremony proceeded.



Samuel Evans Allgyer

Years later Allgyer wrote that as a young man he had the "Kansas fever," and in 1886 after harvesting a large wheat crop in Ohio he visited his wife's relatives in Lyon County, Kansas. When he saw the drought-withered, chinch-bug-infested fields of corn he experienced a sudden cure. The Kansas people had nothing, neither wheat nor corn. His father had died in 1884, and when Allgyer returned from Kansas he purchased the undivided portion of his sisters' inheritance and acquired title to the homestead, subject to his mother's interest in the property.

He had tremendous energy and was always on time with his farm work. Seedtime and harvest never found him behindhand. His stock was always well fed, well cared for, his horses sleek and well groomed. But no neighbor's plea for help ever went unheeded. He also operated a threshing rig in co-operation with a neighbor, making many friends with his efficient management of the separator and his reputation for fair dealing. He placed a high value on the good opinion of his neighbors and friends.

But summer or winter he never allowed his farm work to keep him away from a meeting at the church. Soon after his marriage in 1883 he was elected assistant superintendent of the Oak Grove Sunday School. After 1886 he served in some office in the Sunday school almost continuously until after his ordination in 1905. In 1891, when he was elected superintendent, he introduced the International Uniform Lessons published by the Mennonite Publishing Company. During the 1880's disagreement over the use of the English language in the church services led to a division in the Logan and Champaign County Amish Mennonite churches, and the group who had withdrawn from the main body started a young people's meeting. The loyal members of the church boycotted the meeting until finally Allgyer said, "Something at the church is attracting the young people; I intend to take part." As a result of his initiative the congregation assumed charge of the meeting and used it for strengthening the church.

The Oak Grove congregation drew the line rather sharply between Mennonite and Amish Mennonite during the early 1890's; hence none of the members attended the first General Sunday School Conference. But Allgyer was one of the first to accept a place on the program of an Ohio State Sunday School Conference, and he was a member of the executive committee in 1898.

On one occasion when he attended a session of the state Sunday School Conference, he felt that the home folks needed practice in expressing themselves on religious topics and advocated the organization of a local annual Sunday-school meeting. This led to the Logan-Champaign Sunday School Union, first held at the Bethel Church in 1900. This meeting, with the quarterly mission meeting, has been helpful in discovering and developing local talent.

Allgyer was active also in the weekly Bible class organized in 1894 and conducted for more than thirty years. Members of the Bethel and Oak Grove Sunday schools attended this meeting regularly at some private home every Saturday evening for prayer and for studying the next day's Sunday-school lesson. Interest in Bible study was so great that neither the cold and snow of winter nor the busy farm season in summer kept Allgyer and a group of his friends from attending this meeting. A dozen or more families many times left their unfinished haymaking or harvest early on Saturday evening so that they could do their chores and be on the way to Bible class before sundown. This meeting played a large part in Allgyer's future work as Bible student and teacher.

An event that gave great power and direction to his life and teaching occurred in the early nineties. He had been faithful in church attendance and was a loyal member of the congregation. But attendance one winter at a Methodist revival meeting conducted by a dynamic, Spirit-filled young minister led Allgyer

to question the validity of his own Christian experience. Was Christ real to him? Or was he merely an ordinary church member depending for salvation on good works? He did not respond to the appeal to come to the altar, but in the quiet of his home he and his wife through prayer and Bible study found the way to salvation by grace. It was a turning point in his life, leading him into a richer teaching and living experience.

Soon after 1900 the Oak Grove congregation was disappointed when an ordination by lot seemed to deprive them of his service as a minister. But a few years later, in 1905, the way opened for his ordination at the Oak Grove Church at the age of forty-six. The congregation was happy to have him serve as minister but insisted on re-electing him as superintendent of the Sunday school for two more terms. In 1908 he was ordained bishop and served in that office for forty-three years.

The vigor and the evangelistic fervor of his preaching soon led him into the evangelistic field. In 1906 the Ohio and Eastern A.M. Conference appointed him conference evangelist. The next year his evangelistic efforts in a Nebraska congregation brought fifty-five people into a right relation with the church and prevented a division in the congregation.

His purchase of the farm in 1886 had left him heavily in debt, but wise economy and his great physical energy aided by unusually good crops and an upturn in farm prices soon put him and his wife on the way to financial independence. They tenderly cared for his aged mother during the long, lonely years of her widowhood. After her death in 1902 he satisfied the other heirs and received a clear title to the home place. He added several adjoining pieces of property to his farm, and in 1912 after two daughters were married he turned the farm over to the sons-in-law and spent the summer building two houses, one for one of his daughters and the other for his wife and himself. After that he gave up farming to devote most of his time to evangelism and other forms of church work.

He never regretted that he gave up farming at the age of fifty-three to devote more time to the work of the church, especially to evangelistic work. His meetings were successful both at home, in the East, in the South, and in remote places in the West. One series of meetings held at the Bethel Church in West Liberty resulted in fifty-six decisions. The response to these efforts led to a call in 1914 to serve in a newly created post—Field Worker for the Mennonite Board of Missions and Charities—a position he held for twenty-five years. In 1916 an evangelistic tour of the Northwest occupied two months. But these tours also meant weeks and months of loneliness for his wife, whose never-failing greeting on his return was, "Oh, Papa, I am so glad you are back!" In 1923 he took his wife with him on a tour of the Northwest (six months), a happy experience for her. His work as an evangelist was appreciated not only among the rural congregations but in the educational centers of the church. He especially enjoyed the three series of meetings held at Goshen, two of four weeks each at or near Hesston College, and one three-week meeting at Eastern Mennonite College.

He served the church in many ways. After the Ohio Mennonite Mission Board was organized he served as its secretary for nineteen years. In 1930 he made an extensive trip along the Mexican border to study the location of a Mexican mission. On another occasion he made a two-thousand-mile trip through the Southern Highlands in an effort to establish a mission.

In his home community he always was respected and honored by Mennonite and non-Mennonite and often officiated at funerals in non-Mennonite churches. But during World War I fifteen cars of self-appointed vigilantes drove up to his home and dragged him from the house to force him to pay one hundred dollars into the war fund. When he refused they clipped his hair with horse clippers while his children prayed and his wife "preached" them an eloquent sermon on love and good will, and reminded them of his many unselfish deeds done in the community. Years later many of them offered their apologies and others requested that he preach their funeral sermon if he should survive them. He did so.

We never can willingly offend where we sincerely love.—Rowland Hill.

He served on a number of church boards and committees: moderator of General Conference 1929-31 and of the Ohio and Eastern A.M. Conference for a number of years; chairman of the Church Polity Committee; Faculty Committee of the Mennonite Board of Education, member of the South American Trust Board, trustee of the Mennonite Board of Missions and Charities, field worker of the Board for many years and secretary of its Missions Committee, and secretary of the Conference Problems Committee. In 1919 the Mennonite Relief Commission sent him to France in the interests of reconstruction work and of the fifty young Mennonites engaged in voluntary service.

He derived much satisfaction from his service in two other areas. He was elected a member of the Board of Trustees of the Children's Home at West Liberty in 1900 and served on the board for forty-six years. About 1935 he became deeply concerned that the Mission Board's Old People's Home near Rittman in Wayne County, Ohio, which had burned to the ground in 1919, should be rebuilt. He was able to secure the appointment of a building committee, then in 1936 presented the matter to the Ohio and Eastern A.M. Conference. That body passed a resolution encouraging the Mission Board to rebuild the Home and expressing their willingness to support the project. He next presented a building plan which the Mission Board accepted. They appointed him chairman of the building committee and authorized him to solicit money for the building. Almost singlehanded he raised the money by personal visits from congregation to congregation and house to house. The building was dedicated in 1939 after the first floor was finished. He purchased some of the furniture and succeeded in interesting Aaron Peachey and his wife to be superintendent and matron. The need for the building is shown by the waiting list.

In his work in the church he ordained 38 men—eight bishops, twenty ministers, and ten deacons; he preached 315 funeral sermons; married 104 couples; preached 4000 sermons; crossed the Allegheny Mountains 300 times; made four trips to the West Coast. He served at various times as bishop of eight congregations: Lima Mission; Bethel at West Liberty; Central at Elida; Salem at Elida; Belleville, Pennsylvania; Sharon in Madison County; South Union, and Oak Grove. At four of these he ordained bishops and then in 1951 resigned on account of his age. The first summer after his ordination to the ministry he attended his first church conference, the Ohio and Eastern A.M. The same year he attended General Conference in Canada. He never missed either of these conferences during the next forty-three years.

He and his wife were the parents of eight children: Eva Mae (Mrs. N. E. Troyer, deceased 1950), Barbara Ellen (Mrs. Earl M. Yoder, d. 1934), Maud Umble (Mrs. Dan C. Yoder, d. 1929), Jacob Roy, Anna Mary (Mrs. A. Ray Eschliman), Ruth Edna (Mrs. J. G. Baumgartner), Samuel Maurice, and John Mark. There are twenty-three grandchildren and thirty-nine great-grandchildren.

After the death of his companion in 1946, he continued his active interest in church affairs and continued to reside in the home that they had built in 1912. Occasionally he made his home with one or another of his children for a brief period, but he always came back "home" to West Liberty. During the closing years of his life his daughter Anna Mary and her husband moved from Sioux Falls, South Dakota, to the ancestral home and kept house for him. He did much reading and writing and wrote a letter to his children every week.

Goshen, Ind.

A Prayer for This Week

Dear Father, we thank Thee again for the Bible, our never-failing bread and water; it's our life, our all.

Empower anew those translating it into other tongues. Protect and encourage brave hearts carrying it to peoples engrossed in darkness, often hostile yet, O Lord, so hungry for the Truth.

Richly bless all participants in winter Bible schools, that the seed sown may produce bountifully in workers and born-again souls.

Deliver us from ourselves. Melt, refine, mold us so that we'll fit and work to Thy glory wherever Thou dost place us.

Keep Thine arms under the discouraged and bereaved. May their faith never fail.

Dear Father, keep us following the Shepherd—though often in tears—knowing He knows where He leads and why.

In Jesus' precious name we prayer. Amen. —M. Lena Kreider.

The I-W Program in Review

By Marion Kliewer

Approximately 2,800 Mennonite and Brethren in Christ young men are now in the alternative service work program for drafted conscientious objectors.

These I-W men are employed in 32 states, the District of Columbia, two territories, and 16 foreign countries. They constitute approximately 70 per cent of the total number of I-W men.

The Akron I-W office has secured the names, places of employment, and conference affiliation of 2,409 of the approximately 2,800 I-W men from the MCC constituency. Here are the figures on conference affiliations: (old) Mennonites, 1,089; General Conference, 383; Old Order Amish, 366; Conservative Amish, 125; Church of God in Christ, 109; Brethren in Christ, 90; Mennonite Brethren, 76; Beachy Amish, 36; Old Order Mennonite, 32; Mennonites from independent congregations, 21; Krimmer Mennonite Brethren, 18; Evangelical Mennonite Brethren, 17; Evangelical Mennonite, 12; Hutterites, 6; United Missionary Church, 6; United Zion, 6; Missionary Church Association, 1; and Mennonites whose conference affiliations are unknown, 18.

I-W men are employed in many types of work. These include general hospitals, mental hospitals, welfare agencies, veterans' hospitals, children's homes, sanatoria, homes for the aged, dairy herd testing, schools, medical centers, homes for delinquents, relief agencies, and church projects. They are engaged in practically all the types of employment required to keep such institutions and agencies in operation. Approximately 300 I-W's are serving in such Mennonite church-administered projects as Voluntary Service, PAX, hospitals, and children's homes.

Employers are generally well pleased with the services of I-W men. Their comments indicate that I-W's are doing a better job than the average employee. There are occasional cases of carelessness on the job, however. The morale of I-W's is generally good.

The nature and extent of religious, recreational, and educational activities vary greatly. They are dependent upon the interest of the men, whether or not the men are organized, and whether their working conditions permit them to get together for fellowship. Men work on split shifts and in a large number of instances there are few I-W's at a single institution. In at least 150 instances less than 10 men are employed in a single institution.

Many I-W organizations are carrying on activities which not only enrich their own lives, but which also seek to extend their service and witness into the community in which they work. These include Bible and nonresistance studies, choruses, children's Bible classes, visits to convalescent homes, Christmas caroling and Christmas parties for underprivileged children, and such service projects as support of church and mission programs.

Men are finding recreational activities whereby they can occupy their spare time profitably and creatively. These include crafts, woodworking, and athletics.

The I-W offices of the Mennonite Central Committee and Mennonite Relief and Service Committee (Elkhart, Ind.) are assisting I-W men interested in educational and recreational activities. Such assistance consists of suggestions on how to get hobbies and crafts started, where to get correspondence courses, and how to go about renting educational films.

Most conference groups are making efforts to provide pastoral visitations for their men. A large number of men are being served through these efforts. There are instances, however, of men who are not reached. The various groups are working on the problem of avoiding pastoral duplication.

I-W service, like all experiences in life, is dependent upon what the men make of it. *The I-W Mirror* in a recent issue asked a number of I-W leaders what effect the current alternative service program is making upon the men in terms of what their occupational activities will be after I-W. While the answers revealed quite clearly that most I-W men intend to return to their former occupations, a few answers indicated that I-W service can result in spiritual changes:

"Rather than changing the occupations of the fellows, I-W service is changing young people's attitudes in the work to which they will return, creating more conscientious and responsible Christians."

"Although I have not definitely decided what sort of work I will do when I am through with my I-W service, I am sure I have received a different outlook on life. I have seen how great the need for Christian service really is."

"It would be a sad thing if we were not inwardly changed and did not grow in wisdom and in favor with God and man . . . . The men here consider their service an opportunity for advancement and spiritual growth."—Mennonite Central Committee Release.

Prayer Requests—

(Requests for this column must be signed)

Pray for the blessing of the Spirit upon the annual Youth Retreat at Trenque Lauquen, Argentina, Feb. 24-March 5.

Pray for the Billy Graham evangelistic campaign beginning in London, England, March 1.

Pray for a young sister who is losing out in her Christian life because of an interest in a young man who is not a Christian.

Life Is Too Short

By Walter H. Dyck

Life is too short—too short, it seems,
To while away on lesser things;
It's long enough—when man redeems
Each moment that to God he brings.

Life is as short as flowers bloom,
A narrow handbreadth in God's sight.
It is as long—until the tomb
Shall usher saints into the Light.

Life is too short to throw away,
To give to gluttony and drink;
It's long enough, in fact, each day,
To warn the sinner near the brink.

Life is as short as God has willed,
Or else is stolen—man from man;
It's long enough for us to build
According to God's gracious plan.

Life is too short—should Christ return
Before the wayward are brought in.
Shall we escape if we neglect
Too long, the Gospel's power to win?

Whitewater, Kans.

OUR SCHOOLS

Experiencing the Living Christ at Hesston

By Roy D. Roth

During Christmas vacation I was reading from a book by James S. Stewart, entitled, "A Faith to Proclaim." James S. Stewart is a leading Christian thinker from Scotland. I am indebted to one of the chapters in his book for some of the comments I shall make in this chapel meditation.

We cannot emphasize too much, here at Hesston, the vital, daily relationship which we as Christians have, or may have, with a living Christ. If our Christian faith is to be really meaningful, it must be a relationship between real persons. Either it is this or it is nothing. We assume that we as individuals are real—I am real, you are real. The question that remains, then, is, "Is Christ real to me and to you?"

We want Christ to be real to each member of our school family here at Hesston. The founding fathers of this institution wanted it so. The many alumni of this school, who found here the secret of experience with a living Christ, are praying that this experience may continue in our lives also. We have a new year before us in which to realize this experience ourselves, if we have never experienced the reality of Christ before. Those who have experienced this reality desire a deeper communion and yearn to know His love even more fully.

We have a living, eternally present Lord to set our hearts on fire: One to love and to be loved by forever. Christ is not 1900 years away. He is here now. As Dr. John Mackay of Princeton Seminary has written, "People consumed by the inner fire of the Spirit are the counterpart in human life of the smashed atom which releases cosmic force." Christ is to be formed *in* me; He is to be revealed *in* me, and not simply *to* me.

Two chief dangers exist to keep us from the experience with a living Christ. The first is the intellectual danger. It is present in every school, even in a Christian school. For most of us here there is at least that one class, or perhaps several classes, to which we take our Bible, there to open it, discuss it, try to clarify it, and to express it in intelligible terms. How wonderful is this privilege! That's the reason many of you came to Hesston; you appreciate these Bible courses. But now we are also pointing out the danger in any academic and intellectual approach to the Bible. Our study must constantly be brought under the control and direction of God's Holy Spirit. This approach must be an aid to a further and deeper relationship with the living Christ. We dare not fall into the temptation of merely *studying* the Bible. Christ must be experienced daily. We might too easily become like the philosopher who was so busy proving the existence of God that he forgot even to pray. Let us remember that "the secret of the Lord is with them that fear him," and that "dearer to God are the prayers of the poor."

The second danger is that of routine and duty and work and organization. Another bit of reading during Christmas vacation startled and gripped me. It was the statement in one of our own church magazines to the effect that administrators are in greater danger of growing cold spiritually than anyone else. I confess that I feel this danger very keenly. The giving of oneself to Christ is never finished, but needs always to be reaffirmed in daily commitment and consecration. How we need to take time to give Him first place in our daily round of duty! I believe that all of us on the faculty would admit that the temptation is here to give this best experience too small a place in our schedule.

What is the center of our life here at Hesston? Is it streamlined organizations, or efficient offices, or trained faculty, or academic accomplishments, or social good times and fun, or recreation and athletics? Or is the center of life at Hesston a spiritual fellowship around the Word of God in daily chapel, in after-supper prayer meetings, in testimony services, in dormitory fellowship, in our Sunday activities, including Christian Workers' Band, the regular services, and the "Y" extension activities? Do these spiritual experiences constitute the center around which all else radiates on our campus?

If we are to realize the living Christ in our daily experience, each of us must have a meaningful devotional life. The new year is ahead of us. Can each of us in this new year covenant with his roommate or roommates to make room, as never before, for this vital experience with Christ? Can we agree together to set apart a time when in our room or in some other designated place we quietly meditate on the Word of God, and pray? We say that the center of our campus is Christ. The question which we face daily is this one, "Is our school Christ-centered?" Let our slogan for 1954 be: "A living relationship with a living Christ."

Let us marshal the testimonies of those who know whereof they speak. Jesus Himself said, "I am . . . the truth"; "The truth shall make you free"; "Come unto me . . . and I will give you rest"; "Lo, I am with you alway, even unto the end of the world." Paul testifies, "To me to live is Christ"; "I live; yet not I, but Christ liveth in me." Peter could say from his own experience, "Lord, to whom shall we go? thou hast the words of eternal life"; "There is none other name under heaven given among men, whereby we must be saved."

We examine the history of the Christian Church and pause first to see the infant church in the days of the catacombs. The very walls of these underground centers of worship cry out the testimony of those early Christians who knew Christ as a Saviour and friend. They depicted Him as shepherd and bridegroom and king. In reformation times, Martin Luther discovered more than a doctrine—he discovered the living Christ. He said one time that every true Christian must begin from the wounds of Christ. Still later in church history, Charles Wesley gave expression to his experience in words from which we still receive inspiration, "Jesus, lover of my soul . . . . Thou, O Christ, art all I want; more than all in Thee I find."

But Christ has also been a living reality for less illustrious characters. He has blessed the lives of the common stream of ordinary people, men and women of lesser fame, people just like you and me. What would happen if Jesus Christ had been eliminated from the lives of these? Suppose we of twentieth-century Christendom were left without Christ and without His Holy Spirit. Stewart says that it would be far worse than taking his freedom of speech from Socrates, or the sights and sounds of nature from a Joan of Arc. He says it would be like ordering a man to breathe where there is no air. Is Christ a living reality to you and to me?

Hesston, Kans.

Goshen College News

At our recent Christian Life Conference the answer of Christian Faith was given to the various needs and conditions of today and the call to Christian service and an intimate fellowship with Christ were also emphasized. Students, faculty, and members of the college congregation served on the programs. Others participating were Orrin Smucker of Columbus, Ohio; J. B. Shenk of Elkhart, Indiana, and J. Lawrence Burkholder, Princeton, New Jersey, a faculty member now on leave for further study.

Goshen College has been accepted as a member of the American Association of Colleges for Teacher Education according to announcement made by AATCE headquarters in Chicago on Feb. 12, 1954, as stated in the Field Notes last week. We are grateful for this recognition that has come to Goshen due to her quality of work and are endeavoring to maintain high standards in all departments and in all phases of the life of the college.

President Ernest Miller and wife are now enroute to Florida where they will spend the next couple of weeks. Bro. Miller is sched-

uled to preach at the Bayshore Mennonite Church at Sarasota on Feb. 21, 1954.

President-elect Paul Mininger, who is a postdoctoral student in the field of higher education at Columbia University this semester, recently spent a few days at the college and with his family in Goshen.

Fifteen new full-time students have enrolled for the second semester. Among these are two from foreign countries, the one from India and the other Korea.

John W. Miller, who with his family recently returned from Basel, Switzerland, where he completed his studies for the Ph.D. degree, has joined the Goshen College faculty this semester. Others who are teaching part time this semester are Russell Krabill, C. P. Martin, and Ethel Yake Metzler.

S. M. King.

CHURCH MUSIC

Take My Life, and Let It Be

Take my life, and let it be
Consecrated, Lord, to Thee:
Take my moments and my days,
Let them flow in ceaseless praise.

Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only for my King.

Take my silver and my gold;
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure-store;
Take myself and I will be
Ever, only, all for Thee.

—*Frances R. Havergal,* 1874.

Frances Ridley Havergal

The voice of God is heard in many ways. Frances Ridley Havergal heard God speak in music. A recipient of Christ's glorious light, she became a messenger of Jehovah's beauty by pouring forth the power of the Spirit in sacred melody.

Frances was born in Astley, England, on December 14, 1836, where her father was rector of the Anglican Church. Her parents were devoted Christian workers. The year following her birth she was christened Frances Ridley. She was called Fanny until her first book of poems was published, when she used her legal name.

Frances always took an active part in games with the neighborhood children. But these childish pursuits were only incidental to her desire to become a poet. When she was seven she wrote her first book of poems.

When Frances was eleven she was called to her dying mother's bedside. The mother urged the girl to give herself and her talents wholly to the Lord. "You are my youngest little girl," she said, "and I feel more anxious about you than the rest. I do pray for the Holy Spirit to lead and guide you. And, remember, nothing but the precious blood of Jesus can make you clean and lovely in God's sight." A little later she added, "Fanny, pray to God to prepare you for all that He is preparing for you." These words remained with the girl throughout her entire life.

"The sunless ravines were now forever past," she wrote of the experience of salvation, "and henceforth peace and joy flowed outward, deepening and widening under the influence of the Holy Spirit. It was the word 'cleanseth' which opened a door of very glory and hope to me. Not a coming to be cleansed in the fountain only, but remaining in the fountain so that it may and can go on cleansing.

"The utterly unexpected and altogether unimagined sense of its fulfillment to me, on simply believing in its fullness, was indescribable. I expect nothing like it short of heaven."

When Frances was sixteen, her father remarrried. His ill health prompted the family to visit Germany where the rector was about to consult with world-renowned physicians. The Havergal girls were sent to a German school for young ladies where the students cared little for religion and Frances took this opportunity to make her life an example of Christian living.

For a short time she studied at a famous school in Celebridge, and upon her return home her father taught her Greek so that she could read the New Testament in the original. During this period she also wrote many poems in the German language.

Much to her delight, Frances was able to take a trip to Germany the following winter, where she submitted her music compositions to Ferdinand Hiller, an outstanding composer and authority on music. He was very much impressed by her work, especially in view of the fact that she had had no special training. Hiller advised Frances to study music under some competent teachers and to continue to write music. She also did solo work in the Philharmonic Society in Kidderminster, of which she writes:

"A power entirely new and unexpected was given me and, rejoicing in this, I forgot the Giver and found such delight in this that other things paled before it. I prayed that if this was hindering me, the gift of song might be withdrawn.

"I have not had a single poem come to me for some time," she writes, "until last night when one shot into my mind. All my best have come that way, full grown. It is so curious: one minute I have not an idea of writing anything, the next I have a poem; it is mine; I see it all, except laying out rhymes and meter, which is then easy work. I rarely write anything which has not come thus."

Opening her heart to us, she gives a glimpse of how a wonderful hymn of consecration came into being. She says, "Perhaps you will be interested to know the origin of the consecration hymn, *Take My Life.* I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted, but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house.' And He did. Before I left the house everyone received a blessing. The last night of my visit, in praise and renewal of my consecration, these little couplets formed themselves and chimed in my heart, one after another, till finished with, 'Ever, only, all for Thee.' "

Her beloved hymn, *I Gave My Life for Thee,* was written in Germany. One day as she sat opposite a picture bearing the motto, *I Gave My Life for Thee,* the lines flashed into her mind and she wrote them on a scrap of paper. They did not satisfy her; so she tossed them into the fire. However, through a miracle of grace, they fell out unmarred. Months later she showed them to her father, who encouraged her to preserve them and wrote a tune to fit the words.

Frances led a well-rounded and active Christian life. She made money from the sale of her poems and hymns which she gave to charity at home and abroad. For a while she trained the choir of the beautiful St. Paul's Cathedral in London, and she visited Switzerland several times. In 1873, six years before her death, she visited Switzerland to regain her health.

Restored, she returned home to find that her fame had grown tremendously. Many letters poured in from strangers expressing their appreciation for her soul-lifting poems and hymns, and many thanked her for bringing them the hope of salvation, joy in times of sorrow, and comfort when death visited the family.

(Continued on page 212)

FAMILY CIRCLE

His Great Blessing

By Mary Alice Holden

The Lord had a great blessing for me,
But I had been busy with care;
So I was too tired to go get it,
And God said, "It waits for you there."

Then I struggled vainly to labor
And work with the Master's own touch
And just did without His great blessing—
The strength that I needed so much.

But fainting I cried out unto Him,
"Lord, help me. I'm sorely in need."
I prayed and I listened for Jesus
To speak and give healing indeed.

He said, "The blessing is waiting
At the same place of study and prayer."
Then He led me to valleys of resting
And gave me new energy there.

Cimarron, Kans.

I Taught Myself to Sleep

By Mildred Long

Some years ago after a nervous breakdown I found myself in great difficulty. I couldn't sleep. Night after night I spent with only snatches of sleep at the best. Twitching eyes, tense nerves, overactive brain combined to keep me wakeful. Finally I succumbed to the nightly sedative, that insidious, though harmless appearing, little white pill.

But other influences were at work in me. My conscience never quite approved of the little white pill. I kept seeking a better way. And the true seeker always finds. That is one of those dependable laws of cause and effect. I read what I could find on relaxation and rest. And I tried to find ways of stilling the fluctuation and motion of my mind, for I felt if that could be done, then I could sleep.

There came to my assistance a wonderful student of spiritual things. One day she said to me, "It doesn't matter much that you do not sleep. It does matter what you think about." These words furnished a needed impetus to renewed effort. Apathy is a terrible foe to progress and I had plenty of it. I knew so much more than I was putting into practice.

So when I could not sleep I tried repeating Scripture, poems, hymns, and often praying for other people, until my mind reached a state of repose. Then, too, I learned to lift my thoughts up to a high plane, as it were the throne-room of the heart, and there rest in the light and love and peace of God's presence. In this atmosphere troubles melted away because I refused to think of them, and in their place came peace and eventually sleep.

By an act of the will I put aside worries and disturbances. By an act of the will I placed myself—my inner self—in the path of light and peace. Because of an inner conviction that I must sleep in order to get well, and because of the perseverance with which my nature was endowed, I was enabled to persist in this practice till I could sleep.

When I lay down to rest, I deliberately put aside troublesome thoughts. I said within my heart, "The Lord is in His holy temple. Let all the earth keep silence before Him." I sang to myself silently:

Let the beauty of Jesus be seen
in me,
All His wonderful passion and
purity.
O Thou Spirit Divine, all my
nature refine,
Till the beauty of Jesus be seen
in me.

Then holding my consciousness in the peace induced by these thoughts I would soon fall asleep.

I didn't always succeed. Sometimes agitation of mind was too extreme. Sometimes my will was too inert. And for months and even years I never succeeded without deliberate effort to follow the correct procedure. These simple rules will suffice: shut off the thinking, learn to relax body and mind, breathe deeply and rhythmically, center the thoughts on God. Sleep will soon come.

Insomnia is one of the frightening ills of this age. The rising sale of sedatives is evidence that it has to be reckoned with. We cannot live effective lives without sleep, nor even with sleep induced by drugs. These drugs offer temporary relief, but they are unnatural, harmful, and habit-forming.

We who recognize God as our Father must know in our hearts that He has prepared some better way for His children than this way of escaping. He has endowed us with minds and wills and the persistent striving to know Him vitally. This endowment is sufficient. If we use these God-given powers, we shall be able not only to conquer insomnia but many other ills for which medical science has only alleviation.

Pomona, Calif.

He who penetrates the depths must sooner or later discover that the most impressive thing in America is her Christianity. The good in this country would never have come into being without the blessing and power of Jesus Christ.—Charles Malik.

"Mine" or "Ours"

The roots of the family life are found in the two words, "mine" or "ours." To say "mine" all the time has in it selfishness which is a deterrent to a happy home. Mother was heard saying one day, "I hung 'my' clothes on the washline," and father replied, "What did you do with 'my' clothes?" Into the family washing go "our" clothes; in all family conversation where there is unselfishness there are mutual interests. A normal family pulls all loads together, bears all burdens as a family, and shares all joy together. It is the togetherness that makes a normal, happy home. In this spirit the family will plan to do things together, go places as a family, and have a good time. One of the best things about the automobile is that in it the whole family can travel together. In fact, that is about the only way many families really live together.—Clara and Carl.

EXPRESSIONS OF APPRECIATION

We wish to express our gratitude and thanks to the many friends who have remembered us in the experience of fire loss, especially our prayer helpers who came and had prayer meeting at the time the barn was burning. God answered by His marvelous grace and gave us victory and we have learned to glory in tribulations. Rom. 5:3.

Our two sons brought me in after I had tried to rescue the cattle in my night clothes and bare feet, being called out of deep sleep at 12:20 on the morning of Jan. 9. The whole barn was one flame. Some cattle and hogs perished.

After the prayer meeting, Mother said I was to go to bed. She sat aside and brought comfort. Her faithfulness, according to I Cor. 11:10 with power on her head because of the angels, brought the ministry of the angels, and I fell asleep to wake at the dawn of a new experience, a conscience void of offense toward God and toward man, glorying as a son, chastened of the Lord, because He loved me and gave Himself for me.

This is the testimony we have: be prepared for emergency at any time, and take the promise of the Word, abiding in His love. We know we have Him because we love the brethren, and even our enemies. A friend in need is a friend indeed. God bless you all and continue to pray for us.

The same day, Saturday afternoon, I had a funeral, and Sunday, Jan. 10, three subjects at a Bible meeting. God is able to supply every need. On Feb. 28 will open revival meetings at the Mummasburg Church. Pray, brethren, pray.—John S. Hess, Lititz, Pa.

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I wish to give an expression of deep appreciation for myself and for my family to the many people across the church who have been prayer intercessors. The Lord has marvelously honored these prayers and we believe will continue to do so until recovery is complete. This prayer support has been a real blessing to our hearts. We were made very conscious of the great prayer band which was reaching from every direction right to my hospital bed. We believe the Lord has been in all of this for His own purpose, which we are unable to fathom, and we are assured that His holy name is glorified through it all. Nothing else matters.—John E. Gingrich, 701 Somerset St., Johnstown, Pa.

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I wish to express my sincere thanks and appreciation for prayers offered in our behalf. Also for the gifts, flowers, cards, and personal visits during the sickness and death of my dear wife. Also many thanks to the carolers at Christmas time. May God bless you all.—Amos B. Nissley, Landisville, Pa.

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I wish to express my sincere thanks and appreciation for the prayers offered in my behalf.

(Continued on page 212)

TO BE NEAR TO GOD

THEME: CHRISTIANITY AT WORK

Sunday, March 7

Read Philem. 1; Phil. 1:12-21—The Bonds of Christianity

"A prisoner of Jesus Christ." How Paul gloried in this title! He refused to emphasize the Roman bonds. They were insignificant in comparison with the blessed bonds which held him a fast prisoner of the Lord Jesus Christ. In fact, the Roman bonds were not bonds at all; the power of God could have snapped them like strands of cobweb if He willed. These bonds were a necessary part of God's plan for the extension of His kingdom. They were things which Paul said had fallen out rather unto the furtherance of the Gospel. They were things in which he gloried. When we complain or become discouraged because of our outward circumstances we are saying in effect that God is not in full control or that He is unwise in the exercise of control. Can we with Paul be so closely bonded to Christ that all other bonds will seem inconsequential?

Monday, March 8

Read Philem. 1, 2, 10, 23, 24—The Fellowship of Saints

"Timothy our brother . . . Philemon our dearly beloved, and fellowlabourer . . . beloved Apphia . . . Archippus our fellowsoldier . . . the church in thy house . . . my son Onesimus . . . Epaphras, my fellowprisoner . . . Marcus, Aristarchus, Demas, Lucas, my fellowlabourers." What a cluster of names and titles we find here! How rich the earthly relationships of those who are born into the kingdom of God! How sweet the fellowship of saints, how satisfying to labor together with other Christians, how comforting to suffer together! What joy to worship together with the church! Like the rain that falls from heaven, so the love of God when it drops upon humanity flows out in all directions, melting the hearts of His people and welding them together into one blessed family.

Tuesday, March 9

Read Philem. 4-7—Effectual Faith

Paul could thank God for such a one as Philemon. Philemon caused great joy and consolation on the part of Paul. How great a joy the leaders of the church experience when the members are filled with the Spirit! A certain man on his deathbed said that the congregation of which he was a member would not prosper until there were three funerals. He named his own as one of them. How sad and unnecessary it is that some members are hindering the work of the church and bringing grief to those responsible for its leadership! Philemon had a faith which was effectual. The church leaders could depend on him.

Wednesday, March 10

Read Philem. 8-10—Persuasion by Love

Paul does not come to Philemon as an overlord boasting of great authority. He approaches him on the basis of love. He says that he might command Philemon to do the thing that is fitting, but he rather beseeches him. In our dealings with other people we sometimes take the "beseeches" of Paul, unwrap them of their love, and change them into enjoinments. With the exercise of Christian love we may allow the other person to retain the dignity of moral choice. This is perfected discipline.

Thursday, March 11

Read Philem. 11-13—Reclamation

Onesimus was once unprofitable, but now was profitable. What had made the difference? The Gospel can make profitable that which was formerly waste and useless. In one denomination a rather eccentric layman was responsible for the initiation of two important church institutions. The Lord can use some quite common material if it is dedicated to His use.

Friday, March 12

Read Philem. 14-19—Equality

"Not now as a servant, but . . . a brother." The Gospel brings about changes in our relationships. "At the foot of the cross the ground is level," said Dr. Abernathy when Chief Justice Hughes and a Chinese laundryman were received into the church at the same time.

"In Christ there is no east nor west,
In Him no south nor north,
But one great fellowship of love
Throughout the whole wide earth."

Saturday, March 13

Read Philem. 1-25—Christian Tact

Throughout this beautiful letter we notice the tact which Paul used in dealing with Philemon. It was long before the days of Dale Carnegie, yet Paul knew how to win friends and influence people. But Paul had no selfish ends in view. His purpose in writing this persuasive letter was because of his love and concern for both Onesimus and Philemon. Paul had tears of agony to shed when there was a spiritual disaster among the believers, but he had tears of joy when the grace and peace of God was shed upon his Christian friends.

—Edward L. Kauffman.

Jesus Faces the Cross

Sunday School Lesson for March 14

(John 11:55—12:50)

Jesus deliberately went back to Jerusalem for His hour. Why does Jesus speak so often of His hour (not having yet come, He said)? 2:4; 7:6; 8:20. How does this prove His deity?

After the raising of Lazarus the plot against Jesus' life was intensified and Jesus walked no more openly among the Jews. Into the quietness of the country He took His disciples for a period with His own before the storm broke. He knew it would be crucial for them too. Verse 54.

En route to Jerusalem He attended a social gathering. Where? What? At this supper we get a glimpse into two hearts, that of Mary and that of Judas. How could the priests have thought that they could put Lazarus to death with Jesus around?

The Passover feast was in Jerusalem, at which feast time Jesus and the Father planned to offer the great sacrifice of the Lamb of God who could once for all take away the sins of all people.

Many of the people, mostly Galileans, no doubt, hearing that Jesus was coming into the city, went forth to praise. Its appeared to the Pharisees as if the world was gone after Him. Perhaps the Pharisees understood more of this sign and song than the disciples did. In the economy of heaven it truly was the entry of the King. His hour was at hand.

Then the Greeks came, perhaps to invite Him to teach in their country. But Jesus would not be swerved from His purpose. What the Greeks and all sinners wanted He could give them only by His death.

Jesus' answer was amazing. Read it together. What picture does He give in answer to the request, "We would see Jesus"? "The hour is come." What hour? Verses 23, 27, 31, 32.

As Jesus faced the cross He thought of what He could do for man by His sacrificial death, that of redemption. In this would the Father and the Son be glorified. Verses 31-33. But Jesus also spoke of His death in another way which confronts us with the cross no less than it dealt with Jesus' facing the cross. He spoke of His death as a principle of life in His own earthly life and the individual life of each believer. This He illustrated in nature with a grain of wheat dying to bring forth fruit.

The cross meant death for Christ. It meant absolute surrender of self in sacrificial devotion to the will of God and to the need of men. It was a way of suffering.

What does the cross of the Christian mean? It does not mean enduring some difficulties or troubles we may have. It means losing our lives, our whole selves for God. It is the surrender of self to God, the dying with Jesus that bringeth forth much fruit. If self is gaining, then one's life is being lost. On the other hand, if self is being lost for Christ and others, then life is being saved. This is the basic principle of Christian discipleship. Let's see clearly the meaning of Jesus' cross, especially this second principle which gives meaning to the Christian cross.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

S.S. Superintendents and Secretaries. The time is here to send your order for S.S. literature for the April-June quarter to the Mennonite Publishing House, Scottdale, Pa.

Bro. Sem K. Eash, deacon of the Thomas congregation near Hollsopple, Pa., who recently underwent surgery at the Mercy Hospital, Johnstown, Pa., is recovering nicely, according to last reports.

The Christian Day School at Belleville, Pa., conducts a Christian Life Conference each year. Bro. Paul Roth, Masontown, Pa., was the speaker this year. In a public meeting on Thursday evening, Feb. 25, he spoke on "Meeting Spiritual Problems Through the Christian Day School."

Singing school is being conducted on Monday, Tuesday, and Friday evenings, by Bro. Elam Glick at the Allensville, Pa., church.

Bro. Paul Mininger, who is taking special work in school administration at Columbia University, has the following New York address: Whittier Hall, Box 1, 1230 Amsterdam Ave., New York 27.

A Mental Health Conference was held at Indianapolis, Ind., for the I-W unit and the First Mennonite Church Saturday evening, Feb. 20, and Sunday following, with Dr. H. Clair Amstutz, Goshen, Ind., as the guest speaker.

Ordination.—On Sunday evening, Feb. 14, an impressive ordination service was held at the Valley View Church, Stuarts Draft, Va., when Brethren Jason H. Weaver and Paul Barnhart were ordained to the ministry to serve that congregation. Bishop John L. Stauffer and Truman Brunk were in charge.

Bro. Ray Bair, Louisville, Ohio, gave messages at the Neffsville, Pa., Church on the theme, "The Church and Her Youth," Jan. 16, 17. Sunday evening, Jan. 31, the Congregational Mennonite Church, Marietta, Pa., gave a program at Neffsville.

Bro. S. F. Coffman, Vineland, Ont., was recently admitted to the St. Catherine General Hospital for observation and treatment. May the Lord speedily restore him to his usual health and activities. Bro. A. Lewis Fretz, Selkirk, Ont., filled the pulpit at the Moyer Church, Vineland, Feb. 14, and students from the Ontario Bible School had charge of the services the following Sunday.

Seven applicants were received into church fellowship by baptism at the West Union Church, Parnell, Iowa., on Feb. 14, with Bro. J. Y. Swartzendruber officiating. Plans are in motion for the ordination of a minister at West Union in the near future.

Bro. and Sister Aquilla Stoltzfus, missionaries working at Shouns, N. C., along with their family, gave a program at the Bay Shore Church, Sarasota, Fla., on Sunday evening, Feb. 14.

Four young brethren were baptized at the Maple Grove Church, Topeka, Ind., on Sunday, Feb. 14.

At the Pigeon, Mich., Church on Sunday evening, Feb. 21, Christian Braun spoke of his experiences in escaping from Russian-occupied territory. A former exchange student, he is now located at Midland, Mich.

Bro. Frank Raber, former superintendent of the Gospel Center, Kansas City, Mo., was installed as pastor of the Argentine Mennonite congregation, Kansas City, Kans., on Sunday evening, Feb. 14. The congregation has bought a parsonage near the church where the Rabers are now living. Their address is 1438 S. 24th St., Kansas City, Kans. Bro. R. P. Horst will continue to work with the congregation.

The guest speakers for the Midterm Christian Life Conference at Ontario Mennonite Bible Institute, Feb. 16-18, were John L. Stauffer, Harrisonburg, Va., and Simeon Hurst, on furlough from Tanganyika.

The Christian Life Conference at Eastern Mennonite College, Feb. 20, 21, was marked by good interest and a large representative attendance. Guest speakers were Paul Erb, Scottdale, Pa., Grant Stoltzfus, Denbigh, Va., and Milton Brackbill, Paoli, Pa.

Sunday evening, Feb. 7, the congregation at Upland, Calif., was favored by a message by Stan Hill, noted wheel chair evangelist, a converted criminal who became paralyzed when wounded by a bullet.

Brethren Merle L. Bender and Daniel Kauffman, of the Hesston College faculty, were scheduled to speak in the Milford, Nebr., community Feb. 21-25, in the interests of the three-year development program of the college.

Bro. Grant Stoltzfus, Denbigh, Va., Formerly on the staff of the Publishing House, spent a few days in Scottdale last week, in connection with taking his examination for his Master's degree at the University of Pittsburgh. His thesis is on the "History of the First Amish Mennonite Communities in America."

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Announcement

Graduate Summer Session
Goshen College Biblical Seminary

Six Weeks Session, June 8-July 15: First Term, June 8-26, Second Term, June 28-July 15.

Character: In response to a widespread demand, and with authorization by the Mennonite Board of Education Goshen College Biblical Seminary is offering a Summer Session in 1954, designed: (1) to give busy pastors the opportunity for refresher courses for three- or six-week periods, as well as (2) to enable seminary students to secure needed credit toward graduation, and (3) to afford opportunity for larger acquaintance and fellowship. The latter purpose is particularly supported through guest professors from Eastern Mennonite College (Harrisonburg), Hesston College (Hesston), as well as from the Mennonite Biblical Seminary (Chicago) and Bethel College (Newton). There will be a number of special lectures and lecturers in addition to the regular courses. Each course will meet two hours daily, carrying 1½ semester hours or 2 quarter hours credit on the graduate level. The seminary session will be operated separately from the regular college summer session, with its own daily chapel and group life.

Faculty and Courses: H. S. Bender, Director (Christian Discipleship); C. K. Lehman (N. T. Theology—Paul); J. C. Wenger (Doctrine of Nonconformity); Howard Charles (John or Colossians); Gideon Yoder (Evangelism of Children); Don. Smucker (Christian Ethics I and II); Erland Waltner (I and II Peter).

Admission and Information: The session is open to seminary students and graduates, as well as college students who have completed three years of college study. Other mature students may audit without credit. Address all inquiries to H. S. Bender, Dean, Goshen College Biblical Seminary, Goshen, Indiana.

Calendar

1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
City Mission Workers' Round Table, Detroit Mennonite Church, March 24-26.
Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 18-20.
1954 Schedule for Laurelville: Writers' Conference, June 28 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual Meeting, Aug. 14-20; Music Week, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Peace Sunday, July 4, 1954.
Annual Meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

A small industrial mangle in nearly new condition has been presented to Froh Bros. Homestead, Sturgis, Mich., by a resident of the community. Funds to purchase chairs for the individual rooms and for an elevator are urgently needed.

Bro. Clyde Mosemann, missionary under appointment to Uruguay, is scheduled to conduct the special missionary emphasis in chapel at Iowa Mennonite School, Kalona, Iowa, March 1-5. Bro. Mosemann spoke at the Rossmere Mennonite Church, Lancaster, Pa., on Sunday morning, Jan. 24; at the Boyertown, Pa., Mennonite Church, Sunday morning, Feb. 14; at the Neffsville, Pa., Mennonite Church, Feb. 21, morning; and at the Marietta, Pa., Mennonite Church, Feb. 21, evening.

The staff at the Froh Bros. Homestead, Sturgis, Mich., gave the program at the Shore Mennonite Church, Shipshewana, Ind., on Sunday evening, Feb. 14. A member of the Shore congregation has recently donated a typewriter for the use of the I-W men serving at Froh Bros.

Bro. and Sister Daniel Sensenig and son and **Sister Mary Byer** sailed for Ethiopia on the M.S. **Riouw** on Wednesday, Feb. 17.

The Clyde Shenk family and Sister Elsie Cressman arrived in Tanganyika on Jan. 26.

The Mexican Mennonite Church in Chicago had an attendance of 132 on Sunday morning, Feb. 14. They are enjoying the use of new benches for their church which were made at Elkhart by VS workers under the direction of Bro. Orie Roth.

Bro. Samuel E. Miller, former missionary to South America now serving on the staff at Eastern Mennonite College, will give the missionary address at the First Mennonite Church, Kitchener, Ont., on Thursday evening, March 11, under the sponsorship of the Ontario Mennonite Bible School.

Bro. and Sister George Smoker were scheduled to leave Tanyanyika for furlough on Feb. 7. They will return to the states via India and Japan.

A man and wife school teacher team are needed in the government Indiana school at Black Mountain, Ariz., where our missionaries Stanley and Arlie Weaver, are locating to serve the Navaho Indians. Qualified persons should contact the General Mission Board headquarters at Elkhart, Ind., immediately.

The Plain View Mennonite Church, Aurora, Ohio, has provided most of the labor and over $2,000 toward building costs for the new building to be used by the Gladstone Mennonite congregation, Cleveland, Ohio.

Bro. H. James Martin, missionary under appointment to Uruguay, spoke at the Wanner Mennonite Church, Hespeler, Ont., on Sunday evening, Feb. 21. Pray that the Martins will soon get their residence visas for Uruguay.

A panel discussion on Puerto Rico was held at the Salford Mennonite Church, Harleysville, Pa., on Sunday evening, Feb. 7, with Bro. Lester Hershey, missionary on furlough, and the following former service workers participating: Dr. and Mrs. Paul Brenneman, Linnie Peachey, and Emma Landis.

The Henry Becker family and **Sister Rhea Yoder** arrived safely in Bombay on Feb. 22 for another term of service in India.

Bro. John Koppenhaver, missionary on furlough from Argentina, will keep the following appointments on March 7, the last Sunday of his furlough: morning, Blooming Glen, Pa.; evening, Deep Run, Pa. The Koppenhavers will leave New York by air on March 10. Pray for their safe return to Argentina.

One ward and the surgical unit of the new hospital at Shirati, Tanganyika, have been completed and are in use. The second ward should be finished in several months. The new pipe line from the lake to the hospital is also in use and is filling a great need.

Bro. Lester Hershey, missionary on furlough from Puerto Rico, is scheduled to speak at the annual meeting of the Eastern Mennonite Board of Missions and Charities, Elizabethtown, Pa., on March 10. On Sunday, March 7, he will speak at the Worcester, Pa., and Towamencin, Kulpsville, Pa., Mennonite churches. He spoke to the congregation worshiping at Neffsville, Pa., on Sunday, Feb. 28.

A new building was dedicated at Crestview, Fla., on Jan. 20. Crestview is 50 miles southeast of Brewton, Ala., and the work there is an outgrowth of summer Bible school work begun in 1951. Bro. and Sister Benjamin Martin, Itinerant Evangelism Committee workers for the Eastern Mennonite Board of Missions, are in charge of services here.

Attendance and interest at Beaver Run Northumberland Co., Pa., is increasing. The Stumptown congregation, Lancaster Co., Pa., donated about 400 hours of labor to remodel the schoolhouse being used for services. This outpost is an outgrowth of a rural Pennsylvania summer Bible school.

Services were begun in the Clarence Fretz home in Esch, Luxembourg, on Jan. 17. Previously services were held only at Dudelange.

Bro. William Hallman, missionary on furlough from Argentina, attended the annual meeting of the Mennonite Publications Board at the Plain Church, Lansdale, Pa., Feb. 17, 18 as a delegate from the Argentine church. A farewell service was held for the Hallmans at the College Mennonite Church, Goshen, Ind., on Sunday evening, Feb. 28. They will be leaving New York on March 6 on the S.S. **Rio Jachal** of the Argentine State Lines to return to Argentina. Pray for their safe return to the field.

Anna Snyder, formerly of Canby, Oreg., has been appointed executive housekeeper of the La Junta Hospital, a position left vacant by the retirement of Mina Esch, who served as director of housekeeping service for six years.

The third annual meeting of the Association of Mennonite Hospitals was held at Palmer House, Chicago, Ill., Feb. 10, 11. The association is composed of representatives from various branches of the Mennonite Church.

A daughter, Marion Marie, was born Feb. 14, to Wilbert and Rhoda Lind, missionaries in Italian Somaliland.

(Continued on page 212)

Your Treasurer Reports

Mission work in Japan continues to progress in a very gratifying way. We feel that the Lord has been able to bless the ministry of the missionaries there and we are particularly thankful for the fact that the church there has already produced a number of congregations and one ordained minister.

At present there is a sizable missionary staff there which demands a rather large monthly budget for their support. At present, the following missionaries are serving in Japan:

Bro. and Sister Ralph Buckwalter
Bro. and Sister Carl Beck
Bro. and Sister Lee Kanagy
Bro. and Sister Don Reber
Bro. and Sister Don McCammon
Sister Mary Ann Hostetler
Sister Ruth Bean
Sister Ruth Ressler
Sister Rhoda Ressler

In addition to the individual supports required for the above missionaries, there are other expenses involved such as travel to the field, missionary housing, missionary equipment, medical expenses, and other miscellaneous items which are a part of the total mission operation.

We have appreciated the fine support received thus far for Japan but the balance in this fund is becoming quite low. For this reason I would again like to encourage contributions for this work that the Lord may continue to use our missionaries and our resources to extend the work of His kingdom in Japan.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Black Mountain Powwow

By Arlie Weaver

We stepped outside the door into a snowdrift and found fresh snowflakes fluttering into our faces. Over there stood the brand-new jeep station wagon with piles of seven-minute frosting on it. At least, so it appeared.

At first thought we asked, "Did it have to be this way today?" On second thought we knew the Lord would see us through. Also, this was an excellent chance to try out our four-wheel drive wagon.

Soon after 7:00 a.m. Betty Gruber, our Navaho missionary assistant, her nine-month-old son Ernest, Stan, and I packed into the front seat as close to the heater as possible and were off to Black Mountain, Arizona. This day, December 11, 1953, was the day set by the U.S. government supervisor of that area when as many Black Mountain community members as were interested or able should come to the trading post for a meeting. This meeting was to be specifically for the purpose of discussing with the people the granting of permission for land for the Mennonite missionaries to establish a church and a home site.

Onward we jogged toward Black Mountain, hoping we would make it by meeting time, which was 1:30 p.m. As we neared the continental divide the snow became thicker on the ground while at the same time we could see a few clouds breaking away. About a half hour later we drove into bright sunlight with deep blue skies. After we left Gallup, New Mexico, we found less snow. The farther north and west we went the more light and powdery we found the snow, and we suffered no ill effects from it.

At Ganado, Arizona, we stopped at a trading post for gas and a stretch. Then we headed due north toward Black Mountain, bucking a strong wind. There is nothing like a breeze in northern Arizona. It's wind!

Leaving Ganado we also left all blacktop and gravel roads. We set out on 40 miles of dirt roads, gaining altitude steadily. The jeep chugged along, sometimes hitting a sandy spot, or shooting up over a boulder, or making a sharp turn by a rutty ravine with an unprotected drop. What little snow had gotten this far was so covered with blowing sand and dust that it looked like mud and seemed to evaporate into thin air, only leaving a small dark spot.

Rounding the last few curves we found ourselves at Black Mountain. The town called Black Mountain actually consists of the trading post store, the trader's home, a storehouse, and a corral for horses or sheep. Because the trading post closes over noon we found various Navahos lounging on the wide steps of the store. The squaws wrapped their brightly colored shawls around themselves into a sort of tent to protect their eyes from blowing sand. Several old men wore bearskin caps, but most of them wore the traditional big, broad-brimmed black hats.

As we sat, waiting, several who recognized us as the missionaries came and shook hands with us. This was indeed a privilege for us because that is a sure sign of friendship. About 2:00 p.m. the U.S. government supervisor came rushing in. With him he brought a dependable and efficient interpreter who could translate the English language into Navaho. Silently but amazingly soon that store was filled with 42 adults, besides children and babies. They stood, sat, or squatted wherever they were. A battery of eyes were on us as the brusque but kindly government official reminded the people why they were there. He added that from then on he would let the missionary talk and they could ask questions after he had spoken.



The jeep station wagon is laboring up the side of the mountain. This type of terrain is very typical of most of the Black Mountain area. Many places we find only wagon tracks since most of the people don't own cars or truck.

We explained carefully and in detail the things we hoped to do for the people in that area. The interpreter then explained our words and answered spontaneous questions. The Navaho people brought various things to our attention which were a blot to missionaries in general. They judge all missionaries by those they have before contacted. One mother queried with some feeling, "Would you take someone to the hospital if he were a Catholic?" Another asked, "Do you really plan to stay, or will you leave when times get bad?"

After more questions, a middle-aged man stepped out from among his comrades, removed his hat, and made quite a lengthy comment. Typically Navaho, he did not look us in the eye as he spoke, but rather looked into space. The interpreter, in comparatively few words, translated: "My people surely do need help and I'm in favor that you come here. The sooner the better." Another gentleman in similar fashion said, "I don't think your church is so much better than another, but I want my people to have good things like others. We need your help."

The government official again entered the discussion, telling the people we had a petition saying these same things on paper and asking for one acre of land on which to build. If it is their desire to accomplish these things, they must come and sign their names on the paper. The interpreter explained this all again and immediately the signing process began. Some wrote their names proudly. Others stepped up shyly offering their thumbs for the ink pad which the government official held for those who couldn't sign their names by writing. A thumb print carries as much weight as a written signature. As the official made a final count of prints and names, to his astonishment he found 42 signatures! This meant the vote was unanimous.

We have learned from the Navaho never to show emotions, but we said, "Praise the Lord!" inside, anyway.

Very unobtrusively Betty had already made friends with several women of the community. Even little Ernest was cooing and making the best impression a small boy could.

Long shadows were falling as we came out of the hot, stuffy store. Once again we had the complete assurance that the Lord had gone before us, placing confidence in the hearts of these forsaken people.

As we look forward we humbly believe that "through God we shall do valiantly" (Psalm 108:13). He is sufficient! Pray for us!

(The Weavers wish to say a hearty "thank you" to those whose prayers and gifts have made possible the jeep station wagon.—Ed.)

Grants, New Mexico.

Blessed is the person whose heart is set on one thing.

City Mission Workers' Round Table

Sponsored by the Urban Evangelism Committee (Assisted by the Committee on Economic and Social Relations of General Conference)

To be held at the Detroit Mennonite Church
Detroit, Michigan
March 24-26, 1954

Wednesday evening:
"Effects of Urbanization and Industrialization on Our Church" —Paul Erb
"Shepherding a Congregation of Industrial Workers" —Rudy Borntrager

Thursday morning:
"The City Church Meeting the Issue of Unionism" —Guy F. Hershberger
Discussion led by Ralph Hernley

Thursday afternoon:
"The Evangelical Ministry of the Christian Church Within Industry"—Willis Hallman
Discussion led by Paul Erb

Thursday evening:
"Problems We Face in Interracial Church Building" —Leroy Bechler

Friday morning:
"Bible Principles Governing Race Relations in Church and Industry" —Millard Lind
"What Government, Industry, and Education Are Doing About Race Relations" —Howard Kauffman
Discussion led by Paul Peachey

Friday afternoon:
"An Interracial Church Program in Operation" —Ervin Krebbs
Discussion led by Ira Buckwalter

A Summer of Blessings

By Velma Zimmerly

It was a hot day in June when I arrived at the Gladstone Mission in Cleveland, Ohio, to begin my summer's service. As I looked about me, I felt that it would have been extremely easy to become discouraged before I had a chance to get started. As I looked at what was to be my environment for the next several weeks, I saw big houses—close together and black from the city smoke. I saw people, mostly children. They were anxiously awaiting the arrival of the unit to see what the new "teachers" would be like. They were eager to ask questions and be friends.

I made my way into the house where I was to stay. It was full—full of people, boxes, baggage, and beds. Not even a slim chance of getting homesick here. There was so much to do and so many new friends to learn to know.

I had come without knowing any of my future fellow workers. But after we had cooked and cleaned together; after we had visited homes and prayed together, we were drawn in spirit into one big family. New friends mean new blessings.

Our Bible school pupils became our friends. We visited in their homes and became acquainted with their parents. It was thrilling to see their eager faces and answer their questions when trying to point them to the Saviour.

The extra Bible study we did in preparing our lessons has widened our knowledge of the Bible. We found new truths and helps for ourselves. Naturally in giving out these truths to our pupils we couldn't help "getting some on ourselves."

We thank God for the broadened vision we have received by working side by side with experienced mission workers in a needy field endeavoring to sow the seed. Our spiritual lives have developed as never before. We see more to pray for and our prayers are more meaningful.

The knowledge that one is in His will, working in an area of real need, makes for an inner peace and joy not to be received otherwise.

Sterling, Ohio.

An SOS Call for Prayer from Southern Ohio

By Paul Stoltzfus

It will be three years this coming summer that the Ohio Mennonite Mission Board made a survey of Southern Ohio, a vast neglected area as far as we Mennonites are concerned. The purpose of the survey was to locate and reopen the many vacated churches in the area.

Since then the following seven mission points have been established, as a result of this survey.

Hillside Chapel is located at Petres, two miles east of Jackson, which is the county seat of Jackson County. This building is a combination of living quarters for workers and a church, still unfinished for lack of funds, and is being built because we have been locked out of two other vacated churches in the immediate vicinity. The Paul Stoltzfus and Ray Stutzman families are working this community.

At Pine Grove, 30 miles southeast of Jackson, we conduct Sunday afternoon Sunday school. One or two families living and witnessing in this community would be a great asset to the work.

The Chauncey Greiser family with various other helpers have been carrying on work at Warneke Chapel, Lawrence County, with a very good response. The attendance doubled during the past year. A sister to help teach Sunday school and do some personal work is needed. They also need more local and permanent help.

At Lower Owl Creek in Pike County the Neil Beachy and Paul Kauffman families are responsible for the work. So far this is the only building that has been completely turned over to us by the local trustees free of charge. This work is sponsored by the Pike congregation, Elida, Ohio, and the Sharon congregation, Plain City, Ohio.

Bro. and Sister Lester Roth have been appointed to take charge of the work at St. John's Church near Old Man's Cave in Hocking County beginning March 1. This Methodist building, snugly nestled in the beautiful hills of Hocking County, has been vacated for nearly 20 years. The Walter Eberly family and others have been driving from the Martins Church near Orrville, Ohio, every Sunday morning to carry on this work.

The Dan Kauffman family from the Plain City Conservative Amish Church are living at Blue Creek in Adams County and are in the process of building a church house since they also have been pushed out of a local vacated church which they had used to get a work started.

The Freeman Hostetler family from the Holmes County Conservative Amish Church live at Tranquility, also in Adams County, and have purchased an old vacated Mennonite church in which they are now holding services.

We have tried to present the picture as a whole, that you may be able to intelligently pray for us. I am sure we as workers can say in unison that the Lord has been good to us all in spite of obstacles and opposition, being lied about, locked out of churches, called Communists, and experiencing all the other ups and downs and blessings that accompany work like this.

Jackson, Ohio.



The workers' residence at 5008 Wellesley Ave., Cleveland, Ohio. Services were also held in this building until Jan. 31 when the first service was held in the partially completed new building to be used for a church. The tent in the rear was used for worship purposes when the weather permitted. Have you sent in your contribution for the new building in Cleveland?

The Old, Old Story

When I started my journey at Munich, Germany, the train was crowded with passengers, and I had to stand in the corridor. In the next compartment there was a group of American soldiers and before long one of them came in with a bottle of beer in his hand, shouting: "Next stop Augsburg, next stop Augsburg!" In passing through the train he came to the place where I was standing and a conversation began.

"Why do you shout like this?" I asked.

"Oh, just to amuse myself," he answered.

He had been drinking, but was sufficiently sober to follow our conversation. I discovered that his parents in the U.S.A. are Christians, but that he himself had gone astray. I testified to him about the saving grace of Christ and implored him to read the Word of God. He listened very attentively.

"The prayers of your parents are following you," I added.

At the end of our conversation he shook my hand, while big tears rolled down his cheeks. "I will follow your advice," he said, and quietly returned to his compartment.

I could see from the surprised looks of the other passengers that they were puzzled as to what I had said to this boy to change his behavior in such a drastic way. There is always a new power in the old, old story of Jesus and His love. Pray for this boy.—Charles Grikman, Brussels, Belgium.

Foreign Missionary Addresses

AFRICA

Tanganyika

Cressman, Elsie, Tarime, Tanganyika, East Africa
Eby, Vivian, Musoma, Tanganyika, East Africa
Eshleman, J. Lester and Lois, Tarime, Tanganyika, East Africa
Charlotte Fay Eshleman
Eshleman, Merle W. and Sara, Tarime, Tanganyika, East Africa
Miriam L. and David M. Eshleman
Harnish, Mary W., Tarime, Tanganyika, East Africa
Hershberger, Elma, Musoma, Tanganyika, East Africa
Hess, Mahlon M. and Mabel E., Box 108, Musoma, Tanganyika, East Africa
Alice Elaine, Henry Martin, and Carl Avery Hess
Hurst, Levi M. and Mary, Tarime, Tanganyika, East Africa
Jewel Eileen Hurst
Keener, Robert G. and Florence, Tarime, Tanganyika, East Africa
Martha Jane, Robert Gerald, Dennis Dale, and Deborah Sue Keener
Landis, Elva, Tarime, Tanganyika, East Africa
Leatherman, John and Catharine G., Musoma, Tanganyika, East Africa
Lois G., William C., Andrew H., and Stephen Leatherman
Miller, Ruth K., Tarime, Tanganyika, East Africa
Nacht, Hedwig, Musoma, Tanganyika, East Africa
Shank, James and Ruth, Tarime, Tanganyika, East Africa
Lois Ellen, James Martin, and David Lee Shank
Shenk, J. Clyde and Alta, Musoma, Tanganyika, East Africa
Anna Kathryn, John, and Daniel Edward Shenk
Stauffer, Elam and Grace, Musoma, Tanganyika, East Africa
Philip, Kenneth, and Bruce Stauffer
Wenger, Miriam, Musoma, Tanganyika, East Africa
Daniel, Annetta A., and Wilmer Ray Wenger
Yoder, Phebe, Musoma, Tanganyika, East Africa.

Special Workers

Bauman, Ruth, Tarime, Tanganyika, East Africa
Leaman, Hershey, Tarime, Tanganyika, East Africa
Peifer, Christian, Tarime, Tanganyika, East Africa
Smoker, Naomi, Musoma, Tanganyika, East Africa
Troyer, Samuel J. and Esther, Musoma, Tanganyika, East Africa

On Furlough

Smoker, George R. and Dorothy (en route home) as of 1671 Loma Vista St., Pasadena, Calif.
Hurst, Simeon and Edna, 1328 Concession Road, Preston, Ontario, Canada
Nancy, Mary Elizabeth, and Elwood Ray Hurst
Wenger, Rhoda, R. 1, Box 203, Harrisonburg, Va.

In School

Jacobs, Donald and Anna Ruth, 26 Aberdeen Park, N. 5, London, England

ALASKA

Stoltzfus, Mahlon and Hilda, Fortuna Ledge, Alaska
Guenn, Ruby, and Gareth Stoltzfus

ARGENTINA

In Central Province

Brunk, Lawrence and Dorothy, Rivarola 280, Pehuajó, FNDFS, Argentina
Gary Lee, Louisa Ann, and Patricia Marie Brunk
Byler, B. Frank and Anna, Alsina 80, Trenque Lauquen, FNDFS, Argentina
Stanley, Marjory, Dennis, and Carol Byler
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina
Good, Edna, Damasco Romero, Carmen de Areco, FNGU, Argentina
Hallman, William and Beatrice, Mercedes 149, Buenos Aires, Argentina
Elinor Elizabeth and Richard William Hallman
Koppenhaver, John H. and Ruth, Bragado, FNDFS, Argentina
John Holly, Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver
América, FNDFS, Argentina
Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina
Miller, Daniel and Eunice, Sarmiento Esq Olem, America, FCNDFS, Argentina
John Gregory Miller
Swartzentruber, Amos and Edna, Mercedes 149, Buenos Aires, Argentina

On Furlough from Central Province

Rutt, J. L. and Mary, 516 W. James St., Lancaster, Pa.
Seiber, Floyd and Alyce, R. 4, Goshen, Ind.
Wanda Grace and James Boyd Seiber

On Retirement from Central Province

Hershey, T. K., and Mae, 1508 S. 8th St., Goshen, Ind.
Lantz, D. Parke and Lillie, 2201 West Bijou St., Colorado Springs, Colo.

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Rachel Lois, Naomi Rose, and Timothy Albert Buckwalter
Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Litwiller, John and Mary Ann, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Nelson Edward Litwiller

On Retirement from the Chaco

Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Va.

BELGIUM

Shank, David and Wilma, 14, Avenue de la Brabanconne, Brussels, Belgium
Michael H. and Stephen David Shank

COSTA RICA

(In language study but under appointment for Cuba)

Detweiler, Esther, La Escuela de Idiomas, Apartado 2240, San José, Costa Rica
Idiomas, Apartado 2240, San José, Costa Rica
Frederick, Lillian, La Escuela de Idiomas, Apartado 2240, San Jose, Costa Rica
King, Aaron and Betty, La Escuela de Idiomas, Apartado 2240, San Jose, Costa Rica
Stutzman, Mary Ellen, La Escuela de Idiomas, Apartado 2240, San Jose, Costa Rica
Yoder, Henry Paul and Mildred, La Escuela de Idiomas, Apartado 2240, San Jose, Costa Rica
Allan Yoder

ENGLAND

Leatherman, Quintus and Miriam, 97 Muswell Hill Road, Muswell Hill, N. 10, London
Rachel May and Philip Karl Leatherman

ETHIOPIA

Byer, Mary, Box 102, Dire Dawa, Ethiopia, East Africa
Eshleman, D. Rohrer, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Garber, Robert and Alta, P.O. Box 102, Dire Dawa, Ethiopia
Gingrich, Paul and Ann, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Larry Paul Gingrich
Graybill, Anna Mae, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Harnish, Kathryn E., Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Horst, Mabel, Box 102, Dire Dawa, Ethiopia
Horst, Nevin and Blanche, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Jeanne Adelle Horst
Hege, Nathan B. and Arlene, Box 102, Dire Dawa, Ethiopia
John Allen and Elizabeth Ann Hege
Keener, Clayton L. and Martha G., Box 794, Addis Ababa, Ethiopia
Landis, Lois M., Box 102, Dire Dawa, Ethiopia
Marks, Lois, Box 102, Dire Dawa, Ethiopia
Miller, Anna, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Schlabach, Walter E. and Mae, Box 102, Dire Dawa, Ethiopia
Walter E., Jr., Caroline Elizabeth, and Rachel Ellen Schlabach
Sensenig, Daniel S. and Blanche, Box 102, Dire Dawa, Ethiopia
Daniel Sensenig, Jr.
Wenger, Chester L. and Sara Jane, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Betty Lois, Margaret Ann, Jewel Louise, Chester Lloyd, and Sara Ellen Wenger

Special Workers

Bomberger, Elton, Box 102, Dire Dawa, Ethiopia
Byler, Allen J. and Eunice, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Wilbur Allen Byler
Garber, Lois N., Box 794, Addis Ababa, Ethiopia
Payne, James, Box 102 Dire Dawa, Ethiopia
Snyder, Alice, Box 794, Addis Ababa, Ethiopia
Wikerd, Martha, Box 102, Dire Dawa, Ethiopia

On Furlough

Hiestand, Mildred, 256 S. Charlotte St., Manheim, Pa.

Under Appointment

Becker, Esther, Perkins Institution, Watertown, Mass.
Dr. Joseph Burkholder, R. 2, Markham, Ontario, Canada
Rush, Sara L., Perkasie, Pa.

FRANCE

Swartzentruber, A. Orley and Jane, 79 Ave. Raymond Poincare, Paris 16e, France
Anne Bernice Swartzentruber

HONDURAS, CENTRAL AMERICA

Hamilton, Eldon and Jessie, Tocoa, Honduras, Central America
Elsie Carol, James Eldon, and Alice Mae Hamilton
Hess, James R. and Beatrice, Trujillo, Honduras, Central America
Daniel Eugene Hess

On Furlough

Miller, George T. and Grace, Bally, Pa.
John Mark, Ruth Elizabeth, and Miriam Joyce Miller
Taylor, Dora, R. 2, Elverson, Pa,

Under Appointment

Garber, Jean, R. 6, Box 343, Lancaster, Pa.

INDIA

In Madhya Pradesh

Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
John Lester and Glenn Carl Conrad
Erb, Elizabeth, Dhamtari, M.P., India
Flisher, Jacob and Arvilla, Balodgahan, via Dhamtari, M.P., India
Graber, Lena, Christian Hospital, Dhamtari, M.P., India
Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berar, India
Rachel Yvonne, Margaret Ellen, and Cheryl Jean Groff
Hummel, Goldie, Jamgaon, via Durg, M.P., India
Miller, S. Paul and Vesta, Shantipur, via Dhamtari, M.P., India
Elaine Ann, James Allyn, and Eleanor Lois Miller
Moyer, Marie, Balodgahan, via Dhamtari, M.P., India
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India
Penner, Elizabeth, Jamgaon, via Drug, M.P., India
Rohrer, Anna Lois, Balodgahan, via Dhamtari, M.P., India
Sell, Blanche, Christian Hospital, Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Elizabeth Marie and Jerold Lehman Weaver

On Furlough from Madhya Pradesh

Beare, George and Ida, 377 S. Campus Ave., Upland, Calif.
Dietzel, Arnold and Wilmetta, R. 3, Goshen, Ind.
Ronald Loren, Margaret Elma, and Carol Joy Dietzel
Friesen, John A. and Genevieve, Moundridge, Kans.
J. Stanley, G. Weldon, C. Richard, Glen Delbert, and Dwight William Friesen
Good, Mary M., 3738 Chapel Dr., Sarasota, Fla.
Hostetler, Wilbur and Velma, 2331 Prairie St., Elkhart, Ind.
Verda Joan and Susan Melissa Hostetler
King, S. M. and Nellie, 912 S. 8th St., Goshen, Ind.
John David and Stanley Bernard King
Yoder, J. G. and Fyrne, 1204 S. 8th St., Goshen, Ind.
Joanne Yvonne, Mary Jean, and Ruth Elaine Yoder

On Retirement from Madhya Pradesh

Brunk, A. C., 1223 Weber St., Colorado Springs, Colo.
Esch, Mina B., Mennonite Hospital, La Junta, Colo.
Friesen, P. A., and Florence, Hesston, Kans.
Kaufman, J. N., 110 Florence Ave., East Peoria 8, Ill.
Lapp, Mrs. Fannie, 14 Market Square, Manheim, Pa.

In Bihar

Beachy, John and Miriam, Daltonganj, Palamau District, Bihar, India
John Allen and Cheryl Jo Beachy
Becker, Henry D. and Gladys, Latehar, E. I. Ry., Palamau District, Bihar, India
Elaine Mae, Paul Arthur, Ruth Irene, James Donald, and Mary Louise Becker
Kniss, Paul G. and Esther, Balmuth, Palamau District, Bihar, India
Shirk, S. Allen and Elsie, Latehar, E.I. Ry., Palamau District, Bihar, India
Sylvia Ann Shirk
Vogt, Milton C. and Esther, Tori, E.I. Ry., Chandwa P.O., Bihar, India
Elva Mae and Myra Joan Vogt

Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Special MRSC Workers in India

Hostetler, Alvin and Helen, Dhamtari, M.P., India
Gloria Joyce and Carol Jewell Hostetler
Hostetler, Ruby, Kodaikanal School, Kodaikanal, South India
Kauffman, Robert, Woodstock School, Landour-Mussoorie, U.P., India
Nafziger, Glen, Shantipur, via Dhamtari, M.P., India

ISRAEL

Kreider, Roy and Florence, Box 854, Jerusalem, Israel
Jeryl David Kreider
Martin, Jesse B. and Naomi, Box 854, Jerusalem, Israel

ITALIAN SOMALILAND

Lind, Wilbert and Rhoda, c-o Somalia Mennonite Mission, Box 85, Mogadiscio, Somaliland, Africa
Daniel Dean and Marion Marie Lind
Miller, Fannie, c-o Somalia Mennonite Mission, Box 85, Mogadiscio, Somaliland, Africa
Plank, L. Caroline, c-o Somalia Mennonite Mission, Box 85, Mogadiscio, Somaliland, Africa

JAPAN

Bean, Ruth, No. 68, c-o Tomita, Miyashita-cho, Bunkyo-ku, Tokyo, Japan
Beck, Carl and Esther, No. 1 Minami, 17-chome, Higashi 7 jo, Obihiro, Japan
Carol Carleen Beck
Blosser, Eugene and Louella, 2-2-chome, Shimaumacho, Setagaya-ku, Tokyo, Japan
Philip Eugene and Rachel Ann Blosser
Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan
Dawn Alice Buckwalter
Hostetler, Mary Ann, 720 Daita, 2-chome, Setagaya-ku, Tokyo, Japan

Kanagy, Lee and Adela, Nakashibetsu-cho, Nemuro-Koku, Hokkaido, Japan
Daniel Lee and Ruth Adella Kanagy
McCammon, Don and Dorothy, 2-2-chome, Shimaumacho, Setagaya-ku, Tokyo, Japan
Julia E. and Michael Don McCammon
Reber, Don and Barbara, 193 Sangenjaya Machi, Setagaya-ku, Tokyo, Japan
Karen Sue, Elizabeth Ann, and Mary Kay Reber
Ressler, Ruth and Rhoda, 105 Tsuji cho, Ashiya, Hyogo Ken, Japan

MRSC Workers in Japan

Burkhart, Charles, International Christian University, 1500 Osawa, Mitaka-shi, Tokyo, Japan

LUXEMBOURG

Fretz, Clarence Y. and Lela, Rue Emile Mayrisch, 72. Esch-sur-Alzette, Luxembourg
Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Fretz
Miller, Harvey and Mildred, 2, rue du Parc Dudelange, Luxembourg

PUERTO RICO

Driver, John and Bonita, La Plata, Puerto Rico
Cynthia Ruth and Wilfred Paul Driver
Glick, Carol, Box 1018, Aibonito, Puerto Rico
Greaser, Lawrence and Annabelle, Box 1018, Aibonito, Puerto Rico
Galen, David, Daniel, and Joseph Alden Greaser
Kanagy, Martha, La Plata, Puerto Rico
Lauver, Paul and Lois, Box 335, Cayey, Puerto Rico
Paul Richard and John William Lauver
Nachtigall, Wilbur and Grace, Palo Hincado, Barranquitas, Puerto Rico
Juan Manuel, Ramon, Rosa Marie, and Barbara Helen Nachtigall
Shantz, Marjorie, La Plata, Puerto Rico
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico
Margaret Ann and Clifford Arnold Snyder
Margaret Ann and Clifford Arnold Snyder
Snyder, Elvin and Mary, La Plata, Puerto Rico
Carmen Grace, Esther Marie, and Edith Marie Snyder
Springer, Elmer and Clara, Palo Hincado, Barranquitas, Puerto Rico
Theodore William Springer
Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

On Furlough

Hershey, Lester and Alta, Fisher, Ill.
Janice Jo, Sherilyn Mae, and Lester Eugene Hershey
Massanari, Anna Kay, Fisher, Ill.

Under Appointment

Nussbaum, Ruth, 1808 Sixth St., Nampa, Idaho

Continuing MRSC Service Workers

Lehman, John E. and Margaret, La Plata, Puerto Rico
Thomas, Mary Ann, Rebecca, and David Lehman

Continuing Workers on Furlough

Birky, Luke A. and Verna, Tangent, Oreg.
Karl R., Anne Luvern, and Kathryn Ruth Birky
Snyder, Royal and Ophia, c-o Mrs. Victor Sevits, 1012 3rd St., Fort Wayne 7, Ind.
Victor Abram, Royal Daniel, Elizabeth Rose, and John Kent Snyder

URUGUAY

Under Appointment

Martin, H. James and Ann, c-o O. W. Swartzendruber, R. 2, New Carlisle, Ohio
Judith Ann, Janet Arlene, Barbara Elaine, and James David Martin
Mosemann, Clyde and Anna, R. 4, Box 639, Lancaster, Pa.
Clyde Richard, Jr., and Barry Philip Mosemann

LETTER RATES

Belgium, England and Luxembourg: Regular mail, 5c each oz.; air mail, 15c each ½ oz.; air form letter, 10c.

Ethiopia and Tanganyika: Regular mail, 5c each oz., 3c each additional oz., air mail, 25c ½ oz., air form letter, 10c.

Honduras and Costa Rica: Regular mail, 3c each oz.; air mail, 10c ½ oz.

India and Japan: Regular mail, 5c each oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Puerto Rico and Alaska: Regular mail, 3c each oz.; air mail, 6c each oz.

South America: Regular mail, 3c each oz.; air mail, 10c each ½ oz.

If you have a friend worth loving,
Love him, yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow;
Why should good words ne'er be said
Of a friend till he is dead?

—Selected.

The Mennonite Hour

Nonresistance

The recent messages on nonresistance, "The Dynamic of Christian Love," had a very good demand from radio listeners. Even though this series of radio messages has been completed, yet we are confident that God will continue His work through the 1600 copies that have already been sent out. The next series, "Why Do the Wicked Prosper?" will shortly be sent out. For your free copy of these sermons write to us: **The Mennonite Hour,** Box 22, Harrisonburg, Va.

Schedule Cards

Thousands of schedule cards have already been sent out. Many of you have written in for cards to give and send to your neighbors and friends. If you have not received your cards for distribution, be sure to write us immediately. This is your radio broadcast. If people are to listen to the broadcast, you must remind them. You will be blessed for this missionary work and we are confident that those who listen will be spiritually helped also.

Special Prayer

Starting this month and extending through April, B. Charles Hostetter will be preaching evangelistic sermons. Unless these messages go forth with the prayers of the people of God, they will be empty words void of spiritual power. As a radio staff we are sensing more and more our dependence on you as prayer warriors to daily intercede in our behalf.

We are now releasing a Mennonite Hour Monthly Prayer Guide listing many of our prayer requests. If you want to join the hundreds now receiving these Prayer Guides write to us and we will send you a March release.

Open Doors in Luxembourg

Doors are opening for going forward in evangelism and Bible teaching. During the past year the mayor of Dudelange granted us the privilege of using the fire hall free of charge for a publicly advertised week-end Bible conference in that city. The Hollenfels youth hostel permitted us to hold two "Bible camps" there this summer. These being our first efforts along these lines, we did not have a large attendance but we experienced such blessings that we feel encouraged to undertake similar efforts in the future. We are still permitted to hold monthly services in the Miller apartment in Dudelange, and recently our landlady said we were free to have services in our home here in Esch. (At first she was rather opposed to this.)

—Clarence Fretz Christmas letter.

Missions Editorial

A Missionary's Suggestions for Prayer Support

A missionary himself has something to say about how we should pray for him and his colaborers on the field.

Pray for essentials. By essentials he means love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and the other fruits of the Spirit so necessary for effective witnessing. Pray that God will give the missionary the measure of health which will glorify Him.

Pray that God will grant the necessary grace to overcome when the path is difficult. Do not pray for an easy path, but pray rather that God will provide each missionary with the courage and unconquerable determination necessary to meet every obstacle.

Pray that God will keep the missionaries from being too busy to pray. They are faced with the same problems of multitudinous duties that many of us surround ourselves with here at home, and they must put forth the same effort to find time to meditate and pray as we.

Do not pray so much that God will bless the missionary's activities as that God will censor them so that the most important activities in missionary service will absorb his time and not the second best things.

Pray that God will give the missionary needed grace to overcome temptation. The missionary like the minister attracts Satan's special attention because he is on the front line of a great spiritual struggle. Never take it for granted that missionaries are saints by virtue of being missionaries.

Pray that each missionary may continue on fire for God, his heart aflame with a passion to win the lost. Pray that the love of Christ may motivate him continually, that the blood of Christ may continue to cleanse him from all sin. Remember that the missionary can become lonely, discouraged, and irritable.

"Pray that God will send forth laborers" was Jesus' first command to His disciples regarding witnessing. But we cannot stop praying for the workers when God answers our prayers and sends them to the field. Jesus expects us to keep on praying for those who are serving as a result of our prayers. This prayer ministry binds the missionary to his supporter by invisible ties of comradeship in service.

Begin your prayer ministry for our missionaries now. Enlarge the ministry that you have already begun. Jesus promised His disciples: "Whatsoever ye shall ask in my name, that will I do" (John 14:13). His doing is handicapped by our not asking.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

A new group of volunteers has joined the ranks of those serving in Voluntary Service. James Lepley, Reedsville, Pa. will be serving his I-W period in the Mathis, Tex., Unit assisting in the building program there.

Mable Miller, Wilmot, O., has joined the unit in La Plata, Puerto Rico, as a kitchen helper.

Paul Payne, McVeytown, Pa., is serving in Kansas City, Kans., helping to remodel the newly acquired unit home.

Fred W. Miller, Iowa City, Ia., has also joined the Kansas City Unit as an orderly in the hospital.

Ruby Shank, Harrisonburg, Va., is beginning her term of Voluntary Service as a secretary at the General Mission Board Headquarters, Elkhart, Ind.

Junior Fisher, Kalona, Ia., is a I-W man and has joined the unit of six serving at Froh Bros. Homestead, Sturgis, Mich.

Four men from Guernsey, Sask., have begun a period of service at Camp Rehoboth, St. Anne, Ill., helping in repair work to prepare the camp for its summer's activities. They will serve until April 1.

The Mennonite Hospital and Sanitarium, La Junta, Colo., is planning for another Nurse Aide class to begin in June. This class provides an excellent opportunity for girls who are interested in nurse-aide service to receive instruction and guidance in this work.

There will be openings for approximately eight girls in this class. For more information write to Dorsa Mishler, Personnel Director, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind., or directly to the hospital.

I-W Services

Recently representatives of MRSC and MCC met and considered the scattered, small I-W units which are not receiving the services of either organization.

Agreement was reached as to which of these organizations will be offering non-pastoral services to each of these units.

Lists of the places where I-W men are serving will be made available to ministers in the near future.

MRSC is serving the smaller I-W units through its Area Field Representatives. Six brethren have consented to serve in this capacity to date, and many others are giving this work consideration.

The I-W men at Elgin, Ill., have decided to sponsor the radio program of Bro. Howard Zehr on the local Elgin station.

Finances

The continued excellent response being given by our constituency in the form of financial and prayer support is greatly appreciated.

However, with the fiscal year nearing the close some of the funds are running rather low, and we would like to present this need to you as an opportunity for you to serve in a vital area of your church's program.

The support for this area of the church's program comes from the monthly congregational relief and service offering. Your hearty support of this offering will be appreciated.

Also, individual contributions may be earmarked for Relief and Service and sent through your district conference treasurer or direct to Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Released Feb. 19, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Recent Relief Shipments total 115½ Tons

MCC relief shipments during January, February, and early March include 204,791 pounds of food, valued at $81,970.65, to France, Germany, Jordan, and Korea; and 26,238 pounds of clothing, valued at $29,040.89, to Greece and Korea. Most of this material aid, which totals approximately 115½ tons and $111,011.54 in value, is currently en route.

Food shipments include 22,000 pounds of beef to Jordan, 22,350 pounds of beef to Germany, 22,181 pounds of assorted canned goods to Korea, 30,860 pounds of butter to France, and 107,400 pounds of dried milk to Korea. The butter and dried milk were available to MCC without cost from the U.S. Department of Agriculture at the point of storage. The milk was shipped from the West Coast and will be used in the relief distribution program in Korea. The butter will be shipped from the East Coast and be used by such institutions as children's and old peoples' homes. Meat shipments include meat canned by communities in Iowa, Minnesota, Illinois, Indiana, Ohio, Pennsylvania, Virginia, and Maryland during the past season.

The 17,559-pound clothing shipment to Korea, including shoes, school supplies and soap, was processed by the West Coast MCC Regional Office, Reedley, Calif. The 8,679-pound clothing shipment to Greece will be distributed to needy refugees in the Panayitsa-Tsakones area by PAX men.

PAX Men Complete Housing For 64 Families in Backnang, Germany

The first 10 houses in Backnang, Germany, being constructed with the assistance of PAX men, are now the homes of 64 Mennonite refugee families who total 226 persons.

With the exception of some painting and plastering the first part of this Mennonite resettlement project has been completed. Construction is underway on the foundation of the third house of the second set of 10 houses which will provide homes for 44 families.

A new pastor for this developing German Mennonite congregation, Mr. Goetcke, arrived in January. Church services are held every Sunday where as previously they were held only every other Sunday. This group meets in one of the houses. They are urgently in need of a church building, however.

Backnang PAX men continue to report high morale and repeatedly express the satisfaction of realizing they are building more than houses. They pray that this new body of believers will be an effective witness for Christ and the Church.

Two of the 66 apartments in the first 10 houses are occupied by the PAX men. There are currently 20 PAX men in Backnang.

Other PAX men in Germany are building housing for Mennonite refugees in Enkenbach and Wedel. PAX, the Latin for peace, is the MCC's overseas program for drafted conscientious objectors.

French Mennonite Doctor in Java To Visit American Churches

Dr. Marthe Ropp, a French Mennonite who has directed the MCC medical program in Java for the past three years, will visit American Mennonite churches and communities during March, April, and May.

The purpose of her visit is to acquaint Mennonite and Brethren in Christ churches with the MCC medical program in Java which consists of clinics at Kajuapu and Margaredjo. Her itinerary includes California, Oregon, Western Canada and Winnipeg, Kansas, Iowa, Indiana, Ohio, Ontario, Pennsylvania, and Virginia.

Dr. Ropp has an attractive personality and speaks a good English in addition to French and German. In addition to directing the MCC medical program in Java, she has taught a health course at the Mennonite Theological School in Pati.

Those who will hear her will not only learn about the Java MCC work, but will also become acquainted with French and Indonesian Mennonite brotherhoods. After a visit to her home in Wittenheim, Haut-Rhin, France, Dr. Ropp will return to Java as a medical missionary under the sponsorship of Indonesian Mennonites.

Her intinerary: March 14-16, Los Angeles, and Upland, Calif., College; March 17-19, Reedley, Calif.; March 20-25, Albany, Oreg.; March 26-31, Western Canada and Winnipeg; April 2-8, Central Kansas including the Mennonite colleges—Bethel, Hesston, and Tabor; April 9-10, Kansas City and Mission, Kans.; April 11-16, Iowa; April 17-24, Goshen, Ind.; April 25-28, Ohio; April 29-May 7, Ontario; and May 8-26, Akron, Pa., from where she will visit Messiah College, Grantham, Pa.; and Eastern Mennonite College, Harrisonburg, Va., and other communities in these states.

Released February 19, 1954
MCC Information Service
Akron, Pa.

A Wish for Age

A setting sun in clouds of rose,
An autumn tree in leaves of gold;
May we wear loveliness like this,
When we grow old!

—Adelaide Love.

MISSIONS SECTION

Women's Activities

All renewals or new subscription orders for the **Missionary Sewing Circle Monthly** should be sent to WMSC Organization, Scottdale, Pa. Checks or money orders should be written to WMSC Organization. Prices continue 35¢ per single subscription, and 25¢ in clubs of ten or more.

Orders for **Prayer Guides** should be sent to the same address. The price per copy is 25¢.

* * *

Sister Arlene Sitler gives the following suggestions in the February **Women's Activities Letter** for preparing used clothing for overseas:

1. All clothing should be clean. Materials that can be washed should be well laundered and neatly ironed. Materials requiring dry cleaning can be home-processed or commercially cleaned.

2. Buttons and snaps should be supplied where needed, being carefully matched and suitable for the materials.

3. No garments needing repair, laundering, or cleaning should be sent to clothing processing centers.

4. Used trousers should have cuffs turned down and dust thoroughly brushed from the creases to prevent the collection of moths. All pockets should be well cleaned, free from dust or other refuse.

5. Styles of garments should be such that are practical and wearable.

6. Dresses with capes or uniforms are acceptable if in good condition.

7. Collars on coats should be cleaned; linings should be repaired and in good condition. Special care should be taken under armholes; reinforce with a piece of the lining if necessary.

8. Shoes of all sizes can be used, always in pairs, polished, and provided with two sets of good strings. Women's and girls' shoes should be broad, with low heels. Galoshes and rubbers can be used.

9. All clothing should be such as can consistently bear the lable, "In the Name of Christ."

* * *

Clothing contributions for the past year totaled 278 tons, reports Sister Sitler. From these, shipments were made to Germany, Korea, Paraguay, Austria, Holland, France, Jordan, Formosa, Jave, Hong Kong.

Gladys Rutt, relief worker in Jordan, writes in the February **Activities Letter**, "During the month we went to Karameh Camp and distributed 773 layettes to babies that are brought into the feeding center there. Each layette consisted of six pieces only. UNRWA had given us 215 dark heavy blankets and the rest were taken from our supplies to wrap the pieces. I shall never forget the desperate, frantic efforts on the part of those women to push their way in to get a bundle, but probably if we had nothing new for a number of years a few new articles would look good to us too. It is difficult to see so much relief need and not be able to do more."

A little later in the same article, Sister Rutt says, "The greatest of all our needs . . . is the continued prayers of the church at home that the light of the Gospel may shine into this land and into the hearts of its people."

* * *

Donations and contributions should reach our General Treasurer by the twenty-third of each month since it is now necessary for her to mail her monthly report on the twenty-fifth of each month in order to have them included in the **Missionary Sewing Circle Monthly**.—Mrs. C. L. Shank.

From Our Churches

ALTOONA, PENNSYLVANIA

(Mill Run Chapel)

Christian Greetings:

We are still at work in this part of God's great vineyard. God has been faithful in blessing the efforts. In December four girls, ages eight to eleven, were baptized. One is from a non-Christian home where she is faithfully witnessing to the family. The other three are sisters. The parents, though unsaved, showed a definite interest in their baptism, and we rejoice that the mother was saved a few weeks later. She is growing rapidly in her Christian experience and is having a powerful influence for good upon her many unsaved friends. She is deeply concerned for the salvation of her husband and Catholic mother. There was a time when her husband would disappear when a visiting minister came, but now he welcomes them at the door. Please join us in prayer for him.

Recently we lost about twelve of our Sunday-school pupils when a bus from the newest and most popular church in town began a run through this community. However, a few new families have been contacted to fill the vacancies and our attendance continues to be very good. A number come from nearby districts and so the nine-passenger church car, which some of you helped to purchase last year, is being used to great advantage.

Our pastor and family have moved to Big Valley. That leaves the flock without a shepherd. It grieves us to see the mission home empty, but a minister is being supplied for each Sunday morning service. Bro. Kanagy, our former pastor, will be filling the pulpit every two weeks. Plans are being made for a weekly Wednesday evening Bible study.

Won't you pray that whoever God may be calling for full-time service in this needy community may gladly answer, "Here am I; send me"?

Mina Cashman.

NAMPA, IDAHO

(Nampa Congregation)

Dear HERALD Readers:

Greetings in our Saviour's name. Bro. I. Mark Ross concluded three and one-half weeks' meetings here Sunday, Feb. 7. One week the meetings were at our mission church in City Acres. There were a number who accepted Christ for the first time and also a number of reconsecrations. One week was given to teachers' training and music.

Bro. and Sister E. S. Garber were at Filer on Feb. 7 and 8. They left on Feb. 13 for Winton, Calif.

Bro. and Sister Irvin Gingerich and family, and C. D. Kauffman of Hesston, Kans., spent several days here en route to Albany, Oreg., to attend a family reunion in honor of Mr. Gingerich's parents who are observing their fiftieth wedding anniversary. Mr. and Mrs. Clinton Gingerich and son of Nampa accompanied them to Oregon.

Our deacon, Ivan Hostetler, and family returned from Milford, Nebr., where they were visiting the past six weeks.

Maurice Miller had an emergency appendectomy and is convalescing nicely.

Bro. Max Yoder, McMinnville, Oreg., was with the Indian Cove congregation Feb. 12-14 for special services. Bro. Durbin Zook is taking an enforced rest at the Gooding Hospital for a few weeks. Sister Berneice Nafziger is teaching in Bro. Zook's absence.

Mrs. Ella Miller.

LOUISVILLE, OHIO

(Beech Congregation)

Dear HERALD Readers:

"O taste and see that the Lord is good."

A workshop for the boys from the fifth grade on up is held at the Elden Schmucker home.

Visiting speakers that have been with us were Galen Johns, Vern Miller, and others from Gladstone Mission; H. James Martin and wife, Earnest Martin, Llewellyn Groff, Leonard Schmucker, and Kenneth Good. Nov. 9-15 we had Bible studies in I John conducted by Glenn Esh and followed by a message. Our hearts were blessed as the Word was expounded to us, and we were challenged to a life of greater love for God and our fellow men.

Members of our congregation helped with the canning of meat when the canner was at Hartville.

The Avalon Youth Fellowship raised lima beans as their missionary project. Some of the Sunday-school classes had projects; they made donations to the following: sewing circle, Boy's Village, Calvary Hour, girls' sewing circle, and the Lee Kanagy Building Fund.

Quite a number attended evening classes at Canton Bible School.

May we walk closer with our Saviour and help to make Him known.

Mrs. Harvey D. Miller.

UPLAND, CALIFORNIA

(Seventh St. Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. We thank God for His many blessings to us.

On New Year's Day, at afternoon and evening sessions, we had our annual election of church officers, reports, and an inspirational program. A period of fellowship was enjoyed during the evening meal. The climax was a challenging message by Bro. George Beare.

An MCC unit from Coalinga, Calif., gave an informative and interesting program on Jan. 3 regarding their work among the migrants. One fourth of the migrants in the United States are in California. This is a very needy field of service.

On Jan. 30, Bro. Luke Birky, Puerto Rico, presented the medical needs of Puerto Rico.

We are glad to have Bro. and Sister Joe Schrock, Jr., and family return after having lived in Alaska for several years.

We are looking forward to having Bro. Stanley Shenk from West Liberty, Ohio, with us Feb. 24 to March 7 for evangelistic meetings.

Bro. and Sister Sherman Maust and Bro. and Sister John Hershberger and daughter, Ferne, were to Phoenix, Ariz., Jan. 31, to attend the ordination to the ministry of Bro. Stanley Weaver, missionary to the Navaho Indians.

An aged brother, Dave Shank, who had worshiped with us the past two years, passed away on Jan. 25 after a short illness.

We are having many visitors this winter; quite a number from Iowa, and others from Illinois, Michigan, Montana, Nebraska, Oklahoma, and Colorado. We invite anyone visiting on the west coast to stop and worship with us.

Myrtle Groff.

WALKER, MISSOURI

(Walker Congregation)

Dear HERALD Readers:

During July, August, and September of 1953 six families from the Yoder-Hutchinson, Kans., area moved into Vernon County, Mo. The city of Nevada on U.S. highway 54 is the county seat. The movement was prompted by a desire to witness for our Lord in a new area. Also, as we were farmers, we had to look away from home to buy farms. As five brethren looked for some place suitable, the Lord led them to this location. It is good farming country, with the buildings and soil somewhat run down. There are yet more opportunities for other families that might be interested. We feel that the Lord has a great work at Walker.

Feb. 4 marked the establishment of a new Mennonite church here, the Walker Mennonite Church. There are fifteen charter members. The organization work was shared by the bishops Harry Diener, Hutchinson, Kans., and J. G. Hartzler, Inman, Kans.

Bro. Irvin Nussbaum is to be ordained as pastor of this congregation on March 14, the Lord willing.

Correspondent.

CHURCH MUSIC (Continued)

Her poems were printed in three books entitled, *Ministry of Song, Under the Surface,* and *Under His Shadow,* and she in addition gave the world numerous poems which can never be blotted from man's memory as long as a desire to sing remains in the human heart.—Basil Miller. Condensed from "Ten Girls Who Became Famous," in "Christian Digest."

FAMILY CIRCLE (Continued)

Also for the gifts, flowers, cards, letters, and personal visits during my stay in the hospital and also my convalescing stay with my mother. May the Lord richly bless you.—Mrs. Samuel A. Oberholtzer, Elizabethtown, Pa.

* * *

We sincerely thank all who remembered our departed loved one with the lovely cards, letters, and gifts during his illness. He was very appreciative for the prayers that ascended in his behalf.—The family of Otto J. Good, Harrisonburg, Va.

* * *

I want to express my sincere appreciation to all who have remembered me with cards, visits, and prayers during my stay in the hospital and since my return home. The Lord has been so good to me and I pray that He will bless you all for your kindness.—Mrs. Lewis M. Lehman, Hagerstown, Md.

* * *

Our hearts have been blessed this past year by the kindnesses and the help we received from our many friends. We sincerely thank each of you for making our little daughter Judy's life more pleasant. And now since her going home, we again express our thanks and appreciation for the cards, visits, messages of sympathy, and prayers for us. May you each receive a special blessing through it.—Mr. and Mrs. Irvin Weaver.

* * *

We wish to express our deepest appreciation to all our Christian friends who remembered us with cards and letters of sympathy and encouragement during the passing of our little daughter, and sister Eunice. May the Lord bless you and keep you for His service.—Mr. and Mrs. Richard Kling and Nelson.

MISSION NEWS (Continued)

The church building at Tarime in Tanganyika is now under construction.

Work on the leper colony, Shirati, Tanganyika, is progressing. A small two-room dispensary, a three-room ward and a caretaker's house are being built with government funds. A grass-roof chapel will also be built. African patients are providing their own homes on the grounds where they will live while taking treatment. About 15 of these homes are under construction. It is expected that about 150 will live on the compound, while a number of others will come from the surrounding community.

The local board for Mennonite Youth Village, White Pigeon, Mich., met on Feb. 19 and made plans for the 1954 summer program. Plans include the expansion of the present living facilities to take care of 48 instead of 32 children. A new housing unit for boys is to be built with the help of voluntary labor.

A farewell service was held for Bro. and Sister John Beachy, missionaries returning to Bihar, India, at the East Goshen Mennonite Church, Goshen, Ind., on Sunday evening, Feb. 21. Bro. John Mosemann, President of the Mennonite Board of Missions and Charities, participated in the service and gave the charge to the missionaries. In the afternoon, Bro. Beachy spoke to the Foreign Missions Fellowship of Goshen College in the College Union.

Bro. and Sister John Kreider were installed as superintendent and matron of the Mennonite Gospel Center, 1238 Washington, Kansas City 6, Mo., Sunday, Feb. 14. Bro. Frank Raber, former superintendent of the Gospel Center, was chairman of the meeting. Bro. Milo Kauffman preached the sermon and had charge of the installation service. Special music was provided by the Kansas City Service Unit Men's Quartet. John Kreider completed his courses for the Bachelor of Religious Education degree first semester of this year. Mrs. Kreider received her B.R.E. degree from Hesston College in June, 1951.

FIELD NOTES (Continued)

Visitors at the Publishing House on their return home from the annual meeting of the Mennonite Publication Board at Lansdale, Pa., Feb. 17, 18, were Samuel Honderich, Filer, Ida.; Harold Sommerfeld, Hesston, Kans.; and J. Irvin Brunk, Upland, Calif.

A male chorus of I-W men from Westville, Ind., brought the Sunday evening program at the Yellow Creek Church, near Goshen, Ind., on Feb. 21. The young people from the surrounding churches and the I-W men spent an hour of informal fellowship at the church cabin after the service.

Twelve young applicants were received into church fellowship by baptism at the Yellow Creek Church on Sunday morning, Feb. 28.

The Youth Fellowship of the Yellow Creek congregation enjoyed interesting and challenging talks on the mission and service program of the church by Levi Hartzler, Mark Lehman, and Boyd Nelson, of the Elkhart office, in the regular Wednesday night services in February.

Bro. Geo. W. Cutrell, Denver, Colo., who underwent surgery and has been seriously ill at the Latrobe, Pa., hospital, is recovering satisfactorily.

Announcements

A series of six doctrinal talks will be given by Geo. R. Brunk at East Chestnut St., Lancaster, Pa., Church April 15-18.

The annual Ministerial Meeting of the Southwestern Pennsylvania District Conference will be held at the Blough Church Friday evening, March 19, and two sessions on Saturday, March 20.

Bro. Raymond Bucher will speak on the subject, "Prayer and Fasting," on March 7, at the Hess YPBM, Lititz, Pa.

Bro. Paul M. Lederach, Scottdale, Pa., will be the speaker at a week-end conference on "Every Member Evangelism" at North Lima, Ohio, March 27, 28.

A I-W Conference is to be held at the Howard-Miami Church, Kokomo, Ind., Saturday evening, March 6, and all day following. This conference is for all I-W men, parents, churches, and interested friends of North Central and Southern Indiana, and is sponsored by the Pastoral Committee of the Indiana-Michigan Conference,

Bro. John E. Lapp, Lansdale, Pa., on a trip west will speak at the following places: Menahga, Minn., March 7; Ministers' Conference, Leader, Minn., March 9-11; Wolford, N. Dak., March 14.

An all-day meeting at Black Oak Ridge Church, Hancock, Md., with Harry Y. Shetler and Andrew Jantzi as speakers.

John R. Mumaw, Harrisonburg, Va., guest speaker at a Christian Life Conference on March 14 at Wilmington Mennonite Church, 10th and Harrison Streets, Wilmington, Del.

The Semiannual Association Sewing Circle Meeting of Lancaster Conference will be held at the East Chestnut St. Church Saturday forenoon and afternoon, March 6.

A revised schedule of Bro. C. F. Derstine's itinerary is as follows: Zion Church, Hubbard, Oreg., Feb. 25 to March 7; Peninsula Bible Fellowship, Palo Alto, Calif., March 10; C.M.B.C., San Francisco, Calif., March 12; Winton, Calif., March 13, 14; La Junta, Colo., March 23; Tabor College, Hillsboro, Kans., March 25; Kitchener, Ont., March 28.

A Peace Team from Goshen College will give a program at the South Union Church, West Liberty, Ohio, the evening of March 7.

Visiting Speakers

Feb. 7. **Ralph Stahly,** Wakarusa, Ind., at Bay Shore, Sarasota, Fla.

Feb. 14. **Richard E. Martin,** Elida, Ohio, at East Bend, Fisher, Ill. **Elmer Swartzendruber,** Wellman, Iowa, at Gulfhaven, Gulfport, Miss.

Feb. 21. **John R. Mumaw,** Harrisonburg, Va., at Landisville, Pa. **S. A. Yoder,** Columbiana, Ohio, at Beaverdam, Corry, Pa. **Wm. G. Detweiler,** Orrville, Ohio, at Waldo Church, Flanagan, Ill., morning, Morton, Ill., evening. **Russel Kraybill,** Goshen, Ind., at Congregational Mennonite, Marietta, Pa., morning; **Clyde Mosemann,** appointee to Uruguay, evening. **Luke Birky,** Puerto Rico, at Crystal Springs, Kans. **Abram Landis,** Bridgewater Corners, Vt., at Rocky Ridge, Sellersville, Pa. **Paul M. Lederach,** Scottdale, Pa., at Blooming Glen, Pa. **Leo Miller,** Wichita, Kans., at Scottdale, Pa. **E. J. Hochstetler,** Wolford, N. Dak., at Howard-Miami, Kokomo, Ind. **Milton Brackbill,** Paoli, Pa., at Lindale, Harrisonburg, Va.

Feb. 28. **Myron Augsburger,** Harrisonburg, Va., at Woodridge, Washington, D. C. **Wayne North,** West Liberty, Ohio, at Moyer Church, Vineland, Ont. **Gerald Studer,** Smithville, Ohio, at Morton, Ill.

Evangelistic Meetings

Andrew Jantzi, Marilla, N.Y., at Black Oak Ridge, Hancock, Md., March 14-21. Prayer is requested for these meetings. **Clinton Ferster,** Richfield, Pa., at North Lebanon, Pa., Mission, Feb. 27-March 7. **Urie Bender,** Baden, Ont., at Thomas Church, Hollsopple, Pa., April 22 to May 2. **Elmer Kolb,** Pottstown, Pa., at Lititz, Pa., March 10-24. **I. Mark Ross,** Hesston, Kans., at First Mennonite Church, Canton, Ohio, April 11-18. **Milton Brackbill,** Paoli, Pa., at Cambridge, Pa., March 7-14.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Blosser, James and Janet (Abee), Creamery, Pa., second son, Gary Steven, Feb. 6, 1954.

Brubacher, Francis L. and Mabel (Snyder), St., Jacobs, Ont., first child, Dwight Francis, Jan. 13, 1954.

Crisenbery, Gene and Marian (Stemen), Elida, Ohio, first child, Jay Robert, Feb. 1, 1954.

Denlinger, Leon H. and Mary Arlene (Landis), York, Pa., second child, Nancy Yvonne, Feb. 3, 1954.

Gochenaur, Robert H. and Verna (Thomas), Strasburg, Pa., third child, second daughter, Betty Irene, Jan. 23, 1954.

Grove, David and Esther (Brenneman), Stuarts Draft, Va., fourth child, third son, Paul Mark, Jan. 26, 1954.

Hershberger, John E. and Anna Mae (Sommers), Sarasota, Fla., second child, Priscilla Darlene, Jan. 18, 1954.

Hershberger, Lester and Jean (Wagler), Altha, Fla., sixth child, second daughter, Judith Yvonne, Feb. 10, 1954.

Hertzler, Elmer and Esther (King), Elverson, Pa., second daughter, Susan Arlene, Jan. 20, 1954.

Ingold, Leroy and Evelyn (Springer), Paxton, Ill., second son, Robert Daniel, Nov. 20, 1953.

Jones, Abram S. and Frances A. (Geissinger), Harrisburg, Pa., first child, Carol Sue, Feb. 3, 1954.

Kauffman, Elam and Amanda (Yoder), second child, Theil Harry, Feb. 3, 1954.

Kauffman, Elmer S. and Viola (Stoltzfus), Atglen, Pa., eighth child, fourth daughter, Carol Joy, Dec. 24, 1953.

Kaufman, Glen and Mary (Yoder), Walker, Mo., second child, a daughter, Janey Larae, Feb. 12, 1954.

King, Allen and Fannie (Yutzy), Hutchinson, Kans., a son, Kenneth Oliver, Feb. 6, 1954.

Landis, Mr. and Mrs. Jacob C., Perkasie, Pa., a son, Geoffrey William, Feb. 2, 1954.

Landis, Mervin and Rachael Anne (Hess), Lancaster, Pa., fourth child, Edward Dwight, Jan. 25, 1954.

Liller, Charles and Lila (Moreland), Pinto, Md., fifth child, Darlene Denise, Jan. 3, 1954.

Longacre, W. Paul and Ruth (Geissinger), Quakertown, Pa., second child, a son, Glenn David, Jan. 24, 1954.

Massanari, Joe and Francis (Dean), Champaign, Ill., third child, Gregory Lee, Jan. 11, 1954.

Mast, John Paul and Carolyn (Schrock), Millersburg, Ohio, first and second children, Donald Lee and Diana Marie, Oct. 28, 1953.

Miller, Robert L. and Mary (Hamsher), Smithville, Ohio, first child, Carol Joy, Dec. 23, 1953.

Moser, E. A. and Frances (Zuercher), Wooster, Ohio, second child, first son, James Arthur.

Myers, J. Henry and Mary E. (Myers), Doylestown, Pa., fourth child, Henry Dale, Feb. 3, 1954.

Ropp, Leroy and Edith (Gnagey), Wellman, Iowa, third child, second daughter, Shirleen Kay, Jan. 25, 1954.

Rush, Wilmer W. and Sallie C. (Ruth), Morwood, Pa., fourth child, Barbara Elizabeth, Feb. 1, 1954.

Schrock, Franklin and Helen (Pyfrom), Goshen, Ind., fourth child, third daughter, Sharon Louise, Dec. 20, 1953.

Short, Calvin and Marjory (Nofziger), Stryker, Ohio, fourth child, a daughter, Peggy Jo, Feb. 6, 1954.

Short, Marvin and Lois (Miller), Stryker, Ohio, third child, Mark Delov, Jan. 10, 1954.

Short, Rollin and Lois (Wagler), Archbold, Ohio, second child, Andrew Rollin, Dec. 20, 1953.

Smith, Peter G. and Marian (Hershey), Downingtown, Pa., first child, Frederick Ronald, Jan. 2, 1954.

Stuckey, Lauren and Rutheda (Greiser), Archbold, Ohio, third child, Allen Ray, Jan. 30, 1954.

Suter, Jerrel D. and Lorene (Weaver), Stuarts Draft, Va., first child, Connie Marie, Feb. 2, 1954.

Vale, Joseph G. and Sarah (Bauman), Waterloo, Ont., first child, Carol Elaine, Jan. 4, 1954.

Yoder, Donald and Ruth (Voegtlin), Tofield, Alta., first child, Evelyn Faye, Jan. 20, 1954.

Yoder, Glen O. and Vera (Zook), Mio, Mich., fifth child, fourth son, Kendall Lynn, Nov. 30, 1953.

Yordy, Emerson and Rhoda (Handrich), Mio, Mich., fifth child, Cheryl Elizabeth, Feb. 1, 1954.

Zook, Durbin and Mildred (Yoder), Nampa, Idaho, first child, Rodney Durbin, Feb. 2, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bannon—Benner.—Norris Bannon and Hannah Benner, both of Lansdale, Pa., members of the Lansdale Mennonite Church, by Jacob Z. Rittenhouse at the church, Jan. 1, 1954.

Geiser — Thomas. — Leonard James Geiser, Sonnenberg congregation, Apple Creek, Ohio, and Nada Fern Thomas, Stahl congregation, Johnstown, Pa., by Sanford G. Shetler at the Stahl Church, Sept. 26, 1953.

Miller—Keim.—Frank Dale Miller and Miriam Elnora Keim by Earley C. Bontrager at the Forks Mennonite Church near Middlebury, Ind., Dec. 20, 1953.

Petersheim—Wingard. — LeRoy Petersheim, Morgantown, Pa., congregation, and Betty Lou Wingard, Stahl congregation, Johnstown, Pa., by Sanford G. Shetler at the Stahl Church, Nov. 21, 1953.

Schrock—Bontrager.—Eugene Schrock and Carol Bontrager, both of Yoder, Kans., congregation, by Harry A. Diener at the Yoder Mennonite Church, Dec. 27, 1953.

Shearer — Yoder. — Charles Shearer, Alpha, Minn., and Frances Yoder, Hutchinson, Kans., by Harry A. Diener at the Rocky Mountain Mennonite Camp, July 18, 1953.

ANNIVERSARIES

Amstutz.—Amos B. and Fannie (Zuercher) Amstutz, Dalton, Ohio, celebrated their fiftieth wedding anniversary on Feb. 6, 1954, and had open house on the following day when about 200 relatives and friends called on them. They are both 69 years old and are enjoying good health. Every Sunday morning finds them in their respective places at the Kidron Mennonite Church where they are active members. They have 5 daughters and 2 sons (Velma—Mrs. Amos D. Amstutz, Apple Creek; Benjamin U., Kidron; Evan, Columbus; Evelyn—Mrs. Harvey S. Nussbaum, Mt. Eaton; Sylvia—Mrs. Victor Amstutz, and Mildred—Mrs. William S. Nussbaum, both of Apple Creek; and Edith—Mrs. Harvey Schrock, Goshen, Ind.), also 24 grandchildren. One son (Urvan) met accidental death in 1909.

Yoder.—J. E. and Anna (Miller) Yoder, Haven, Kans., were married Feb. 10, 1904. They have lived these fifty years on the farm where they are now living. They had open house on Feb. 14 to their many friends and relatives. They have 28 grandchildren and 12 great-grandchildren.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkhart, Ezra, son of the late Mr. and Mrs. Joseph Burkhart, was born near Floradale, Ont., Oct. 6, 1879; passed away at the Kitchener-Waterloo Hospital, Jan. 27, 1954, after a few months' illness; aged 74 y. 3 m. 1 d. On May 8, 1898, he was married to Susanna Martin, who survives. Also surviving are one son (Alvin, of Kitchener), 3 grandchildren, and 2 great-grandchildren. One daughter (Edith—Mrs. Arthur Hebebrandt) predeceased him. On Sunday before New Year he suffered a stroke from which he gradually grew weaker until the Lord called him home. He was a member of the Elmira Mennonite Church. Funeral services were held Jan. 29 at the Elmira Church, in charge of Oliver D. Snider and Howard Bauman, with interment in the adjoining cemetery.

Grabill, Francis N., son of Noah and Emmeline Grabill, was born in Elkhart Co., Ind., Jan. 19, 1884; passed away at his home in Goshen, Ind., Jan. 10, 1954; aged 69 y. 11 m. 21 d. He was bedfast for several months with complications of disease. His grandfather was the former bishop of the Olive congregation, Henry Shaum. His mother passed away when he was two weeks old. Sixteen months later his father married Sarah Weaver. He accepted Christ in his youth and became a member of the Mennonite Church but later transferred his membership to the Brethren in Christ Church. In 1904 he was married to Fanny Troyer, who passed away two months later as the result of an accident. On March 8, 1908, he was married to Elma Mishler. To this union were born 7 children. Surviving are his wife and the following sons and daughters (Mrs. Daniel Gall, New Paris, Ind.; Gladwin, South Bend, Ind.; Mrs. James Adair, Portland, Oreg.; Mrs. Grace Mast, Goshen; Lester, of Omaha, Nebr.; Mrs. Harold Trautman and Mrs. Alice Baer, both of Los Angeles, Calif.), 7 grandchildren, 4 half brothers (Joseph, of Elkhart; John, of Goshen; Charles, of New Paris; and Jacob, of Sarasota, Fla.), and 3 half sisters (Mrs. Anna Sellman and Clara Maurer, both of Akron, Ohio, and Amelia Whirledge, Goshen, Ind.). Funeral services were held Jan. 13 at the New Paris Church of the Brethren, with Carl Stump, Paul Book, and Jesse Hoover officiating. Burial was made in the New Paris Cemetery.

Householter, Debold, the last survivor of eleven children born to Debold and Mary Zehr Householter, was born Aug. 21, 1858, in Woodford Co., Ill.; passed away quietly in his sleep Jan. 30, 1954; aged 95 y. 5 m. 9 d. He was married to Anna Schertz on Jan. 25, 1883. To this union were born one son and four daughters. Surviving him are a son (Peter, Eureka, Ill.), 3 daughters (Mrs. Amos Neuhauser and Mrs. John Neuhauser, both of Eureka, and Mrs. Austin D. Roth, Morton, Ill.), 17 grandchildren, 38 great-grandchildren, and one great-great-grandchild. Preceding him in death were his wife and one daughter (Emma—Mrs. Wilbur Roth). He accepted Christ as his Saviour in his youth and was a member of the Metamora Mennonite Church. His passing marks the close of an era. From his birth in a two-room log cabin to the settlement and development of his surrounding community is a pioneering accomplishment little recognized today. Funeral services were held at the Roanoke Mennonite Church, Feb. 2, with Ezra Yordy, LeRoy Kennel, and Ben Eash in charge. Burial was made in the cemetery near by.

Huddle, John, son of the late Samuel and Emma (Ulmer) Huddle, was born in Doylestown, Pa., Aug. 20, 1888; died at the Neshaming Manor Home after a brief illness, Sept. 8, 1953; aged 65 y. 18 d. He was a faithful member of the Deep Run Mennonite Church, Deep Run, Pa. John was never married. Surviving are 5 sisters and one brother (Paul Huddle, Elizabethtown, Pa.; Mrs. John Youngbroader, Pipersville, Pa.; Mrs. Claude Meyers, Plumsteadville, Pa.; Mrs. C. John Gross, Blooming Glen, Pa.; Clara Huddle, Old People's Home, Souderton, Pa., and Mrs. Howard Shelly, Danboro, Pa.). Funeral services were held Sept. 12, at the Deep Run, Pa., Mennonite Church in charge of Wilson Overholt, Abram Yothers, and Erwin Nace. Interment was made in adjoining cemetery.

Kauffman, Fannie, daughter of the late Elias and Elizabeth (Helmuth) Yoder, was born Jan. 22, 1891, near Arthur, Ill.; died Feb. 3, 1954, in the Bair Nursing Home at Bourbon, Ind.; aged 63 y. 12 d. She was a faithful member of the Amish faith since her youth. She was united in marriage to Samuel J. Kauffman on Feb. 20, 1927. Surviving are her husband, 4 sons (Melvin G., Howe, Ind.; David, Eli, and Harley, at home), 3 stepdaughters (Elnora—Mrs. Emanuel Troyer; Ida—Mrs. John Beachy, and May, all of near Goshen, Ind.), 2 grandchildren, a number of stepgrandchildren and great-grandchildren, 2 sisters and one brother (Jennie Nissley, Mrs. John E. Miller, and Elva E. Yoder, all of Nappanee), one foster brother (Welby Kurtz, South Bend, Ind.), and a large number of other relatives and friends. She had been ill with cancer for almost six years. Funeral services were held at the home of Menno and Joe Schwartz near Etna Green, Feb. 6, in

charge of Andrew Swartzendruber and Amos Graber. Burial was made in the Graber Cemetery.

King, David Lee, son of Willard and Grace King, Wauseon, Ohio, was stillborn Dec. 19, 1953, at Detwiler Memorial Hospital. Instead of staying in his earthly home with his parents, two sisters, and one brother, he was safely taken to his heavenly home. A short service was held at the grave on Dec. 20 with Raymond Richer in charge. Burial was made in the Pettisville Cemetery.

Lauber, Phebe, daughter of Joseph R. and Mary Guth Stauffer, was born near Flanagan, Ill., April 15, 1876; died in the Tofield Municipal Hospital, Tofield, Alta., Jan. 22, 1954; aged 77 y. 9 m. 7 d. In 1877 she, with her parents, moved to Seward Co. Nebr., where she lived until 1910, when with her husband and family, she moved to Alberta, Canada. On May 20, 1895, she was united in marriage with Benjamin Lauber. This union was blessed with 15 children, 3 of whom passed away in infancy. Four others (Dan, Mattie, Joe, and Mary) preceded their mother after having reached adult life. Eight children are left to mourn her passing (Adelina Burkholder, Louis, Irvin, Ada Hostetler, Katie, Harold, and Clarence, of the Tofield district, and Barbara, of Bella Vista, Calif.), also 37 grandchildren, 14 great-grandchildren, 3 sisters (Lena Reil and Lucinda Yoder, of the Tofield district, and Barbara Brenneman, of Hesston, Kans.), and one brother (Ezra Stauffer, a near neighbor). She accepted the Lord as her Saviour in her youth and became a member of the East Fairview Mennonite Church near Milford, Nebr., later transferring her membership to the Salem Mennonite Church near Tofield, Alta. On Jan. 3 she suffered a heart attack. A number of days later she was placed in the Tofield Hospital. On Jan. 21 she suffered a stroke and passed away the next afternoon. Funeral services were in charge of J. B. Stauffer, M. D. Stutzman, and Paul Voegtlin. Interment was made in the cemetery near by.

Leatherman, Jacob L., son of John and Ellen (Landes) Leatherman, was born Aug. 5, 1902; passed away at the Montgomery Hospital, Norristown, Pa., Dec. 13, 1953; aged 51 y. 4 m. 8 d. On May 2, 1925, he was united in marriage to Mary C. Jones, who survives him. Also surviving are 6 children (John, Pottstown, Pa.; Mary —Mrs. Irwin Deimler, Campbelltown, Pa.; Carl, I-W service; Richard, Susan, and Glen, at home), 2 grandsons, 4 sisters, and 2 brothers. He accepted Christ in his early youth and was ordained to the ministry on June 10, 1941. Funeral services were held at the Providence Church, Yerkes, Pa., Dec. 17, conducted by Elias Kulp, Amos Kolb, and Jesse Mack.

Lehman, Jesse W., son of Abraham and Elizabeth (Christophel) Lehman, was born in Williams Co., Ohio, March 2, 1870. During early manhood he went to the vicinity of Cullom, Ill., where he accepted Christ as his personal Saviour. Around 1900 he came to Indiana and on Nov. 25, 1901, was married to Catherine Davidhizar of Wakarusa, Ind. To this union one daughter was born. Sister Lehman died in 1911 and the daughter (Barbara on Dec. 14, 1935. After the death of his daughter, Bro. Lehman lived alone on his farm until Jan. 25, 1954, when he became ill and was taken to the hospital at Goshen, where he died Feb. 1, 1954. He was unconscious much of the time but had periods of consciouness. During one of these periods he expressed peace with God and a readiness to go. He was a member of the Salem Mennonite Church for many years. He was the seventh of a family of ten children. Two sisters (Mrs. Leah Bechtel, of the vicinity, and Mrs. Fannie Pocock, of Angola, Ind.)and one brother (Daniel C. Lehman, of Bryan, Ohio) survive; also a number of nephews and nieces. Funeral services were held at the Yellow Creek Church in charge of Frances Freed and D. A. Yoder, with burial in the adjoining cemetery.

Miller, Nora Mae, daughter of the late N. E. and Sophronia Elizabeth (Hummel) Miller, was born in Reno Co., Kans., Dec. 17, 1898; passed away at the La Junta Mennonite Hospital, Jan. 27, 1954, after an illness of about five years; aged 55 y. 1 m. 10 d. She graduated from the La Junta Mennonite School of Nursing in 1923, the fourth class to graduate from the school. Following graduation, she spent one year at the Kansas City Children's Home, and then returned to La Junta to become instructor of student nurses, which position she held until 1937. She then took a two-year leave of absence to attend Goshen College, after which she returned to La Junta Mennonite Hospital and for three years was director of the Mennonite School of Nursing and Nursing Service. In 1943 she was appointed Educational Director of the La Junta Mennonite School of Nursing and continued in this position until her retirement from active duty because of ill health in 1950. She was a member of the La Junta Mennonite Church. Surviving are 8 brothers (Elias A., La Junta; Alfred B., Hutchinson, Kans.; Lewis C., Manitou Springs, Colo.; David D., Berlin, Ohio; Noah T., Pryor, Okla.; Billie D., Protection, Kans.; Levi A., Strasburg, Colo.; and Harold R., Pryor, Okla.), 3 sisters (Mrs. Ursula Miller, Protection, Kans.; Mary, Hesston, Kans.; and Mrs. Christina Garber, Alpha, Minn.), and a host of other relatives and friends. Funeral services were held Jan. 28, at the La Junta Mennonite Church, with Allen H. Erb and Wesley Jantz in charge. The body was then taken to Protection, Kans., where final services were held Jan. 30, at the Protection Mennonite Church, with interment in the Mennonite cemetery.

Moreland, Karla Kay, youngest daughter of Carl and Virginia (Dayton) Moreland, Pinto, Md., was born Jan. 20, 1953, in Memorial Hospital, Cumberland, Md.; died in the same hospital Dec. 19, 1953; aged 10 m. 29 d. The cause of her brief but severe illness was uncertain until an autopsy revealed congenital cystic kidneys, congenital absence of spleen, and rudimentary left artium (heart). Besides her parents she is survived by two sisters (Esta Marie and Gail Elaine, at home), her maternal grandmother (Mrs. Robert Dayton, Ridgeley, W. Va.), her maternal great-grandmother (Mrs Norman Yoder, Pinto, Md.), and her paternal grandmother (Mrs. Anna Pearl Moreland, Rawlings, Md.). Funeral services were held Dec. 21 at the Pinto Mennonite Church in charge of C. M. Helmick, assisted by H. W. Peters and Jesse Whitacre of the Church of the Brethren. Interment was made in the church cemetery.

Nissley, Anna N., wife of Amos Nissley, was born Oct. 7, 1891, near Landisville, Pa., died Feb. 3, 1954; aged 62 y. 3 m. 27 d. In youth she became a member of the Mennonite Church and remained faithful until death. She was confined to her bed for eight months and suffered intense pain much of the time. She often expressed her desire to depart and be with Christ. Her husband, 8 stepchildren, 2 sisters, 2 brothers, and a host of friends remain to mourn her departure. Funeral services were held in the Landisville Mennonite Church Feb. 6, in charge of Henry Lutz and Barton Gehman. Burial was made in the Salunga Mennonite Cemetery.

Rufenacht, Anna, daughter of Joseph and Mary Goldsmith, was born in Neuweiler, Switzerland, April 23, 1877, and immigrated to America with her parents in November, 1883. On Oct. 5, 1911, she was united in marriage with Ephraim Rufenacht, residing near Archbold, Ohio, where they shared life's joy and sorrow for over 42 years. On the evening of Jan. 8, 1954, after an illness of over two years, she fell asleep in Jesus at the age of 76 y. 8 m. 15 d. This union was blessed with one daughter (Charity—Mrs. John Crossgrove, Archbold, Ohio). She leaves to mourn her departure her husband and daughter, 5 grandchildren (Ruth Ann, Ronald, Roger, Robert, and Rose Mary), 2 sisters (Mrs. Barbara Ropp, Bloomington, Ill., and Lydia—Mrs. Simon Rufenacht, of Archbold), one stepbrother (John Burkholder, Columbus Grove, Ohio), besides a host of other relatives and friends. In youth she accepted Christ as her personal Saviour and united with the Central Mennonite Church, where she remained faithful to the end. Funeral services were held at the Central Church with Jesse J. Short and Simon Stucky in charge.

Snyder, Jacob, son of the late Mr. and Mrs. Moses Snyder, was born in Bloomingdale, Ont., Dec. 5, 1868; departed this life Dec. 15, 1953; aged 85 y. 10 d. In 1893 he married Hetty Steckle, who predeceased him eleven years ago. He lived his entire lifetime on the farm where he died. He was a member of Snyder Mennonite Church, Bloomingdale, Ont. Surviving are 4 sons (Elo, of Bloomingdale; Austin, Waterloo, Ont.; Roy, Millbank, Ont.; and Orlan, West Montrose, Ont.), 17 grandchildren, and 13 great-grandchildren. One son (Orvan) and one daughter (Mrs. Adeline Bauman) predeceased him. Funeral services were held at the Snyder Mennonite Church, Bloomingdale, Dec. 17, in charge of John W. Snyder, assisted by Benjamin B. Shantz. Burial was made in the adjoining cemetery.

Stoltzfus, Gary Ray, son of Daniel K. and Elizabeth (Sensenig) Stoltzfus, Bareville, Pa., was born March 5, 1953; died Jan. 24, 1954; aged 10 m. 19 d. His death was caused by an injury received when his head struck a kitchen cupboard during a fall in the arms of his father. It is difficult to understand his early departure after this unusual experience. He is survived by his paternal grandparents (Daniel B. and Fannie King Stoltzfus, Ronks, Pa.), his maternal grandparents (Lloyd S. and Amanda Weaver Sensenig, Leola, Pa.), his maternal great-grandfather (Samuel Sensenig, Ephrata, Pa.), and his paternal stepgreat-grandmother (Mrs. Mattie Stoltzfus, Bareville, Pa.). Funeral services were held at the Groffdale Mennonite Church, Jan. 27, in charge of Elmer G. Martin and Mahlon Witmer. Interment was made in the adjoining cemetery.

Stutzman, Ivan, was born in Shickley, Nebr., April 20, 1893; passed away at his home after a short illness; aged 60 y. 9 m. On Oct. 15, 1912, he was married to Katie Stutzman, who survives. Also surviving are 2 sons and 2 daughters (Harold, Brownsville, Oreg.; Roman, Kansas City, Mo.; Fern—Mrs. Harry Gerig, and Alverda—Mrs. Leo Nofziger, both of Lebanon, Oreg.), 10 grandchildren, and a host of other relatives and friends. He spent his youth and early married life in Nebraska. In 1919 he moved to Thruman, Colo., where he lived until 1940, when he moved to Albany, Oreg. Early in life he accepted Christ as his Saviour. Services were held at the Fairview Mennonite Church in charge of N. M. Birky, Verl Nofziger, and Henry Gerig. Burial was made in the Lebanon Cemetery.

Weaver, Mary M., daughter of the late Martin M. and Mattie N. Zimmerman, was born in Lancaster Co., Pa., Oct. 11, 1888; passed away after a long illness at her home near Lincoln, Pa., Jan. 11, 1954; aged 65 y. 3 m. On Nov. 30, 1911, she was united in marriage to Aaron O. Weaver. To this union were born 3 sons and 4 daughters. One daughter (Arma) preceded her in death in 1951. Surviving are her husband and these children (Lena—Mrs. Eli Zimmerman, Ephrata, Pa.; Mary—Mrs. Weaver Martin, Lititz, Pa.; Martin, East Earl, Pa.; Edna —Mrs. George Newswanger, Blue Ball, Pa.; David, Atmore, Ala.; and Aaron, living at home), 26 grandchildren, 3 brothers and one sister (Amos W., Ephrata, Pa.; Lena—Mrs. David Musser, Ephrata, Pa.; David, Sarasota, Fla.; and John, Reinholds, Pa.). She was a member of the Old Order Mennonite Church since her youth. Funeral services were held at the Springville Mennonite Church in charge of Henry Martin, Joseph Hostetter, and Luke Good, with burial in the adjoining cemetery.

Wenger, Ruth, daughter of John and Rhoda Weldy, was born in St. Joseph Co., Ind., Jan. 14, 1902; was taken to the Elkhart General Hospital, Jan. 4, where she passed away Jan. 7, 1954; aged 52 y. 7 d. She had been in ill health for a number of years. She was married to Russel Wenger, who survives her. Also surviving are 2 sons (John D., Elkhart, Ind.; and Russel, Jr., Chesterland, Ohio), 2 daughters (Eunice—Mrs. Raymond Hall, Novelty, Ohio; and Helen—Mrs. Frank Boyd, Niles, Mich.), and 2 brothers (Ernest and Buell Weldy). She was a member of the Calvary Methodist Church. Funeral services were held there in charge of the pastor, Ross Ritchie, and D. A. Yoder. Burial was made in the Olive Cemetery.

Weber, Henry, son of Isaac and Susannah (Horst) Weber, was born in Waterloo Co., Ont., June 30, 1869; died Feb. 3, 1954; aged 84 y. 7 m. 4 d. He leaves to mourn his departure one sister (Lydia Weber, of Braeside Home, Preston, Ont.). Two sisters preceded him in death. He worked on different farms in the Ontario district most of his life. He spent the last while in the Elmira private hospital. He was a member of the Erb Street Mennonite Church, Waterloo, at the time of his death. Funeral services were in charge of Leonard Haarar, assisted by R. S. Koch. Interment was made in Martin's Cemetery near St. Jacobs, Ont.

Yoder, Rebecca Frances, daughter of Jacob B and Elizabeth Huber, was born March 10, 1867, in Putnam Co., Ohio; departed this life Jan. 27, 1954; aged 86 y. 10 m. 14 d. In her thirteenth year she was received into fellowship in the Mennonite Church and remained a faithful member until death. On June 28, 1908, she was married to Jacob J. Yoder, Lagrange, Ind., who preceded her in death in 1943. She leaves one daughter (Mary Louise —Mrs. Geo. Gibbs, Elida, Ohio), one foster son (Benj. O. Lyle, Pittsburgh, Pa.), 7 stepchildren (Ammon, Henry, Artie—Mrs. Percy Miller, of Lagrange, Ind.; William, Manson, Iowa; Owen, Wawaka, Ind.; Nora—Mrs. James Troyer, and John, of Shipshewana, Ind)., 2 sisters (Anna, with whom they shared their home, and Lydia C.—Mrs. Lewis Leham, of Elkhart, Ind.), and 2 brothers (Simon, Dayton, Va.; and Joseph, Waynesboro, Va.). She helped start the sewing circle of the Pike Church and had the first sewing circle in

her parents' home. Funeral services were held at the Pike Church, Jan. 29, in charge of G. H. Brunk, Paul Smith, and Harold Good, with burial in the Salem Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Crucial Questions About the Kingdom of God, by George E. Ladd; Eerdmans; 1952; 193 pp.; $3.00.

This is an important book for everyone interested in the study of prophecy. It does not follow traditional lines. It opposes the dispensational viewpoints of Scofield, Gray, Chafer, Haldeman, and the rest. But yet it argues for a millennium, opposing such spiritualizers as Allis, Berkhof, Hamilton, and Warfield. It maintains that prophetic doctrine must rest, not on some system, but on sound exegesis. The viewpoint is thoroughly evangelical. But the method of the book is also thoroughly scholarly. Wilbur Smith says in the preface that this "is the first volume to appear in our country since the beginning of the century written by a thoroughly equipped scholar who knows the views of the principal New Testament scholars, who is well acquainted with the important literature in French, German, and English, and who at the same time is a thoroughgoing premillennialist. . . ." Mennonite amillennialists should read this book to get a view of a more retrained premillennialism; and Mennonite premillennialists should read it as an antidote to the dispensationalism to which they have been exposed.—Paul Erb.

ITEMS and COMMENTS

Churches in America must begin to cultivate an international spirit in their people. Stanley I. Stuber told a missions conference recently, "We are now in the era of world missions." He said, "Our religious practices may begin within these borders but the whole world soon knows about them." Dr. Stuber said that the line between home and foreign missions has been erased. He called special attention to the 5,000,000 Spanish-speaking Americans in the United States.

* * *

Canada's population passed the 15 million mark late in 1953, according to government estimates. Her population has tripled in a half century. Officials are predicting that the population will triple again within the next fifty years, which will bring it to about 45 million by the year 2000.

* * *

For the second year in succession there have been no lynchings of Negroes, according to a report from Tuskegee Institute at the close of 1953. 1952 was the first year in which there was no such lynching, but the Negro Institute, which has been publishing the lynching statistics for a number of years, feels now that mob violence is no longer a valid index of race relations. New standards for measuring these relations will be formulated, including such categories as income relationship, voter participation, education and per-pupil cost, and employment involving comparative conditions in certain jobs.

* * *

The South African government of Prime Minister Malan will hereafter allow no foreign "nonwhite" students in his country's educational institutions. Malan imposed a similar ban in 1950, but lifted it for three years to enable the government of outside areas to provide their own educational facilities. The ban has gone into force once more as of January 1, 1954.—WP.

* * *

The Land Gift movement of Acharya Vinoba Bhave continues to expand and to enlist the aid of hard-working companions. In Madras, for example, a corps of picked workers have undertaken an intensive drive to collect gifts of land totaling 100,000 acres by 1954. The Madhya Pradesh and Orissa assemblies have adopted bills to simplify the transfer of donated land to landless persons. Bhave is beginning to urge donors to participate in a wealth-gift movement. The funds received are to be used in mobilizing a worker's army for supplying the new farmers with feed, bullocks, and other necessities for successful production.—WP.

* * *

Over twelve hundred groups in almost as many communities in 47 states, Hawaii, and the Canal Zone have reported that over last Halloween, thousands of youngsters collected money for needy children of the world instead of carrying out the usual treat-or-trick procedures.

* * *

P. A. Sorokin, world-famed sociologist of Harvard, has joined the voices of those who protest against current attitudes on sex. He protested against the idea that certain sex habits are right because they are common. He says, "Sexual behavior, like any other kind, must be tested for rightness and wrongness by your own conscience. Will it harm your community, your family, you yourself? Then it is wrong and you cannot make it right by proving that 50 per cent of the population does likewise." Sorokin believes that our sexual immorality has a direct relation to the rise in the rate of crime, suicide, juvenile delinquency, and insanity.

* * *

Those who think that old men can do nothing should look at Konrad Adenauer, who at 78 was chosen by Time as the Man of the Year for 1953. Adenauer is the Prime Minister of West Germany. If he had died at 70, the world would never have heard of him.

* * *

A Swedish Lutheran bishop has been deposed for writing anonymous letters in his campaign for appointment as bishop. A comment of Time magazine on the case is of importance to all churchmen: "Whatever happens to Bishop Helander, one sure loser is the Lutheran State Church of Sweden. Only two years ago the Swedish parliament passed a law permitting Swedes to leave the church without a declaration of faith in an alternative religion. The backstage glimpses of ecclesiastical backbiting, suddenly visible in the Helander case, were likely to encourage more deserters."

* * *

The first European Mormon temple will be completed next year at Berne, Switzerland. About half of Europe's more than 40,000 Mormons live in Switzerland and Germany.

* * *

Seventy-seven years ago Alexander Graham Bell invented the telephone. It seemed then an interesting toy. In 1953 the number of telephones in the United States reached 50 million. It is now indispensable in the life of the American people.

* * *

When Walter Foster Barfoot was "enthroned" as Anglican Archbishop of Rupert's Land in ceremonies at Winnipeg, he said, "I regret that this service is called an enthronement. I have not much use for a monarchic episcopacy. We must think of the church as a household or family under one Father. When it does grow as a family, nothing can stop the church of God."

* * *

Jordan officials refused entry permits to most Russian priests seeking to cross the frontier at Jerusalem's Mandelbaum Gate to attend orthodox Christmas observances at Bethlehem on January 6, the Israeli radio reported.

* * *

Reports have circulated in Vienna according to the Vatican radio that Lavrenti P. Beria, former Soviet Deputy Premier, had asked for a Bible to read in his cell just before his recent execution. Since Beria himself sent so many persons to death, one is wondering whether he wanted to look up the verse, "They that take the sword shall perish with the sword."

* * *

Pastor Martin Niemoeller continues to speak against the rearmament of West Germany.

* * *

About 800,000 of France's 43,000,000 people are Protestants. Nearly 60 per cent of these, however, it is estimated, are seasonal churchgoers. The largest Protestant group in the country is the Reformed Church of France. Mennonite churches in the country are listed at a membership of 10,000 in a recent book on the French Protestants by Emile E. Leonard.

* * *

Contemporary designs won all top awards this year from the Church Architectural Guild of America. Not one first prize went to a Gothic or Colonial church structure—the styles that represent the tradition in which most church architects were trained. One spokesman expressed the consensus of the architects present that Gothic and Colonial styles have become for the most part "artistically archaic." Traditional church

Coming in April!

A story you have wanted written—

But Not Forsaken

By Helen Good Brenneman

FRAU PENNER and her little family fled from Russia to escape the communists. They learned to live with fear, uncertainty, and with heartache. They knew the terror of having friends disappear in the night never to be heard of again. If it had not been for Maria's faith in God—

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If you are interested in the place of laymen in the church program, read this:

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Here is a sampling of the eleven articles:

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"Opportunities for Lay Participation."
"Woman's Work in the Church."
"Planning That Gets Results."

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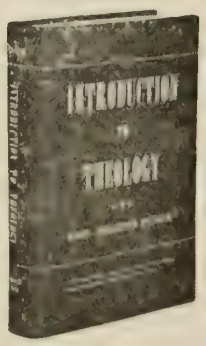
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(Continued from preceding page)

architecture, he said, is a victim of the high cost of living and of a growing desire for strength, simplicity, and utility. Another spokesman said that "you don't get piety out of Gothic molding. You can worship in a barn." The same spokesman said, "There is a real Christian architectural tradition but it is not expressed in style. It is expressed in terms of proportion, of plan, of height, length, color, form, harmony, and unity."

* * *

Ben R. Lacy, Jr., President of Union Theological Seminary, Richmond, Virginia, recently warned complacent Americans in a sermon "not to identify the United States with the kingdom of God." He said that "if we of the United States do not turn from our wicked ways, our God will not forgive and our land will not be healed any more than the lands and nations of empires gone before."

* * *

An uninhabited island off the coast of Korea is being made into a "boys' town" for homeless youths by the Methodist Committee on Relief.

* * *

Membership in the Church of the Brethren increased in the United States and Canada by more than 2,000 to a total of 190,531 during the year ended last September 30, according to the 1954 Yearbook just published. World membership of the church was put at 202,354. The denomination has 1,032 churches in North America, an increase of 11 over the previous year.

* * *

The Austrian government has just printed a special issue of five new postage stamps celebrating high lights in the history of Protestantism in that predominately Catholic country. The proceeds from their sale will go to the rebuilding of the war-ruined Protestant Evangelical School in Vienna's Karlsplatz.

* * *

One expression of the lay movement in American churches is the organization of The Yokefellow Foundation at Richmond, Indiana. The symbol of the organization is an ox yoke. Dr. Elton Trueblood, the well-known author, has been named to direct the program of the organization.

* * *

Although recent announcements of Secretary of State John Foster Dulles have been pretty strongly militaristic, Donald Grey Barnhouse, editor of Eternity, has named Mr. Dulles as man of the year for 1953.

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New Testament Discipleship

By Marcus Lind

A disciple is one who believes and practices the teachings of another. Therefore a Christian disciple is one who believes the Christian way and lives Christ's life.

The Disciple's Call involves the giving up of a secular occupation for a heavenly calling. Not that we should divide our work into secular and spiritual, but when we become disciples, occupations become callings in that they are dedicated to God for His service. The farmer, the merchant, the day laborer, the teacher, the preacher, or the missionary should be such only if that is his calling. It should not be merely an occupation.

To follow Jesus changes one's occupation into a calling. "Follow me, and I will make you fishers of men" (Matt. 4:19), called the Master to the Galilean fishermen. Straightway they forsook their nets, followed, and became disciples. This seems to have been about the third call Jesus gave these disciples —nor was it their last call. Jesus doesn't stop with calling only once. As one faithfully follows He calls into deeper service and a more intimate relationship with Himself. On the same seashore some three years later, following a week of awful bewilderment, the disciples needed still another call. Standing there around Jesus' fire, He addressed the leader of the group, "Simon, son of Jonas, lovest thou me more than these" (John 21:15)? Jesus' gestures likely indicated the pile of newly caught fishes the disciples had just dragged in to shore. "Will you leave that old occupation and follow me? Will you do this because of your love for me? Then feed my sheep! We've no time for fishing now. I have called you to discipleship."

Having heeded Jesus' call, Peter enjoins discipleship on all Christian believers. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Pet. 2:21). Peter is likely the most criticized character in the New Testament. But how dare I be critical of Peter if I won't accept this challenge which he has so gallantly met?

Our Anabaptist forefathers made much of the term "discipleship."[1] The old Universal Church had drifted to a religion of rituals, sacraments, and images. Salvation was on the basis of works alone. Then when the Lutheran movement swept over Germany in the early sixteenth century, it reacted by bringing in an opposite extreme—salvation by faith and faith alone. This extreme emphasis on faith at the expense of practically living the Christian way of life in many instances produced a standard of spirituality that was lower than even that of the decadent Roman Church. It was at this juncture that the Anabaptist movement made practical application of the New Testament by insisting that the Christian is a disciple —one who follows the Master in what He did and taught. This was not a middle-of-the-road between the extremes of works and faith, but simply following the Master in a life of discipleship.

The Disciple's Qualification is that of unconditional surrender to One who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The reason many would-be disciples have not paid that price is because they are afraid that God will ask them to do something that they are not willing to do, to go where they are not willing to go, or perhaps to put off or put on something which they are not willing to. An analysis of this attitude reveals a life that is not willing to trust God. It makes of God a tyrant who seeks to exploit those who give Him full right to their lives. It shows up the distrustful servant as a pagan—one whose religion is to appease the wrath of a god whom he cannot fully trust.

Contrary to the thinking of the natural man, however, a life of self-denial is one that in reality yields the greatest peace and joy one can possibly have. The happiest and most contented people on earth are disciples who have gone all out for Christ. Is a complete surrender to Christ less satisfactory than a partial one? Does a partial victory give more joy than a complete one? There is a striking contrast presented in Mathew 19 and Luke 19. In Matthew a rich, covetous religionist went sorrowfully away from Jesus because the price of discipleship seemed too high. Do you suppose that he "lived happily ever after"? But in Luke a despised publican gladly restored his ill-gotten gains and gave away his wealth to meet the challenge of discipleship. Do you suppose he lived a melancholy existence thereafter? Because of their decisions, these two men are likely spending eternity in opposite extremes of conditions.

Jesus didn't ask His disciples to bear crosses, but to take up *the* cross—only one cross. Other crosses dissolve as they come under the shadow of *the* cross. The things we do for Christ are no longer regarded as crosses. The self-denial of the cross calls for discipline of body, mind, life, and desires. In the shadow of the cross it isn't necessary to have always a model home, the latest car, and the most modern conveniences and gadgets. All too often the disciple is waiting for just-right conditions before he is willing to launch out into Christian service. Yet the disciple is one who claims to believe and live Christ's life.

I see Christ walking to the top of a Judean hill. When He sits down the disciples begin to gather. There is no auditorium for them. There are no seats but the grassy slope. There are no ushers to handle the crowds. The Speaker for the occasion walked because He had no other means of conveyance. But He didn't walk from His home, because He had no

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Our Part

By Lorie C. Gooding

He came from heaven for our sakes,
He bore the cross for me and you;
And little does He ask of us,
And little do we do.

His stripes were ours, His thorns were ours;
He took our sorrows to relieve
Our souls. He asks us nothing hard.
He says, "Only believe."

He brought us gifts of grace and truth,
Of peace and pardon from above.
He gives us riches beyond price,
And all He asks is love.

He gives us power to do His will,
To follow with Him day by day.
His yoke is very light to bear.
He says to us, "Obey."

And liberty and light and love
And life and peace are in His name.
He says to us, "Salvation's plan
To all the world proclaim."

Holmesville, Ohio.

home. It was not announced ahead that the meeting would take place on this particular hill, and yet the crowds came. The Speaker used no sermon notes, yet He spoke profoundly and with authority. He had no microphone to throw His voice, and yet the people heard Him gladly, though at times they numbered five thousand or more. What He said was not recorded by a reporter or taken on a tape, and yet His words have been so recorded that for two millenniums the generations of mankind have been blessed by reading that Sermon on the Mount. Dare I claim to be a disciple of such an One, and then insist that conditions shall be just right before I can perform the duties of a disciple?

As a disciple I am a miniature of that Christ on the Mount. The Twelve whom Jesus taught became the living and verbal New Testament for the first-century church before the inspired records were canonized. The world today is looking to Jesus' twentieth-century disciples as living epistles of a Bible they will not read.

The Disciple's Temptation is like that of his Master. " 'Command that these stones be made bread' (Matt. 4:3). Put first the things of the appetite, the things of the body, the secular, the carnal things." One whom Jesus called to discipleship said, "Suffer me first to go and bury my father" (Matt. 8:21). But the command is, "Follow me." The temptation, "Suffer me first," must be overcome. The cares of life must take a secondary place, must be a means to a greater end, not an end in themselves.

To avoid the privations and persecutions that follow naturally in the wake of true discipleship often results in spiritual apostasy. The disciple is tempted to avoid persecution rather than to face it. At the beginning of the eighteenth century, when the severe persecution of the Dutch Anabaptists was brought to an end, they numbered 160,000 members. There followed then a century of prosperity, free from persecution. But during that century there came a terrible coldness into the church. The membership decreased over 100,000 in one century of relatively prosperous times.[2] In the light of this remarkable illustration of how prosperity and lack of persecution go hand in hand with apostasy, is it not possible that we of the twentieth century are going too far to avoid persecution?

Scriptural discipline is practically unknown in many of our congregations in this day and age. We like the demonstration of power, the glory of the Spirit-filled lives, the freedom to testify that came out of the upper room at the birthday of the church. There is a lot of glamour in Acts 2. We refer to it often. How wonderful if our congregations could be like that! But in Acts 5 there is a quite different scene. Two dead bodies were carried out of the assembly. How horrible! We don't like this—the first discipline in the Christian Church. But this was also a manifestation of the Holy Spirit. We covet His manifestation in Acts 2, but despise what He did in Acts 5. "Speak unto us smooth things" (Isa. 30:10). We don't like anything that smacks of persecution, prosecution, chastisement, or discipline.

There were times when the disciples followed Jesus closely and intimately, times when they followed afar off, and times when they even denied their Lord. How do we follow today? Candidly, I feel that we are following afar off. This seems especially obvious when we examine the piety of our Anabaptist founders.

I would rather be beaten in the right, than succeed in the wrong. —Garfield.

There is a Reward for Discipleship. Even a cup of water in the name of a disciple will not lose its reward. But the reward is not promised in this life without persecution. In His first great miracle object lesson, Jesus demonstrated that He allows the worst things to come first and leaves the best for the last. Said the governor of the feast in John 2, "Every man at the beginning doth set forth good wine . . . but thou hast kept the good wine until now." Man's program and Satan's program serve the best first. Jesus offers a life of denial and hardship first. The reward is for the last.

True disciples do not follow Jesus for reward. They follow because His love constrains them. Those who are out for reward receive a sort of reward immediately, but it doesn't amount to much. The praise-coveting Pharisees of Matthew six *had* their reward, the praise of men, at once. But it was not lasting or sincere, and it wasn't worth anything.

The immediate reward for true discipleship is a deep satisfaction and peace, a true joy that comes from knowing that one is in the center of the will of God. When disciples' persecutions are spoken of in the New Testament they are nearly always associated with joy and rejoicing. But the greater reward comes in the hereafter. "To live is Christ, and to die is gain" (Phil. 1:21). "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day . . ." (II Tim. 4:8). Jesus is preparing a great reward for all who pay the price of discipleship.

[1] **The Anabaptist Vision**, Harold S. Bender.
[2] **Mennonites in Europe**, John Horsch, p. 254.

Salem, Oreg.

Our Readers Say–

In the article on "The Rapture—Which Church" it seems to me that the author missed the point at every turn. In the first place, if one has convictions as to what the Scriptures teach, he should not waver at every turn "to correspond with the world happenings of the hour." God's Word is eternal and settled regardless of how current events of the fleeting present may seem. Second, if the church is to escape the tribulation, as many of us still think she will according to Scripture, it will be the Church of Jesus Christ, of course, composed of every born-again believer the world over. For, praise God, the Gospel of Jesus Christ knows no national boundary. In the third place, I think Bro. Studer is confused in failing to distinguish between the persecution of the saints and the tribulation. Saints have always been persecuted. It is also true that the Jews have suffered severely at times, such as at the destruction of Jerusalem and under the Hitler regime. But certainly no part of the world has yet witnessed the time of tribulation such as never was nor ever shall be. Bro. Studer asks the question, "Could it be worse?" Certainly he must fail to realize that the one has been from man and the tribulation will be from God when His wrath is poured out. Now, as the brother stated, man can do no more than destroy the body. But then God will pour out His plagues and men will seek death and cannot find it, according to Revelation. Now amid man's suffering he has the soothing agency of nature, i.e., sunshine, breeze, vegetation, rain, and the restraining hand of the Holy Spirit, to comfort and uphold him in all his trials. But *then* all nature will work against him and "He that letteth will be taken out of the way."

I did appreciate the article by Marjorie Burkholder, "The Teaching of Hebrews on Eternal Security." I believe we need this teaching alongside of our Scriptural teaching on Christian assurance. Thus we shall avoid either extreme and stay on the Scriptural middle ground. —Archie Kauffman, Lebanon, Oreg.

If there is any group to which modern Mennonites are bound by the injunction to "love your enemies . . . and pray for them which . . . persecute you," it is the Communists.—S. F. Pannabecker.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

The Meeting at Plain

The Mennonite Publication Board every other year holds its annual meeting at Scottdale, the center of our publication work. And every other year this meeting is held somewhere among our widely scattered churches. This year it was held near one extreme, at the Plain Church in the Franconia Conference of eastern Pennsylvania. In this district the earliest Mennonite settlement in America was made. The Plain Church, named from the level land around it, constructed its first building, a log cabin, in 1773. The present building, the fourth, was built in 1922, and later remodeled. It stands near the southeast edge, toward Philadelphia, of the large Mennonite community. The congregation has 260 members, and has frequently given of its people to start other congregations. These facts were given us by a former member of the Board, Bro. J. C. Clemens, now eighty years old, whose wife is a descendant of William Rittenhouse, the first Mennonite minister in America. His son, Paul Clemens, an eighth-generation son of Rittenhouse, was a song and devotional leader of our meeting. The excellent entertainment by the congregation was received with a resolution of thanks by the Board.

A number of local people attended the sessions. But as has happened in other communities, there was room for disappointment that not more of our reading constituency took advantage of this opportunity to learn more about their publishing work. The idea seems to persist that these meetings are at least semiprivate. And so the purpose of the Board in taking them out into our communities is in part defeated. It is to be hoped that wherever the Publication Board meets two years from now, the Lord willing, the building will be filled with interested listeners. For the publishing arm of the church is one of its longest and strongest. The annual report of our literature outreach is really a thrilling story.

Beginning on the last page of this issue, and to continue in that spot for a number of issues, is the report of 1953 operations in a condensed form. This is the gist of the report that the Publishing Agent gave to the Board. We trust all our readers will find it interesting and informing. The full report as given by Bro. Metzler was a source of real satisfaction to members of the Board and an eye opener to people who had more meager information about the work of the Publishing House and its retail stores. Volume of sales in 1953 was well above a million dollars. The net worth of the Board is more than three quarters of a million. The net gain on the year's operations was almost $30,000. Substantial improvement has been made in accounting procedures so that various questions about the business can be answered.

In view of the extensive growth in recent years of our publishing business, and a possible economic tightening in the months ahead, one might have thought that a conservative Board would have urged that we are doing about all we can. The dominant note of the meeting, however, was one of aggressive expansion. One speaker after another and the resolutions adopted by the Board presented needs for Christian literature at home and abroad. We are not only conducting a business; we are giving a Christian witness, and we are duty-bound to make our testimony as far-reaching as is within our resources. Since all our stores have been very successful, it was especially urged that more of these retail outlets should be provided.

Not many changes of personnel were made. Officers and committees were reappointed. The office of assistant to the Publishing Agent was left vacant for the year. Bro. Ellrose Zook, who held that office, will give full time as Executive Editor, taking over also from your Editor the chairmanship of the Periodical Department. Bro. Joseph Buzzard becomes treasurer of the House, and will take over this office about April 1, relieving Bro. E. C. Bender, who during the past year has been acting treasurer as well as president of the Board.

Although it is the work of the Publication Board to conduct a million-dollar business, its annual meeting is full of spiritual inspiration. Greatly aiding in this at the Plain meeting were the four devotional periods led by Bro. Russell Krabill, manager of the Gospel Book Store at Goshen. These were more than mere opening exercises, but were a heart-searching and heart-warming fellowship with the Lord whom we serve, and with one another.

May 1954 see real advances in our publishing work, marked not only by increased production and sale of literature, but also by the salvation of many souls and the upbuilding of the church and the world-wide cause of Christ.—E.

Bible Doctrine

There seems to be a tendency sometimes for people to think of the word "doctrine" as denoting something legalistic and unspiritual, but such an attitude is not based on the teachings of Jesus and the apostles. The people were astonished at the doctrine of Jesus, and on one occasion He explained it in this way, "My doctrine is not mine, but his that sent me" (John 7:16). Paul encouraged Timothy to "give attendance . . . to doctrine" (I Tim. 4:13), and in stating the nature and functions of Scripture he said, "All scripture is given by inspiration of God, and is profitable for doctrine . . . ."

Some one has well said, "Basically 'doctrine' is the teaching of the truth. When such teaching comes out of a careful reading of the Word, and of an acceptance of the truth it teaches, it becomes the foundation of a faith that establishes us in our Christianity."

Let us then continue to study the Bible so that we may become familiar with its doctrines or teachings. If such study is engaged in by the direction and illumination of the Spirit of God who inspired the Scriptures, we will also learn to love its doctrine and strive to obey it. That was the philosophy and practice of our Anabaptist fathers, and farther back, of the disciples of the early church.

This requires an openness of heart and mind and will such as Jesus implied when He said, "If any man will do his will, he shall know of the doctrine" (John 7:17). When that doctrine is exemplified in the life of the Christian, he meets the challenge of the Apostle Paul to "adorn the doctrine of God our Saviour in all things" (Titus 2:10). The beauty and radiance of Bible doctrine shines out through a consistent, joyful, victorious Christian life.—H.

The Revelation of Jesus Christ

By J. L. Stauffer

(Third Parenthesis or Inset following the Seventh Trumpet continued)

27. The Lamb and 144,000 on Mt. Zion, the Harvest and Vintage

Rev. 14:1—15:4

In this chapter we are first shown a scene in heaven where there are 144,000 who have the seal of God in their foreheads. They sing a new song before the throne and the twenty-four elders. They were redeemed from the earth. They followed the Lamb on earth and now follow Him in heaven. It appears that they have been martyred. Since they have the seal of God in their foreheads and number 144,000, we would naturally identify them as the same body of people described in chapter seven. They are among the first fruits unto God and to the Lamb. They are without fault before the throne of God. In our own day and generation, we have seen reports of Jews being slain by the million. In Korea, Christians were slain in great numbers and also in China. That God should select 144,000 Israelites to witness for Him and they in turn be martyred for their testimony certainly is easily within the realm of possibility.

Following this encouraging scene in heaven, we are next given a view of happenings in connection with the earth. It is refreshing to observe how God gets witnesses for Himself out of the midst of the great tribulation.

In verse 6 we have an angel who flies through the midst of heaven having the everlasting Gospel to preach unto the earth dwellers. God is loath to let them go to perdition without warning. The fact that the Gospel is preached to them assures us of the possibility of their acceptance if they will. Those who hear are called to give glory to God because the hour of His judgment is come.

Another angel follows saying, *"Babylon is fallen."* This great city has been destructive to the nations of the earth because of the evil influences originating with her. The destruction of the city is more fully described in a later parenthesis or inset.

A third angel followed the others and warned the earth dwellers that if they worship the beast and his image instead of God and consent to receive the brand in their foreheads or on their hands, the same will drink of God's wrath and will be tormented with fire and brimstone.

It appears that God's witnesses during the tribulation period and the reign of the beasts have been largely martyred, and so God resorts to angels to warn men as He did in Old Testament times.

While God warns the wicked and through the angel shows them their certain doom, the scene changes immediately to the holy dead who are blessed because they die in the Lord. It is refreshing to learn that the words of the prophet are being fulfilled that "when God's judgments are upon the earth, men will learn righteousness." There are blessed and holy ones who come out of the tribulation. Rev. 14:13; Isa. 26:9.

The unfolding of events follow. The Son of Man is pictured in the time of judgment. Angels will do His bidding. Another angel (the fourth) came out of the temple crying that the Son of Man might thrust in His sickle because the harvest of earth is ripe.

Another angel (the fifth) came out of the temple in heaven having a sharp sickle. Still another angel (the sixth) came from the altar and said, "Thrust in thy sharp . . . sickle, for her grapes are fully ripe." The grapes were gathered and thrust into the wine press of the wrath of God. A time of unprecedented judgment takes place. Being a parenthetic description it may have its fulfillment in connection with the battle of the great day of God Almighty. As far as the writer can discover, there are no identifying marks in this chapter.

Rev. 15:1-4 shows us a scene in heaven. The seven angels having the seven last plagues, in which are filled up the wrath of God, are soon to pour it out. Before this is done, however, another martyr scene is shown us in heaven where there appear those who have gotten the victory over the beast, his image, the mark, and the number of his name. They sing the song of Moses and the song of the Lamb and ascribe greatness to God.

Respectable Phariseeism in Our Day—

A common attitude in respectable Christian circles, but one which is just the same poor religion, is the prevalent belief that the basis of religion is that one is good. It is the belief that being good and nice is sure to land one in the promised land. The good are those who have had no tangle with the law, while the sinner is he who gets into trouble.

An illustration in question was quoted by *Pathfinder* magazine recently: "A business survey asked 500 employers if they'd hire an ex-convict; more than 400 said no. Would they fire a worker found to have a record? A majority said yes. Social workers wondered wryly: What's the use of rehabilitation if no one will let a man go straight again?"

Here people place a stigma on the wrongdoer and say actually that the fellow who has done no wrong is the only one worthy of trust.

What if the thoughts of those who "are innocent" of any punishable crime were flashed on a screen for all to see? What if the intents and purposes of their hearts were readable on their faces? What if what all of us are down inside were known by the public—who would escape punishment?

The hogwash heresy of our liberal era is just this Pharisaical attitude—but it's foreign gospel to the Biblical faith which proclaims that "the publican went down justified rather than the other [the Pharisee]." We are all sinners, standing in the need of prayer.—C. Ray Dobbins, Editorial, in *The Cumberland Presbyterian.*

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, Feb. 11, 1904)

We held our first quarterly Sunday school meeting at Slate Hill [Shiremanstown, Pa.] on Thursday afternoon, Jan. 14. Bro. A. Metzler of Blair Co., Pa., was with us.

Kokomo, Ind. . . . Bro. Daniel Kauffman came here [Jan. 16] and commenced a series of meetings, continuing them until the 28th.

(From Herald of Truth, Feb. 18, 1904)

Bishop Eli Zook of the A.M. Congregation at Ronks, Pa., passed away on the 2nd of February at an advanced age.

(From Herald of Truth, Feb. 25, 1904)

I have accepted the editorship of the Herald of Truth and assumed the duties of the position. D. H. Bender.

The "word edition" of the Church and S. S. Hymnal is out and ready for shipment.

(From Herald of Truth, March 3, 1904)

On March 7, 1904, it will be one hundred years since the British and Foreign Bible Society was founded.

As Long as God

By Edna M. Mertz

As long as God's in heaven will
The seasons come and go,
There'll be seedtime and the harvest,
Summer's heat and winter's snow.

In spite of all the skeptics,
O my friend, do not forget,
You may trust the sacred Scriptures;
Not one word has failed us yet!

Mockers of our holy Bible,
Who declare it is absurd,
Will one day be brought to trial,
Judged by God's eternal Word!

Ft. Wayne, Ind.

"Go Wash in the Pool of Siloam"

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

I had often been struck with the quaint and picturesque appearance of the little hamlet of Siloam, whose houses seem to cling like swallows' nests to the gray cliffs of Olivet. It takes its name from the fountain at the base of Mount Moriah, and it alone brings down to modern times the sacred name of the "waters of Shiloah that flow softly" and of the "pool of Siloam," in which our Lord commanded the blind man to wash.

This is the village of Siloam. But where is the fountain and the pool by the same name? Let us go down along the slanting path. The fountain comes flowing "softly and silently" out from beneath the rock that rises precipitously fifty feet above our heads, its water clear as crystal and deliciously cool.

The descent to the fountain of Siloam is one of the most picturesque paths about Jerusalem. We go down by a flight of steps, much worn by the villagers, cut through the rock. We stand under the cool moist arch in the soft obscurity of the cavern. The water flows in such perfect stillness that it seemed to us to be a "standing pool" until we put our hands into it and felt the gentle current pressing them aside. Nothing could be more descriptive of the flow of these waters than the words of Isaiah, "the waters of Shiloah that go softly." The calm silent stream of grace and power that flows from under the throne of a reconciled God is by this simple figure finely contrasted with the loud, noisy promises of Rezin and Remaliah's son!

We drink with the palms of our hands from the refreshing stream. The humidity occasioned by the spring has ornamented the walls with mosses and parasitic plants, and gives to the spot a certain beauty which, apart from its associations, would be attractive in the midst of the heat.

Here is the pool in which the waters are gathered before emerging from the rock into the sunlight and to which the blind man was commanded by Jesus to "go and wash that he might receive his sight." And have these waters flowed on ever since the day when the blind man washed in them and received his sight?

The water of the pool of Siloam flows out through a channel cut and worn in the rock and descends to refresh the gardens which are planted below on terraces, illustrating the expression "a fountain of gardens," for a fountain in such a situation waters many gardens.

Women and children with their waterpots and Bedouins filling their coarse waterskins break the solitude of the spot. The villagers in an almost constrant stream come with their receptacles and return, picturesquely carrying them perched high upon their heads. The dark-skinned Bedouin with his rough white skirt, his sinewy limbs, his bright eyes and his scarlet turban and the white and red headgear, along with the loose drapery and majestic gait of the women, impart a living character to the scene, not inconsistent with its old associations.

Indeed the fertility of this spot, its gardens and vegetable produce, and the precipitous crags overhanging the whole, together with the sacred associations of the place, render it altogether a scene which repays the trouble of a "stroll down to Siloam." Add to these its intimate connection with the Redeemer, and Siloam becomes a shrine where the reverent mind may happily find itself in close proximity with the Unseen and Eternal.

Strength is born in the deep silence of long-suffering hearts, not amidst joy.—Hemans.

* * *

As we stand by the fountain we picture the scene of long ago. The chief New Testament interest attaching to Siloam is the story of the blind man whose eyes Jesus anointed with clay. It must have been from Bethany that Jesus and His disciples went into the Temple, where they appeared quietly, a little traveling band, without the multitude that usually dogged their footsteps. There is something in the narrative that follows which suggests the early morning, the Sabbath's calm, and no one near to disturb the quiet and devout progress of the little group, which had no doubt gone up early before the world was astir. They saw as they passed by "a man which was blind from his birth." The encounter took place evidently at one of the gates of the Temple, since this was a place frequented by beggars. Our Lord stopped to look at him, His attention called by the question of His disciples: "Lord, who did sin, this man or his parents, that he was born blind?" He must have been a man well known by the frequenters of the Temple, so that his circumstances were familiar to these strangers.

At the outset it is striking to notice the difference in the attitude of Christ and of His disciples to the sufferer. The disciples merely see in the blind man a subject for speculation on the much-debated question of the origin of evil, and of the transmission of the result of sin. Jesus paused to see the object of the question. Our Lord's attitude to the disciples was a reproof to their absence of thought for the sufferer. He sees in the blind man not a subject for speculation, but a man to be helped; not a case for elaborating a theory, but a human being in need of assistance.

With a curious unwonted ceremony our Lord first made clay from spittle and dust and then anointed the eyes of the blind man with the clay. In this we have something unusual, for practically all the other miracles of healing performed by Christ were the work of a moment. He then dismissed him quietly to "wash in the pool of Siloam," not far distant from the Temple, perhaps in order to avoid the tumult which so striking a miracle would have caused. Then He proceeded, to all appearances almost without interruption, with His teaching as if nothing had happened. The man himself was forced to take an active part in his own healing, for the walk to Siloam and the washing in the pool compelled him to take a share in bringing to himself the coveted sight.

We look toward Jerusalem and wonder if that path is the one over which the blind man felt his way when he was sent by our Lord to this pool. Do you suppose that he crept down those rough steps—a dangerous passage for one without eyes? How pitiful he must have looked, staff in hand, picking his way through the streets of Jerusalem! This man with his bespattered eyes had to grope his way to the pool or get some kindly soul to lead him through the scoffing, doubtful crowd.

"Here, blind man, let me wipe off those spatters of dirt."

"No, leave them alone; the Master put them there, and I am going to wash them off in the pool of Siloam. Can you show me the way?"

That was his confession of Christ, a confession that every one must make in some way if he would be saved. Whatever this taught the man himself, it is to us a symbol of the truth that light does not come by the instantaneous touch of Christ's hand so much as by our faithfully doing His bidding. It is He who gives and is the light. But it does not stream in suddenly upon the soul, but comes upon the man, who though blindly, yet faithfully gropes his way to the place Christ has bid him to, and uses the means prescribed by Him.

But no doubt the special significance of the man's being sent to the pool of Siloam lay in the circumstance that it was in John's eyes a symbol of Christ Himself. He was "sent by God," the name Siloam denoting "Sent."

The blind man may have reasoned when sent to Siloam: "Why herein is a marvelous thing that I am to be healed by what has been within my reach since I was born, by the pool I used to dip my hand in when a boy and wondered what its coolness was like to the sight. What hidden virtue can there be in that spring?"

We see the blind man slowly walking down the path, tapping with his staff the rocks on either side as he goes. We look at him clambering down these stone steps. He has reached the pool. We see him dipping up the water with his hands and washing off those brown earth stains from his face. He looks up with a startled, amazed expression. A light flashes from those eyeballs, no longer white as of old. The man can see. How strange the new sense of sight must have seemed to him. No doubt from force of habit he shut his eyes, over and over again, and felt his way along the path as of old.

The whole transaction bears the mark of the utmost simplicity and naturalness. The man was not sought out for the miracle's sake; he uttered no petition, but was, one may believe, taken by surprise altogether by the sudden operation. Though he had faith enough to go down the Temple hill to the pool of Siloam, it was probably with no more than a wondering thrill of the strange possibility that it might come true; for he was no believer, not a person of awakened intelligence at all. The great prophet of Nazareth about whom all men wondered, and whose character had been so hotly discussed in these very precincts, was to him only "a man called Jesus." But when he "came seeing," according to the brief and simple narrative, meeting the worshipers going up to the Temple and all the neighbors who had known him all his life, a growing commotion arose. There is no reason to believe that he looked back again to thank his deliverer as would have seemed natural, nor is there any sign about him of anything higher than a shrewd practical intelligence, appreciating the advantage he had gained and nothing more. He does not proclaim the wonder to the world, but comes back soberly, a prosaic person, pleased no doubt and happy in his restoration, but not demonstrative, nor even roused to any enthusiasm by the wonderful gift which he had received.

But now once more the scene of popular excitement and questioning, which the Evangelist John has so special a gift of rendering, rises before us. The startled people collect, growing into a crowd, as the well-known beggar of the gate, the blind man to whom they have given their alms as they went to worship for years, meets them, with open eyes walking toward his usual post. There arises immediately a babel of voices questioning and answering. "Is not this he that sat and begged?" Some are saying, "He is like him," others, "This is he." The man himself, less excited, it would appear, than the spectators, at once interposes to acknowledge his identity and to explain what has happened. The inconceivable calm of his attitude amid the excitement of the people is wonderful to behold. He seems as if he might be disposed to ask what all the fuss is about. "A man that is called Jesus made clay and anointed mine eyes and said unto me, Go to the pool of Siloam and wash, and I went and washed and I received my sight." Then said they unto him, "Where is he?" He said, "I know not."

Some zealots now join the crowd, roused by the name, scenting again a controversy, a prosecution, a breach of law of the Sabbath in this sudden reappearance of the Galilean, and they hurry the object of the miracle off to the Pharisees. The story goes on with an extraordinary fullness of life and nature. Finding it impossible to deny the fact which was before their eyes, the officials confuse him with questions, demanding his opinion, which could have so little to do with the matter, finally sending for his parents, poor bewildered people who are yet wise enough to decline to answer compromising questions, and to refer their examinations to the chief actor himself. The threat of excommunication had been leveled by some of the authorities against any Jew who confessed Christ. Such a threat involved not merely public degradation, but also a boycott from all religious privileges and from all social intercourse for anyone who fell under the ban of the authorities. This was the reason why the parents of the blind man refused to commit themselves.

The once blind man seems to have been gradually aroused by the fight going on over him. His faculties awaken as his eyesight has done. He himself never wavers in his testimony. His shrewd natural sense sees at once the fallacy of the angry assertions of his questioners. "Herein is a marvelous thing," he cries at length, "that ye know not from whence he is, yet he hath opened mine eyes." The healed man pays the penalty for his fidelity to what he knows of Christ. He is cast out from the room where he was being interrogated. He becomes a religious and social leper to his fellows. In this condition our Lord meets him, and puts to him the question, "Dost thou believe on the Son of God?" The answer given is, "Who is he, Lord, that I might believe on him?" As soon as our Lord revealed Himself as the Son of God, he falls at His feet, confessing by his worship his faith in Christ as the Son of God.

* * *

Though very pleasant to contemplate, it is impossible adequately to imagine the sensations of a man who for the first time "sees" the world in which he has always been living blind. The sensation of life itself, the new sense of room and distance, the expansion of the nature, as if ushered into a new and ample world, the glory of color, of the skies, of the sun, of the moon, walking in brightness, the first recognition of the "human face divine" and the joy of watching the unspoken speech of its ever-changing expression, the thrill of first meeting parents, child, and friend, eye to eye, the sublimity of the towers of Jerusalem, the glittering Temple, the marble palaces, by the base of which he had before daily crept, feeling with his hand, or tapping with his stick! To a man who by the opening of one sealed sense is thus ushered into so new a world, nothing can seem "too grand and good" for him to expect. He is prepared to believe in the glory and perfectness of God's world and in Christ's power to bring him into contact with that glory. If the opening of his bodily organs of vision has given him such exquisite pleasure and given him entrance to so new a life, what might not the opening of his inward eye accomplish?

Old City, Jerusalem, Jordan.

Prairie View Hospital Dedication

Prairie View Hospital, the 40-bed mental hospital near Newton, Kans., and the most ambitious construction project in the mental health field attempted by Mennonite and Mennonite Brethren in Christ churches through their Mennonite Central Committee, will be dedicated Sunday, March 14.

The dedicatory services will consist of a public program beginning at 2:30 p.m. in Memorial Hall on the Bethel College campus in North Newton and the formal act of dedication at 4:15 p.m. at the hospital site one mile east of Newton. The speakers for the occasion will be C. N. Hostetter, Jr., chairman of the Mennonite Central Committee, and Dr. Milton E. Kirkpatrick, director of the Greater Kansas City Mental Health Foundation.

Prairie View Hospital will begin its Christian ministry to the mentally ill Monday, March 15. Initial services will be applied to acute mental cases and those who have been ill for some time but for whom rehabilitation to home life appears possible. Applications for admission are already being considered.

Open house for those wishing to see the facilities of the hospital will be held Sunday, March 7; Saturday, March 13; and Sunday, March 14, following the dedication.

The hospital staff will consist of approximately 24 persons soon after opening. Key staff personnel have been secured. The administrator, Myron Ebersole of Sterling, Ill., has been directing construction which started with groundbreaking Oct. 19, 1952. Harold W. Vogt, formerly of Hillsboro, Kans., will be the clinical psychologist. Mr. Vogt has completed requirements for the Ph.D. degree at the University of Southern California. He specialized in religious counseling.

Dr. Thomas Morrow and Dr. F. Carter Newsom, who are engaged in private practice in Wichita, Kans, have been secured as staff psychiatrists. Dr. Morrow will be the hospital medical director.

A Prayer for This Week

Our God, we are reminded of our many weaknesses, our own unworthiness to be called by Thy Son's name. And yet we have been made Thine own heirs and joint heirs with Christ. We who are nothing have been made something through Thy love and Christ's sacrifice on Calvary. For this, Lord, we are truly grateful. We would praise Thy name continually, speak often of Thy mercy, and reveal Thy grace unendingly to those about us. Strengthen us to this purpose. In Christ's name. Amen.

—Robert J. Baker.

The nursing supervisor will be Lucinda Martin, R.N., of Elmira, Ont. Other nursing personnel are Dorene Lichti, R.N., of Deer Creek, Okla., and Eliesabet Janzen, R.N., of Waterloo, Ont.

Prairie View Hospital, like other Mennonite mental hospitals, has been built and will be operated on the conviction that such a service is a logical result of Christian discipleship, and that, as believers in Christ, Mennonites have a contribution of Christian love and concern to add to a treatment program for the mentally ill. The experience of Mennonite young men in state mental hospitals during Civilian Public Service made the Mennonite Central Committee constituency aware of what could be accomplished through their own mental hospital program.

The hospital building is a "T"-shaped one facing north. Its russet-color shingle roof makes a neat contrast with the light buff bricks and aztec green trimming. The section running east and west and measuring 250 feet contains patient and treatment rooms, administrative offices, and kitchen and dining room facilities. The wing extending to the south is 225 feet long and contains the heating plant and patient rooms. The wings have an average width of 35 feet. The building has been constructed so that other 20-bed units can be added.

Prairie View Hospital is a result of the money contributions of Mennonite and Brethren in Christ churches, the furnishing of equipment and furniture by women's groups, the gifts of I-W men and businessmen and friends in the immediate Newton community, and volunteer labor of Voluntary Service men and members of congregations in the Kansas area. A report of the amount and value of these contributions will be made later. —Mennonite Central Committee, Akron, Pa.



PRAIRIE VIEW HOSPITAL near Newton, Kans., the largest mental hospital to be operated by the Mennonite Central Committee, will be dedicated Sunday, March 14. This view shows the north side of the building. The section to the left contains patient and treatment rooms. The section to the right, administrative offices and kitchen and dining room facilities. A wing extending south contains the heating plant and patient rooms. Prairie View has 40 beds and will accept patients the day following dedication.

Lost Love

By Kenneth Seitz

It came to pass in the days of America in the times of the later presidents that America was waxen fat as the steers of the stall. She began to say within herself, "We are rich, we are increased with goods, we have need of nothing." This was not only to speak of the increase of the field but also of all things which money did buy, saying, "God is in heaven; He hath given us these things to enjoy. Go to now; let us use well these things which God hath given us richly, these the works of our hands which God hath increased."

So it was that God's own people became lovers of material things. The work of their hands did bring them great and large gains and they said one to another, "See, we can give the Lord as much as we have in former times or even more and still attain these other needful things which our heart desireth. For lo, we have always wanted these things and God hath intended that we should be happy. Is not our God a God of beauty? Doth He not delight in the finest and the best? Yea, too, with these many conveniences we shall have more time for His service and we shall not be thus wearied with the many cares that press upon us."

Thus it came to pass that the lovers of God became lovers of the finest furniture, the most spacious and elegant homes, the newest and costlier cars, lovers of bank accounts, lovers of insurance policies, the latest and best Babylonish garments, the latest automatic what-nots, lovers of picnics, lovers of socials, lovers of many extensive, expensive vacations, for, said they, "Jesus hath said, 'Come ye apart and rest a while' "; yea, lovers of all that thrilleth the natural soul of men, while they spake with their lips saying, "Who is a God like unto our God who meaneth not for us to be ascetics but that we should be as other men that we might win them to God." But God looked in vain among their leaves for some fruit and found none, for they honored Him with their lips but their heart was far from Him. In vain did they speak of love to God, for they loved not the life and cross of Jesus, nor fervent unceasing prayer, nor penitential tears, nor lost souls.

Even many of them say of Israel, "Lo, what fools they were to worship idols of wood and stone who having ears hear

Prayer Requests—

(Requests for this column must be signed)

Pray for three young men from Indiana who were denied I-W classification and are serving a two-year sentence at the U. S. Reformatory at Chillicothe, Ohio. Pray that these young brethren —Charles Wenger, Jr., Freeman Wingert, and Manas Kuhns—may grow in grace and be a real witness in the prison.

Pray for a husband and father who has left his family for another love.

Parents of a son who is thinking of changing his I-W classification to join the army request prayers that he may see his mistake.

Pray for two fathers who are cold and indifferent toward spiritual things.

Pray for one of our congregations, that indifference and coldness may be laid aside.

Pray for a young girl who is not willing to give her life to Christ because of what other people will say.

Pray for a young couple who profess to be followers of Christ but are not living true to Him.

not, eyes have they but they see not, feet have they but they walk not. It seemeth the height of foolishness." Little did they perceive what God wished to speak to them who thus mocked Israel.

"My people which are called by my name, if Israel's eyes had beheld what your eyes have beheld, if Israel's ears had heard what your ears have heard, if their hearts had known all that your hearts have known of all my ways in so great salvation through my beloved Son and Holy Spirit, they had long ago repented and had not strayed to love other gods as you have done. Behold, your hearts are left unto you desolate. You neither see with your eyes nor hear with your ears nor understand with your heart, for all the joy and peace and sustenance that I would give thee thou art seeking in dead gods as well as they. Thou art seeking thy delight in things which can not hear thee nor answer thee. Thou hast said, 'These shall comfort me; these shall delight me; these shall keep me when I am old; these insurance policies shall save me from loss; for lo, are they not signed by men's hands?' Lo, all these things shall not comfort thee nor save thee, neither in the day of peace nor in the day of trouble, for they are only gods which thou hast set up before thee. They understand not, neither can they love you as I have loved you. Your gods, too, are gods of earth: bricks and stone, plush and rubber, silver and gold, electrons and nylons. They shall be a snare unto you, for in the day that thou leavest them they shall not delight thee, neither will they save thy soul from hell because thou hast not found thy delight in me and my commandments but in them. O fools and slow of heart to believe all that the prophets have spoken. Oughtest thou not to have known that whatsoever taketh thy heart from thy God is thy idol, whether it be thine own wisdom, thy love of earth, or thine own self-righteousness? Truly Israel shall be beaten with stripes, but thou shalt be beaten with many stripes if thou dost not not repent, for thou hast known all these things of mine and hast left them."

"My people, my people, how I would delight in being thy joy, and crown of rejoicing, if thou wouldst but repent and find thy delight in me alone."

Harrisonburg, Va.

Better Have a New One

Max I. Reich tells of a man who had a wonderful blessing in Christ. He wrote out the story of it and frequently used to read it to his friends. One day when a visitor came to his home, he said to his wife: "Would you mind going upstairs and getting my blessed experience? I have not see it for some time."

When the wife returned, she told him that the "blessed experience" had been chewed into small pieces by the mice.

Do we not need to ask God to keep us fresh that our testimony may be ever new!—*The King's Business.*

OUR SCHOOLS

Foreign Students Speak

In the Friday morning devotion period on January 15 at Eastern Mennonite College, the four foreign students at the college each gave a talk about their impressions of this country and their interests in their own native lands. The meeting was in charge of Monroe Wyse, who introduced each speaker and his subject. These folks had been on tour during the Christmas recess, and this was a brief summary of their touring programs. Some of the thoughts presented by this touring group were as follows:

Taizo Tanimoto from Osaka, Japan, said that he was very much disappointed to find that American people know almost nothing about Japan. He also stated that United States was the only country on the earth started by Christian motivations and purposes. He went on to say, "I challenge you to keep the faith of your forefathers. You're much like growing up in a greenhouse here at school. Develop a strong faith, for a strong faith can stand strong storms later in life."

Horst Gerlach, Post Elze, Germany, spoke as follows: "My first impression of Park View was that it was the most holy place in the world because there are twenty-five preachers living there.

"In our country 90 per cent of the people are church members and belong to the state Lutheran Church. In 1945 we suffered the most terrible defeat in all history. My father and I were sent to concentration camps. I never saw him again. I was sent as far north as Alaska. There I promised God I would go into service for Him if He would get me out of that situation.

"I volunteered for the MCC Farm Exchange Program. I was placed on a farm in North Dakota. While there I attended church more in six weeks than I ever did in all my life before. I was twenty-three. They took me along to a prayer meeting where everyone prayed. It came my turn to pray, but I had never prayed before and I shook like a leaf in a storm.

"The second farm I was placed on was in Indiana. Here the people took me to religious meetings again. I was converted in a revival campaign by George R. Brunk near Goshen, Indiana. Politics used to hold first place in my life. Now politics was moved to second place in my life and the kingdom of God took first place.

"I returned to Germany and gave slide lectures on America. As I was engaged in this youth work, I felt the need for more education. I didn't choose European schools because I thought their interpretation of the Bible was too liberal. I selected Eastern Mennonite College because I like their interpretation of the Bible.

"In conclusion I ask you to pray for our German people."

Itoko Madea, Tokyo, Japan, gave her testimony as follows: "Japan is not a Christian nation. My uncle and two cousins are Buddhist priests. I was brought up in very strict discipline. I heard my first Bible story at six years of age. Later I attended a mission school. I had great interest in Christianity. I attended church and Sunday school, but it was not easy.

"We have many religions. The number of Christians in Japan is very few. I was baptized when I was high-school age. My sister became a Christian too. One summer I attended a YWCA conference. Many students decided to work for the Lord at that conference. I have been teaching for fifteen years as a Bible teacher in a junior and senior high school in Japan. I came to this country to learn more Bible so that I could teach more Bible in my own country."

Issa Kahlil, Bethlehem, Jordan, said in part, "In the country I come from the majority of people are Mohammedans. These people do not have a Christian hope. Their only hope is in their material things. Since many have lost their material things recently, all their hope is gone. They are suffering without hope. They do not know that possession of riches does not bring happiness and peace.

"The Lord is good and He will not forget anyone. He will not forget even those who forget Him. Some of my people who have found the Lord are so thankful they became Christians instead of Communists. Many born-again refugees lost everything, but they could rejoice in the Lord. Some Moslem priests have even asked some Christians for information about their religion.

"Let's think about other nations and pray for them. The elect of every nation will meet the Lord someday. Prayer is the main ministry of every Christian. The Lord is coming again and He is coming soon. Let us watch and pray that He might come soon."

—Mrs. M. J. Slabaugh.

The work of voluntary institutions among our people can never be duplicated by government bureaucracies. Governments do not build character. Mass operations do not possess that solicitude for the individual which comes from the serving heart.—Herbert Hoover.

TEACHING THE WORD

Utilizing All Our Resources to Make Christ Known

By John H. Mosemann

Once in a while we learn of persons who, unknown to others, have substantial resources. They may keep them buried under the basement floor or perhaps sew them in a mattress. This, however, is the unusual thing. The more normal occurrence is for people to use and invest through any task at hand the assets and resources which they have available. In the Christian enterprise, however, we are less wise. We carefully husband our supposed resources lest we should appear to be overrighteous or overzealous. Or we may err, intending to reduce our assets to as materialistic a basis as possible. Sometimes we naively sum up our resources in the familiar formula of men, money, and prayers. We seem to say, "Given enough men, given an adequate pool of dollars, given enough people who will daily mention the missionaries and church workers in their prayers, given all this, we preforce cannot fail in our task of communicating Christ."

But we can fail in our responsibility, and if we do, it will not be for these reasons. Rather, if we fail, it will be because we are illiterate as to what our ultimate resources are which calculate so heavily in the church's task of interpreting Christ to men.

Let us consider, then, some of the ultimate factors which we are bound to recognize and act upon if we are to function in reality as a church. I am interested here primarily with motivations rather than with specific needs.

An Awareness of Our Calling

Who are we? This lies at the very heart of our ability to communicate Christ. If we have never known Christ, we shall have little ability to speak of Him and to represent Him to other people. How can a stranger declare the goodness of a land he has never seen? How can a stranger introduce one whom he has never known? It is therefore imperative to be aware of our true identity as those who introduce Christ to men. It is unthinkable that any but those who share the high calling of God in Christ Jesus should be in a defensible position or representing Christ.

In I Cor. 1:26 Paul invites us to look at our calling. What is it? "He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption" (v. 30). We are, thanks to His everlasting grace, called to possess the life of God. We are also called to express the life of God. We are, moreover, called to share the life of God. Think of your calling, brethren. That is foundational in any effort to make Christ known. Put the life thus hid with Christ in God and then our days and lives take on new significance. God's will is brought to us each moment. His purpose is communicated to us, which purpose is, "Let me reveal my Son through you."

A Vision of the Needs of Men

This factor also affects our capacity to make Christ known. There is general agreement that our world and our generation utterly lack a sense of spiritual values. They have no clear frame of reference as to what is right. Expedience, self-interest, etc., are frequently the best norms of conduct which our society can boast. There is little recognition of the one moral sun in the spiritual universe—Jesus Christ. Gross darkness still covers the people. Men still love darkness better than light because that is their moral orientation.

When sin is soaked in the tears of repentance, then it is easiest to wash away.—S. N. Leitner.

One can point further to the human needs of our times. The ignorance and neglect which the masses of earth are allowed to suffer is almost beyond calculation. More than one half of the world's population would not even recognize its own language even if it had the good fortune of seeing it in print. Great segments of the world are pushing aside the inferiorities and restraints of the past and are demanding a great many of the advantages which so long have differentiated them from the Western nations. In not a few countries there is the ever-present problem and challenge of dislocated peoples, homeless, or shattered families, with the great challenge for someone to mend and repair the unspeakable tragedy.

In half the homes of the world children lie down at night with their hunger unsatisfied. This occurs not once, but daily. Not once in their lifetime have these multitudes known the fullness which is so common to us. Frankly, a good bit of this appalling need makes little impact upon us. We find it difficult to relate to our own Christian experience and to the expression of our faith the appalling needs that plague people in all parts of the world.

A Sense of Mission

No church or group is ever going to succeed in fulfilling its mission without a serious intention to do just that. If there is any clear contrast between the early church and the church today, it is to be found precisely here. There was in the church of the first century an unequivocal, unquestioned, unrelieved sense of purpose. From the day of Pentecost forward the church became the living embodiment of the "wonderful works of God." God had broken into history in an unprecendented way and was now engaged in His saving activity. God by divine intervention had enacted within the framework of history the never-to-be-repeated event of the incarnation, crucifixion, and resurrection. These were not ideas, these were not religious suppositions. These were events which had their warrant, proof, and extension in the very fabric of the church's life. God was at work and the tool in that craftsmanship was the church.

This consciousness was ever with the early Christians. They knew God was at work in them and that whatever the Almighty purposed to do in their generation He would be pleased to perform through their humble instrumentality. They were shackled, beaten, stoned, and beheaded, but mind you, they were never beaten down with a sense of futility and frustration. They were hated and despised, but they never retreated from the impelling sense of being salt and light.

Without this motivation of mission we are frequently caught on dead center. We lose sight of our purpose in being here, or our mission loses its sharpness of focus. Let us take Christ as an illustration here. There was no lack of clarity in His mission. He knew what His purpose and work were, but immediately He became specific, immediately He personalized His love. That is when they hated Him. So it is with us. When we begin to personalize for ourselves and for the whole of mankind the love of God, we too can expect criticism. When our total mission is seen to include the redemption of every area of life and of every perversion of human society, the finger of accusation will likely again be leveled at us, "They fellowship with publicans and sinners."

A Capacity to Adapt Ourselves to the Requirements of Our Task

We sometimes consider inflexibility as always virtuous. We are the way we are and want others to know they can take us that way or not at all. In fact, we sometimes feel complimented if others find us out of gear and out of step with our generation. There is, however, a strong warrant for taking into account the character and changes of our society whom we want to serve. Paul set the pace for Christian ambassadors of all time and summed it up in the well-known words of I Cor. 9:20-23: "To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law—not being without law toward God but under the law of Christ—that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings" (RSV). Paul was willing to take the risk of planting the Gospel in Philippi and to allow it to give birth to a new Christian community. He did it in Corinth; he did it in Thessalonica. He had the daring to believe that the Gospel of Christ, when believed and embraced as the law of life, would fashion a brotherhood which God would not be ashamed to own as His.

(Continued on Page 232)

FOR OUR SHUT-INS

The School of Care

If all the roads were easy—
  No hills for man to climb;
If life was only drifting—
  No storm clouds any time,
Mankind would cease to prosper;
  Mankind would cease to grow;
They'd fail to see the sunshine,
  When through the clouds 'twould glow.

To grow men must wax stronger,
  They suffering must meet;
There must be clouds and sunshine,
  If life shall be complete.
The world to grow and prosper,
  Must have sunshine and rain;
And to man to know the joys of life,
  Must suffer some of pain.

Man cannot pluck the roses
  That twine along the way,
Unless the price in service
  Hath been his will to pay.
Man cannot tote a burden
  That is his share to bear,
Unless he much has learn-ed
  In life's great school of care.

—Harry Troupe Brewer, in "Reformed Church Messenger."

The Ministry of Suffering

By H. R. Bulman

Has suffering a ministry to the person afflicted by it? Unquestionably so. To cite an instance from the Psalms note Psalm 119:67, "Before I was afflicted I went astray: but now have I kept thy word."

It is a sad comment on human nature, but a comment we must nevertheless admit. Astray, or at least ineffective, are too many among God's people, but affliction brings many back to God and to their duty to Him.

While the sun shines, too many bask in its warm beneficent rays, apparently unmindful that clouds may too soon obscure its shining. However, behind even a frowning providence God hides a smiling face, and should He hide His face, it is but that we may maneuver to again recover the lost view of His wonderful face; and even this exercise strengthens our sight to better see and to enjoy His grace. It was Alford who said, "Thou canst not tell how rich a dowry sorrow gives the soul, how firm a faith and eagle-sight of God."

"That morn shall tearless be," but that morn has not yet dawned for those of us yet in life. "Brethren, I count not myself to have apprehended: but this one thing I do . . . reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It is that we may do this one thing, and finally apprehend with certainty, and help others to apprehend, that God prunes and trims and sometimes causes suffering to come. Paul, the beloved apostle, had his thorn in the flesh, a messenger of Satan to buffet him, "Lest," said he, "I should be exalted above measure." He said the thorn was given to him, and so he counted it a gift. "Lest" is a big word with God and with sin-avoiding men. The thorn goring into Paul's flesh said "lest" to him, and the response of the great apostle was, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Do we want power? God has an open channel through which it comes, if we will remain unflinchingly at the receiving end. And how may we thus stay? By taking pleasure in any and every thorn, infirmity, reproach, necessity, persecution, distress, or trial for Christ's sake. "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Here are two selections from Frances Ridley Havergal:

Who would dare the choice, neither or both to know,
The finest quiver of joy or the agony-thrill of woe?
Never the exquisite pain, then never the exquisite bliss;
For the heart that is dull to that, can never be strung to this!

Again:

The easy path in the lowland hath little of grand or new,
But a toilsome ascent leads on to a wide and glorious view!
Peopled and warm is the valley, lonely and chill the height,
But the peak that is nearer the storm cloud is nearer the stars of light.

One from Archbishop Trench:

When God afflicts thee, think He hews a rugged stone,
Which must be shaped, or else aside as useless thrown.

From Thomas à Kempis: "If there has been any better thing, and more profitable to man's salvation than suffering, surely Christ would have showed it by word and example."

David in Psalm 119:75: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

Has suffering a ministry to the person afflicted by it? Unquestionably so.—*Holiness Era.*

Addresses of Shut-ins

Miss Lizzie R. Grove—b. June 23, 1897
R. 1, Elizabethtown, Pa.

* * *

Mrs. Henry Ament—b. Aug. 11, 1864
211 Manor Ave.
Millersville, Pa.

* * *

Mrs. Annie Charles—b. June 14, 1874
Charles Road
R. 6, Lancaster, Pa.

* * *

Mrs. Annie Charles—b. Sept. 6, 1869
Hair Nursing Home
R. 3, Lititz, Pa.

* * *

Mrs. Christian Good—b. July 6, 1883
162 W. Frederick St.
Millersville, Pa.

* * *

Cy Sutter—birthday Jan. 25
Manson, Iowa

* * *

Mrs. Emma Messner
c/o Howard Erb
Lititz, Pa.

* * *

Mrs. Susan Weirich—b. April 15, 1874
Belleville, Pa.

* * *

W. H. Shoup—b. Feb. 14, 1868
582 Emerick St.
Wooster, Ohio

* * *

Mrs. Florence Suter—birthday Feb. 16
503 W. Lake Ave.
Barberton, Ohio

* * *

Lee Z. Kauffman
R. 1, Belleville, Pa.

* * *

Leah Kurtz
R. 1, Reedsville, Pa.

* * *

Paul Brown
Leacock, Pa.

* * *

Mrs. Lydia Hollinger
c/o Ross Esbenshade
R.D., New Holland, Pa.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, gifts, and flowers during my stay at the Osteopathic Hospital and since my return home. May the Lord richly bless you all.—Mrs. Amos Z. Longenecker, Elizabethtown, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with cards, gifts, and flowers during my stay at the Hershey Hospital. May the Lord bless you all.—Clair J. Smith, Hershey, Pa.

* * *

We desire to thank all our friends and neighbors who in any way expressed sympathy in our sorrow in the loss of our sister, Nora Mae Miller—for the prayers, cards, telegrams, letters, flowers, food, and visits. These were appreciated more deeply than we can tell.—The Miller Families.

* * *

We wish to express our deep appreciation for the many gifts, expressions of sympathy, and prayers of our friends in the accidental death and the burial of our daughter and sister Linda Ruth.—The Amos R. Erb family, Sheridan, Pa.

"I am sorry I am late today," said a clergyman visiting an aged parishioner, "but I have been all around the parish."

"Why," said the old woman, "that's just where I've been."

"But you can't walk!" exclaimed the astonished minister.

"Ah," said the old saint, "you see, my soul isn't bedridden! So I just go around the parish every day in my prayer, while I lie here."—J. Ellis.

TO BE NEAR TO GOD

THEME: THE DOWNWARD STEPS OF JUDAS

Sunday, March 14

Read John 12:1-8—Judas Is Critical of Others

Judas criticized Mary for her act of devotion to the Master. This is the first symptom of the disintegration of his inner life. Criticism to be helpful must be honest. Judas was not honest. He said what he did not that he cared for the poor but because he was a thief. It becomes easy to criticize people and their actions when there is weakness in our own lives. The thing that Judas criticized in Mary touched the most vulnerable area of his own life. Perhaps it is often thus with severe critics. When I point one finger at my fellow man, I point three toward myself.

Monday, March 15

Read John 12:6-8; Luke 22:1-6—Judas Becomes Money-minded

A coin in front of the eye can darken the light of the sun. Love of money darkened the spiritual light in the heart of Judas. "What will ye give me?" said Judas to the chief priests. The "give me" attitude is inimical to the spirit of Christianity. Achan, Judas, and Ananias were among those who met spiritual disaster because of their attitude toward material things. Money in the hands of a Christian may serve worthy purposes, or it may become his master and perpetrate his downfall.

Tuesday, March 16

Read Matt. 26:14-16; Psalm 19:9-14—Judas Becomes Malicious

"From that time he sought opportunity to betray him." There are sins of error and shortcoming which are quite different from presumptuous or willful sins. David carefully and willfully planned a wicked program. He was smitten in conscience and bitterly repented, thus finding his way back to God. Judas sinned willfully. He sought opportunity to betray Christ. Unlike David, he did not find his way back to God. May the Lord deliver us from presumptuous sins.

Wednesday, March 17

Read Matt. 26:46-50—Judas Betrays Jesus

The name of Judas forever became infamous through the one act of betrayal. The act itself took only a few moments, but in the mind of Judas it had existed for some time. It was the natural result of the thinking and planning which had gone on in his covetous heart.

"Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."

Guard carefully your thoughts and attitudes. They grow into that which shall eventually determine your destiny.

Thursday, March 18

Read Matt. 27:1-5—Judas Attempts Restitution

The program of Judas began to weaken. The framework of sin is certain to totter and fall sooner or later. Judas repented, but he repented to the chief priests and elders instead of to God. He brought back the money, but he kept himself. The treasure which had appeared so attractive now became cankerous in his hands. That which had mattered so much now turned to ashes. Grant us, O Lord, a proper sense of values.

Friday, March 19

Read Matt. 27:5; Heb. 6:1-6—Judas Departed

When Judas departed he separated himself forever from Christ, from opportunity, and from hope. David sinned and returned to God. Peter sinned and found his way back to Christ. But Judas went out from the presence of God and never returned. Could he not have found grace also? Was there no forgiveness?

As a spider threads his victim to his web, so Satan bound the heart and soul of Judas. The blackness in his heart was so dark that he could not find his way back to God. Sin had wrought its work upon his soul. Let us beware of entangling alliances with sin. Sin doesn't care.

Saturday, March 20

Read Matt. 27:5; 8:10-12—Judas Hanged Himself

What a wonderful opportunity Judas had in life! Of the billions of people who have lived, Judas was one of twelve who was called to be an apostle. He had sat by the side of Jesus and heard the wonderful teachings of the kingdom. He had stood by Him as He performed many miracles. Judas might have been a pillar of the early church, as were the other disciples. He might have written an epistle which would have gladdened the hearts of many people. He might have, but he did not. Instead he brought such reproach upon the name of Judas that no parent will use it for his child today—and all for thirty pieces of silver!

—Edward L. Kauffman.

The New Commandment

Sunday School Lesson for March 21

(John 13, 14)

With this lesson we enter the Holy of Holies with Jesus here on earth. Where is Jesus? With whom? Why are the world of men shut out? Love is certainly the answer. Here is loving "unto the end." Jesus planned this meeting just for His own disciples. The very atmosphere must have been very warm with Jesus' interest in these whom God had given Him. The only spot on His spirit was the fact that one was present who didn't love. Verse 21. This the other disciples didn't exactly understand, however.

Jesus, the Son of God, gave Himself to an act of almost unbelievable humiliation, unbelievable as the disciples saw it. It seems not one of the Twelve thought that He should wash the feet of the others, and so they had gone unwashed until they beheld their Master do the function of a domestic servant. He stooped to serve those He loved. And we do not think it was difficult for Him. It was a natural outflow of His great heart. What a revelation to His disciples! It almost confounded Peter. Don't miss the picture on the outside of the Adult quarterly.

In this love act we get a glimpse into the very heart of Jesus. This was His joy of life, to serve others. This is joy such as many don't understand and have never experienced. Looking back we see Jesus traveling this sacrificial, happy road to the cross, the climax of self-sacrifice, from His first appearance. This was and is the Christian way of life.

As the love scene developed, Jesus talked of love to His "little children." He, the great Lover, was going away. He gave them a commandment concerning love. What kind of love? As He loved. How was that? What was new about this? He had said before that they should love their neighbors as themselves.

Let the class explore the meaning of this new commandment. Here is the highest motive for Christian living. Here is passionate, unselfish devotion to the welfare of others. This is not some feeling of sympathy or tenderness, but love in action. It is sacrificial, a willingness to lay down life if necessary. This love is the central principle of Christian behavior. This gives a new spirit and new depth to love, a type of love never before know in the world. There is to be a new love circle, the Christian Church, dependent on a new love center, Christ. This love will include every one, even a Judas.

Notice the testimony of this love before the world. Verse 35. Has this been your pupils' experience?

What does this love require of the believer? (14:21-24) What commands does Jesus refer to that apply to your pupils? Do we really care for people? All people? The proof consists in what we are doing for them. Do you and your pupils have this love? Are you keeping the new commandment given at this sacred meeting on this pre-redemption night?

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

God searches the inner recesses of the heart, not what men see on the outside.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A Conference on Evangelism was given by students of Ontario Mennonite Bible School and Institute at the Clarence Center, N.Y., Church on Feb. 21.

The fourth Wellington County Missionary Meeting was held at the Moorefield, Ont., Church, Feb. 27, 28. Guest speakers: Bro. and Sister Simeon Hurst, Brethren J. Ross Goodall and L. D. Witmer.

Brethren Howard Charles, Goshen, Ind., and Gerald Studer, Smithville, Ohio, conducted a Ministers' Workshop at Hannibal, Mo., the first week in March.

Attention of parents and teachers is called to a world map and the first of a series of missionary pictures and sketches being published in Words of Cheer for March 21. As a classroom or family project much missionary education can be taught by means of this project.

The Boone County Home, Harrison, Ark., has been remodeled, equipped with new furnishings and other equipment, and turned over to Amish personnel for operation. It is now known as Hillcrest Home, and is a project of the Amish Mission. The Home has a capacity of sixteen aged persons.

Bro. Ellrose D. Zook, Executive Editor at the Mennonite Publishing House, has been granted by Syracuse University, Syracuse, N.Y., the Master of Arts degree in religious journalism.

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A Gospel team from Eastern Mennonite College gave a program at the Martinsburg, Pa., Church on Sunday evening, Feb. 28.

The annual Bible meeting of the Landisville, Pa., congregation was held Feb. 13, 14, with the brethren Melvin Lauver, Lititz, Pa., and Jacob Rutt, Lancaster, Pa., as instructors. According to a report sent in, an interesting and profitable meeting was enjoyed by those present.

Change of Address.—Bro. Austin F. Gable, York, Pa., to Route 1, Thomasville, Pa.

A three-day European Trainee Conference was held at the Roanoke and Metamora churches in Illinois Feb. 26-28. The meetings were at Roanoke the first two days and the closing meeting was at Metamora, with the Calvary congregation also joining in the service.

Attendants at the annual meeting of the Protestant Church-owned Publishers Association meeting at Cincinnati, Ohio, Feb. 23-25, from the Publishing House staff were A. J. Metzler, Paul W. Shank, J. M. Buzzard, Paul Blosser, Lowell Hershberger, and H. Ralph Hernley.

A Music Conference was held at the Metamora, Ill., Church on Thursday and Friday evenings, March 4, 5. It was sponsored by the music committee of the local congregation.

At a meeting of the Young Married People's Get-together at the Beech Church, Louisville, Ohio, March 1, Sister Alta Erb of Scottdale, was the guest speaker.

Six central Illinois churches co-operated in a week-end Sunday School Workshop held at Peoria, March 5-7. Those serving on the staff were Gerald Studer, Smithville, Ohio; Mary Rover, Roy Umble, Goshen, Ind.; Richard Yordy, Freeport, Ill.; Paul M. Lederach, Alta Erb, Elizabeth Showalter, Scottdale, Pa.; and J. J. Hostetler of Peoria. Speakers served at various churches on Sunday morning.

Note This Correction.—Through an oversight the **Program Builder** lists March 14 as Missionary Day. The correct date for Missionary Day is March 21, the third Sunday in the month.

Communion services were held at the Yellow Creek Church, near Goshen, Ind., on Sunday evening, Feb. 28.

The ground-breaking ceremony for the Bethany Christian Day School, now being established by the Indiana-Michigan Conference, is scheduled for March 13, in the afternoon, at the Waterford site, about one mile south of Goshen College. Construction is to begin immediately following that date.

Bro. Glenn B. Martin, formerly of La Junta, Colo., is now serving as Protestant Hospital Chaplain in Denver, Colo. He fellowships with the Denver Mennonite Church.

A Y-Team from Hesston College, which is working with Negroes in Wichita, Kans., gave a program at the Crystal Springs, Kans., Church, Sunday evening, Feb. 28.

A meeting for fellowship and prayer was held at Harrisonburg, Va., on Thursday afternoon and evening, Feb. 25, by the sisters of that community. It was the first meeting of this type there.

The Varsity Chorale of Hesston College rendered a program of sacred music at the Protection, Kans., Church on the evening of Feb. 27. This chorus of forty-two voices is under the direction of Paul M. Yoder.

Our condolences go out to Bro. and Sister Eli Yutzy in the loss of their infant daughter on Feb. 22. Bro. Yutzy is one of the ministers of the Lower Deer Creek Church, near Kalona, Ia.

The Iowa-Nebraska Mission Board met Feb. 23, 24, at the Manson, Iowa, Church. The Ministers' Meeting of the same conference was held at the same place, Feb. 25, 26.

Announcements

Henry Weaver, Jr., director of I-W services under MRSC, guest speaker at Pigeon, Mich., on March 28, showing pictures of the work on Saturday evening preceding.

The Calvary Hour staff at the Central Church, Archbold, Ohio, on Sunday evening, March 14.

The topic for the young people's Bible meeting, March 14, at the Hammer Creek Church, near Lititz, Pa., is "For God so loved the world," with Paul D. Angstadt as speaker.

Ernest G. Gehman, Harrisonburg, Va., at the Wooster, Ohio, Church March 20, 21.

Bible Conference at Doylestown, Pa., March 27, 28, with Norman Kraus, Goshen, Ind., and Josef Herschkowitz, Harrisonburg, Va., as speakers.

(Continued on Page 236)

Calendar

1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
City Mission Workers' Round Table, Detroit Mennonite Church, March 24-26.
Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 18-20.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual Meeting, Aug. 14-20; Music Week, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Peace Sunday, July 4, 1954.
Annual Meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area: Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Approximately 450 persons attended the dedication services for the Hope Rescue Mission, South Bend, Ind., on Sunday afternoon, Feb. 28. Bro. Tobe Schmucker, Goshen, Ind., superintendent of the Mission, had charge of the program and Leonard Hunt, superintendent of the Wheeler Rescue Mission, Indianapolis, Ind.; brought the message. Other persons appearing on the program included the brethren John H. Mosemann and Paul M. Miller, Goshen, Ind., and Nathan Reiff, Elkhart, Ind., chairman of the local board.

Speakers at a week-end missionary conference at the Blooming Glen, Pa., Mennonite Church, Feb. 27, 28, included the brethren Elam Stauffer, missionary on furlough from Africa; John Koppenhaver, missionary on furlough from Argentina; and Paul Mininger, president-elect of Goshen College.

Bro. Sem Hershey, age 47, superintendent of the Meadville mission near Gap, Pa., lost his life on Feb. 16 in a tractor accident. Pray for the family.

Bro. and Sister John Koppenhaver and family, who are leaving New York by air on March 10 for Argentina, will stop en route in Puerto Rico, where Bro. Koppenhaver will speak at the annual church conference on March 12. Pray that God will grant the Koppenhavers a safe journey back to their field of service.

The Youth Fellowship of the Elmira, Ont., Mennonite Church began a mission study course on Japan on Wednesday evening, March 3. Such courses are also available through the Mennonite Publishing House on Argentina, Puerto Rico, India, and China.

For health reasons, Sister Dora Taylor will not be able to return to Honduras on March 9 as was previously planned. The sailing of Sister Jean Garber, who was to accompany her, has also been postponed for about a month. At that time she will go to Honduras for a week of orientation and then proceed to Costa Rica to attend the language school there.

Sister Mina Esch, former missionary to India, recently resigned as director of housekeeping services at the Mennonite Hospital and Sanitarium after six years of service. She has gone to assist in the home of her daughter, Barbara, 2704 L. Huntington Rd., Ft. Wayne, Ind.

Three children have been born to Eastern Board foreign missionaries recently: on Jan. 20, Wilbur Allen Byler was born to Allen and Eunice Byler in Ethiopia; on Feb. 7, Deborah Sue arrived in the home of Robert and Florence Keener in Tanganyika; on Feb. 14, Marian Marie Lind joined her brother, Daniel Dean, in the Lind home in Italian Somaliland.

Bro. and Sister Mahlon Stoltzfus, Fortuna Ledge, Alaska, report that their family has enjoyed good health thus far this winter. They will be looking for a new location next winter. Pray that God may direct them to the place where He wants them to witness.

Sister Una Cressman arrived safely in Buenos Aires on Feb. 17 en route back to the Argentine Chaco following furlough.

Bro. Wilbur Hostetler, missionary on furlough from India, will keep the following appointments during March: March 7, Forks Mennonite Church, Middlebury, Ind.; March 14, Kouts, Ind., Mennonite Church; March 21, Canton, Ohio, Mennonite Church; and March 28, Kidron, Ohio, Mennonite Church.

According to latest reports, $2,600.00 are needed to complete the new Ellesmere Mission Church building near Toronto, Ont., a mission under the Ontario Mennonite Mission Board. The furnace has been installed and the benches ordered.

A young member of the Bragado, Argentina, Mennonite Church writes as follows to a missionary on furlough: "There is much enthusiasm among us at the beginning of this New Year in the work of going out to look for new children for Sunday school. Six girls have gone out by two in different directions, and last Sunday they brought in 22 new boys and girls . . . ."

The Detroit, Mich., Mennonite Church is sponsoring an MYF Youth Conference, March 27, 28, with Bro. Raymond Kramer, Meadville, Pa., as guest speaker.

The West Liberty Mennonite Children's Home was the theme for the 186th Quarterly Mission Meeting held at the Bethel Church, West Liberty, Ohio, Sunday afternoon and evening, Feb. 28. Bro. John L. Yoder, chairman of the local board, discussed "Child Welfare in the Mission Program of the Church." Bro. Loren King, former superintendent, spoke on "The Home—An Opportunity at Our Door." Other members of the local board, workers at the home, and former residents of the home also served on the program.

Bro. Luke Birky, La Plata, Puerto Rico, kept the following appointments in Kansas recently in the interests of the new Puerto Rico hospital: March 2, Yoder; March 3, Canton; March 4, Windom; March 5, Hutchinson; and March 7, Peabody. He will speak at Hesston College, March 9; Argentine Church, Kansas City, Kans., March 10; Mennonite Gospel Center, Kansas City, Mo., March 11; Garden City, Mo., March 12; Versailles, Mo., March 14, morning; Leonard, Mo., March 14, evening; Pea Ridge, Mo., March 15; and Hannibal, Mo., March 16.

Bro. J. D. Graber preached the baccalureate sermon at Union Biblical Seminary, Yeotmal, Berar, India, during his recent visit there, March 5-7. Bro. and Sister Weyburn Groff are serving at Yeotmal.

(Continued on Page 236)

Your Treasurer Reports

March 31 will close the fiscal year for the Mennonite Board of Missions and Charities. As of that date we will plan to close out all mission accounts for the year's activities. In many cases this will mean allocating contributions to field operating funds to meet present deficit balances. These balances exist due to the fact that funds expended in the particular area were larger than contributions designated or on hand for this purpose. Most of these accounts can be closed out through the General Mission Fund. However, there is not sufficient balance in the General Fund to meet the total need of the Board at the present time. We are very hopeful, however, that with additional funds contributed during this month it will be possible to close year-end activities without holding over any large number of deficit accounts.

At this time each year we have been listing the major accounts for which contributions will be needed by the end of March. The following list of funds represents the major accounts which show a deficit balance at the present time. Although this list does not contain all accounts, it does represent the major mission accounts for which funds would be appreciated. Contributions may be designated for any of these individual accounts or for the General Mission Fund. To meet these year-end deficits, it is suggested that contributions be sent direct to the Mission Board office. In doing so, please state the name of your home congregation so that proper credit can be given to your conference district.

Missionary Training Fund	$5,252.46
Radio Evangelism	531.51
Missionary Educational Grants	927.53
India Missionary Support Unspecified	3,988.50
India Education	5,254.22
India Widow Support	865.72
India Bihar Mission	3,016.45
South America Mission Fund	11,093.09
South America National Workers Support	2,525.14
Puerto Rico Missionary Support Unspecified	3,162.82
Puerto Rico Mission Fund	906.79
Puerto Rico Car Fund	5,018.94
Belgium Mission Fund	4,199.73
France Mission Fund	1,801.77
Saginaw Mission, Michigan	4,997.60
Cleveland Mission, Ohio	6,357.01
Detroit Mission, Michigan	2,501.13
Chicago Home Mission, Illinois	5,518.99
Culp, Arkansas, Mission	3,085.42
Bethel Springs School, Culp, Ark.	5,316.02
Mathis, Texas, Mission	4,459.03

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



St. Paul's Cathedral was designed by Christopher Wren and built 1675-1710. It is the Cathedral of the Diocese of London, Church of England.

Observations on Religious Conditions in England

By Quintus Leatherman

It would be presumptuous for an outside observer to diagnose the spiritual health of a nation. Perhaps the fairest approach to an understanding of religious conditions in England is to listen to statements made by English church leaders themselves.

British Churchmen Admit Spiritual Poverty

The Archbishops' Commissions Report, "Toward the Conversion of England," adopted by the Church of England in 1944, was a very significant analysis of religious trends within the Anglican communion. It brought into focus the deep spiritual needs of England and suggested practical methods of evangelism. It placed particular emphasis on the wider participation of the laity in the activities of the church. Various ways of reaching the working classes were suggested. The Report proved to be a great stimulus to all types of missions and efforts to win back the sluggish church members and to reach the working classes.

Among the Free Churches, the Methodist Church has a very active sense of mission. An effort is being made in this year of advance (1953) to have every Methodist win another person to Christ. In launching their campaign of evangelism, Dr. W. E. Sangster, minister at Westminster Central Hall, spoke as the prophet of Methodism. He preached his first Sunday evening sermon in the New Year on the theme, "What a Religious Revival Might Do for Britian."[1] This sermon hit the headline in nearly every national newspaper. It was the voice of a modern Amos decrying the flagrant evils of immorality, divorce, and crime, and calling for repentance and return to Christian faith and Christian living.

A few quotations from this sermon reveal some conditions and general attitudes current in the thinking of English people. "The exhaustion of Britain's moral capital is more serious in some ways than the exhaustion of her monetary capital. The bill usually comes in the third generation. How often I have heard young people going wrong saying in scorn of the church, 'My parents were decent and they had nothing to do with the church!' Was it any good pointing out to them that their parents were often living on the fine past of their forebears and that the account was now overdue?"

Another common attitude denounced by Dr. Sangster was that of "using" Christianity as a check on crime. These people would not accept Christianity for themselves but they think it good for the morals of the nation. "If it will pay debts, check the cosh-boys, and reduce the expense of prisons, let's have it. It will be good for the masses." Such an attitude, he points out, "is just as materialistic as Communism; and cannot meet its challenge. Christianity teaches a secret neither Communism nor Capitalism knows—how to die to self."

The Church Losing Its Hold on the Population

In a recent book, **The Church of England Today,** the Archbishop of York points out the progress and strength of the state church in the life of the nation, but also sees the church in an age of crisis. Deploring the general drift away from Christianity he states that, though the influence of the church on the state was especially significant in the Coronation, "The great mass of people are ignorant of the Christian faith and treat religion as something irrelevant in their lives." Among the causes and symptoms of this drift he lists: the decline of churchgoing; the consequent decline of the church's influence on the social and spiritual life of the nation; the widespread condonation of theft and sexual license; the furious assaults upon the sanctity and permanency of marriage and upon the Christian home as the basis of Christian society.[2]

The chief failure admitted by many church leaders is in reaching the working classes. Canon Roger Lloyd writes of the complete indifference of the working classes to all organized religion.[3] "The working class constitutes by far the toughest identifiable case of resistance to the Gospel today. . . . It is a hard saying but a true one that until some more effective way of appealing to the artisan has been found, there will be no real revival of religion in this country, since in modern postwar conditions this class has become socially more prominent than any other."

The cause for this indifference he thinks is due to the improvement of the lot of the workingman under the welfare state. No longer need he look to the church for the supplying of his economic needs, in the form of charity. What will awaken him to a sense of his spiritual need? He answers, "He is not to be exhorted to think of God, nor can he be scolded or flattered into the kingdom of God; he must be loved into it." This is another way of saying that "man does not live by bread alone." Man will best understand the meaning of God's grace when it is incarnate in a life of love. The "cell method" of living and working among the working classes has had some small measure of success in breaking down the barriers of class, and calls for the spirit of self-sacrifice, which is very near the heart of Christianity.

One of the most difficult problems facing the pastor or mission worker is visitation among the working class people, especially in the congested housing areas of London. The typical family lives in a flat of two or three rooms. Both father and mother work, frequently on different shifts; the children are placed in a nursery, or are at school, or are left to fend for themselves. Many of these parents are pleased that their children are under the supervision of a Sunday school or a summer Bible school but would not feel any personal responsibility for church attendance. Many missions, particularly those of the London City Mission scattered throughout the poorer districts of London, make no effort to establish an organized church. Mission workers press for repentance from sin and a personal acceptance of Christ. Their converts are encouraged to find a church of their own choice.

Attempt at Mass Revival

Evangelical leaders of the Free Churches and Church of England are co-operating in the Greater London Crusade which is sponsoring the coming of Billy Graham as evangelist in March, 1954. This is an effort to reach the unchurched masses and particularly the working classes. At the close of one of the preliminary meetings we asked one of the leaders how the English people would respond to the Billy Graham methods of evangelism. His reply was indicative of the

hopes of the Crusade, "It will reach the man of the street."

However, there are many religious leaders who look with disfavor on mass methods of evangelism as expressed in a leading Christian magazine: "Of Dr. Graham's remarkable powers as a preacher of the Gospel there can be no doubt. He may be assured of the friendliest of welcomes from Christian people on this side of the Atlantic, but there is no disguising the fact that mass evangelism is not looked upon in this country at the moment with very great favor. The weak point in mass evangelism has always been that in the emotional atmosphere of vast assemblies men and women are impelled to make professions which when they step back into the humdrum of everyday life, they fail to make good."[4] We can only say that Moody, despite his lack of education, brought a soul-stirring revival in the 1880's that affected the cultural center of Cambridge and awakened many churches to Christian activity.

Decline in Morality

Though statistics on morality do not present a complete picture of religious conditions, they do reflect the religious tone and influence of the church on the nation. Religious leaders are constantly expressing their opposition to the increase of gambling, football pools, greyhound racing, ascots and Irish Sweepstakes. The Church of England condemns this insidious practice in its report of the Committee on gambling. The retiring chairman, Rev. Benson, expressed his deep concern: "We face today what is a moral landslide in the way of personal indulgence, when independent observers tell us that wage earners are spending half their income on drinking, smoking, and gambling, and when it is affirmed that the Welfare State cannot be established without the taxation derived by the government from these three sources, it is surely time for the Christian churches to take action."[5] The editorial in which this statement was quoted, presented a call to all Christian people to present a clear witness by abstaining from gambling entirely of every form, so as to create such moral and spiritual influence as will serve to reduce if not to eliminate this national menace[6]

Public leaders as well as church leaders are increasingly concerned about the decline of personal morality throughout the nation. In the debate following the Queen's speech in the House of Lords, Lord Samuel made the usual comments and then, as if to express his deepest burden, he gave his views on the nation's morals. A man 83 years of age with 50 years of public life—his views at once captured the ear of the British people. His was a voice not merely lamenting the passing of the Victorian morality, but one with a deep sense of patriotism and love for his native land. "We read in the newspapers every day of cruel and ruthless murders, such as in an age of education and enlightenment are a disgrace to us all. Further there is no question that sexual laxity is much more than it has been in earlier generations. Marriages are continually breaking up, separations are frequent.

"We find in literature, in the drama of life, that adultery is regarded as a jest and divorce is a mere unimportant incident."

He attributed these conditions to several causes. "The dogmas of heaven and hell no longer grip and control conduct, and partly because two world wars have shaken faith in a providential order on earth." He decried those developments of science which teach "strange new doctrine of physiology and psychology tending to weaken individual responsibility." Strangely enough, despite this searching diagnosis of moral disease, so little was given in the recommendation of a curative for these ills of human society. "We should return to common sense which is nothing else than the requirement that rules of conduct should be based on the universal moral law. That law itself is the outcome of the experience of all men in all lands throughout the ages."[7]

To Christians in England and throughout the world the only hope for the cure of man's leprosy of sin is the grace and power of God manifested in a new creation, a new life in Christ. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

1 Sermon in **Methodist Recorder,** Jan. 8, 1953.
2 Quoted from editorial, **Daily Telegraph,** Sept. 23, 1953.
3 Roger Lloyd, **The Church and the Artisan,** 1953.
4 Editorial in **Christian World.**
5 and 6 Editorial, **Christian World,** April 9, 1953.
7 **Daily Telegraph,** Nov. 4, 1953.

London, England.

Living in Jerusalem

By J. B. Martin

This is the city where the Wise Men from the east asked, "Where is he that is born King of the Jews?" Simeon and Anna, a prophetess, were in Jerusalem when Jesus as a babe was presented to the Lord and of Anna it is said, "And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." It was in Jerusalem that Jesus sat in the midst of the doctors hearing and asking questions when He was twelve years old. This is the city about which our Lord spoke in Matt. 16:21: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

What a pity that the greater number of people in Jerusalem are still looking for the Messiah of whom the prophets spoke and are without a Saviour and forgiveness of sins! We believe the Christian Church has a witnessing obligation to Israel. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

The housing problem in Jerusalem is rather difficult. The rents are government controlled and reasonable, but there is a key charge by the owner which is legal. After one has contracted for rent, then the owner has a right to charge whatever he wants before the key to the house is turned over and this amount is often more than a renter wants to pay. The Lord directed us to a Christian family who for good reasons would not rent their second flat to anybody but Christians and that without the key charge.

The Kreiders and we have learned to cook with small kerosene burners and to do the laundry by the hand method (washing machines are a luxury in Israel). Shebbath (Jewish Sabbath) begins about 4:30 p.m. Friday and ends about 5:00 p.m. Saturday. No business places are open from 3:00 p.m. Friday until Sunday morning. No buses run during the hours of Shebbath. All this means an adjustment to doing business. The milk is delivered in the morning; so if one does not buy milk on Sunday he must buy enough milk to last from Thursday morning until Monday morning. The strict enforcement of Sabbath keeping does not mean that everybody is loyal to the Jewish religion and synagogue service. A great percentage of people are unbelievers and boast in a nongodly profession.

Today I went uptown to get a small check cashed. I wanted to get home in good time for lunch. I got to the bank at about 11:00 a.m. and stood in line for one hour. My first thought was that I would disappoint the folks who have dinner ready by being late, but suddenly I thought of the people ahead of me trying to get to the cashier, that possibly only one out of twenty-five have any treasure laid up in heaven because of unbelief and rejection of the Saviour. In order to get home quickly I elbowed my way through the crowds on the street to catch a bus. When I got to the bus stop there were enough people lined up to fill two buses and again I thought of being late for dinner. I got on the second bus. I counted between 80 and 90 people on the bus. I again forgot about being late for dinner and as I studied their expressions the word "PERISH" came to my mind. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). To give the Gospel to the people of Israel is difficult, difficult because of the language that is spoken, but more difficult because of hardened hearts.

We thank God that His chosen people Israel are now in our field of missionary expansion and witnessing. The line-up at the bank and the line-up at the bus stop reminded me of coming judgment and possible line-up when each soul must meet God. In the light of judgment do we feel at ease that we have done our duty to witness to the Jews about the Lord who saved us ? How often have you prayed for Israel? How burdened are you for God's chosen people who are blinded to the truth of Christ's coming two thousand years ago? How much money have you given for Jewish evangelism?

We live in Jerusalem. We live in the midst of many unsaved people in Jerusalem. And may you who live in Canada and the United States share with us the burden of a great

Jewish Christian who wrote and said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

Jerusalem, Israel.

TEACHING THE WORD (Continued)

This is basically a matter of whether or not we can trust the Holy Spirit to determine what the character of the church shall be in, for example, Japan, in Puerto Rico, in Belgium, in Sicily, in Uruguay, in Navaholand. In the show window of a bookstore in one of our cities I observed an attempted replica of an African hut. It was rather obvious at first glance that this little model was made not in Africa, but in America. Too often a spiritual architecture of churches in the Orient or in primitive countries bears the distinct marks of having been made in the West. We must cultivate the grace and courage and daring which will allow the declared principles of redeeming grace to express themselves in the life of the church indigenous to the country which is being evangelized. For example, our peace witness and its expression in Japan could be carefully tailored in this country and "sold" to the new church in Japan. It appears to me that such a testimony will be far more vital and vigorous and far more capable of surviving if its specific expression is given encouragement and allowed to emerge through nationals. If they with their New Testaments are led to embrace the principles of peace, they themselves are in the strongest possible position to explore the extent and the character by which these can be expressed in Japanese Christian living.

Now Paul's capacity to adapt himself to varying cultures and environment did not make of him a spiritual derelict. He knew what the unchangeables were. He knew, too, that Rome and Antioch, or Rome and Jerusalem, would not be identical in all the outward expressions which accompany the Christian faith. Our fitness as a missionary witness is in part premised upon our capacity to allow the Holy Spirit to work creatively through our first- and second-generation Christians throughout the world.

A Willingness to Evaluate the Effectiveness of Our Efforts

The church lives constantly under the judgment of God. The Lord of the church speaks today to us as He spoke to the first-century church, "I know thy works." The Christian workman builds today under the watchful eye of Him who carefully judges both motives and results. The awful reality is that God will judge between that which is wood, hay, stubble, as over against that which is imperishable. Past experience, its effectiveness as well as its ineffectiveness, can and ought to be instructive and an asset to us in making Christ known. It remains true as one has well said, "Those who will not learn from the past will be doomed to repeat it."

Here is a place, I feel, where we dare not hedge and excuse ourselves if the future is to be more fruitful than the past. Where and how we build upon the sand might well be discovered so that we can move out of such a perilous situation before the testing storms come. As an example of this willingness to evaluate our effectiveness I suggest we ask ourselves, Do we succeed in communicating Christ? Do we speak the language that people know and understand? They may recognize every word that we use, but even where that is the case, do they know what the thought concepts are which we attempt to communicate to them? What does sin mean to the average American today? What does salvation mean to the average person in your community? Does our concept of discipleship really mean anything to the people among whom we move?

A group of frustrated seminary students who were trying to interpret and communicate Christ to a man from a far country were simply told that he could not understand their words, meaning, of course, their ideas. Said these students in frustration, "Such pagans do not exist." But they do exist, and if we are not striking the chord in people's hearts we should never cease to ask ourselves why.

A Boundless Faith

To effectively release our resources requires that we have a tremendous faith in our message. We are vending false wares if we lack such faith. Paul in II Cor. 3 and 4 reassures himself and his readers that we are not of those who traffic in the unknowns, but we are those who are persuaded both of the Gospel of Christ and of its power unto salvation. To relay a message to our world without any confidence as to its potential to salvation is to be guilty of the grossest hypocrisy.

We need furthermore a tremendous faith in God and therefore in the future. I know of no better way to emphasize this fact than to share an illustration which Bishop Berggrav used in addressing a youth conference in Oslo, Norway. He pointed to the temporary ceiling in the Cathedral in which the conference was being held. He invited his hearers to look at the low ceiling and to sense the oppressive atmosphere, both of which were symbolic of the whole situation among mankind. Said he, "I wish I could tear away this temporary ceiling which has been here now for eleven years. I wish you could see beyond, for there above the temporary ceiling (using it as a floor) is one of Norway's master artists at work. In another year you will see one of the most marvelous and convincing portrayals of Jesus as Lord. We can't see it today, but we will. The temporary ceiling will be removed and we will discover that he was there and working all the while." That is faith. That is faith in the future. That is a faith which accepts things as they are but has the deep, penetrating, and permeating assurance that when the temporal scaffolding is swept away, however oppressive now may be the spiritual climate, however low the ceiling in the world in which we work, God is there. He is beyond the scaffolding. He is beyond the temporary. More than that, He is not only there but He is at work all the while.

These, I believe, are the real keys for unlocking our resources. These are the considerations without which any amount of resources would be a sacrifice unacceptable.

Give me a man or woman who has a deep awareness of his high calling in Christ, who has clear vision of what the needs of his generation are, who has an unrelieved sense of divine mission, who has a capacity to adapt to the demand of any situation, who can learn easily and accurately from past experience, and who has an unmixed faith, and I will show you a person whose purse strings and bank accounts are under the management of God. I will show you, too, a person whose life is not his own, but as a Livingstone or a Betty Stam will count his life worthy of investment only in terms of its relation to the kingdom of God. I will show you, too, one who is mightily constrained in a life of intercession.

Men will not go, give, nor pray unless there is an inner quality of heart and purpose. We need organizations, we need leadership in extension and outreach, but far more than these we require a spontaneity of spiritual dedication that involves us all. Our ultimate resource, our ultimate recourse, the one thing which will revolutionize the total extension of the church is not an army of people willing to go to Japan, Brazil, or Uruguay, not an extra million dollars to open new fields, but our ultimate recourse is to the apostolate of the laity which will place the Christian frontier in the dime store where people work. It will place the Christian frontier on the mail route where men serve. It will place it in the factory where for eight hours a day (whatever else you are doing) you interpret Jesus Christ to men. Our problem is not too few part-time workers; rather it is too many part-time Christians. "Having gifts that differ according to the grace given to us, let us use them."

Goshen, Ind.

MISSIONS SECTION

Interest in Christianity Still High in Japan

Dr. William Axling, retired Baptist missionary now acting as a traveling evangelist for the Kyodan (National Christian Church of Japan), has reported 432 baptisms as a result of 210 meetings held during 1953. Although attendance at the meetings averaged slightly less than in 1952, Dr. Axling believes interest in Christianity is still high in Japan, and cited the 2,152 decision cards which he received to prove this. While 80 per cent of these cards were from young people, Dr. Axling also reported some success with the older generation, supposedly notoriously difficult to convert. An 82-year-old was the oldest convert resulting from the 40 special meetings he held for the older age group, but another 8 or 9 convertees were over 70. Dr. Axling will be continuing his evangelistic work during the coming year.—**Japan Christian Activity News.**

The Mennonite Hour

Mail Month

We are very much encouraged by the February mail response. One day we received mail from 24 states, another day 19 states. The daily average at this writing would be about 15 states. To share a few excerpts with you:

From Berne, Indiana:

". . . We heard the Mennonite Hour over WOWO after we retired. It came in clear and we enjoyed the program so much. The music was beautiful. What interested us is that it was Mennonite. We are Mennonites also. We didn't know there were Mennonites in Virginia."

From Pennsylvania:

". . . My husband doesn't go to church, but this morning when I came downstairs he was listening to your program. . . ."

From a widow in Colorado:

". . . I have been a shut-in this fall and winter so I am not able to go to our Methodist Church. I get a good deal of help from your talks. . . ."

A nurse from Iowa writes:

". . . I am a nurse working at the ——— Hospital and living in the nurses' home. Although many nurses are indifferent about attending church, some of them do listen to Gospel radio programs. Several times I have heard radios down the hall tuned to your program. . . ."

From Chicago a mother writes:

". . . My son is interested in finding a Christian college and our pastor told him that there is a Christian Mennonite college at Goshen, Indiana. If so, would you please ask them to send him their catalogue. . . ?"



Radio Evangelism Committee of the General Mission Board which met recently at Harrisonburg, Va. Left to right: Amos Bauman, Howard Zehr, Lewis Strite, Ernest Bennett, Sec.; B. Charles Hostetter, Richard Weaver, Lester Hershey, guest; Truman Brunk, V.-Pres.; Harley Rhodes. Not on picture: J. D. Graber, President; John Gingrich, Jesse Martin.

Broadcast Now in North Carolina

A group of individuals in the Franconia Conference are sponsoring a program over WNNC, Newton, N.C., an area where mission work is now in progress under the lead-

(Continued on Page 235)

Schedule of Broadcasts of The Mennonite Hour

Colo., Denver	**KOA**	**850 kc**	**95.7 mc**	9:00 a.m.	Sun. MST
D.C., Washington	WMAL	630 kc	107.3 mc	12:30 p.m.	Sun. EST
Idaho, Boise	KDSH	950 kc		8:30 a.m.	Sun. MST
Ind., Fort Wayne	**WOWO**	**1190 kc**	**96.1 mc**	**9:00 p.m.**	**Sun. CST**
Iowa, Boone	KFGQ	1260 kc		12:30 p.m.	Sat. CST
Iowa, Boone	KFGQ-FM		99.3 mc	7:30 p.m.	Tue. CST
Iowa, Iowa City	KXIC	800 kc		4:00 p.m.	Sun. CST
Iowa, Waterloo	KNWS	1090 kc		1:30 p.m.	Sun. CST
Kansas, Wichita	KFBI	1070 kc		2:00 p.m.	Sun. CST
La., New Orleans	WWEZ	690 kc		1:00 p.m.	Sun. CST
Mass., Boston	**WBZ**	**1030 kc**	**92.9 mc**	**10:30 p.m.**	**Sun. EST**
Md., Hagerstown	WJEJ	1240 kc	104.7 mc	9:00 a.m.	Sun. EST
Mich., Ann Arbor	WHRV	1600 kc		2:00 p.m.	Sun. EST
Mich., Bay City	WBCM	1440 kc	96.1 mc	2:00 p.m.	Sun. EST
Mich., Escanaba	WDBC	680 kc		8:30 a.m.	Sun. CST
Mich., Lapeer	WMPC	1230 kc		9:00 p.m.	Wed. EST
Minn., Minneapolis	KTIS	900 kc		4:00 p.m.	Sat. CST
Minn., Wadena	KWAD	920 kc		2:00 p.m.	Sun. CST
N.Y., Patchogue	WALK	1370 kc	97.5 mc	8:30 a.m.	Sun. EST
Oregon, Salem	KSLM	1390 kc		4:30 p.m.	Sun. PST
Pa., Coudersport	WFRM	600 kc		12:30 p.m.	Sun. EST
Pa., Allentown	WSAN	1470 kc	99.9 mc	10:30 p.m.	Sun. EST
Pa., Lancaster	WLAN	1390 kc	96.9 mc	12:30 p.m.	Sun. EST
Pa., Montrose	WPEL	1250 kc		1:30 p.m.	Sun. EST
Pa., Norristown	WNAR	1110 kc		8:00 a.m.	Sun. EST
Pa., Pittsburgh	**KDKA**	**1020 kc**	**92.9 mc**	**3:00 p.m.**	**Sun. EST**
Tenn., Knoxville	WBIR	1240 kc	93.3 mc	7:45 a.m.	Sun. EST
Va., Harrisonburg	WSVA	550 kc	100.7 mc	3:00 p.m.	Sun. EST
Va., Richmond	**WRVA**	**1140 kc**		**10:30 p.m.**	**Sun. EST**
Vt., Brattleboro	WTSA	1450 kc		7:30 p.m.	Sat. EST
Vt., Rutland	WHWB	1000 kc		1:30 p.m.	Sun. EST
W. Va., Elkins	WDNE	1240 kc		8:30 a.m.	Sun. EST
Canada and Foreign					
B.C., Dawson Creek	CJDC	1350 kc		9:30 a.m.	Sun. PST
Ont., Hamilton	CHML	900 kc		7:30 a.m.	Sun. EST
Ecuador, Quito	HCJB	15.1, 11.9, 9.75 mc		2:00 a.m.	Wed. EST
				10:00 p.m.	Thurs. EST
Radio Ceylon				10:15 p.m.	Wed.

Above is the complete list of stations broadcasting **The Mennonite Hour.** The stations in bold type are 50,000 watt stations which can be heard in many states. This **Schedule of Broadcasts** has been printed on a convenient and attractive card. The cards may be obtained by writing **The Mennonite Hour,** Box 22, Harrisonburg, Va., and they are suitable for distribution.

Missions Editorial

Mary Has Chosen the Good Part

Jesus could get hungry. He appreciated the physical comforts of a home. But these were secondary needs for Him. He would much rather talk to Mary or the Samaritan woman or Nicodemus about spiritual verities, spiritual joys.

Jesus sent His disciples out to heal the sick, cleanse the lepers, raise the dead, cast out devils, and preach the arrival of the kingdom of heaven. He gave Himself to a similar ministry.

When the disciples returned from their special ministry, He took them to a desert place apart for fellowship and prayer. Even there the crowds found Him and He met their needs.

But He would not be thwarted in keeping His tryst with God. While His disciples returned home across the sea at night, Jesus went into a mountain to pray. If people demanded His attention from sunrise to sunset, He found time to pray after sundown or before sunup.

Jesus could very easily have succumbed to a program of service and preaching which would have left no time for meditation and prayer. The need in His world was sufficiently great to consume all of His time, but He never allowed that to happen.

Someone has said recently that the Mennonite Church has very little devotional literature. We are developing a literature on what we have done, are doing, and ought to do as Christians living in our world, but we have little to say about fellowship with God.

Is it possible to become so occupied with a church program, a mission program, that we take God for granted, that we begin to do things in our own strength and not in the power of God? To Jesus and the apostles such a situation was unthinkable.

But we will need more than the example of Jesus to save us from such a catastrophe. We will need more than pastors and missionaries with a strong devotional life, although complete faithfulness in an adequate devotional life among those two groups of church workers would be a tremendous power for God in the witness of the church.

We need an increasing number of Marys throughout the whole church, if we are to meet the witnessing challenge of our day. An increasing number of church members must daily experience spiritual refreshing at the feet of Jesus and go about their daily task with a renewed testimony if we are to save our society from self-destruction.

We cannot be effective either as salt or light in our world if we miss these daily renewals.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

On March 3-5 the brethren, Boyd Nelson and Mark Lehman, along with other service organization representatives, participated in a Service Emphasis Conference at Eastern Mennonite College, Harrisonburg, Va.

A similar conference is being planned by the YPCA of Hesston College, Hesston, Kans., for March 9-12. These conferences are designed to present various service opportunities to the young people.

A men's quartet from the Kansas City Voluntary Service Unit, Kansas City, Mo., is planning a tour of several states and part of Canada from March 27 to April 9. An itinerary for this quartet is being worked out in Indiana, Michigan, Ontario, New York, Western Pennsylvania, Ohio, and Illinois.

I-W Services

Part of the I-W group in Cleveland, Ohio, is assisting in the purchase of the tile floor for the new Gladstone Mission building.

An Area Field Representatives Meeting was held at the Prairie St. Church, Elkhart, Ind., on March 4 and 5.

This meeting was designed to acquaint the area field representatives who are serving I-W men all over the country with the various phases of the I-W program. The brethren, Atlee Beechy and Melvin Gingerich, Goshen, Ind.; Oswald Goering, Bloomington, Ind.; Robert Keller, Elkhart, Ind.; B. Charles Hostetter, Harrisonburg, Va.; and Miss Frances Clemmens, Chicago, Ill., discussed the various services being offered to I-W men.

Bro. William Hallman, missionary on furlough from Argentina, gave an illustrated lecture on the evening of Feb. 27 and brought the morning message on Feb. 28 to the I-W group in Indianapolis, Ind.

Administrative

At the Feb. 25 meeting of MRSC sixteen persons were recommended and approved for service within the Voluntary Service and I-W programs. These sixteen persons have begun service since the last meeting held on Dec. 3, 1953. Also, six men were approved for service in the PAX program.

The Committee also approved enlarging the Indian Migrant Unit in Arizona and New Mexico up to six persons. At present there are four service workers in this unit bringing educational, recreational, religious, and visiting nurse services to the Navahoes.

Bro. Robert Lehman, Harrisonburg, Va., was officially appointed as leader of the Voluntary Service Unit in Iowa City, Iowa. Robert is a I-W man serving at the University Hospitals in Iowa City.

Bro. and Sister Norman Lyndaker, Croghan, N.Y., were appointed to the Voluntary Service Center in Elkhart, Ind. They are replacing Bro. and Sister Orie Roth, Albany, Oreg., in this responsibility.

Released Feb. 26, 1954
Office for Relief and Service
Elkhart, Indiana

MISSIONS SECTION

MCC Weekly Notes

Hospital Dedication March 14

The dedicatory message for Prairie View Hospital, the 40-bed psychiatric treatment center near Newton, Kans., on Sunday, March 14, will be presented by C. N. Hostetter Jr., chairman of the Mennonite Central Committee. He has selected as his subject: "The Master's Mandate."

Bro. Hostetter, president of Messiah College, Grantham, Pa., will develop his subject on the Scripture text: "as the Father hath sent me, so send I you." The dedication address will be presented by Dr. Milton E. Kirkpatrick, director of the Greater Kansas City Mental Health Foundation. His address will be entitled: "The Social Responsibility of Psychiatry."

See the special article on page 6 for further details concerning the dedication of the hospital.

European Mennonite Congregations Need Church Halls

The resettlement and regrouping of Mennonite refugee families in Germany are resulting in the organization of Mennonite congregations who need church building facilities to make their worship and service activities effective. Such congregations are developing in Backnang, Enkenbach, and Wedel where PAX men are assisting in the construction of refugee housing. Mennonites in Luxembourg also need help in completing construction of a church building.

The immediate need for a church hall is in Backnang where 226 Mennonite refugees are living in the first 10 houses built by PAX men. This group meets in one of the houses which makes extremely crowded quarters for church services. When the second 10 houses are completed in Backnang there will be homes for 106 families. Backnang will then be the largest Mennonite congregation in south Germany.

Approximately one-fourth of the present Backnang Mennonites are children 15 years or younger. A church building is needed to facilitate their spiritual growth. This church hall will not only be used by the Backnang congregation, but also for summer Bible school work and other services to extend the Kingdom of God among the people of that area. A church building will enable the Backnang Mennonite congregation to be an effective witness for Christ in south Germany.

A fund has been opened at MCC headquarters in Akron, Pa., for contributions to assist European Mennonites in the construction of these church halls. There will be a continuing need for such assistance. Mennonites in north Germany in the Bielefeld area may also need such help. More information on the need for financial help for the building of these church halls will be presented in the coming months.

Money for these church halls can be sent through your district conference treasurer clearly marked for churches for European Mennonite refugees or direct to Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind. Immediate contributions will assure early construction of these urgently-needed facilities.

PAX Leader Sails for Europe

Dwight Wiebe, Hillsboro, Kans., sailed from New York, Feb. 26, for Europe where he will assume leadership responsibilities for PAX men working in Germany and Holland. He will be headquartered in the MCC center in Frankfurt, Germany, and will be succeeding Curtis Janzen, Henderson, Nebr., who will be returning to the United States.

A total of 85 men are now serving in the PAX program. The number of men in the nine countries in which they serve: Germany, 52; Greece, 11; Holland, 7; Jordan, 7; Korea, 4; and Egypt, France, Iraq, and Paraguay, 1 each.

Released February 26, 1954
MCC Information Service
Akron, Pa.

Women's Activities

Have you as a sewing circle president had pleasant surprises from members of your congregation who could not attend your meetings because of illness in the home? A circle president recently wrote me of an encouraging experience, one of these inspiring surprises. A sister who has not been privileged to attend the sewings for some time brought to her a box of new clothing consisting of shoes, woolen knit shirts, knit caps, mittens, dresses, and other useful items. Having taken advantage of the January sales, the kind sister had purchased well over fifty dollars' worth of merchandise for the needy. What joy she must have experienced!

* * *

When members of the Iowa-Nebraska district met for their October meeting, Mrs. H. James Martin, missionary appointee to Uruguay, gave an inspiring talk on "Motivations for Faithfulness." Before giving her main topic, Sister Martin told about plans for doing mission work in this new field and also spoke briefly about their experience in Costa Rica while in language study.

Mrs. Mahlon Eigsti, general secretary of WMSCO, also a guest at the district meeting, spoke on "Stewardship of Our Time." Having established the fact that much time is wasted, Sister Eigsti explained that by budgeting our time we can accomplish much more.

Sister Grace Miller, recently returned relief worker from Germany, encouraged the women to write letters to our workers on the various fields, whether they know them or not. Sister Miller spoke of the uplift she received from a letter written by an unknown friend.

* * *

On Dec. 5, 1953, officers of the local circles of the Indiana-Michigan district met at

the North Goshen Church, Goshen, Ind., for an all-day meeting. Mrs. Guy Hershberger, district president, opened the meeting with devotions, centering her thoughts around parts of John 17. Sister Hershberger explained that the world is sick and in need, that we must acquaint ourselves with these needs and do something about them. As Christians we can supply that extra need by sending our prayers with our materail aid.

Mrs. Glen Yoder, district treasurer, reported on the sewing projects to which the circles contribute; Mrs. Willis Bontrager, literature secretary, emphasized the use of and need of our circle literature; Mrs. Lloyd Mishler, secretary of girls' work, reported on the various projects supported by the junior-intermediates.

At the beginning of the discussion, Orpah Mosemann, director of the Goshen College School of Nursing, gave an account of Nursing Education. She explained that our nurses today need a broad knowledge of the sick, and that Nursing Education as set up by our church schools today is prepared to meet the total needs of the patient. Sister Mosemann stressed that our nursing schools need our prayer support.

At the beginning of the afternoon session Mrs. Pauline Schrock, district vice-president, served as chairman for an open discussion during which there was a lively exchange of ideas. This period was followed by a short address by Mrs. J. D. Graber, president of the general organization. Presenting an over-all picture of the work carried on by our women and girls, and of the place they fill in the work of the church, Sister Graber challenged her listeners to greater service in the work of the kingdom.—Mrs. C. L. Shank.

From Our Churches

BLOOMFIELD, MONTANA

(Red Top Congregation)

Dear HERALD Readers:

"The Lord is good to all: and his tender mercies are over all his works."

We were glad to have Bro. and Sister Lark in our midst last summer. Sister Lark gave a message to the children and sang for us. Bro. Lark told of their work in Chicago and gave a message.

Our Sunday-school and church officers for this year are as follows: Supt., Roy Mullet; Asst., Clifford Kauffman; Church Chor., Roman Chupp; S.S. Chor., Florence Mullet; Sec.-Treas., Elmer Johnson; Librarian, Laura Mae Chupp; Cor., Lena Borntrager; Church Historian, Mary Nissley; Y.P. Supt., Earnest Mullet; Asst. Y.P. Supt., Rufus Nissley.

There was a joint sewing circle meeting with the White Chapel Church in Glendive on Oct. 8.

Bro. Elmer Borntrager helped in the winter Bible school at Loman, Minn., for three weeks in January.

In November a number of our group attended the Peace Conference at Minot, N. Dak., and enjoyed the messages given.

Some of our members are away for the winter attending school. Oscar Borntrager and Ezra Miller are attending the Ontario Mennonite Bible School at Kitchener; Janice Borntrager is at Iowa Mennonite School, Kalona,, Iowa; and Jeremy, Curtis, and Sharon Dietz are at Hesston College, Hesston, Kans.

We ask an interest in your prayers.

Lena Borntrager.

EUREKA, ILLINOIS

(Roanoke Mennonite Church)

Christian Greetings:

"The Lord hath done great things for us; whereof we are glad."

Throughout the winter we have had visiting ministers. Bro. Alvin Becker of the Northern Bible Society told us of his work and brought the morning message. On Feb. 9 Frank C. Peter of Tabor College spoke on the Holy Land Today. Bro. Robert Harnish of Pleasant Hill gave us a Sunday evening message.

The MYF has separate meetings every Sunday evening. These are taught by Robert Yoder.

On the second Sunday of every month Bro. Edgar Metzler comes from Goshen College to bring both morning and evening messages.

The European Trainee Conference was held at our church from Feb. 26 to 28. This was a very interesting meeting for the trainees and also for the public.

We ask an interest in your prayers for the work at Roanoke.

Wilma Yoder.

FISHER, ILLINOIS

(East Bend Congregation)

Sunday, Feb. 14, was an inspirational and enjoyable day for both the radio personnel of "The Gospel for Today" and the capacity crowd at the East Bend Church. A Radio Rally was held in observance of the third anniversary of "The Gospel for Today" to give the listening constituency an opportunity to become acquainted with the program and with the Mennonite Church.

Pastors Richard Martin, Elida, Ohio, and Kenneth G. Good, Morton, Ill., were the guest speakers. In the afternoon service Bro. Good said, "It is impossible to tabulate all the results of 'The Gospel for Today.' Only eternity will reveal them. The Lordship of the Anointed One has been the central theme of the program."

Joe Massanari, member of the radio council and promotional assistant, told how the broadcast operates. He emphasized, as did the other speakers, that the main medium is by and through prayer.

We enjoyed hearing the music by the different quartets who contribute to "The Gospel for Today." They are Schrock Brothers' Quartet and Schrock-Noe Quartet, Metamora, Ill.; Springer-Birky Quartet, Hopedale, Ill.; Messengers' Quartet, Flanagan, Ill.; Men's Quartet and Mixed Quartet, East Bend, Fisher, Ill.

This is a weekly broadcast under the direction of Bro. Howard J. Zehr, Fisher, Ill., pastor of the East Bend Church. It began as a 15-minute program released over station WIRL, Peoria, Ill., on Feb. 11, 1951, and was extended to a 30-minute program on Oct. 7, 1951. At that time Bro. Zehr was pastor of the mission in Peoria. The Lord blessed this venture of faith and today "The Gospel for Today" is being released over the following Illinois stations:

WIRL (1290) Peoria, 8:30-9:00 a.m., Sunday
WRMN (1410) Elgin, 8:30-9:00 a.m., Sunday
WDWS (1400) Champaign, 9:00-9:30 a.m. Sunday
WVLN (740) Olney, 1:00-1:30 p. m., Saturday

The purpose of this broadcast is to present the Gospel of Jesus Christ to those who do not know Him, to help Christians grow in grace, and to minister to shut-ins who find it impossible to attend a place of public worship. Will you join us in prayer for "The Gospel for Today"?

Edna Springer.

LEONARD, MISSOURI

(Mt. Pisgah Congregation)

Greetings in Jesus' precious name:

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

On Oct. 7 Bro. and Sister John Miller Yoder were here from Parnell, Iowa. Bro. Yoder gave an evening message in place of our regular prayer meeting. Our souls were spiritually fed also from Oct. 15 to 25 by Frank Raber, our evangelist from Kansas City, Mo. On Oct. 25 we had our communion services. Bro. and Sister Earl Yeackley and daughter from Thurman, Colo., were with us and Bro. Yeackley helped with the serving of communion.

On Nov. 1 we had a Sunday-school meeting in the morning and in the afternoon the dedication of our remodeled church building.

On Thanksgiving Day we had a prayer and praise service conducted by our pastor, and on Dec. 21 a Gospel team from Hesston College gave an inspiring Christmas program.

Bro. Marcus Lind, Salem, Oreg., brought the message on the evening of Dec. 29.

Correspondent.

WAKARUSA, INDIANA

(Holdeman Congregation)

Dear Readers:

"The Lord is good to all." During the past several months He has been pouring out His spiritual blessings on our congregation in many ways.

The A Cappella Chorus from Goshen College was with us some time ago and thrilled us with the power of God in song.

Our Bible school was well attended with an average attendance of 110, although there were a number of other schools in the community.

Several men and women helped with the work at the Caney Creek, Ky., mission home for a number of weeks during the summer. Later Bro. and Sister Wayne Wenger, who are the workers there, were with us for a service.

Bernice and Primrose Smeltzer assisted with Bible school work at several places in Michigan. Sister Primrose is now in Voluntary Service at Kansas City, Mo.

Among the visiting ministers and missionaries the past few months were Bro. and Sister John Koppenhaver, on furlough from Argentina; Bro. Maurice Long, from the mission at Osceola; Floyd Seiber, on furlough from South America; Elno Steiner, Elkhart; Verle Hoffman, Elkhart; and Bro. and Sister Jonathan Yoder, on furlough from India.

Bro. and Sister Gingerich, our pastor and wife, were at the Mennonite Gospel Center, Indianapolis, Ind., for the morning service some time ago.

The Sunday-school meeting of Olive and Elkhart and their mission outposts met with our congregation. The evening message was brought by Daniel Stoltzfus, pastor of the Hudson Lake Mission.

The Youth Team, consisting of James Detwiler, Ruth Gunden, Paul Shank, and Winifred Mumaw, spent a week end with the youth of our church. The Sunday evening message was brought by Richard Burkholder.

Bro. Jesse Short, Archbold, Ohio, spoke and showed pictures of the work of the MCC at the Wakarusa High School in September.

Bro. J. D. Graber was our evangelist Oct. 4-11. One young man accepted Christ.

A farewell service was given for Bro. and Sister Warren Shaum, who left to take up their duties in the church at Brethren, Mich. We pray the Lord may bless them richly in their work at that place.

The following officers were elected at our last business meeting: Trustee for three years, Robert Gongwer; Mission Board Member, Forrest Metzler; Assistant Mission Board Member, Everett Freed; Ushers, Lomar Stahly, Nelson Gongwer, Paul Weldy, and Wendell Yoder; Publishing House Agent, Lomar Stahly; Correspondent, Edna Yoder.

Again we thank God for His goodness and great love.

Edna Yoder.

THE MENNONITE HOUR (Continued)

ership of Clayton Godshall. The time of this broadcast is Sunday at 5:00 p.m. and is found at 1230 on the dial.

WOWO Fort Wayne

The Mennonite Hour will not be heard on WOWO Fort Wayne on March 14 because of a previous priority contract. It will be heard regularly each Sunday thereafter at 9:00 p.m. CST (10:p.m. EST) 1190 on the dial.

Kishacoquillas Valley and Vicinity

Since KDKA is not coming into this area too well, it was requested that the program should be released over WKVA, Lewistown. **The Mennonite Hour** will be heard each Sunday beginning March 7 on WKVA, Lewistown (920 kc) at 2:00 p.m.

The Fortieth Annual Meeting
Eastern Mennonite Board of Missions and Charities

ELIZABETHTOWN MENNONITE CHURCH

March 9-11, 1954

THEME: "Upon this rock I will build my church" (Matt. 16:18).

Tuesday, 9:30 a.m. and 1:00 p.m.
Bimonthly Meeting of the Eastern Mennonite Board of Missions and Charities. The brotherhood is invited and encouraged to attend these sessions.

Wednesday, 9:30 a.m.
Devotional Period (Eph. 2:11-22) —Noah Hershey
Missionary Sermon —Clarence Lutz
Laying Foundations in Honduras —George Miller
A Church Grows in Sicily —Truman Brunk

Wednesday, 1:00 p.m.
Devotional Period (Eph. 2:11-22) —Noah Hershey
Annual Reports
The Church Ministers to Physical Need —Boyd Nelson
The Nature of the Church —Truman Brunk

Wednesday, 7:00 p.m.
Devotional Period (Eph. 2:11-22) —Noah Hershey
The Church and I-W Service —Boyd Nelson
Planting the Church in Rural Pennsylvania and New York —Melvin Kauffman
The Church in Puerto Rico —Lester Hershey

Thursday, 9:00 a.m.
Devotional Period (Eph. 2:11-22) —Noah Hershey
Trustees of God's Gifts —Orie O. Miller
Building the City Church —Frank Enck
The Growing Church in Tanganyika —Simeon Hurst

Thursday, 1:00 p.m.
Devotional Period
Foreign Mission Annual Reports
Testimonies of Furloughed and Appointed Missionaries
Consecration Service
"And when they had fasted and prayed, and laid their hands on them, they sent them away." —Paul Miller

Thursday, 7:00 p.m.
Devotional Period (Eph. 2:11-22) —Noah Hershey
Building the Church at Home —Martin Lehman
The Witness of a Spiritual Brotherhood —Paul Miller

MISSION NEWS (Continued)

Bro. B. Charles Hostetter, pastor of **The Mennonite Hour** radio broadcast, spoke in the following churches in Elkhart County, Ind., March 6, 7: Saturday evening, March 6, Holdeman Mennonite Church, Wakarusa, Ind.; Sunday morning, March 7, North Goshen Mennonite Church; Sunday evening, March 7, East Goshen Mennonite Church.

Three students of Goshen College representing three mission fields will give the Missionary Day program at the Roselawn Mennonite Church, Elkhart, Ind., on Sunday evening, March 21: Virgil Vogt, Bihar, India; Anita Swartzentruber, Argentina; and Carolyn Weaver, M.P., India.

The Executive Committee of the General Mission Board at the Feb. 22 meeting approved plans submitted by the Puerto Rico Executive Committee for the enlargement of the Betania School building at Pulguillas at a cost of up to $9,000 to take care of the expanding program. It also approved the purchase of three lots at Mathis, Texas, for the expanding mission-service program there.

FIELD NOTES (Continued)

Johnstown Bible School Chorus at Beech Church, Louisville, Ohio, Sunday evening, March 28.

All-day meeting at Black Oak Ridge Church, Hancock, Md., March 21, with Harry Y. Shetler, Davidsville, Pa., Andrew Jantzi, Marilla, N.Y., as visiting speakers.

Bro. and Sister T. K. Hershey, Goshen, Ind., at the Holdeman Church, Wakarusa, Ind., Sunday forenoon and afternoon, March 14.

Visiting Speakers

Feb. 14. Amish ministers who took part in the Pinecraft Church Sarasota, Fla., services during this week were: **Eli Bontrager,** Shipshewana, Ind.; **Melvin E. Troyer,** Sugarcreek, Ohio; **David Miller,** Thomas, Okla.; **Daniel S. Bontrager,** Goshen, Ind.; and **Abram J. Yoder,** Hartville, Ohio. **J. C. Clemens,** Lansdale, Pa., at deaf service, Mellingers, Lancaster, Pa.

Feb. 21. **Abram Risser,** Manheim, Pa.; **Russel S. Zeager, Phares Z. Longenecker,** Middletown, Pa., at Pinecraft, Sarasota, Fla. **Perry Blosser,** South English, Ia., at Orrville, Ohio. **Etril Leinbach,** Moorepark, Mich., at Clinton Frame, Goshen, Ind.

Feb. 28. **Dr. Jonathan Yoder,** missionary to India, at Walnut Creek, Ohio, in the evening. **Harry Saulnier,** Pacific Garden Mission, Chicago, Ill., at Yellow Creek, Goshen, Ind. **Jess Kauffman,** Colorado Springs, Colo., at Lower Deer Creek, Kalona, Iowa.

March 7. **S. M. King,** India missionary, at Pleasant Hill, Smithville, Ohio.

Evangelistic Meetings

J. Irvin Lehman, Chambersburg, Pa., at Strasburg, Lancaster Co., Pa., March 14-28. **Urie Bender,** Baden, Ont., at Johnstown, Pa., Mission, April 22 to May 7. **Mervin Baer,** Carlisle, Pa., at Good's Church, near Elizabethtown, Pa., March 13-24. **B. Charles Hostetter,** Harrisonburg, Va., at Worcester, Pa., March 11-18. **John C. Wenger,** Goshen, Ind., at Elmwood, Kendallville, Ind., beginning March 1.

Grace for Seed Sowing

By Edna Beiler

Christ, Thou light of lights
(Essence of growing),
Quicken to urgent life
Seed of my sowing.

Breathe lightly, till this loam
Softens to greening.
Breathe lightly till fruit hangs
Heavy for gleaning.

And come, divinest Guest,
At dusk or dawning.
May beauty from Thy breath
Tempt Thy returning.

May no neglect of mine
Hasten Thy going.
Oh, bless abundantly
Seed of my sowing!

Reading, Pa.

World Conformity

Opposition! It is a bad sign for the Christianity of this day that it provokes so little opposition. If there were no other evidence of it being wrong, I should know it from that. When the church and the world can jog along comfortably together, you may be sure that there is something wrong. The world has not altered. Its spirit is exactly the same as it ever was, and if Christians were equally faithful and devoted to the Lord and separated from the world, living so that their lives were a reproof to all ungodliness, the world would hate them as much as ever it did. It is the church that has altered, not the world.

You say, "We should be getting into endless turmoil." Yes, "I came not to bring peace on the earth, but a sword" (Matt. 10:34). There would be an uproar. Yes; and the Acts of the Apostles are full of stories of uproars. One uproar was so great that the chief captain had to get Paul over the shoulders of the people, lest he should have been torn in pieces. Acts 21. "What a commotion!" you say. Yes; and bless God, if we had the like now we should have thousands of sinners saved. Acts 2:41.—Catherine Booth.

Superfluous and diaphanous materials are the proof of a weak mind, covering as they do the shame of the body with a slender veil. For luxurious clothing, which cannot conceal the shape of the body, is no more a covering. For such clothing falling close to the body, takes its form more easily, and adhering as it were to the flesh, receives its shape, and marks out the woman's figure, so that the whole make of the body is visible to spectators, though not seeing the body itself. . . . I admire the Ceian sophist, who delineated like and suitable images of Virtue and Vice, representing the former of these, viz., Virtue, standing simply, white-robed and pure, adorned with modesty alone (for such ought to be the true wife, dowered with modesty). But the other, viz., Vice, on the contrary, he introduces dressed in superfluous attire, brightened up with color not her own; and her gait and mein are depicted as studiously framed to give pleasure, forming a sketch of wanton women. . . . In the fashioning of our clothes, we must keep clear of all strangeness, so in the use of them we must beware of extravagance. For neither is it seemly for the clothes to be above the knee, as they say was the case with the Lacedaemonian virgins; nor is it becoming for any part of a woman to be exposed.—(Chapter 11), from **Clement of Alexandria.**

We are living in the post-Christian era, and we cannot presuppose that the man of the street knows the elements of the Christian faith.—Paul M. Miller.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Albrecht, John and Betty (King), Sebewaing, Mich., second daughter, Suzanne B., Jan. 25, 1954.

Bender, John and Elizabeth (Nisly), Gulfport, Miss., second child, Dorothy Fern, Feb. 11, 1954.

Birkey, Joseph Lee and Virginia (Bute), Manson, Iowa, second daughter, Donna Jean, Feb. 20, 1954.

Charles, Abram H. and Ruth (Keller), Lancaster, Pa., first child, Carol Anne, Feb. 21, 1954.

Chupp, Roman and Laura Mae (Summers), Bloomfield, Mont., second child, a daughter, Anita Irene, Dec. 18, 1953.

Eash, Floyd and Jean (Eicher), Burr Oak, Mich., second son, Eldon Leon, Feb. 10, 1954.

Fox, Willis and Vera (Wise), New Holland, Pa., fifth child, second son, Willis W., Jan. 3, 1954.

Freeman, Walter and Alice (Seawright), Culp, Ark., seventh child, fifth daughter, Ruth Arlene, Feb. 13, 1954.

Freyenberger, Edward and Irene (Good), Mt. Pleasant, Iowa, third child, first son, Keith Allen, Feb. 2, 1954.

Gerber, Orris and Esther (Taylor), Dalton, Ohio, third daughter, Cheryl LuDonna, Dec. 31, 1953.

Good, James and June (Sherfy), Nampa, Idaho, second child, first son, Kenneth Abraham, Dec. 18, 1953.

Graber, Albert and Edna (Chupp), ———, Ind., a daughter, Debra Yvonna, Dec. 25, 1953.

Hershberger, Elmer J. and Sara (Bontrager), Sarasota, Fla., fifth child, James Lee, Feb. 10, 1954.

Hershberger, John and Grace (Bontrager), Kansas City, Mo., first child, Geneva Ann, Feb. 15, 1954.

Horst, Stanley and Mary (Horst), Mason and Dixon, Pa., second daughter, Ella Rose, Feb. 14, 1954.

Hostetler, Lloyd and Kathryn (Nissley), Bloomfield, Mont., fourth child, first son, Larry Jay, Jan. 15, 1954.

Hostetler, Robert and Christine (Sturgis), Bloomfield, Mont., first child, Steven Robert, Nov. 13, 1953.

Hostetler, Andy and Ruth (Kropf), Tampico, Ill., third son, Myron Dale, Feb. 11, 1954.

Hostetler, Bennie and Ruth (Miller), Annawan, Ill., a daughter, Susie Ann, Feb. 3, 1954.

Janzen, Samuel and Lila Mae (King), Greensburg, Kans., sixth child, fourth daughter, Rebecca Joy, Jan. 25, 1954.

Keener, Robert and Florence (Weaver), Tarime, Tanganyika, Africa, fourth child, second daughter, Deborah Sue, Feb. 7, 1954.

Lind, Wilbert and Rhoda (Hess), Somaliland, Africa, second child, first daughter, Marian Marie, Feb. 14, 1954.

Longenecker, Phares, Jr., and Anna Ruth (Bair), Elizabethtown, Pa., fourth daughter, Ferne Elaine, Jan. 31, 1954.

Martin, Nelson and Mary Elizabeth (Yoder), Nappanee, Ind., second daughter, Barbara Jean, Jan. 24, 1954.

Mast, Lloyd and Edith (Mast), Elverson, Pa., first child, Sharon Louise, Feb. 10, 1954.

Meck, Howard and Helen (Roth), Archbold, Ohio, first child, Dorthy Sue, Jan. 29, 1954.

Meyer, Dean and Doris (Eigsti), Wayland, Iowa, third child, first daughter, Kathryn Jean, Feb. 5, 1954.

Miller, Paul W. and Leta (Brenneman), Wellman, Iowa, third child, Donald Keith, Jan. 14, 1954.

Moyer, Mark and Betty (Augsburger), Quakertown, Pa., a son, Timothy William, Dec. 11, 1953.

Nolt, Ivan M. and Anna (Weaver), Bareville, Pa., second son, James Kenneth, Feb. 15, 1954.

Paul, Milford and Winifred (Erb), Scottdale, Pa., fifth child, third son, Gregory Erb, Feb. 27, 1954.

Petersheim, Elam and Lois (Stoltzfus), Elverson, Pa., first child, a daughter, Sheryl Marie, Jan. 18, 1954.

Ramseyer, Oliver and Inez (Gerber), Tavistock, Ont., first child, a daughter, Bonnie Marie, Dec. 21, 1953.

Reeder, Harry and Mary Anna (Jones), Molalla, Oreg., third child, first daughter, Marlene Kay, Feb. 12, 1954.

Rohrer, Wilmer D. and Arlene (Neff), Lancaster, Pa., fourth child, Glenn Wilmer, Feb. 3, 1954.

Roth, Clarence, Jr., and Carol (Wolfe), Wayland, Iowa, first child, Gary David, Feb. 20, 1954.

Roth, Ray and Edna (Reschly), Wayland, Iowa, fourth son, Reynolds Lee, Jan. 27, 1954.

Roth, Wilfred. and Jean (Ruby), Bright, Ont., first child, Thomas David, Feb. 7, 1954.

Ruby, Roy and Margaret (Gerber), Kitchener, Ont., first child, Peggy Lynn, Dec. 29, 1953.

Schrock, Harry and Joy (Hooley), Ontario, Calif., first child, Harry Joe, Feb. 9, 1954.

Seiler, Ralph and Delilah (Liechty), Auburn, Ind., fifth son, Ralph Allen, Feb. 20, 1954.

Sensenig, Melvin G. and Margaret W. (Hurst), New Holland, Pa., first child, Arlene, Dec. 24, 1953.

Sommer, Otto L. and Lillian (Wenger), Newton, Kans., sixth child, second son, Gerald Keith, Feb. 10, 1954.

Stutzman, David and Erma (Swartzentruber), Holmesville, Ohio, sixth child, Jesse Dean, Feb. 13, 1954.

Zimmerman, John R. and Doris (Fox), Lititz, Pa., first child, Nancy Jane, Dec. 9, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Burkholder—Zimmerman.—Ivan Z. Burkholder, Ephrata, Pa., and Irene M. Zimmerman, Lititz, Pa., by Warren S. Good at his home, Feb. 21, 1954.

Harnish—Haverstick.—A. Thomas Harnish, New Danville congregation, Lancaster, Pa., and Joanne K. Haverstick, Byerland congregation, Willow Street, Pa., by Henry W. Nauman at the home of the bride, Feb. 24, 1954.

Sensenig—Lefever.—Irvin Jay Sensenig, Martindale, Pa., congregation, and Gladys M. Lefever, Millersville, Pa., congregation, by C. K. Lehman at the home of the bride, Feb. 17, 1954.

Swartzendruber—Eichelberger.—John P. Swartzendruber and Anita Eichelberger by Simon Gingerich at the Sugar Creek Church, Wayland, Iowa, Feb. 21, 1954.

Wolf—Kreider.—Jay Wolf and Esther Kreider, both of the New Danville congregation, Lancaster, Pa., by Henry W. Nauman at the church, Dec. 19, 1953.

ANNIVERSARIES

Hursh.—John and Ivy Hursh, Red Lion, Pa., observed their fiftieth wedding anniversary Tuesday, Feb. 2, 1954. They are the first members of the Stony Brook Mennonite Church to celebrate their golden wedding anniversary. They are the parents of five children, three daughters and two sons. One son is deceased. They have 13 grandchildren and 8 great-grandchildren.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Andrews, Lydia Ann, daughter of the late John Dave and Mary (Grove) Andrews, was born near Staunton, Va., May 24, 1879; passed away at her home near Waynesboro, Va., Jan. 21, 1954; aged 74 y. 7 m. 28 d. At the age of sixteen she moved to the farm near Waynesboro, where she spent the remainder of her life. She is survived by 3 nieces and 3 nephews, and also the caretaker of the farm, Harry Arnold, who with his family made their home with her for a number of years. Her only brother preceded her in death ten years ago. Fifty-five years ago she united with and remained a faithful member of the Springdale Mennonite Church, from which place funeral services were held Jan. 24, in charge of J. R. Driver and Charles Grove.

Berkey, Edward J., son of the late Joshua and Christina (Blough) Berkey, was born March 16, 1874, in Middlebury, Ind.; passed away at his home in Harrisonburg, Va., Feb. 15, 1954; aged 79 y. 10 m. 30 d. He suffered a paralytic stroke six years ago and had since been an invalid. On Feb. 7, 1954, he suffered another stroke, from which he never recovered. He was left an orphan at the age of four years. He attended Mt. Morris College, Mt. Morris, Ill., and the Moody Bible Institute of Chicago. He was associated with the Chicago Home Mission for several years, prior to moving to Warrenton, Va., where he was ordained to the ministry in 1902. In 1914 he went into the evangelistic field and traveled extensively throughout the United States and Canada. He made his home at Oronogo, Mo., for 36 years prior to moving to Park View in July, 1952.

He possessed a kind and pleasant personality, and this combined with a deep religious understanding, character, and convictions won for him respect and admiration of all with whom he came in contact. He delivered over six thousand sermons during his ministry.

Bro. Berkey was twice married. His first wife, the former Mary Rhodes, whom he married on Jan. 27, 1896, preceded him in death on Dec. 6, 1913. On Dec. 30, 1915, he married Mary Shenk who survives him. Besides his wife, he is survived by 12 children (Elmer R., Sheridan, Oreg.; Ruth—Mrs. J. J. Hostetter, Park View, Va.; Esther—Mrs. Martin Weaver, Goshen, Ind.; Martha—Mrs. Ralph Smith, Oronogo, Mo.; Bertha— Mrs. Norman Wenger, Lancaster, Pa.; Marietta Berkey, Wooster, Ohio; Mabel—Mrs. Robert W. Martin, Elsie, and Janet, of Park View; Ruby—Mrs. George Reno, and Bernice—Mrs. Harry Reno, Jr., both of Akers, La.; and Earl A., Kansas City, Kans.), 28 grandchildren, and 25 great-grand children. A daughter (Mrs. Ethel Buerge) died on Feb. 23, 1947. Two brothers and two sisters also preceded him in death.

Funeral services were held Feb. 18, from the Eastern Mennonite College Chapel in Park View. The brethren Harold Eshleman and Timothy Showalter conducted the services at the church. Burial was made in the Lindale Mennonite Church cemetery near Edom with John R. Mumaw in charge.

Erb, Linda Ruth, was the daughter of Amos R. and Ruth Garber Erb, Sheridan, Pa. She was instantly transplanted by the heavenly Gardner as she ran out on the road in front of an oncoming car Feb. 20, 1954. In her five and one-half years she had endeared herself to many folk. She often sang songs of heaven and living with Jesus—the words and tunes being original. A good while ago she gave her heart to God. She longed for the time to come when she would be old enough to understand and receive the rite of baptism. Her parents, her sister (Mary Alice), brothers (David and Harry) will miss her as well as her half brother and sisters (Martin, Lititz, Pa.; Elizabeth, India; Mable, Scottdale, and Anne, Philadelphia). Services were conducted at the Gingrich's Church with Bishop Simon G. Bucher in charge. Burial was made in the adjoining cemetery.

Fulmer, George E., son of George and ——— Fulmer, was born Jan. 1, 1868, in Chester Co., Pa.; passed away Sept. 14, 1953 at Montgomery Hospital, Norristown, Pa.; aged 85 y. 8 m. 13 d. At the age of 77 he accepted Christ as his Saviour and united with the Worcester Mennonite Church. He was much interested in the work of the church and attended when health permitted. He was married to Kathryn Jacobs, who died 25 years ago. One of his last testimonies was that he still rejoiced in Christ his Saviour and was thankful that God spared him until he made preparation to meet Him. His only survivors are 3 nieces and 2 nephews. Funeral services were held at Worcester Mennonite Church and burial was made in the Great Valley Presbyterian Cemetery where his wife's body rested. All services were in charge of Paul Clemens.

Hostetler, Harley Hilbert, youngest son of Simon G. and Pearl Kropf Hostetler, was born in Clackamas Co., Ore., June 20, 1920; died at his home near Aurora, Oreg., Dec. 27, 1953; aged 33 y. 6 m. 7 d. He united with the Zion Mennonite Church in his youth and remained faithful to his Lord until death. On Oct. 3, 1942, he was married to Ruth Berkey of Hubbard, Oreg. To this union were born 3 children. One daughter (Roxanne) and two brothers preceded him in death. Surviving are his

companion, one daughter (Judith Pearl, 10), one son (Randall, 5), his father and mother, 2 sisters and one brother (Ferne—Mrs. Ben Kauffman, Nettie P., and Leslie, all of Aurora), a grandmother (Mrs. Geo. Hostetler, Albany, Oreg.), 4 nieces, 3 nephews, one great-nephew, and a host of other relatives and friends. In 1944 he united with the Calvary Mennonite Church of Barlow, Oreg., and served there until death. Paul N. Roth officiated at the funeral services at the Canby Funeral Home. Interment was made in the Zion Mennonite Cemetery, near Hubbard, Oreg.

King, Susa Gail., daughter of Joe, and Clara King, Roanoke, Ill., was born Jan. 2, 1954; passed away Feb. 8, 1954; aged 1 m. 6 d. She was ill only eight hours when the Lord called her home. Surviving are her parents and grandparents (Mr. and Mrs. Joseph King, Goodfield, Ill., and Mrs. Thelma Laurence). Funeral services were held at Vincent Funeral Home, Roanoke, Ill., with Ezra B. Yordy officiating. Burial was made in the church cemetery.

Long, Julia Catherine, daughter of the late Rosetta Burns and George Hedrick of Onego, W. Va., was born March 19, 1891; departed this life Jan. 5, 1954; aged 62 y. 9 m. 21 d. She had been suffering from heart trouble for about two years. She was a faithful member of the Mennonite Church for more than 20 years. She was united in marriage to Strite Ira Long on March 17, 1911. To this union were born 6 daughters and 4 sons. Surviving are her husband, 5 daughters (Rosie, Hatfield, Pa.; Nora, Dayton, Va.; Ella—Mrs. Oliver Mawery, Harman, W. Va.; Nanna and Lettie, at home), 4 sons (Lenza and Gerald of Dryfork; Kelly, at home; and Russel, Petersburg, W. Va.), 9 grandchildren, and a brother-in-law (James) who has made his home with them for several years. Funeral services were held at Riverside Mennonite Church, Jan. 7, conducted by Paul Good and Oliver Keener. She was laid to rest in Bennet Cemetery near Dryfork, W. Va.

McCann, Jennie, daughter of John and Mary (Strunk) McCann, was born at Chester, Pa.; passed away Sept. 28, 1953, at Bernhard Nursing Home, near Norristown, Pa.; aged 93 y. 7 m. 22 d. As Jennie was the last of the family, the only remaining relatives are four nieces. She was never married and failed to decide life's most important question until on her sickbed on Feb. 28, 1950, at which time she was baptized and united with the Worcester Mennonite Church. Friends never expected Jennie to recover from her illness, but the Lord allowed her to prove her decision for Christ, that it does change the heart and life. After her conversion she was very calm, patient, and always smiling. Funeral and burial services were in charge of Paul R. Clemens.

Mast, Moses, stillborn son of Levi W. and Miriam (Stoltzfus) Mast, was born Jan. 22, 1954, at Oley, Pa. Surviving are his parents, 6 brothers and 5 sisters, all at home, and one grandmother (Mattie Mast, Narvon, Pa.). Brief services were held at the home in charge of Omar A. Kurtz, with interment in the Oley Mennonite Cemetery.

Neuhauser, Amos E., son of Christian and Mary Sann Neuhauser, was born near Morton, Ill., Sept. 27, 1883; passed away at his residence Feb. 7, 1954; aged 70 y. 5 m. 10 d. He was united in marriage to Katherine M. Householter on Dec. 6, 1904, near Eureka, Ill. To this union were born one son and four daughters. Surviving him are his wife, one son (Tillman, of Eureka), 4 daughters (Ruth—Mrs. Lee Stalter, of Eureka; Ann—Mrs. George Smucker, of Gibson City; Esther—Mrs. Harold Schrock, of Roanoke; and Martha—Mrs. John Pappas, of Eureka), 13 grandchildren, one great-grandchild, and one brother (John, of Eureka, Ill.). He united with the Mennonite Church as a young man and was a faithful member to the end. He was a Sunday-school teacher for many years until ill health forced him from active teaching. Funeral services were held at the Roanoke Mennonite Church Feb. 10, with Ezra Yordy officiating.

Nolt, Lizzie, daughter of the late John K. and Lizzie (Hartman) Huber, was born June 23, 1890, in Warwick Township, Pa.; died Feb. 17, 1954, in the Lancaster General Hospital where she had been a patient for over two weeks; aged 63 y. 7 m. 24 d. Her husband, Amos Noah Nolt, died a number of years ago. Two children also preceded her in death. Surviving are one son (Elmer, Bowmansville, Pa.), 2 brothers (John, Lancaster, and Abram, Willow Street, Pa.), and a sister (Katie Fetter, Bowmansville). She had been an invalid for many years. She was a member of the Bowmansville Mennonite Church. Services were held at the Groffdale Mennonite Church by Benjamin Weaver and Paul Z. Martin. Interment was made in the adjoining cemetery.

Schertz, Henry R., son of the late Peter and Magdalene (Esch) Schertz, was born Feb. 24, 1886, at the Schertz homestead near Washington, Ill. At the age of 15 he accepted Christ as his personal Saviour, and on Oct. 15, 1901, he was baptized and united with the Metamora Mennonite Church, to which he remained faithful until the end. On June 10, 1909, he was united in marriage to Martha Imhoff of Lowpoint, who preceded him in death on May 12, 1947. On April 17, 1951, he was united in marriage to Ruth Springer, Hopedale, Ill. He became ill while visiting in Florida, but seemed to be recovering satisfactorily. Upon arriving at home, he became seriously ill and was rushed to the Methodist Hospital where he peacefully passed away Feb. 9, 1954, aged 67 y. 11 m. 17 d. He leaves to mourn his departure his wife, 4 sons (Floyd, Russell, Robert, and Donald), 10 grandchildren, 2 brothers (Manuel of Washington; and William of Eureka), and 4 sisters (Mrs. Emma Schertz of Metamora; Mrs. Anna Schertz and Mrs. Alma Smith of Eureka; and Mrs. Matilda Yoder of Goshen, Ind.).

At an early age he became actively engaged in the work of the Sunday school where he served as superintendent for some time. He was ordained to the ministry on Feb. 5, 1917. Having a desire to further prepare himself for the ministry, he attended the Bethany Bible School four years, during which time he served as superintendent of the Chicago Mennonite Home Mission. He moved back to the farm where he spent the remaining years of his life, serving as pastor of the Metamora Mennonite Church. On April 6, 1941, he was ordained as bishop. He was actively engaged in the ministry for 37 years. He served on the Executive Committee of the Mennonite Board of Missions and Charities for a number of years, on the Mennonite Board of Education for 28 years, during which time he was president for five years. In the fall of 1947 he was elected as assistant moderator of General Conference. He also served as moderator of the Illinois Conference at various times. His primary interest was in the Christian welfare of his children and grandchildren, and the spiritual growth of his congregation. Funeral services at the home on Feb. 12 were in charge of Ezra Yordy and Ben Esch. Services were held at the Metamora Mennonite Church with LeRoy Kennel, Jesse Short, Sanford C. Yoder, and A. C. Good participating. Six bishops from the conference served as pallbearers. Burial was made in the Hickory Point Cemetery.

Swinehart, Hilda, daughter of Ira C. and Mae Shoup, was born July 9, 1910, near Dalton, Ohio; died after a brief illness at the Mercy Hospital, Canton, Ohio, Feb. 6, 1954, aged 43 y. 6 m. 27 d. She was a graduate of the Orrville High School and of the Massillon City Hospital School of Nursing. She lived all of her life in the vicinity of Orrville, Ohio. On Oct. 12, 1933, she was united in marriage to Olen Swinehart. They were blessed with two daughters (Marilyn, a sophomore at Goshen College, and Elaine, at home, a senior in the Apple Creek High School). Besides her husband and daughters, she is survived by her stepfather and mother (Hayes and Mae Adams) 2 brothers (Lee, of Orrville, and Irvin, of Ashland, Ohio) and 2 stepbrothers (Albert Adams, of Mansfield, and Earl Adams, of Port Clinton, Ohio). She was preceded in death by her father and twin brother and sister who died at birth. There remain many other relatives and friends who share with the family in their sorrow and sudden bereavement in the passing of their loved one. In her youth she accepted Christ as her Saviour and became a member of the Orrville Mennonite Church on Dec. 30, 1922. Memorial services were held at the Orrville Mennonite Church, Feb. 9. Harold Bauman and I. W. Royer, with E. W. Barbee of the Church of Christ, were in charge. Interment was made in the Crown Hill Cemetery of Orrville.

Weaver, Judith Ann, daughter of Irvin and Katherine (Phenneger) Weaver, was born Oct. 27, 1951, at Harrisonburg, Va.; went to sleep in Jesus, Feb. 9, 1954, at home while being prepared to go to the hospital; aged 2 y. 3 m. 13 d. Her short life was one of much pain and suffering, having had a rare bone and blood condition. Her memory will be cherished by her parents, her older sister (Susan Lorraine), and a brother (Irvin David). Surviving also are her grandparents (Mr. and Mrs. Hiram B. Phenneger, Malvern, Pa., and Mr. and Mrs. Levi M. Weaver, Lancaster, Pa.), her 2 great-grandmothers (Mrs. John S. Rohrer, Paradise, Pa., and Mrs. Lizzie Nolt, Lancaster, Pa.), and many aunts, uncles, and cousins. Funeral services were held at the Gospel Hill Mennonite Church, Feb. 11, with Daniel Suter and Kenneth Seitz in charge. Her body was laid to rest in the Weaver Church Cemetery with J. Early Suter in charge.

Wenger, Susan B., daughter of Mr. and Mrs. Samuel Witmer, was born in North Lima, Ohio, April 26, 1856; died at the home of her niece, Mrs. Raymond Yoder, Wakarusa, Ind., Aug. 25, 1953; aged 97 y. 3 m. 29 d. She was the oldest resident of Olive Township, Elkhart Co., Ind. She lived in the vicinity of Wakarusa since she was nine years old. Her marriage to Eli N. Wenger took place Nov. 30, 1876. This union was blessed with one child (Lucretia) who died at the age of 19. She had been a member of the Mennonite Church but later transferred her membership to the Church of the Brethren. Surviving are a brother (I. B. Witmer, Columbiana, Ohio), a sister (Mrs. Lucretia Weldy, Wakarusa), and a foster daughter (Mrs. Myrtle Brautigam, Chicago, Ill.). On her last birthday she sang a solo for the Bango congregation. Funeral services were conducted at the Olive Mennonite Church by H. S. Bowers and Orvin Kilmer.

Witmer, Maria Elizabeth, daughter of the late Christian M. and Maria (Burkholder) Kuhns, was born March 13, 1893, near Chambersburg, Pa.; died Feb. 17, 1954, at the Chambersburg Hospital after an illness of several months; aged 60 y. 11 m. 4 d. She was a member of the Rowe Mennonite Church. She is survived by her husband (Aaron Witmer), 2 daughters (Mary, at home; and Mrs. Clayton Ritter, Bridgewater, Va.), 4 sons (Irvin, Shippensburg, Pa.; Norman, Sheldon, Wis.; Arthur, Orrstown, Pa.; and Raymond, Hagerstown, Md.), one sister, and 2 brothers. Funeral services were held at the Rowe Mennonite Church, Feb. 19, in charge of Amos E. Martin and Harvey Shank. Burial was made in the Rowe Cemetery.

Zook, Mary Ann, daughter of D. Z. and Mary Ann Smiley Yoder, was born in Wayne County, Ohio, March 28, 1882. She was a lifetime resident of this county except for a short time which was spent near Denbigh, Va. She passed away at the age of 71 y. 10 m. 14 d. On Feb. 1, 1912, she was united in marriage to Simon P. Zook, who preceded her in death July 11, 1934. Surviving are 2 sons (Paul D., of Sterling, and Roy, of Chagrin Falls, Ohio), a daughter (Mrs. Walter Schmid, of Orrville), 4 grandchildren, 3 brothers (Dan S., of Wooster; Floyd, of Venice, and Milton, of Barberton, Ohio), and a sister (Mrs. Amos Yoder, of Orrville). Four sisters and one brother preceded her in death. She accepted Christ as her personal Saviour and was received into the Mennonite Church at Denbigh, Va., in 1898, later transferring her membership to the Pleasant Hill Church near Sterling, Ohio. Funeral services were held at the Pleasant Hill Church, conducted by I. W. Royer, William G. Detweiler, and Gerald C. Studer. Interment was made in the Pleasant Hill Cemetery.

ITEMS and COMMENTS

A feature article in one of Canada's leading magazines, Macleans, issue of December 15, argues a decline of the influence of the church in the world. The article says that "in spite of the complexity of the evidence, some fairly clear facts emerge: (1) The Christian Church considered in its world-encircling entirety is declining—in membership, in the devoutness and obedience it commands from its members, and as a major influence on public thought and action. (2) The decline is most evident in Europe and in the foreign mission fields in Asia and in Africa. (3) The decline is least in the Americans: in fact, here the Christian Church may be said to be holding its own. If, as the most optimistic Christians believe, the Christian Church is to capture eventually the soul of the world, its final triumphant march may

well be launched from its new bastion of the Americas, not the heartland of its old strength—Europe. If it is to die, as some pessimists and skeptics believe, it will die here last. (4) To break down the picture in the Americas: Protestantism appears to be slightly in decline; Roman Catholicism is gaining slowly. (5) Christianity, the attitude, the way of life, distinct from the organized church which promotes it, cannot of course be measured, but there is much reason to believe it is gaining strength."

* * *

This last year over 11,500 families in nine different countries benefited from shipments of livestock and poultry made by the Heifer Project. Twenty-two shipments were required to deliver the 285 goats, 160,770 chickens, 425 cattle, and 384 pigs by truck, freighter, and airplane to regions as distant as Iran or as near as the mountains of Kentucky.

* * *

Gideons International have given 90 Bibles to the Pan-American World Airways for use in its planes flying to Latin America.

* * *

La Salle College in Philadelphia conferred a PHT or "putting him through" degree on the wives of 68 married students at a Roman Catholic Family Day observance. The "degree," a certificate suitable for framing, cited the women for sacrifices and encouragement in their making it possible for their young husbands to complete their college education.

* * *

A resolution calling upon Texas Protestants to "accept" whatever ruling the U.S. Supreme Court makes on racial segregation in the public schools was adopted by the first annual convention of the Texas Council of Churches. The resolution finds its setting in the expressed intention in several southern states to abolish the public schools if racial segregation is made illegal by the Supreme Court. The Texas resolution urged Protestants to "help insure to every person his fullest rights and opportunities as an American and as a child of God."

* * *

Members of the Church of the Nazarene gave a record average of $118.33 each to the church during 1953. This average is 36¢ higher than that for 1952. During the year the denomination's membership made a gain of 3.2 per cent. 152 new congregations were organized.

* * *

Observing that thirteen and one-half million United States citizens are older than 65 years, Miss Catherine Lee Wahlstrom, of the National Council of Churches, points out that the aging have for the first time in history become a numerically significant group. Pointing out that this group have suffered "loss of family, work, status, health, and income," she urged the church to recognize its duty to them. Only a handful of the 62 nonprofit clubs and centers serving older people in New York City are in church buildings or sponsored by religious groups.

* * *

The McCarran-Walter Immigration Act is making it extremely difficult for Protestant ministerial students from foreign lands to continue their education in American seminaries, according to the National Association of Evangelicals. Canadian students are being particularly affected by the provision which denies them the right to hold off-campus jobs while attending colleges or seminaries in United States.

* * *

The American people are spending twice as much per minute for liquor as they are for religious, charitable, and educational institutions. This was one of the findings reported recently by the Family Economics Bureau of Northwestern National Life Insurance Company. During 1953, according to the Bureau, American people contributed $8,500 a minute in religious, charitable, and educational donations and spent $17,000 for alcoholic beverages. Other national per minute expenditures by the American people last year were Federal taxes $135,000, State and local taxes $38,000, National Defense $85,000, Foreign Aid $11,000. The Bureau calculated American income at $600,000 a minute.

* * *

Ninety-five per cent of the population of Finland are Lutherans.

* * *

A long report by the International Labor Office shows from firsthand study by experts that the injurious chewing of coca leaves by South American Indians is due chiefly to poverty—it is a way of relieving hunger.—(WP)

(Continued on next Page)

Christian Living



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BY HELEN GOOD BRENNEMAN

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YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent

1. Our Annual Report

The church should be fully informed, not only of the activities in the congregations throughout the brotherhood, but of the work of the agencies serving the entire church and through which she works co-operatively. Among such agencies is the Mennonite Publishing House.

A description of the work of the Mennonite Publishing House, and especially a review of progress made the past year, will again be reported in the GOSPEL HERALD. This will appear in about fourteen weekly installments, of which this is the introduction. These are also available, without charge, in booklet form for distribution in congregations or otherwise.

In the opposite column are the Mennonite Publishing House objectives which serve as a guide in planning and carrying on the work of the House.

As these views of your publishing work are presented, your questions and suggestions are invited.

Next week: Administration.

Publishing House Objectives

1. To know and to understand the basic literature needs and demands of the Mennonite Church.
2. To produce, to select, and to distribute to the Mennonite Church, Gospel literature which meets denominational needs and which is of high literary quality, physically attractive, and durable.
3. To provide adequately for the literature needs of every division of the life and work of the Mennonite Church, such as our missionary, educational, and relief work.
4. To provide adequately for the varying literature needs, as to content, of every unit in the church—the conference, congregation, home, and individual.
5. To give a witness and service by providing and distributing Gospel literature outside our denomination.
6. To maintain an ideal business institution whose personnel and activities exemplify Christian standards of life and conduct as held by the Mennonite Church.

(Continued from preceding page)

The Huntington, W. Va., Ministerial Association has gone on record as opposing racial segregation at any future joint Thanksgiving Day services in the churches of the community. Heretofore joint Thanksgiving Day services for white churches, organized on a geographical basis, had been a regular part of the Association's calendar, while a single service was held for all Negro congregations. The Association's president said the step was a part of a drive to "educate the community toward totally Christian attitudes with respect to race."

* * *

The Augustana Luther League has recently polled 400 congregations for their favorite hymns. "Beautiful Saviour" and "A Mighty Fortress Is Our God" were at the top. Runners-up were "Beneath the Cross of Jesus" and "Take My Life and Let It Be, Consecrated." Others of the ten top hymns included: "Holy, Holy, Holy," "My Jesus, I Love Thee," "What a Friend We Have in Jesus," "Rock of Ages," "The Old Rugged Cross," and "Faith of Our Fathers."

* * *

The 1954 E. F. Hoff lectures at Bethany Biblical Seminary in Chicago will be given by Pastor Martin Niemoeller, of Germany.

* * *

More than two and one-half million pounds of clothing were contributed by United States Lutherans in response to the 1953 Thanksgiving clothing appeal of Lutheran World Relief. The clothing is being shipped to Germany, Austria, Trieste, Jordan, Syria, and Korea.

* * *

American churches set an all-time building record in 1953. A total of $474,000,000 worth of new construction was started by religious groups during the year. This was an increase of $75,000,000 over 1952. Parochial schools and private colleges also broke records for construction during the year.

* * *

West German Lutherans, at heavy sacrifices to themselves, have decided that all U.S. aid from Lutherans will hereafter be channeled to Christians in East Germany.—Between the Lines.

* * *

An Episcopal Committee has made a study of funeral practices which is generally critical of present trends. We give a few quotes from the report.

"The dominating concern for tiptoed entrances and exits, the emphasis on leak-proof caskets, and the display of the physical remains artfully improved by cosmetics and specially tailored casket apparel represent essentially a reversal of Christian belief and its candid committal of the material body to ashes and dust.

"Call your minister immediately. Families are urged to invite him to share in the planning of the burial preparations and services.

"Embalming is not necessary except in delayed burials and except when casket is shipped by common carrier for nonlocal burial. . . .

"The simplest casket possible should be secured.

"The burial service is a regular congregational service in the life of the church family. . . . Since church services are integral centers of our parish life, fees to clergy, choir, organist, or for use of church building for burial service must not be considered."

* * *

According to the **Christian Century**, the recommendations of the Presidential Commission on Universal Military Training are meeting very frigid reception throughout the country. The new plan calls for a lottery to determine whether a young man shall take universal military training or be subject to the two-year draft.

* * *

An Anglican Vicar has said in his parish magazine that "The Christians' God and the Masons' God are not one and the same . . . the two loyalties are in conflict."

* * *

A religious outlook must be maintained in education or our schools will foster the worship of state power, according to C. H. Becker, president of Wartburg, Waverly, Iowa.

* * *

Sections of British opinion have been shocked to learn from two regimental newspapers in Kenya that in the campaign against the Mau Mau, awards have been offered for "first-killings"—resulting in the slaughter of Africans who may or may not have been in the Mau Mau.—(WP)

* * *

Needy students in Israel are being helped by German students in a campaign inaugurated by the Socialist German Student Union, together with the German Catholic Student Union. Food and other necessities are distributed through the American CARE organization in Israel.—(WP)

* * *

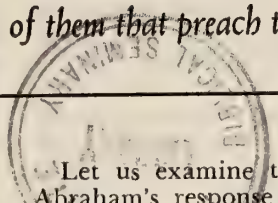
The Indonesian government has made a study of English compulsory for all new university students and has advised all other students to take special English courses for four hours a week.—(WP)

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII —— TUESDAY, MARCH 16, 1954 —— NUMBER 11



Righteousness Is by Faith

By Emerson McDowell

The doctrine of righteousness by faith holds a central place in the Gospel of Christ. It has been termed one of the grandest displays of the mercy of God to mankind. In His wisdom God knew that man could not become righteous by personal effort, by following ceremonial rites, or by the moral law of the Old Testament. "All have sinned, and come short of the glory of God." In this situation God provided a far superior means that man might stand just before Him. Righteousness is a gift of God granted to man on the basis of faith.

Paul fought many a battle in prayer and in teaching to uphold this truth. When the Galatians were slipping back to the law for righteousness, it was so serious that he travailed again that Christ should be formed in them. It was this truth that came to life for Luther and started the Protestant Reformation. In more modern times it is said that the study of Romans and Galatians has started great revival movements. May we enter into its significance more fully that the impact it brings may quicken our lives.

Righteousness by faith is first brought into clear light in Abraham's experience as related in Gen. 15:1-6. After rescuing Lot from the kings who had plundered Sodom, God appeared to him and presented Himself as Abraham's "shield, and . . . exceeding great reward." If this revelation were true, then Abraham faced a problem he must lay before God. He had no heir and unless he would have a son the steward of his house would become his heir. In this situation Abraham asked the significant question, "What wilt thou give me?" God responded with the promise that Abraham would have a son that would be his heir. Then to further impress Abraham with the grandeur and extent of this blessing, God took him out under the heavens. After pointing to the multitudes of the stars, He assured Abraham, "So shall thy seed be."

Abraham Trusted God

This brought the patriarch to another crisis in his life. God had called him from his father's house with the promise that he would become a great nation. Because of the age of Abraham and Sarah a child seemed humanly impossible. Could God bring forth life from their "dead" bodies? Time was passing and natural hope faded. The promise was staggering. Yet, because it was God who had promised, and with no other hope or possibility, Abraham "believed in the Lord." God immediately responds to this complete trust by counting it "to him for righteousness."

Righteousness Imputed

The fact that righteousness was counted to Abraham is evidence that he was not righteous in himself. Scripture makes it clear that "all have sinned, and come short of the glory of God." "There is none righteous, no, not one." From the ceremonial law we find that every product of the flesh was unclean. Paul is aware of the fact when he casts away his own righteousness as filth that he may have that which is of God by faith. Righteousness is not attained, nor is it derived from our actions.

It remains that if we are to have a right standing with God, it must come as a gift. Paul uses the terms, "counted," "imputed," "reckoned," and "gift." The general sense is to credit or to ascribe. Righteousness then is credited to the believer by the grace of God. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Let us pause to notice that although God does not grant a right standing with regard to one's own righteousness, yet He is not careless of a believer's life. In the same passage where Paul disregards his own righteousness for that which is of God, he immediately longs for the spiritual resurrection that issues in holy living. James points out that faith and good works are inseparable. When God imputes righteousness by faith He is aware that faith embodies the strongest tendency to righteous living. Faith that has any vitality at all will product good works.

Why Does Faith Hold a Key Position?

We now face the question as to why God put righteousness to Abraham's account in view of faith. Faith and righteousness are not in themselves similar. Faith is an attitude of belief or trust, while righteousness, in this connection, is a right standing with God. It implies that one is just or free from sin.

Let us examine the exact nature of Abraham's response to God. His faith represented a complete trust in God, stripped bare of the power of human effort, human reason, or human merit. It was born in the power and faithfulness of God, and it was a response befitting God's character and nature. In this regard let us study Paul's evaluation in Romans 4.

In verse 17 we read, ". . . whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." This clearly suggests that Abraham had every confidence in God's power and that nothing

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Faith

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I shall believe the Hand that never fails
From seeming evil worketh good for me;
And though I weep because those sails are battered,
Still will I cry, while my last hopes lie shattered,
"I trust in Thee!"

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I shall believe it is an all-wise Love
Which hath refused those things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain
And troubles swarm like bees above the hive;
I shall believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and tremble with my crosses,
I yet shall see, through my severest losses,
The greater gain.

I will not doubt; well anchored is this faith.
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not fail
To breast the mighty unknown sea of Death.
Oh, may I cry, when body parts with spirit,
"I will not doubt," so listening worlds may hear it
With my last breath.

—Ella Wheeler Wilcox. Selected by S. Elizabeth Yoder.

was impossible with Him. This is an important aspect of faith. During Christ's ministry people were usually blessed to the extent to which they believed He could help them. In His home town Jesus' ministry was hindered because of their unbelief. A saving faith is one that accepts the promises of God and is not overcome by human limitations.

In verse 18 Paul continues, "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be." This was a staggering prediction. His seed would be as the milky way. Here we see an unwavering confidence in what appeared to be, humanly speaking, a hopeless situation. His faith superseded natural laws, and God was absolutely trustworthy. This trust in God represents the commitment of faith. It was impossible to Abraham, and so it was in God's hands. A person may believe that God is able, but unless he commits himself to God's promises, it is not real faith.

Faith goes far beyond the recognition of facts. Abraham "was strong in faith, giving glory to God." The promises became so real that he was led to rejoice in the grace of God. Faith will lead us to a proper response to the person of God. He will receive our worship and our deepest joy will be in Him.

At this point we come to the climax of Paul's passage on righteousness by faith. "And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

"Therefore" It Was Imputed

The word "therefore" points to the nature of the faith just described. It was, first, a faith that was in a person, even God, and not primarily in a truth, a fact, or a doctrine. It was fully persuaded of God's ability to perform, it was committed to the promises of God, and it reached the highest peak of response, namely, glorifying God in worship. Such a faith-attitude will always open the way for God to work His unsearchable purposes in and through a person. H. B. Smith underscores this thought as follows: "It is because faith is the only way in which man can receive Christ. The act of the soul trusting Christ is the only mode in which the soul can be saved. Faith is the only conceivable act by which the sinner can be united to Christ. It brings us to rest in God, to renounce self, to turn from self to Christ, and it is the only act of the mind by which this can be achieved."

When we say that faith is a worthy and fruitful response to God, it does not follow that it merits righteousness. Though it may please God, it is not even the greatest virtue. Love is greater. There is nothing of ourselves that could merit us righteousness if we are unrighteous. Faith is only a medium, and imputed righteousness remains one of the grandest displays of God's mercy to mankind.

"For Us Also . . . If We Believe"

Yes, righteousness shall be imputed to us also if we believe. The faith that God rewards does not cease with an intellectual consent to a fact. We need to be reminded that this is one of the curses of Greek thought that is deceiving multitudes today. The Greeks were quite capable of divorcing ideas from their bearing upon life. Many worshipers of our age can profess to fear and reverence God, to exalt and magnify Christ, and speak in glowing terms of the Holy Spirit, as well as to admit the authority of the Word, and yet their concerns and affections are focused in this present age. This is not faith. As John identifies love and obedience, and as James cannot separate faith and works, so our belief will join and conform us to God. Thanks be to God, that righteousness is by faith, and it is "for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

Toronto, Ont.

The Light in the Porthole

D. L. Moody tells the story of an Atlantic passenger who lay in his bunk in a storm, deadly seasick. A cry of "Man overboard!" was heard. "May God help the poor fellow," prayed the man; "there is nothing I can do." Then he thought, "At least I can put my lantern in the porthole," which he did. The man was rescued, and recounting the story the next day said, "I was going down in the darkness for the last time when someone put a light in a porthole. It shone on my hand, and a sailor in the lifeboat grabbed it and pulled me in." Weakness is no excuse for our not putting forth all the little strength we have, and who can tell how God will use it?—*The All Nations Missionary Review.*

Our Readers Say—

I appreciated the editorial, "Our Amish Brethren," in the Feb. 9 Gospel Herald. I live in an Amish neighborhood (Holmes County, Ohio), and I think I understand their reluctance to send their children to school beyond eighth grade. Since their tradition and culture are so much at variance with "the world," they are loath to expose their children to the worldly influence of the public schools, which influence is certainly more forceful in the high schools than in elementary schools. Not only is the social influence hard to combat, but as more advanced subjects are taught, they are presented with a terrible disregard of God's Word, or even of His existence. The Amish people are losing many of their young people to other churches or to no church at all, through the pressure of the "modern" culture about them.

I, personally, see no harm in the use of cars and tractors, electric power, and other labor-saving devices. I see no reason why these things should be incompatible with the principles of Christian living. The Mennonites use them and, for the greater part, use them rightly. (Not self-defense; I am not a Mennonite.) But I maintain the right of the Amish to use them or not to use them, to send their children to high school or not to send them, to live and to bring up their sons and daughters as their conscience dictates; or else we all stand in danger of losing our right to worship God according to our convictions, and the words "religious liberty" become a mockery in America.

Let us not condone the attempt of any group to legislate the conscience of any minority. If the lawmaking bodies succeed in forcing the Amish to act against their convictions, we shall all be the losers. The Amish people will lose their peculiar culture (it is hard to maintain Christian nonconformity in such a secular atmosphere, especially for the young); we shall lose our assurance that our government will not interfere with our religion; our country will lose the intercessory prayers of many who will be turned from God, who left to the guidance of their parents and their church would have become that preserving element, "the salt of the earth."

If the civil authorities can force our Amish friends to conform to their demands in this matter, it will be only "the thin edge of the wedge," a prelude to more and worse in prospect.—*Lorie Conley Gooding, Holmesville, Ohio.*

* * *

I was moved when I read Harold Bauman's article, "God Still Loves." Are we doing our part or are we so used to the cries from the millions that it doesn't touch us any more; Are we crowding Christ out? The article by Edna Harman in the Feb. 9 issue should give us some thoughts on this line. One time a brother told me he thinks missionaries have to be different from us here at home. Is that possibly the reason we don't have more converts from non-Christian homes in our large Mennonite communities? Can anybody be truly in Christ and not be working in or with the ministry of reconciliation which God has given him? II Cor. 5:17, 18. If we want to advance, we must do it on our knees and we should all take part.—*C. E. Swartzentruber, Kalona, Iowa.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Mixed Marriages

This term carries with it various implications and connotations. The "mixed multitudes" caused trouble for the Israelites from the days of Moses to Ezra and Nehemiah. "Mixed marriages" in the form of intermarriage with heathen people were forbidden in the Old Testament because they tended to lead the people of God into idolatry. Deut. 7:3, 4. That they led even great leaders into sin and ruin is evidenced by the lives of such men as Samson and Solomon. The New Testament expressly forbids marriages of Christians with unbelievers (II Cor. 6:14-17) and counsels that marriage should be "only in the Lord" (I Cor. 7:39).

There are other applications which we can make that are pertinent to our time. It seems very clear that one of the causes for the high divorce rate in our country is certain types of mixed marriages. The *Evangelical Press* states that a syndicated newspaper column by Dr. Paul Popenoe reported that data from 4,108 marriages showed up the danger in mixed marriages. For instance, where a Roman Catholic man married a Protestant wife, 20.6 per cent of the marriages ended in divorce, whereas if he married a woman of his own church the rate dropped to 4.4. The general rate among Protestants is 6 per cent.

From the teaching of the Scriptures, from statistics, and from experience we can make some general observations. Marriage is such an intimate union of two personalities that it requires a high degree of common background and interest in order to make it the mutual blessing that God intends that it should be. It is not only a physical union but a blending of mind and spirit.

As suggested by the Scriptures quoted in both Old and New Testaments, a marriage that is not based on common spiritual interests can be ruinous to the participants. While "marriage is honourable in all" (Heb. 13:4), its highest degree of happiness and blessing can only be reached when both parties are Christians. Furthermore, they should be Christians of similar spiritual interests and concerns for their own happiness and the spiritual interests of their children. It is a matter of common observation that mixed Christian marriages, of which the intermarriage of Catholics and Protestants is the most glaring example, very often cause grave spiritual problems for children in such homes. At a time when children need spiritual help the most, parents are forced into silence because of their diverse religious beliefs and practices.

Because successful marriages require a high degree of compatibility in every area of the personality, the admixture of race and culture in marriage often results in grave problems. While these are not forbidden in the Scriptures, they are fraught with considerable risk as to the happiness of both parents and children.

Because of the alarming divorce rate in our country it is essential that we think seriously of the elements that make for happy marriages and of the factors that cause unhappiness and failure. That these are legion all will concede. That the various forms of "mixed marriages" are contributing factors to the failure in modern home life should be equally apparent.

We do well to take seriously the question of the prophet, "Can two walk together, except they be agreed" (Amos 3:3)? For marriage is not "to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God."—H.

A Suggestion

The recent editorial request for funds to pay for Testaments sent to medical students in India has brought from our liberal readers a total of over $800. This will pay for the present sendings to Vellore and give a good balance to take care of the next request.

The good response to this request gives us boldness to make a bigger one. The January 31, 1954, financial statements of the Mission Board at Elkhart show that the net deficit earlier announced has decreased some by recent contributions but that a net deficit of about $22,000.00 still exists. During this fiscal year since April 1, 1953, the total mission fund balances of the Board have decreased about $100,000.00. This means that total contributions within the year have been about $100,000.00 less than total funds needed to operate the mission, relief, and service programs. This major difference is largely accounted for by major construction programs, increased number of mission fields and missionaries, and increases in cost of carrying on the work. Funds on hand at the beginning of the fiscal year helped in sponsoring some of the major projects of the Board but many deficits exist in actual mission accounts. From these figures it is evident that if income cannot be increased, the Board program of missions and charities and relief will have to be decreased.

The fiscal year closes March 31. If receipts this month are not very liberal, the Board treasurer will come to the annual meeting with a financial report that will warn the Board that the present scale of operations must be cut down. Do we want that? Incomes among many of our people are no doubt going down. But we still have a high standard of living. Can we honestly tell our Lord we are giving all we can?

Now for the suggestion. If 22,000 of the 73,000 people of our constituency would send a dollar bill to our treasurer, the mission fund deficit would be wiped out. We won't miss those dollars. For most of us they are just change—what we pay for a haircut, a pound of coffee, a pound of steak, a box of handkerchiefs, a pair of hose, a few gallons of gas, an ice-cream dessert. Some of us may want to send more than a dollar—one for each member of the family, one for the occasional person who can't send his, one for the neglectful person who will not read this editorial, or choose to act upon it.

Act now. The editor's first fruits will get there first, but he hopes it will be covered up by a mountain of greenbacks and checks that will bring a smile of relief to Ernest Bennett's face, and send him to the task of balancing the annual accounts with a real joy. Lighten the hearts of your servants in responsible Board positions, who are often torn between seen needs and the inadequate resources to meet those needs. Say to your Board: "We are back of you as you establish more stations in Japan, as you build the church in the new section of Chicago, as you build the new hospital in Puerto Rico, as you send out new missionaries to join the older ones who are proclaiming the blessed Gospel of our Lord." Your dollar will be a vote to go

on supplying the physical and spiritual needs of multitudes all over the world.

Don't expect a receipt. It will save a lot of work and postage if we let the Elkhart office handle all these gifts as a unit. If you send $5.00 or more and want a receipt for tax purposes, ask for it.

Remember, before March 31 your bill or check must reach Ernest Bennett, Treasurer, 1711 Prairie St., Elkhart, Ind. Let us demonstrate what a little working together can do.—E.

The Revelation of Jesus Christ

By J. L. Stauffer

28. The Seven Angels and the Seven Vials Poured Out. Rev. 15:5—16:12

The vial angels come out of the temple in heaven. They are bearing the vials of *God's wrath* to be poured out upon the earth.

The first vial brings a grievous sore upon the worshipers of the image of the beast, or on those who have his mark. This vial of wrath corresponds with the sixth Egyptian plague. Ex. 9:8-12. If we believe the Egyptian plague was literal, we should have no difficulty with this one.

The second vial is poured out upon the sea and it becomes blood. This can easily be a repetition of a plague similar to the one that turned the river Nile into blood. Ex. 7:19-21.

The third vial is poured out upon the rivers and fountains and they are turned into blood, which appears to be a continuation of the second vial, only extending the area of the judgment. The comment of the angel of the waters likewise argues for the literalness of the judgment. They literally shed the blood of saints and prophets and now they have blood to drink. Can we agree that "true and righteous are thy judgments"?

The fourth vial is poured out upon the sun, and the sun scorches men so that they blaspheme the name of God, but note that "they repented not."

The fifth vial is poured out upon the seat of the beast and his kingdom is filled with darkness. They gnaw their tongues for pain and they blaspheme the God of heaven, but there is still no repentance because of their evil deeds. We can believe that God would still have mercy upon them if they would repent. This plague of darkness corresponds with the ninth Egyptian plague of darkness. Ex. 10:21-23.

The sixth vial is poured out upon the great river Euphrates and the water is dried up. Is this any more improbable or impossible with God than the drying up of the Red Sea in Ex. 14:21 so that Israel could pass over? The Euphrates is dried up so that the great barrier to western invasion is taken away. The kings of the East are being prepared. Nations are preparing for their march to the great battle of God Almighty.

The interpretation of the sixth vial has been most difficult for those who figurize these plagues. Perhaps the most familiar idea advanced has been the waning of the Turkish or Mohammedan Empire. The simplest and safest thing to do is to accept it as God's working in nature as He worked in the crossing of the Red Sea under the direction of Moses and later the crossing of the swollen Jordan under the leadership of Joshua.

World Conference Committee at Work

By Harold S. Bender

The North American Committee of Reference and Counsel for the Sixth Mennonite World Conference has now been set up and is beginning its work. The committee is constituted of one representative appointed by each North American Mennonite General Conference which decides to participate. The members are Olin J. Krehbiel (General Conference Mennonite Church), Berne, Ind.; H. H. Janzen (Mennonite Brethren Church), Winnipeg, Man.; H. S. Bender (Mennonite Church), Goshen, Ind.; C. N. Hostetter, Jr. (Brethren in Christ), Grantham, Pa.; H. E. Bertsche (Evangelical Mennonite Conference), Archbold, Ohio; George L. Classen (K.M.B. Church), Yale, S. Dak.

The committee met in Chicago Jan. 2, 1954, and organized as follows: Olin J. Krehbiel, Chairman; H. H. Janzen, Vice-Chairman; H. S. Bender, Secretary. The same three persons were appointed to serve on the Preparatory Commission for the Sixth Mennonite World Conference. Since the first meeting of the Preparatory Commission to be held in Germany this coming summer will be preliminary only, it was decided, for reasons of economy, to send only one representative to attend this session, namely, the secretary of the committee, H. S. Bender. All three delegates will be expected to attend the 1955 session of the Preparatory Commission. Traveling expenses to Europe will be paid out of the balance of the Fourth World Conference Fund which is on deposit with the MCC treasurer at Akron and subject to the disposal of the committee.

The committee is responsible to be the channel through which the concerns, wishes, and suggestions of the North American Mennonite bodies will be received, considered, and passed on to the Preparatory Commission. It is responsible solely to its appointing bodies and not to the Mennonite Central Committee. It will make reports from time to time to the various participating conferences and endeavor to represent them faithfully in its work in preparation for the next World Conference. One of its first responsibilities will be to prepare a proposal for the method of delegate representation for the North American churches in the next World Conference.

By action of the last World Conference, the next conference is to be held in Germany. It is expected that the exact location will be decided by the Preparatory Commission this coming summer. The exact date will also be determined, the year 1957 having already been fixed at Basel in 1952.

Goshen, Ind.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *Feb. 28, 1929)*

An agreement of far-reaching significance was recently effected between the Italian Government under Premier Mussolini and the pope of Rome. . . . The recent agreement recognizes the independence of the Vatican with the pope exercising temporal as well as ecclesiastical power.

(From Gospel Herald, *March 14, 1929)*

On Feb. 26 Vachel Lindsay, one of the best American poets, was with us [Hesston College] and read a number of his own works. . . . Since Mr. Lindsay harvested wheat in the Hesston community while he was earning his title, the "tramp poet," his audience appreciated his presence all the more.

David D. Buick, founder of the Buick Automobile Company, died in Detroit on March 6 of cancer. . . . Mr. Buick died a poor man.

"I Am Dore"

Dore, the famous painter, once lost his passport while traveling in a foreign country. When the official demanded it, he said: "I am sorry to say that I have lost my passport; I can only tell you I am Dore, the artist."

"Ah!" responded the officer, sneeringly: "We'll see very quickly whether you are Dore," and handing him pencil and paper, he said, "Prove it if you are."

Taking the pencil, the artist, with a few strokes, sketched a group of peasants, who happened to be standing by, with such inimitable skill that the official said, "Yes, no doubt of it; you must be Dore."

Can the scrutinizing world say of us, "You must be a Christian"? Do our colors prove it?—*Holiness Christian Messenger.*

Nonresistance in the Brotherhood

By Martha B. Nafziger

Several years ago a guest in our home related this incident: Soon after Dan Eshfeld (not his real name) was ordained to the ministry, both Dan and his wife Nancy became arthritic. In time it was a physical impossibility for him to farm as competently as his more vigorous neighbors. They cast critical eyes at his struggles and pronounced judgments of laziness and poor management. Dan's bones were licked quite clean of reputation. To Dan and Nancy it seemed torture enough to suffer arthritis, but to fall victims to unjust criticism and slander besides, so shocked and offended Nancy that she became neurotic and even quite ill if she so much as appeared in a gathering which these critics attended.

The details vary, but sometime or other every Christian who lives long enough, suffers the cruel shock of injury from a fellow Christian. These injuries bruise deeper and cause more pain than those dealt us by an unchristian, yet paradoxically we receive less instruction for treating them. Consequently, when in the grip of such an emergency many unprepared Mennonites have reacted in unbecoming and even shameful ways.

What are these injuries? Maybe your theology has been fiercely attacked under the guise of correcting heresy, or some innocent blunder has been advertised and ridiculed all out of proportion to the success of your total program. Maybe you have fallen victim to malice or hate or disloyalty or contempt or temper or lack of co-operation or intrigue or jealousy. Maybe your generosity has been miserably exploited, your loving motives totally misunderstood and perverted, your counsel set at naught. Perhaps your congregation, board, family, or relatives fail to give you the support they pledged. Perhaps your cherished program was rudely sacrificed for another's or another's wrong was laid on your innocent shoulders. Maybe you have been grieved to the quick by disappointment or you have been snubbed, unappreciated, neglected, rejected, scorned, oppressed, or slandered.

(On the other hand, we must remember with humility that all saints, you and I included, are capable of some very unsaintly words and actions.)

For such painful situations Scripture prescribes: "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (I Thess. 5:15). Paul shamed the revengeful Corinthians who dragged their brother-to-brother grievances into the civil court, "Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded" (I Cor. 6:7)? "Be not overcome of evil, but overcome evil with good" (Rom. 12: 21).

If we expect the world to value our nonresistance testimony, each of us should first know how to practice this doctrine skillfully in the laboratory of our homes and churches. Surely no bishop should be compelled to lament, "I've seen better sportsmanship on the ball field than in some church committee meetings."

How different often is the practice of the disciple of nonresistance! When a blow comes, his tendency is to take a swift glance at the torn garments of his conceit and to indulge in that most extravagant of all luxuries—self-pity. The president, business manager, and board chairman of one of our Mennonite colleges met together in an informal conference. The president read aloud a letter of complaint concerning the school which he had recently received from a caustic critic. When he finished, the business manager inquired, "How many such letters can a man get in a day and not be discouraged?" The president replied compassionately, "I just feel sorry for the person who writes such letters." Pity, yes, but not directed at self.

Step one in practicing nonresistance is: Do not indulge in self-pity. Incidentally, self-pity is an indulgence of children and immature adults. The positive side of this rule could well be Rom. 8:28. Nothing touches God's children without His knowledge and permission. Undoubtedly this painful experience is just what He knows you need in order to develop you! Hannah Smith says we should no more resent the instrument God uses to discipline us with than to resent the postman for bringing us an evil letter.

Step two—forget the incident. Rehearsing the injustice over and over in your mind or mentioning it to someone else only adds fuel to the fire. Give it not a splinter of kindling by thinking about the apologies Abe owes you, nor about the damage he is doing his spiritual life, nor about the big beam inconsistencies in his eye, nor how sore will be God's judgment upon him. Such thoughts are generated of the flesh, not of the spirit.

Step three—forgive absolutely. Scripture commands you to love your brother and you cannot succeed in this if you persist in practices that produce enmity. You cannot build up love for him by directing cunning word thrusts at him from ambush, nor by suave diplomacy, nor by foolishly ignoring his presence when you come together. A man's attitude may change without his making an acknowledgment of the fact. Forgive so completely that this will be your generous opinion of the one who injured you. In a Christian home where the husband and wife debated an issue, the wife made an unkind retort. The husband gave her a patient, loving look and said tolerantly, "I believe the Lord will forgive you for saying that." Ponder thoughtfully the mountain of meanness Joseph forgave his malicious brethren and your little molehill grievance will assume its proper size.

However, if your problem does not clear up, if you cannot forgive, if enmity still rankles in your bosom, then *you* are eligible for some confessions. Probe the very depths of your wound, cleanse and disinfect it thoroughly by confessing everything that hinders your victory—even to the one who injured you if need be. Leave nothing unconfessed that may later fester and trouble your spiritual health.

Now an interesting problem may arise. You have taken the steps outlined. You do not hate your brother, yet you cherish no warm benevolent feeling toward him. And here the Scripture's formula sounds just too simple to be believed and practiced. "Bless . . . do good . . . pray" (Matt. 5:44). If you determine to obey this tri-command, your mind will be so busy looking for opportunities to commend your brother's virtues to himself and others, to promote his interests, to seek ways to be helpful to him that derogatory thoughts concerning him shall find no dirt to sprout in. You will go out of your way to shake his hand, to invite him to Sunday dinner, to wash his feet at communion, and to appreciate and enjoy his fine family. You will pray that this brother may grow in wisdom and in grace, that he might be preserved from evil, that Christ might constantly be exalted in his life, and that his influence might increase.

You faithfully obey. Eventually someone will say to you, "That was a nasty thrust Abe gave you at the business meeting last winter." You will blink your eyes and wonder what it was! Suddenly those baffling mists dissolve. Out of that clod which Abe stole from under your feet, God fashioned a continent for you. The miracle of it! You stand looking north, south, east, and west, and glory in its magnitude. Those commitments you made, those Scriptures you appropriated by faith, those humiliating sins you confessed, those earnest prayers you prayed, those good deeds you rendered tremendously enlarged the scope of *your* Christian life. This rugged training accomplished much more than merely teaching you to love Abe—it prepared you for a promotion in your Christian life and service. Without it you could not possibly have qualified. Great resources of spiritual wealth are yours and now you may share them lavishly with other lives. "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing," and *what a blessing!*

Ft. Vermilion, Alta.

About 4,500,000 mothers of families work outside their own homes.

Revival in the North

By Gerald Derstine

Greetings in the name of our Saviour Jesus Christ who is the same yesterday, today, and forever; glory to His precious name forever.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

The traditional holidays between Christmas and New Year of the past 1953 marked the second annual winter Bible school at Loman, Minn. This Bible school which lasts for only one week is intended primarily for the young people of the northern Minnesota missions. It had its origin in 1952 when Bro. Llewellyn Groff had the faith to believe that it would benefit the churches represented. God always rewards faith, for we truly can see its benefit to the different churches.

This article is written for the edification of the saints and especially for the glory of our great Lord.

This year's Bible school was not just an ordinary Bible school as you and I have been accustomed to. God answered prayer and faith in a most unusual way, but in a Biblical way, praise God.

There were five Bible subjects by four teachers and a music class conducted by Bro. Lawrence Yoder of the Rainy River Mission. The other teachers were: Bro. Henry L. Ruth—"I Corinthians" and "Social Problems of Young People"; Gerald Hoffer—"God, Man's Healer"; Mark Landis—"Praising God and Why"; and Gerald Derstine—"The Victorious Life."

It was the prayer and concern of each saint at this Bible school that each pupil receive a definite experience of either salvation or infilling of the Holy Ghost, or better yet, both.

There were approximately 67 pupils enrolled, representing ten different churches in Northern Minnesota.

Monday and Tuesday were ordinary Bible school days, but on Wednesday a definite conviction of deep prayer and concern gripped us, and as we waited upon God, He caused great conviction to fall upon all of us and much confession of sin was made and tears of sorrow, followed by tears of joy. We knew this was not of man but of God, because it manifested the wickedness of the self-life and replaced it with the mighty love of God. It brought fresh testimonies from the lips of those whom God has touched. Yes, this is revival.

Then again on Friday God manifested Himself in even a much greater way. Words cannot describe the sorrow and joy manifested at this meeting. All we can say is, God be praised for it all. We had to look in wonder and amazement and say we never saw anything like this before. The meeting lasted an hour and a half overtime, but we forgot about time.

Eight young souls received Christ for the first time, which included all unsaved ones present. Many of the others received new power and boldness and an infilling of the Holy Ghost which caused them to praise God audibly. It caused our minds to think back to the days of the apostles in the Book of Acts, and how the people praised God. Glory to God, praise His precious name.

The invitation at the final close of the service was given for all those wanting to rededicate or reconsecrate their lives to come forward to the altar. It didn't take much time until the whole school and audience was standing in front at the altar.

I believe God wants to bless all our schools and churches in this manner if we meet the right conditions that will allow Him to do it. Remember Mark 11:24.

I have heard from some that the young people coming back from Bible school have made a very good influence in their local churches. I know it definitely has influenced the members here at Strawberry Lake. In fact, a revival spirit has been shown and acted such as this church has never seen before.

Pray for those eight souls who received Christ. God bless everyone who reads this article, and may it bring to our remembrance that all things are possible, "if thou canst believe."

Ogema, Minn.

Stewardship and the Tithe

By Wm. E. Detweiler

There seems to exist in the Mennonite Church a complacency in regard to stewardship and giving, due probably in part to the fact that in many congregations records show increase in offerings over previous years. The question is, Have offerings risen to the same extent as incomes? Before anyone becomes elated over any figures, let us consider a few other facts and figures.

How does the Mennonite Church rank in per capita giving? Records show that some denominations give over ten per cent of their income per capita. Records also show that the Mennonite Church gives less than two per cent of her total income per capita. One can imagine what could be done if the other eight per cent were forthcoming. And there is yet another angle which I believe would far outweigh this.

In Mal. 3:10 God gives the invitation (or is it a command?) to "try Him out" and see if He will not pour out a blessing. Who knows how large this outpouring could become? We can see what could take place in the Mennonite Church and is taking place in some other churches. On one hundred dollars, one tenth amounts to ten dollars. On one thousand dollars, one tenth amounts to one hundred dollars, and so on. And if all Christians, or even all Mennonites, were to "try the Lord" and His blessing became multiplied, then the tithe would also become multiplied, and we are awed at what could be done.

Speak to almost any member of the church and he will readily agree that a Christian is only a steward in this world and that everything he has belongs to God. Likewise he will agree that in this dispensation of liberty and love one should give at least as much as was required of the Jews under the law. Mal. 3:8 says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Now let us notice that tithes and offerings are two separate things. In other words, under the law the tithe or ten per cent was a debt, and when it was paid, and only then, did the offering begin.

Let us assume that the above statement is correct, that almost any member of the church will readily agree that in our dispensation a Christian should give at least as much as was required of the Jew under the law. We face the question, which is an individual one, How much has my offering been the past year, over and above the tithe? Then, too, let us ask ourselves—if I were as systematic in business as I am in my account with God, what kind of steward would I be?

The tithe is a system that works for our day. It has been tried. God sanctions it. Many have claimed Mal. 3:10 for this day and have "proved God," and testify to the pouring out of God's blessings. This system is the regulation in some churches and more and more of our people are tithing and are convinced that it is the best method of Christian stewardship. As stated before, tithing is the method God ordained and it works. It is not spasmodic but systematic. Certainly we need to be systematic with God.

So dare we give less than the tithe? Eph. 4:28 says, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." We are commanded to pray the Lord of the harvest to send forth laborers into His harvest.

But how can we thus pray when we are about to call off some of those who are already on the fields for lack of funds, and this while we are buying farms, fine cars, the latest in furnishings, and going on vacations? The need is here.

The time is short. Facts stare us in the face. God's share is His; dare we withhold?

Dorchester, Nebr.

Robert G. Ingersoll, famous infidel, sent one of his atheistic books to his aunt. On the title page he wrote: "If all Christians had lived like Aunt Sarah, perhaps this book would never have been written."—Moody Student.

A Prayer for This Week

For hands that are folded, withered, sinful;
For hearts that are listless, unkind, obstinate;
For feet that are inexperienced, indifferent, unwilling;
For eyes that are blind;
Lord, we beseech Thee! Let Thy power rebuke and Thy mercy forgive.

For hands that are old, deformed, or poor;
For hearts that are worried, dejected, neglected;
For feet that are tired, worn, and weary;
For eyes that are dim;
Lord, we implore Thee! heal, comfort, and bless.

For eyes that see Thee and a neighbor's need;
For hands that are ready, able, active, skillful;
For hearts that are loving, understanding, humble, consecrated;
For feet shod with peace, willing, tireless;
Lord, we thank Thee, for only Thou canst cause them to be so.

—Mrs. Walter Oswald.

On Being Eclipsed

By Stanley C. Shenk

It is hard for one to be eclipsed (placed, that is, in the shadow of a bigger, wiser, stronger man). It is said that some Mennonite preachers of sixty years ago were very reluctant to invite the great John S. Coffman into their pulpits; they were afraid of the unfavorable comparisons that their people might make afterward between them and Coffman! On that same basis Barnabas would have had a perfect right to reject any inner suggestion that perhaps he should get Saul as his assistant pastor. "After all," he might have said to himself, "the young fellow is *so able!* Won't the people just flock around him and leave me out?" If the devil ever put any such thoughts into the mind of good Barnabas, he didn't let them stay there long. Straight up to Tarsus he went and got God's man. He was prepared in his heart, I believe, to *be* eclipsed.

That is the measure of greatness. I believe, too, that Barnabas rejoiced in the growing usefulness and popularity of his assistant. I believe he prayed for God to pour boundless blessings on the young fellow. His was the spirit portrayed by Dr. F. B. Meyer in an address delivered in Rome in 1907. "I find in my own ministry," Dr. Meyer declared, "that supposing I pray for my own little flock, God bless me; God fill my pews; God send me a revival; I miss the blessing, but as I pray for my big brother, Mr. Spurgeon, on the right-hand side of my church, God bless him; or my other big brother, Campbell Morgan, on the other side of my church, God bless him; I am sure to get a blessing without praying for it, for the overflow of their cups fills my little bucket."

This testimony accords with the following advice given to a class by a Bible teacher at one of our church colleges several years ago: "If you see a fellow who you think is a rival in Christian service, or who is maybe being used more than you are, *pray God that* He will bless him twice as much as He blesses *you.* That kind of prayer will do *wonders* for you!" Amen.—*Herald Youth Bible Studies,* March, 1952.

Home of the Human Soul

By John K. Denlinger

From out the abyss of vast space
The earth was formed, arranged in place;
And in the darkness of earth's void
Was beauty formed, where naught annoyed
The sense of God. In land so fair
He planned to make a garden lair,
And there He placed His final goal—
A home possessed of human soul.
There perfect love was found to dwell;
There music grand was wont to swell
In harmony of human souls
And God.

God walked with them at eventide,
And ever with them did abide
His beauty, love, and peace; the span
Of His great love found seed in man
Till dark and envious powers intrude
And hate, with interruption rude,
Broke down the chain of love and peace
In God. Sin ushered in disgrace,
Made vile what God had foreordained.
And peace was killed by murder—
No God.

In Christ was love restored to man;
Calm peace dwelt in the soul again.
Home is where Christ and man are one;
Where battles fought and victories won
Will strengthen high ideals. The young
Receive vast wisdom from the tongue
Of time. Affection, memories, love
Unending, peace sent from above—
The mind of man fails to construe
Such love and peace. Find God, and you
Have found the home of human souls;
Find God.

Denver, Pa.

Why should one vote when one knows that every government decision is sustained by force? Let us remain strangers because we are such.

—Felix van der Wissel.

Prayer Requests—

(Requests for this column must be signed)

Pray for three young men from Indiana who were denied I-W classification and are serving a two-year sentence at the U. S. Reformatory at Chillicothe, Ohio. Pray that these young brethren —Charles Wenger, Jr., Freeman Wingert, and Manas Kuhns—may grow in grace and be a real witness in the prison.

Parents of a son who is thinking of changing his I-W classification to join the army request prayers that he may see his mistake.

Pray for a young girl who is not willing to give her life to Christ because of what other people will say.

An Amish I-W man requests prayers for a spiritual awakening in the home churches.

Pray for our missionaries in Israel, that the Holy Spirit may use them in removing the veil of blindness of Israel, that some may be saved.

A Thought

Murmuring Is Short-Sighted. Murmuring and disputing is an indication of unfaith. It means that at this particular stage of affairs we cannot possibly see how God is going to bring anything good out of this or that specific circumstance about which we are presently exercised. True, God has blessed us in the past and all of His dealings have been good. And true, there is, as a matter of fact, still time in which even this circumstance might take a turn for the better. But at present we are too preoccupied with the current phase of matters. We do not have a compelling conviction that God is almighty and that He has the situation in hand and that He will accomplish a worthy purpose through this test.

It is like the little mouse who runs along a plank in the studio of a great artist and looks up at an unfinished painting which is standing there. Seeing the meaningless jumble of color upon color, of high lights and shades, the little mouse pronounces judgment and says, "Well, he certainly made a mess of that one." The insolent little creature is not fitted by his nature to comprehend ultimate good in the realm of art, nor is he willing to allow the talented artist time in which to demonstrate his solution, the denouement of his purpose in this particular artistic situation. Our murmuring demonstrates a lack of faith in a mighty and purposeful God.—Stephen W. Paine, in *Toward the Mark.*

OUR SCHOOLS

Goshen College News

The Goshen College 1954 Bible Lectures are to be given by Dr. Robert Traina of Biblical Seminary in New York, who in eight lectures will discuss "The Way Out," based on studies in Genesis, Exodus, and Leviticus. The first lecture will be on "Man's Fall" and will be given at the regular chapel service on March 11. The closing address, "Vicarious Sacrifice—The Means of Redemption," will be delivered in Union Auditorium on Sunday afternoon, March 14, at 3:00.

Plans for the 1954 spring and summer sessions have been announced. The two three-week spring sessions will be May 10-28 and June 8-25 and will offer courses on the Hiram plan. The Seminary also offers two terms of work as a graduate summer school of theology, the first term being from June 8 to June 26 and the second term June 28 to July 15. The college regular summer session begins June 8 and ends August 6. A workshop for camp leaders and counselors will also be held on the campus June 8 to June 22.

The out-of-state spring chorus tours are planned for the A Cappella Chorus and the Motet Singers. These two choruses as well as the Collegiate and School of Nursing Choruses are also scheduled to give programs in our churches in northern Indiana this spring. The Motet Singers will make a five-day pre-Easter trip to the Northwest and a ten-day tour of Ohio and Pennsylvania during Easter vacation, April 9-19. The A Cappella Chorus will fill one appointment in Indiana, two in Iowa, and spend the remainder of Easter vacation among our churches in Illinois. One of the programs in Iowa is to be given conjointly with the Hesston College chorus. In the annual election of the YM and YWCA officers held recently the following were elected to take office on March 24, 1954.

YMCA	Name	Address
Pres.	Richard Yoder	Midland, Mich.
Sec.	Earl Schwartzentruber	Tavistock, Ont.
Treas.	James Delp	Lititz, Pa.

YWCA	Name	Address
Pres.	Marjorie Ann Yoder	Kalona, Iowa
Sec.	Barbara Amstutz	Goshen, Ind.
Treas.	Marian Landis	Blooming Glen, Pa.

Goshen College Chorus Tours 53-54

MOTET SINGERS

Tour I

March	18	South English, Iowa
	19	Freeman, S. Dak.
	20	Mt. Lake, Minn.
	21	Manson, Iowa
April	9	Orrville, Ohio
	10	Ephrata, Pa.
aft.	11	Souderton (H.S. Auditorium)
eve.	11	Deep Run
	12	Springs
	13	Scottdale
	14	North Lima, Ohio
	15	Louisville
	16	Kidron
	17	Plain City
morn.	18	Bethel, West Liberty
aft.	18	South Union, West Liberty
eve.	18	Elida
	19	Archbold

A CAPPELLA

Tour II

April	9	Kokomo, Ind.
	10	Arthur, Ill.
aft.	11	Fisher
eve.	11	Hopedale
	12	Morton
	13	Metamora
	14	Flanagan
	15	Tiskilwa
	16	Iowa City, Iowa
	17	East Union (joint Hesston)
aft.	18	Freeport, Ill.
eve.	18	Sterling
	19	Chicago Home Mission

S. M. King.

Western Mennonite School News

Western Mennonite School is having the seventh Bible school this winter. Clarence Ramer is guest instructor. He is also holding evangelistic meetings in the three congregations of Western, Sheridan, and Bethel. The Christian Workers' Conference has arranged to have him speak in the other churches in the valley.

C. F. Derstine spoke to the student body in chapel and addressed the students in both mixed and closed meetings.

Our commencement date is May 24.

Clayton L. Swartzentruber.

PEACE AND WAR (Continued)

heartlessness of soldiery, and the broken lives. The report is objective, seemingly not bitter, and throws the Russian soldiers in a bad light. But surely Lali Horstmann knows that war is war and that German and American soldiers would have done, or did, the same.

[5] **To Hell and Back.** James H. Ellis; Vantage Press; 1954; 145 pp.; $2.75.

To Hell and Back[5] is James H. Ellis' pilgrimage from a pleasant little country boy through his parent's saloon into drunkenness, lost jobs, World War II as a fighting man, and then back on his feet again as he found his Saviour and Lord. The mental agony of a drunkard, his problems, his soldiery which he admits is too awful to tell in full, disclose frankly the way of life lived by nearly millions. The book shows that war is simply devastating to morale. The author has found Christ, and now feels that he is on the right track. May he continue thus.

Scottdale, Pa.

That beauty which God and nature has bestowed on thee, do not further beautify. Thus do not thou permit the hair of thy head to grow too long, but rather cut it short, for it is not lawful for thee, a believer and a man of God, to permit the hair of thy head to grow long and to bush it up together, nor to suffer it to spread abroad, nor to puff it up, nor by nice combing and platting to make it curl and shine. Neither do thou wear over-fine garments to seduce any; neither do thou with an evil subtility affect over-fine stockings or shoes for thy feet, but only such as suit the measures of decency and usefulness. Neither do thou put a gold ring upon thy fingers; for all these ornaments are the signs of lasciviousness which if thou be solicitous about in an indecent manner, thou wilt not act as becomes a good man.—Book One, Section Two—"Commandments to Men," from **Apostolic Constitution.**

A STRANGE GUEST ROOM

A certain popular woman, with a strange sense of humor, said she had the guest room in her house wired with a microphone and a recording machine—both carefully concealed.

Then, at the breakfast table, she played back the conversation of the couple who had occupied the room the night before.

"Oh, horrors!" you say. You may never be an occupant of such a room, but do not forget that Heaven is keeping a perfect record of your every thought and motive, as well as your every word and act. Read Psalm 139.

Jesus Himself warned: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops" (Luke 12:2, 3).

House of Dust

By Florence R. Yeackley

Lord, I would walk with Thee—
My spirit wills it so;
But when temptation faces me
My feet to sin would swiftly go,
For I am made of dust!

Lord, I would talk with Thee—
My spirit hungers thus;
But when upon my knees I fall
The world crowds in against my will,
With other things my mind to fill,
For I am made of dust!

My hands would work for Thee,
My lips would sing Thy praise;
But Satan's power so cunningly
My will doth Thine replace.
For I am made of dust!

O house of dust wherein I dwell,
How long shall I your servant be?
Shall Satan with his princely power
Always declare his mastery,
Because I am of dust?

Christ died, my bonds to free;
He rose, that I might live
Victorious over weaknesses,
For grace and strength He gives.
My dust? He dwells within.

Thurman, Colo.

PEACE AND WAR

The Pastoral Ministry to Our I-W Men

A Report and Announcement by the Peace Problems Committee

1. *The Present Status of Mennonite CO's*

The past year has brought a greatly increased tempo in the drafting of conscientious objectors. As of Jan. 26, 1954, approximately 4,000 CO's are in I-W service, of whom 70 per cent are Mennonites and Amish, with 32 per cent (1,200) members of our own Mennonite Church. Most of these men are serving in mental hospitals and general hospitals. Some 90 are serving overseas, chiefly in PAX units in Germany, Greece, Jordan, and Korea. Mennonite I-W men serve in 162 locations. There are eight organized centers for the larger units, and eight organized units without centers. Eleven area field representatives serve our I-W men under the I-W Services Program administered by the Mennonite Relief and Service Committee (MRSC, Elkhart, Ind.). About 15 per cent (190) serve in Voluntary Service, Relief, PAX, and Mennonite Church institutions. The MRSC monthly budget for I-W work is as follows: PAX, $3,000; MRSC I-W Services, $3,000; support of MCC I-W Services, $1,200. The MCC is responsible by agreement for I-W services to groups and location where the majority of men are not of our own constituency. It serves 42 locations, and operates 11 organized units.

2. *Pastoral Ministry to I-W Men*

While the general services to I-W men are the responsibility of the Mennonite Relief and Service Committee (Elkhart, Ind.), the pastoral ministry to the men is the responsibility of the district conferences, with the Peace Problems Committee responsible for general supervision and co-ordination. Bishop Anson Horner of Kokomo, Ind., served for approximately six months during 1953 as part-time visitor and co-ordinator of pastoral services. He did the groundwork in preparation for the establishment of a regular office for supervision and coordination which was set up at Elkhart, Ind., in the Mission Board Headquarters and began operations Feb. 8, 1954.

3. *Appointment of Robert Keller*

Robert Keller, on leave of absence for one year from his work as pastor of the Science Ridge congregation at Sterling, Ill., has been appointed to direct the work of the I-W Pastoral Service office. The office will publish a biweekly 4-page pastoral messenger, *The Lantern*, beginning March 3, 1954. Many of the district conferences have appointed part-time field pastors to serve the scattered I-W units and men in their areas, and a number of the large units have regular religious services. The church seeks to maintain its regular spiritual ministry to those who are temporarily (for two years) living in new locations, where for the most part no normal congregational life and fellowship is available. The work of the Pastoral Services office will be to assist in making this ministry as effective as possible, and particularly to see that there is adequate coverage of the field including the isolated individual men and smaller groups.

4. *Area Pastors of I-W Men*

The following list includes all conference-appointed area pastors as known to the Peace Problems Committee at the present time:

Franconia Conference
Omar V. Showalter, Wismer, Pa.
Illinois Conference
Harold Zehr, Roanoke, Ill.
Indiana Conference
Etril J. Leinbach, Moorepark, Mich.
Verle Hoffman, 1522 Independence, Elkhart, Ind.
Donald E. King, Pigeon, Mich.
J. Paul Myers, R.R. 4, Box 161, Kokomo, Ind.
Peter Wiebe, R.R. 3, Goshen, Ind.
J. Kore Zook, R. 3, St. Johns, Mich.
Iowa-Nebraska Conference
A. Lloyd Swartzendruber, Kalona, Iowa
Lancaster Conference
Clarence E. Lutz, 250 Bainbridge St. Elizabethtown, Pa.
North Central Conference
(No one yet appointed)
Ohio Mennonite and Eastern A.M. Conference
Newton Weber, Box 32, West Liberty, Ohio
Pacific Coast Conference
Paul E. Yoder, Waverly Drive, Albany, Oreg.
South Central Conference
Harry A. Diener, R.R. 2, Hutchinson, Kans.
South Pacific Conference
John David Zehr, 151½ W. 73rd St., Los Angeles, Calif.
Southwestern Pennsylvania Conference
Harry Y. Shetler, Davidsville, Pa.
Virginia Conference
Harold H. Lahman, Star Route, Elkton, Va.
Washington Co. and Franklin Co.
(No one yet appointed)
Conservative Amish Mennonite Conference
Shem Peachey, R.R. 3, Quarryville, Pa.

We appreciate very much the continued support of the church for the I-W Service Work, including the Pastoral Services. Including the support of the conference-appointed area pastors and the Elkhart office as well as the PAX men (see budget statement under first paragraph above) we will shortly be using about $100,000 per year. This will probably be the maximum amount during the present draft period. This is much less than the most of CPS, and is a sum which can easily be carried by the church. It is an expenditure which we can fully justify and gladly contribute. Our nonresistance stand costs our young men something. Why should it not cost the church as a whole something also? We stand together in a common faith and common testimony.

Harold S. Bender, Chairman,
Peace Problems Committee.

Five Books to Help Us

By Ford Berg

Although not presented with a theological approach, some books make a fine impact on the reader, especially to substantiate the correctness of the nonresistant Christian position. Here are five books which prove indirectly the superiority of full discipleship.

Snakepit Attendant[1] is the startling record of the twenty-five years' service of one attendant in 49 mental hospitals. While roving about, as hospital attendants do, he kept a diary. These notes were given to a sociologist who edited them into book shape.

Here is jolting evidence that Christians should be in the mental hospital field, a fact so clearly observed by conscientious objectors during World War II but just about as promptly forgotten. This attendant's frank recording of experiences, food served, punishment given, and all of the other shameful conditions described are bitter medicine for the complacent Christian.

The attendant didn't claim to be a Christian, but has a fair sense of human justice. Some paragraphs reveal brutality, others extreme kindness and caution, others immorality and illegitimacy, others inadequate treatment. The stark realism of this book should serve well to hand to I-W men and their wives to help them select a worthy service as they contemplate the significance of their conscientious objection to war.

Diary of a Self-Made Convict,[2] by Alfred Hassler, is the record of his observations of prison life as he served a sentence for refusal to submit to Selective Service. He tells us about the impact of prison life on all types of inmates, the degradation of men, hardships suffered, pathetic instances of young men who are in prison for life. Of primary importance is the disclosure how there is general deterioration of minds when men enter prison. The forgiving spirit, the Balm of Gilead, is needed in prisons as well as in mental hospitals.

From Pearl Harbor to Golgotha[3] is the experience of Capt. Mitsuo Fuchida of the Japanese Air Force who led the attack on Pearl Harbor in 1941. After World War II, his life became desolate, hollow. He was converted to Christianity, and is now spreading the Gospel instead of bombs. This could be an ideal example of complete conversion, but unfortunately Fuchida is in the hands of militant Fundamentalists, and so he says, "My conversion does not mean that I, as a militarist, in becoming a Christian, lost my patriotism" (p. 49). Yet, he turned down the post of Chief of Air Staff in Japan because of his greater interest in Christianity. A postscript by an American Fundamentalist sponsor justifies Fuchida's bombing of Pearl Harbor (p. 93).

We Chose to Stay[4] is the report of Lali Horstmann, wife of a landowner in the Eastern sector of Germany who chose to stay when the Russian Army moved in. Here is presented plainly the aftermath of war, the brutality and

[1] **Snake Pit Attendant,** Jesse Walter Dees, Jr.; Exposition Press; 1950; 144 pp.; $2.50.
[2] **Diary of a Self-Made Convict,** Alfred Hassler; Regnery; 1954; 182 pp.; $3.00.
[3] **From Pearl Harbor to Golgotha,** Mitsuo Fuchida; Sky Pilots of America; 1953; 96 pp.; $1.95.
[4] **We Chose to Stay,** Lali Horstmann; Houghton-Mifflin; 1954; 207 pp.; $3.00.

(Continued on page 248)

FAMILY CIRCLE

Are All the Children In?

I think ofttimes as the night draws nigh,
Of an old house on the hill,
Of a yard all wide, and blossom-starred,
Where children played at will.
And when the night at last came down,
Hushing the merry din,
Mother would look all around and ask,
"Are all the children in?"

'Tis many and many a year since then,
And the old house on the hill
No longer echoes to childish feet,
And the yard is still, so still.
But I see it all as the shadows creep,
And though many years have been
Since then, I can hear our mother ask,
"Are all the children in?"

I wonder if, when the shadows fall,
On the last short earthly day,
When we say good-by to the world outside
All tired with our childish play,
When we meet the Lover of boys and girls,
Who died to save them from sin,
Will we hear Him ask as Mother did,
"Are all the children in?"

—Reprinted from YCC at request of Daniel Diller.

What Are You Giving Your Children?

Parents are ever in the process of giving their children something. They may give them fears, phobias, doubts, inferiority complexes, or some dreaded disease. Or they may give them poise, steadfastness, assurance, an undying will to live right and be right. What are you giving your children? Be sure you are giving them something.

One day a man of fifty, who is both father and grandfather, said to me amid tears, "My children have all reached the age of maturity and have set up homes for themselves. While I had them at home as children, I failed to teach them the things that really count, and now none of them are saved."

Luke 1:6 says of Zacharias and Elisabeth, the parents of rugged John the Baptist, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Godly parents cannot be sure that they will rear godly children, for they have Adam to deal with. Nevertheless, here is a fact we have always to deal with: We do not expect the negligent, irresponsible, careless, and godless to replenish the world with fine citizens and noble Christians. We parents have the joy and task of bequeathing to our children the best possible physical and spiritual inheritance.

The night Peter denied Christ, one of the bystanders said to Peter, "Why, your accent betrays you" (Mat. 26:73, Moffatt). The physical traits, habits, and characteristics of children often betray the parents. Parents, your children accent you. If we want better children, we must have better parents.

Parents are stewards over their little children's bodies. It is the parents' business to care for the bodies of their children; their bodies are the temple of God. Underfed and poorly clothed children are many. It is disturbing to think that many parents waste enough money on tobacco and alcoholic drinks to supply every physical need of their children—good food, proper dental and medical care, good clothing.

Of equal importance is the social inheritance of your children. As long as there are two persons on earth, we have social problems to deal with. Into what kind of society do you take your children? What kind of people do you associate with?

Many young couples come to us ministers seeking counsel. They went to the wrong place, met the wrong people, married the wrong person. A young married woman said to me just recently, "I went to the wrong place, met the wrong man, and married him. Now I have to just sweat it out, because I don't believe in divorce." Most young women are not graced with conviction and endurance as she is and they do go to the divorce courts.

One of the encouraging things in the church I pastor is that many of the parents are vitally concerned about their children. If there is a youth camp, a youth convention, an interchurch activity, they go and take their children. They know that youth must have activity, and they seek to help them enjoy the right kind. Children whose parents make no effort to know where they are and where they go and what they do usually suffer irreparable loss.

Of greatest importance is the spiritual inheritance that parents give their children. What are you giving your children in the realm of lasting values? Every age has admired John the Baptist with his deep-seated, rugged convictions for righteousness, his straightforwardness and godliness. He was every inch a man. Why? In his formative years he saw God in his father and mother. He was born and bred in a wholesome, godly atmosphere.

Luke's account of Zacharias and Elisabeth tells us why they could produce a John the Baptist: "They were both righteous." They were upright and holy in all their conduct. Luke says they lived "before God." They lived as they professed. They exercised themselves constantly in the presence of God. They were not spasmodic followers of God. John the Baptist knew his parents meant business in living for God.

And Luke also says of these wonderful parents that they walked "in all the commandments and ordinances of the Lord blameless." No one could lay any evil to their charge. They were as exemplary and conscientious in the discharge of their religious duty as in the discharge of their other duties. Do you suppose they were the kind of people who go to work every morning through rain, cold, and sickness and then let a few drops of rain keep them from church on Sunday? Not on your life! They were diligent about God—and that spirit rubbed off on John the Baptist.

What kind of spiritual inheritance are you giving your children? Remember, you are in the process of giving them something. Give them the best you possibly can!

M. L. Dugdale made a study of two large families of the nineteenth century. His study covered five generations of these two families. The first family he calls the Jukes family. There was no spiritual life in the Jukes home. Of 1,200 persons born in five generations, not one was even moderately educated. Only 20 learned a trade, and 10 of those learned it in prison. There were 310 professional paupers kept in the poorhouse an aggregate of 2,300 years. Fifty women in this family were notoriously immoral; 400 men and women were physical wrecks because of wicked living. There were 7 murderers in the Jukes family, 60 habitual thieves, and 130 persons convicted of various crimes.

The other large family studied was the Jonathan Edwards family. Jonathan Edwards and his wife built their home life on Christ. Within five generations, there were 285 college graduates among the men. There were 30 colleges presidents, 65 college professors, many ministers, principals of academies, professional men, and mothers of happy families.

What made the difference between these two families? Just this: In the Jukes home there was no spiritual life, no prayer, no Bible reading, no high ideals, no real love. The Edwards family was built on Christ.

What kind of inheritance are you giving your child? Your attitude, love or lack of it, your influence, may determine whether your boy is a John the Baptist or a Herod or a Pilate. Let me urge you to obey this Scripture: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).—Hillery C. Rice, in *The Gospel Trumpet.*

(Continued on page 259)

TO BE NEAR TO GOD

ADMONITIONS FROM THOMAS A KEMPIS (1380-1471)

Sunday, March 21

Read I Cor. 2:9-14—On Reading the Scriptures

Not eloquence, but truth, is to be sought in the holy Scriptures, every part of which must be read with the same spirit by which it was written. In these, and all other books, it is improvement in holiness, not pleasure in the subtlety of thought, or the accuracy of expression, that must be principally regarded. The profitable reading of the holy Scriptures is frequently interrupted by a vain curiosity which prompts us to examine, discuss, and labor to comprehend those parts that should be meekly and submissively passed over. But to derive spiritual improvement from reading, we must read with humility, simplicity, and faith; and not affect the reputation of profound learning.

Monday, March 22

Read I Pet. 4:12-19—On Adversity

It is good for man to suffer the adversity of this earthly life; for it brings him back to the sacred retirement of the heart, where only he finds that the heart is an exile from his native home, and ought not to place his trust in any worldly enjoyment. It is good for him also to meet with contradiction and reproach; to be evil thought of, and evil spoken of, even when his intentions are upright, and his actions blameless; for this keeps him humble, and is a powerful antidote to the poison of vainglory.

Tuesday, March 23

Read I Sam. 16:1-7—On Judging

We busily inquire what a man hath done, but not from what principle he did it; we ask whether this or that man be valiant, rich, beautiful, or ingenious; whether he be a profound scholar, an elegant writer, or a fine singer; but how poor in spirit he is, how patient, how meek, how holy and resigned, we disregard as questions of no importance. Nature looks at the outward man, but grace at the inward. Nature dependeth wholly upon itself, and always errs; grace trusts wholly in God, and is never deceived.

Wednesday, March 24

Read Matt. 7:1-5—On Judging

Keep thy eye turned inwardly upon thyself, and beware of judging the actions of others. In judging others, a man labors to no purpose, commonly errs, and easily sins; but in examining and judging himself, he is always wisely and usefully employed.

We generally judge of persons and things as they either oppose or gratify our private views and inclinations; and, blinded by self-love, are easily led from the judgment of truth. If God alone were the pure object of all our intentions and desires, we should not be troubled when the truth of things happens to be repugnant to our own sentiments.

Thursday, March 25

Read I Cor. 13—On Forbearance

Endeavor to be always patient of the faults and imperfections of others: for thou hast many faults and imperfections of thine own, that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mold another in conformity to thy will?

Friday, March 26

Read Matt. 20:20-28—On Prerequisites

No man can safely go abroad, that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man can safely govern, that would not cheerfully become subject; no man can safely command, that has not truly learned to obey; and no man can safely rejoice, but he that has the testimony of a good conscience.

Saturday, March 27

Read Eph. 5:14-20—On Redeeming the Time

Never suffer the invaluable moments of thy life to steal by unimproved, and leave thee in idleness and vacancy; but be always either reading, or writing, or praying, or meditating, or employed in some useful labor for the common good. "Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath." —Edward L. Kauffman.

What thou art in the sight of God, that thou truly art.—Thomas à Kempis.

Jesus Strengthens His Disciples

Sunday School Lesson for March 28

(John 15, 16)

Tread softly as we enter this most sacred little meeting. Listen to Jesus as He speaks to His disciples and to us. Although we are on this side of the cross, much of "these things" are for our strengthening too.

How wondrously kind was our Lord to those whom God had given Him! They were so sad and soon would be sadder. For this need Jesus spoke. He had to strengthen them for the great bridge they must span between His death and departure and the coming of the Holy Spirit. We cannot appreciate what the disciples experienced in these days. But they truly believed, and by Jesus' help they were kept till the great day of Pentecost.

This night before His death Jesus fed them the Bread of Life and the Water of Life. Begin with chapter 15 and see how He strengthened them. "You are to me like branches on a vine. If you abide in me, the Vine, you will bear much fruit." This figure they understood well. They had been with Jesus for months now and surely knew something of the fruit they could bear as they kept attached to the vine.

"I have loved you. This relation will continue if you keep my commandments." "You are my friends, not servants. I have told you what my Father has told me." "I wanted you. I chose you and ordained you to bear fruit. You ask God in my name and you will receive what you ask." "Don't forget the new commandment I gave you, Love one another." "The world will hate you, but that's the way they treated me. You know. But you are not of the world. They may think they are serving God in killing you, but this shows they do not know God.

"Now why am I telling you these things? So that you will be strong when tried.

"I will leave you, but I will send the Comforter unto you. He will testify of me and take of mine and the Father's and show it unto you. You will know the truth. I came from the Father and I am going back to Him. The Spirit will reprove the world of their sin.

"Keep your heart in peace by abiding in me. Don't worry about your abuses by the world. I have overcome the world. Rejoice in me."

Imagine how these things spoken must have strengthened them. Although Jesus was facing death as the Lamb of God, yet He didn't ask them to help Him, but He gave Himself to them. "In me." "In me." There's our strength—in Him.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

If thou desirest to be one of the faithful and to please the Lord, O wife, do not superadd ornaments to thy beauty in order to please other men; neither affect to wear fine broidering, garments or shoes to entice those who are allured by such things. For although thou dost not these wicked things with design of sinning thyself, but only for the sake of ornament and beauty, yet wilt thou not so escape future punishment as having compelled another to look so hard at thee as to lust after thee, and as not having taken care both to avoid sin thyself and the affording scandal to others. . . . When thou art in the streets, cover thy head, for by such a covering thou wilt avoid being viewed by idle persons. Do not paint thy face which is God's workmanship; for there is no part of thee which wants ornament inasmuch as all things which God hath made are very good. But the lascivious additional adornment of what is already good is an affront to the bounty of the Creator.—Book One, Section Three—"Commandments to Women," from **Apostolic Constitution.**

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. C. J. Ramer, Duchess, Alta., gave a lecture on "The Tabernacle" at the Mountain View Bible College of the United Missionary Church at Didsbury, Alta., during the six-week Winter Bible School of the Alberta-Saskatchewan Conference held at Carstairs, Alta., where he served as principal and one of the instructors.

Bro. Warren Swartley, Souderton, Pa., who served as music instructor at the Winter Bible School at Carstairs, Alta., with Sister Swartley visited nearly all the mission stations in northern Alberta during his stay in the province.

The revival spirit which prevailed throughout the six-week Winter Bible School at Carstairs, Alta., resulted in a program of house-to-house visitation and a number of conversions in non-Mennonite homes. An outcome of this was the formation of Mennonite Christian Service, a combined effort of the MYF and Home Mission Volunteers to make a regular coverage of all the homes in the district, using the distribution of "The Way" as a means of contact. Bro. Willard Hartzler has been elected chairman of this unit.

A group of foreign students from E.M.C. gave a program at the Zion Church, Broadway, Va., on Sunday evening, March 7.

Correction.—In a recent issue of the Gospel Herald the Kansas City, Kans., address of Bro. Frank B. Raber was incorrectly given as 24th Street. The correct address is 1438 S. 34th Street.

Bro. David Alderfer, who had been engaged in private business for the past year, is again in the employ of the Publishing House. He is working in the Finishing Department, where he had earlier served for eight years.

Bro. Lester Hershey, missionary on furlough from Puerto Rico, spoke at the Beech Church, Louisville, Ohio, on Sunday evening, March 14.

Bro. Harold Bauman, Orrville, Ohio, was scheduled to lead a series of spiritual life meetings at the Rockway Mennonite School, Kitchener, Ont., March 15-19.

Bro. A. T. Rollins, a deacon at Hebron and Crossroad churches, in Virginia, was ordained to the ministry on Feb. 28 at the Salem Church, near Needmore, W. Va., where he will be located soon. Services were in charge of Brethren Timothy Showalter and John L. Stauffer.

The third Pacific Coast Educational Conference was held at the Fairview Church, near Albany, Oreg., Saturday, March 6. Speakers included C. J. Ramer, Duchess, Alta.; C. F. Derstine, Kitchener, Ont., and people from the district.

Bro. B. Charles Hostetter and the Men's quartet, of the Mennonite Hour, gave programs at the following Pennsylvania churches March 12-14: Friday evening, Pleasant View, Schellsburg; Saturday evening Allensville; Sunday afternoon, Bethel, Mummasburg; Sunday evening, Monterey, Leola.

Ordination services at the recently organized congregation at Walker, Mo., were postponed from March 14 to 21, on account of the Prairie View Hospital dedication on the former date.

Bro. D. A. Yoder spoke concerning his travels abroad at the Olive Church, Elkhart, Ind., on Sunday evening, March 7.

Answered Prayer.—The prayer request sent in to the Gospel Herald concerning the father in a hospital who needed deliverance from Satanic power has been graciously answered. Thank you.—A Sister.

Baptismal services were held at the Clinton Brick Church, near Goshen, Ind., March 7, when nine young persons were received into church fellowship by water baptism. Bro. Amsa H. Kauffman officiated.

The Nurses Chorus from the Mennonite Hospital and School of Nursing, La Junta, Colo., gave a program at the Denver Mennonite Church on Sunday morning, Feb. 28.

Bro. LeRoy Kennel, pastor of the Metamora, Ill., Mennonite Church, served as special speaker for the Youth Conference at the Prairie St. Mennonite Church, Elkhart, Ind., March 13, 14.

Speakers in the Christian Life Conference held in Kitchener, Ont., Feb. 16-18, were the brethren J. L. Stauffer, Harrisonburg, Va., and Simeon Hurst, Tanganyika.

The second annual Music feast was held at Western Mennonite School, Salem, Oreg., Sunday afternoon, Feb. 21. Singing groups throughout the district participated.

Ordination.—On March 4 Bro. Howard Good was ordained bishop at the Bowmansville Church to serve as assistant to Bro. J. Paul Graybill in the Weaverland District. Bro. Donald Lauver preached the sermon and Bro. Graybill had charge of the ordination, which was by lot. May the Lord bless our brother in this new responsibility.

Brethren John G. Hochstetler, Creston, Mont., and M. D. Stutzman, Kingman, Alta., were the instructors at the Bible school held at Stirling, Alta., in February.

Bro. Harold Boettger, Tofield, Alta., filled the monthly appointment at Edson, 134 miles west of Edmonton, Alta., in February.

At Duchess, Alta., in the first week in February, Bro. Milo Stutzman give Bible instruction and evangelistic messages. Bro. Warren Swartley, Souderton, Pa., had charge of the music.

Excellent interest marked the Regional Sunday-school Workshop held at Morton, Ill., March 5-7. The average attendance in the workshop groups was 145. There were Sunday-school workers present from most of the congregations of Illinois.

Ground breaking of Bethany Christian High School near Goshen, Ind., was held Saturday afternoon, March 13.

Bro. Harold Bauman, Orrville, Ohio, spoke in a Youth Rally at Midway, Columbiana, Ohio, Feb. 27, 28. Two members were received by baptism on Feb. 28.

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Calendar

1954 Conrad Grebel Lectures, by G. F. Hershberger, at E.M.C., Harrisonburg, Va., March 17-20.
Spring Missionary Sunday, March 21.
City Mission Workers' Round Table, Detroit Mennonite Church, March 24-26.
Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Home Sunday, May 9.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 18-20.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual Meeting, Aug. 14-20; Music Week, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Peace Sunday, July 4, 1954.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.
Annual Meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Anna Kay Massanari, missionary teacher in the Betania Mennonite School, Puerto Rico, arrived home on furlough on Feb. 27. She will reside with her parents at Fisher, Ill.

The William Hallman family have been delayed five days in New York due to a shipping strike. Final sailing date for their ship was set at March 11 instead of March 6.

Bro. Orie Roth, formerly of Albany, Oreg., who with his wife has been serving as host and hostess of the Voluntary Service Center in Elkhart since April, 1952, a task which they have recently relinquished to another voluntary service couple, is continuing at the Elkhart headquarters on a staff basis as director of the multigraphing department and is responsible for the maintenance of Board property.

Bro. and Sister S. M. King, missionaries on furlough from India, spent the first two week ends in March serving churches in Wayne and Holmes Counties, Ohio: Friday, March 5, Mrs. King spoke at the World Day of Prayer observance at the Martins Church near Orrville; on Sunday, March 7, the Kings served in two Wayne County churches; on Friday, March 12, Sister King spoke to a Women's Missionary Meeting at the Martins Creek Church, Millersburg; on Saturday evening, March 13, the Kings spoke to the MYF at the same church; on Sunday morning they served at the Flat Ridge Mission, Newcomerstown, and on Sunday evening at the Martins Creek Church. Bro. King will accompany the Motet singers from Goshen College to Mt. Lake, Minn., over next week end and will serve at Manson, Iowa, on March 21.

Bro. Floyd Sieber, missionary on furlough from Argentina, will keep the following appointments during the next several weeks: March 21, Belleville, Pa.; March 28, Freeport, Ill. He spoke at Rensselaer, Ind., on March 14.

The Mexican Mennonite Mission, Chicago, Ill., is planning a 20th anniversary observance, March 26-28. Bro. Lester T. Hershey, former pastor, will be the main speaker for the occasion. Testimonies will also be given by other former workers.

Bro. Jonas Beachy, Staples, Minn., will conduct pre-Easter services at the Rainy River Mission, International Falls, Minn.

Bro. Lester Wyse, Hartville, Ohio, conducted special services at the Gladstone Mennonite Church, Cleveland, Ohio, March 9-14.

Bro. Theodore Wentland, Chatsworth, Ill., served the Bethel Mennonite Church, Chicago, Sunday morning and evening, Feb. 28.

The young people from the Mexican Mennonite Mission, Chicago, spent the week end of March 20, 21, in a youth retreat at Brunk's cabin in southern Michigan near Mennonite Youth Village.

The John Beachy family arrived safely in Southampton, England, on March 4 and transhipped for Bombay, India, the next day.

Bro. Clyde Mosemann, missionary under appointment to Uruguay, spoke at the East Fairview Church, Milford, Nebr., on Sunday morning, March 7, and at the West Fairview Church, Beaver Crossing, in the evening. The Mosemanns were en route to La Junta, Colo., where Bro. Mosemann will serve as hospital chaplain for the next several months while awaiting a residence visa for Uruguay.

Bro. James Lark, Chicago, Ill., will be the Missionary Day speaker at the Oak Grove Mennonite Church, West Liberty, Ohio, on March 21. He will spend the following week end, March 26-28, at the Gladstone Mennonite Church, Cleveland, Ohio, and March 30-April 1 at the Mennonite Gospel Chapel, Youngstown, Ohio.

Sister Rowena Lark, Chicago, Ill., conducted a music conference over the week end of Feb. 21 at the Ninth St. Mennonite Church, Saginaw, Mich. Three new members were recently received into church fellowship at Saginaw.

The annual Missionary Orientation Conference for missionary candidates and missionaries on furlough will be held this year from July 20-27 at the Elkhart, Ind., headquarters according to present plans.

A missionary service with Peter Letchford, missionary from South Africa as the speaker, was held at the Saginaw, Mich., Church on Feb. 22. Bro. Letchford, who is now home director for the South Africa General Mission with headquarters at Toronto, Ont., was accompanied by a young man from Southern Rhodesia.

The annual Missionary Bible Conference at Laurelville Mennonite Camp, Mt. Pleasant, Pa., will be held this year, Aug. 28 to Sept. 1. Bro. John Mosemann, Goshen, Ind., has been appointed as General Board representative on the program committee by the Executive Committee of the Board.

Bro. John E. Gingrich, superintendent of the Johnstown, Pa., Mission, is convalescing in the south from a serious illness, by order of his doctor. His address is 2000 Bahia Vista, Sarasota, Fla.

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Your Treasurer Reports

Brother and Sister Stanley Weaver have now been able to establish their mission compound for the work among Navaho Indians. The mission is located on the reservation at Black Mountain and the mission work there will be directed among the Indians on the reservation. The present address of Brother and Sister Weaver is Black Mountain Mission, Chinley, Arizona.

Through the assistance of brethren in near-by conferences, work has been fairly well completed on the erection of three small metal buildings which will serve as housing and living facilities for the missionaries. In connection with the establishing of the mission facilities it has been necessary to purchase certain equipment. Due to the difficulties of shipping equipment in from a distance, it has been found advisable to purchase this through local agencies. We have been able to obtain this equipment at fairly acceptable prices and at present have arranged for the basic furnishings which will be needed.

Since equipment of this kind is very adaptable for special projects we are publishing the following list of equipment which has been purchased and the amount which is needed to cover the cost of the particular item or items. The list is as follows:

1 gas range (36 in.)	$ 89.95
1 refrigerator (11.5 cu. ft. 50# freezer)	284.95
1 washing machine	74.95
4 folding chairs @ 4.50	18.00
3 space heaters @ 56.50	169.50
4 chest of drawers (unfinished) @ 27.88	111.52
1 book shelf (unfinished)	11.79
3 steel bed frames @ 12.95	38.85
3 steel springs @ 24.95	74.85
4 mirrors (24 in.) @ 5.29	21.16
1 utility table	11.49
1 kitchen table (drop leaf 60 in. open)	56.95
4 chairs @ 12.50	50.00
1 studio couch	94.95
3 mattresses @ 44.95	134.85
1 sink-cabinet outfit (4 pieces)	183.50
1 hitch for Jeep	37.52
1 250 gal. water tank and trailer and hand pump	313.90

In addition to the above specific items, the cost of erecting the buildings including the cement slabs on which the buildings are placed, electrical work, insulation, and employed labor is estimated to cost about $5,000.00 Some contributions have already been given toward the building program but additional funds to help defray the total cost of this project are needed.

Any individual or group interested in supplying any of the above equipment items should send their contribution clearly designating the particular item for which the contribution is given. In case duplicate contributions are received for any item, the funds will be applied to some other piece of equipment and the contributors informed accordingly. Contributions for the building fund should be labeled accordingly and will be applied toward supplying total costs of the buildings. Contributions may be forwarded through your District Conference Treasurer or direct to the Mission Board office.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



The railway officials are having a compartment emptied for the Friesens and Hostetlers at Raipur, M.P., India, when these families were returning to America on furlough last December.

Leaving for America

By Alvin Hostetler

Whenever we saw the John Friesens or the Wilbur Hostetlers several months ago, they were talking about their preparations to go to America on furlough. Both families were packing things to be taken along or to be stored here for their return. Everything seemed to be going along quite smoothly (as it always seems when there is still plenty of time). As the days came and went, the day of departure came nearer and nearer.

When the time came for last preparations to be made, Helen and I decided to go along to Dondi with the Friesens and help them complete the packing and disposing of goods that would be for sale. Because of the work here in Dhamtari, we did not get to Sankra (18 miles away) at the appointed time to meet the Friesens. They had already left Sankra; so we started out for Dondi, 32 miles farther on over terribly rough roads.

About half way to Dondi the truck started missing, and after checking the dash instruments and seeing that everything was normal, we decided we would try to keep going. We had to drive through many rivers where there were no elevated bridges, and each time the motor almost stopped. It finally did, just as we pulled through a river. We were in jungle, and our flashlight did not work right. Trying to find out the trouble in the dark was like looking for a needle in a haystack; so we had a short prayer and God permitted the motor to start and to keep running until we reached Dondi. It was about 11:00 p.m. when we arrived, the 50-mile trip taking us a little over five hours.

MISSIONS SECTION

Within a few days the truck and trailer were loaded with goods to be taken back to Dhamtari. Starting out early in the morning, we ate breakfast at a quiet place by a river. John and Genevieve Friesen and little Willie were following in their car. About a mile from Sankra the truck stopped, and so a pull with John's car was in order. Before we reached Dhamtari it had stopped four more times and each time needed to be pulled.

The sailing date was approaching fast and there was still much to be done. Wilbur Hostetlers were bringing their things in from Mohadi by jeep and trailer loads and did their last minute packing at E. I. Weaver's. The Friesens stayed at our house and did their last-minute packing there. Excitement was getting higher and higher. Why? Well, up to this point Friesens did not have any sure sailing and were trying to have sailing arranged so that they and Hostetlers could travel together. Certain permits had not arrived and when they did come, they had to be mailed back for correction. Not all the things that needed to be sold were sold and Hostetlers' sailing date was less than a week away. Friesens, Hostetlers, and the rest of the missionaries here at Dhamtari repeatedly prayed about the situation, both in groups and in family devotions. And then things began to happen! Permits came through, telegrams concerning sailing came from Bombay, things to be sold were easily sold, and many worries were tumbling down and turning into praise for the wonderful God that we have.

On the day before the group was to leave Raipur on the train, I took the trunks and barrels to Raipur on the truck. Hostetlers took their things in by trailer. That evening we ate with Wilbur, John, and Mr. Flisher at a restaurant at the railway station. After giving them our best wishes and good-bys we went to the hotel and said good-by to Genevieve and the children. On the way home we remarked how wonderfully God had made everything turn out for them.

Bro. and Sister Weaver were to take Mrs. Hostetler and the girls to Raipur early the next morning to catch the train; so we planned on seeing them then before they left, but we missed them by a few minutes. Back home while sipping our coffee around the breakfast table, we heard a knock at the door. It was one of the merchants here in Dhamtari, and he was very much excited. He said that he received a telephone call from Raipur saying that Mr. Friesen had left his suitcase with all his clothing for the trip in our dressing room and would I please bring it right away. He thought that I would never be able to make it in time since Raipur is fifty miles away and it was only one hour and twenty minutes until train time.

We left. Our little girl, Gloria Joyce, kept praying on the way that we should get there in time. The truck, which had not fully recovered from her illness, started spitting and sputtering from dirt in the gas line. Finally I had to stop and blow out the gas line. Joyce thought at first that God was letting us down, but we were able to work fast and the stop delayed us only a few minutes. The roads were badly chopped up and rough, but God seemed to put wings on the pick-up and we traveled much smoother than it seemed could ever be possible. Usually there are many cattle on the road, and the ox-carts are slow to turn out to let one pass by. On this morning oxcarts and cattle got off the road, giving us plenty of room to pass. We arrived at the station in one hour and fifteen minutes, five minutes before train time.

When the train arrived there was still the problem of a compartment, because they had not been able to make reservations. The rail coaches in India do not have an aisle down the middle like the American coaches. They have small rooms with bunks that fold out to serve as seats and beds. Each compartment has a door to the outside. After talking to some of the railway officials, a compartment was made available so that both families could travel together. What was even better, Mr. Friesen received a telegram that both families had sailing on the same ship now.

Before they left, Bro. Weaver led us all in a short prayer service by the station, and we sang "Blest Be the Tie That Binds." Although we all hated to see them go, we realized that they had earned a rest.

Is it possible for things to roll into place, for problems and worries to work themselves out together so perfectly as they were worked out for the Friesens and Hostetlers? Or is there a mightier hand working those things out for us? Do we need more proof when we can look all about us and see where things have happened that could not possibly have happened just as they did at just the right time unless God was helping? Why do we try to do so much on our own rather than take our problems to God and have Him help us with them? Have we not had many,

many things happen in our lifetime that challenge us to come to God more often in prayer, bringing not only the big things but also the little things which we often feel are too small to be brought to such a mighty God? We show our love for God by bringing everything to Him and receiving guidance from Him for each problem or task regardless of how big or small it may be.

Dhamtari, M.P., India.

Observations on Religious Conditions in England

By Quintus Leatherman

II

Now that we have let the English leaders present their case for religious life in England, perhaps we may make a few personal observations. In all fairness it should be said that a description of moral and religious conditions in England would in many respects apply to conditions in the United States and other civilized countries as well. Sin in all of its foul and leprous forms is evident in human society everywhere and exists concurrently with the saintliest of Christianity.

Contrasting Conditions in England and America

We can best present some observations by way of contrast with the United States. Americans speak of what is called a "separation of church and state," that is to say, no church has any privileged position with respect to the affairs of government in the United States. The church must provide for its own support, and pay for the maintenance of its own schools. In England, the Church of England does have a privileged status because it is part of the very Constitution of the nation. The queen was crowned by the Archbishop of Canterbury in a most impressive religious ceremony. Two archbishops and 24 bishops have seats in the House of Lords. An Act of Parliament is necessary for any revision of the Book of Common Prayer. The queen is the head of the Church of England and "Defender of the Faith," and as such has pledged herself to maintain the laws of God, the Protestant Reformed religion, and the Church of England.

All of these associations of church and state are rich in tradition, pageantry, and ceremony. The English as a people retain their monarchy because of their deep respect for tradition. Some of their churches and cathedrals are over a thousand years old. Large sums of money are spent in maintaining these landmarks of history.

Another interesting contrast distinguishing the English and the American is their educational system. In the United States only state schools are supported by public taxation and no religious instruction is to be given on state school premises. In England there are varying degrees of support in which the church and state share. This is true because the voluntary or denominational schools were actually taken into the state system. By the Education Act of 1944 daily worship and religious education in all schools maintained by the state is made compulsory with provision that any teacher, or child, if the parents so wish, be excused from participation. The quality of this instruction is of course dependent upon the character and interest of the teacher and headmaster.

It would appear that with religious instruction in the state school there would be a general knowledge of the Bible and a beneficial effect on the morals of the children. It would perhaps be difficult to assess the value and results of religious teaching as part of the state school curriculum. Such questions as these need to be answered: Does making religious instruction compulsory simply place it on the level with other subjects and thereby depreciate the uniqueness of the Bible as a divine revelation? Since the state has assumed a partial responsibility for religious instruction, will this increase or decrease the individual responsibility of the parents? What effect will such instruction have on the support of and interest in the activities of the churches in providing religious instruction?

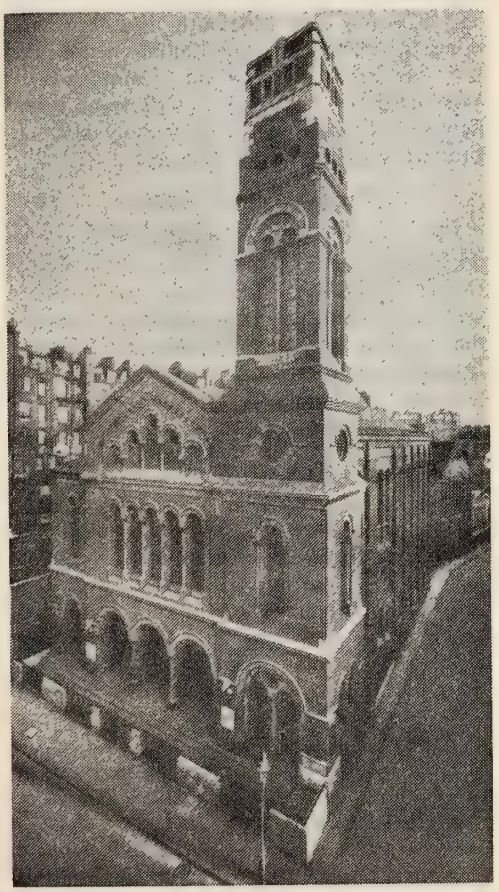
Wealthy Classes Are Churchgoers

As to church attendance in England, a general observation has been that the more wealthy and educated people are the supporters of the church. Except in the village parish churches, it is not usual to find members of the church from all walks of life. A trustee of one particular church told me that in his church only two members were artisans, a plumber and an electrician, and that they have not attended for some time. One gets the impression that the church belongs to a class because of its wealth and education, and therefore does not attract the tradesman and unskilled laboring classes. Unfortunately, this situation plays into the hands of Communists who think of the church as a part of the capitalistic system and accuse the church for some of the economic ills of the country. While this charge may not be justified and is the usual part and parcel of Communist propaganda, it is nevertheless true that the very position of the "church in the state" lays the whole church including the Free churches open to such a criticism. Furthermore, it places the church in the political arena in its efforts to maintain its status and influence. This can only result in a struggle for power as against the increasing political strength of the laboring classes. While the Free churches are not in such an uncomfortable position, they are also affected by this general attitude of indifference and even hostility on the part of artisans and laboring classes.

Churches in London are not very well attended generally, although there are exceptions. Dr. Lloyd Jones, minister at G. Campbell Morgan's Westminster Chapel, Dr. Leslie Weatherhead, of City Temple, and Dr. Donald Soper, at Kingsway Hall, have large audiences. There are certainly many others not so well known who are faithfully preaching the Gospel and keeping alive Christian fellowship. There are numerous Gospel missions that are doing an excellent work with children, but it is unusual to find large groups of adults attending church services. Sunday schools are usually held in the afternoon for children only, up to the age of 14. There is usually a morning and an evening service, with the best attendance in the evening. Occasionally there are Bible classes for youth during the Sunday-school period. In active churches the usual thing is to have a midweek Bible study group for adults. Other services throughout the week include a Women's Own Meeting for older women, a Pensioner's Group for older men, and various youth clubs and activities.

Religious Trends and Institutions

One interesting contrast I find here is that the larger denominations do not have their own colleges such as we have in the States. Both the Anglicans and the Free churches have colleges associated with the Universities. The independent evangelical churches support Bible schools similar to our Bible institutes which prepare students for the ministry and the mission fields. It is this group of Christians who keep alive the Puritan em-



Westminster Chapel, a Congregational Church, center of evangelicalism in London. Dr. Martin Lloyd Jones is minister, and Dr. G. Campbell Morgan was former minister here.

phasis and holiness, such as one finds in the widely known Keswick Conventions.

One cannot escape the observation that there is a wide range of views held on Christian doctrine within the larger denominations. While theology in England is generally more conservative than on the continent, the influence of the German rationalist school is still evident. There is general acceptance of the theory of evolution and of higher criticism in educational circles. The Inter Varsity Fellowship, a conservative union of Christian students, is keeping alive loyalty to the Bible and encouraging personal prayer and Bible reading, in an effort to counteract the skepticism and liberalism in the universities.

Perhaps we could generalize on a few religious trends we have noticed here. One of these is an increasing interest in divine healing. The Pentecostal groups teach that the atonement covers physical disease. There are other groups that place the emphasis on psychology and the psychomatic. Still others gather together in prayer groups in their homes to pray for their sick friends and neighbors. However, there is much less sensationalism connected with this interest than we find in the States.

Another religious trend has to do with the meaning of baptism. The Anglican Church and three large Free churches—the Methodists, 743,590; the Congregational union of England and Wales, 224,008; and the Presbyterian churches of England and Wales, 224,480—all practice infant baptism.[9] The Baptist Church of Great Britain and Ireland, 332,187, and the Plymouth Brethren, and other smaller groups stand alone in the practice of believers' baptism (immersion).[10] While there is no general drift from infant baptism, there seems to be a more open attitude toward believers' baptism.

Our Mennonite Witness

I have tried to picture the context in which we find ourselves in establishing a Mennonite Center in London. We have spent over a year in learning to know how to approach the English people. We have found them friendly once they know our purposes. They are slow to accept some new doctrines; in many cases there is hesitancy about anything American. We must not forget that England has been afflicted with some American religious heresies such as Mormonism, Spiritualism, and Jehovah's Witnesses, and this would explain their reluctance to accept any new American group. To many people in England Mennonites are unknown; so part of our task is to acquaint them with our Reformation Anabaptist background. Our relief program in England during the war has been a decided help in introducing us to English friends.

We have found a warm response among the Baptists and Quakers who have something in common with us in faith and peace witness. We have enjoyed the fellowship of many English Christians in the various missions and churches. Progress toward location of a Center has been slowed by such factors as the housing shortage and residential restrictions, but we are grateful that we have a temporary residence where we can also have fellowship meetings and receive inquirers. We also enjoy here the visits of the missionaries and relief workers who stop in London on their way to their fields of service. We are made increasingly conscious of the church's challenging commission to go into all the world and preach the Gospel to every creature. Above all, we are made deeply aware of the need of fellowship in prayer that binds us together with the home church and missionaries in the various fields throughout the world. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

9 and 10 Annual Report of Free Church Federal Council, 1953.

London, England.

Rescue Missionaries Write

By Alvin and Madeline Roth

During this past year two men who found Christ as their personal Saviour at the mission have passed on to glory. Sylvanus Jefferson, the colored man who lived on the mission farm, was one. He passed away last fall. The second one was James Stevenson, who passed away suddenly last month at the home of Lorne Martin, a Christian barber, in Wellesley where James stayed while attending the six-week Bible school term for the third winter. We wish to express sincere appreciation for all the Christian kindness shown to James and to any other men whom we have sent out into Christian homes. May the Lord richly reward every one of you for it. A report from the school stated that a few days previous to his death, he gave a testimony with such sincerity, even to the point of almost breaking down in tears before he got finished, telling the young people how he regretted the fact of wasting his life and encouraged them to redeem the opportunities of Bible school in their younger days. It is true that many years of his life were wasted in drunkenness, but since that morning of October 17, 1951, at the age of 69, when we knelt together in prayer and he received Christ as his own personal Saviour, James was a different man. Many times did he testify in tears, to the Saviour's love, at the mission in the presence of the old friends who knew him.

At Elmer Schwartzentruber's where James had made his home the last three winters since he was a Christian, he made a few remarks the Monday morning when he left them for the last time to go to Bible school for the week. One was, "Now I am doing what I should have done forty years ago, that is, study the Bible and take life serious." Another was, "If I was younger yet, I'd go up north to the lumber camps and tell the lumbermen what Christ means to me." May these statements from a man who lived just one more day challenge us to let everything we have and are count, in order to get souls ready for heaven.—Goodwill Rescue Mission News, London, Ont.

I-W WORK WORSHIP WITNESS

PAX—A Significant Part of the I-W Program

One of the most significant parts of the Mennonite Central Committee program of I-W Services is that of PAX.

PAX was begun in the early days of the 1948 Selective Service Act and from its inception was intended to be a moral equivalent of military service. As a foreign program, it provides a Christian witness and service which has compelled attention and respect.

In Germany, PAX began with refugee housing development. The contribution made by PAX men in their labor was one link in a chain of government assistance, first and second mortgages, Mennonite Central Committee aid and self-help which has made it possible for many Mennonite refugees to slowly acquire their own homes. As PAX progressed in Germany, it has moved from one location to another establishing small Mennonite cells by giving permanency to the homes built in a community.

In the Middle East, PAX assists the refugees in a number of ways. In Egypt, a PAX man is part of an international voluntary service program assisting in the agricultural experimental and educational program of Assiut College. In Greece, PAX men have carried on experimental agricultural and community building programs with much success. In Holland, PAX men have been a significant part of the international Mennonite voluntary service team working in the recent flood disaster areas. In other parts of Europe, PAX men have been assigned to regular relief teams.

PAX men are on a basis similar to that of the voluntary service or relief assignments. They receive their transportation, an orientation period in Akron, Pa., maintenance and work costs, and an incidentals allowance of ten dollars a month. The total of PAX men now in service is near ninety. Of this total, forty are supported by the Mennonite Relief and Service Committee at $75.00 per month per man. Funds for this support come from the monthly relief and service offering of the local congregations.—Boyd Nelson.

Office for Relief and Service
Elkhart, Indiana

Summer Activities

Now we are entering into the summer activities, summer vacation Bible school, camp activities, and evangelism. Our congregational motto for the summer and coming year is, "Each One Bring One." As we enter upon our last year in Pehuajo, Argentina, before coming home on furlough, we want to "strengthen the stakes and lengthen the cords" so that the Pehuajo congregation can soon become a self-supporting organism. As we labor during the summer to realize our goals, we ask you to pray for and with us.—Lawrence Brunk Christmas letter.

MISSIONS SECTION



The Mennonite Hour

Did You Know . . .

1. **The Mennonite Hour** is now released weekly on 37 stations?
2. Within the last two months the wattage power has more than doubled, which means that millions more will now be able to hear the broadcast?
3. **The Mennonite Hour** now utilizes approximately a half million watts in transmitting the program each week?
4. More than 168,000 radio sermons have already gone out in booklet form?
5. Due to the great demand, we have placed our second order for 25,000 schedule cards?
6. If you want schedule cards for distribution, you can have them free of charge by writing to us now?
7. During mail month (February) people from 38 states and five Canadian provinces wrote and said they have heard **The Mennonite Hour?** (This does not include responses from the foreign broadcasts over HCJB, Ecuador, and Radio Ceylon.)
8. There are about 400 members of the Prayer Band receiving a monthly prayer calendar listing prayed needs and requests?
9. **The Mennonite Hour INFORMER,** a monthly, pictorial, four-page bulletin, can be had free of charge at your request?
10. Since **The Mennonite Hour** is a denominational program, it needs to depend primarily on the brotherhood to financially support the program?

Our mailing address is: The Mennonite Hour, Box 22, Harrisonburg, Va.

From Box 22

A Baptist minister writes:

"I have been hearing your broadcast for some time now. I enjoy listening in. Your music is soul-inspiring and the preaching is of a high character.

"I am a missionary pastor here. We have one Mennonite congregation in our county and they are fine people. Brother ——— is the pastor and we feel that these dear friends of Christ are doing a lot of good in this backward area. . . ."

Mission Workers from Georgia write:

"We have been here nine months and often wished we could get **The Mennonite Hour.** Then one Sunday night we were thrilled to get **The Mennonite Hour** from Richmond, Va. It wasn't too clear. However, last night was the best when we got it from WOWO, Fort Wayne, Ind."

Former Sunday-school pupil writes:

"I heard your program for the first time last night over WOWO and enjoyed it very much. I am a widow, 58, and live alone. When I was a little girl I used to attend the Mennonite Church, so you can see I enjoyed it very much. . . ."

Saved after reading booklet:

"I do enjoy your good sermons and through the booklet 'How to Know You Are Saved' which you sent me, I was saved. . . ."

From a lady in West Virginia:

". . . I need your prayers. I am not saved. . . ."

What's in a Name?

Box 22 gives us some very interesting variations for the word Mennonite. Here are a few of them:

Minnite Hour
Midianite Hour
Midnight Hour
Moonlight Hour
Man of the Night Hour
Mennoitie Hour

Why these variations? Perhaps our announcer is not pronouncing the word clearly enough. Some of the variations are obviously a result of poor spelling.

I'm wondering, however, if the biggest reason for these "freaks" could not be traced to the fact that we as a denomination are not too well known even in the U.S. Even when we place all Mennonite groups together we have a total of only 151,000 in the U.S. according to **1954 World Almanac.** This would mean that there are more than 1,000 U.S. citizens to every U.S. Mennonite. It is not too hard to understand then that you could very easily be lost in the 999.

I believe one mission **The Mennonite Hour** program has to perform is to help tell the 999 that the central message of the Mennonite Church is "God loved us and therefore sent Christ to be our Saviour and Lord." This morning a letter came from Ohio saying, "It is a real joy and inspiration to receive your program into our home and **also to know what your particular denomination stands for . . .** I feel the need greatly to be more of a disciple for Him." This man lives at our back door but yet doesn't know what we believe.

It does not disturb me too greatly if they do not know who the Mennonites are as long as we can help people closer to God. It disturbs me more, however, when they know our name but don't know what we believe.

After all, what's in a name unless Christ is in it?

There Is Time

There is always time to find
Ways of being sweet and kind:
There is always time to share
Smiles and goodness everywhere.

Time to send the frown away,
Time a gentle word to say,
Time for happiness and prayer,
Time for kindness everywhere.

Time to give a little flower,
Time for friendship any hour:
But there is no time to spare
For unkindness anywhere.

—Mennonite Home Mission Bulletin.

Missions Editorial

Hospital Service Is Mission Service

Since 1907 the Mennonite Church through its General Mission Board has been operating a hospital at La Junta, Colo. The service rendered there has received state-wide and nation-wide recognition. The consecrated service of our workers has prompted other communities such as Lebanon, Oreg., Greensburg, Kans., Rocky Ford and Glenwood Springs, Colo., to request the Mennonites to operate a hospital in their community built and equipped with community funds. By the end of this year the General Board will be operating five hospitals, although it owns just one.

This trend toward operating hospitals rather than owning and operating them we believe to be a great mission opportunity for the church. The same witnessing opportunities obtain whether we own or do not own the hospital as long as we have freedom to operate it.

During the past five years the General Mission Board has had numerous requests to operate community hospitals which it has had to turn down for lack of personnel. The cost to the church for such witnessing is personnel and not funds.

Operating a hospital provides opportunities for witnessing on the individual and community level. Wherever a Christian meets another person, a witnessing situation obtains. Consecrated young people serving in our hospitals have daily opportunities for witnessing, particularly those who deal directly with the public. Those who serve in maintenance, housekeeping, the kitchen, the laundry, and other departments not directly associated with the public are helping to maintain these witnessing contacts and should feel that theirs is also a significant task.

Hospital service provides opportunities for the exercise of many different kinds of talents: administrative, scientific (doctors, nurses, technicians, dietitians), business, clerical, and maintenance. Young people can give their lives and talents in hospital service with the assurance that they are serving their fellow men through a Christian hospital.

At the present time our hospital at La Junta has an urgent need for a physical therapist, a laboratory technician, a laundry manager, and a bookkeeper. There are constant openings for other types of service. The church does not lack the young people to meet these needs. Perhaps the trained young people are not immediately available, but

this call should move those who are just entering training to consider these missionary opportunities.

If we are going to increase our witness through this kind of service, we will need a generation of young people ready to live on a cost of living allowance to give this witness. When God calls you to this service, may your answer be, "Here am I; send me!"—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Construction of the Mathis, Texas, maternity home is proceeding as rapidly as possible. At the present time the outside walls are almost completed. Continue to pray that the community folks might keep up their fine spirit of co-operation and concern for this work.

On March 3, Louis Yoder, Belleville, Pa., joined the Voluntary Service Unit at the Mennonite Hospital and Sanitarium, La Junta, Colo.

I-W Services

Men in I-W and Voluntary Service participated in a I-W Conference on March 6 and 7 at the Howard-Miami church near Amboy, Ind.

In order to facilitate nonpastoral services to I-W men MRSC has appointed area field representatives who are each responsible for a certain area of the country.

The brethren who are serving in this capacity and who attended the March 4 and 5 meeting of Area Field Representatives held at the Prairie St. Church, Elkhart, Ind., are Aldine Brenneman, Harrisonburg, Va.; Paul Swarr, Lancaster, Pa.; Harry Shetler, Davidsville, Pa.; Andrew Gingerich, Mannsville, N.Y.; Newton Weber, West Liberty, Ohio; Cleo Mann, Indianapolis, Ind.; Roy Bucher, East Peoria, Ill.; Vernon Gerig, Wayland, Iowa; Lowell Nissley, Crystal Springs, Kans.; Floyd Kauffman, Minot, N. Dak.; and Paul Yoder, Albany, Oreg.

Sessions were held dealing with education, recreation, and religious life. Atlee Beechy, Goshen, Ind., discussed counseling techniques for vocational guidance, pointing out the purpose of educational and vocational guidance tests and how results should be interpreted. He also discussed the place and use of correspondence and part-time courses in the I-W educational program.

Books that are of value and interest to I-W men were suggested in Melvin Gingerich's talk on Visual Education. Ideas for making interesting reading matter available to the men were presented and discussed.

During the evening session on Thursday, Oswald Goering, Bloomington, Ind., discussed Christian principles which should form the basis of an adequate program of fellowship, and the following morning Frances Clemmens, Chicago, Ill., presented ideas in crafts for worth-while spare-time activities.

Bro. B. Charles Hostetter, Harrisonburg, Va., led the closing discussion on Counseling Techniques. The purpose, objectives, and good techniques in various situations were fully discussed. Bro. Hostetter mentioned the importance of approaching this work with an attitude of redemptive love and under the direction of the Holy Spirit.

Released March 5, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

A "Thank You" Speech from Korea

Among the clothing distributions in Korea was one to approximately 250 boys picked up off the streets of Taegu and placed in three shelters situated in different areas of the city. A distribution at one of these shelters was concluded by a "thank you" speech by eight-year-old Kim Sum Choul:

"We orphans have never thought of such good articles as we received from the Mennonites. When we received these things it was a big surprise and we did not know how to express our thanks.

"We are about 100 in number without parents and relatives and without homes. We were wanderers with tears and sighs on the dark street, but by God's love we have been led to the orphanage to find a true life.

"We appreciate that you have given us such good clothes. Let us remind you that you are good Samaritans. We cannot help that our tears burst out because of your kindness. When we grow up to the second generation we will struggle for the peace of the world and work for the helpless people and the orphans like us. God bless you and the Mennonites."

This distribution to these 250 boys was reported by Harold and Patricia Yoder of Columbiana, Ohio, who said these boys "were indeed very grateful for the warm clothes. It was written all over their faces as they tried them on.

"One little fellow in the front row found his orange 'in the name of Christ' label on the inside of his trouser cuff while the fellow next to him had his on his shirt pocket. The first boy soon solved this inequality by transferring his label to his shirt where it could be seen by all."

Each of these boys was outfitted with such clothing as underwear, sox, shirts, sweaters, and jackets.

Visits MCC Relief Activities in Far East

J. D. Graber, secretary of the Mennonite Board of Missions and Charities, Elkhart, Ind., visited MCC relief activities in the Far East while on a visit of his Board's mission interests in Asia and Europe. In a report of his observations on MCC work in Korea and Formosa he noted the spiritual significance of these activities and their tie-in with church programs.

Concerning Korea he reported: "The most inspiring element of the Christian enterprise in Korea is the vitality of the church. MCC workers are, as usual, building close friendships with missionaries and national church leaders. This is a very desirable situation and serves on the one hand to give spiritual relevance to the physical relief tasks and on the other hand to give spiritual motivation to the workers. To identify one's self with the vital Korea church is in itself a valuable experience."

He was impressed with the vocational training school for orphan boys in Korea. He observed that such "a rehabilitation program, especially when spiritual rehabilitation is part of it, is ever so much more fruitful than a mere distribution program, however important that is in emergency circumstances."

In Formosa his visit was limited to the main medical center at Hwalien. He noted that this hospital "serves a lot of people who would otherwise be ill cared for. The health problems are colossal and no institution and no person can solve them. But to serve needy people 'in the name of Christ' always has an eternal value. . . . To make hospital facilities available to these mountain tribes, especially since many are also accepting Christ, is a task of great significance."

Distribution to California Migrants

Migrant laborers in west-side Fresno County, California, suffering from lack of work, money, and food, have been aided by Reedley Mennonite churches, the Reedley MCC office, and voluntary service personnel working in the Coalinga-Huron area. Wet weather prevented these laborers from cotton picking during January and February and deprived them of income. Many families were without food for several days.

Large quantities of food were contributed by Reedley churches and have been distributed by West Coast MCC workers. Before this food was distributed a label bearing the words, "in the name of Christ," was attached to each item. These needy people have also been given shoes and clothing from the Reedley MCC clothing center. Contributed foods included potatoes, rice, macaroni, beans, oranges, dried fruit, shortening, flour, cereals, sugar, and canned fruit, vegetables, and meat. Other church and school groups have also been assisting these migrants.

A touching experience while serving one of these migrant families is related by Gloria Regier of Mountain Lake, Minn., one of the VS personnel:

"Just recently this Spanish family accepted Christ as their Saviour and are now living for Him the best they can. There are five little tots and they are expecting another one.

"I took along a Spanish Bible one afternoon when I went to visit them. They had a New Testament which they had read many times, but they were delighted to have a whole Bible. They told me they were not able to work and so could not buy food. They had planted a lovely garden but nothing was ready to eat yet.

"I returned to the church to make arrangements with other unit members to take the family to the relief office to see if they could get something there. When I returned to tell

the family of the arrangements made for them, I saw the sweetest picture I've ever seen. The whole family was sitting around the father listening to him read from the new Bible. I was reminded of Phil. 4:19: 'But my God shall supply all your need according to his riches in glory by Christ Jesus.' How strong is our faith when compared to theirs?"

Released March 5, 1954
MCC Information Service
Akron, Pa.

Women's Activities

"They Caught a Vision" is the theme announced for the Illinois district sewing circle meeting to be held at Sterling, Ill., April 24. Their three guest speakers, Mrs. Jonathan Yoder, Mrs. Floyd Sieber, and Mrs. Virgil Brenneman, will represent their respective fields: India, South America, and the homeland.

* * *

Among the prayer requests that came in after the manuscript for the 1954-55 **Prayer Guide** was already on its way to the printers, is this one from our Orphans' Home, West Liberty, Ohio: "Pray for foster homes for some of the children who are in our care. Many of our children are completely rejected by their parents and are direly in need of someone who will truly love them . . . as their own."

As we pray for this need may our homes be on the altar, ready to be offered if God calls on us for this favor.

* * *

How is it with the people of your congregation? A diligent sewing circle leader and worker writes that when they ask for materials they "get almost swamped," but when they ask for workers, "It's a different story." Is it easier to give of our surplus, than to give of our time and ability to work for Him who blesses us so abundantly?

* * *

In the January-February **Ohio Evangel** Sister Olive Yoder, Akron, Pa., has a convincing article on the matter of giving of our time for the work of the Lord. Making it a question of the measure of our love, Sister Yoder goes right to the core of our attitudes, suggesting that we take time now; that this is the only way we shall ever accomplish worthwhile tasks for others. "Our hearts cannot contain the love of God," says our sister, "without overflowing into our neighborhood to the sick, the old, the needy, the friendless." These will feel the warmth and the power of God's love if we truly love Him.

In conclusion Sister Yoder says, "If we would serve, we must love, we must pray, we must be something, we must do something; it is then that our world will be a better place in which to live."

With God's love comes a vision for helping others, ways and means for finding time to do the things we know we should do. How much do I love God?

* * *

The East Bend circle, Fisher, Ill., took advantage of the January sales and purchased three big boxes of clothing, bedding, and shoes which they sent immediately to MCC. The January special project for the circle was baby shirts and vests.

* * *

The editor of your **Missionary Sewing Circle Monthly** would very much appreciate receiving copies of talks given at district meetings. This is a way of sharing the good thoughts and ideas with the whole sisterhood. If you will notify your speakers ahead, it will be easier for you to obtain copies.

* * *

When renewing your subscriptions to the **Missionary Sewing Circle Monthly** please send your orders to WMSCO, Scottdale, Pa. The price is 35¢ for single subscriptions; 25¢ in clubs of ten or more.—Mrs. C. L. Shank.

From Our Churches

CARSTAIRS, ALBERTA

(West Zion Congregation)

Dear HERALD Readers:

The Alberta Winter Bible School was held at Carstairs from Dec. 28 to Feb. 4. Many rich blessings were enjoyed by those who attended. On Thursday evening, Feb. 4, our closing program was given to a full house. The program featured a number of selections of music by the chorus under the direction of Bro. Warren Swartley, Souderton, Pa. Bro. C. J. Ramer delivered a challenging address.

Our revival meetings were held in conjunction with our Bible school. Our hearts were thrilled by the messages delivered by Bro. Milo Stutzman. One confessed Christ and many recommitments were made.

During the school term many of the young people engaged in personal evangelism in this district. Their efforts were rewarded and a number made decisions for Christ. Pray that these may go on in faith and obedience to Him who has given His life for us.

On the evening of Feb. 1 seven young applicants were received into the church by water baptism and one brother reclaimed.

Plans are being formulated for an organized distribution of "The Way" in the surrounding community, and cottage meetings will be held. We are also looking forward to a teachers' training class to be held every Friday evening throughout the coming months.

Pray that the spirit of revival that is manifest among us might continue and that other souls may be saved. Stella Hartzler.

NAPPANEE, INDIANA

(North Main Street Mennonite)

Dear HERALD Readers:

The following officers were elected at our business meeting: Trustee Chairman, Floyd Kauffman; Church Chor., Wayne North; Mission Board Members, Edward Miller and Edward Stutzman; Ins. Director, Alvin Yoder; Ushers, Eldon Yoder and Nathaniel Yoder; Asst. Ushers, Kenneth Bollman and Ervin Schwartz; YPM Officers: Mod., C. J. Holaway; Asst. Mod., Lester Miller; Committee Member, Carl Stickel; Sec., Dorothy Yoder; Chor., Patricia Schrock; Asst. Chor., Esther Weldy.

The first service of the Week of Prayer, sponsored by the churches of our city, was held at our church on Jan. 3.

On Jan. 10 Bro. Ray F. Yoder officiated in a baptismal service.

Our guest speakers at the Women's Day of Prayer service were Sisters Minnie Graber, Esther Graber, and Mary Groh. Recent speakes at our Women's Missionary Meetings were Adeline Fast, a returned missionary from Africa, Yuko Shinohara from Japan, and Lydia Muller from France. Our meetings have been challenging as well as interesting.

Anna Bollman.

RENSSELAER, INDIANA

(Burr Oak Mennonite Church)

Dear HERALD Readers:

Greetings in Jesus' name. During the months of December and January our Christian lives were enriched by a series of two revival meetings. The first week-end meeting, held just before Christmas, was led by Bro. Orvin Hooley, Sturgis, Mich. Bro. William Miller, Crumstown, Ind., was in charge of the meetings in January. Several persons came forth for God at these meetings.

Jan Visser, a foreign student from the Netherlands, told of his experiences during World War II and of the concentration camp in which he was a prisoner. He also had many interesting slide pictures of his homeland.

For some time we have been working on improvements for the church. This winter we installed a new furnace. At the present time we are about to put in a new oak floor.

May God bless all of you. Regina Frey.

SMITHVILLE, OHIO

(Oak Grove Congregation)

Dear HERALD Readers:

During the months of January and February we with other churches in this community canned beef for relief. Our next month's project will be canning chicken.

Our aged bishop, J. S. Gerig, and his wife observed their sixty-fifth wedding anniversary recently. They are able to attend church services quite regularly.

Mrs. Lydia Smucker, mother of J. W. Smucker, was 91 years old, the oldest member in our congregation. She also is able to attend church and sewing circle meetings.

We are glad for the young folks who have made known their desire to accept Christ as their personal Saviour. They are at present receiving instructions and will be received as members in the near future.

H. A. Driver, treasurer of the Congo Inland Mission, gave an illustrated lecture entitled "Along African Paths."

A Peace Team from Goshen College presented afternoon and evening programs on Feb. 21. At the evening session there was a panel discussion on practical problems relating to the peace witness in our modern world.

Our chorus is about to begin rehearsals for music to be rendered at the Easter season. We are thankful for the many blessings we are enjoying. Mrs. W. W. Schrock.

WEST LIBERTY, OHIO

(South Union Congregation)

Christian Greetings:

God has made available to us many spiritual blessings in the past several months by way of the Brunk evangelistic campaign and our annual Christian Life Conference in December. The brethren Wyse Graber and Nelson Kauffman served as speakers for the latter occasion and as instructors in a five-night Bible school held at the Bethel Church for the benefit of the three congregations.

The meat-canning project was both a blessing and an opportunity which we enjoyed with our sister congregations.

The new church building is being used since the first Sunday in November. Dedicatory services were held Nov. 15.

In Bro. Shenk's absence, Bro. Wayne North, of Indiana, is serving us well. Bro. North's Sunday morning messages from I John have been greatly appreciated as well as the study of I Corinthians in the midweek service.

We will appreciate the prayers of those who are interested in our spiritual health and growth. Martha E. King.

FAMILY CIRCLE (Continued)

Advice to Parents

It may be helpful for parents to know what some children think about them; it may be there are here lessons suggesting needed changes. Listen to some ideas from children: (1) "They don't give us enough freedom. They don't trust their children. Children and parents should have confidence in one another, and I am afraid it's the parents who lack the confidence." (2) "Parents expect too much of their children. They want us to be somebody we really aren't. I also object to the fact that too many par-

ents choose their children's friends." (3) "Instead of guiding us, they boss us. It takes parents too long to realize that their children don't remain infants." (4) "They don't think we take life seriously enough. Of course, we want to have fun, but we take life seriously in our own way."—Clara and Carl.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to my friends, relatives, and neighbors who so kindly remembered me with prayers, cards, gifts, fruit, and visits during my stay at Osteopathic Hospital and at home. May God bless you all.—Catharine Martin, Washington Boro, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, letters, gifts, flowers, money, and visits during my stay at the sanatorium. May the Lord bless you all.—Mrs. Vernon A. Good, Harrisonburg, Va.

* * *

We wish to express our sincere thanks and appreciation to all who remembered us with prayers, cards, gifts, and visits during our illness. May the Lord richly bless you all.—Mrs. Monroe H. Weber and son, Leon, Fleetwood, Pa.

MISSION NEWS (Continued)

Bro. Lester Hershey, missionary on furlough from Puerto Rico, will be Missionary Day speaker on March 21 at the Calvary Mennonite Church, Souderton, Pa. He spoke at the Midway Mennonite Church, Columbiana, Ohio, on Sunday morning, March 14, and at the Beech Mennonite Church, Louisville, Ohio, in the evening. His March 7 appointments at the Worcester and Towamencin Mennonite Churches, Pa., were postponed until a future date.

Bro. H. James Martin, missionary under appointment to Uruguay, is doing deputation work in Michigan during the next few weeks while awaiting a residence visa for Uruguay. He spoke at Imlay City on March 11 and Saginaw on March 12. He will be the Missionary Day speaker at Petoskey on March 21.

Two students from Goshen College serve our Chicago churches each week end: Bro. Eugene Herr at Dearborn Street, an outpost of Bethel, and Bro. Wilfred Rudy at the Mexican Mennonite Church. On March 7, Bro. David Groh, also a student at Goshen, spoke at the Dearborn Street Mission.

Two Gospel Teams composed of former workers at Mennonite Youth Village, White Pigeon, Mich., are giving Sunday evening programs in the churches of northern Indiana during the next two months telling about the work at Youth Village and the witnessing value of summer camps for children. One team gave a program at Goshen College on March 7. Other March schedules include the Shore Mennonite Church, March 14; the East Goshen Mennonite Church, March 21; and the Middlebury Mennonite Church, March 28.

Bro. J. G. Yoder, missionary on furlough from India, will serve as Missionary Day speaker at the Cedar Grove Mennonite Church, Greencastle, Pa., on March 21. Bro. Yoder spoke at Plain City, Ohio, on March 14.

Bro. John Lederach, formerly of Lederach, Pa., was licensed to preach at the Sunnyside Mennonite Church, Dunlap, Ind., on Sunday morning, March 7, by Bishop S. J. Hostetler. Sunnyside is a mission outpost under the Indiana-Michigan Mission Board. Bro. Lederach is working part time in the office for Publicity and Church Relations of the Mennonite Board of Missions and Charities, Elkhart, Ind.

Junior Sewing Circles, junior or intermediate classes, or individuals who have planned the purchase of specific articles for the Navaho Mission at Black Mountain should note the list given in "Your Treasurer Reports."

Bro. T. K. Hershey, well-known missionary to Argentina, now retired, celebrated his seventy-fifth birthday Sunday, March 14. Many happy returns of the day.

Dedication of the Bridgeport, Pa., Mission was held in the afternoon of March 7.

Bro. Jesse B. Martin, Waterloo, Ont., who with Sister Martin has been in Palestine to help in establishing a mission there, is scheduled to sail from Haifa, Israel, on March 30. He plans to stop at a number of places in Europe in the interests of our relief and mission work His schedule calls for sailing from Liverpool, England, on April 30 and arrival at Quebec about May 8. May the Lord grant Bro. and Sister Martin journeying mercies.

A new mission station at Herstines near Schwenksville, Pa., will soon be opened. Necessary improvements on the building are about completed.

Bro. Paul Clemens has been appointed by the Franconia Mission Board to do regular visitation at Grandview Hospital.

Farewell services were held for the John Koppenhaver family at the Blooming Glen congregation on Feb. 28. Bro. Paul Mininger spoke, the Lansdale Men's Quartet sang, and Bro. Joseph Gross led in the prayer of consecration.

FIELD NOTES (Continued)

Announcements

Christian Life Conference at Spring Mount, Pa., congregation, March 27, 28, with Norman Bechtel, Spring City, Pa., and Harold Lahman, Elkton, Va., as speakers.

At Blainsport, Pa., on Sunday evening, March 21, the young people's group from Vine Street, Lancaster, Pa., will give the program.

Sunday school conference of the churches in Mifflin Co., Pa., at Allensville Church, Saturday evening, April 3, and Sunday afternoon and evening, April 4. Guest speakers: Bro. and Sister Paul Erb, Scottdale, Pa., and Bro. Walter Otto, Springs, Pa.

Passion Week services at Naubinway Church, Mich., with Etril Leinbach, Moorepark, Mich., as speaker.

Bible Conference at Groffdale congregation, Pa., Saturday evening, March 20, and all day Sunday following. Speakers: Raymond Charles, Lancaster, Pa., Earl Maust and Myron Augsburger, Harrisonburg, Va.

Dr. Jonathan Yoder, India missionary, speaking at North Side, Hagerstown, Md., together with a group of singers and foreign students from E.M.C., all day Sunday, March 21.

Communion dates for Bro. Christian K. Lehman's district, Lancaster Conference: March 21, Slackwater; March 28, Millersville; April 4, Rohrerstown; April 11, Old People's Home; April 15, Columbia; April 25, Mountville; May 2, Habeckers; May 9, Masonville.

Communion dates for Bro. G. Parke Book's district, Lancaster Conference: March 21, Nickel Mines; March 28, evening, Meadville; April 4, Welsh Mt. colored; April 11, Mt. Pleasant; April 18, Paradise; April 25, Hershey; May 2, Old Road; May 9, Kinzer; May 16, Samaritan Home.

George Miller, Honduras, at Sunnyside Mission, Lancaster, Pa., 7:30 p.m., March 28.

Vernon E. Bontreger, Goshen, Ind., at Fairpoint, Ohio, April 4.

Ordination to the ministry of Irvin Nussbaum at Walker, Mo., March 21.

Paul M. Lederach, Scottdale, Pa., at a week-end conference at North Lima, Ohio, March 27, 28.

Paul M. Miller, Goshen, Ind., in Victorious Life Conference at Blooming Glen, Pa., March 27, 28.

"Holy City" presented by Franconia Choruses at Blooming Glen, Pa., 7:30 p.m., April 4.

Visiting Speakers

Feb. 21. **Clarence J. Ramer,** Duchess, Alta., at Zion Church, Hubbard, Oreg. **Rufus Horst,** Kansas City, Kans., at Sycamore Grove, Garden City, Mo. **Lester Mann,** Goshen, Ind., at Rainy River, International Falls, Minn.

Feb. 28, **Jacob Weirich,** Belleville, Pa., at Wellman, Iowa. **Leonard Hunt,** superintendent Wheller Rescue Mission, Indianapolis, Ind., at East Goshen, Ind.

March 7. **A. J. Metzler** and **David Alderfer,** Scottdale, Pa., at Pleasant View, Schellsburg, Pa., morning; Pleasant Grove, Salix, Pa., evening; in behalf of Ministerial Committee of S. W. Pa. Conference. **Samuel E. Miller,** Argentina missionary, at Congregational Mennonite, Marietta, Pa.

March 14. **Mark Fakkema,** National Association of Christian Schools, Congregational Mennonite, Marietta, Pa. **Jonathan Yoder,** India missionary, at Sharon Church, Plain City, Ohio. **Mary Royer,** Orrville, Ohio, at Peoria, Ill.; **Roy Umble,** Goshen, Ind., at Pleasant Hill, Peoria, Ill.; **Richard Yordy,** Freeport, Ill., at Highway Village, Peoria, Ill.; **Elizabeth Showalter,** Scottdale, Pa., at Midway, Pekin, Ill.; **Alta Mae Erb,** Scottdale, Pa., at Dillon, Tremont, Ill.; **Paul M. Lederach,** Scottdale, Pa., at Morton, Ill. **Harry Y. Shetler,** Davidsville, Pa., at Steelton, Pa.

Evangelistic Meetings

Eli Miller, Elton, Pa., at Otelia Church, Mt. Union, Pa., March 16-28. **Galen Johns,** Benton, Ind., at Hudson Lake, Ind., March 7-14. **Alvin Martin,** Terre Hill, Pa., at East Petersburg, Pa., Feb. 28 to March 14. **Wm. Miller,** North Liberty, Ohio, at Cold Springs, Mancelona, Mich., April 5-11. **Paul M. Landis,** Crockett, Ky., at Chappell, Nebr. **Wesley Jantz,** La Junta, Colo., at Perryton, Texas, March 24 to April 4. **I. Mark Ross,** Hesston, Kans., at Dillon, Tremont, Ill., March 26 to April 4. **Raymond Kramer,** Meadville, Pa., at Dillonvale, Ohio, May 9-16.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bender, Claude and Viola (Slabaugh), Canton, Ohio, fourth child, Regina Louise, Feb. 25, 1954.

Blosser, Herman and Eileen (Perry), Columbiana, Ohio, first child, a son, LaVerne Herman, Jan. 21, 1954.

Bowman, Paul E. and Ruth (Detwiler), Canfield, Ohio, a daughter, Lorelle Kay, Jan. 25, 1954.

Brenneman, Orlo C. and Thelma (Gilnett), Scottdale, Pa., fifth child, second son, James Leroy, March 6, 1954.

Derstine, Dayton A. and Mary Ellen (Clemmer), Franconia, Pa., a daughter, Laurene, Feb. 4, 1954.

Esch, Claude and Luella (Hondrich), Mio, Mich., fifth child, second son, Wilton Menno, Feb. 22, 1954.

Fisher, Robert and Rachel (Swartzendruber), Iowa City, Iowa, third child, second daughter, Suzette Jean, Feb. 25, 1954.

Gall, Allen and Alice (Lehman), Elizabethtown, Pa., fourth daughter, Martha Jane, Feb. 1, 1954.

Givens, Norman L. and Arlene (Shoemaker), Bainbridge, Pa., twin sons, Gerald Amon and George Arthur, Feb. 18, 1954.

Good, Elmer and Esther (Good), Orrville, Ohio, fourth child, May Louise, Feb. 18, 1954.

Hartzler, Jesse G. and Bertha A. (Hertzler), Mill Creek, Pa., sixth child, third son, Delmar Ray, Feb. 20, 1954.

Hershberger, Willard and Wilma (Kuhns), Bedford, Ohio, first child, Martin Lee, Feb. 12, 1954.

Horst, George W. and Beulah (Troyer), Philadelphia, Pa., a daughter, Paula Jean, Feb. 1, 1954.

Horst, Harold and Ella (Nussbaum), Dalton, Ohio, second daughter, Edna Marie, Feb. 17, 1954.

Horst, Milton K. and Kathryn (Zimmerman), New Holland, Pa., first child, Curtis Ray, July 3, 1953.

Kauffman, Delmar and Ruth (Swartzentruber), Turner, Mich., fourth child, third daughter, Colleen Joy, Feb. 16, 1954.

Kauffman, Kenneth and Esther (Kauffman), Goshen, Ind., first child, Michael Dean, Dec. 20, 1953.

Knepp, Edwin and Tressie (Schrock), Topeka, Ind., second child, first son, Gaylord Eugene, Jan. 3, 1954.

Knepp, Joseph and Orpha (Swartzentruber), Au Gres, Mich., fourth child, second daughter, Donna Joy, Feb. 15, 1954.

Oswald, Dale and Maxine (Schweitzer), Beaver Crossing, Nebr., a daughter, Amy Joy, Feb. 17, 1954.

Nofziger, Aaron and Mary (Schrock), Canby, Oreg., fourth child, fourth son, Arnold Ray, Jan. 12, 1954.

Rice, Noah and Alverda (Leatherman), Pipersville, Pa., third child, Jacob Arlin, Feb. 9, 1954.

Rohrer, C. Kendig and Kathryn (Huber), Manheim, Pa., a son, James H., Dec. 8, 1953.

Rutt, Glenn E. and Pauline (Landis), Newtown, Conn., first child, Glenn Roger, Feb. 12, 1954.

Schrag, David and Wilda (Stauffer), McPherson, Kans., third child, first son, Mark David, Feb. 15, 1954.

Smoker, Wilbur and Alta (Doutrich), Fig, N.C., fifth child, second daughter, Rhoda Ruth, Feb. 23, 1954.

Stutzman, Nathan O. and Velda (Wideman), Kingman, Alta., a daughter, Sharon Rose, Jan. 22, 1954.

Washington, Abie and Gertie, Saginaw, Mich., a daughter, Lois Marie, Feb. 15, 1954.

Weaver, Allen M. and Arlene (Martin), Lancaster, Pa., first child, Rose Ann, Nov. 21, 1953.

Weaver, Floyd E. and Edna (Stalter), Goshen, Ind., first child, Sharon Renee, Dec. 9, 1953.

Weaver, Levi H. and Mildred (Hershey), Lancaster, Pa., second son, John Henry, Feb. 22, 1954.

Weaver, Paul A. and Berneice (Ramer), Nappanee, Ind., third child, Marjory Lucille, Feb. 14, 1954.

Wenger, Leroy and Ida (Eberly), Orrville, Ohio, fifth child, Doyle Ward, Feb. 10, 1954.

Wyse, Mahlon C. and Valeria (Stuckey), Northville, Mich., second daughter, Patricia Sue, Jan. 21, 1954.

Yoder, Ernest and Esther (Beachy), Kalona, Iowa, second son, David Eugene, Feb. 4, 1954.

Yoder, Mr. and Mrs. Melvin, Walker, Mo., third child, Ron David, Feb. 27, 1954.

Wenger, Herbert C. and Marian E. (Smith), Telford, Pa., second child, a son, Herbert Michael, March 4, 1954.

Zook, Ed and Iris (Hesterly), Clarksville, Mich., fifth child, fourth daughter, Mary Elaine, Dec. 23, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Broadfoot—Friesen.—Jack Broadfoot, Guernsey, Sask., and Neta Friesen, Duchess, Alta., by C. J. Ramer at the Duchess Mennonite Church, Dec. 30, 1953.

Dafoe—Siemens.—Kenneth Dafoe and Viona Siemens, both of Mt. Calvary congregation, Westward Ho, Alta., by Linford D. Hackman, Jan. 2, 1954.

Jones—Weiser.—Joseph D. Jones, Royersford, Pa., and Barbara J. Weiser, Schwenksville, Pa., by Elmer G. Kolb at the Providence Mennonite Church, Yerkes, Pa., Feb. 20, 1954.

Kratz—Yoder.—Harold M. Kratz, Plain congregation, Lansdale, Pa., and Esther Y. Yoder, Towamencin congregation, Kulpsville, Pa., by John E. Lapp, assisted by Ellis L. Mack, at the Towamencin Church, Feb. 6, 1954.

Kreider—Landis.—Jacob Irvin Kreider, Paradise, Pa., Mennonite Church, and Mildred Bender Landis, Stumptown Church, Bird in Hand, Pa., by Elmer G. Martin, Feb. 24, 1954.

Miller—Hershberger.—Ervin Miller and Jennis Hershberger by D. J. Fisher, at the East Union Church, Kalona, Iowa, Nov. 15, 1953.

Lindner—Middaugh.—Emile Lindner, Jr., Tiskilwa, Ill., and Shirley Middaugh, Princeton, Ill., by C. Warren Long at the home of the groom's parents, March 3, 1954.

Zeiset—Weaver.—Paul S. Zeiset and Carolyn M. Weaver, both of the Groffdale congregation, Bareville, Pa., by Mahlon Witmer at the Groffdale Church, Jan. 30, 1954.

Zimmerman—Wenger.—Harry R. Zimmerman, Kralls congregation, Lebanon, Pa., and Irene S. Wenger, Carpenter congregation, Bareville, Pa., by Mahlon Witmer at his home, Dec. 19, 1953.

ANNIVERSARIES

Nissley, Mr. and Mrs. Samuel B. Nissley of East Petersburg, Pa., celebrated their fiftieth wedding anniversary on Feb. 17, 1954, with some of their friends. They were married at the home of the bride near Strasburg, Pa., in 1904.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Groff, Maggie, daughter of the late John G. and Lydian (Wenger) Newswanger, was born in Lancaster Co., Pa., May 2, 1881; departed this life Jan. 11, 1954, in the Osteopathic Hospital, Lancaster, Pa.; aged 72 y. 8 m. 9 d. Her parents were called home in early life, leaving the family to become separated, but Maggie, the second child in a family of fourteen children, was "mother" to the younger children. In early life she was a seamstress and for many years went into homes to do the family sewing. She was a faithful member of the Mennonite Church for many years. After her marriage to David B. Groff in 1941, she faithfully filled her place in the various phases of mission work her husband was engaged in. She is survived by her husband, a foster stepson (John, Manheim, Pa.), 2 grandchildren, and these brothers and sisters (Samuel, Kinzers, Pa.; Reuben, Ronks, Pa.; Aaron, Bird in Hand, Pa.; Henry, Bareville, Pa.; Jacob and John, both of Los Angeles, Calif.; Lydia—Mrs. Garfield Becher, Lancaster, Pa., and Ada—Mrs. Ben Fiester, Coatesville, Pa.). Funeral services were held Jan. 14 at the Mellinger Church near Lancaster, Pa., in charge of D. Stoner Krady, Frank Garman, John S. Hess, and Ira Nafziger. Her body was laid to rest in the cemetery near the church.

Harshbarger, C., son of Jonas and Mary Yerger Harshbarger, of Mattawana, Pa., died in the Lewistown Hospital Dec. 5, 1953; aged 81 y. 6 m. 2 d. He had not been well for a long time and had been in the hospital almost a month. He had improved enough to be taken to the home of his niece (Mrs. Pauline Rhodes) where he had been taken care of before going to the hospital, but the next day after coming home, he took critically ill and lived from Sunday until Tuesday after having been admitted to the hospital again. He leaves one brother (David Harshbarger, Mishawaka, Ind.), 3 nephews, and 3 nieces. He was a member of the Mattawana Mennonite Church. His parents, 6 brothers, and 3 sisters preceded him in death. Funeral services were held in the Booth Funeral Home at McVeytown, Dec. 18. In charge of Ross Metzler and Raymond Peachey. Interment was made in the Pleasant View Cemetery.

Herr, Annie H., daughter of the late George K. and Elizabeth (Harnish) Herr, was born in Lancaster Co., Pa., Jan. 16, 1883; departed this life Jan. 11, 1954; aged 70 y. 11 m. 25 d. She was a faithful member of the Mennonite Church from her youth and was always willing to do any humble service for others. Two brothers preceded her in death. Surviving are 3 sisters (Mary H.—widow of Elmer B. Thomas, New Danville, Pa.; Elizabeth H.—Mrs. Aaron C. Souders, Millersville, Pa., with whom she resided the last four years, and Barbara H. Herr, Philadelphia, Pa.). Funeral services at New Danville Church, Jan. 14, were conducted by Henry Nauman and David N. Thomas, with burial in the adjoining cemetery.

Immel, Malinda, daughter of the late Christian and Catherine Sommers, was born near Walnut Creek, Ohio, April 3, 1890; departed this life following an extended illness at the Union Hospital, Dover, Ohio, Feb. 17, 1954; aged 63 y. 10 m. 14 d. In her youth she accepted Christ and became a member of the Walnut Creek Mennonite Church, where she held membership until death. On July 20, 1907, she was united in marriage to Alvin Immel. This union was blessed with 2 sons and 4 daughters. Two daughters and one son preceded her in death. Surviving are her husband, one son (Walter, Sugarcreek, Ohio), 2 daughters (Mrs. Darrel Miller, Sugarcreek, and Verna, at home), 7 grandchildren, one great-grandchild, 2 sisters (Mrs. Clement Mutchelknaus, Navarre, Ohio, and Mrs. Lydia Hershberger, Charm, Ohio), 2 brothers (Manasses C., Sugarcreek, and Arletus, Strasburg, Ohio), besides a host of other relatives and friends. Funeral services were held at the Walnut Creek Mennonite Church, Feb. 19, in charge of Venus Hershberger, A. W. Miller, and Paul R. Miller, with interment in the church cemetery.

McConnell, Eugene Allen, son of Roy James and Ila Mae McConnell, was born March 24, 1953. His short stay on earth came to a close on Feb. 4, 1954, when he quietly fell asleep in Jesus at the Memorial Hospital, Wauseon, Ohio; aged 10 m. 11 d. His health failed gradually for the past few months until death came as a result of bronchial pneumonia. He leaves to mourn his departure his parents, one brother (Duane), 3 grandparents, and 2 great-grandparents. Funeral services at the Tedrow Mennonite Church, Feb. 7, were in charge of Roy Sauder, with burial in the Eckley Cemetery.

Mast, Susie, daughter of Christian and Katie (Miller) Gingerich, was born June 26, 1881; passed away at her home near Topeka, Ind., Feb. 12, 1954; aged 72 y. 7 m. 16 d. She was a member of the Clearspring Old Order Amish Mennonite Church. On Feb. 2, 1905, she was married to Levi L. Mast who survives. To this union were born 9 sons and 3 daughters. Surviving are 12 children (Daniel and Annie—Mrs. Alvin Miller, both of Ligonier, Ind.; Henry, of Middlebury; Mary—Mrs. Lewis Troyer, and Samuel, of Lagrange; Christian, at home; Ervin, at home farm; Uriah, Sarasota, Fla.; Ada—Mrs. David Yoder, of Millersburg; John, of Goshen; Edward, Topeka, Ind., and Melvin, Phoenix, Ariz.), 45 grandchildren,

3 brothers (Jacob, Daniel, and Benjamin), and 4 sisters (Fannie, Annie, Mattie, and Mary). One grandson and one sister preceded her in death. Funeral services were held at the Menno J. S. Yoder home, Feb. 15, in charge of Noah Bontrager, William Yoder, and Simon Gingerich, with burial in the Clearspring Cemetery.

Miller, Sylvester, son of Jacob and Barbara (Livinghouse) Miller, was born March 20, 1880, in St. Joseph Co., Ind.; died Feb. 18, 1954, at the home of his foster daughter, Mrs. Floyd Gerber, Nappanee, Ind.; aged 73 y. 10 m. 28 d. He was married to Susie Christophel on Dec. 25, 1902, and they celebrated their golden anniversary on Christmas of 1952. Besides his widow and daughter, he is survived by 2 brothers (James, Wakarusa, Ind., and Jerry, Elkhart, Ind.) and a number of nieces and nephews. In early manhood he accepted Christ and united with the Mennonite Church, attending the North Main Street congregation in Nappanee. For the last number of years he was engaged in selling Bibles and Christian literature in an endeavor to extend a Christian witness. Services were held in Nappanee, Feb. 20, with Homer F. North officiating and C. A. Shank assisting. Burial was made in the Yellow Creek Cemetery.

Rohrer, Emma B., widow of Witmer B. Rohrer, died Feb. 25, 1954, at the home of her daughter, Mrs. Elam M. Bomberger, Mount Joy, Pa.; aged 88 y. 2 m. 29 d. She was the daughter of the late Christian E. and Fannie (Brenneman) Nissley, and a member of the East Chestnut Street Mennonite Church, Lancaster, Pa. Surviving are a daughter (Violet—Mrs. Elam M. Bomberger), a son (A. Nissley, Lancaster, Pa.), 6 grandsons, and 2 great-grandchildren. Funeral services from the Sheetz Funeral Home were in charge of Jacob E. Brubaker and Earl M. Wert. Interment was made in the Mellinger Cemetery.

Ropp, Katie, daughter of Daniel and Barbara (Zehr) Eimen, was born March 10, 1873, near Morton, Ill.; died at her home in Kalona, Iowa, Feb. 17, 1954; aged 80 y. 11 m. 7 d. She was united in marriage to Mose Ropp on Sept. 20, 1896. To this union 6 children were born (Cleora—Mrs. Aaron Snicher; Blanche—Mrs. V. D. Miller; Rozetta—Mrs. Gordon Miller, all of Kalona; Alta—Mrs. Joe W. Erb, of Wellman; Katie, Hesston, Kans., and Omer Franklin, who died at the age of one year). Besides her husband and five daughters she leaves to mourn her departure 2 sisters (Mrs. Samuel Troyer, Holmesville, Ohio, and Fannie Eimen, Wayland, Iowa), one brother (David, of Iowa City), 7 grandchildren, 3 stepgrandchildren, 4 great-grandchildren, and a large number of other relatives and friends. A niece (Nancy Ropp Spicher) and a nephew (Herbert Ropp) lived in the home of Bro. and Sister Ropp for a number of years after the death of their mother. Preceding her in death besides her son are one great-grandson (Craig Erb Wade), her parents, 4 sisters, 5 brothers, and one half brother. She accepted Christ as her Saviour in her youth, united with the Mennonite Church, and was a faithful member of the East Union congregation for many years. Nearly two years ago she fell and fractured her hip from which she recovered and was able to be around the home and attend church services a few times. Her death was caused by hardening of the arteries and other complications. Funeral services were held from the East Union Church, Feb. 19, in charge of D. J. Fisher, A. Lloyd Swartzendruber, and Roy Roth, with burial in the East Union Cemetery.

Roth, Ada Ruth, daughter of Dan E. and Laura (Ringenberg) King, was born near Flanagan, Ill., Oct. 8, 1898; passed away at her home near Morton, Ill., Feb. 20, 1954, after an illness of four months; aged 55 y. 4 m. 12 d. On Aug. 21, 1926, she was married to Amos D. Roth. To this union were born three sons. One son (Elton Amos) preceded his mother in death. Surviving are her husband, 2 sons (Herbert D. and Donald F., both at home), her parents, one sister (Mrs. Roy Ackerman, Pekin, Ill.), and a host of other relatives and friends. She accepted Christ at an early age and became a member of the Morton Mennonite Church in which she served faithfully unto the end. It was here she acted as a Sunday-school teacher as long as her health permitted. Funeral services were conducted at the Morton Mennonite Church, Feb. 24, by Kenneth G. Good, assisted by Noah N. Roeschley. Burial was made in the Pleasant Grove Cemetery.

Sensenig, Joseph M., son of the late Henry G. and Elizabeth (Musser) Sensenig, was born in Bowmansville, Pa., Dec. 31, 1874; died Feb. 11, 1954; aged 79 y. 1 m. 10 d. In his youth he accepted Christ as his Saviour and was a faithful member of the Churchtown Mennonite Church. He had a lingering illness but was bedfast only two days. He experienced several times the very definite answer to prayer for the healing of his body and he had great faith in God for everything. He was married to Mary Frances Weaver on Jan. 1, 1905. She preceded him in death Feb. 9, 1948. A foster son also preceded him. Surviving are 2 foster daughters (Gertrude—Mrs. Walter Ament, New Holland, Pa., and Mary, at home), one brother (Henry M., Sheridan, Pa.), 4 grandchildren, and one great-grandchild. Funeral services were held at the Goodville Mennonite Church by John Burkholder and David Weaver. Burial was made in the adjoining cemetery.

Wambold, Isaac Albert, son of the late Abram and Hannah (Wanner) Wambold, was born near Kitchener, Ont., Nov. 6, 1862; died in the East General Hospital, Toronto, Ont., Feb. 15, 1954; aged 91 y. 3 m. 9 d. His boyhood was spent in Huron Co., Ont. At the age of 21 he came to Breslau, Ont., where he renewed his covenant with the Lord. In 1886 he married Emma Hershey, who died in 1890. In this same year he was ordained to the ministry in the Breslau congregation where he faithfully served for 22 years. In 1912 he resigned from his pastoral charge because of voice difficulties and moved to Markham, Ont. He married Mary Elizabeth Fretz in 1896. She predeceased him eight years ago. Surviving are one daughter (Ruth—Mrs. Samuel Brownsberger, Toronto, with whom he lived prior to his departure) and 5 grandchildren. One son (Leslie) died in 1949. The funeral was held at the Wideman Church, Markham, Ont., Feb. 18, and burial was made in the adjoining cemetery. Services were conducted by Elmer Burkholder, Aaron D. Grove, and Oscar Burkholder, who followed Bro. Wambold in the pastorate at Breslau. Bro. Wambold's testimony was, "My only refuge is the cross and my only plea is the blood of Christ." Thus passed to his eternal rest the oldest minister in the Ontario Conference.

Waugoman, John Wesley, son of the late Simeon and Margaret (McLean) Waugoman, was born in Somerset Co., Pa., Aug. 10, 1871; died at Mercy Hospital, Johnstown, Pa., Feb. 13, 1954; aged 82 y. 6 m. 3 d. He was married to Ida Mae Leventry who died Jan. 15, 1944. He is survived by one sister (Mrs. Henry C. Wehn), a nephew (Arthur), and one niece (Mrs. Ray Dunkle), all of Johnstown, Pa. He became a member of the Thomas Mennonite Church, June 7, 1953. He attended services regularly as long as health permitted. Funeral services were held at the Thomas Mennonite Church in charge of Aldus Wingard and D. Edward Canfield, with burial in adjoining cemetery.

Yutzy, Susan Kay, infant daughter of Eli and Grace Yutzy, Kalona, Iowa, was born Feb. 21, 1954, and died the following day. She leaves her parents, 3 brothers, and one sister to mourn her departure. Graveside services on Feb. 22 were in charge of J. Y. Swartzendruber.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Day by Day, by Vance Havner; Fleming H. Revell Company; 1953; 272 pp.; $2.00.

Here is a new book of Bible devotions containing a devotional meditation of about 175 words for each of the 365 days of the year. Each meditation consists of a thought-provoking title, a Scripture verse or portions of one or several, followed by searching and penetrating comments. The discussions are thoroughly Biblical and very practical, emphasizing the solutions to the daily problems and difficult situations of the Christian life and stressing discipleship, cross-bearing, obedience, and taking Christ not only as Saviour but also as Lord and Master. Weaknesses in the lives of Christians are pointed out and worldliness is opposed. Preachers can find many texts and germinal ideas for sermons. The methods of comparison and contrast are much used and likewise many modern expressions and current ideas are employed as tools for keen spiritual insights. With this book the reader can make daily journeys into the Bible and can find "spiritual strength in heaping measure."—Edwin L. Weaver.

ITEMS and COMMENTS

The Southern Railroad has ended all alleged discrimination against Negro travelers in its dining cars.—(WP)

• • •

The governor of Puerto Rico reports remarkable advances in that country in the last few years. Since 1940, 1,388 new industries have been built up; life expectancy in the same period has been raised from 46 years to 61; there has been a drop in the death rate from 18 per thousand to 9 per thousand. One of the most noteworthy gains has been education, on which 6 per cent of the nation's income is spent, about 4 times the percentage spent on the United States mainland.—(WP)

• • •

Marc Boegner, president of the French Protestant Federation, has organized the first Protestant chapel in the Sahara. Commenting on present world tensions, Dr. Boegner said that they arise not so much from the opposition of two world blocs, but from the growing exasperation of the colored races against the whites. "This is the greatest danger that the world will have to face during the coming 20 years," he said. Dr. Boegner called upon the churches to protest against the policy of segregation in South Africa.

• • •

Attempts to find a religious justification for racial discrimination were denounced by the Anglican Bishop of Johannesburg in a sermon there. "The church cannot keep silent, but is bound to raise its voice against those who seek not only to discriminate between people of different nationalities, but to bolster that discrimination by appeal to the Holy Scriptures," Bishop Reeves said.

• • •

Brass bells that were salvaged from Louisville and Nashville Railroad steam locomotives scrapped in the line's conversion to diesel engines are ringing in 270 small churches along the company's right-of-way from Alabama to Illinois. One of the bells, however, calls worshipers to service in Sierra Leone, West Africa. The bells have gone to churches of many denominations.

• • •

So-called Bible action comics that concentrate on violent incidents mentioned in the Scriptures are sharply censured in a recent issue of **Presbyterial Action.** The author, an educator and a mother, declares that small children "may imbibe a great deal of horror and fear" rather than the moral intended from the graphic depictions of the crucifixion and other scenes of physical violence, and she warns against their indiscriminate use in the Sunday school and home. More-

over, unless Bible comics are carefully planned and integrated with widely accepted teaching programs, she says, "we add to the child's confusion by giving him isolated Bible stories entirely out of context and foreign to his limited experience." Children should learn that the Bible is not just another storybook, declares the article.

* * *

Unjust and distressing treatment of Protestants by the government of Colombia, South America, was sharply condemned in a message recently adopted by the National Council of Churches. The Council specifically termed indefensible the Colombia government order of September 3, which would wipe out Protestant activity in eighteen largely rural areas comprising three fourths of the country's territory. The Colombian government, according to the Associated Press, promptly denied the charges of the National Council. A government communique insisted that there was no religious persecution. It added that the Colombian constitution guaranteed "perfect and complete security" for non-Catholic foreigners in Colombia when their missions were carried out in churches "destined to that purpose." The communique added, however, that missionaries must respect the Catholic Church, the laws of the country, and must not "subvert the public order." The government said that it was investigating the complaints that Protestant missionaries had not received full protection.

* * *

A bookmark containing Bible readings for each day of 1954 is available at the rate of 1 cent for each 2 copies from American Bible Society, Department U, 450 Park Avenue, New York 22, New York.

* * *

The Heifer Project has set as its minimum goal for 1954, the shipment overseas of 100,000 chicks, 1,000 heifers, 500 goats, and 400 pigs. Major areas for distribution will be Korea, Austria, Germany, and Greece. Requests have also been received from France, Italy, Liberia, Bolivia, Costa Rica, Puerto Rico, Cuba, and Okinawa. Eight American Christian service groups, including the Mennonite Central Committee, will operate in this agency's activities.

* * *

The Board of Education at Lincoln, Nebraska, has voted, following the complaint of a Unitarian minister, to discontinue a long-standing practice of permitting distribution of Gideon Bibles in the public schools. The board also rejected a request that the Lincoln Council of Churches be allowed to circulate a questionnaire in high schools on the religious affiliation of students. Public schools should not perform any function of church organization, the board unanimously agreed.

* * *

In a Florida murder trial a Baptist minister was admitted to the chambers of the jury to read Scriptures and lead the jurymen in prayer. Later, the convicted murderer appealed the case, first to the Supreme Court of Florida and then to the United States Supreme Court, with the plea that the prayer of the minister deprived him of a free trial. The United States Supreme Court has rejected the plea for a new trial.

* * *

Donald Soper, president of the Methodist Conference in England, warns against any Christian movement that is "too thin" theologically. He feels that a movement that scorns theology is inadequate.

* * *

Billy Graham has approved the choice of Churchill Downs as a site for an evangelistic campaign to be held in Louisville, Ky., in 1955. Churchill Downs is the grandstand of a famous race track. Defending his choice, Graham said, "Christ went among those who were unacceptable in His day. God could sanctify a beer hall. The church has waited too long for the world to come to it. It must go to the world if it expects to reach sinners and the unchurched."

* * *

A striking and terrible crystallization in words of the Near East tension was the recent demand of the new king of Saudi Arabia that the nation of Israel must be completely destroyed, even if one fifth of the Arabs have to die to do it.

* * *

The Mississippi State Legislature has voted to abolish the public school system of the state if the Supreme Court should rule against segregation.

(Continued on next page)

Christian Living



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YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent



J. C. Wenger, member of Executive Committee and former Board President

E. C. Bender, Board President

Administration

The Mennonite Publishing House is owned and managed by and for the Mennonite Church. This management is vested in the Mennonite Publication Board of twenty-nine members, provided as follows: Twenty by district conferences, five at large by the Board, three by General Conference, and the Publishing Agent. The Board meets annually, on alternate years at the House and at other times at points throughout the church. The Executive Committee of five exercises more direct control and usually meets quarterly at the House.

The immediate supervision of the House is vested in the Publishing Agent and the Assistant Publishing Agent, who are appointed by the Executive Committee and approved by the Board. These officers in turn work through the heads of the four divisions of House operations, as follows: Editorial, Production, Sales, and Finance. These division heads carry out their responsibilities by working through their foremen or department heads.

The Administrative Council of the House is made up of the Publishing Agent, the Assistant Publishing Agent, and the four division heads. This group usually meets each week to consider matters of common interest relating to the House work. Committees appointed by the House Council are: The Library Committee and the Training-in-Service Committee.

Other committees chosen by the workers: the Mutual Aid Committee, the Spiritual and Social Welfare Committee, and the Cafeteria Committee.

Special committees are set up as the work of the Board and House warrant.

The Board uses the services of two other committees in carrying out its task. The Curriculum Committee of five is appointed jointly by and serves both the Commission for Christian Education and the Publication Board. It serves in the area of philosophy and objectives of Christian education, of outlining and selecting Scriptures for the courses for the various teaching agencies, such as the Sunday school and the Summer Bible school, and in giving the Editorial Division counsel in the further preparation of these materials for publication. It meets several times each year.

The Publishing Committee of five carries the responsibility for examining manuscripts intended for book or pamphlet publication.



House Administrative Council

Lavrenti P. Beria, former Soviet Deputy Premier, executed on December 23 for high treason, is reported to have asked for a Bible to read in his cell just before his execution.—Christian Newsette.

• • •

Former Premier Katayama, of Japan, a Presbyterian, has translated excerpts from the Gospels and the complete letters of Paul into a language which he believes can be easily understood by all Japanese. His aim, primarily, is at Japanese unfamiliar with Christianity.

• • •

A healthy note was struck by a Presbyterian minister speaking to the Parents' League down in Charlotte, North Carolina, recently. He said, "Some parents are so involved in the serious business of doing something for the children of the community that they fail to do as they should for the children of their own homes . . . (even) the church may invade too deeply the interests of the home. Parents have no right to look after the affairs of the church down the street to the penalty of the church of the home." That is a good phrase, "The church of the home."

• • •

Fifteen French Protestant university students recently spent five days with twenty Protestant seminary students in the East zone of Germany. They were given complete freedom of speech and movement, and mixed with the general population. The theme of their conference was "The Church of Jesus Christ in the Modern World."

• • •

In Switzerland, according to **Between the Lines**, no one under 18 is allowed to attend movie theaters. Even the cinema managers agree to this measure for the purpose of protecting young minds.

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, MARCH 23, 1954 — NUMBER 12

MENNONITE BIBLICAL SEMINARY LIBRARY

Christians Wash One Another's Feet

By John D. Zehr

In order to understand the ordinance of feet washing properly, we need to understand the circumstances under which it was initiated. The Synoptic Gospels give us an account of the solemn events that transpired in the upper room the night before the crucifixion. The Passover memorial was itself a sober remembrance of God's deliverance of Israel from bondage. That Passover the Lord kept with His disciples in the upper room. Then too Jesus stunned His disciples with the prophecy that one of them should betray Him. Again Jesus introduced a solemn and ominous new memorial of His own, the communion or Lord's Supper. He told them that the broken bread and the wine represented His broken body and shed blood. This solemn memorial foreshadowed the bitter events of the coming day.

It seems inconceivable that the disciples should have carried their self-seeking bickering about great places in the kingdom into the solemn atmosphere of the upper room with them. That serious time should rather have driven all selfish thoughts from their minds. And yet Luke tells us that they renewed their shameful quarreling in the upper room. There is some difference of opinion among commentators as to the sequence of events in the upper room. The Luke account almost sounds as if this contention followed all of the solemn events of the evening, though few harmonists place it there. But regardless of when in the evening's activities the discussion among the disciples took place, the point is they were still selfishly quarreling about the "great" places in the kingdom. It seems that the solemn moment when Jesus took water and began to wash the disciples' feet is an answer to the spirit of self-seeking among the Twelve. That does not mean that Jesus decided upon impulse to use this lesson to silence their quarreling. He probably had long planned to institute this ordinance along with that of the communion supper. The selfish spirit had been evident among the disciples almost from the beginning. He doubtlessly had planned to use this symbol of true greatness in His kingdom long before this quarrel in the upper room. But the quarrel offered an opportune time to introduce this new ordinance, even as this was a timely opportunity for the initation of the communion service. And the disciples must surely have been humbled and shamed by this fitting rebuke to their proud self-aspirations.

The truths that are symbolized by the feet-washing act are several, as we shall further notice. Prominent among these is the symbolism of humble service. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet," Jesus said by way of summarizing His deed. In this menial task the Lord showed His disciples the basic importance of service in Christian understandings of greatness. They had been arguing as to who should be the greatest and they thought of greatness in terms of pomp and power and honor. Now the Master wordlessly demonstrates how true greatness is bound up with humblest service. How often they had heard Jesus say, "He that would be great among you, let him be the servant of all," or similar words. They had not learned the lessons very well that He had tried to teach them by precept. Now in this last attempt to teach them these elementary values of His kingdom, Jesus uses this humble task as an object lesson. And along with this lesson on service He symbolized the true spirit of humility as the spirit of Christian service. Their selfish ambitions were fed by pride. In their pride they longed for human vainglory and power. Jesus does not say, "See how humble I am." He shows humility by His willingness to do any task for them whom He had come to serve. And His self-abasement rebuked their pride.

Nor is this feet washing the customary ceremony of washing feet that Orientals observed before they entered the house. That customary feet washing was functional. People washed their feet before they entered the house because they were soiled. Their feet needed washing due to the dusty roads, the flimsy footwear, and the manner of reclining while dining which left their feet quite exposed. The evidence points to the fact that people washed their own feet upon entering a house after having been provided a basin of water by the host. But as Jesus stoops to wash Peter's feet, we hear Peter protest, "Lord, do you wash my feet" (RSV)? He did not understand what Jesus was doing. He did not think his feet needed washing. That is underscored three verses later when he suggests that his feet did not need washing any more than did his hands and his head. And Jesus admitted that He was not washing dirt off Peter's person, nor for that matter off any of them. "He that is washed needeth not save to wash his feet, but is clean every whit [RSV—all over]: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean" (John 13:10, 11). Jesus was performing a symbolic, not a functional, act. He was not washing dirt off anyone. So He stated in the verses quoted. So John interpreted His words in verse 11. So Peter understood it as he allowed his Master to wash his feet.

Then in verses 10 and 11 we have another symbolism revealed. Jesus was symbolizing for His disciples the spiritual cleansing that they had received from Him. Just as the broken bread and the wine of the communion were advanced as symbols of the broken body and the shed blood of Christ, so the feet-washing ordinance was a symbol of the total cleansing from sin. Jesus' words carry a double meaning. Physically they were clean and did not need to be washed. He was not washing dirt away. But they needed the washing that this physical washing symbolized. They needed to be washed all right. It is true that they were all clean but Judas, but they were clean because they had received cleansing from their Lord. And perhaps this symbol was an appeal to Judas to submit to that inner cleansing. Certainly it was a symbol of the inner cleansing that the others had already received. Peter's impulsive cry, "Thou shalt never wash my feet," brought a simple answer from Christ, "If I wash thee not, thou hast no part with me" (v. 8). One commentator notes that Jesus did not say, "If I do not wash your feet, you will have no part with me." Surely no one would want to deny that the prime

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Communion That Is Real

By Edna Hull Miller

We need to gird a towel
For service, when we eat
Last-suppers that are holy,
Heart-warming, real, and sweet.

Crescent, Okla.

meaning of Jesus' words was spiritual. Jesus was reminding Peter that he was not self-sufficient, that he had to receive spiritual cleansing from without himself. But neither dare we divorce the statement from Peter's reckless declaration. It was of the literal foot washing that Peter had said, "Thou shalt never wash my feet." And it certainly was in answer to Peter that Jesus said, "If I wash thee not, thou hast no part with me." Evidently Jesus meant His words to apply to the physical symbolic washing too. At least He wanted Peter to understand it that way, and at least so Peter understood it, and submitted to the foot-washing ritual accordingly. It is evident that, in this beautiful ceremony that Jesus initiated, the physical symbol and the spiritual truth symbolized intertwine so as to be inextricable from each other.

Which observation now brings us to the meaning of the ordinance for the church. It must have been a humbled and sober group of disciples that waited silently to hear their Lord's further teaching on this symbolic act. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." It seems clear from these verses that this act of Jesus was not just an evening's lesson to stop a petty quarrel. The Lord meant to set a precedent. His purpose was to establish an ordinance to be kept perpetually by His followers. No clearer path of duty has ever been more clearly traced than the words of Jesus show in John 13:12-17. He well knew that the self-seeking spirit of pride among the disciples would not be rooted out once for all by this one simple lesson. There would be a recurring temptation to grasp at selfish interests, even within the church itself. And so this ordinance was to be a recurring reminder of the Christian standard of greatness and of cleansing from sin. The disciples must have vividly recalled that hour when the Lord washed their feet as they kept this memorial ordinance in the apostolic church. And the Holy Spirit, seeing the continuing need for this symbol, inspired John to write down this account as the pattern of observance for the church of all the ages to come. If the spirit of self-seeking and pride were merely local and contemporary, then perhaps we might be able to say that the ordinance of feet washing found its completion in the apostolic church. But since Christians have ever needed to be reminded of the truth it symbolizes, the ordinance of feet washing remains a necessary and meaningful memorial for the church of all time. Jesus was not only speaking to the disciples when He said, "Ye also ought to wash one another's feet." His words are a clear word of command to be obeyed by all who call Him "Lord."

It has always seemed strange to me that the great majority of Christians esteem so highly the communion memorial and yet despise the feet-washing memorial. To spiritualize the one and to insist upon a literal observance of the other is the height of inconsistency. These are sister ordinances instituted at the same time and under similar conditions. They are born of like needs and represent related truths. The communion represents the sacrifice that Christ made for the expiation of sins. Its significance is as a memorial to keep vividly before our minds the awful price of the salvation we have received. The feet-washing ordinance, on the other hand, symbolizes the spirit of Christian service and reminds us that there is a life of devoted service to be lived for our Lord. It is the symbol of the Christian life and spirit. Perhaps it is because of the insistence upon the life of discipleship, that the Mennonite Church, along with a few other groups, has maintained this ordinance in Christendom. "If ye know these things, happy are ye if ye do them."

Los Angeles, Calif.

While He Endures

I trust in Nature for the stable laws
Of beauty and utility. Spring shall plant
And Autumn garner to the end of time.
I trust in God—the right shall be the right

And other than the wrong, while He endures;
I trust in my own soul, that can perceive
The outward and the inward, Nature's good
And God's.

—Robert Browning.

It will be so impossible for the Christian to share the sinful practices of the world that the world itself will cast him out.—Felix van der Wissel.

Our Readers Say—

I am glad that the GOSPEL HERALD still gives a place for the Church Music interest of our brotherhood even though, according to the recent survey, it does not enjoy a large reading audience. I believe that this section of the HERALD can be improved by featuring items and subjects of immediate, current concern; we need strong, forthright testimonies as to the value and beauty of our form of church music; we need to face up to the present faults and abuses of our practice of congregational music; we need to have an intelligent, spiritual approach to a more reverent, meaningful program in church music for every congregation.

I was disturbed by the way Frances Havergal's hymn was listed in a recent issue of the HERALD. In referring to this great consecration hymn by the "singer of consecration," we must choose between *Take My Life* or *Take My Life, and Let It Be Consecrated.* To say *Take My Life, and Let It Be,* we do not honor the spirit of Havergal's deepest concern. As we read the diary of Havergal, in which she comments on this hymn, we see she does not want the Lord to let her life be; she wants her life to be consecrated, *Lord, to Thee.* Let's be careful how we read the titles of our hymns. May the Lord help us to consecrate our lives more completely to Him.—*J. Mark Stauffer, Harrisonburg, Va.*

* * *

I am thankful for . . . "Our Readers Say. . . ." It tells us what many of us ordinary people are thinking . . . . It gives us the sentiment of many of our people, and is not the voice of a selected few, who sometimes plan and think according to their views, and seem to forget the choices, longing, and desires of the masses.—*Clarence Shank, Marion, Pa.*

* * *

After reading Lulu Smith's letter, I would like to express my opinion. . . . The *Church Hymnal* can hardly be surpassed for beautiful hymns. I would suggest that whoever does not know these songs should try to learn them. In our congregation nearly all the hymns are used in the worship service and everyone puts his heart into the singing. I might add that the congregation is made up almost entirely of country folk who have taken the time to learn and love these beautiful hymns. I have seen and sung out of many hymnbooks but have yet to see one that surpassed our own *Hymnal* in any respect.

Hymns should be sung to honor and glorify God. Simplicity is our Mennonite ideal in this respect, and therefore most of the songs in the *Hymnal* are simplicity itself, but, when sung properly, are truly magnificent.

Let me quote from the "Music Committee's Note" in the *Hymnal.* "During the period of ten years, since the appointment of the committee to undertake the work of compiling this hymnal, there has been a constant outlook and effort to select hymns that are true to the Christian faith, and which give faithful testimony to those principles for which the church has ever stood." I think the appointed committee made a wonderful job of selecting these hymns. Therefore please let us not alter our *Hymnal.* When we have really got something good, let's keep it.—*Mrs. Lorne J. Reesor, Maple, Ont.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

The Elizabethtown Meeting

Among the important meetings in the promotion of the various interests of the Mennonite Church are the biennial meeting of the General Conference and the annual meetings of our three church-wide boards: Missions and Charities, Education, and Publication.

District conferences and other meetings also fill a large place in the work of the church. One of the largest and most significant of these is the annual meeting of the Eastern Mennonite Board of Missions and Charities, the district mission board of Lancaster Conference. The writer had the privilege of attending this year's meeting, which was held at the Elizabethtown meetinghouse, Elizabethtown, Pa., March 9-11.

This meeting is significant because its constituency represents almost one fourth of the membership of the Mennonite Church in the United States. It is also significant because of the board's extensive program of missions and other activities which reaches into seven different states and five foreign countries. The board also is responsible for a number of institutions, although a number of the charitable homes and the mental hospital in this area have their own boards. It sponsors the work of the Welsh Mt. Samaritan Home, the Sharon Christian Day School at Tampa, Fla., and is in the process of establishing a home for aged colored people in Philadelphia. It publishes a monthly paper, the "Missionary Messenger," with a circulation of nearly 5,000. Some of the important committees working under or in co-operation with the board are the Itinerant Evangelism Committee, the Voluntary Service Committee, and the newly created Mission Welfare Committee.

The reports given during the meeting revealed that foreign mission work is being conducted in the following countries, with a total personnel of 91, distributed as follows: Tanganyika, 40; Ethiopia, 35; Honduras, 8; Luxembourg, 4; Italian Somaliland, 4. This includes workers on the field, on furlough, and under appointment. The board also has under its care 33 city missions and 38 rural mission points. Geographically the home missions and voluntary service touch the following states: New York, Pennsylvania, Maryland, South Carolina, Georgia, Alabama, and Florida.

To implement such an extensive program of missions and charities requires a good financial stewardship on the part of the board and its constituency. The financial report showed receipts for the year for all purposes amounting to $390,196.68, a 15.7 per cent increase over last year. Expenditures for foreign missions were $169,855.92; home missions, $93,305.18; voluntary service, $10,996.81. Total relief contributions amounted to $55,916.14. The relief program is administered through the Mennonite Central Committee. The total assets of the board are $542,749.57, the estimated mission budget for the coming year, $309,900.00.

It should be stated that the Eastern Board also makes contributions toward the work of the General Board at Elkhart, financially and otherwise. People from this district have served and are serving in our other foreign fields, such as India and South America. The Eastern Board also receives some help from other areas, both in finances and personnel.

But not all of the Elizabethtown meeting was taken up with reports and other business. Inspiring talks were given on different phases of home and foreign mission work, on relief and I-W service, and on the work of the church, by representative people from different areas of the Mennonite Church. An impressive consecration service was also held for mission workers at home and abroad.

We praise God for the missionary zeal, for the fine spirit of consecration and co-operation, and for the far-flung work of the Eastern Mennonite Board of Missions and Charities. It is filling a large place, by the blessing of the Lord, in carrying out the Mennonite Church's responsibility toward a needy world.—H.

Religion is no more possible without prayer than poetry without language, or music without atmosphere.—Martineau.

Concerning Renewals

In the issue of February 23 we described the new procedures for taking care of subscription renewals. Subscribers are now sent a notice one month before their subscriptions expire. If they do not answer, another notice is given at the time of expiration. The paper continues to be sent for one more month, so that people who intend to renew but cannot do so immediately will not miss any copies. At the end of that month, however, if we have not heard from them, their address plates are destroyed. If renewals are sent after this, we must make new plates.

This method replaces the former rather slipshod one in which the paper was sent to subscribers for many months after expiration. It really was not right for us to bill people for subscriptions which they had never ordered. While some appreciated our taking care of their delinquency, others resented it, saying, "I didn't ask you to send it longer than a year." Newly married couples receive a year's free subscription, without their asking for it, and it isn't right for us to continue sending without order, and then billing for something never ordered.

Under the old plan much extra work was required in looking up the amount needed to apply to back dues, or in taking care of complaints concerning credit, which were often due to our applying part of a remittance to back dues. The new system will simplify procedures and make for economy.

Your Publishing House is conducting a business amounting to $1,000,000 a year, and we believe the church expects us to be efficient in our procedures. During the last few years accounting methods have been improved to give a more accurate picture of what is happening. Obviously, good accounting cannot provide for magazine service which is unordered, and for which we have no right to send a bill. Good business also requires an efficient system, economically administered. We are commanded by the Word not to be slothful in business.

The new method is removing some hundreds of names from our subscription list. Only those who really want the Gospel Herald are now receiving it. We do appreciate the many renewals. There have been a few complaints that we are applying pressure. One brother sent one dollar to pay back dues and dis-

continued his subscription in protest, even though he had been a subscriber for over half a century. Another said our letter made him sick at heart, as it did "not sound like our dear old brethren of the past." We are sorry to lose long-time subscribers, and we are sorry to cause grief. We are writing this editorial to explain why we are changing our method, and we hope that those who have not renewed will miss the weekly visit of the GOSPEL HERALD, and will soon be back with us.

You will help us greatly by responding promptly to the first subscription notice. Then we need not send the others, saving both labor and postage. Take advantage of the saving in a three- or five-year subscription, and reduce your work and ours.

Pray for your editors as they labor week after week to give you a helpful church paper. Pray for those who write the articles and other features. And pray for the Publishing House as a whole, that each person working here may have a heart filled with love to God and to all men, and that together we may be able to publish abroad the glorious Gospel.—E.

The Revelation of Jesus Christ

BY J. L. STAUFFER

(Fourth Parenthesis or Inset between the Sixth and Seventh Vial)

29. Gathering or Preparing for Armageddon. Rev. 16:13-16

This parenthesis pictures the gathering of nations for Armageddon. John sees three unclean spirits who come out of the mouths of the satanic trinity, the dragon, the beast, and the false prophet. These spirits are influenced to gather together to destroy Israel in the land of Palestine. They are really gathering for the great day of God Almighty. Doubtless nations feel justified, in the interests of world co-operation, to thus gather to destroy the Jew. Hitler felt he was justified in what he did. Some of our Fundamentalist friends who seem able to accept the nation's argument for the justification of their military program may have some of their kin participating in this last international gathering for the last battle of this age.

Jesus Christ issues a warning to all who are not watchful. While it was necessary to watch when Jesus was in the Garden of Gethsemane, it would seem that here much more is involved for those who are persuaded to participate in this rebellion against Jesus Christ. They will rue it forever.

The gathering nations will assemble upon the great field of Armageddon. This may be the third world war, or the fourth. No one is able to predict when it will occur, but of one thing we can be certain, it will be the last one for this age. The complete description is given in Rev. 19:11-21, and our Lord Jesus Christ will be the victor in that day. The interest of nations throughout the world at this time in relation to the land of Palestine, and the tensions and military preparations in progress, make it rather easy to believe that a crisis could develop sometime later in the land of Palestine.

Traveling Bible School

BY RUTH CONRAD

"Will you be back again tomorrow? Will you come tomorrow? Oh, goody, goody! Good-by!" Amid such clamorings from four Mexican boys we proceeded to the car and drove away. It was 11:30—the end of our third and last class for the morning. However, not such a hearty response awaited us everywhere, for at the first stop on our third morning of classes we were greeted with, "No, you can't have your Bible class here any more. The priest won't let us." Many of the people whom we had contacted and prayed that we could teach were Mexicans from Old Mexico, and hence Catholic. Mexico knows no religious freedom. The priest's word is final and authoritative. Anyone who embraces a Protestant religion is severely persecuted. Riots are frequent. Religious freedom is promised by our national constitution, yet these Mexicans bring with them to the United States their fear of the priest. But for one week—six days—we were trying to bring Bible school to these people, Catholic, or Protestant, Mexican or white.

Brother and Sister Lauver have been laboring in Davenport, Iowa, for four years, but this was their first experiment with a traveling Bible school. Since the children are widely scattered and would have to be brought in by car, it was decided to try to have classes in the homes. In this way children could be contacted whose parents would not permit them to go to a Protestant (Mennonite) Bible school. Besides, these parents need the Gospel too, and what better way to give it than under the guise of telling stories to their children?

Every morning at 8:45 we would leave for the first class. The same morning we were refused entrance to the one home, we found another home opened to us. Two other morning classes followed in different sections of Davenport. At noon we paused to eat the lunch we had brought with us and to rest for a few minutes. After luncheon, we had a fourth class in Davenport and then crossed the Mississippi for a class in Moline. A home in Brettendorf had no time after our first meeting, but throughout this week we continually discovered other homes which did allow us to enter and teach. Our classes varied in size from four to twenty. Usually there was at least one mother and sometimes a grandmother present. The largest attendance we had in one day was forty-seven and the least fourteen, with an average attendance of thirty-three.

But let me introduce you a bit more personally to some of our classes and pupils. It was truly a blessed, inspirational week, for some of these children had never heard the familiar story of the first Easter and they listened with keen interest to the story of the resurrection and the ascension. After hearing about Jesus' ascension and His promised return, pupils in one class responded with awed cries of "I want to go there too." Further inspiration came to us through a ten-year-old boy who came to our class on Tuesday but whose mother forbade him to go with us on Wednesday. However, Friday morning he found the class while he was bicycling, came in, and returned again on Saturday. Although there were disappointments, as some homes closed to us and one class decreased from fourteen one day to four for the remainder of the week, there was also joy as one class began with six and increased daily until on the sixth day a peak of twenty had been reached.

We tried to bring the same stories, learn the same Bible verses, and sing the same choruses in each group, so that the children would have a feeling of familiarity and unity when they met together at the church for a public meeting on Friday evening. Twenty-three children attended this evening meeting and we praise God for them. Won't you pray with us that this Word which He has sent out may not return unto Him void, but that it will accomplish that which He pleases and prosper in the thing whereto He sent it?

Wayland, Iowa.

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, March 10, 1904)

Death. Feb. 23, 1904, at her home in West Donegal, Lancaster Co., Pa., Fannie, wife of Bish. Martin Rutt; aged 62 y. 2 m. 6 d.

(From Herald of Truth, March 17, 1904)

Pre. S. A. Kurtz of Nampa, Idaho, who had been ailing for some time, succumbed to the dread disease, consumption, and peacefully fell asleep in Jesus on March 5.

(From Herald of Truth, March 24, 1904)

By careful computation it has been shown that the Spanish-Philippine war has cost the United States the enormous sum of "one thousand million dollars." This amount would more than have paid all our bonded indebtedness.

Elisha's Fountain in Jericho

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

In the times of the patriarchs the Jordan Valley was well watered everywhere, even as "the garden of the Lord." It was in this fair valley that Lot chose to make his home, when "he pitched his tent toward Sodom." At the time that the cities of the plain were destroyed, the region round about became a desolate waste, and it has since formed a part of the wilderness of Judea.

A portion of the beautiful valley remained with its life-giving springs and streams to gladden the heart of man. In this valley, rich with fields of grain and forests of date palms and other fruit-bearing trees, the host of Israel had encamped after crossing the Jordan. Before them had stood the walls of Jericho. Soon its walls were thrown down, and its inhabitants slain. At the time of its fall, the solemn declaration was made in the presence of all Israel: "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho" (Josh. 6:26). Five centuries passed. The spot lay desolate, accursed of God. Even the springs that had made residence in this portion of the valley so desirable suffered the blighting effects of the curse.

Entering Jericho we make our way along the asphalted road leading to the Fountain of Elisha. Right and left in great sweeping curves stretch the giant fronds of the banana trees. Here and there silhouetted against the sky rise graceful palms and tall, slim poplars. A further ten minutes' walk brings us to the fountain, where the hand of modern improvement has depleted its surroundings of natural sylvan interest. We will pause at this fountain, as does every visitor.

An artificial walled pool encloses the fissure of the rocks from which the spring issues. Bubbling of the water is all that indicates its outlet. To one side stands a small native cafe, with many rush-bottomed low stools grouped near the edge of the pool.

This spot is supposed to be of surpassing beauty, a reputation which I cannot but think is echoed from the past rather than evidenced in the present. Here certainly is something that connects itself directly with the Bible story. Of all the requisites for living in the East the fountain of every city is apt to be the most enduring. There is generally one water supply for the place. To it the women resort with their jars borne on head or shoulder.

Now this is the only spring of good water to be found anywhere near either ancient or modern Jericho. It is called the "Sultan's Fountain," as if to express its supremacy over all water on the plain. The banks of the stream, it is true, are not so wanting in life as the surrounding district; and in the springtime it is vocal with the song of birds. It is a generous spring and is represented by a cheery little river which comes rushing and ramping out of the hill like a stream of noisy children bursting out of school. It is a marvelous spectacle, for it bubbles forth with such freshness that it might come from a glacier, while in fact it issues from a mountain of hot limestone as unlikely to give forth water as a heap of ashes! The stream flows on, flashing with tiny fish, past a mill wheel and finally runs across the country in a hundred channels, which keep green the gardens in the Plain of Jericho.

Few men have strength to honor a friend's success without envy.—Aeschylus.

By this abundant water, fertility and verdure are spread over the plain as far as the eye can see. It is a remarkable instance of the lavish bounty of nature, contrasted with the indolence of man. Where the water does not flow, the plain produces nothing!

* * *

Not far from Jericho in the midst of fruitful groves was once the "School of the Prophets." Thither after the ascension of Elijah, Elisha went. Could any sense of loneliness be more complete than that which must have come upon Elisha as he saw the vision of the "Chariot and Horses" fading and the heavens become silent and still? The fiery chariot had swept up his master.

News that Elijah's successor was dwelling at Jericho was soon conveyed to the inhabitants of the city. Jericho was a newly built city, having been restored in defiance of Jehovah's warning during the reign of Ahab. Its situation on the main road out of Jerusalem and its proximity to the river Jordan assured its becoming an important and influential city. While other cities decayed and vanished, Jericho remained a city of considerable importance to the time of our Lord. The immediate neighborhood is fertile, but the brackish water of the Dead Sea has always been infused in the southern reaches of the Jordan.

During his sojourn among them, the men of the city came to the prophet and said, "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren." The water in the vicinity of the city was so bad that the land cast its fruit before it was ripe, and suffered accordingly. The spring that in former years had been pure and life-giving and had contributed largely to the water supply of the city and the surrounding district, was now unfit for use.

It is difficult to estimate how much of the prosperity and health of a city are dependent upon good water. The day when through well-laid pipes and from safer reservoirs an abundance of water is brought into the city is appropriately celebrated with oration and pyrotechnic display. Thank God every day for clean, bright, beautiful, sparkling water, as it drops in the shower, or tosses up in the fountain, or rushes out of the hydrant. The city of Jericho in ancient days, notwithstanding all its physical and commercial advantage, was lacking in this important element. There was enough water, but it was diseased and the people were crying out by reason thereof.

Seeing in their complaint a hidden request to him for help, Elisha came to the rescue and said, "Bring me a new cruse, and put salt therein." Can you not see the prophet standing here, a jar filled with salt in his hand, some such jar as that woman is just dipping into the pool? He sprinkled the salt upon the water, salt—that which has hitherto made the water useless. Lo! all the impurities depart, through a supernatural and divine operation, and the waters are good and fresh and clean. And all the people clapped their hands and lifted up their faces in gladness. Water for Jericho: clean, bright, beautiful, God-given water. A wonderful change comes across the fountain. It pours forth bitter water no more, but sweet and fresh. And sweet and fresh it has continued for over three thousand years since.

* * *

The healing of the water of Jericho was accomplished, not by any wisdom of man, but by the miraculous interposition of God. Those who had rebuilt the city were undeserving of the favor of Heaven; yet He who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" saw fit in this instance to reveal, through this token of compassion, His willingness to heal Israel of their spiritual maladies.

The restoration was permanent. "The waters were healed unto this day," according to the saying of Elisha. From age to age the waters have flowed on, making that portion of the valley an oasis of beauty.

Many are the spiritual lessons to be gathered from the story of the healing of the waters. The new cruse, the salt, the spring, all are highly symbolic.

In casting salt in the bitter spring, Elisha taught the same spiritual lesson imparted centuries later by our Saviour to His disciples when He declared, "Ye are the salt of the earth." The salt mingling with the polluted spring purified its waters and brought life and blessing where before had been blight and death. When God compares His children to salt, He would teach them that His purpose in making them the subject of His

grace is that they may become agents in saving others. The object of God in choosing a people before all the world was not only that He might adopt them as His sons and daughters, but that through them the world might receive the grace that bringeth salvation.

The world needs evidence of sincere Christianity. Cities and towns are steeped in sin and moral corruption. The world is full of sickness, suffering, and iniquity. The souls of the people drink in bitterness, because the springs are poisoned, when they should be like a well of water springing up into everlasting life.

Salt must be mingled with the substance to which it is added. It must penetrate, infuse it, that it may be preserved. So it is through personal contact and association that men are reached by the saving power of the Gospel. It is to uplift, to sweeten the lives and characters of others by the power of a pure example united with earnest faith and love.

The polluted stream represents the soul that is separate from God. Sin not only shuts away from God, but destroys in the human soul both the desire and the capacity for knowing Him. Through sin the whole human organism is deranged, the mind is perverted, the imagination corrupted, the faculties of the soul are degraded. There is an absence of pure religion, of heart holiness.

To the heart that has become purified all is changed. Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ, and the inward man is renewed in the image of God.

The heart that receives the Word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream, fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy-laden. It is like a river constantly flowing and, as it advances, becoming deeper and wider, until its life-giving waters are spread over all the earth. The stream that goes singing on its way leaves behind its gift of verdure and fruitfulness. The grass on its bank is a fresher green, the trees have richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's scorching heat, a line of verdure marks the river's course.

So it is with the true child of God. The religion of Christ reveals itself as a vitalizing, pervading principle, a living, working, spiritual energy. When the heart is opened to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, causing fruitfulness to appear where now are barrenness and dearth.

As those who have been cleansed and sanctified through a knowledge of Bible truth engage heartily in the work of soul-saving, they will become indeed a savor of life unto life. As daily they drink of the inexhaustible fountain of grace and knowledge, they will find that their own hearts are filled to overflowing with the spirit of their Master, and that through their unselfish ministry many are benefited physically, mentally, and spiritually. The weary are refreshed, the sick restored to health, and the sin-burdened relieved.

* * *

Here is this fountain beside the ancient road leading up to Shechem. What countless passers-by, prophets, priests, kings, crusaders have since dipped their jars into this refreshing stream and have drunk from it! Doubtless the water that was on the table of Zacchaeus when he entertained our Lord at his house came from this ancient spring. Do you know that King Herod, who slaughtered the infants of Bethlehem and who vainly strove to slay the Infant Christ, passed the last months of his life near this place? He too must have drunk from this fountain.

As we walk back in the beautiful moonlight, we pass across a tract of land dotted with thousands of tents housing thousands of ragged Moslem refugees. These homeless men, women, and children who fled Israel in 1948 and cannot return to their homes until the issue is settled, huddle together in their despair and await their fate. Their thirst is quenched from the same fountain which Elisha sweetened, but not their thirst for home! The plight of these homeless souls is the saddest in all the Holy Land today. We met the chief of the camp, himself a refugee. Hearing us talk about the story of Elisha's Fountain and its clear, sweet water, he interrupted and said, "You talk about ancient history, but what is history compared with a man's own home?" These restless, despairing refugees are indeed the world's touchiest problems today.

Old City, Jerusalem, Jordan.

"The Half of My Goods"

By Ella May Miller

I sat upright, startled, and a bit doubtful. "Really, can this statement be true?" I asked myself, then proceeded to reread the article. In the immediate weeks following various other articles confirmed the veracity of the statement.

A mission deficit of $32,000! Unbelievable! Unnecessary! Never before in the history of our Mennonite Church in America has there abounded such prosperity as now. God has been true to His promise and has led the Mennonites into a land flowing with "milk and honey"; He has blessed even beyond the third and fourth generation because our forefathers lived a life of faith, love, and gratitude to Almighty God in return for His love to them. We are abundantly and extravagantly blessed.

Our gratitude?

A $32,000 debt in the fund which enables others, heretofore in darkness, sin, and misery, without hope in this world nor in the world to come, to know the Light, Jesus, and the love of God.

A few months ago some figures, enormous figures, were released giving a partial view of the wealth of our church. In tithes alone we were indebted to God several million dollars.

Those figures represented tithes. When Zacchaeus, a wealthy man, had a personal encounter with Jesus, when his greedy, covetous, grabby, and selfish heart was cleansed, he immediately responded,

"Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold" (Luke 19:8, RSV).

Might we Mennonites be owing God a fourfold return? And maybe to pile on top of that one half of our wealth?

After staggering and stumbling over this dishonorable debt for a few days I came to God and said, "God, if I had a million dollars, I'd hand it right over to you." Then I laughed—a million dollars! "Well, but if I would have just some extra property, or a nice investment, I'd give it to you." (I can just hear some remarking, "You're a good one to say that; you who don't own a thing.") Somehow after telling this to God I received no reply. I continued in deep thought.

Then God and I entered into a little dialogue; it ran something like this, with God speaking and I representing the Mennonite Church:

"You have robbed me, not the Mission Board."

"Where have I robbed you? There are so many demands on my pocketbook these days. I give to relief, hospitals, church schools, church building, I-W men's support, besides to the mission fund. There are too many avenues of giving."

Jesus sadly replied, "True, my child. Your good works are known world-wide. All the causes you mentioned are most noble. May I ask you a question? What task did I give you when I left you nearly two thousand years ago? Was it not the task of evangelizing the world? These other causes are secondary. When I faced Calvary my prayer for the disciples and for you who would believe through their words was that you would be sent into the world and that through me in you the world might see their Saviour. My only purpose in coming into the world was to reconcile it to God; I have passed the mantle on to you."

Chagrined to the nth degree I answered, "God, I am an unworthy servant, not even doing my duty."

He continued, "I left my mansion in heaven where the doors were of pearl, the streets of gold, the light was the radiance beaming from my Father, the water sparkling as crystal; love, beauty, truth, and comfort reigned. I changed

A Prayer for This Week

O Holy Father, we come to Thee with no great words today—only with bowed hearts. We have only one great need: Teach us to master Thy words, "Humble yourselves . . . ."

Father, Thou hast given us the privilege to willingly humble ourselves; the right to choose to rid our souls of pride; the opportunity to do it before Thou must resist us for our stubbornness.

"Humble yourselves . . . ." God, our Father, we would cease to covet the opinion of others regarding our doings. We would stop pitying ourselves when we are misunderstood or unappreciated. We would take this step of humbling ourselves as another deathblow at self in us.

Make us willing to confess our faults. Help us to ask forgiveness of our injured brother. Give us an opportunity to take "a lower seat." Place us around people who are to us what we are to Thee.

Sooner or later, if we continually flee from humiliation, Thy hand will resist us. Lord, teach us Thy message, "Humble yourselves . . . ." For Jesus' sake, Amen.—Marie A. Yoder.

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my home and came to earth. Often I had no place to lay my head; I ate whenever people invited me to their homes. My sustenance depended on the generosity of others. Yet I never lacked. Have you ever sacrificed for me to the point of denying yourself?"

I thought of our luxurious, fine, convenient homes, cars, equipment, prospering businesses, abundance of extra garments and food, and of the articles we were steadily working for.

God interrupted, "Are you lacking? Thousands of mine are in relief camps, homeless for years with meager rations, inadequate clothing and protection, with no loving care or necessary medical attention in time of sickness."

My head dropped low, "No, Lord, I lack nothing." However, after a few moments I proudly raised it again, in self-defense,

"But, God, since my youth I have kept all your commandments and doctrines."

He gently responded, "True; but if you would be a true disciple of mine, rid yourself of those material possessions that are hindering you from loving me with all your heart, soul, mind, and strength; then come, follow me. Lay up for yourself treasure in heaven, where moth and rust do not corrupt, where there is no loss, and where no one will quarrel over it. For where you have your treasure, there you will have your heart."

I was about to turn away; God laid His hand on me and questioned,

"Do you love me? I loved you before the foundation of the world and gave my only Son to be the sin offering for your wickedness and to be the assurance of eternal life. Does that mean anything to you?"

My arguments, my self-justification, my defense, vanished. With a new love in my heart and repentant tears in my eyes, I cried,

"Yes, Lord, I love Thee! 'All that I am or have is Thine; I will be true to Thee.' "

I no longer represented the church. I was only one of the individuals that comprised it. I came to Him again and desired to know His will,

"O Lord, what can I do to help erase this shameful debt?"

Harrisonburg, Va.

What Is Legalism?

By Stanley C. Shenk

Legalism is the process whereby a man tries to save himself through obedience to God. It is the expression of a fervently religious spirit. It seems to be miles ahead of humanism (which says that man doesn't *need* salvation) and hedonism (which ignores salvation and concentrates on sensual satisfaction). And yet, the legalist is just as lost as the humanist or the hedonist. Legalism is often hard to identify for what it is. It often is found in those who are fervent, earnest, and filled with a zeal for holiness and the glory of God. Those who are following its hard, frustrating path usually believe that they are climbing the narrow way of the true disciple—when actually they are on the devil's cleverest detour.

Legalism takes many forms. The legalistic Jewish Christians who opposed Paul declared their belief in Christ, but they were also intent on "earning their own way" through either keeping *all* of the Old Testament law, or its symbol, circumcision. They were traveling down a blind alley. "Behold," Paul said to those of this persuasion, "if ye received circumcision, Christ will profit you nothing" (Gal. 5:2). Paul knew what he was talking about. He had *been* there. He too had tried to keep the law, and the law had *slain* him! "For I through the law died unto the law" (Gal. 2:19). Then on the road to Damascus, he had come alive through a full genuine faith in Christ.

John Wesley was a legalist before he found liberty in Christ. From early youth until he was thirty-five years of age, he devoted himself with unflagging zeal to live a holy life in order that he might save his soul. He believed the great doctrines, he searched the Scriptures, he became a preacher, he denied himself, he set up careful programs for moral advancement—but as he came near the time of his great conversion experience in Aldersgate-street, he knew that he *wasn't* saved. He hadn't lived a really holy life. He was afraid to die. He wrote of himself as "an almost Christian." What was wrong? *Legalism.* He had been slain by the law. Then in the evening of May 24, 1738, in the little Moravian meeting in Aldersgate-street, "at about a quarter before nine" he felt his heart "strangely warmed." "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death." He had come alive in Christ Jesus.

Nor has legalism been confined to the days of Paul and Wesley. It is with us yet. We should obey church regulations that are directly Scriptural or that clearly reflect Scriptural principles; we should perform general good works—*unless we* are doing these things *in order to be saved.* In that case we are legalistic. Are you a legalist? If so, may God have mercy on your soul and help you to find a Damascus Road or an Aldersgate-street.—*Youth Bible Studies,* June, 1953.

Prayer Requests—

(Requests for this column must be signed)

An Amish I-W man requests prayers for a spiritual awakening in the home churches.

Pray for our missionaries in Israel, that the Holy Spirit may use them in removing the veil of blindness of Israel, that some may be saved.

Bro. E. I. Weaver requests prayers for the Church in India, that it may be prepared for the responsibilities falling upon it. There are, he says, three major needs: strengthening the spiritual life and faith of the Church; strengthening the leadership of the Church; helping the Church in all possible ways to become a more effective witness.

Pray for a middle-aged man who is in trouble, but scorns the idea of needing to seek God.

A young minister requests prayers that God's will may be done in the affairs and work of his conference.

It is a challenge to us to find our recreation in a way that does not hinder us in making a testimony for God, or weaken our convictions for Christian service.—Noah G. Good.

OUR SCHOOLS

Strange Happenings in Education

By Gerald C. Studer

Some strange and significant things are happening on the American educational scene that deserve the attention of every thoughtful Christian citizen. These happenings are merely additional evidences that our nation's educational dilemma still holds sway in the top brackets of our national problems list. Many think that it is a problem peculiar to the Christian education scene, whether liberal or fundamental. But it is not so. It is noteworthy, however, that on this particular problem both the Liberals and Fundamentalists manifest equal alarm and concern. The battle is too hot around this problem to be able as yet to predict what these two wings of Christendom will do with one another once they realize that they are fighting side by side in a common cause that both believe threatens a death-grip on our democracy —slowly but surely.

The Christian Century, a liberal Christian weekly news magazine, is almost the only Christian news magazine that has been on its toes in reporting consistently the happenings and developments from the grades through college. Most of us will probably be too smug in our ignorance to be alarmed, if indeed we believe the reports at all, to do any serious thinking about it, not to mention prayer and action as the Lord leads. Satan might like to sidetrack us off on a frustration over the Revised Standard Version of the Bible while he makes merry progress on a much more subtle and effective advance.

Perhaps the strange happenings indicate the acuteness of the problem. The two men we are about to quote are making their pronouncements and suggestions, it would seem, out of desperation amidst a lethargic Christendom. We are being revived in so many ways but not in this. Time is not serving as a very good healer of this breach. It is getting bigger instead of smaller as time goes on. Some problems have been known to solve themselves by our ignoring them but apparently not this one. Christian people discover they are divided over the problem when they do give it a hearing and the courts of our land are contradicting themselves and each other too. We can't decide what is Christian—they can't decide what is constitutional. When this writer heard Dr. Bernard Iddings Bell lecture at Goshen a few years ago, it was not at all apparent that Dr. Bell had any solution to the problem he so forcefully posed for our consideration that evening. One wondered whether the intensity of his search for a solution is not what prompted him to give time for questions or comments on his message. At any rate, he expressed doubt that night on the possibility of parochial or Christian patron day schools being the answer. However, his former doubt has since solidified into assurance that private schools are the answer so that his recent book *Crowd Culture* is a bit disarming in its suggestion that "each major variety of religion (including of course Secularism and Atheism) must not only have the right but be encouraged to conduct its own schools *and to run them at public expense*" (italics his). Many have thought a similar suggestion rumored among us a bit too radical to be worth listening to. However, the Mennonite suggestion never advocated the schools being run at public expense, nor that each major variety of religion be encouraged to conduct its own schools, though many people, on their own initiative, have carried the suggestion out to at least the latter of these two possible outcomes. Whether it is conceivable for our nation to surrender the educational responsibility entirely back again to where it has always belonged or not is a matter for speculation but that public education without sectarianism has gotten our nation astraddle a high fence is all too apparent. Our problem is how to come down on both sides. The educational responsibility has of course always been in the hands of the church and the home until the nation magnanimously took it over—and, at that, with the consent of both churches and parents!

How seldom we weigh our neighbor in the same balance with ourselves!—Thomas a Kempis.

Theodore Wedel, formerly a Mennonite, now warden of the college of preachers at the Washington, D.C., Protestant Episcopal Cathedral, has recently stated that it may be the turn of Roman Catholicism to voice judgment on Protestantism. He said, "As the churches of the Reformation once spoke words of judgment upon the great church of Rome, so that church may today be the servant of God in voicing judgment upon us. . . . Catholic America is still found at church on Sunday morning. . . . *Catholic America still believes in Christian education. Protestant America, so it seems, has abandoned her schools. . . .*" (italics mine).

Whether or not we believe Dr. Bell's radical suggestion to be a desirable solution, it is a matter of fact that this very thing is happening in some places without the recommended encouragement. Three of the five public schools in Lake Linden, Mich., are reported by the *Christian Century* to have been recently declared sectarian and thus ineligible to receive state aid estimated at $54,000 a year. The decision was made by Lee M. Thurston, state superintendent of public instruction, on the ground that the Constitution prohibits use of public funds for sectarian schools. Dr. Thurston found that students in the three schools of the upper peninsula community were all Catholic, that religion had been taught during school hours, that nuns were hired as teachers, that free days coincided with Roman Catholic holy days, that library books espoused the Catholic faith and the schools displayed church symbols or pictures. Lake Linden's officials said the system grew out of the depression and expressed dismay that "what has been right through the years is now suddenly wrong." Perhaps what State Superintendent Lee M. Thurston found and prohibited at Lake Linden could be matched, in a modified way, in some predominantly Mennonite communities with Mennonite teachers and superintendents. We may not have Mennonite library books, or dismiss school on Mennonite holy days, but all of us have heard the need for Christian Mennonite day schools dismissed with "But our school is practically Mennonite anyway," and that on public funds.

The very interesting thing is that immediately following the report of Lake Linden schools is another report on the Detroit public schools in which Arthur Dondineau, superintendent, in a message to all teachers, recently called for a recognition of "the source of our strength and the author of our faith." "Here in Detroit," he said, "the great majority of our teachers are associated with some church and are genuinely imbued with the basic values of religion." Dr. Dondineau, a devout Congregational layman, concluded his message by assuring the teachers: "You cannot but help to mold young people through precept and example with a similar faith in the fatherhood of God and the brotherhood of man." Apparently it is a matter of library books and holy days as to whether a public school is sectarian or is so weakly Protestant as to merit only the encouragement of the superintendent. It would sound almost as though the Protestants are not making their schools sufficiently religious to place them under the Constitutional ban regarding eligibility for public funds and that this is worthy of praise. Even though we have no sympathy with the Catholics, it hardly seems fair for the educational directors in the same state to treat various of their public schools so arbitrarily. Furthermore, we do not believe nor have we faith in the fatherhood of God and the brotherhood of man outside of "in Christ," do we? You noticed, of course, that Dr. Dondineau said nothing at all about Christianity, only religion.

Let's stop passing the buck or ignoring the problem or complacently accepting the *status quo*, and give this matter some constructive thought and action.

Smithville, Ohio.

CHURCH HISTORY

Organization of the Goshen College Mennonite Church

By John Umble

One of the drawbacks incidental to moving the Elkhart Institute to Goshen, Indiana, was that there was no Mennonite church near the location of the College. The nearest Mennonite or Amish Mennonite meetinghouse was Clinton Frame, six miles east of Goshen, and in those horse and buggy days six miles was an impossible distance for a student body to attend church services.

In the early days at Elkhart many of the faculty members and students of the Institute who were members of the church constituency were members of Amish Mennonite congregations. Since no Amish Mennonite church was located in Elkhart, instructors and students were expected to transfer their membership to the Mennonite congregation on Prairie Street. When the school moved to Goshen, a new problem arose. There was neither a Mennonite nor an Amish Mennonite congregation in Goshen. The college had more friends among the Amish Mennonites of Illinois, Ohio, Indiana than among the Mennonites. Should the new congregation be Mennonite or Amish Mennonite or a union of both? If the latter, who should have bishop oversight of the congregation? That these questions received serious consideration is an indication of the stubborn persistence of the division that had separated Amish and Mennonites in 1693.

Before the College buildings were ready to accommodate church services, the congregation met in the Christian Church on South Main Street for preaching services and young people's meetings. Since the Christian Church pastorate was vacant the two congregations met together with J. S. Hartzler in charge of the preaching services. After a time the College group met in the dining hall of "East Hall," now North Hall, for Sunday school and church services. Since there was neither a Mennonite nor an Amish Mennonite congregation in Goshen, both groups met to petition Amish bishops and the Mennonite Conference of Michigan and Indiana to organize a congregation for them. At the same time they decided that it would be neither a Mennonite nor an Amish Mennonite congregation; it was to be both. When converts were to be baptized it was to be left optional with them whether they were baptized by a Mennonite or an Amish Mennonite bishop. When a minister was to be ordained, if the lot fell on an Amish Mennonite brother, he was to be an Amish Mennonite preacher. Likewise, if the lot fell on a Mennonite, he was to be a Mennonite preacher. Mennonite and Amish Mennonite bishops were to serve alternately at communion services but whichever officiated, all members were to take part in communion.

The Indiana - Michigan Mennonite Conference in 1903 authorized the organization of a Mennonite congregation at Goshen. The organization was effected on Sunday evening, November 8, by Bishop Jacob P. Miller, then the only Mennonite bishop in Indiana and Michigan. J. S. Hartzler was placed in charge of the congregation. Originally a member of the Maple Grove Amish Mennonite congregation at Topeka, he had been obliged to unite with the Mennonite congregation at Elkhart when he moved to that city to take up his duties at the Institute and thereafter was considered a Mennonite.

Every man should have a fair-sized cemetery in which to bury the faults of his friends.—Henry Ward Beecher.

In reporting this organization the *Goshen College Record* states: "All students of Goshen College who are members of the Mennonite or Amish Mennonite Church are requested to bring their church letters when coming to attend school. Those who prefer to hand their letters to the Amish Mennonite Church will be accommodated. Members of other denominations will be referred to the pastors of their respective churches in the city of Goshen and should also bring their letters. It is the belief of the authorities of Goshen College that all students who are Christians should have a church home, and that faithful attendance at divine worship is a powerful influence for good in building strong Christian character." President Byers always insisted that students should unite with some local congregation to avoid becoming "church tramps," visiting from place to place without actual membership responsibilities.

A few weeks after Jacob P. Miller had organized a Mennonite congregation at the College, one of the members wrote to an Amish Mennonite bishop in Ohio, "Our consolidated church is partly a failure. . . . I think the main obstacle in the way was the mustaches. . . . The Amish had a meeting to decide not to organize at present. . . . Some people have an idea that bro. (sic) Miller accepted some advice from Elkhart before he came here but whether he did or not the condition isn't perfectly satisfactory especially on the Amish side."

The next autumn another church organization was effected. On October 26, 1904, David Burkholder, a newly ordained Mennonite bishop of Nappanee, and Bishop Daniel J. Johns, of the Clinton Frame Amish Mennonite Church east of Goshen, met with the Mennonite and Amish Mennonite members at the College. The group voted in favor of a union organization. J. S. Hartzler was to be the Mennonite minister and I. W. Royer the Amish Mennonite minister. Each was to have equal rights. J. S. Hartzler had attended the fall communion services at the Parker Street Mennonite Church near Bristol and I. W. Royer at the Clinton Frame Amish Mennonite Church east of Goshen.

On Sunday, November 6, the first communion service was held at the College in charge of the two bishops who organized the congregation. At the same time the voice of the congregation was requested to set apart two students, Lydia Schertz and Anna Stalter, for mission work in India. The congregation unanimously voted that they be sent to the foreign field.

During the winter Bible term in Jan. and Feb. 1904, S. G. Shetler conducted a series of meetings at the College during which fifteen people confessed Christ. On the last Sunday of February David Burkholder of Nappanee held baptismal services. Only five were baptized at the College; more were to be baptized later in a stream. Some desired to be baptized by an Amish bishop. Accordingly Bishop Daniel Johns baptized them on Saturday, April 30, 1904. These conditions witness to the presistence of the traditional cleavage between Mennonites and Amish Mennonites—a cleavage that the educational leaders of the church as well as church leaders like J. S. Coffman and M. S. Steiner did much to overcome.

The College congregation remained a union organization until the merger of the Mennonite and Amish Mennonite conferences in Indiana and Michigan. At first the congregation was under the dual pastorate of J. S. Hartzler and I. W. Royer, the former as a Mennonite and the latter as an Amish Mennonite. After the merger of the two conferences in 1916, D. J. Johns and David Burkholder were succeeded by Bishop D. D. Miller, of the Forks Amish Mennonite congregation. D. D. Miller, the first moderator of the merged conferences, was bishop of the College congregation until he was succeeded in 1943 by Sanford C. Yoder, president of the College and former bishop of the East Union Amish Mennonite congregation near Kalona, Iowa.
—Mennonite Historical Bulletin.

The called-out ones that are heavenly minded cannot conform to the ways of the worldly-minded.
—Frank and Harry Wenger.

FAMILY CIRCLE

God Answers Prayer

I know not by what methods rare,
But this I know: God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore, we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone,
Whose will is wiser than my own.

—Selected by Beula Bumstead.

Keeping the Family Altar Alight

By Phoebe Zimmerman

The family altar is one of the oldest and best institutions in the world and blessed is that family where such is established. It makes the Lord a welcome guest and a member of the family.

The Lord said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). God's blessing rested upon Abraham and his posterity because he was faithful in the training of those who were of his household. What a paradise this world would be if what was said of Abraham and the home he had established could be said of every Christian father and home!

Nearly 450 years later the Lord speaks to Israel. "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7). This Scripture shows plainly that God commands that children be given Scriptural instruction.

Every Christian parent should say with Joshua, "As for me and my house, we will serve the Lord."

Parents are responsible to God for the moral and religious training of children. To fathers especially the command is given to bring up children in the nurture and admonition of the Lord. It is said, "To bring them up in the nurture and admonition of the Lord is to bring them up as Christ Himself would."

Everything we wish our children to be in time and eternity should be taught and instilled into their minds and hearts while they are still members of the family circle in the home.

Someone has said, and rightly so, "The Christian home is a most fruitful place to prepare young people for the trials and duties of life, which ends when death bids them come to the eternal home above." To think of the eternal home gives a touch of sacredness to the home and makes us wish for the continual presence of Christ in earthly homes. Is there a better way to have the presence of Christ in our home than to keep the family altar alight?

A real Christian home is an earthly Eden in which all the beauties of the Christian religion are fostered, enjoyed, and perpetuated by those who live in the home and strive to make that home a divine institution. Certainly in a Christian home we can expect to find family worship. Daily family devotions, where prayer is offered and Scripture read and taught in a way that the children can understand its truths, are an essential means for getting them interested and leading them to accept its teachings and claim its life-giving promises.

Temptations from without have no power unless there be a corresponding desire within.

One could not describe in detail the nature of family worship for all families. Families differ and so does worship. No ironclad rules should be laid down as to how family worship must be conducted. But it must be a real worship from the heart and not merely a form of worship.

Family worship should be brief, or at least not too lengthy, if there are small children. It should be varied to keep it interesting. It should be regular and held when the entire family can meet together. Reading the Word, prayer, and singing are the three chief elements of the service. The method of reading the Word could be varied; most children enjoy reading and to let them read and take part in the worship would create in them a greater interest and make them feel they have a part in family worship. Also children should be asked at times to offer short audible prayers. Once in a while assign a verse or Scripture to be read or memorized; sometimes they may enjoy selecting their own verse or verses as they wish; or have someone select a song in advance. Children especially will look forward with eagerness to the next family worship hour.

Quoting from Geo. R. Brunk, "There are unusual opportunities in family worship for the children to take part. Nowhere else will they feel as free to quote a verse, sing a song, read from the Bible, and pray aloud in the presence of others. It is important that children learn these experiences early. Worship in the home prepares for public worship in the church."

If we want this teaching of God's Word to be effective in the life of our children, we must show our regard for God's Word by our own loyalty and devotion to Christ. Ask a blessing on our food at mealtime; have family worship, mentioning the family's need and the particular need of each child. The experience of having their names mentioned, or their particular need, may mean much to safeguard them in the hour of temptation.

In homes where the Bible is read daily in the presence of children and its lessons simply and prayerfully explained and taught, the effect for good cannot be comprehended; it will unconsciously make a lasting impression upon the mind and heart of the child, causing him to have a much greater reverence for God and His Word. The family altar is the place to teach children this reverence.

As parents we should have a desire to make our homes Bible-centered, and to do so is to use the Bible as our guide. A Bible-centered home cannot be established without God. It is said, "To be without God in the home is like being in a tempest-tossed ship without compass or rudder." We need God to guide and direct in our everyday life lest we be tossed about by Satan and in the end be lost. Someone has said, "The family altar is as much needed in the home as a light on a dark night." Just as an electric lamp needs power to give light, we need the power of the Holy Spirit in our family worship to keep it alight. We need the power of the Holy Spirit to understand and discern the Word, to convey it to others, and to children also.

Never is the home more sacred to us than when we leave its parental roof. There are few words as touching to the heart as the word "home." "A Christian home! What a power it is to the child when he is far away in the cold, tempting world and voices of sin are filling his ears, and his feet stand on slippery places."

It may cost something to be faithful and regular in keeping the family altar alight, but most things that are worth while require effort and persistence. The blessings in fellowship and worship will far outweigh the value of time and energy extended in continuing worship in the family circle. It is a bulwark against Satan and his works. It will help to mold the characters of our children for real usefulness in this world and perfect happiness in the world to come.

Does it pay to keep the family altar alight? Some may think not in dollars and cents; but it will certainly pay great dividends in the spiritual welfare of our children, and, yes, in our own. The family altar is a connecting link between our

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TO BE NEAR TO GOD

THEME: THE LIFE ABUNDANT

Sunday, March 28

Read Isa. 42:18-24—Self-complacency a Hindrance

There is a life of righteousness, peace, and joy in the Holy Spirit that God has provided for all His children, but so few know this blessed life by experience. Satisfied with being converted, many relax into a state of self-satisfaction. But the heart that is full of self-sufficiency cannot be filled with God's blessing. "Who is blind as he that is perfect?" "I have need of nothing." "I have been converted. I am active in the Lord's service. The Lord has blessed me."

God blessed Israel in the wilderness too. He fed them daily with manna. He guided them with the pillar of cloud and of fire. His presence was with them, but they had not entered into Canaan's rest.

To be honest with ourselves would make self-conceit and self-complacency impossible. Let us not stop short of God's best. Only the poor in spirit enter Canaan's abundance. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them" (Isa. 41:17).

Monday, March 29

Read Heb. 3:7-12—Unbelief a Hindrance

Perhaps we do not wholly trust God and enter into the life abundant because of an evil heart that cannot believe God. We may be unconscious that it is unbelief, but our hearts are filled with fears so that we will not trust God. We fear what God might ask us to be or do; we fear what men will say if we wholly follow God; we fear that others will not understand.

But God requires faith of those who would come to Him. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We are commanded to "have faith in God." We dare not excuse unbelief as weakness. Unbelief is sin. Let us confess and be cleansed in Calvary's healing fountain. God is well able to bring His people into His promised rest. Our part is to believe Him.

Tuesday, March 30

Read Rom. 6:1-14—How to Enter In

Knowing the great deliverance that was effected for us on the cross by our identification with Christ, we accept it by faith and yield ourselves wholly to God to be, to do, or to suffer just what He pleases. It is possible to consecrate our lives to God for service, and yet fail to yield to Him our wills, and the heart with its love and affections. But we can never know the overflowing life until we utterly yield to Him.

Our wills are the very citadel of the self-life. Self will not easily abdicate. If in our hearts we do find an unwillingness to yield, we can tell the Lord we are not willing but we choose His will. The moment we put our wills on God's side, God works in us and gives us the desire and the power to do His will. The Holy Spirit makes real to us our identification with Christ. "I am His and He is mine," becomes a bright and blessed reality.

Wednesday, March 31

Read Ezek. 36:25-36—Life Made New

The wonderful grace of Jesus reaches our deepest need. We cannot please God in the flesh and we need not. God makes us new in Christ Jesus. We cannot cleanse ourselves, but as we own our uncleanness of flesh and spirit, God sprinkles the blood and we are cleansed.

The yielded will and the heart set to wholly please Him gives God liberty to search us out by the white light of His Spirit. As never before we see the exceeding sinfulness of sin, of our pride, of covetousness, of the independent spirit that seeks to please self and walk independently of Him. It is then that Calvary becomes exceedingly precious. Instead of a stony heart God gives us a heart that is broken, pliable, easily guided. The Holy Spirit assumes entire control and gives us the desire and the power to obey God. It is no longer I but Christ.

Thursday, April 1

Read Rom. 8:14; Gal. 5:18—Led by the Spirit

"He leadeth me!" Words cannot express the blessedness of being led by the Spirit of God. Hearts that have ceased from self-will can be led by God's Spirit as surely as Isarel was guided through the wilderness by the pillar of cloud and of fire. It is wonderful how in the smallest perplexities God will make plain His will. As we trust and obey, He leads on.

Sometimes He will lead us over rough places, up steep hills, through difficult paths, but He is with us saying unto us, "Fear thou not, I am with thee." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 4:13). When our days are dark with clouds it is a mistake to think that God does not love us or has forgotten to be gracious. "The clouds are the dust of his feet" (Nahum 1:3). He is very near, ready to prove the sufficiency of His grace and the all-satisfying comfort of His presence.

Friday, April 2

Read Isa. 9:6, 7—Yet More and More

A complete surrender of ourselves to God marks the beginning of Christ's glorious reign. The Spirit will take up His holy work of conforming us to the image of God's dear Son. He will touch areas in our lives that need changing. Not one of our personal habits will escape His touch, if it does not altogether bring glory to God. He will speak to us about the use of our leisure time, our food, our stewardship, our service—nothing

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Jesus' Intercessory Prayer

Sunday School Lesson for April 4

(John 17)

Now that "the hour is come," Jesus closes this most blessed meeting with prayer. As His talk with the disciples has not been about the great suffering ahead of Him, so His prayer is not for Himself but for these men to whom He has manifested God's name and who believed on Him. Surely He permitted them to hear this sacred outpouring of the desires of His heart. Especially does the prayer reveal to us Jesus' relation to the Father. The Son of God communes with God ere He goes forth alone to die for man.

Read the first part of the prayer (vv. 1-8) to see the close relation of the Father and the Son. They have one purpose. All the Son did on earth was for the Father. He was about His Father's business. These men which believed on Him belonged to the Father. They knew that God sent Him.

And then Jesus began His high-priestly work of intercession, first for His disciples (vv. 9-19), and for us (vv. 20-23). This is a part of the great revelation. He is our advocate with the Father.

Observe what generous estimate Jesus gave of these imperfect disciples. How this must have strengthened them that they should be in the center of His heart and be such a concern of the Son's and the Father's! Why did Jesus address the Father as Holy Father? Let the pupils find the great burden of Jesus' prayer. Note carefully the relation of the being kept and the words Jesus had given them of God. What was Jesus requesting when He asked that they be sanctified? "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10).

What was the great intercession for us? (He also includes His disciples in this part of the prayer.) Christian believers are not of the world, but they are a part of Jesus and the Father, one with them and with each other. What a privileged and honorable status! Maclaren says, "The measure of our discord with the world is the measure of our accord with our Saviour."

As Jesus is about to return to His former glory with the Father, He asks that His believers may, too, come to behold Him in this glory.

How revealing, how encouraging, how moving this very unselfish intercessory prayer.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The General Council of Mennonite Youth Fellowship held its spring meeting on the Goshen College Campus, Goshen, Ind., March 12, 13.

Bro. Ray Kauffman, Sweet Home, Oreg., secretary of Fellowship in the general MYF, spoke to the MYF at Benton, Ind., on March 11.

Bro. Ralph Stahly, pastor of the Locust Grove Mennonite Church, Elkhart, Ind., and president of the Indiana-Michigan Mission Board, was ordained to the office of bishop on Sunday afternoon, March 7. Bro. Paul Mininger had charge of the service and Bro. J. C. Wenger preached the sermon. Other bishops who assisted at the service included the brethren D. A. Yoder, Homer North, and S, J. Hostetler.

Bro. J. C. Wenger, Goshen, Ind., held a meeting at Kendallville, Ind., the week end of March 7.

The Rockway Mennonite School Chorus gave a program of Easter music at Alma, Ont., on March 14. Open house was held at Rockway on the evening of March 9. The newly decorated interior was the gift of several Mennonite businessmen.

Speakers in World Day of Prayer services at Souderton, Pa., on March 6 were Ruth Lederach, Mrs. Noah Mack, and Mrs. George Miller.

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Bro. Milo Kauffman, Hesston, Kans., gave two talks on Christian Stewardship at Hutchinson, Kans., on March 7.

Correction.—Bro. Urie Bender, Baden, Ont., will conduct evangelistic meetings at the Thomas Church, Hollsopple, Pa., April 22 to May 2, instead of the First Mennonite Church at Johnstown, Pa., as announced in the March 9 issue.

The Woodridge Church, Washington, D.C., enjoyed a record attendance of 105 at a recent Christian Life Conference with Bro. Myron Augsburger, Harrisonburg, Va., as guest speaker.

The Stahl congregation, near Johnstown, Pa., conducted a community canvass in the interests of Sunday-school attendance on Sunday afternoon, March 14.

The Line Lexington congregation, in the Franconia Conference, enjoyed a Youth meeting on Saturday evening, March 20, at which time Bro. J. C. Clemens, octogenarian minister, of Lansdale, Pa., spoke on the subject, "Youth Looks Both Ways," and the Vesper Voice Chorus, Atglen, Pa., sang.

Bro. J. L. Stauffer, Harrisonburg, Va., was guest speaker at a Bible Conference at the Crown Hill Church, Rittman, Ohio, March 13, 14.

Bro. Abner G. Stoltzfus, Atglen, Pa., spent about two weeks in North Carolina and Florida recently in the interests of the Lord's work.

Bro. Merle Eshleman, M.D., missionary to Tanganyika, is scheduled to be on the faculty of Eastern Mennonite School half time as college physician, during the 1954-55 school year. The other half of his time is to be devoted to private practice.

Bro. Paul Hummel and family, Berlin, Ohio, left on March 11 for a two-week visit to Puerto Rico, where four members of the Berlin congregation are engaged in I-W service.

Bro. David Hostetler, Dalton, Ohio, associate pastor of the Pleasant View congregation, North Lawrence, Ohio, has been released from his home church in order to serve as manager of Laurelville Mennonite Camp, near Mt. Pleasant, Pa., this coming summer. He spent a few days at Scottdale last week in the interests of this work.

The Frazer, Pa., Summer Bible School for 1953 was very interestingly described in the YCC of March 7. Bro. Yake, the editor, states that he was responsible for the title, "How to Do It," and that Bro. Harry G. Brackbill had modestly sent in the article without a title and that no one should judge Bro. Brackbill as boasting about his work. To the Lord be the glory and to the readers the inspiration for greater service in this field.

Bro. I. Mark Ross, Hesston, Kans., is serving with local brethren on the staff of a three-week Bible school at the Casselman Church, Grantsville, Md. On the evening of March 14 he preached to a large crowd at the Beachy Amish Church near Salisbury, Pa.

Three young folks confessed Christ in the regular services at the Pennsylvania Church, Hesston, Kans., on March 7. Included in the recent improvements in the building is a permanent loud-speaking system.

In the article on the life of Bro. S. E. Allgyer, published in the Gospel Herald recently, it was mistakenly stated that he made a trip to the Mexican border in 1930. The correct date is 1920.

A Bible Conference was held at the Martinsburg, Pa., Church all day Sunday, March 21, with Bro. C. Nevin Miller, Harrisonburg, Va., as guest speaker.

Bro. B. Charles Hostetter and the Mennonite Hour quartet gave a program at the Allensville, Pa., Church on Saturday evening, March 13. Bro. Hostetter also served as guest speaker at the annual Ministerial meeting of the Southwestern Pennsylvania Conference at Blough Church, Hollsopple, Pa., March 19, 20. He also filled appointments over the week end of March 21 at Johnstown, East Scottdale, Masontown, and Springs.

The regional Sunday School Workshop held at Morton, Ill., recently was considered a real success and was attended far above the expectation of many people. In the Field Notes of March 9 HERALD it was erroneously stated that the meeting was at Peoria; also Richard Yordy served on the staff instead of Gerald Studer.

Bro. C. F. Derstine should be addressed in care of Abram Kaufman, Plain City, Ohio, during revival meetings at the Sharon Church, April 6-13.

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Calendar

City Mission Workers' Round Table, Detroit Mennonite Church, March 24-26.
Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Annual meeting Ohio Mennonite Mission Board, West Clinton Mennonite Church, near Archbold, Ohio, April 23-25.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Home Sunday, May 9.
North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 18-20.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual Meeting, Aug. 14-20; Music Week, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Peace Sunday, July 4, 1954.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.
Annual Meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

John Edgar was born recently in Buenos Aires, Argentina, to Bro. and Sister John Litwiller, missionaries to the Argentine Chaco. This is their second son.

At the March 9 bimonthly meeting of the Eastern Mission Board, Sister Alta Weaver, R.N., R. 3, Ephrata, Pa., was appointed for a five-year term of service in Tanganyika. She will probably leave for the field sometime in August.

More than 70 young people registered in the Argentine Young People's Retreat in Trenque Lauquen, Feb. 24 to March 5. These were days full of classes, sermons, and Christian fellowship. Bro. Lawrence Brunk was director and Bro. Nelson Litwiller gave the evening messages.

Bro. Sherman Maust, bishop of the Mennonite Church at Upland, Calif., is giving Bro. and Sister Stanley Weaver, Black Mountain Mission, Chin Lee, Ariz., some assistance in starting their mission work among the Navaho Indians.

Bro. B. Charles Hostetter, Mennonite Hour pastor, will give a missionary message at the Paradise Mennonite Church, Pa., on Sunday evening, March 28.

The new home for the aged in Philadelphia operated by the Eastern Mission Board has been named "The Bethany Mennonite Home."

Bro. Simeon Hurst, missionary on furlough from Tanganyika, will conduct special services at the Wanner Mennonite Church, Hespeler, Ont., April 11-14.

The JEMA (Mennonite Evangelical Young People of Argentina) was organized during the recent Young People's Retreat. Raul Garcia of Pehuajo was elected president. This organization was established to co-ordinate and help the local youth groups somewhat as MYF does in the United States and Canada.

At the March 9 meeting of the Eastern Mission Board, the board approved the recommendation that the second mission station in Italian Somaliland be located at Mahaddei Uen. A teacher evangelist couple and a nurse for this field were also authorized.

The Mennonite Hour chorus, sextet, and quartet, along with the pastor, Bro. B. Charles Hostetter, will be filling the following appointments in Pennsylvania over the first week end in April: 7:30 p.m., Saturday, April 3—Presbyterian Church, Frazer (two miles west of Paoli on U.S. 30) at the East Chester County Youth for Christ; 2:30 p.m., Sunday, April 4—Souderton High School, Souderton; 7:30 p.m., April 4—Maple Grove Mennonite Church, Atglen, Pa.

Bro. Arnold J. Dietzel, missionary on furlough from India, served as missionary day speaker at the Clinton Brick Church, Goshen, Ind., on March 21.

Bro. Roger Smith, a member of the Goodwill Rescue Mission, London, Ont., is doing deputation work in the interests of the mission, giving his testimony and showing slides on "Christ at Work on Skid Row."

Bro. John Litwiller, missionary to the Argentine Chaco, is holding evangelistic meetings in several of the Central Argentine churches during the summer months. The recent meetings in Pehuajo met with considerable success. Services were held in a tent in a new section of town. Many new contacts were made. Of these, 19 attended services in the church building the following Sunday. Pray for these that they may continue their search for the Truth.

The following members of the Executive Committee of the Eastern Mission Board were re-elected during the Annual Meeting, March 10, 11, at Elizabethtown, Pa.: Henry F. Garber, President; H. Raymond Charles, Vice-President; Orie O. Miller, Secretary; Ira J. Buckwalter, Treasurer; Martin R. Hershey, Fifth Member.

Besides the regular 20 services conducted at the Goodwill Rescue Mission, London, Ont., the workers hold a Sunday school at 10:30 a.m. and a Gospel service at 7:30 p.m. every Sunday at the Forest City Mennonite Mission, 368 King St., London. A Bible Club has been started for the children, and a Bible study class is held each Thursday evening at 7:30 for young Christians.

Bro. Sonu Ram was ordained deacon at Rajnandgaon, M.P., India, on Sunday, Feb. 28, by the brethren J. D. Graber and Edwin I. Weaver. Rajnandgaon is an industrial city west of Durg to which a number of our Mennonite families have gone to find work. The Mennonite Church in India authorized the establishing of a congregation there last year.

A request has come from India that Dr. and Mrs. John Grasse, formerly of Blooming Glen, Pa., volunteers for medical mission work in India, should leave for India by the first of September.

Bro. J. D. Graber, Elkhart, Ind., is scheduled to report on his world tour of Mennonite Missions to the College Mennonite Church, Goshen, Ind., on Sunday evening, March 28, and to the Prairie St. Mennonite Church, Wednesday evening, March 31. Bro. and Sister Graber will also be speaking to the Women's Missionary Society of the College Mennonite Church, Goshen, Ind., on March 29.

Young people from both the West Liberty and Archbold, Ohio, communities met with the young people of the Lima, Ohio, mission on Tuesday evening, March 2, for an evening of fellowship.

Correction on postage rates to foreign countries: first class postage rates to all foreign countries except Canada and Mexico are now 8¢ for the first ounce and 4¢ for each additional ounce. The rate to Canada and Mexico is the same as for the United States and its possessions: 3¢ per ounce or fraction thereof.

Bro. A. J. Metzler, Scottdale, Pa., will conduct Easter Services at the Detroit Mennonite Church, Mich., April 15-18.

(Continued on page 284)

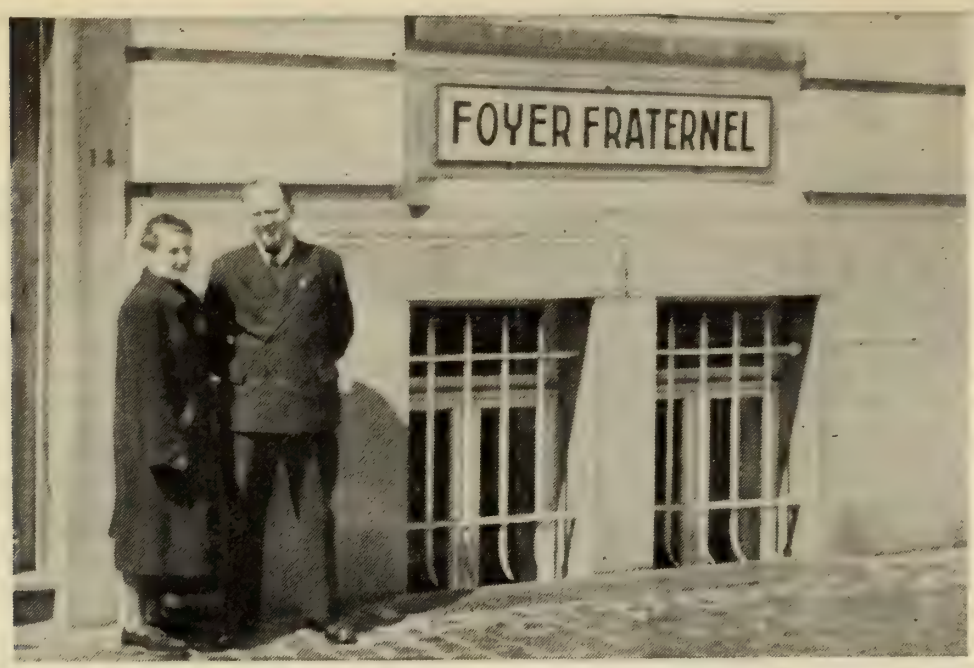
Your Treasurer Reports

Recent developments in mission activity under the Board have included sponsoring of radio evangelism. As has been announced previously, the Mennonite Crusaders, Inc., which sponsors the **Mennonite Hour** broadcast, became an official part of the Mennonite Board of Missions and Charities program and now broadcasts in the interest of the total church. This program has as its major objective the sending out of the Gospel message to those who are lost.

Recent developments in the area of radio evangelism are bringing into the total mission effort of the church the radio broadcast of Bro. Lester Hershey. Bro. Hershey's radio program is a broadcast in the Spanish language and has been carried on for quite some time in the interest of spreading the Gospel in Puerto Rico and other Spanish countries within reach of the broadcast as it has been sponsored. Under the Radio Evangelism Committee a special subcommittee has been organized to give further direction to the extension of Bro. Hershey's Spanish broadcast. There is some need to extend this broadcast to stations within our own country where there are large concentrations of Spanish-speaking people. We sincerely believe that this program will offer additional worth-while facilities to our Spanish Gospel work.

To meet this growing need a special Radio Evangelism Fund has been established. In the case of Bro. Hershey's broadcasts, there is very little received from the listening audience to cover the cost of carrying on the broadcasts. Therefore, we will need to look to our mission funds for the sponsoring of this program. We believe that there are many who will want to encourage this work so that the Gospel in Spanish can be broadcast in needy areas. Contributions for this purpose can be labeled for the Radio Evangelism Fund or may be specified specifically for the Spanish broadcast of Bro. Hershey. Since there are no designated funds on hand for this purpose we would like to encourage contributions for this program so that it might be carried on as a means of extending the Gospel work among Spanish people.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Bro. and Sister Jules Lambotte outside the evangelistic center in Brussels.

Our Witness in Belgium

By David Shank

It was just about a year ago that we saw the real beginnings of a Mennonite congregation in Belgium. And in this past year we have grown together, struggled together, prayed together, worked together, and studied together, until today we all feel that we are becoming, in the hands of the Lord, an evangelistic team that He wishes to use and will use. For it is just that—an evangelistic team—that the Lord seeks to create from every congregation of believers.

We have read with a great deal of interest and thanksgiving of the activity of the Spirit of the Lord in various areas of the states, the awakening and renewing of individuals and congregations, of meetings among our own people of five to ten thousand people, gathered together to listen to the Word. And then we read of some larger revival meetings of twenty-five and forty thousand people. All this is much beyond our own experience. How we would like to see 40,000 people in this country gathered around the living Word of God, listening to the message of free grace, of repentance, of evangelical obedience! We pray for revival, but we are waiting for the Lord to send the shower, while we continue to work faithfully for that day.

In the meanwhile, we are just a handful in our part of the city of Brussels—a real living congregation of six people. Where we are it is upon us that the responsibility falls for the souls of some twenty-five to forty thousand people. Who are the six?

It was January 4, 1953, that Bro. and Sister Jules Lambotte, Junior, were received as members of the local congregation. Bro. Lambotte had been converted some years ago, from a Catholic background, through the preaching of the Belgian Gospel Mission, and had carried on evangelistic activity among youth and in a Flemish Reformed Mission in the city, for about ten years. During this time he developed more and more along certain lines and finally felt that he was no longer at home in his work. Because of our witness against war, against worldliness, and the modern plagues of smoking and drinking, our concern for Biblical discipline, he asked to join our congregation and work with us. Sister Lambotte had come from a Lutheran congregation in eastern France, and had been converted during a preaching mission in the Mennonite chapel at Montbeliard in France. It is upon the shoulders of Bro. and Sister Lambotte that has fallen much of the initiative and work in the development of our evangelistic program at the Foyer Fraternal. It was at the official opening of this center in March of 1953 that Bro. Lambotte was consecrated as an evangelist and minister of the Word.

Just two weeks later, two more brethren were received by baptism. Louis Arens had been a volunteer soldier during the war, and had to enter the priesthood of the Catholic Church. At a certain moment he had hoped to enter one of the many Catholic orders, when he was disturbed by the reading of the Bible. He continued to read, and continued to grow. He accepted the grace of Christ and became a new creation in Christ. During a period of five or six years he continued to grow, never associating himself with a congregation, because he had not had a definite conviction as to where he should join. For over a year we had known each other and he had felt more and more at home in his understanding of the Scriptures. What a joy to receive him into our congregation, a living witness for Jesus Christ! Bro. Louis works at the large national airport and if you should ever arrive in Brussels by plane, chances are that Louis would be one of those who would receive you there. His work offers many opportunities for the witness of a consistent life, ready to give a reason for the hope that he has.

Our other brother, Andre, who was baptized the same day as Louis, has suffered for Christ in his family, and we would ask you to pray for him. He is the youngest of a large family of children. All Catholic families, and especially wealthy, aristocratic families, desire that one of their children should consecrate himself to the work of the Roman Catholic Church. Since none of his brothers or sisters had remained in a monastery or convent, the family looked to Andre to represent them, and he himself had looked forward to such a consecration. But the Lord had other plans for him. Through the evangelistic colportage of Bro. Lambotte, Andre began to read and study the Bible. At the Catholic College he attended he was told to accept simply the authority of the church on difficult questions. One night while reading his Bible underneath the bed covers with the help of a flashlight (for such things are not done openly) Andre accepted the grace of Christ as the only answer to his sin and need.

Then it was that the struggle began. At home, at college, among his friends, everyone began to notice his heretical ideas which cost him eventually his college diploma because "we can't graduate anyone with ideas like that." What a reproach upon the family! And later, when he made known his convictions concerning military service, the family dismissed the maid and loaded all the housework on Andre. Sent by his parents to a Jesuit monastery to be converted, he left through a window during the night and returned to the city. Called up for military examination and induction last December he stated his desire to do constructive civilian service but was inducted (someone else signed the law in his place) to be called up later on this year. Next month he will be 21 and on his own. What shall he do with his family? He would like to thoroughly prepare himself to serve the Lord, but with a possible prison term ahead of him yet this year, he is preparing himself now to be able to study during this time. His path of obedience is narrow and his witness is not easy. Pray for him.

The other two members of the congregation? They're simply us. In addition to overseeing in a general way the children's homework, we try to take an active part in the work of this small congregation.

It was last March after Bro. Lambotte had returned from the European Mennonite Bible School in Basel that we began our public ministry with a series of meetings preached by two French Mennonite brethren, Pierre Widmer and Joseph Muller. We had a good turnout for these meetings with a definite response from a number of people in the neighborhood. And since then we have carried on a program of information, instruction, spiritual nurture, and continuing evangelistic preaching.

In addition then to our congregation there is a total of about 100 people who are reached through our meetings in a more or less regular manner, even though 30 or 40 people is the limit of the attendance at any one of our regular meetings.

A former concert soprano, discouraged almost to the point of suicide after the death of her father, has found the Lord, particularly through the singing of psalms and Gospel hymns. She is one of the regulars to be found at our four weekly services. Her voice now fills the chapel singing "Let all which seeks to exalt itself be humbled within me, and if necessary let my heart be pierced with Thy sword. To die is to be reborn and live forever. Oh, break me completely at Thy feet forever."

A former symphonic French horn player, attracted by the ministry of Bro. Joseph Muller, has continued to attend meetings despite his intellectual doubts. When injured and partially paralyzed in an accident he also was tempted to take his life but was prevented by the "restraining hand of the Lord through the prayer of the church." The many visits and the attention given him by his Christian friends made him feel surrounded by a more than human spirit of love. He wrote to a Mennonite brother: "Dear Brother, even though I am not yet converted, I feel that I must call you brother." His regular attendance and openness to the Word makes us pray confidently for his conversion and deliverance from sin.

A hard-working mother who thought at first that she was coming to a Catholic circle continues to follow the message with more than a passing interest—the Spirit is also at work.

The wife of a former member of the French Legion tells how she placed an invitation before her husband's eyes, not daring to suggest herself that they attended meetings. Although neither have made a public confession, both acknowledge the changes wrought in their lives since they have heard the Gospel. We pray that the Lord may bring to perfection the work that He has begun in their hearts.

Four times a week we preach the Word, explain the Scriptures, answer questions, and preach the Word some more. Wednesday night there are public lectures to explain the various aspects of Christian life and doctrine and practice. Friday night is kept for Bible study and prayer; Sunday morning is worship service, and Sunday evening is evangelistic preaching.

Distribution of literature (we have edited a number of tracts), personal visitation, calls by interested persons—all these activities fill out the time, and all contribute to the building up of the church of Christ here in the east part of Brussels. Bro. and Sister Lambotte give a part of their time to work among the youth in an evangelical youth center which Bro. Lambotte was responsible for creating. A later article will describe this work and activity.

During the sixteenth century, we are told, there was an important Anabaptist-Mennonite congregation in the city of Brussels. At the end of that century persecution had almost completely liquidated that witness. Today at the middle of the twentieth century, although elements of that witness could be found here and there in various mission groups, we feel that the establishment of a small but solid young Mennonite community here is a necessary witness to the power and will of God for His church in Belgium.

Brussels, Belgium.

Learning Hebrew

By Roy Kreider

The grandfather's clock in our living room strikes eight a.m. It is time to don hat and coat and begin the fifteen-minute walk to Hebrew School. We leave our home, situated in the upper end of the valley called Baca in Modern Jerusalem, pass through the gate, down the narrow streets lined by stone houses, across the playgrounds, to the stone building by the open field. On the second floor a boarding classmate waves from his window and calls, "Shalom, Haver" (Peace, Friend!). "Good morning," we answer, "and how is your Peace?"

Entering the language school we walk down the hallway, passing classmates conversing together. As we pass, we exchange the greeting of "Peace!" Opening the door of Class Aleph we again are greeting by a chorus of "Peace, Good Morning." Though the twenty-seven classmates represent eleven foreign countries, you will observe that conversation is all in Hebrew. In fact "it is forbidden to speak anything but Hebrew on the school grounds." "He who will not venture to speak in Hebrew will never learn Hebrew." A Hebrew proverb says, "A timid soul never learns."

The bell rings. It is eighty-thirty, and the classroom becomes quiet as the teacher enters. Conversation begins immediately in rapid Hebrew. Taking the morning newspaper, the teacher writes the headlines on the blackboard, explains these in simpler Hebrew words, and gradually these new words find their way into our vocabulary. Each day she introduces a new family of words—terms used when mailing a letter in the post office, or when purchasing vegetables in the market, or applying to rent an apartment. Two classmates are then chosen to carry on a conversation, the one posing as clerk, the other customer. Exercises in reading, writing, spelling, grammar, and abundant repetition take up the four hours of the morning.

The Hebrew student becomes increasingly conscious that he is peering into a new colorful world, perhaps an art gallery which pictures the channel of thought. Scenes come to life in a word. It is no marvel that Jehovah chose this language as the screen upon which He portrayed Himself to men. Strangely fascinating are the onomatopoetic expressions which result from objects being named for the sounds they produce. The name for bottle is "bokboke," named for the gurgling sound of water being poured out of a bottle. The teakettle is "kumkum" which means "get up! get up!" It is named this because of the action of steam under the lid causing it to rise. However, it is quite confusing to remember that "me" is "Who" "who" is "He," "he" is "She" and "dog" is a "Fish."

During the two brief intermissions between classes the classmates assemble in informal fellowship, and in times such as this conversation has frequently turned toward spiritual things. As their stories and confidential chats unravel in details of bitter experiences of war in Europe, I have sought the words of the Spirit that here in this lower end of the Valley of Baca their parched souls may thirst for the refreshment of the Living Water.

Leaving the language school at noon, we walk toward home observing that the language of the children, of the shopkeepers, of vendors hawking their products, of the businessmen, and of the passers-by on the street is the language of the Bible. Hebrew has been declared the national language for the state, and is being revived and taught with intense fervor as a living language. As the state ages, the ability to converse in the language of the Jews will become more imperative. The present generation, home from exile, speaks several languages, but the younger children know only Hebrew. In his section on the promise of redemption, Zephaniah underscores a unique prophecy: "Yea, at that time I will change the speech of the peoples to a pure speech, that all of them may call on the name of the Lord and serve him with one accord." (Zeph. 3:9).

We recall the example of our Lord who adopted the common language of the country that He might be understood by the common people, and make His word intelligible to His hearers. Like our Master we, too, long to bring the Light of the Gospel in the language they understand. It is for this goal that we labor with the language.

Grant to us, Lord, "the tongue of him who is taught that we might know how to give a word unto him that is weary."

Jerusalem, Israel.

News from the Argentine Chaco

By Albert Buckwalter

Once again we are back home in the Chaco after a short vacation trip to the mountains of the province of Jujuy. The rest was good for us, but the abrupt change back to bugs and heat is quite severe. All of our children have prickly heat already, and Lois and I have touches of it.

It was a joyous experience to return to the fellowship of our Indian friends. There is no Protestant work in the mountains where we went, though a Baptist friend of ours, who is now on furlough in the States, is thinking of coming to the very town where we stayed. It is a very needy region—a decadent form of Catholicism being the mode of worship. During our visit in that region we witnessed many religious processions in which a baby doll represented Baby Jesus, and little girls danced back and forth hand

in hand to give Him adoration. All this was accompanied by flutes, drums, firecrackers, and big bombs. Pray for the missionaries who will be going there.

I would like for you to know that we are attempting a different approach in League 17. For so many years the mission has been struggling with an unconverted chief who makes himself in charge of the church life that we have finally decided that it shall be thus no more. I am now beginning to hold meetings in another part of the same reservation in a place where we won't be molested by the chief. At this moment it is impossible to say what the outcome will be, but we are confident that the Lord will be able to bless this move for the strengthening of the brethren in that area. Is not the church to be composed of those who are saved? Are we not to separate ourselves from workers of iniquity? Pray for us that we might have the love of Jesus for the lost Indians.

Recently I have started weekly Bible studies with our lay workers in all three of our churches. Pray that the Lord may use these classes to strengthen our spiritual life, and to make us all more Christlike.

Saenz Pena, Chaco, Argentina.

An Argentine Trophy of God's Grace

By Alyce Sieber

It would be a mistake, if not an inexcusable error, to visit the missionaries at Pehuajo, Argentina, and fail to call on Dona Clara. She is at home in a little one-roomed dwelling just a few steps from the missionaries kitchen door. We have a half hour to spare before they call us to the tasty meal being prepared in the Brunk kitchen; so we'll slip out the door and find Dona Clara. You will not find her room untidy, whether you call morning, noon, or night. From the neatly laced, embroidered pillowcases on her bed, to the white crocheted doily on the little stand, to the carefully arranged pictures and cards on the what-not shelf—all show that Dona Clara loves cleanliness of person and possession as well as cleanliness of soul.

Dona Clara is happy to see you, so glad that you've remembered to share a few moments with her. At sight of you she waves and a joyful smile comes quickly to her wrinkled face. **"Pase, pase"** (Pass, pass), she invites, "and sit with me a while."

"How have you been, Dona Clara?" we ask as we accept her kind invitation.

"I've been well, well. Thanks be to God, thanks be to God," she repeats. "I'm so content that I can still get around. I help Mrs. Brunk dry the dishes or peel potatoes once in a while, get my own meals, care for my plants, and feed the few chickens I have. And thanks to my Lord, I can still see to read my Bible. The first book I learned to read was the Bible. With a little help from friends and with practice I was able to read it. God knew that I wanted to know about His Word, and He is so good to have helped me so that I can read it for myself."

She reaches for the well-worn book. "Look here," she says as she finds the little pamphlet, "Daily Bible Readings for the Year 1953." "I have crossed out in this pamphlet the portions I have already read. See, I'm up to date with my daily readings." She doesn't have to tell us how much she loves God's Word. Her fervor in talking about it speaks for itself, and even her handling of the Book is tender as she places it again carefully on the little stand beside her bed.

"How wonderful, Dona Clara, that you have Jesus as your friend and companion! How did you learn to know Him?" we ask expectantly.



Dona Clara Ocampo taking maté in front of the door to her neat little room, Pehuajo, Argentina.

"Thanks to God" (with the customary exclamation she begins), "Senor Litwiller visited us years ago with the Bible coach when we lived far out in the country on our little ranch. My husband was living then (she raises her hand toward the large framed picture of him on the wall) and Senor Litwiller sold us a Bible, the first one we had ever seen. We didn't understand all, but the dear Lord showed us many things. The pastors visited us sometimes, and we would come to the services in our cart whenever we could. When my husband died, the missionaries gave me a home here, and all who have lived here have been so good to me. Miss Good, too, how she would sacrifice to look after me when I was sick, and was like a daughter to me! God took our own daughter when she was eighteen (and she motions toward her daughter's portrait) but I can praise Him, because He has been so faithful to me."

"Well, Dona Clara, dinner is probably ready by now. We are happy to see you so well and enjoying yourself in the Lord. Your plants look healthy too," we remark, as we glance at the rows of potted plants outside her door. We know well that the usual procedure includes an appreciative word about her hobby. Now we listen a few moments more as she explains about this one and that one.

"May God bless you, and come back as soon as you can," are her parting words.

There are others like Dona Clara in Argentina, and in many parts of the world who, instead of facing the setting sun with bitterness and a spirit of despair, find joy and hope daily in following the Lord because of these who have answered the "uttermost parts" call of the great commission.

And you who should give that others might go, are you falling short of your duty and privilege? Psalm 24 tells us that he that hath clean hands shall ascend into the hill of the Lord, shall stand in His holy place, and shall receive blessings from the Lord. Let us take a look at our hands, and by God's help determine if they are clean or if they are unholy because they are holding back that which is by no right ours to use, but God's.

Goshen, Ind.

MISSIONS SECTION



The Mennonite Hour

Voluntary Service Secretary Joins Staff

Letha Miller of North Liberty, Ind., joined **The Mennonite Hour** office staff on a voluntary service basis for a period of one year. Before coming here Letha was working as a secretary at South Bend, Ind. We appreciate very much the contribution she is making in **The Mennonite Hour** offices.

From Box 22

In the month of February (mail month) we received correspondence from a total of 40 states and five Canadian provinces. In some instances, however, the broadcast merely covers one small area of the state. The total number of letters received in February was 1,056 and the total number of cards 185. We are thankful for growing interest in the broadcast as is witnessed by the mail response. Here are a few of the responses:

A Mennonite Minister in Vermont writes: ". . . This is rather late for letter month, but I received a boost just a few minutes ago as I was leaving the post office. A lanky, unshaven man with a pipe in his mouth (typical woodchopper) walked up to me, addressed me by name and said, 'That preachin' and church music on Mennonite Hour helps me. I listen to it when I kin.' He also invited me to visit his home which is about ten to twelve miles away."

From a Michigan listener: ". . . I enjoy our program very much. I personally haven't ever attended a Mennonite service, but I have heard very good reports of the Mennonite people. I would appreciate some of your literature and a little history of the movement from the beginning. . . ."



Secretaries in one of the four Mennonite Hour offices. Left to Right: Lois Burkholder, Sarah Stahl, Mildred Graybill, Janet Showalter. Not on picture: Letha Miller, who recently joined secretarial staff.

From a doctor in Boston, Mass.: "One Sunday night accidentally I turned the dial to your program and it was good—I have enjoyed your presentation of God's Word. It is not alone spiritually helpful to one's soul, but it is educational and informative. May God give you continually the strength, courage, faith, and wisdom to continue this great work, man's noblest."

Mennonites Serving in Japan Meet at Osaka

A meeting of Mennonite and Brethren in Christ missionaries and relief workers in Japan was held in Osaka January 4 and 5 at the invitation of Mennonite Central Committee workers. A total of 43 adults and 19 children attended. The conference consisted of worship, fellowship, and reports from the various groups on the origin, nature, and scope of their activities in Japan. Included in the discussions of their activities were those on the peace witness and plans for future conferences of this group.

The guest speaker was J. D. Graber, secretary of the Mennonite Board of Missions and Charities, Elkhart, Ind., who was visiting Japan at the time on the first part of his administrative visit to Elkhart Board missions in Japan, India, France, Belgium, and England. In the introduction to his address on "The Foreign Missionary in Today's World," he recalled an earlier meeting of eight Mennonite missionaries and relief workers in Japan at Christmas time, 1949.

According to a report by Norman Wingert, Japan MCC director, there are 54 Mennonite missionaries, relief, and educational workers in Japan. They represent the following groups of interests: Brethren in Christ, General Conference Mennonite, Mennonite, Mennonite Brethren, Mennonite Central Committee, Youth for Christ, and International Christian University.

Two Brethren in Christ missionaries, Pete and Mary Willms, are working at Hagi, which is near the tip of Honshu, the largest island of Japan. Another Brethren in Christ couple, Samuel and Grace Wolgemuth, direct Youth for Christ activities in Japan.

The General Conference mission field is on Kyushu, the southernmost island of Japan. The 16 General Conference missionaries include Paul W. and Laverne Boschman, Anne Dyck, Fred and Viola Ediger, Leonore Friesen, Martha Giesbrecht, Esther Patkau, Bernard and Rubie Thiessen, Verney and Belva Unruh, Peter and Lois Voran, and William C. and Matilda K. Voth.

The Mennonite Board of Missions and Charities, Elkhart, Ind., carries on mission activities on Hokkaido, the northernmost island. Their 16 missionaries include Ruth Bean, Carl and Esther Beck, Eugene and Louella Blosser, Ralph and Genevieve Buckwalter, Mary Ann Hostetler, Lee H. and Adella Kanagy, Don and Dorothy McCammon, Don D. and Barbara K. Reber, and Ruth and Rhoda Ressler.



Mennonite gathering at Osaka, Japan.

The Mennonite Brethren have mission activities at Ishibashi and Osaka, which are about a third of the way up from the tip of Honshu. The 12 Mennonite Brethren missionaries include David and Mary Balzer, Jonathan and Alice Bartel, Harry and Mildred Friesen, Rubina Gunther, Sam and Renetta Krause, Roland and Anna Wiens, and Ruth Wiens.

Three workers operate MCC services in Osaka: Norman and Eunice Wingert and Alice Fast.

Other Mennonites in Japan include Carl and Evelyn Kreider and Charles Burkhart, who are associated with International Christian University in Tokyo. Bro. Kreider is dean and Bro. Burkhart is a music instructor.

MCC Information Service, Akron, Pa.

A Christian is . . .

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

—Canton Church Bulletin.

Missions Editorial

Releasing God's Power in the City

Two events this week emphasize our city mission witness: the annual City Mission Workers' Round Table in Detroit and the twentieth anniversary of the founding of the Mexican Mennonite Mission in Chicago.

The Detroit meeting will deal with the problems of industrialization and race as they affect city mission work. Both of these questions have wide implications as far as carrying on a city mission program is concerned.

The unionization of labor raises for the Bible-believing Christian the problem of being unequally yoked with unbelievers and the use of non-Christian methods to gain concessions from employers. The race question poses the problems of segregation as practiced in our country and the Christian's attitude toward it.

Although the economic and social problems of our day must be reckoned with by the city mission worker, the more basic problem for him is the salvation of lost souls and the nurture of believers. Given redeemed men and women, economic and social problems can be examined from a different point of view. The elements of the power and love of God working through His redeemed followers have been added.

Jesus promised His followers tribulation in this world because the world hates Him and the truth He represents. Peter reminds Christians that suffering and persecution are their lot. The true Christian doesn't fear suffering or persecution because he has the promise of power, of answers to prayer, and of constant fellowship with his Lord. He doesn't avoid problems because they are hard. God, the Holy Spirit, will help him solve them. The true Christian will love men of all races and consider them equal with himself, not only in the family of God but in his social relations in the church, in the community, and in the nation.

Therefore, our city workers are first of all concerned with developing strong Christians who can stand on their own feet in industry, business, and race relations. These believers are in the world, but not of the world. They are the salt of the earth and the light of the world.

After twenty years of witnessing to Spanish-speaking Americans, the Mexican Mennonite Church membership numbers approximately fifty persons with a Sunday-school attendance of about twice that number, according to 1953 statistics. These results are typical of many of our mission efforts and underscore the nature of our problem.

We have the mission machinery and many consecrated workers, but somehow we have not yet released the power of God which will build strong city churches.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Personnel

From March 12-16 Dorsa Mishler, Personnel Director, is visiting and counseling with the Voluntary Service units at the Kiowa County Memorial Hospital, Greensburg, Kans., and Mennonite Hospital, La Junta, Colo.

Personnel needs are becoming more and more pressing. The releases of several I-W men in Voluntary Service have been granted, leaving vacancies in important service responsibilities.

More releases for I-W men are imminent. This will call for more volunteers. Have you thought that the Lord might want you in VS? Young people, older folks, men and women, yours is the next move!

There are openings in VS for persons with special skills and training. There is also an important place for those with average talents to fill responsibilities which are of great value to the church.

Those who are interested in this type of Christian service should direct questions or requests for application blanks to D. J. Mishler, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

Financial

MRSC is completing the fiscal year with a drop in the reserve funds due to increased expenditures for the expanding Voluntary Service and I-W programs. The budget which was approved for the next six month period from April through September calls for expenditures somewhat higher.

The fact that contributions from the church have generally been higher this past year is much appreciated, and continued interest and support will be needed to administer this growing area of the church's program. It will be necessary to increase our giving to carry out adequately the growing demands of Voluntary and I-W services.

I-W Services

Lloyd Troyer, Middlebury, Ind., has been elected new leader of the I-W unit at Kalamazoo, Mich.

The first pastoral letter for I-W men, **The Lantern,** will have been released by the third week of March.

The Lantern is edited by Bro. Robert Keller, Peace Problems Committee Pastoral Services Co-ordinator, who is attached to the MRSC office in Elkhart, Ind.

This pastoral letter will be mailed biweekly on alternate weeks to the **I-W Mirror** to all men in MRSC units and to all other Mennonite men in I-W service.

A monthly supplement will cover MRSC administrative I-W services information, educational, recreational, and other activity planning and suggestions and will be sent to MRSC units.

The Lantern will be sent to all pastors of Mennonite congregations in the United States. Other ordained brethren and parents or friends of I-W men who are interested in receiving this pastoral letter may write to Mennonite I-W Services, 1711 Prairie St., Elkhart, Ind., enclosing $2.00 to cover costs of production and mailing for one year.

Kansas City Quartet Schedule

A quartet of young men from the Kansas City, Mo., Service Unit are making a deputation tour to Ontario and return beginning on March 27. The first part of their schedule follows:

March 27, Indianapolis, Ind.; March 28, morning, North Goshen Church, Goshen, Ind.; evening, Prairie St. Church, Elkhart, Ind.; March 29, Plymouth, Mich., I-W Center; March 30, Pigeon, Mich.; March 31, Detroit, Mich.; April 1, Detroit, Mich.; and April 2, Markham, Ont., Canada.

Released March 12, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

No CO Legislative Changes Anticipated

Selective Service director Maj. Gen. Lewis B. Hershey in an interview March 4 indicated he did not anticipate any legislative changes during the coming year which would affect the position of the conscientious objector. Meeting with members of the consultative council of the National Service Board of Religious Objectors in Washington, D.C., he said he foresees no particular reason for any legislative changes. He felt the current civilian work program for conscientious objectors is operating "fairly well."

The consultative council also heard reports on the continued work of the National Service Board in its representation of the position of the conscientious objector before the government. Elmer Neufeld, the board's associate secretary, formerly of Inman, Kans., reported on a number of prosecutions of conscientious objectors (including Mennonites) unable to secure such recognition.

The day's meeting included a discussion of the experiences of persons in military service who come to conscientious objector convictions after entering the service and the difficulties they have in seeking release.

Four More PAX Men to Germany

Four more PAX men are on the Atlantic en route to Germany where they will join other I-W men in the construction of houses for Mennonite refugees. These men are Richard A. Classen, Beatrice, Nebr.; Wayne A. Lapp, Columbia Falls, Mont.; Ernest D. Steffen, Apple Creek, Ohio; and Joseph B. Yoder, Belleville, Pa. They will be assigned to the construction projects in Backnang, Enkenbach, or Wedel. They sailed from Philadelphia, March 16.

Two PAX men—Roger Hochstetler, Kalona, Iowa, and Willard Rush, Langhorne, Pa.,—returned from Europe during the past month, having completed their two years of alternative service.

Address Correction

Charles Wenger, Manas Kuhns, and Freeman Wingard are serving their sentence for refusing induction into the armed forces after being denied I-O classifications in the U.S. Reformatory at Chillicothe, Ohio, instead of Springfield, Mo., as reported in the Feb. 23 GOSPEL HERALD.

Released March 12, 1954
MCC Information Service
Akron, Pa.

Women's Activities

Sister Dorothy Swartzentruber, relief worker in Germany, writes in the **Church and Mission News** that the refugee situation in Frankfurt Main continues to be serious with more than 20,000 coming out of the Russian Zone per month. The city which provides a home for the 85,000 refugees has to share with the people who are still walking around trying to find work, has to sympathize with those who are ill and with those whose pensions don't reach, with those who have lost initiative, with the thousands still living in bunkers and in refugee camps.

Sister Swartzentruber says further that during the past summer they did some material aid work in these camps where the conditions are deplorable.

If any have wondered whether relief is still necessary, the above information will certainly convince them that it is most urgent, remembering also that Frankfurt Main is only one of the many towns in Europe which daily faces the refugee situation.

* * *

Your contributions for Nursing Education brought our total up to $2,577.27, which means that we have to raise $1,100 before April if we are going to meet our pledge this year. Let us pray about this matter and follow God's leading in this phase of our Christian witness.

* * *

Now is the time to renew your subscriptions to the **Missionary Sewing Circle Monthly.** Why not include the names of some dear shut-in sisters this time whom you know would be happy to receive our **Monthly?** Send your renewals to WMSCO, Scottdale, Pa.

Newton or North Newton

Mrs. Selma Linscheid, supervisor of the North Newton, Kans., relief clothing center, calls attention to the importance of using the following addresses correctly:

1. MCC Relief Clothing Center
   North Newton, Kans.
   (Selma Linscheid in charge)
2. MCC Regional Office
   213 North Pine St.
   Newton, Kans.
   (Elma Esau in charge)
3. Prairie View Hospital
   Box 78
   Newton, Kans.
   (Myron Ebersole in charge)

Mrs. Linscheid explains that if the clothing boxes are sent to Newton, Kans., instead of to **North** Newton, it causes confusion, extra

MISSIONS SECTION

handling, delay, and extra transportation costs.

Possibly not everyone knows that North Newton is a separate town from Newton, having its own post office. The clothing center in North Newton is near the post office, just around the corner. Just recently Mrs. Linscheid had to pay $2.45 postage due on three packages of ordinary size which had been sent to Newton, Kans., first.

May we help our North Newton clothing supervisor, as well as other workers by using correct addresses. Thank you.—Mrs. C. L. Shank.

From Our Churches

McALISTERVILLE, PENNSYLVANIA

(Lauver's Congregation)

Dear HERALD Readers:

He who said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), still continues to draw, but we are made keenly conscious of what frail "lifters up" we find ourselves to be.

From April 19 to 29, 1953, we enjoyed a season of heart searching and spiritual refreshing from the Lord by His servant, David Thomas. The results made us search our hearts deeply, and ask, Have I truly magnified the Lord? We praise the Lord for what He has done, and ask His mercy, purging, and cleansing where by sinful inconsistency we have hindered His work.

The summer Bible school which was held June 1-12 brought the teachers into contact with children of various backgrounds. We recall with pleasure the teachings and instructions we received as we sat in Bible schools in former years at Lauver's.

Among the visiting ministers during the year were Clyde Shenk, Luke Horst, William Lauver, Ephraim Nafziger, and James Bucher.

We praise the Lord for His goodness in giving us faithful leaders, conscientious workers in the Sunday school and young people's work from among the laity, permitting the work to go forward here at Lauver's. Will you pray that we may be more mindful of the spiritual needs of our own hearts and the soul welfare of others, being ever faithful and watching when our Lord doth come?

Noah L. Zimmerman.

PUEBLO, COLORADO

(City Park Mennonite Church)

Dear Readers of the GOSPEL HERALD:

Our new church building is progressing nicely. The foundation blocks are laid and we will be ready for the subfloor soon if weather permits. We have dismantled the old structure to use some of the material in the new building. Until the new building is completed, we are holding services in the City Park Pavilion. Our average attendance has been about 75.

We greatly appreciate the help our I-W unit is giving, both in helping with the building program and in the work of the church.

We thank the many who have sent in contributions for the building; and to those who still would like to help, we will greatly appreciate your gifts for the Lord's work in Pueblo. If you have a burden on your heart to help this small congregation, send your contributions either to our pastor, Marcus Bishop, 409 Morrison Ave., Pueblo, Colo., or to Titus E. Miller, Treas., 808 W. Ninth St., Pueblo, Colo.

We had many visitors the past summer, and invite you to stop with us when you are on your vacation this coming summer. Come to see the wonderful sights of Colorado and to visit the new Rocky Mountain Camp near Divide, Colo.

We are very thankful for what the Lord has done for us, and we ask an interest in your prayers for the work here. Titus E. Miller.

REINHOLDS, PENNSYLVANIA

(Gehman Mennonite Congregation)

Dear Readers of the GOSPEL HERALD:

We rejoice in the manifestation of God's working among us. Bro. Lloy Kniss had charge of our communion service in the fall. In December, 1953, Bro. Luke L. Horst, Fairview Street Mission, Reading, Pa., conducted a week of revival services. The Word was preached in such a manner that all who came were benefited. A number accepted the Lord. On Jan. 31, 1954, fourteen young people were baptized and received into the church by Bro. J. Paul Graybill. Bro. Luke brought the message.

On March 7, Bro. Paul Horst, Escanaba, Mich., preached for us. Paul and Luke were reared in our community, and so we were especially happy to have them with us, and we pray that God s blessing may be upon them in their service for Him in their appointed places.

On Feb. 28, Bro. Homer Bomberger brought a message on the qualifications of a bishop. Votes were taken and on March 4, Bro. Howard Z. Good was ordained by lot at Bowmansville to serve in the Bowmansville-Reading area as an assistant to Bro. Graybill.

May we heed Heb. 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Anna G. Weber.

YODER, KANSAS

(Yoder Congregation)

Greetings in Jesus' name to all HERALD Readers:

Bro. Max Yoder and family, from Parnell, Iowa, were visiting in our community and he preached for us on Sunday morning, and also took charge of our midweek meeting in one of our lessons in "Separated unto God," by John C. Wenger. At times we vary our program by having Bible questions and answers. This helps us to increase our Bible knowledge.

Our bishop, Harry Diener, is preaching a series of messages on Sunday evenings using the subject, "In the Shadow of the Cross," for the Easter season.

On Feb. 10 Bro. and Sister Jake Yoder were married 50 years. We were happy to be in their home on Feb. 14 when they had open house. There were over 200 guests to wish them God s blessing.

The brethren Abe Yoder and Edward and Jacob Kauffman were at Culp, Ark., to help dig the foundation for a brooder house, 140 x 30 feet. The Mennonite Board of Missions and Charities is planning this work.

At the Hutchinson Mission Bro. Milo Kauffman preached on "Christian Stewardship" on March 3.

At our last sewing circle meeting there were nineteen members present. We made comforters, quilted, and made garments. Our fellowship means much to us, and we are happy to be able to work with our hands to help those in need.

Mary Headings.

TO BE NEAR TO GOD (Continued)

will escape. And He will bring us again and again to the point if there is any deflection of obedience on our part. With every new stronghold taken by Jesus and brought under His control, there is an increase of His peace. The deep peace of Jesus! Make further conquest of our hearts, dear Lord, and reign there supremely.

Saturday, April 3

Read Matt. 10:32-39—Discipleship Is Costly

Jesus was misunderstood, opposed, and persecuted. The servant is not above his Lord. If we wholly follow Jesus, we will have a price to pay. Discipleship is costly. Those who hated Jesus most were the Jewish religionists. The keenest opposition to true discipleship today sometimes springs from within the church and from within one's circle of friends. Therein lies the disciples' cross. To embrace the cross in its entirety is to know the joy of the Lord. Jesus was anointed with the oil of gladness above His fellows, because His only delight was to do the Father's will. The same anointing of joy can be ours.

—Lenora M. Wenger.

FAMILY CIRCLE (Continued)

earthly and heavenly home. Are we concerned for the spiritual welfare of our children? Let us put forth every effort to keep the family altar alight. Lift up your children to the throne of grace. God and God alone is able to safeguard them through time and eternity.

Will our children have sacred memories of home and the family altar in years to come which will help to influence them to walk in the light of God's Word and guide them heavenward?

Milford, Nebr.

EXPRESSIONS OF APPRECIATION

We are happy to hear that our daughter, Grace, is slowly recovering from her serious auto accident and we want to thank our many friends for their prayers and letters. May God have the glory for His goodness in granting her recovery.—J. B. Martin, Jerusalem, Israel.

* * *

I wish to express my sincere thanks to all who so kindly remembered me with prayers, gifts, cards, fruit, flowers, and visits during my illness. May God reward each of you is my prayer.—Mrs. Daniel M. Fox, New Holland, Pa.

* * *

We wish to express our sincere appreciation to our friends, relatives, and neighbors for the prayers offered in our behalf, and the words, cards, letters, and deeds of kindness and sympathy given to us during the recent death of our father, Joseph M. Sensenig. May the Lord abundantly reward each one for your kindness and concern.—The daughters.

* * *

Just a note of thanks to all who have remembered us with their interest, prayers, gifts, and help since our loss by fire. More and more have we learned to appreciate Phil. 4:19. Thank you each one for your kindness.

The children are all well and excited over the new house that is being built. Words cannot express our feelings as gifts have come in, also help in building. The Lord has greatly blessed with nice weather and may He bless each one of you in His own way. So many of you are strangers but you are all invited to the hills of Southern Ohio, in Jackson County, to visit us and the Paul Stoltzfus family and learn more about our work in this needy community.—Mr. and Mrs. Roy Allen Stutzman and children, Wellston, Ohio.

* * *

We wish to express our sincere gratitude to our many friends in Maryland, Pennsylvania, and Iowa who sent us such a wonderful supply of canned goods in the past couple months. Because of the extremely dry weather we have been unable to do any canning the last two years.

We also want to thank our many friends for their kindness to us while I was in the hospital in Harrisonburg, Va. The many cards, flowers, gifts, visits, and prayers have speeded my recovery, I am sure. God will bless each one of you, for we have asked Him to. Would you continue to pray that we might use our strength to serve Him who has done so much for us? —Clarence and Ida Horst, Mountain Home, Ark.

* * *

Our hearts have been touched by the tokens of love with which you have remembered us through your prayers, messages of sympathy, cards, visits, and help during the recent illness and death of our dear companion and father. We are confident that God will bless all of you. —Mrs. Abram G. Horst and family, Hagerstown, Md.

* * *

I wish to thank all friends and relatives for cards, flowers, gifts, prayers, and visits during my fifty-one days in the hospital and since I am at home. May God bless every one.—Mrs. Daniel Horst, Chambersburg, Pa.

MISSION NEWS (Continued)

The annual commencement for the Dhamtari Christian Academy was held on March 1. Bro. J. D. Graber gave the commencement address. A special conference of the Mennonite Church in India was held on March 3. Bro. Graber preached the conference sermon.

Representatives of the Iowa-Nebraska District Mission Board will meet with the members of the Iowa City Mennonite Church, Iowa City, Iowa, on March 30 to discuss the proposition of the Iowa City Church becoming an independent congregation.

Bro. H. James Martin, missionary under appointment to Uruguay, will keep the following appointments on the northern peninsula of Michigan during the next two weeks: March 23, Brimley; March 24, Rexton; March 25, Naubinway; March 26, Gulliver; March 27, Seney; March 28, morning, Germfask; evening, Curtis; and March 29, Grand Marais. Bro. Martin spoke at the following churches in Michigan recently: March 14, Herrick and Midland; March 17, Twining; March 18, Fairview; March 19, Brethren; and March 21, Petoskey.

Bro. Luke Birky, La Plata, Puerto Rico, will be speaking regarding the Puerto Rico hospital to the following churches during the last of March: March 24, East Union, Kalona, Iowa; March 25, Iowa City, Iowa; March 28, morning, Peoria, Ill.; evening, Metamora, Ill.; March 30, Roanoke, Ill., He spoke at the Sugar Creek Church, Wayland, Iowa, on March 17; at Wellman, Iowa, on March 19; at West Union, Parnell, Iowa, on March 21, morning; and at Lower Deer Creek, Kalona, Iowa, on March 21, evening.

A mission conference was held at the Middlebury Mennonite Church, Ind., March 19-21. Bro. T. K. Hershey, former missionary to Argentina, and Bro. Arnold J. Dietzel, missionary on furlough from India, served on the Friday and Saturday program. Gladys Mumaw, Dorsa Mishler, and H. Ernest Bennett from the Mission Board headquarters at Elkhart appeared on the program on Sunday, March 21. Bro. J. S. Neuhouser, Ft. Wayne, Ind., preached the missionary sermon on Sunday morning and brought the concluding message in the evening. Bro. Glen Yoder, treasurer of the Indiana-Michigan Mission Board, spoke Sunday afternoon on "Mission Opportunities in Our District."

Bro. and Sister Wilbur Hostetler, on furlough from the India Mission, spent Sunday, March 21, at Canton, Ohio. The Canton Sunday school has been supporting them for several years.

FIELD NOTES (Continued)

Bro. Paul Lantz and family, formerly of Biglerville, Pa., have recently located at Winesburg, Ohio, where Bro. Lantz has accepted a call to the pastorate of the Longenecker Church.

Ordination.—Bro. Herman Ropp was ordained to the ministry by lot for the West Union congregation, Parnell, Iowa, in an impressive service March 14. Bro. J. Y. Swartzendruber was in charge, with the brethren Simon Gingerich, D. J. Fisher, and Vernon Gerig assisting. Bro. Ropp is a member of the faculty of the Iowa Mennonite School. May the Lord bless him in his new labors.

The suit brought against the Mennonite Publishing House by one of the characters referred to in a booklet published in 1952 is before the federal court in Pittsburgh. A decision may be reached by summer or fall, but if the case goes before a jury, as requested, it may not be settled before 1955. The prayers of the brotherhood are requested to the end that the testimony of the House may be consistent with our beliefs and that good may result.

Bro. John Ray Miller was ordained to the office of deacon to serve the Plato congregation, Plato, Ind. Brethren Oscar Hostetler and Ivan Miller were in charge of the service.

Baptismal services were held March 7 at the Hi-way Chapel, East Greenville, Ohio. Bro. Don Augsburger brought the message, Bro. Rudy Stauffer, assisted by Bro. Marion Berg, had charge of the baptismal service in which 34 persons were baptized; sixteen were received by letter. Approximately 234 people attended the service. The Lord has greatly blessed this work. Remember it in prayer.

TIFC, San Jose, Costa Rica, is the latest station to be added to the Calvary Hour broadcasts. Time, Wednesday evening, 10:30 to 11:00 EST. Short wave frequency, 9.645 mc. This station has had mail responses from 26 states and many foreign countries in all five continents. It is a missionary project for which prayer is requested for the needed finances.

Bro. Paul Neuenschwander, Kidron, Ohio, of the Christian Laymen's Tent Evangelism, recently visited places in Ontario, New York, Pennsylvania, and Maryland, where Hammer evangelistic campaigns were held last summer. He is also visiting Belleville, Pa., Goshen, Ind., and Kalona, Iowa, making plans for meetings to be held this summer.

Coals of Fire, by Elizabeth Hershberger Bauman, is now available. It contains seventeen stories vividly illustrating the meaning of practical nonresistance. Illustrations are by Allan Eitzen. You may order copies at $1.95 each from the Mennonite Publishing House, Scottdale, Pa.

Bro. Myron Augsburger, Harrisonburg, Va., has been engaged by the Christian Laymen's Tent Evangelism to serve as their evangelist in 1955. Bro. Howard Hammer will continue during this summer.

The new church building at Springs, Pa., is now being plastered. Before the year's end it should be ready for use. Much donated labor and material is making possible an excellent building at a moderate cost.

Announcement is repeated that the history of the Berea congregation, Birch Tree, Mo., recently written and published, may be obtained for 75 cents from the author, Mary I. Detwiler, c/o Daniel Kauffman, Hesston, Kans. Sister Detwiler is in voluntary service at the Prairie View Hospital at present.

Eastern Mennonite College has only limited lodging facilities for home-coming guests, April 9, 10. Anyone desiring reservations should write to M. B. Wyse, E.M.C., Harrisonburg, Va., and give names of persons who will attend and accommodations needed; also state the particular night for which lodging is desired.

Announcements

Communion services at the Zion Church, Beckersville, Pa., April 18, when T. K. Hershey and Jesse Yoder, bishop and pastor, will be present.

Week-end Conference at Maple Grove, New Wilmington, Pa., April 11, with Bro. and Sister Paul Erb speaking on the home.

Passion Week evangelistic services at Worcester, Pa., April 11-18, instead of March as previously reported in error. B. Charles Hostetter in charge.

Pre-Easter services at Sunnyside Church, Conneaut Lake, Pa., April 14-16, with Bro. Aaron Mast, Belleville, Pa., in charge.

John R. Mumaw, Harrisonburg, Va., at Maple Grove Church, Atglen, Pa., Saturday evening, March 27, and Sunday evening, March 28; Sunday morning at Wesley Chapel, Newark, Del.

Evangelism Conference at Meckville, Pa., Mennonite Church, April 3, 4, with Andrew Hartzler, Newport News, Va., speaker.

Fiftieth anniversary service of Bro. I. W. Royer's ordination at Orrville, Ohio, Church, March 28.

Josef Herschkowitz, Harrisonburg, Va., at Sandy Hill, Philipsville, Pa., April 4.

The Ohio Mennonite Mission Board will hold its annual meeting April 23-25, at the West Clinton Church, near Archbold, Ohio.

Visiting Speakers

March 7. **John Friesen,** India missionary, at Protection, Kans. **E. B. Frey,** Archbold, Ohio, at Bayshore, Sarasota, Fla.

March 14. **Harry Brackbill,** Frazer, Pa., at Warwick River, Denbigh, Va., concerning the work of the Gideons. **Bro. and Sister T. K. Hershey** at Holdeman Church, Wakarusa, Ind., speaking on South America mission work. **John E. Lapp,** Lansdale, Pa., at Lakeview, Wolford, N. Dak., morning; Minot, N. Dak., evening. **Harry Y. Shetler,** Davidsville, Pa., at Steelton, Pa. **Paul Erb,** Scottdale, Pa., and **E. C. Bender,** Martinsburg, Pa., at Springs, Pa. **LeRoy Kennel,** Roanoke, Ill., at Prairie Street Church, Elkhart, Ind.

March 21. **Frederick Erb,** Detroit, Mich., at South Union, West Liberty, Ohio.

Evangelistic Meetings

Paul Landis, Crockett, Ky., at Pleasant Grove Church, Salix, Pa., March 30 to April 11. **Stanley Shenk,** West Liberty, Ohio, at Calvary Church, Los Angeles, Calif., March 14-21. **Jess Kauffman,** Colorado Springs, Colo., at Greensburg, Kans., March 17-28. **Paul Angstadt,** Reading, Pa., at East Chestnut Street Church, Lancaster, Pa., April 4-14. **Nelson Kauffman,** Hannibal, Mo., at East Goshen, Ind., May 2-9. **Milton Brackbill,** Paoli, Pa., at Mountville, Pa., beginning March 15.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Read This, Please

There has been some confusion in sending birth announcements to the GOSPEL HERALD due, perhaps, to the misunderstanding of whose responsibility it is to send them in. Sometimes we receive two notices of the same birth, one from the church correspondent or other interested person, and another from the parents. Sometimes we get none until the child is several months old with the explanation that the parents thought the pastor would send it in. Sometimes we get the information from the church correspondent, or from someone who does not sign any name, but the full information is not given. So thinking the parents have asked this person to send in the information, the announcement is sent to the printers. While it is in the hands of the printers, another announcement comes from the parents with fuller details, but it is too late to change the first announcement and then the parents are disappointed not to see all the information that they had sent.

To be of most value to you and your friends, the announcement should be sent in **by the parents** soon after the arrival of the child, perhaps just before the mother leaves the hospital. This would bring the news to your friends while it is still news. And don't forget to give full information—father's name, mother's maiden name, address, date of birth, name of child, number of children in family, and if it is the first son or daughter, or the fourth. This makes it more interesting to the friends who have lost track of you through the years.

And please, write distinctly. Many names are different, or may be spelled either with an "o" or an "a," and in handwriting it is often difficult to distinguish between letters. If the name is different or unusual, and not familiar to the secretary, she may not write the name correctly. So please, make your letters very distinct so that your name and your child's name will be entered correctly. Printing the names might help to make the letters more distinct.

But be sure to send in the announcements. This column is watched by your friends!

Beiler, Elam B. and Elizabeth (Mast), Gordonville, Pa., fifth child, Marcia Jane, Feb. 27, 1954.

Cozzutto, Giampaolo and Velma (Schlabach), Cathlamet, Wash., third daughter, Paula Ruth, Dec. 6, 1953.

Eby, Melvin L. and Doris (Stoll), Tony, Wis., third child, Orville Wayne, Feb. 5, 1954.

Edgin, Ralph E. and Elda (Edgin), Leachville, Ark., first child, a son, Ralph Brent, Jan. 20, 1954.

Fath, Mr. and Mrs. Albert, Dalton, Ohio, second child, Steven Lee, March 8, 1954.

Forry, David C. and Frances (Rohrer), Hanover, Pa., first child, Carolyn Luann, Feb. 23, 1954.

Grosh, Harvey and Sylvia (Ernst), York, Pa., second child, James Douglas, Nov. 14, 1953.

Grove, Merlin R. and Dorothy (Bechtel), Markham, Ont., second child, first daughter, Pauline Marie, Dec. 30, 1953.

Hershberger, Kenneth and Virginia (Fisher), Kalona, Iowa, third child, first daughter, Barbara JoAnn, Feb. 1, 1954.

Hertzler, Charles W. and Rhoda (Benner), Bergton, Va., fifth child, Susie Jane, Jan. 27, 1954.

Hochstetler, Harold and Lydia (Hershberger), Namna, Idaho, fourth child, Douglas Dean, Feb. 11, 1954.

Hochstetler, Milan M. and Martha (Kramer), Fentress, Va., second child, first son, Vernon Eugene, Oct. 28, 1953.

Hoover, Isaac B. and Katie (Martin), Bareville, Pa., sixth child, third daughter, Arlene, Feb. 21, 1954.

Hunsberger, Enos B. and Sara (Detwiler), Earlington, Pa., third child, a son, Feb. 16, 1954.

Kauffman, Ammon and Sarah (Smoker), Parkesburg, Pa., seventh child, sixth son, Steven Glen, Feb. 24, 1954.

Kauffman, Isaac and Verna L. (Neff), Columbia, Pa., third child, second daughter, Judith Ann, Feb. 22, 1954.

Klassen, Walter and Dorothy (Litwiller), Delavan, Ill., second son, Steven Joe, Jan. 17, 1954.

Martin, Allen E. and Esther Louise (Oberholzer), Hagerstown, Md., first child, Loraine Eva, Jan. 27, 1954.

Martin, Roy D. and Ruth (Yoder), Waynesboro, Va., second son, Eric Daniel, Feb. 26, 1954.

Miller, Ephraim and Edna (King), Harrisonburg, Va., sixth child, second son, Donald Abraham, Feb. 28, 1954.

Miller, Mr. and Mrs. Keith R., Corpus Christi, Texas, second child, Linda Louise, Feb. 28, 1954.

Miller, Paul L. and Nina (Brenneman), Wellman, Iowa, second daughter, Donna Lou, Feb. 20, 1954.

Petersheim, Mr. and Mrs. Joseph, first child, Joan Elaine, Dec. 1, 1953.

Sell, Harlon W. and Catherine (Shipe), Laytonsville, Md., first son, Donald Ray, March 5, 1954.

Stoltzfus, Mr. and Mrs. Roy Y., Douglassville, Pa., a son, Howard Louis, Feb. 12, 1954.

Ulrich, Kenneth and Ruby (Reeb), Eureka, Ill., second son, Keith Eugene, Feb. 8, 1954.

Weaver, William M. and Viola (Martin), Reading, Pa., second child, Aldine Mae, Jan. 31, 1954.

Wenger, Norman and Marion (Reesor), Wakarusa, Ind., first child, Phyllis Ann, Oct. 7, 1953.

Witmer, Isaiah and Beulah (Wenger), Goshen, Ind., a daughter, Ruby Jane, Nov. 17, 1953.

ANNIVERSARIES

Hartzler, Simon C. and Magdalene Hartzler passed the fiftieth anniversary of their marriage on Dec. 9, 1953. They were united at the home of Mrs. Hartzler by Bro. Jonas Loucks. They are the parents of four sons and two daughters, who with their companions are all living and in the same Mennonite group as the parents. There are 35 living grandchildren and two in the heavenly home. There was no celebration this year, as they were in Florida for the winter and the family in the north; also because of the illness of Bro. Hartzler. They wish to acknowledge the mercy and grace of their heavenly Father, who has been their help through the years.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Alderfer—Kulp.—Darwin M. Alderfer, Telford, Pa., of the Salford congregation, and Eva Lorraine Kulp, Silverdale, Pa., of the Souderton congregation, by Russell B. Musselman at his home, March 6, 1954.

Byler—Yoder.—David A. Byler and Sadie Yoder, by E. B. Peachey at the Locust Grove Church, Belleville, Pa., Nov. 17, 1953.

Litwiller—Kauffman.—Glenn E. Litwiller, Hopedale, Ill., and Dorthea Kauffman, Phoenix, Ariz., by Melvin L. Ruth at Sunnyslope Mennonite Church, Phoenix, Ariz., Feb. 20, 1954.

Miller—Hauder.—Ralph E. Miller, Zion congregation, Pryor, Okla., and Shirley Mae Hauder, Chappell, Nebr., congregation, by John Roth at Julesburg, Colo., Dec. 27, 1953.

Petre—Witmer.—Nelson H. Petre, Reiff congregation, Washington Co., Md., and Miriam L. Witmer, Strasburg congregation, Franklin Co., Pa., by Amos E. Martin at the home of the bride, March 6, 1954.

Strite—Hege.—Nelson L. Strite, Miller congregation, Leitersburg, Md., and Doris L. Hege, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride, March 6, 1954.

Witman—Steider.—Robert L. Witman and Verdella I. Steider, both of the Sunnyside congregation, Conneaut Lake, Pa., by Daniel Johns at the church, Dec. 11, 1953.

Yoder—Peachey.—Glenn Allen Yoder and Anna Margaret Peachey by E. B. Peachey at Locust Grove Church, Belleville, Pa., Dec. 28, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Diller, Benjamin, son of the late John and Susannah (Reesor) Diller, was born Aug. 7, 1864; died Feb. 2, 1954; aged 89 y. 5 m. 26 d. He is survived by his wife, 2 sons and one daughter (Joseph, Winnipeg, Man.; Levi and Ada, at home), and 6 brothers and sisters (Barbara—Mrs. D. S. Weaver, Goshen, Ind.; Esther—Mrs. Abram Rittenhouse, Markham, Ont.; Francis—Mrs. Jacob Grove, Stouffville, Ont.; Anna—Mrs. Wm. Smith, Kansas City, Kans.; Thomas, Stouffville, Ont.; and Jacob, Hesston, Kans.). In December, 1889, he was united in marriage to Anna Burkholder, who passed away in October, 1903. In December, 1905, he was married to Fanny Smith. He was a member of the Mennonite Church since 1903. Funeral services were held at Reesor's Mennonite Church, Markham, Ont., Feb. 5, with Cecil Reesor, Abraham Smith, and Fred Nighswander in charge. Interment was made in the adjoining cemetery.

Eash, Jonathan T., son of Tobias and Anna (Eash) Eash, was born in Lagrange Co., Ind., Aug. 16, 1878; died at his home in Johnstown, Pa., March 2, 1954; aged 75 y. 6 m. 16 d. He is survived by his widow (the former Annie Swank Kaufman), a daughter-in-law (Margaret Petterson Eash), a granddaughter (Doris—Mrs. S. Dean Lloyd, Johnstown, Pa.), 3 brothers (A. T., Alto, Mich.; E. T., Hopedale, Ill.; and W. T., Flanagan, Ill.), a sister (Mrs. Anna Blough, Johnstown, Pa.), and the following stepchildren (Millard L. Spory, Boswell, Pa.; Esther Spory—wife of Paul R. Wingard, and Harley Kaufman, both of Hollsopple, Pa.; Lizzie Kaufman—Mrs. Paul Kniss, Johnstown, Pa.; and Henry and Paul Kaufman, both of Orrville, Ohio). He was preceded in death by his first wife (Mary Yoder), who died Feb. 22, 1941; his second wife (Katie E. Croyle Spory), who died Nov. 15, 1945; an infant daughter, and a stepdaughter. He was a member of the Mennonite Church for many years. Funeral services were conducted March 6 at the Kaufman Church, in charge of Harry Y. Shetler and Irvin M. Holsopple, with burial in the Kaufman Cemetery.

Harnish, John H., son of David F. and Martha (Huber) Harnish, was born in East Hempfield Twp., Pa., Aug. 11, 1879; passed away Feb. 21, 1954, at his home in Manor Twp., Lancaster, Pa.; aged 74 y. 6 m. 10 d. He was a member of the Habecker Mennonite Church for 40 years. On Jan. 1, 1908, he was married to M. Martha Mylin, who survives. Also surviving are 3 children (J. Mylin, Willow Street, Pa.; Evelyn Mae, Phoenix, Ariz.; and Ethel W.—Mrs. Harry T. Herr, New Danville, Pa.), 6 grandchildren, and one brother (Daniel H., Lititz, Pa.). Funeral services were held at the Habecker Mennonite Church in charge of Landis Myers, Benj. Miller, and Christian B. Charles. Burial was made in the Rohrerstown Mennonite Cemetery.

Kauffman, Amos L., son of the late John B. and Kathryn (Zook) Kauffman, was born Feb. 12, 1876; died Jan. 29, 1954, in the Osteopathic Hospital after a lengthy illness; aged 77 y. 11 m. 17 d. On Oct. 4, 1905, he was united in marriage to Ella Hartzler, who passed away Jan. 24, 1916. To this union were born 2 sons and 3 daughters. The daughters preceded him in death. In 1921, he was married to Ada Stauffer, who survives. Also surviving are 3 sons (D. Ivan, Lancaster, Pa.; John, Tulsa, Okla.; and Paul, Sheridan, Pa.), 12 grandchildren, 3 great-grandchildren, and 2 sisters (Mrs. Fanny E. Yoder and Mrs. Mary Hostetler, both of Belleville, Pa.). Two brothers and one sister preceded him in death. Funeral services were held Feb. 1, at East Chestnut Street Mennonite Church, of which he was a member, in charge of Jacob Brubaker and Stoner Krady. Burial was made in the East Petersburg Mennonite Cemetery.

Lichti, Nicholas S., oldest son of the late Christian and Nancy (Schlegel) Lichti, was born at St. Agatha, Ontario, Jan. 29, 1871; passed away at the Geneva Hospital, Geneva, Nebr., March 2, 1954; aged 83 y. 1 m. 1 d. At the age of six he moved with his parents to Wayland, Iowa. Later they moved to Thurman, Colo., and in 1907 to Shickley, Nebr., in which community he lived until his death. He accepted Christ as his personal Saviour and united

with the Mennonite Church, remaining faithful until the end. On March 13, 1904, he was united in marriage to Lena Rediger. This union was blessed with 2 sons and 6 daughters. His companion, one daughter, 4 sisters, and 2 brothers preceded him in death. He suffered a light stroke five years ago, leaving him with a throat affliction and a serious heart condition. He attended church faithfully as long as health permitted. He became ill on Sunday and was taken to the hospital on Monday morning. Tuesday morning the Lord called him home. He leaves to mourn his departure 2 sons (Alvin and Nick, both of Shickley), 5 daughters (Elva —Mrs. Elmer Birky, and Nancy—Mrs. Elmer Nickel, of Shickley; Sylvia—Mrs. Harry Kennel, Geneva, Nebr.; Lilly—Mrs. Richard Farnsworth, Lincoln, Nebr.; and Barbara, at home), 15 grandchildren, one brother (Dan, Bruning, Nebr.), 2 sisters (Mrs. Anna Kauffman, Wayland, Iowa, and Mrs. Lena Schlegel, of Shickley), and a host of other relatives and friends. Funeral services were held at the Salem Mennonite Church, near Shickley, Nebr., in charge of P. R. Kennel, assisted by Fred Reeb and L. O. Schlegel, with burial in the church cemetery.

Mishler, Catherine, daughter of Stephen J. and Lucy (Miller) Yoder, was born near Kalona, Iowa, Feb. 3, 1880; died at her home in Johnson Co., Iowa, Feb. 25, 1954; aged 74 y. 22 d. On Jan. 28, 1909, she was united in marriage to Mose Mishler. To this union 5 children were born: 2 sons (Jacob, at home, and Robert, Keota, Iowa) and 3 daughters (Sylvia—Mrs. Leo Yoder, of Kalona; Mary—Mrs. Earnest Swartzendruber, Wellman, Iowa; and Ida—Mrs. George Keim, Bay Port, Mich.). Besides her husband and 5 children, she leaves to mourn her death 16 grandchildren, one sister and 2 brothers (Mrs. Ben J. Miller, William, and John, all of Kalona), and a large number of other relatives and friends. She was preceded in death by her parents and 2 sisters (Mrs. Jeff Gingerich and Mrs. Jonas Y. Yoder). At the age of 15 she accepted Christ, united with the Mennonite Church, and was a faithful member of the East Union congregation at the time of her death. On Oct. 22, 1953, she suffered a heart attack and was taken to the Mercy Hospital in Iowa City. She was brought back to her home on Nov. 6, and was again able to attend church services the Sunday before her death. On Thursday evening she complained of difficulty in breathing and a few hours later peacefully passed to her reward. Funeral services were held from the East Union Church on Sunday afternoon, conducted by D. J. Fisher, Albert S. Miller, and A. Lloyd Swartzendruber, with burial in the East Union Cemetery.

Moyer, Geidon S., son of the late Aaron and Catherine Moyer, was born in Whiteside Co., Ill., April 3, 1868; passed away Dec. 29, 1953; aged 85 y. 8 m. 26 d. He was united in marriage to Clara Heckler. To this union were born 8 sons and 4 daughters. Two sons and 2 daughters preceded him in death. He was a faithful member of the Mennonite Church, Deep Run, Pa. Surviving are 8 children (Byron, of Coopersburg; Stanley and Winfield, of Silverdale; Dwight, of Dublin; Mrs. Samuel Miller, of Hilltown; Mrs. Fred Baumaster, of Neshaming; Geidon, Jr., at home; and Ammon, of Haycock), 35 grandchildren, 7 great-grandchildren, 2 half sisters and half brothers. Funeral services were held Jan. 1 at the Deep Run Mennonite Church in charge of Wilson Overholt, Abram Yothers, and Erwin Nace. Burial was made in the adjoining cemetery.

Snyder, Maria, daughter of the late Peter and Magdalene (Martin) Sherk, was born in Bridgeport, Ont., June 10, 1881; passed away suddenly of a heart attack Feb. 17, 1954; aged 72 y. 9 m. 7 d. On June 1, 1904, she was married to Addison D. Snyder of Bloomingdale, Ont. They shared the joys and sorrows of life together for nearly 50 years. She was baptized on Jan. 1, 1900, and was a faithful member of the church. She leaves to mourn her departure her husband, one son (John W. S., and his wife, Lena), 4 grandchildren (James, Kathleen, Stuart, and Brenda), one brother (Noah), 2 sisters (Lydia—Mrs. Addison S. Snyder, and Barbara—Mrs. Ben Drudge), all of Bridgeport; one half sister (Selina—Mrs. Walter Shantz, of New Hamburg), one stepbrother (Norman W. Krempien, of Waterloo), one stepsister (Mary—Mrs. Walter Snider, of Bridgeport), and a host of other relatives and friends. Two brothers and 5 sisters preceded her. Funeral services were held Feb. 20, at Snyder's Church by the pastor, John W. Snyder, assisted by Benj. Shantz. Burial was made in the adjoining cemetery.

Verschoor, George E., was born in Holland but came to Canada as a young man and pioneered in the Peace River Country near Bluesky, Alta. Some of his grandchildren are faithful attendants at the Bluesky mission. Before he passed away, Bro. Paul Burkholder was requested to have charge of the funeral services. He passed away Feb. 2, 1954, at the age of 65, leaving 3 sons and one daughter (Reinus, Peter, John, and Mrs. L. Kinisky), and 17 grandchildren. Bro. Burkholder was unable to serve at the funeral, as he was in Edmonton for surgery himself at the time. Bro. Linford D. Hackman, who was in Bluesky that day, had charge of the services in the St. Paul's Anglican Church in Whitelaw, Alta.

Witmer, Maria Elizabeth, daughter of the late Christian and Maria (Burkholder) Kuhns, was born March 13, 1893; died at the Chambersburg Hospital, Chambersburg, Pa., Feb. 17, 1954; aged 60 y. 11 m. 4 d. She was a member of the Rowe Mennonite Church near Shippensburg, Pa., for many years. On Dec. 11, 1912, she was united in marriage to Aaron A. Witmer, who survives. Also surviving are 2 daughters (Mary, at home, and Elsie—Mrs. Clayton Ritter, Bridgewater, Va.), 4 sons (Irvin, Shippensburg, Pa.; Norman, Sheldon, Wis.; Arthur, Orrstown, Pa.; and Raymond, Hagerstown, Md.), 19 grandchildren, and many other relatives and friends. Funeral services were held at the Rowe Mennonite Church, Feb. 19, with Harvey Shank and Amos Martin in charge. Burial was made in the Rowe Cemetery.

Yoder, Christian Elmer, son of Noah and Terace Yoder, was born in Howard Co., Ind., May 10, 1882; passed away at his home in Fairview, Mich., Feb. 25, 1954; aged 71 y. 9 m. 15 d. He was converted as a young man and united with the Mennonite Church in Indiana. He came to Michigan in June, 1901, and became one of the charter members of the Fairview Mennonite Church. He was united in marriage to Edith May Rogers on Dec. 26, 1903. They observed their fiftieth anniversary on Dec. 26, 1953. To this union were born 8 children, 4 sons and 4 daughters. The youngest son preceded him in death. He leaves to remember him his companion, 7 children (Ralph, Clifford, and Mrs. Eloise Yoder, all of Fairview; Lois Perry, Merrill, Mich.; Ruth and Clara Brichmeier, New Lothrop, Mich.; and Lloyd, Owosso, Mich.), 21 grandchildren, 4 brothers and 3 sisters (Ira, Lora, John, Mrs. Lilly Miller, and Mrs. Nettie Esch, all of Fairview, Mich.; Jess, Chappell, Nebr.; and Mrs. Artie Bontrager, White Cloud, Mich.), and a host of other relatives and friends. Funeral services were held at the Fairview Mennonite Church, Feb. 28, conducted by Harvey Handrich and Joe Atherton, with burial in the Fairview Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Simple Studies for Family Devotions, by Keith L. Brooks; Van Kampen; Revised, 1953; 231 pp.; $2.50.

If you are puzzled as to how to make family devotions more meaningful to the smaller children in your family, then here is a book that should be of considerable help. This book was born out of such a need in the life of the author. In the preface he states that although he had been teaching theology in college all his life, he found himself at a loss as to how to make the family devotional period meaningful to his small daughter. To meet this need, he began to write out short, simple comments on various Scripture passages, on a level with his child's understanding. Some friends who saw these simple lessons urged him to have them published to help meet a similar need in other families. The book was first published in 1944, and as a result of the continued demand, this revised edition was published in 1953.

There are 154 short lessons covering the four Gospels and the Acts of the Apostles. In plan, the book is rather a combination of a story of the Bible and commentary. It is strongly Biblical throughout. Whereas most writers tend to lean heavily upon the use of stories in teaching children, there are surprisingly few in this work, outside of the Bible accounts themselves. Each lesson begins with the designated Scripture in the King James Version. In order to make the passage more meaningful to children, the author has simplified some of the words, which translation he has enclosed in brackets. Following the Scripture is a brief explanation and commentary with a practical application.

Brooks is a fundamentalist in theology and conservative in his presentation. However, he is slightly Calvinistic in several places, is a little weak in the nonresistant implications in Matt. 5:43-48, and fails to bring out the ordinance of feet washing in John 13. The well-informed parent should be able to supplement the needed teachings at such places.

The book is well printed, and the binding is excellent. A textual index at the close adds much to the value of the work.—Earl R. Delp.

ITEMS and COMMENTS

After three years in makeshift buildings on a hillside in Pusan, Ewha University, first college for women in Korea, is now back on its original campus in Seoul, only to find windows broken, walls riddled by shots, and all the equipment gone. Buildings have been sufficiently repaired to make them suitable for classes. The college has an enrollment of 2,000 women.—D. Carl Yoder.

• • •

The Pocket Testament League has distributed over one and one-half million Gospels of John in Korea in recent years. The little orange Gospels are bringing cheer and comfort to thousands upon thousands of heart-hungry people who lost everything in the war. They are also being used in Korea's schools where textbooks had been destroyed. Ten cents is the approximate cost of printing and distributing one of these Korean Gospels of John.

• • •

The East German Communist Government has permitted the Evangelical Church in Germany to resume full operation of its railroad mission stations in the Soviet zone of Berlin. The church maintains missions in all larger rail depots in Germany, at which it provides material and spiritual aid for travelers, according to the Christian Newsette. These activities, however, were virtually halted last summer during the antichurch campaign.

• • •

Since the end of World War II seventy conscientious objectors have appeared before France's military tribunals and have been punished. At present 48 are in prison. French law gives no other status than that

of deserters to CO's, and the National Assembly has recently refused once more an amnesty for any of these objectors. All have declared religious grounds for their stand. Most of them are Jehovah's Witnesses, and at least one is a Catholic, and two or three are Protestants.

* * *

In France there is one bar for every seventy inhabitants, in Sweden one for every two thousand, and in Norway one for every three thousand.

* * *

War and the Gospel, a solid volume by Jean Lasserre, of France, has just been published. The author, pastor of a proletarian district in a mining town, has summoned great learning and broad experience of life to demonstrate that the Christian churches are called by God and by humanity to break completely with the war machine. Such a massive argument from Christian pacifism has never before appeared in French, and has, moreover, no exact parallel in the English or German.—(WP)

* * *

A French Dominican, in a new booklet entitled, "The Race Question in Modern Thought," links race prejudice in origin and development with colonial imperialism. He says, "Any form of racism—even in modified guise—attacks the very heart of Christianity, which is love."

* * *

The fate of France's worker priests, who by taking full-time jobs in factories have been endeavoring to bring religion to the French masses, has been settled by an edict of the French hierarchy which limits their temporal activities and emphasizes their priestly status. It forbids priests to hold full-time jobs, although it does permit them to perform a few hours of manual labor each day. "The church," said the directive, "wishes above all to safeguard the real mission of priests," which gives a pretty good notion of what the Catholic Church thinks the mission of priests is.

* * *

The 1953 Japan Christian Yearbook reports that the Catholic Church has 170,785 communicants in that country and Protestants of all varieties have 234,286. The section of this volume describing the economic conditions in Japan was written by Carl Kreider, on leave of absence from Goshen College to serve as Dean of the college at Japan International Christian University. He describes the economic problems as centering in "acute population pressure."

* * *

The Colombian Interior Ministry has forbidden non-Catholics in that country to proselytize or propagandize outside their places of worship. Protestant missionaries are specifically barred from any public missionary or education work, except for children of non-Catholic foreigners. The Ministry's ruling was contained in a circular letter sent to provincial governors and other authorities. The Ministry said the brief circular constituted the government's "final instructions" on the subject of non-Catholic religious activity. This explains what the government meant when they recently denied allegations of persecution, and said that non-Catholic foreigners were guaranteed complete security when their missions were carried out in churches "designated for that purpose." This obviously forbids missionary work in the ordinary sense of that term.

* * *

The Salvation Army operates 19,491 social institutions, day schools, Red Shield clubs and hostels, and religious centers in 85 countries and colonies, according to the organization's 1954 International Yearbook. During the year that ended December 31, 1952, Salvation Army shelters around the globe served over 13 million meals and provided almost 9,000 lodgings while 750,000 patients were cared for in 100 hospitals, clinics, and dispensaries. Full-time Salvation Army officers numbering 26,000 preached the Gospel and conducted work in 81 languages during 1952. Their ranks were supplemented by almost 20,000 lay employees.

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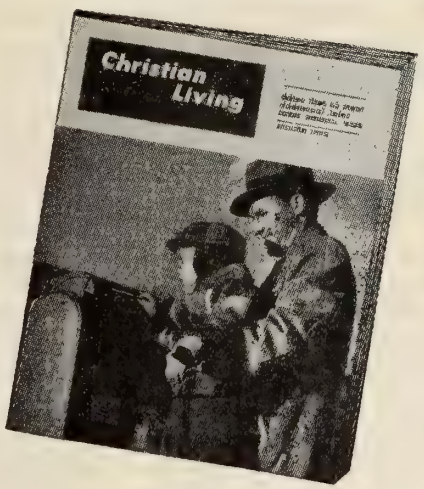
The cost of fueling, servicing, and keeping one bomber in the air for four hours ($6,500) would give a boy or girl a 4-year college education.—**Between the Lines.**

* * *

Dr. Cornelius P. Rhoads, research director of the Memorial Center for Cancer and Allied Diseases in New York, says that "the underlying medical question is settled"—that cigarette smoking is a grave factor in types of

(Continued on next page)

Christian Living



the new magazine for home and community

now begins a heart-warming story of a Mennonite refugee family:

BUT NOT FORSAKEN

BY HELEN GOOD BRENNEMAN

Terror, uncertainty, and the deep heartache of refugee life have been gathered into this true-to-life, book-length story. You will not want to miss a single chapter. *But Not Forsaken* begins with the April issue of CHRISTIAN LIVING.

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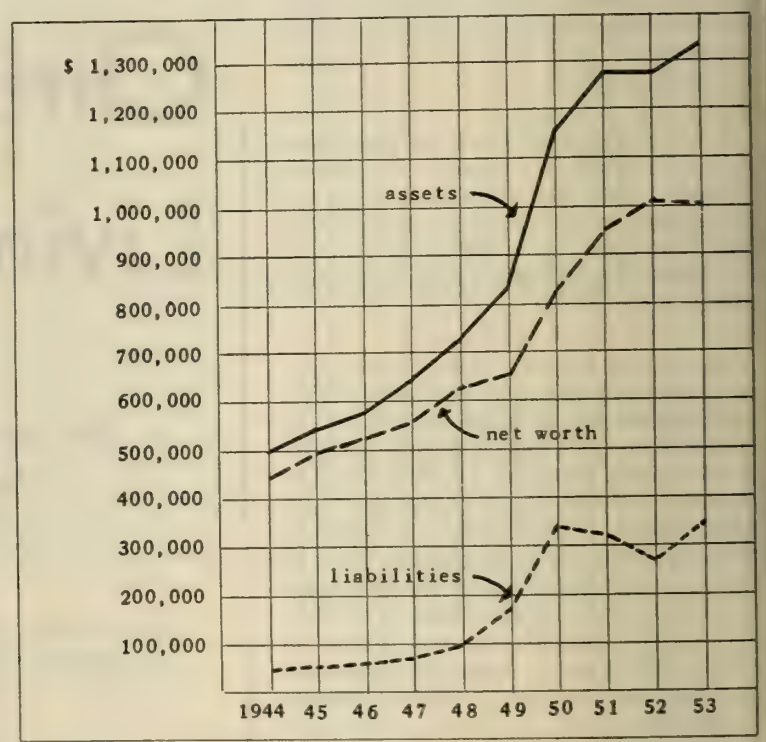
3. Finance

The world-wide distribution, including the creation and production of much of approximately 14,000,000 pieces of Christian literature and related items annually, requires the use of $1,346,090. The following is the approximate distribution of these assets: real estate, $446,828; inventories, $515,293; machinery and equipment, $155,772; accounts receivable, $86,528; cash, $84,274; contract receivable, $36,684; Mennonite Encyclopedia and other, $20,711. This means that an investment of nearly $10,000 is required for each worker and that a little more than $1 capital is need for each dollar sales. $1,003,238 of this amount belongs to the Board and House, being largely the accumulation of earnings during the House's 46 years of service. Additional capital of $342,852 is made up as follows: loans, $122,804; annuities and life subscriptions, $78,920; accounts payable, $43,798; prepaid subscriptions, $82,332; retirement and trust fund, $14,998.

The volume of sales was $1,173,172 or just $61,446 above 1952. The gain of $29,901 is $11,651 less than shown in 1952 and $54,110 less than shown in 1951. The average yearly gain for the 10 years, 1943 to 1952, was just under $48,000. This with an average invested capital of $880,000 meant an approximate 5½ per cent return. This represents a fair return and provides sufficient additional funds for normal expansion. On this basis our present volume of business should provide approximately $70,000 annually. However, in addition, we have gone to the Church for contributions for special projects such as the foreign literature program or major building projects.

We had never carried our prepaid subscriptions as a liability. These, amounting to $82,331.94, have now been set up as such. This mainly accounts for the net worth being reduced by $33,688.86.

Cash annuities offer a splendid means of supporting the Gospel literature ministry. They not only provide funds for the expanding program, but the interest paid affords an assured income to the investor for his lifetime. Such investments are greatly appreciated as an aid in further liquidating the remaining debt on the new annex.



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lung cancer. But according to **Between the Lines**, no tobacco concern has responded to the proposal by four eminent surgeons that the tobacco companies finance further research on this problem. The tobacco companies want to conduct their own research so that they can control the results.

• • •

An archaeological exhibition from the Holy Land broke all attendance records at the Smithsonian Institution in Washington. More than 30,000 people saw the two-week exhibit sponsored by the American Fund for Israel institutions, which featured ancient Bible manuscripts. This considerably exceeded the best previous record for a scientific display at the museum. The exhibit will tour several major cities.

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Construction of Formosa's first Christian university has been started by western missionaries and native Protestant church leaders. Tunghai University is being backed by the United Board for Christian Colleges in China and the Presbyterian Church in Formosa. The university is expected to open in September with about 200 first-year students. Eventually, if the backers can raise enough money, Tunghai will have a student body of 700.

• • •

Out of every 100 employees of the Federal Government, exclusive of Congress and the Courts, 52 work for the military, 20 are in the Post Office, and 7 in the Veterans' Administration. This leaves less than 21 per cent for all other government activities. Thus U.S. participation in the arms race, the cold war, and the cost of past wars, entails the employment of 59 men as over against 3 engaged in health, welfare, housing, labor and the TVA combined, or 3 each engaged in agriculture, and 2 each involved in services to commerce and industry.—**Between the Lines.**

• • •

Southern Baptist giving to all causes in 1953 increased 12.4 per cent over 1952. Per capita contributions jumped from 32.48 in 1952 to 35.36 last year. Of the total giving, $6.14 per capita went to missions. The annual report of the denomination shows that it is gaining most of its new strength in cities rather than in rural areas.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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MENNONITE BIBLICAL SEMINARY

God Is a Spirit

By Barbara F. Coffman

It happened in the primary department at Sunday school one Sunday morning.

"Do you know, children," teacher was saying, "God is right here with us in our class? He hears our prayers and our songs and even sees everything that we do."

"You mean He's right here in this room?" asked Ronnie, a bright little five-year-old. And then looking carefully around the cloakroom where the primaries met, he added, "But I don't see His hat."

"Oh, no, Ronnie. God doesn't need a hat. He is different from men. We can't see Him but He's here just the same. And He can be here and at Kitchner and down in Pennsylvania or over in India or Africa all at the same time. You see, God is a Spirit."

"Oh!" said Ronnie, nodding sagely while his big, brown eyes sparkled with interest.

Of course he understood. And with a simple childish faith he accepted the fact. A spirit realm is not difficult for a child's mind to grasp. Nor is it difficult for those simple, uneducated people living close to nature whom we so glibly classify as heathen. Constantly surrounded by mysteries they cannot understand, spirits to them are very real. It is only because the One Great Spirit has not yet been revealed to them that they remain in the heathen class. It is the educated mind, trained to reason in terms of the purely physical, that has difficulty with the concept of the spirit.

Yes, Ronnie, God is a Spirit. How do we know? We have His word for it. He gave it to us in inspired writing. And more than that, He sent His own Son from the spirit realm to tell us about that realm and about His Father, the Great Being who created the world and controls the universe. He sent Him for another purpose as well—to tell us and show us that He loves us and that He is our Father. He loves to have us call Him Father.

You are older now, Ronnie. Your ideas about God and the spirit world have changed, for there came a time when you discarded myths and fairy tales and then began to wonder about God. But a change came into your life, the great miracle of the new birth, when you accepted God's Son as your Saviour. And now, as one of God's children, with the Holy Spirit to enlighten your mind, you accept these facts with a new faith. To understand the things of the Spirit requires a spiritual mind. To the natural mind, Paul said, these things are foolish. Men can't understand. But to us who have experienced the change of heart and mind, comes a deep understanding of what Christ meant when He said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

This great Spirit is a personal Spirit, a Spirit that is essentially good, essentially holy, and a Spirit that loves. Of course, He has all power, else how could He have created the world and the sun, moon, and stars? Or how could He have made man? How could He control the universe? Some folks, those folks who do not understand, claim that God is simply a force, or a spirit of power. But power, you know, must be centered in something. And that Something, so God has revealed to us, is in His own Person. Yes, God is a person, a Being. And we can be glad that this Being is of a spiritual nature, for otherwise we could have no fellowship with Him.

You have heard people say that it would be much easier to believe in God if we could see Him, if He lived among us as a human being. Why does He not show Himself? they say. Why does He not set up His throne as King of the world? Suppose He did this. Suppose He set up His throne in Jerusalem or somewhere in America. How many people could see Him? How often could we speak to Him? How long would it take before we could reach Him with a request? Or suppose He traveled from one country to another, He could only be at one place at a time, you know, and it would be quite impossible for everyone to see Him.

But as a Spirit, He is everywhere. "Do not I fill heaven and earth?" That is a message He gave to Jeremiah the prophet, and how comforting it is! He is close to me at all times, and at the same time He is with you. Yes, and He is with the greatest and the lowliest of earth, with the believer and unbeliever, the worshiper and the scoffer, the saint and sinner. All men are constantly in His presence, even though their eyes are blinded and they cannot see Him.

Paul said, "In him we live and move and have our being." That is a tremendous statement. It means that we are literally surrounded by God and that we receive our life and energy from Him. At the same time we are also told that He is in us. What closer fellowship could we have? Much closer than any human relationship, however dear. And because of His goodness and great love for us, He is far more concerned about us, personally, than our dearest friend.

Yes, Ronnie, God is right here beside us. You have only to whisper, or even to think, and He hears.

Even though God is a Spirit, we think of Him as having a form. And we also think of this form as being similar to man, for He said, "Let us make man in our image, after our likeness." The Bible also speaks of the eyes of God, of His face, back, heart, mouth, voice, hand, and foot. Of course, no one has seen God; so we won't know much about His appearance until we see Him in all His glory after we too have entered that spirit world.

There is another reason why we are thankful that God is not in human form. Not being in the flesh He is not subject to the weaknesses of the human flesh.

God Gives Us a Bit of Heaven

By Mary Alice Holden

God gives us a bit of heaven—
The pearly gleam of a shell,
The gold in the gates of twilight,
The jewels of night's starry spell;

The fellowship He has given
With others who love the Lord,
The care of the heavenly Father,
The grace of the incarnated Word;

The peace of the Dove that descending
Abides in our hearts by His grace;
The power and the blessing and glory
To work for the Lord in our place.

God gives us a bit of heaven,
Its peace and its heavenly fire,
To show us that heaven will answer
The whole of our hearts' desire.

Cimarron, Kans.

Nor is He subject to the laws of the flesh or nature which He Himself made. To us that means that God never grows weary. He never needs to take time off to rest or recuperate from an illness, and He will never die. He calls Himself the Alpha and Omega, meaning that for Him there was no beginning. He always has existed and His existence will be eternal, never coming to an end. He very aptly stated, "I am that I am."

With His eyes which are so vastly superior to human eyes in that they are unhampered by laws of vision, He can see throughout the courts of heaven as well as observe the action of every being in all parts of the earth. With His hand, in which there is all power, He can reach down to help needy souls in Europe, Asia, Africa, or America, simultaneously. His feet tread the paths of earth as well as the vast spaces of the universe, and His great heart is full of pity for the sufferings of mankind as He watches the futile, clumsy attempt to right his own wrongs in spite of divine aid which is so close at hand. But someday He will reveal His presence. Someday He will again send His Son back to the earth to rule in righteousness. And then will His voice be heard heralding the event throughout the world.

There is another reason, Ronnie, why I am glad that my God is a Spirit God, and His kingdom a spiritual kingdom. This is a personal reason. Because He is King over a spirit realm and I am one of His subjects, it follows that I, too, am a spirit being. For the present, of course, my spirit is clothed with flesh and subject to the laws of the flesh. But He made me a being capable of fellowship with Him, and this fellowship is purely a fellowship of the Spirit. The day will come when my spirit will be freed from the hampering restrictions of the flesh. It will be a wonderful day when heaven is opened to me and I can enter that glorious realm of the Spirit and behold my Maker face to face as He has promised. But by faith I can even now enter that realm and have fellowship with the Father and the Son, having a foretaste of that glorious life that is to come. Faith is a marvelous gift given to us by God to use while we are still in these bodies of ours. It is a gift of believing, believing in the things which we cannot see with our natural eyes, but which are, nevertheless, just as real as those things which we can see.

Through the guidance of the Spirit within me, more and more of the things pertaining to the realm of the Spirit are revealed to me as I study God's Word. And daily my spirit can soar into the realm of the infinite, and in faith I can meet my God as I enter His holy Presence in prayer. He who is Spirit has said unto me—and unto you, "Walk in the Spirit."

Vineland, Ont.

Killing Time

By Jonas Christner

Did you ever hear anyone talk about killing time? I have. It always did haunt me when people barter away this priceless commodity. It is a most precious and sacred gift we have from our Lord—time. How do we spend it?

Minutes and hours are our currency to trade off for our own selfish fritterings or to wisely invest in bringing joy, life, and the light of the Christian way to others. With this precious substance we are either building our future for a glorious eternity with our Creator or we are wasting it to our own destruction and misery. This will not only affect us but it will affect the throng with whom we come in contact every day.

Time is not our own, in the sense of being a possession, but it is our atmosphere, like the air surrounding us. All other raw materials put into our hands from which to fashion an existence must be used in time.

Do we have a time-consciousness so that we daily try to budget our twenty-four hours? Do too many trivial things claim our mind and attention? Are we spendthrifts on inconsequentials in thought life, reading, or doing? Have we learned the art of saving this possession which is loaned to us? Are we banking it so that it will bring us the fullest enjoyment, not only here but in eternity? The great souls of ages past were spacious, unhurried saints. Having chosen pearls of great price they excluded the less importants. They wisely banked and used their allotted time. Because of this we today have a wonderful heritage. We are enjoying the fruits of their labor.

If we are the children of God, we must walk circumspectly, not as fools, but as wise. We must look around and take advantage of the best opportunities now, for they will never pass our way again. We would redeem our allotted time because of the evil which is so prevalent. We would want to buy up and make the most of our time so that God's kingdom on earth will remain in those who follow after us. We should count this as a sacred privilege. We would be anxious to place the gift of time in God's bank, for there it will yield big dividends and draw large interest rates for us and the generations who follow. Only when we learn to wisely buy and use God's gift of time to us—only in that sense will we become wise and understand what the will of the Lord is. Eph. 5:15-17.

Let us wisely invest and reinvest this currency of time where it will bring the most and best benefits to others as well as ourselves. We are aware of the vastness of time, but in the light of eternity it is hardly noticeable. It is only a speck, but it is what we do with it that counts. The centuries have passed. The panorama of the ages is now history. Here we stand in the latter part of the twentieth century. We are history in the making. The formation of that history will affect lives which are yet unborn, if the Lord tarries. We are a mere flash on the sea of eternity, yet the Scripture reminds us that God hath set eternity in their (our) hearts. Do we live as if we are linked with the great eternal purpose of God? If we do, time isn't to be "killed." It is to be invested wisely and used with a meaningful purpose to enrich the lives of others as well as our own. "Then shall the earth yield her increase; and God, even our own God shall bless us" (Ps. 67:6).

Fort Wayne, Ind.

Our Readers Say—

. . . A brief note on the value of your paper and its publicity. A Mennonite bishop saw the schedule, urged his daughter to attend at Palo Alto, Calif. She did. The Lord blessed her.

A father from Michigan urged his son to attend the Christian Businessmen's dinner in San Francisco. He did and was greatly refreshed.

Another from Indiana saw the schedule, urged his son and daughter to attend. They will now stay in the fellowship of the church.

A brother urged a friend to attend; he traveled 75 miles and was spiritually refreshed.

These are but a few of many that could be given. The space is valuable, but the results have eternal moment.—*C. F. Derstine, Kitchener, Ont.*

* * *

. . . I suggest that the column "Our Readers Say—" be discontinued. I conclude that such a column requires the editor to print everything that writers want to say, in order that he be free from the guilt of preferring one before another, and partiality. The column gives occasion for expression, open to all, and too often there appear to be evidences of unwise debates and backbiting. "These things ought not so to be." Let's have a better column.—*F. F. Bontrager, Clare, Mich.*

[The editor uses his best judgment as to what should and should not appear in this column.]

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EDITORIAL

Political Neutrality

Many people we know belong permanently to one political party. Perhaps they inherited their preference, or came to it because of the social or economic class to which they belonged. Sometimes it is based on historic factors long since meaningless. They are Republicans just because they are; they are Democrats because their family always has been Democratic.

All of us, unless we are those unfortunate few without a country, hold citizenship in some nation. We are happy to hold, or to have a right to, a passport. We have some degree of patriotism which makes us glad to be loyal to our government. We incline to feel that our country is better than others, and, in case of difference or dispute that our cause is right.

We need to remind ourselves how utterly neutral our Lord Jesus was on political matters. He belonged to the subject Jewish race, and lived under the Roman government without rights of citizenship. There was plenty of political protest in His day, and there were many abuses against which He might have been an agitator. But His methods of teaching and working were nonpolitical. He had more to say against the spiritual coldness of His own people than against the Roman tyranny. He announced a kingdom that cut across all racial and national lines. He proclaimed spiritual realities which are universal, and truth which judges wrong wherever it occurs. The Son of Man was politically neutral because He had a spiritual calling and dynamic which kept Him above all partisanship. The one who came to redeem all men could not hold a brief for any one class, party, or nation.

The early church likewise, because it was Christian, did not descend to mere political loyalties and activities. The apostles and their followers were proclaiming the eternal kingdom of God; they had no time for lesser spheres and interests. The social and economic matters they discussed derived from the divine will, not from political prejudice or expediency.

Through the centuries the church departed far from this pattern. The state and the church actually became identified, and they remain so in many countries, so that prime ministers appoint bishops, and legislative bodies pronounce on Christian doctrine. The church is often thought of as belonging to some race or class. It is considered anti-labor, or anti-colored, or anti-social. People in eastern countries think of the church as Western, as the white man's church. In its attitude to social change the church is often thought to be for the *status quo,* for "conservative" as opposed to "liberal" ideas.

It is most unfortunate that these things are nearly enough true that multitudes believe them. The work of the church is greatly hindered throughout the world by its identification with anything less than the true Gospel of Christ. We have come to the place where we cannot defend the church as such, for its teachings and practices are so often contrary to the Gospel of salvation and love. The Gospel sits in judgment on the modern church, and again and again condemns it for its failure to live and teach according to the pattern set by Christ and the apostles. Christians in our dechristianized society are often influenced more by society than they are by the Gospel.

True Christians today who live by their religion rather than by their culture often refrain from any participation in politics. They feel that a Christian position would be compromised, no matter what party they support or what candidate they vote for. They themselves do not want to hold office or engage in political lobbying because that would be a diversion from the main Christian business of working for spiritual renewal. Some would even go so far as to lose all interest in current affairs. Though one need not, we think should not, go that far, there is much to be said for complete political abstention.

If the Christian does participate in political action at all, he must do it on high principle. He must stand for right and truth on the basis of Biblical principles, and not on traditional party lines. It is sickening to see legislators who should be statesmen voting, not on the merits of issues, but with party elections in view. It is disturbing to hear that Mennonites are predominantly Republicans. It would be just as disturbing to hear that they are chiefly Democrats. If they vote at all, or express political opinions at all, they should be governed by Christian truth, and not by party policies and traditions. Any voting Christian will have to be an independent, giving his support to the just cause and the Christian attitude.

True Christians have a love which leaps over all boundary lines. They cannot favor their own economic and social class as against others. They cannot participate in nor condone any kind of discrimination, whether it be racial, social, or national. Their sympathy and understanding is broad enough to include all men.

True Christians are opposed to communism, not because it is promoted by Russia, nor because it is a military threat, nor because it might upset our comfortable economic order. They oppose it because it rejects God and Christ and the Bible. They see that a godless western democracy is headed for the same destruction and judgment that communism is, and refuse to be swallowed up by either. They see that those Christian people who get all lathered up in a fight against communism are being diverted from the true Christian enterprise of presenting the Gospel to men.

Many Christians in speaking of the future judgments of God upon wicked nations find it hard to stay neutral. The Antichrist is Italian or German or Russian, never American or British. At Armageddon their own country will be on the side of God against His enemies. Just now they are saying it is communism, not an equally selfish capitalism, which will call down the wrath of God upon it.

Even with the small readership of the Gospel Herald, this editorial will probably be read by citizens of the United States, Canada, Argentina, Holland, Germany, Switzerland, France, Jordan, and India, among others. We are trying to think how it will sound to all of those. Can we rise above our little provincialisms of thought and action into the free atmosphere of the true church of God, keeping free from the cramped ideas and less-than-Christian loyalties which keep us from the universal fellowship of the redeemed, sanctified children of God? Even here on earth we can, by God's grace, get a vision which puts political and social partisanship far below us.—E.

The Revelation of Jesus Christ

By J. L. Stauffer

30. The Seventh Vial. Rev. 16:17-21

The seventh vial is poured out in the air. There is a great voice that comes out of the temple in heaven saying: "It is done." Under the seventh trumpet we were told that the "Mystery of God is finished." It would appear that these statements are related. Whatever the significance of these statements may be, it is evident that we are nearing the close of the age and unusual events are taking place.

The same phenomena as recorded under the seventh seal and the seventh trumpet are repeated, but they are intensified. The earthquake is sufficient to cause the cities of the nations to fall. May this be the earthquake that is predicted in Zech. 14:4, 5?

The further description suggests an upheaval of the earth and a change among the islands. It is God's wrath upon a wicked generation and He has predicted that the earth shall "reel to and fro as a drunken man" (Isa. 24:20).

Mystery Babylon comes into remembrance before God. The fall of Babylon was announced in 14:8, but the full description will be found in the parenthesis following this portion.

A Message from John to Us

By Orrie D. Yoder

He came unto his own.—John 1:11.

As my Father hath sent me, even so send I you.—John 20:21.

Perhaps no writer of our Bible speaks so intimately and so tenderly of divine mercy and love to our needy human hearts as does the writer of the Gospel of John. If Jesus Christ spake "as never man spake," so perhaps the message of him who lay on the "bosom" of the Son of God, as of no other writer of Scripture, conveys to us the vital and intimate love of God to lost mankind.

Inasmuch as our Sunday-school lessons for a few months have been taken from the Gospel of John, may we with humble and open minds let the Holy Spirit manifest to us and through us to others some new manifestations of this "everlasting love" (Jer. 31:3), both as to its power, purpose, and extent.

It is well to note that John's composite picture of Christ, His incarnation and glory, embraces his Gospel story, his epistles, and the Revelation. As all of these were written late in his life, and a few decades after Christ's life on earth, his Gospel story is a retrospective picture of Jesus Christ coming into the world "unto his own," the Jews. As Christ came to "his own," so John wrote to "his own." Even after the Jews as a nation had rejected Christ, John writes to Jews, and to others, in behalf of any, or all, who would receive Him.

Well can we afford in this day of racial discrimination and of growing anti-Semitism to ask ourselves how often we have embraced and made our own the precious truths of John's Gospel, but have ungratefully and absolutely failed to recognize any debt or obligation to this "chosen race" through whom it came, of whom this great writer was a faithful member. This unique portrait of divine love was given to us by "a despised Jew," and yet we can hardly love the Jew today.

How is it, dear reader, that the God whom we profess to serve gave to us His Son incarnate in Jewish flesh, and that the Holy Spirit chose the heart of a pious Jew to write this marvelous story of divine love to us, and to all the world, yet we today neglect to see, or despise to give, God's everlasting love to the millions of Jewish souls around us, and in the world today? If Love divine gave God's Son, first to "his own," do we, as we profess, really know such love if we have not an earnest desire to show this great love to needy Israel today?

If the setting of the Gospel of John is that of "the land" of the "chosen people," and if the truth given to us in it is clothed in Jewish figures and doctrines so precious and so illuminating, how dare we shun the great debt we owe to Israel today? If Christ our Lord was a Jew who could come to no other place, or people, not even to Rome, or to the Romans, though they ruled the world in that day, but to "his own," can we ask God to bless our lesson studies in John, if we will not today "pray for the peace of Jerusalem" and her needy people (Ps. 122:6), and if we today are not willing to be sent, as was Christ, to "his own," whether they live around us, or as they are being gathered home out of Gentile lands, deeply hungering for new Gospel light and truth?

John's Gospel depicts Jesus Christ coming chiefly to three groups of people: "the Jews," "the multitudes," and "his disciples." Only a few Gentile threads are woven into the picture, otherwise all these are Jews. How dare we Gentiles today revel in such rich "Jewish" blessings from God, claim them as our own, seek to dispense them to other Gentiles, but seriously fail to seek with all our heart to give them to the "chosen people" of whom came our Christ, and through whom they have been so graciously given to us!

Jesus said, "It is more blessed to give than to receive." But why do we try to make ourselves believe it is more blessed to receive than to give?

The early church glorified God that He "*also* to the Gentiles granted repentance" (Acts 11:18). But seemingly today we have changed the Scripture, and glory that God gives repentance unto the Gentiles *instead* of the Jews.

Picture again Christ coming to "his own" (chapters 1—12) and His marvelous love to those who "received him not." But to "as many as received him," Jew, and also Gentile, from then until now, He bequeathed the divine rights of His infinite love! John 1:12. To His disciples He drew very near. To the rejecting Jews, Jesus warned of the coming deceiver. 5:43; Dan. 8. As to the future of these indestructible but then Christ-rejecting people, John gives to us in his Revelation our present duty of Jewish evangelization (Rev. 3:7-9) and the great plan of God for "his own" people when He will again turn to them in the coming days.

Jesus came from the Father in love to "his own." He has said, "As my Father hath sent me, even so send I you" (20:21). Just as Jesus came to Jerusalem, Judea, and Samaria, so we are to go today (Acts 1:7) and on into all the world. "And lo, I am with you alway." May we not merely consent to such a plan, but may we be sharers with our Christ as He in love came to "his own," and for all the world.

Del Paso Heights, Calif.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *March 21, 1929)*

Bro. D. W. Maust, deacon of the congregation at Springs, Pa., answered the roll call of the eternal world on March 14.

[Parnell, Iowa] We have had two months of solid winter and good sleighing, but there are a few evidences of spring.

(From Gospel Herald, *March 28, 1929)*

Sisters Selena Gamber and Vera Hallman arrived at New York from South America, on March 17. They are on their first furlough.

Broken Bow, Nebr., is the place where a new settlement of Mennonites has been found during the past few years. It is situated about eighty miles northwest of Wood River.

Final Standard

Mother was trying to get eight-year-old Mary to learn her Sunday-school lesson. At length she took her Bible from the bureau and said, "Come, Mary, I will help you learn your lesson, and then you may go back to your play."

"All right, Mother, but let us study it out of Grandfather's Bible. It is much more interesting than yours."

"Oh, no, Mary! They are exactly alike."

"Well, I think Grandfather's must be more interesting than yours; he reads it so much more."—Selected.

The Unveiled Glory of the Lord

By John R. Shank

II Cor. 3:1—4:18

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—II Cor. 3:18.

I. Introductory

Moses had a wonderful experience with God when he received the tables of the law. The first tables were "the work of God, and the writing was the writing of God, graven upon the tables" (Ex. 32:16). When Moses broke these tables in his hot anger at the sight of the people worshiping the golden calf which Aaron had made for them while Moses was on the mount, God directed Moses to make two more tables like unto the first. On these two new tables God again wrote the words of the law as they were on the first. Ex. 34:1. God had spoken to Moses and had assured him of His willingness to accept the people again after their great sin and make them His people. Ex. 33:1-17. There was a glory that became manifest after Moses had talked with God for forty days and forty nights. As he carried the tables of stone upon which God had written, he did not know that he had a shining face. Ex. 34:29. Because of the people's fear, Moses put a veil upon his face till he had finished speaking to them. But when he went into the tabernacle to speak before the Lord, he took the veil off till he came out again. Then he put the veil on again.

In our text (II Cor. 3:18) the Apostle Paul is revealing to the Corinthians that there is a *greater glory* in the present Christian era than was found in the time of Moses. II Cor. 3:7-11. *That* glory required a veil because they were not permitted to see "the end," when the covenant with Israel would pass away to give place to the glorious time when the Holy Spirit would minister to those who believe, and have God's law written upon the hearts instead of simply on stones. II Cor. 3:3.

God's law on tables of stone and written on parchments with ink was called a "ministration of death" (3:7), because it could only reveal what God required, and how far short man was of fulfilling God's will. It could only bring condemnation to fallen humanity, without giving him the power to deliver himself from guilt and its penalties. It was *the ministration of death.* Cf. Rom. 7:9-24 with II Cor. 3:6, 7. But if we read, carefully, the Old Testament in the light of our present ministration of the Spirit, the veil of darkness will be taken away.

II. The Greater Glory (II Cor. 3:2, 8, 16)

When the Spirit of God, through the Word of God, brings about the miracle of the divine nature imparted to the human heart (cf. Heb. 8:10; 10:16; II Pet. 1:3, 4), then there is an illumination which reveals the things of God to us as cannot be revealed while without this experience. The Israelites, who refused Christ, had a veil upon their hearts when they read the Old Testament. But when they turned to the Lord, the veil was taken away. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:12, 13). Turning to the imagery of our text we can realize the blessed vision that we receive of the face of the Lord Jesus: "But we all, with open face [unveiled face] beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Human imaginations by the artists have sought to make pictures of Jesus. They may be able, through *some* conceptions of His character, to make a shadow that expresses *some* features of Him. But *we* have a glass, or mirror, in the work of the Spirit through His Word in our hearts, that reveals the true glory that no human hand has ever been able to picture. And that imagery is the miracle of God, which comes alone from the shining face of Jesus (by the Spirit), clearing the vision of hearts that are opened. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Just as the image of the sun shines in the mirror, so the image of Jesus reflects the light of His glorious character in our hearts.

We are all conscious of faults and failings in ourselves; and yet we expect the other fellow to be perfect.

The Apostle Paul must have seen it in the countenance and the calm behavior of Stephen when the Sanhedrin had arrested him and demanded an answer to the accusations which false witnesses had spoken against him. "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). These men *veiled* their hearts when they rejected the message which Stephen brought to a climax in the words: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). It is "the light of the . . . glory of God in the face of Jesus Christ" that shines in God's children and to whom He says, "Ye are the light of the world" (Matt. 5:14-16). John knew this truth when he wrote, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:6, 7).

The glory of the light of Jesus' face *increases* in those who keep their hearts "open." They are "changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). John also revealed the same truth of the *increasing* view, when he said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Daniel revealed the glory of the perfect end of God's wise ones when he said, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). John also sensed that glory when the Spirit gave him to write, "And they shall see his face; and his name shall be in their foreheads" (Rev. 22:4).

III. Getting the True Vision of Jesus' Glory

We need to take the veil off so that the full light of the glory of the Lord may shine into our hearts. The veil of a hardened heart will obscure the vision of Jesus. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4). It had been hidden from Saul of Tarsus. But when he was fallen down before the great light of the presence of Jesus from heaven, he was ready to renounce "the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (II Cor. 4:2). The veil of *prejudiced thinking* must be surrendered before the manifestation of truth. *Resistance of the truth,* made plain by words illuminated by the Spirit, is sure to bring a darkened understanding. Thus a veil is placed upon the heart. "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:10b-12). "For this people's heart is waxed gross, and their ears are

dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15). The Lord is ready to reveal Himself to the heart that is responsive to the truth—*"with open face [heart] beholding"—honestly receiving; honestly repenting* of our past sin and dishonesty; *honestly willing to obey* all the light that is revealed! "Let us draw near with a *true heart* in full *assurance of faith,* having our *hearts sprinkled* from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). "If any man *will* do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only" (John 5:44)?

Our vision of Jesus is not a vision with our natural eye. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10). "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18). We have inner eyes that illuminate the heart and open to us things to see that belong to the eternal world. It is with these *inner eyes* of the *inner man* that we see the glory that is in the face of our blessed Lord by which we are "transformed into the same image from glory to glory." As the heavenly light shines into our hearts, it is our privilege to receive it with a *willing heart* and *allow* its rays of spiritual light to reveal the Son of God in us and to fit us to grow in His likeness and to show the glory of that light in the midst of a crooked and perverse nation, till we have run our course and are prepared to enjoy the greater glory of the heavenly state.

There's a beautiful, beautiful land,
'Tis the home of the blest;
Where with Jesus, a glorified band,
They forever shall rest.

In that land is the city of light,
Bright and fair we are told:
All its mansions are dazzling and white,
And its streets are of gold.

There's no need of the sun in that land,
For the Lamb is its light;
And He sits at His Father's right hand,
Crowned with glory and might.

Oh, how glorious and sweet it must be,
In that peaceful abode;
Where from sin and from misery free,
We shall dwell with our God.

—H. B. Brenneman.

Versailles, Mo.

Our task is not to condemn darkness, but uphold light.—Andrew Shelly.

The Other Side of the Cheap Dollar

By Milo Kauffman

How often we hear complaints about the cheap dollar! The dollar just doesn't go very far any more. It won't do much for us. But did we ever try to look at it from the dollar's side? Could the dollar speak, it might well say, "People won't do much for me any more. Time was when a man would gladly work a full day for me. Now many would remain idle rather than work an hour for me. Many will work only twenty or thirty minutes in exchange for me. A quarter century ago a farmer would give twenty-five pounds of pork on the hoof for me, but now will hardly give four pounds. He would then give four busnels of wheat, but now he will give scarcely a half bushel. If people would only do more for me, I could do more for them."

Yes, it is true that a dollar won't do much for us, because we won't do much for the dollar. Not until we are willing to do more for the dollar will the dollar do more for us. Isn't that true of many other things in life? We complain about not receiving enough, but how much are we giving? With what measure we mete it is measured to us again. If we give, it will be given us. Some feel the church isn't doing enough for them, but what are they doing for the church? If we did more for the church, it could in turn do more for us. Or, we may feel that the ministers are not doing enough for us, but what are we doing for them? They would be able to do more for us if we would do more for them.

How God would like to do more for us, if we would but do more for Him! He says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). If God's people would do more for Him, He could do more for them.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Certainly, God is waiting to do more for us, if we will but do more for Him.

Jesus took upon Himself the form of a servant. He did more for the Father and for mankind than anyone else ever did. "Wherefore God also hath highly exalted him, and given him a name which is above every name." The Father never could have done so much for the Son had not the Son done so much for the Father and for mankind.

Man is so stupid! He brags at having received ten dollars' worth for only eight dollars. He thinks it is smart to drive a sharp bargain. He wants ten dollars for eight dollar's worth of work. Can we not see that in doing this we are making a deficit? The books just can't balance that way. We are making it impossible for society to do for us what it would like to do.

An Academy President once said, "If you will watch carefully in life, you will see that those who want six dollars for five dollars of work will never get ahead, but those who are willing to do six dollars of work for five dollars will always advance." Yes, we limit the services that society can do for us by doing so little for society.

What can be done for us in the great day of reckoning will depend on what we have done for Christ and for others. To those on the right hand the Judge will say, "Come, ye blessed of the Father, inherit the kingdom prepared for you." The Judge is able to do great things for them, because they did so much for Christ, as they did it to others. But those who did nothing for others can have nothing done for them.

Hesston, Kans.

The Benediction

By Kenneth J. Weaver

"We will now call on Bro. Miller to pronounce the benediction," said our pastor as we finished the final song which followed the morning message. As Bro. Miller arose, the congregation did likewise. Some began to gather their belongings and prepare to leave the service and others were putting away their songbooks while Bro. Miller was repeating the oft-heard phrases. To some it meant that at this point the service was formally closed, while to others it was a pronouncement of blessing. Far too many of them were using the time to prepare to leave or think about what they would do after the "Amen" was pronounced.

Often we have been guilty of criticizing the "popular" churches for having fallen into the rut of formality with little meaning to their worship services. One must wonder as he sits in one of their services. As a part of their worship they with their pastor repeat a prayer each Sunday morning confessing their sins and asking God for forgiveness. We know that many who participate know nothing or very little of the meaning of sin and live lives full of selfish pride. I say that we often criticize them for having lost the meaning of that which did and still could hold the basic truths of Christianity. However, as Christ has told us, before we judge we should first be certain we do not have a "beam" in our own eyes.

What does the benediction mean to you? Why is it in our services? Where does it originate? Let us look at the answers to these questions and see the true meaning so that we may be able to participate in this part of the worship of our services.

A Prayer for This Week

O Prince of Peace, today may the borders of Thy kingdom be extended by the Mennonite Church. Make small wars cease within her membership. Where there is rivalry, disrespect, and unlove, do Thou cleanse and forgive.

Today do Thou prosper the activities of the Executive Committee of General Conference, the relief and charitable agencies, the home and foreign mission program, the Jewish work, the evangelistic work, the publishing interests of the church. Be with those who instruct youth in the homes, Sunday schools, and church schools.

For the aged and ill who labor valiantly in their prayer closets, for those who witness consistently as good Christian neighbors, for those who function long and late on sundry committees, for those who sew, for those who spend years in tedious study and research, for those who give altruistically—bless and enrich Thy kingdom through them.

Grant, dear Lord, that among all of these there may grow a deep pervading love and an appreciation for each other's contribution to Thy total program. Teach us co-operation and helpfulness. Banish competition. Make us realize that the individual cause we champion is ever of minor significance compared with love and unity and peace within the brotherhood—else how shall men know that we are Thy disciples? In Christ's name. Amen.

—*Martha B. Nafziger.*

The meaning that is commonly attached to the benediction is that of a pronouncement of blessing. Therefore that final prayer is a word of blessing. The most common form of blessing that we know is the invoking of divine favor upon a person or an undertaking. The minister then is calling on God to place something special—something divine in our lives.

In surveying the benedictions that are used in our services, which are taken from the Word of God, we find many fall right in line with the idea of blessing in our lives. We find them in the closing words of many of the New Testament books. While the majority of the Epistles of Paul are closed with a prayer that "the grace of our Lord Jesus Christ be with you," there are some which have longer forms, which are the ones used today in public worship.

Basically benedictions are made up of the same type of material. In the first part note is made of God, Christ, or the Holy Spirit or of all three, as in II Cor. 13:14. Then a characteristic or attribute of God is often given or one of His great works toward men—especially redeemed men. Paul in II Thess. 3:16 speaks of the "Lord of peace" while the writer of Hebrews speaks of the "God of peace" and then adds that He brought us from the dead, also of "Jesus, that great shepherd of the sheep" (Heb. 13:20). Peter, in closing his first epistle, refers to the "God of all grace," mentioning also the fact of redemption. I Pet. 5:10, 11. It can easily be seen then that in each pronouncement it is made clear to whom the plea is addressed and the credentials are also given. It is the God of love and grace and He who has redeemed us from sin that is being implored. This alone should give us confidence in life.

Then in each benediction, special divine favors are requested on our behalf. The most common request is that grace be given to us from God. Paul, in the Corinthian letter, requests also God's love, and in Thessalonians he asks for divine peace for the Christian reader. The writer of Hebrews pleads with God that he "make us perfect in every good work . . . to do his will" and also that we may do what is pleasing in Christ's sight. In simple words, it is asking God to give us strength to live the victorious Christian life while in this world.

Peter's request is one that can best be directed to those who are suffering for Christ. His prayer is that God may through our suffering make us "perfect . . . stablish, strengthen, and settle" us. What more could we ask that God do for us than to help us on through life?

Therefore as our pastor "pronounces the benediction" he may be pleading to our loving God and Saviour to bless and strengthen our weaknesses that we may attain perfection in Him. Should we not therefore be aware of what is being prayed at that time and not become interested in other things about us? One must doubt whether God will answer the pastor's prayer in the life of the one who does not listen to the prayer being offered.

However, upon further investigation, we find another meaning for the verb "to bless." It can also mean "to praise" and as we look at the most commonly used benediction in our services, we see it is purely praise to God. Jude 24, 25. Jude, in closing his writing, exhorts the saints to contend for the faith and concludes with a great note of praise to God. He also sets forth the great work that God is doing for the saints now. "Now unto him that is able to keep you from falling, and to present you faultless" is a truth that should thrill the Christian each time he thinks of it. It is for this promise that we can earnestly praise God, as well as for "the only wise God our Saviour." Jude closes by giving to this great God of ours all "glory and majesty, dominion and power." In singing our praise to God, Jude is submitting himself and his life to the lordship of Christ.

As our pastor "pronounces the benediction" from Jude, he is leading us in giving forth a final word of praise to God before the worship service is ended. However, it is not praise from our individual hearts unless we within ourselves are praying the same words and adding our own "Amen" to that of the pastor. When we fully realize the meaning and place of the benediction in our services, we will be more reverent and actually put ourselves into prayer as divine blessing is being invoked upon us or a final word of praise is being uttered.

Charlottesville, Va.

Day of Small Things

By Helen Baker Adams

A feather from a redbird's wing,
His sudden carol, made me start!
Then morning laughter lilted by
To lighten my unwilling heart.
My violet has a first pink bud;
The postman rang the bell.
God filled today with little things
And made my faith get well!

Wapella, Ill.

Prayer Requests—

(Requests for this column must be signed)

Pray for a middle-aged man who is in trouble, but scorns the idea of needing to seek God.

A young minister requests prayers that God's will may be done in the affairs and work of his conference.

Pray that Christ may have His way in the lives of several families in Luxembourg who seem to be open to the truth.

Pray for the testimony of the Mennonite Hour, which has one million listeners a week.

Pray for Andre, our young brother in Belgium, who faces a possible prison sentence for refusal of military service.

Pray for one who feels that the cost of yielding to God in the giving up of the lodge is too great.

There is something disarming—whether in a family quarrel or in an international situation—resulting from a willingness to explore the other person's point of view.—Charles Sawyer.

OUR SCHOOLS

MENNONITE HOSPITAL AND SCHOOL OF NURSING NEWS

Arlene Sitler, who served as field representative and business manager for the La Junta Mennonite School of Nursing from April, 1951, to September, 1952, stopped in La Junta on January 24 en route to a new assignment in Korea.

A student nurse quartet composed of Ada Webb, Doneta Yoder, Mary Ellen Swartzendruber, and Lois Yoder, accompanied by Edna Amstutz, director of education, represented the school of nursing at the final services for Nora Mae Miller at Protection, Kansas, January 30.

The bimonthy hospital-school meeting was held in the social room of Miller Hall on Friday evening, January 29, at 7:30. Clarence Ebersole, Superintendent of Mail at the La Junta Post Office, spoke briefly on postal regulations. The remainder of the program consisted of varied numbers of instrumental and vocal music.

Edna Amstutz, director of education, Florence Grieser, medical clinical supervisor, and Zelma Brunk, surgical instructor, attended a meeting of schools affiliating with University of Colorado for psychiatric nursing. The meeting was held at Colorado State Hospital, Pueblo, Colorado, February 3.

Maude Swartzendruber, a member of the Colorado State Board of Nurse Examiners, assisted in the survey of Children's Hospital School of Nursing in Denver on February 18 and 19.

Edna Amstutz, director of education, attended a subcommittee meeting of the TAC in Denver on March 8. The purpose of the meeting was to plan for public health education in the basic nursing curriculum.

Dr. Richard Westerman, M.D., resident doctor, gave an illustrated lecture on medical practice in Panama at the February Nursing Staff Meeting.

On Friday evening, February 5, the local Mennonite Nurses' Association met in the lounge at Miller Hall. Students and hospital personnel were invited to the meeting. Approximately 40 attended. The evening was spent in sewing for the clinic in Formosa. Following the business meeting refreshments were served by the hostesses. A total of 50 pounds of hospital linens and nurses' uniforms was sent to MCC as a result of this effort. Fifty dollars remain in the treasury to be spent for surgical needs of that hospital.

District 18 of the Colorado State Nurses' Association held its regular meeting at Miller Hall on February 8. Dr. B. B. Blotz of Rocky Ford spoke on his observation in European hospitals during his recent trip abroad.

On February 19 the junior class with their sponsor, Emma Hess, motored to Ft. Lyon, where they toured the Veterans' Hospital. This event serves as an introduction to their psychiatric affiliation which begins on March 22 for five members of the class. In the evening Edna Amstutz entertained the group to a delicious lunch in the social room of Miller Hall.

Special chapel services were held on Friday morning, February 26, in the chapel hall for the junior students before they separate for their affiliation services.

Erlene Roth, Harrisonville, Missouri; Esther Hartzler, LaTour, Missouri; Mary Alice Shaum, Quenemo, Kansas; and Marilyn Good, Armington, Illinois, spent several weeks vacation at their homes before going on affiliation on March 21.

One half of the junior class will begin their affiliation on March 22. Phyllis Egli, Martha King, Joan Shettler, Una Marie Hershberger, and Mary Alice Shaum will affiliate in pediatrics at Denver General Hospital. Ada Webb, Lola King, Marilyn Good, Erlene Roth, and Esther Hartzler will affiliate in psychiatry at the Colorado State Hospital in Pueblo.

The Nurses' Chorus, under the direction of Paul Yoder, has given the following programs: February 28, Denver in the morning and Pueblo in the evening; March 7, Colorado Springs in the morning and Limon in the evening; March 14, Ft. Lyon at 2:00 in the afternoon and La Junta Mennonite Church in the evening.

The following seniors will return to La Junta on March 20, having completed their affiliation services in pediatrics at Denver General Hospital and psychiatry at Colorado State Hospital in Pueblo: Norma Jean Weldy, Jeanette Kennel, Lydia Schlabach, Pearl Good, and Joanne Keller. This date also marks the completion of the basic course for all members of the class except two who have lost some time. These 12 nurses will go on the general staff payroll of the Mennonite Hospital on March 22.

Ruth Cornelsen, German exchange student who has served as a nurse aide in the Mennonite Hospital for the last six months, has transferred to Marion, South Dakota, where she is employed in the Tieszen Home for the Aged.

A course in ward management will be given to the 1954 graduating class the last week in March.

The School of Nursing will be surveyed by the Colorado State Board of Nurse Examiners on April 6 and 7.

Mr. and Mrs. Luke Birky (Verna Conrad, class of '46), missionaries on furlough from Puerto Rico, spent the week end of February 14 in La Junta. On Sunday evening Brother Birky gave an illustrated lecture at the La Junta Mennonite Church concerning the medical program in Puerto Rico. Brother and Sister Birky conducted the chapel services at the Mennonite Hospital on February 15.

—Marie Kaufman.

Let the cross sever from our lives all that separates us from God.

EASTERN MENNONITE COLLEGE NOTES

Voluntary Service Week

The week of March 1-5 was designated Voluntary Service Week, at which time representatives from Lancaster Conference, the Mennonite Board of Missions and Charities, and the Mennonite Central Committee were on the campus to present opportunities in Voluntary Service. The program consisted of chapel talks, prayer circle messages, and personal interviews with interested students.

Chorus Tours

Two singing groups will be on tour during the Easter season. The Touring Chorus, composed of eighteen ladies and eleven men, under the direction of J. Mark Stauffer, is scheduled for a tour through Pennsylvania, Ohio, and Michigan. The Men's Chorus of twenty-four members under the direction of Earl M. Maust will render programs in Pennsylvania, Ontario, New York, and the District of Columbia. The complete itineraries follow:

The Touring Chorus

Apr. 15—Masontown, Pa.
16—Maple Grove, Hartville, Ohio
17—Plain View, Aurora, Ohio
p.m. 18—Bethel, Wadsworth, Ohio
eve. 18—Crown Hill, Rittman, Ohio
19—Bethel, Ashley, Mich.
20—Midland, Mich.
21—Fairview, Mich.
22—Pigeon River, Pigeon, Mich.
23—Pike, Elida, Ohio
24—United Bethel, Plain City, Ohio
p.m. 25—Sonnenberg, Apple Creek, Ohio
eve. 25—Wooster, Ohio

The Men's Chorus

Apr. 15—Maple Grove, Belleville, Pa.
16—Moyer, Vineland, Ont.
17—Cressman, Breslau, Ont.
p.m. 18—St. Jacobs, Ont.
eve. 18—Kitchener, Ont.
19—East Zorra, Tavistock, Ont.
20—Millbank, Ont.
21—Steinman, Baden, Ont.
22—Wideman, Markham, Ont.
23—Clarence Center, N.Y.
24—Conestoga, Morgantown, Pa.
a.m. 25—Salem, Shelly, Pa.
p.m. 25—Plain, Lansdale, Pa.
eve. 25—Souderton, Pa.
30—Messiah College, Grantham, Pa.
May 1—McCaskey High School, Lancaster, Pa.
a.m. 2—Bethel, Mummasburg, Pa.
eve. 2—Woodridge, Washington, D.C.

—Lester C. Shank.

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example that roll away from him and go beyond his ken in their perilous mission.—Beecher.

TEACHING THE WORD

What the Superintendent Expects of the Teacher

The person who is chosen to supervise the church school certainly carries a great responsibility. Upon him rests the job of planning with his teaching staff how to best utilize the few minutes to teach God's precious Word. In view of this fact the Sunday-school superintendent has a right to expect certain things from his teachers.

The teacher when he is elected should accept his position as a call from his class and preferably from God. Only then will he realize the vital importance of his position. The Lord has promised great blessings for those who are willing to serve in building His kingdom. True joy of service comes to a Christian as he yields himself for service.

The teacher should be prepared. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). We need to spend much time in prayer and study of God's Word in order to teach it to others. The teacher of the adult department should be able to bring forth the deeper truths of God's Word that are not detected by merely reading the lesson once. The junior teacher needs to plan and study how to convey God's Word to the child so that he can understand.

The teacher should be an example. This could include a number of things. Our daily walk often speaks louder than the things we say when we stand before a class. Punctuality is a very good way to set an example for your class. The teacher who is ready to begin his class as soon as the pupils have entered the room, will create the feeling among them that they need to be there on time if they want to get all of the lesson. Attendance, on the part of the teacher, is very important. If you were working for an employer and you would miss a day without a valid excuse, you would possibly find yourself without a job. As a teacher you are working for the Lord, and if you miss a Sunday, the efficiency of the Sunday-school system is lowered; the Lord certainly cannot be pleased with such a servant. Only as the teacher's record, so can we expect the roll of the pupil to be.

The teacher needs to follow through. It is one thing to discuss the lesson with the class on Sunday morning and go about our own work the rest of the week. It is quite another thing to study each individual member of the class and know his needs. It may be that we need to make some contacts during the week and spend time in prayer. Intercessory prayer has accomplished great things in the building of a Sunday school.

Finally, I expect the teacher to spare no efforts in planning for the betterment of his class. The Lord has promised to reward him who is faithful in his service.—E. T. Klassen, in *The Christian Witness.*

Illinois Sunday School Workshop a Success

By J. J. Hostetler

During the winter the pastors and superintendents of five mission churches and one old, established Mennonite church met and planned a regional Sunday-school workshop. None deemed it wise to operate such a venture alone, but co-operatively it was thought possible. These leaders formed a committee to plan a program, engage workshop leaders, and carry through the workshop.

The personnel of the workshop consisted of three editors and writers from the Mennonite Publishing House, Paul M. Lederach, Elizabeth Showalter, and Alta Mae Erb; two instructors in the educational field from Goshen College, Mary Royer and Roy Umble; and two local pastors, Richard Yordy, Freeport, and J. J. Hostetler, Peoria.

The workshop was held in the large building of the Morton congregation, March 5-7. Three workshop sessions were held, one on Friday evening one on Saturday afternoon, and a final one Saturday evening. Inspirational messages were given by the leaders prior to each workshop session and on Sunday in the afternoon and evening sessions.

The attendance was beyond expectation. Workers from the sponsoring schools, neighboring congregations, and other denominations were in regular attendance. Many mission teachers were privileged to obtain inspiration and help. Everyone seemed to express appreciation for this worth-while meeting. Expressions heard were: "The time is too short." "It's better than conference." "We should have this often, or every year." "I learned so much."

The sponsoring churches were: Morton, Kenneth Good, pastor; Pleasant Hill, Roy Bucher, pastor; Peoria, J. J. Hostetler, pastor; Dillion, John V. Troyer, pastor; Highway Village, Robert Harnish, pastor; and Midway, Howard Wittrig, Sunday-school superintendent. All of these except Morton are missions which are developing into organized churches.

Groups in other communities should plan similar workshops. If the group is small, workshops can be promoted with only a few leaders. Sometimes leaders can be secured for shorter meetings in connection with their other travel plans. Communities or groups of churches interested in a Sunday-school workshop may secure additional information by contacting the Christian Education Department at the Mennonite Publishing House or the Secretary of Sunday Schools, J. J. Hostetler, 1101 Ann St., Peoria, Illinois.

"Ye Must Be"

By J. D. Burkholder

"Ye must be born again," said Jesus. Yes, Adam died the day he ate the forbidden fruit, though his body lived over nine hundred years. His spirit was Adam, not his physical body. "The day thou eatest thereof thou shalt surely die," said God. That day it was that Adam's righteous, holy, God-given spirit died, with his love for fellowship with his Creator: therefore he tried to hide himself from God. Spiritually his sin had separated him from God, which means he was spiritually dead. In this condition he was eternally lost, which Jesus knew so well, and told Nicodemus he must have a new birth to enter the kingdom of God.

Though a good, moral, religious, zealous man, he was outside of the kingdom of heaven. His high position as a religious leader could not save him; his spirit needed a Spirit birth from heaven, to make it alive, which meant a new birth. How could Nicodemus get it? How can anyone get another spirit birth?

Every person desiring to enter the kingdom of God must humbly get down off the high perch of self-righteousness and good works, repent of and confess his sins, and trust Jesus Christ for salvation. There is a *must be* in this new birth—a putting off of the old man and putting on the new man.

When we come to Jesus empty handed, just as we are, then will the wonderful Word of God apply, "As many as received him [Jesus], to them gave he power to become the sons of God," which means to be born again, "not of . . . the will of man, but of God" (John 1:12, 13).

Two men were bathing in the ocean and were swept by an undercurrent into deep water. They could not save themselves. When a lifeguard swam to them, they caught hold of him. "Let go and quit your struggling," said the man. When they did so, their lives were saved. To all who are sin-burdened and helpless, Jesus says, "Come unto me . . . and ye shall find rest unto your souls" (Matt. 11:28, 29).

Weyers Cave, Va.

FAMILY CIRCLE

A Kind Word

By Bertha L. King

A kind word fitly spoken,
  Is warming as the sun
That coaxes out the green things
  Of springtime, one by one.

A kind word fitly spoken,
  Is like refreshing rain
That causes drooping flowers
  To lift their heads again.

It coaxes out a warm smile
  Where worried lines had been;
And lifts the burdened spirit
  To let courage enter in.

West Liberty, Ohio.

Something to Think About

By Menno J. Ebersol

A well-respected contemporary author recently said that most of us seldom think. I'm not sure that his observation is altogether correct, but, in our machine age with all the automatic controls and thermostats, we certainly don't need to depend upon our memories and mental capacities as we once did. We need not worry any more that the food will burn if we forget the oven, and the furnace won't get too hot or the house too chilly if we doze while reading the evening paper. And in many homes the radios blast such a barrage of sundry types of music (?), serials, and high-pressure advertising at us that we couldn't think if we tried. It seems that our average brain is either in low or completely out of gear. How often we catch ourselves saying, "Now why did I do that? If I had just stopped to think —"! An authority on juvenile delinquency observed that young folks seem unable to discern or comprehend. They seem to be incapable or irresponsible when they are confronted with a situation which requires a choice. (That does for older folks too, I venture.) Without any apparent concern of right or wrong, or any consideration of effects or results, they plunge headlong into acts and attitudes which bring so many into terrible conflicts in society, and in many instances, into the clutches of law enforcement agencies.

Don't we have time to think any more, or do we just settle down in our easy chairs and let someone else do our thinking for us? It's so easy to follow the crowd. It seems that so many of us have a sort of modern philosophy, "Everybody else is doing it, why can't I?" Of course, we all know that the multiplicity of a sin doesn't make it right. But isn't it true that so often we condone a thing when it becomes commonplace? Many of you can recall when we were very much concerned about radios, jewelry, hairdo, sleeveless dresses, and the latest styles from clothes to cars. A casual glance at church or at home will convince anyone that we are a long way from the "plain and simple" way which used to be considered a foundation stone of our Mennonite background. Something to think about?

You say the world has turned a corner since then. Granted—turned a tremendous corner. And few of us would want to go back to the horse and buggy days. Far behind us are the little red schoolhouse, the walking plow, and the Model T Ford. Gone too are the apple "schnitzens" and spelling bees and home-baked bread. Most of us just fold our arms in the luxury of our modern homes and don't want to be bothered with anything. Many a self-confident driver ignored "backseat" advice only to suddenly find himself "turned around" and hopelessly lost. Maybe we had better pull over to the side of the road and check with the road map. Where are we and are we heading in the right direction? The farther off the course we get, the more embarrassing it is and the more backtracking we have to do. Having taught school nearly a third of a century, I have traveled the road from the one-room school to the modern consolidated school and, frankly, I'm a bit puzzled as to where we are. Sure we are turning out better secretaries and technicians and basketball players, but I'm not too sure that our graduates stand out head and shoulders over the old-timers in the 3 R's (and the 4th R—religion). I'm not too sure that most of our young folk are certain of their road, but in the heavy traffic of modern living are going full speed ahead anyway. Are we sure the world is getting better? True, we are living better, but are we better off? In spite of tremendous progress in every field of science, we find ourselves facing tragic instability in our social, economic, and political orders, as well as international chaos. Why are men's hearts failing for fear? Why does our human race face a very real threat of mass destruction?

There was a time when officers concerned themselves almost exclusively with hardened criminals. Now they tell us that one out of every three in our jails is under twenty-one years of age, and a large per cent of the rest are in their twenties. Fifty years ago it was almost unheard of that a teen-ager was arrested for a major violation of the law. Authorities are lamenting the fact that juvenile delinquency is getting out of hand. Not only are young people becoming very adept in the arts of burglary, auto theft, and extortion, but, often at an early age they are deep in the vices of liquor, tobacco, dope, and immorality. And what's worse, so often when they are apprehended, they are hard and bitter with an "O.K. I did it. So what!" attitude.

What is the cause of these perplexing problems—juvenile delinquency, vice, divorce, etc., that are causing thinking people so much concern? I am aware that there are many reasons why it is so easy to drift into wrong avenues nowadays, viz., greater density of population, questionable programs on radio and TV (which is very close to bringing the theater into the home), extracurricular activities in school, war-inspired "play" things for children, "comic" books, etc. Under these conditions the carnal nature can find many ways to manifest itself. But I believe that the greatest single factor is the *breaking down of our family life*. It has been well said that the family that prays (and sings and plays) together, stays together. What can we expect when our families are seldom together any more? Maybe daddy, or big brother, or (God forbid) mother leaves for work in a factory or store before the children are all up in the morning. Then the school children are rushed to the bus with hardly time to grab a bite. Perhaps they come home for lunch at different hours or not at all. In the evening, even if they all happen to be around the same table, usually there are several "doings" going on for which one or more must rush away from the table "or I'll be late." Time was when, if big brother had a special reason, he would rather timidly ask father for the family car, and, if he got it, he was careful to be home at the designated time. But now, what with two or three cars in the family, one goes one way, another a different direction, with a "So long, I'll be seein' ya," as dad and mom finish the chores. (I know this is the extreme, but in many homes it isn't too far off.) Of course you can't blame the children in a home where the parents gad around night after night till all hours. There never was a baby-sitter who could take the place of a good mother! And God pity the children whose father is seldom there to take his rightful place as the head of the home.

One thing more—they tell us that it's becoming more difficult to find good, dependable employees. Somehow we have lost the thrill of something well done, the pride of accomplishment, the sense of doing a thing because it needs to be done, and to the best of our ability. Why do so many of our children get out of doing the dishes or similar assigned chores by being permitted to listen to a favorite radio program or just trifling around until mother finally

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TO BE NEAR TO GOD

WALKING WITH JESUS

Sunday, April 4

Read I John 1:5-9—In the Light

God is light. Sin is darkness. Any form of sin we allow in our lives will mar our fellowship with Jesus. Our consciousness of Him will be lost. The moment we become aware of impatience, resentment, unlove, unsubmissiveness, self-pity, whatever it may be, we must name it as sin to God. As we confess, the blood cleanses. Again we can walk in blessed oneness and communion with Jesus. Bringing our need to Jesus at once will result in less and less sinful reactions.

Open fellowship with one another deepens the bond of Christian love and allows for a fresh, real, spontaneous overflow of the Spirit. Our carnal nature wants to make others believe we are better than we are. We excuse the sharp word by claiming weariness; impatience is explained as nerves. To honestly confess our faults one to another as God commanded makes us more conscious of sin and more alert to reckon the self-life dead.

Monday, April 5

Read Psalm 123:1, 2—In the Common Task

Jesus is precious in the intimacy of His daily fellowship with us. We need never be separated from Him for a moment. In all the little details of our lives He will enter if we will allow Him. "It is not in man to direct his steps." But God has made full provision in Jesus. "He is made unto us wisdom."

Yet many times are we not wise in our own conceits? We read the Word in the morning and pray. Then leave our bedroom and Jesus and go our own way, to do our planning, our thinking, our work without consulting Jesus about anything. Should we run into trouble we will turn to Him. We ask His blessing on our plans. There is a more blessed way. "As the eyes of servants look unto the hand of their masters . . . so our eyes wait upon the Lord our God." We can fellowship with Him in the common task.

Tuesday, April 6

Read John 8:31-36—In Freedom of Spirit

Jesus came to set us free, gloriously free from all that binds our spirits. We need not have sin because Jesus came to deliver us "out of the hand of our enemies [that we] might serve him without fear, in holiness and righteousness . . . all the days of our life." Worry, unlove, untruth, exaggeration, the half-truth, a spirit of indifference, doubts, depression, discouragement, the complaining spirit, drawing back from doing God's will —all go when Jesus reigns supreme in our hearts.

Fear is not of God. As we learn the truth about Jesus He banishes the fear of failure, fear of the future, fear of present danger. There is no frustration, no uncertainty; there are no blue days. Instead He gives us love, power, and a sound mind. Why hesitate to yield all to Jesus when we can know such freedom?

Wednesday, April 7

Read Psalm 119:113; II Cor. 10:5—In Thought

There is no area of our being more difficult to control than our thoughts. James tells us the tongue is an unruly member which no man can tame. How much more so our thoughts? But we are commanded to bring **every** thought into captivity unto the obedience of Christ. God does not mock us by commanding the impossible.

We must cast down all imaginings or reasonings. "To have every thought pleasing to God is impossible," the natural man reasons. But God has said. We must refuse reasonings. With our whole being subjected to Christ we can look to Him in faith to do that which is impossible for us to do. As we trust, He works. He will give us thoughts that are true, honest, just, lovely, pure, and of good report.

Thursday, April 8

Read Heb. 4:1-11; Isa. 11:10—In Rest of Spirit

God has a rest for His people here and now, the rest of faith. Many people are content to know Jesus only as Saviour in His work of atonement and pardon. They know nothing of deliverance from besetting sins. Without yielding all to God they have tried to be victorious but failed. With a self-complacency born of defeat they settle down to a life of want and murmurings, of fears and unbelief. But God calls to a life of entire surrender to Him. To rest with the thought of being converted is dangerous.

God offers a life of sufficiency and rest to all who will press on by faith. Entire surrender of the will to Him will bring perfect rest. "And his rest shall be glorious."

Friday, April 9

Read Phil. 4:4; Psalm 34:1-10—In Rejoicing

Earth-bound souls know little of rejoicing. But those who are truly the Lord's can rejoice always. Our rejoicing is not in circumstances, or things, or pleasures, but in the Lord. And He ever abides.

The writer to the Hebrews enjoins us to offer the sacrifice of praise to God continually—even when we do not feel like it. He is the secret of continual praise. Praise springs from meditations on Him. "I will bless the Lord at **all** times: his praise shall continually be in my mouth."

Saturday, April 10

Read Phil. 4:6; I Tim. 2:1—In Prayer

Can you think of a sweeter experience than to fellowship with Jesus in prayer? "In **every thing** by prayer." We are not limited to a certain time, position, or place. In the daily round He is near to hear the faintest cry, the uplifting of the heart, the motions of faith. Prayer lifts the spirit up to God as we work or only "stand and wait." They that wait upon the Lord in prayer continually renew their strength—physical and spiritual.

Jesus is an intercessor. So ought we to be. By intercession God is glorified, others are benefited, and our own souls blessed. Let us pray!—Lenora M. Wenger.

Betrayal and Crucifixion

Sunday School Lesson for April 11

(John 18, 19)

Read together in class "For Me" (No. 540, **Church Hymnal**).

Now is Christ "lifted up." See Him anew with your pupils. He will attract all of you to Himself.

We come now to the climax of Christ's life, the cause for which He had come into the world. This is the glorification He had prayed for. Also we come to the climax of the hostility. The final struggle of light and darkness is on.

See Jesus go forth to die. See how purposely and willingly He went. He went forth (verses 4-8) to the band of hostile men who came to the garden to take Him. See His interest in the disciples, His own. Verse 8. He knew what "should come upon him," yet He would use no force as Peter thought to do. He voluntarily laid down His life when His hour had come.

What a travesty that the Son of God from heaven, the King of heaven and earth, should be tried by an ecclesiastical court and also by a civil court! Each trial involved three hearings. The false charges were blasphemy and treason. The whole was a farce. The good (?) men of the accusation would not enter the judgment hall lest they defile (?) themselves and be unable to eat the Passover. Here were righteousness and self-righteousness in contrast. See how Jesus behaved in those trials.

Then was the King of the Jews lifted up. At His own very hour He yielded Himself and died for us sinners. Amidst sinners He died and for them. How precious for both Him and the sinner by His side that His great sacrifice could so soon bring a son to glory! See how He thought of others while on the cross. See the believers and sinners about Him. John, the author of our lesson, went with Jesus to the door of death.

Although we may not understand what suffering our Saviour endured when God forsook Him, yet we do so appreciate that He loved us enough to pay the great price. For us He died. The unspeakable gift is ours to receive. What a cry of victory when He said, "It is finished"! Surely then He was re-

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A Christian Life Conference was held at the Spring Mount, Pa., Church March 27, 28, with Brethren Norman Bechtel, Spring City, Pa., and Harold H. Layman, Elkton, Va., as speakers.

The Mennonite Revival Singers, a mixed octet from the Maple Grove C.A.M. congregation, Hartville, Ohio, gave a program for the Sycamore Grove congregation, Garden City, Mo., on the evening of March 13. They have been giving similar services at various places while on tour through western states.

Bro. and Sister Wilbur Hostetler from the India Mission field, were with the Kidron, Ohio, congregation March 28 for Missionary Day services.

March 28 marked the beginning of a series of four Sunday evening evangelistic services at the Congregational Mennonite Church, Marietta, Pa., with Bro. A. J. Metzler as the speaker for that evening.

Eight young people were received into church fellowship by water baptism at the Elizabethtown, Pa., Church on Saturday afternoon, March 20.

Bro. Paul Miller, Goshen, Ind., was the guest speaker at a Victorious Life Conference held at the church at Blooming Glen, Pa., March 27, 28.

A dedication service was held at the Pennsylvania Church, near Hesston, Kans., Sunday afternoon, March 21, to rededicate their building because of extensive remodeling.

The Chappell, Nebr., congregation enjoyed a stirring revival under the blessing of the Lord and the preaching of the Word by Bro. Paul M. Landis, Crockett, Ky. Many in the congregation are rejoicing in the experience of deliverance from the power of sin and the flesh in their lives. Pray for those who made new commitments to the Lord.

Change of Address.—Bro. J. S. Roth, Dayton, Oreg., to R. 3, Box 274A, McMinnville, Oreg.

At a missionary conference held at the Casselman Church, near Grantsville, Md., March 21, the speakers were Brethren I. Mark Ross, Hesston, Kans., and I. K. Metzler and Walter Otto of the home district.

Bro. Paul Mininger, Goshen, Ind., spoke at the worship services at MCC headquarters at Akron, Pa., on March 15.

The prayer request published in our columns for the young man who was thinking of army service has been answered in his decision to take up I-W service.

Bro. H. James Martin, under appointment as missionary to Uruguay, worshiped at the Cady Mission, near Midland, Mich., and with the Midland congregation, on Sunday morning and evening respectively, on March 14. On Monday evening he showed pictures of Costa Rica, where they took language study.

A Bible conference was held at the Pigeon, Mich., Church over the week end of March 14, with Bro. Jesse Short, Archbold, Ohio, as speaker.

Bro. and Sister Leonard Haarer, Waterloo, Ont., have been appointed to serve in a mission outpost in Hamilton, Ont., which is sponsored by the St. Jacobs congregation. The appointment was made at a congregational meeting Tuesday evening, March 16.

Baptismal services were held at the Howard-Miami Church, near Kokomo, Ind., March 21, when seven applicants were received into church membership.

Bro. Irvin Nussbaum was ordained to the ministry to serve as pastor of the recently organized congregation at Walker, Mo., on Sunday forenoon, March 21. Bishops Harry Diener and Joe G. Hartzler were in charge. Communion services were held in the afternoon.

A Bible conference was held at the First Mennonite Church, Denver, Colo., March 15-19, with Bro. Jacob J. Toews, pastor of the Mennonite Brethren Church, Buhler, Kans., as the speaker. He gave a series of lectures on "Christ in the Tabernacle."

The Bible Book Center, South Bend, Ind., was the scene of a workshop during the week of March 23. The Herald SBS materials were introduced on March 23 by the following people: Lois Yake, Mary Royer, and Ethel Metzler. These materials were also presented at a workshop at the Moody Bookstore, Chicago, Ill., on March 4, with Edgar and Ethel Metzler introducing the Mennonite materials.

Representatives from the Publishing House attending the City Mission Workers' Round Table at Detroit, Mich., March 24-26, were Paul Erb, Ralph Hernley, Daniel Hertzler, and Millard Lind.

Correction: The dates for the evangelistic meetings for Cold Springs Mennonite Church, Mancelona, Mich., have been changed to April 19-26, with Wm. Miller, North Liberty, Ind., in charge.

Bro. D. A. Yoder, Elkhart, Ind., conducted baptismal services at Ft. Wayne, Ind., on the morning of March 21; in the evening he gave a missionary message at the Yellow Creek Church, near Goshen, Ind.

Announcements

Communion dates announced by Aaron Mast, Belleville, Pa., for the following churches: April 18, morning, Pinto; evening, Johnstown; May 9, Belleville; May 16, Cumberland.

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Notice to All Subscribers

A new service is being started whereby all GOSPEL HERALD subscribers will receive a renewal notice one month before the expiration of their paper. This new service will give our subscribers the opportunity of keeping their subscriptions paid in advance and thus avoid being billed for past due charges.

We feel that all of our subscribers will appreciate this new plan since it will place the renewal of the GOSPEL HERALD on the same renewal basis as all of the other magazines they receive in their homes.

Subscribers are urged to send in their subscriptions promptly upon receiving the renewal notice, so that we can give them uninterrupted subscription service.

Subscription Department.

Calendar

Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Annual meeting Ohio Mennonite Mission Board, West Clinton Mennonite Church, near Archbold, Ohio, April 23-25.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Home Sunday, May 9.
Ohio Mennonite and Eastern A.M. Joint Conference, Walnut Creek Church in Holmes Co., Ohio, May 25-27, 1954.
Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.
North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual Meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Peace Sunday, July 4, 1954.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.
Annual Meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Our missionaries in Belgium are planning special services at the Foyer Fraternel in Brussels for the week end before Easter and a special boys' camp for the week end after Easter. Bro. J. D. Graber spoke at the Foyer Fraternel on March 17 on the subject "The Actual Situation in Korea."

At the Feb. 18 and 19 meeting of the American Mennonite Association held at Dondi, M.P., India, the following persons were elected officers and members of the Executive Committee: Paul Conrad, President; Jacob Flisher, Secretary-Treasurer; Elizabeth Erb, Marie Moyer, Edwin I. Weaver. The Association is composed of the missionaries in M.P., India.

Sister Betty Gruber, a Navaho Christian who was recently baptized at the Sunnyslope Mennonite Church, Phoenix, Ariz., has joined Bro. and Sister Stanley Weaver at Black Mountain Mission, Chinle, Ariz., as a full-time worker.

Bro. William Lauver, Davenport, Iowa, former missionary to Argentina, served as Missionary Day speaker at the Iowa City, Iowa, Mennonite Church on March 21.

Pray for Bro. and Sister Don Reber, Tokyo, Japan, as they finish language school and move to Hokkaido this summer, begin building their home, and adjust to the new living conditions. The Holy Spirit seems to be directing them to Hombetsu northeast of Obihiro in the Tokachi area.

A deputation team from the Mennonite Home Mission, Chicago, Ill., gave programs at the Flanagan, Roanoke, and Hopedale, Ill., Mennonite churches on Sunday, March 21.

Bro. John H. Mosemann, Goshen, Ind., President of the General Mission Board, gave the Missionary Day sermon at the Olive Mennonite Church, Elkhart, Ind., on March 21.

Bro. J. D. Graber, General Mission Board secretary, arrived in New York from England on Monday morning, March 22, and arrived back in Elkhart the next evening from his round-the-world tour of General Board Missions. He left Elkhart on Dec. 2, 1953.

The Illinois District Mission Board will meet in annual session at the Pleasant Hill Mennonite Church, East Peoria, Ill., April 22, 23.

The annual meeting of the Illinois District Women's Missionary Sewing Circle Organization will be held at Sterling, Ill., on April 24. Visiting speakers include Mrs. J. D. Graber, Elkhart, Ind.; Mrs. Floyd Sieber, missionary on furlough from Argentina; and Mrs. Virgil Brenneman, Iowa City, Iowa.

The Executive Committee of the General Mission Board will meet at the Elkhart headquarters on April 19. On the following day the Spanish Broadcast Committee, a subcommittee of the Radio Evangelism Committee will also meet at the Elkhart headquarters.

Bro. Luke Birky, La Plata, Puerto Rico, will speak on the medical program in Puerto Rico at the Waldo Mennonite Church, Flanagan, Ill., on March 31 and the Morton, Ill., Mennonite Church on April 1. Bro. Birky spoke at a Vesper Service at the Pleasant Hill Mennonite Church East Peoria, Ill., on Sunday afternoon, March 28.

The Kansas City Voluntary Service quartet will complete its two-week deputation tour to Ontario and return with the following appointments: April 4, morning, Elmira, Ont.; April 4, evening, Vineland, Ont.; April 5, Clarence Center, N.Y.; April 6, Kaufman Church, Hollsopple, Pa.; April 7, Scottdale, Pa.; April 8, Kidron, Ohio; and April 9, Flanagan, Ill. **Correction:** The quartet will be in Detroit on March 31 and in Stryker, April 1, instead of the dates quoted in the March 23 issue.

Bro. H. James Martin, missionary under appointment to Uruguay, will be keeping the following appointments in Michigan during this week; March 31, Brutus; April 1, White Cloud; April 3, Vestaburg; April 4, morning, Ashley; April 4, evening, Pinckney.

Bro. Lester Hershey, missionary on furlough from Puerto Rico, will be speaking in the following Ohio churches over the coming week end: Hartville, April 3; Crown Hill, April 4, morning; Martins, Orrville, April 4, evening.

Friends from Upland, Calif., assisted the Stanley Weavers at Black Mountain Mission, Chinle, Ariz., with the construction of their new buildings during the second week in March. The group included Bro. and Sister John Hershberger and the brethren Sherman Maust and Walter Kurtz. Earlier the brethren Joe Yoder and Cletus Poper from Albuquerque, N. Mex., assisted with the pouring of cement for the foundations and floors.

The following staff personnel needs in the General Board program provide opportunities for service: nurses or practical nurses for the Eureka, Ill., Home for the Aged and Froh Bros. Homestead, Sturgis, Mich.; a secretary for W. J. Dye at the Mennonite Hospital and Sanitarium, La Junta, Colo.; a receptionist and a secretary at the General Board headquarters at Elkhart. Interested persons should write to D. J. Mishler, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

A Gospel team composed of former workers at Mennonite Youth Village, White Pigeon, Mich., will give a program at the Forks Mennonite Church, Middlebury, Ind., on Sunday evening, April 4.

The Prairie St. Mennonite Church, Elkhart, Ind., postponed its Missionary Day to March 28 so that Bro. J. D. Graber could bring the missionary sermon.

Sister Eunice Miller and son Gregory arrived in New York from Argentina on Thursday, March 25, if previous plans carried.

Bro. and Sister Arnold Dietzel, on furlough from the India Mission, were the Missionary Day speakers at the Clinton Brick Church, near Goshen, Ind., on March 21, both morning and evening.

Bro. John Gingrich's correct address is 2888 Bahia Vista, Sarasota, Fla. It was incorrectly given in the issue of March 16.

Your Treasurer Reports

We wish to thank the Editor of the **Gospel Herald,** Brother Paul Erb, for his recent suggestion regarding contributions for the mission program. We are sure that this suggestion represents a deep interest on the part of everyone that the mission program go forward. The response already received to this suggestion has been very good and when we have a complete report on this suggestion we will give detailed figures in this column.

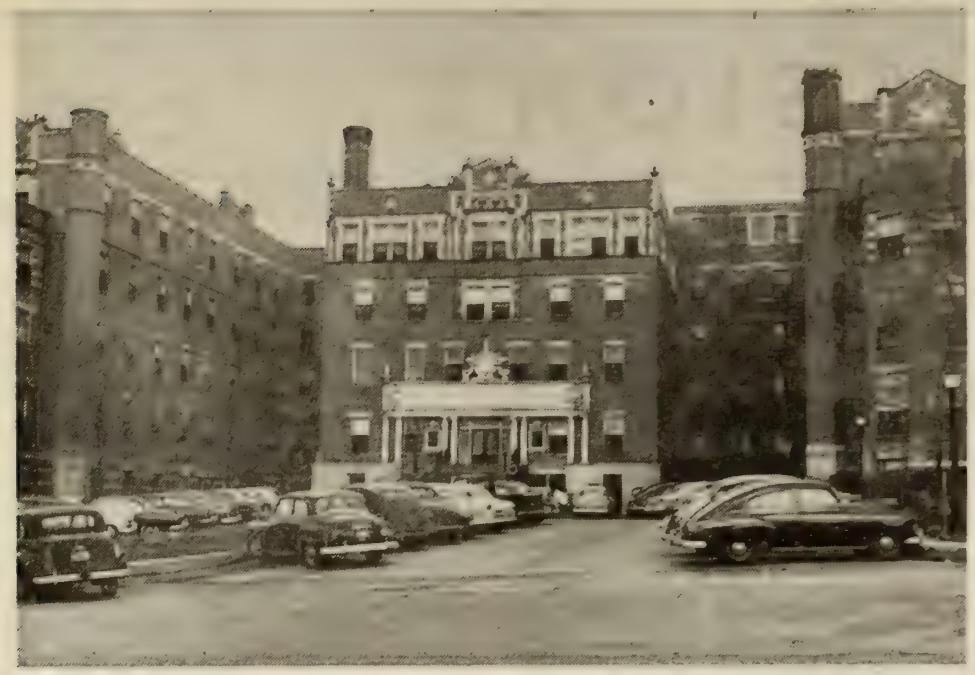
We would like to encourage everyone sending in contributions to advise us clearly whether or not they would like to have a receipt for their contribution. Brother Erb's suggestion of not writing receipts does help a great deal in handling contributions, but the Treasurer's Office will be very happy to send a voucher to anyone who would like to have one. In case anyone who sent a contribution did not indicate that he wished to have a voucher and would like to have one, he should write to the Mission Board office immediately and we will send a receipt.

This suggestion has come at a very appropriate time. This past week Brother Graber returned to Elkhart from his administrative trip to Japan and India. En route he has also contacted other mission areas. Now that he has returned we will need to study carefully the suggestions for continuing the mission program as well as its expansion. The contributions being received will help to guide the Executive Committee in bringing further recommendations to the Annual Meeting of the Mission Board regarding the extent of our mission work in the years ahead.

We wish to sincerely thank everyone who has responded to Brother Erb's suggestion and we trust the Lord will richly bless all of these contributions to His glory.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

The soul of a man. Described as soiled by sin. Good for the kingdom of God and eternal life. Reward to the finder is joy in the Lord.



The front of General Hospital, Kansas City, Mo. At present there are about ten different church groups employed here in either voluntary service or earning service.



The building recently purchased across the street from the present home will accommodate 24 members. It will also serve as recreation center for I-W men working in the city.

Exalting Christ Through VS

By Ida R. Showalter

The quality of mercy is not strained.
It droppeth as the gentle rain from heaven upon the place beneath.
It is twice blessed.
It blesses him that gives and him that takes.

These words are inscribed above the front entrance of General Hospital, and it is through this entrance that 85 young people have gone in the past seven years to receive that blessing of losing themselves in the giving of love, and finding for themselves a new life in Christ.

General Hospital is a city hospital in Kansas City, Mo. It consists of 550 beds, and instead of being divided into private, semi-private, and four-bed rooms as most hospitals are, it consists of large wards holding from 25 to 37 depending upon the nature of the disease, and the wards are identified accordingly, as Men's Heart, Women's Surgical, etc. There are about 17 of these wards, and it is here that the Voluntary Service unit members find many opportunities for service.

It makes one grateful again for his Christian heritage as daily he sees wrecked lives, lives that have been wasted serving the forces of evil, that know not the Saviour of the world and His power over those very sins. To serve these people we truly need the love of God in our hearts and need to be in constant fellowship with the Father. It is as we deal with those who are from broken homes, drunkards, police holds, suicide attempts that we feel unworthy of the great gifts that have been ours and feel more desperately the need for wisdom from above. On the other hand, it gives us a thrill as we meet those who are living lives of victory over sin and are witnessing for Christ even on their sickbeds.



Every evening after supper we get together for family worship. Here we are lifted above the routine of the day as we worship together. This period of worship is one of the high lights of the day and has helped in bringing a strong group unity.

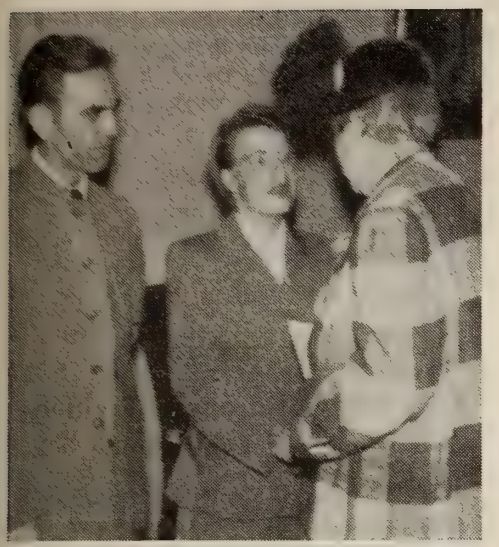


Mr. and Mrs. Roman Stutzman are "Mom" and "Pop" to our large family. Above they are editing the unit paper "News in General" which is published quarterly.



The VS quartet finds many opportunities for service both in Kansas City and in surrounding states. A two-week tour through Indiana, Ohio, part of Ontario, New York, and Pennsylvania is being planned for the first of April. This trip is being made for the promotion of voluntary service. The members are John Hershberger, Hesston, Kans.; Roman Stutzman, Elkhart, Ind.; Maro Myers, New Paris, Ind.; and Roy Nussbaum, Dalton, Ohio.

MISSIONS SECTION



On Feb. 23 John and Verlene Kreider, Hesston, Kans., were installed as superintendent and matron at the Gospel Center. Above they are greeted by one of our faithful attendants.

Just eight hours of our day are spent at the hospital and we still have time left to serve in other ways. Among these other ways of service are teaching Sunday school at the Mennonite Gospel Center, club work for the boys and girls, singing at the TB hospital and Hazelwood Resthome, visitation work for the Gospel Center, and serving on programs for churches near by.

At present there are eighteen young folks living at the Service Unit home at 2515 Holmes Avenue. This is an eight-room house, plus attic, and we have felt the need for larger quarters to accommodate the large group of young people who have chosen Kansas City as their place of service for a year. In February of this year MRSC purchased a large building across the street from the present home to remodel for our growing family. The upstairs will house ten or more girls and the basement is being remodeled to take care of the same number of fellows. On the first floor is a living room that is large enough to accommodate group meetings for the unit as well as the large group of I-W fellows working here in the city in different hospitals.

At this time there is a great need for girls to replace the ones who will be leaving within the next few months. If there are any who are interested in giving a year of service in this type of work, they will find that the dividends far exceed the sacrifice. Information can be received from MRSC, Elkhart, Ind.

There has been a growing conviction that work should be started among the boys and girls of this community. A shop is being added in the new unit home for the boys and room will be provided for handcrafts and sewing for the girls.

Every evening our group gathers for family worship. It is here that we share experiences, bring our prayer requests for those whom we witnessed to during the day, discuss activities for the group, and together pray for ourselves and each other.

Pray for our unit here in Kansas City. As we move into larger living quarters, pray that we will not lose our vision of service and of self-denial in having better facilities, but that we will dedicate ourselves anew to the many service opportunities open to us here in this city.

Kansas City, Mo.

Christ for You

By Merritt Robinson

"For the Son of man is come to seek and save that which was lost" (Luke 19:10).

Greetings from New York City through our precious Lord and Saviour Jesus Christ. We are writing for the cause of Christ. This verse just quoted means a lot to us as workers here in the city. For the only One who can save mankind from the pit of hell is the Son of God. The following verse presents a picture which we behold here in the city: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Many people here in the city have no knowledge of the Word or of Jesus. Some who have are led astray from the pure truths. Our purpose is to give the whole truth and nothing but the truth. One way we plan to do that is by conducting a tent campaign in Manhattan next summer, some place near our Harlem work where we can reach both colored and white people. The **Christ for You** campaign is sponsored by the St. Ann's Avenue Mennonite Church. The workers from all the New York Mennonite churches will be working together for the cause of Christ.

Much work is connected with the planning of the campaign here in the city, for which we need prayer support. The Mission Board is lending us a tent which will seat approximately 500 to 600 people. We plan to do a large amount of advertising in subways, stores, and with postal size hand cards. Other expenses will be the rent for the ground, blueprints, and other legal work.

Bro. Merritt Robinson is general manager and treasurer of the campaign. Bro. B. Harold Thomas is the evangelist. We are presenting this to you as a faith project, praying that God will supply our needs. We ask prayer support in behalf of the work in general and for Bro. Thomas in particular, that God will give him the messages that he should speak during the two or three weeks of meetings. We are also presenting to you the need of financial support to carry on this project in the city. Those who would like to help in the work by gifts and offerings may send their gifts to Merritt Robinson, 612 St. Ann's Ave., Bronx 55, New York City, or to Ira Buckwalter, Treasurer, Eastern Mennonite Board of Missions and Charities, Intercourse, Pa.

Pray for us as workers, as we go forth in the power and boldness of the Spirit to present Christ to the field which is white and ready to harvest. May God bless you who will pledge your prayers and financial support toward this work.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24).

Bronx, New York.



The Mennonite Hour

Slanderer Needs our Prayers

From Boston a man recently writes, "Why do you berate the Devil so mercilessly? For isn't Satan God's helper—his right-hand man in fact? For Satan keeps Hell fire burning at the proper pitch and gleefully and efficiently takes care of all the 'sinners' your sadistic God consigns to him—seeing that they are toasted just enough to keep them from dying and remaining in that glorified state for eternity. Whatever would God do without the Devil? . . ."

The above is given to show how distorted men's thinking can become apart from God's revelation. It is evident that the writer listens to the messages given on the broadcast. He already has written two letters indicating his disagreements. Pray with us that the Holy Spirit might drive deeply a convicting sword into his troubled soul. "This kind goeth not out but by prayer and fasting" (Matt. 17:21).

Jewess Is Getting Glimpse of Messiah

A few days ago we received a special delivery letter from the daughter of a Jewish Rabbi indicating her interest in **The Mennonite Hour** program. Even though she says, "I don't see it," let us not fail to pray that the scales might fall from her eyes that she might "see" the Messiah. "Faith cometh by hearing . . ."

Mennonite Hour Schedule Cards Available

The Mennonite Hour staff is endeavoring to produce a program which will draw men to Christ. However, they need your help to invite people to tune in to the program. For this reason attractive two-color schedule cards have been produced which are available to you without cost. Our first order of 25,000 was soon exhausted. A second order of 35,000 is presently being sent out to those requesting these cards.

The staff appreciates the interest and enthusiasm shown in the distribution of these cards. Giving out these cards is an excellent form of missionary work which can be done at the shop, on the bus, in your business place, in your correspondence. Keep a few in your pocket at all times, and you will be surprised how many opportunities you will have to hand one out at that unexpected moment.

When you write to us for these cards, be sure to tell us the number you want and the station which is best heard in your community (we will then send you the card designed especially for your area). For your free cards write: **The Mennonite Hour,** Box 22, Harrisonburg, Va.

MISSIONS SECTION



Nurse Bharat, Christian Hospital, Dhamtari, M.P., India, examines a sick child. The first graduation exercises of the nursing school added four more graduate nurses to the hospital staff.

India Nursing School Graduation

By Lena Graber

The first graduation from the Dhamtari Christian Hospital Nursing School is now over. Florence Nafziger and I were quite excited when February 12 dawned, but then, so was everyone else. The program was held on Dr. Conrad's lawn, the veranda being used as a stage or platform. It was very effective between the two arches. All the benches from the chapel, from the hospital, and a lot of our chairs were out. Every space was filled and some of the patients who came had to sit on the grass, which was not too bad.

At 4:30 the procession started from our house. Bro. J. D. Graber and Dr. Conrad led, with Florence and me next. After us came the four graduates and then all the other students according to classes. At the end were the other graduate nurses, Blanche Sell, Miss Newton, Miss Bharat, Mr. Dan, and Mr. Sagun, plus Anna Lois Rohrer, Elizabeth Erb, and Elizabeth Penner, also in uniform, and the doctors Lal and Martin. We sang a **bhajan** (Indian hymn) as we marched.

The graduates looked so nice in their white saris, long-sleeved blouses, and white caps with a black ribbon. They had white sandals and socks on, too. Each wore a tiny corsage of pink oleander and maiden hair fern. It was a joy to see them so well poised. The graduates sang a **bhajan** based on "Take My Life and Let It Be," and our chorus did real well, too. Everyone listened with rapt attention as Bro. J. D. Graber gave the graduation address. Even the children were quiet. After the speech I presented the class to Dr. Conrad for the granting of diplomas. He spoke a little, referring to the Bible passage that says sometimes one person sows seed and another reaps the harvest. He said he was like that—reaping the harvest that another had planted—and he read what Dr. Yoder had written from America for the occasion.

The graduates said the Florence Nightingale Pledge in Hindi and then Bro. Edwin Weaver gave the prayer of consecration and benediction. Then we all congratulated the graduates. We staff members also got congratulations for our hard work in training these girls.

After everyone had left, the graduates and their immediate families, plus our doctors, came to our house for a little refreshment. The third-year students served. There were about forty of us in all and we had a nice time together for about an hour. We gave the girls their gifts then. Florence had brought towel sets from the States for them and Blanche had made lovely table covers. Dr. and Mrs. Conrad gave them each a 2cc syringe and needles. I gave them each the Florence Nightingale Pledge written in Hindi and framed. They were so pleased with their gifts and it was nice that their parents could be here to share in it with them.

Just before Blanche's speech Florence read the telegrams we had received. We got one from La Junta, from Goshen College, from Dr. Verghese, Dr. Lysander, and the Groffs. Bro. Graber personally brought congratulations from the Mission Board. It made quite an impression on everyone to think that so many people all around the world were remembering us here on this day. I think that to sum up my own feelings it was like this: now I can go home on furlough. If I do not get back, there are four nurses in my place for India.

Dhamtari, M.P., India.

MISSIONS SECTION

Twenty-five European Trainees Meet for Conference

The 25 European Mennonite young people participating in the 1953-54 Mennonite Central Committee trainee program met for an evaluation and inspiration conference in the Roanoke Mennonite Church near Eureka, Ill., Friday, Feb. 26, and Saturday, Feb. 27. The conference came after the trainees had spent their first six months in the United States and enabled them to discuss their experiences and compare American and European life. They left for their new assignments, March 1.

The conference theme was "Building on the Good Foundation." The speaker was Jacob T. Friesen, pastor of the Beatrice, Nebr., First Mennonite Church. Bro. Friesen was particularly able to address this group because he spent 18 months as an MCC worker in Germany. Part of his activities included working with German young people.

Trainees discussed advantages and disadvantages of American farming and household methods and church life. There were talks on farm, home, and church life in Germany, Holland, Switzerland, and France. On Friday afternoon the trainees toured the Caterpillar Tractor Company in Peoria. They stayed in Mennonite homes in the Eureka area during the conference.

The purpose of the trainee program, which is registered under the U.S. State Department, is to give Mennonite youths from abroad an opportunity to observe American occupational practices and community and church life and promote a better understanding and closer relationship between Europeans and Americans.

The trainee's one-year period in this country is spent in two different communities so that he gets a greater variety of experiences in occupational and community contacts. Trainee program costs including transportation to and from the United States, transportation to the midyear evaluation conference and homes of new sponsors and maintenance, are provided by sponsors.

The names and addresses of the trainees and sponsors for the six-month period beginning March 1: Ruth Cornelsen, Hamburg, Germany—Dr. Isaac Tieszen, Home for the Aged, Marion, S. Dak.; Siebren de Jong, Leeuwarden, Holland—Raymond K. Horning, Goodville, Pa.; Tine de Jong, Ureterp, Holland—Home for the Aged, Eureka, Ill.; Dagmar Froese, Bremen, Germany—Maynard Hoover, New Paris, Ind.

Irene Geiser, Tavannes, Switzerland—Clarence Imhoff, Roanoke, Ill.; **Fritz Hege**, Stein-

seltz, France—Aaron S. Glick, R. 7, Lancaster, Pa.; Ingeborg Hege, Eppstien, Germany—Edmund P. Zehr, Mennonite Deaconess Home and Hospital, Beatrice, Nebr.; Horst Heidebrecht, Backnang, Germany—John R. Doell, Henderson, Nebr.; Aukje Schut, Koudum, Holland—Willard E. Guengerich, R. 2, La Junta, Colo.

Guenther Krehbiel, Straubing, Germany—Raymond A. Friesen, R. 3, Aurora, Nebr.; Sjoerd Kupeerus, Workum, Holland—Aldine Gingerich, Wellman, Iowa; Esther Lichti, Neustadt, Germany—Mennonite Home for the Aged, Frederich, Pa.; Lydia Nikitin, Barsinghausen, Germany—A. J. Metzler, Mennonite Publishing House, Scottdale, Pa.; Erika Nussbaumer, Basel, Switzerland—Arthur G. Claassen, Potwin, Kans.

Walter Nussbaumer, Heimsbrunn, France—Rudolph P. Graber, Marion, S. Dak.; Gretel Ott, Karlsruhe, Germany—David Derstine, Blooming Glen, Pa.; Corrie Keyser, Leiden, Holland—Joseph G. Shank, Broadway, Va.; Anneliese Suttor, Muenchen, Germany—Mennonite Hospital and Sanitarium, La Junta, Colo.; Andries Tuininga, Voorburg, Holland—W. J. Kaufman, R. 2, Moundridge, Kans.

Leendert van Reeuwijk, Hoofddorp, Holland—Emil Megert, Bessie, Okla.; Eric Verjulst, Hilversum, Holland—H. S. Yoder, 1564 Gasche St., Wooster, Ohio; Dirk Vrolijk, Aalsmeer, Holland—Raymond Regier, Moundridge, Kans.; Eva Marie Wiehler, Gifhorn, Germany—Eastern Mennonite Convalescent Home, Hatfield, Pa.; Reinhard Wiehler, Hamelin, Germany—Menno Eicher, Berne, Ind.; and Jakob Zuercher, Tramelan, Switzerland—John Vogt, Cordell, Okla.

MCC Information Service, Akron, Pa.

Notes from Hannibal

By C. Carol Kauffman

Since the day Bro. Johnnie Allison was incarcerated in the Jefferson City State Prison on Nov. 29, 1951, to begin his term of life imprisonment, we have not failed to make the two-hundred-mile trip twice monthly to visit him; and not only Johnnie, but the other brethren there who have been won to Christ by Johnnie's Sunday-school class teaching and preaching on the yard. Usually a carload of six go to Jefferson City; so at least that many men can have individual visits. Occasionally a group from the Cherry Box or the Versailles congregation meet us at a given point.

Not all of the prisoners who accept Christ and give evidence of sound conversion are ready to embrace the whole of our doctrine. Some study it diligently and admit it must be the answer to a pure conscience and the standard for holy living—"but—well—who in this place and day and age could live it?" It is indeed heart-touching to see frequently those so eager, so seemingly genuine, being sidetracked by other religious influences, grow fainthearted and confused, then give up completely because God in His Word requires too much of self to be denied. Invariably they stagger first at some little thing, then gradually return to former and greater sins. This is a challenging work, a tremendous task, and we solicit your continued prayer support. Only by your help in a substantial way have we been able to carry on.

Two other of our baptized prison brethren are teaching Sunday-school classes. Johnnie and his helpers distribute 100 copies of **"The Way"** each month, besides many Gospel tracts. Often on our way home we ask each other, "Did your visit encourage your prison brother, or did he encourage you?"

In a recent Gospel Herald there appeared a small article entitled "A Gospel Chain Reaction." Numbers have written in asking if the wife of the prisoner mentioned was Johnnie Allison's. It was the wife of a fellow prisoner with whom Johnnie and others had been working.

During the past year we lost six members by death. We have every reason to feel that they were all ready to go to the place prepared for the saved. A nationally known radio minister said recently, "The greatest work I can do is to get you ready to die. While other radio programs are telling you how to live better, I'm on the air to tell you how to die better."

Another young man from the east has received his I-W assignment for hospital work in Hannibal. Our congregation has sponsored another successful clothing drive for relief.

The monthly mothers' meetings are held in homes except when we have an all-day sewing in the church basement. A class in Fundamentals of Music meets once a week.

On Jan. 12, Dr. H. Clair Amstutz gave an illustrated lecture to the young married couples of the four churches in this district.

Janice Bender, who finished her faithful and effective term of service here as a worker, has taken a job in the Kalona, Iowa, bank. Fern Stutzman from North English, Iowa, has come to take her place. Our other workers are Ruth King and Melvin Lapp.

The "Christ for Today" radio broadcast at 7:30 each Sunday morning brings letters of appreciation from non-Mennonites for our clear denouncements of sin. The Radio Board of eight members met Feb. 20.

On Feb. 18 an all-church supper and fellowship was enjoyed in the church basement. March 2-5 a Ministers' Workshop was held at Hannibal. Howard Charles from Goshen, Ind., and Gerald Studer from Smithville, Ohio, were the instructors.

A middle-aged man is being instructed for baptism.

The Sunday morning sermons have been occupied with a series on our seven ordinances. The Palmyra congregation, inasmuch as they are few in number, have been worshiping with our congregation twice a month for our Sunday evening services, as well as our Thursday evening prayer meetings.

A letter just received from James Wall says three prisoners in his Sunday-school class confessed Christ recently.

March 30 we will have our all-day quarterly Sunday-school meeting. Please put Hannibal Mission on your prayer list.

Hannibal, Mo.

Missions Editorial

Praying Men into the Kingdom

"If you believe what you do, you should pray for us every day," said an agnostic to a young Christian trying to convince the agnostic and his friend that accepting Christ was the only way to be saved. The witness had become discouraged at the refusal of the others to see his point of view and reminded them, "At the judgment day, you cannot say that I didn't warn you."

We should never stop praying for and witnessing to the lost no matter how long they continue to resist our witness. The Scripture does not limit the number of times we should pray for unrepentant sinners. It assumes that we will continue to pray for them until they repent or until God calls us home.

We do all too little praying for the lost around us. Our prayers are so full of our own needs and desires that we seldom get around to praying for others in the short time in our daily schedule which we allot to prayer. Men who have been effective evangelists have prayed much for those with whom they were dealing. Many a prayer warrior about whom the world has never heard has done the same. We cannot discharge our intercessory prayer responsibility by tossing out a phrase now and then in behalf of that lost neighbor. Concern for him should be a part of our daily prayer life until God brings him into the kingdom.

Jesus emphasized the need for importunity in prayer. He used the example of the father who had retired with his children and was then asked by his neighbor friend for bread to feed an unexpected guest. The father gave the bread just to be rid of the friend. Jesus also used the example of the unbelieving judge who avenged the widow of her adversary to be rid of her. If men will respond to asking prompted by such unworthy motives, how much more will a God of love answer the prayers of His children even though He may postpone the answer many days, yea, even years.

A prayer list provides one of the most effective methods for a planned program of intercessory prayer. Such a daily reminder will help the intercessor to concentrate his attention on certain individuals and their needs. His prayers then become more specific and less general. Those are the kind of prayers God can answer.

God grant us such powerful concern for the lost of our acquaintance that we cannot sleep until we have daily prayed for them.

—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

There are more and better opportunities for young people and older ones who have no family responsibilities to hinder direct witness activities to serve their church today than ever before.

Everyone who can and has not served in Voluntary Service or in direct church-related mission or service witness will want to taste of the blessings that such service gives, both to those who serve and those who are served.

For those who enjoy serving the physically ill there are opportunities at the Iowa City, Iowa, and Kansas City, Kans., Hospital Units to work as orderlies and nurses aides.

Several of the group of eleven VS'ers at Iowa City enjoy working in the Hospital School for Handicapped children helping these boys and girls to overcome the handicaps which are theirs. Others of this unit work in the University's General Hospital. The Spirit of Christian fellowship is very warm and this group is effectively witnessing by helping at the Iowa City Mennonite Mission and by giving programs on VS in surrounding Mennonite churches.

The unit in Kansas City all work in the General Hospital. Their off-hours are filled with plus witness activities such as children's clubs, visitation, quartet work, helping many families who need aid with small, menial tasks, and assisting in a general way with the witness of the Kansas City Gospel Mission.

There are opportunities for business students to serve in the church's program. At the present time there are urgent opportunities for secretarial help at the General Mission Board Headquarters in Elkhart, Ind. Applicants for these openings may serve on a regular staff basis or in Voluntary Service.

There is also an opening in the Puerto Rico service program for a person with bookkeeping interest and skill. This position could well be filled by a young man who desires to serve and needs to obtain I-W credit.

Those who have had some training in science or medicine will find many opportunities through which they can serve their church with the talents they have been given.

A young man is needed in Puerto Rico to work in X ray and help in pharmacy work in the hospital. This position would give I-W credit.

The medical programs for the Mexican migrants in Mathis, Tex., and the Navaho Indians in Grants, N. Mex., and Phoenix, Ariz., need nurses urgently at the present time. The visiting nurse services to the Mexican migrants will continue and another is needed to work in the new maternity home being built to provide obstetrical care for Mexican mothers. The service unit to the Navaho Indians provides visiting nurse services to these people. This service is important in establishing confidence and making contacts for a Gospel witness.

Recreation leaders are also needed in the programs at La Plata, Puerto Rico, and Mathis, Texas, where the Units are endeavoring to provide worth-while recreation and leisure-time activities for the youth and children of these communities. These positions would also give I-W credit.

General workers, especially girls as housekeepers, are needed in many service and mission programs. Girls and women fill important responsibilities in this work so necessary to an effective mission and service program.

Anyone who would like to serve or who feels an interest in any of these above mentioned opportunities should contact D. J. Mishler, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

I-W Services

Brethren Henry Weaver, Jr., and Robert Keller of the MRSC office are in Virginia, Pennsylvania, and Delaware during the latter part of March visiting I-W units and in conferences with I-W pastoral representatives.

The first issue of The Lantern, a pastoral letter to all Mennonite I-W men edited by Bro. Robert Keller, was mailed the third week of March. This letter is also mailed to all pastors. Any pastor who does not receive his copy should contact Mennonite I-W Services, 1711 Prairie St., Elkhart, Ind. Other ordained men and interested persons may subscribe to this paper by writing to the above address.

A I-W basketball tournament was held for several of the I-W units in Ohio, Indiana, Michigan, and Illinois March 3-13. In connection with the final play-offs, a fellowship supper was held at Goshen College with Roman Gingerich, Goshen, Ind., and Bro. J. Frederick Erb, Detroit, Mich., as guest speakers.

The Kalamazoo I-W unit is studying **Youth and Nonresistance** by Bro. Stanley C. Shenk during their Tuesday evening meetings.

The Ft. Wayne I-W group is finding their weekly study of the four Gospels very interesting and worth while.

The Peace Team from the Indianapolis, Ind., I-W group presented a program at the Leo Mennonite Church near Ft. Wayne, Ind., on March 21.

Released March 19, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Fourth MCC Nurse to Sail for Korea

Fern Hershberger, R.N., of Upland, Calif., is scheduled to sail from San Francisco March 28 or 29 for Korea where she will join the 15 MCC workers already providing relief and rehabilitation services.

Miss Hershberger has previously served under MCC in the Far East. She spent six years in India, the Philippines, and Formosa. After her arrival, there will be four nurses in the Korean MCC program.

One of these nurses, Katherine Dyck of Rosthern, Sask., is beginning work as an obstetrical nursing instructor in a provincial public health center in Pusan. She is also responsible for the operation of this newly opened maternal and child health clinic. Limited obstetrical facilities result in a high maternal and infant death rate, Miss Dyck reported.

Another activity by MCC nurses in Korea is to visit various baby homes. Since child care and nursing standards are low in Korea, our nurses hope that by frequent visits to such homes, they can help the supervisors realize the need for better child care. Mrs. J. Harold Yoder of Columbiana, Ohio, reported that two ladies in charge of these homes are asking questions and showing interest in learning about more complete care.

In February Mrs. Yoder and Lois Kuhns of La Junta, Colo., the other MCC nurse in Korea, worked with a Korean doctor and a Korean nurse in giving the orphan boys at the MCC Christian vocational school near Taegu a physical check-up.

There are an abundance of nursing opportunities in Korea. MCC nurses feel, however, that to train and teach a higher standard of nursing will in the end accomplish the most far-reaching results. They are finding the slow-moving Orient a frustration to their eagerness to provide their Christian services. Planning and arranging are matters requiring much time in the Orient.

On Sending Money and Parcels Overseas

MCC relief workers report that some overseas recipients of material aid, especially Christmas bundles, have written to North American contributors and secured generous amounts of money and parcels.

While these recipients are in need, there are other refugees and war sufferers in as great a need or greater as these who write for additional assistance. In most cases food and clothing are more urgently needed than money.

To provide extra and special assistance to certain families or persons makes for inequitable assistance. MCC workers abroad are seeking to distribute material aid to those in greatest need and to distribute it as fairly and evenly as possible.

Workers in one country have written and suggested that gifts not be sent directly to refugees. The most efficient way to assist the needy overseas is through your relief organization and its workers overseas. To send individual packages to persons overseas is also more expensive than sending relief materials in large amounts.

Camp Landon Volunteers Go without Food for a Day

To make themselves more aware of the experience of the world's hungry, Voluntary Service personnel at Camp Landon, Gulfport, Miss., went without food for a day. Food that would have been eaten that day was given to local families without sufficient nourishment.

This experience made the campers more appreciative of the food taken for granted in America. They also became more sympathetic with the world's hungry and realized why persons with empty stomachs, including those in the Gulfport community, are inactive and unable to improve their lot.

Here are a few reactions to this foodless day:

"Going without food made us all feel sluggish, both mentally and physically. We began to realize that people who do have insufficient food are not in a condition to better their lot because of this sluggishness and therefore it can tend to be a vicious circle."

"From my experience I began to think of Archie in my classroom who is lethargic and inactive and wonder if undernourishment is his trouble."

Released March 19, 1954
MCC Information Service
Akron, Pa.

Women's Activities

Notes from Your Treasurer

We wish to thank the many sewing circles and individuals who so faithfully support the projects for which we as the WMSC Organization have made ourselves responsible. We have been able to report substantial increases in contributions every year, which is an indication of healthy growth. We thank the Lord for His leading in the work of the WMSCO.

In the February 23 Women's Activities column, the announcement was made of the appointment of Sister Florence Shantz as full-time secretary for the WMSCO. This and other increased field work for the purpose of unifying and encouraging the Missionary and Sewing Circle work of every section of the church calls for an increased outlay of funds to meet the current operating expenses.

We have again failed to meet our obligation to the General Mission Board for our share in the Nursing Education program. Can we by united prayerful effort meet these needs? We believe we can. We thank all those who have so loyally supported these projects, but we wish to encourage additional and continued contributions as unto the Lord.—Amanda Frey, Treasurer.

* * *

The good seed our Christian nurses are sowing is bearing fruit. Bro. Cleo Mann, pastor of the I-W center in Indianapolis, reports the following experience. When terminating his bread route service in preparation to take up the work in Indianapolis, he chanced to tell one of his customers that he was going to be doing full-time church work.

"To what church do you belong?" came promptly from the very interested lady. When she heard "Mennonite," she said, "You must come in. I have something to tell you."

"My husband was in the Elkhart Hospital," she began. "One day one of your nurses entered his room and noticing that he was very much discouraged, even distressed, she took her white Testament from her pocket and read to him and then prayed for him." Then with a joyful look she added, "Since then things have been different."

* * *

On Saturday, March 6, Mrs. J. D. Graber with several other sewing circle women from Indiana, met with the women of the I-W Center in Indianapolis, Ind. They studied the situation and work of the women there, in order to gain information to send out to others who are asking for advice and suggestions for organizing a Women's Fellowship.

The group of visitors was highly pleased with the excellent work which is being done in the Indianapolis Center. The officers of their Christian Women's Fellowship plan their work and programs with a dual purpose: to help the women learn and produce something for themselves while they are contributing to the work of the unit and to the projects of the WMSCO.

At Christmas time the Women's Christian Fellowship of Indianapolis planned a program for giving a Christian witness to their community. They sang carols and gave gifts to the old people of a near-by home for the aged. They are now planning a similar program for the Easter season.

Since this group of women have written a constitution in keeping with the missionary spirit of WMSCO, and since they have so much helpful information, it was decided to write up the work of this group in order to have helpful suggestions ready for other groups similarly situated.

* * *

Sister Gladys Widmer writes that the first Women's Day of Prayer for the Puerto Rican sisters was an inspiration to all who attended. The meeting was held on February 20 at the Betania Church. A sister who cannot read or write experienced the pleasure of united prayer. "Praise God that I could help in the prayer period with a few words," she commented later. Another remarked, "I should like to stay here. It has been such a wonderful experience."—Mrs. C. L. Shank.

From Our Churches

RITTMAN, OHIO

(Crown Hill Congregation)

Dear Readers of the GOSPEL HERALD:

Greetings in Jesus' name. As time goes swiftly by may we find Him more dear and real so that the beacon lights of the church be not dimmed.

Revival meetings in December with Bro. C. F. Derstine, Kitchener, Ont., in charge were well attended. There were nine decisions for Christ.

On Christmas morning Bro. Elmer Yoder, from North Lawrence, Ohio, brought a message.

The watch-night service on New Year's Eve was a full, interesting one. We had our regular midweek Bible study and prayer service, chorus practice, a surprise program and surprise gift presentation when a table of groceries were given to our pastor and his wife, Noah and Elizabeth Hilty. Later we had congregational singing, a period of praise and testimonies, and a talk by Arlene Shoup, who described Christmas in Puerto Rico where she had spent a number of years. D. W. Miller, Wooster, Ohio, gave the closing talk and then we had a prayer service when we committed ourselves anew to our Lord and Saviour.

In January we again loaded a table with groceries which were presented to our deacon and his wife, Elmer and Mary Hilty. These experiences help to draw us closer together in the bond of brotherhood.

Bro. Abner Stoltzfus worshiped with us Jan. 30, 31, showing slides from Palestine at the Old People's Home, speaking to the children, and having preaching services both Sunday morning and evening.

Bro. and Sister John Drescher, Mt. Joy, Pa., now at Goshen College, worshiped with us Feb. 21.

Our MYF enjoys witnessing in singing at the Wayne County Home each month and distributing **The Way** in the city of Barberton. A mutual interest in singing by the young people and older folk has developed into a chorus in charge of Bro. Chester Yoder and Sister Grace Martin.

We extend to all a welcome to stop and worship with us at Crown Hill when possible.

Luella Shoup.

ALMA, ONTARIO

(Berea Congregation)

As we see the snow is almost all gone and the bare earth is appearing, we think of the passage, "While the earth remaineth, seedtime . . . shall not cease," and we rejoice and are thankful to Him for seasons and the blessings they bring.

Among the visits and programs from different groups and ministers we were privileged to have with us this fall and winter were Bro. Moses Bowman and a quartet from Roseville on the evening of Oct. 4; a group from East Zorra on Oct. 25; O.M.B.I. group with Lorne McDowell as speaker and girls' trio on Dec. 6; Bro. Amos Martin, Moorefield, Ont., the morning of Dec. 13 and Horace Cressman, Breslau, Ont., in the evening; a group from O.M.B.S. gave the Sunday morning program recently and the morning message on Feb. 21 was given by Bro. Amos Martin. We appreciate these visits and programs.

About once a month the young people here go out to distribute tracts. May the Lord bless this work and His Word.

Our pastor is preaching a series of sermons on the Beatitudes.

Last fall we also organized a junior department.

Pray for us and the work at Berea.

Elizabeth Hansen.

WAUSEON, OHIO

(West Clinton Congregation)

Dear HERALD Readers:

"Blessed is every one that feareth the Lord; that walketh in his ways" (Ps. 128:1).

On Jan. 10, a class of 8 boys and 19 girls were received into church fellowship by water baptism. Our bishop, Bro. E. B. Frey, preached the sermon and administered the rites. In the evening, Bro. Walter Stuckey of the Lockport congregation, Stryker, Ohio, brought a message to our young people.

Bro. Ira Amstutz was here Jan. 24 in the interest of a youth camp, located near Orrville, Ohio.

To date, twelve young brethren of our congregation are in I-W service, working and witnessing in both mental and general hospitals.

Our Missions Committee has arranged for a service to be held the first Thursday evening of each month at the Rescue Mission on Cherry Street in Toledo, Ohio. The purpose of this mission is to "Rescue the perishing . . . [and] lift up the fallen." Here any "down and outer" is given a night's lodging and a substantial breakfast, but is expected to attend the service of praise, preaching, and prayer which is held each evening. By this means many hardened sinners have been converted and have found their Saviour.

The service which we hold one Sunday afternoon of each month at the County Home is also greatly appreciated by its inmates.

The Women's Day of Prayer was held March 5, at the Central Church. It was a joint meeting of the sewing circles of this community, and was attended by a large group of women and girls.

New officers were elected at our March sewing circle meeting. The executive committee for the adult circle is as follows: Pres., Cora Baer; Vice-Pres., Mrs. Mahlon Rupp; Secy.-Treas., Mrs. Ernest Frey. For the junior circle: Pres., Lucile Richer; Vice-Pres., Mary Louise Miller; Secy.-Treas., Marlene Rufenacht.

The community is much concerned about a sister, Mrs. Maynard Rufenacht, who remains in serious condition in an Ann Arbor, Mich., hospital. She has been ill with cancer for several months. She is the mother of three small children. Many prayers have been offered in her behalf. May the Lord's will be done.

Mrs. Fred Wyse.

The Bible was the first book ever printed on a printing press. It has never been off the presses of the world since.

FAMILY CIRCLE (Continued)

does it? In fact, how many children are responsible for some regular daily tasks? One good speaker I heard recently said that every child should be required to do some work at which he can get up a little sweat. It is not only good for him physically, but psychologically, as well. Children should be led to feel that they can accomplish something a bit difficult and worth while. Of course, we should give Jack the benefit of the proverb about "all work and no play."

Maybe I sound old-fashioned, but (it's too late now) I can look back and see many of my mistakes and failures. Even when we think we are doing our best, it is none too good, and the devil usually finds a loophole, and the first thing we know we have been caught off guard. You young parents hold the key to your children's future. It's what you do now that determines whether you will someday sit in an easy or "uneasy" chair. You can "be good" to them by letting them do as they please, or you can make them "peculiar" by bringing them up in the nurture and admonition of the Lord. There is little you can do about it after your family is gone. They may think you are too hard on them now, but someday they will bless you for it. Most children respond to love and kindness, but withal it takes firmness. Most of us have good intentions, but they will avail nothing if not put into action. After all is said and done, there is usually more said than done. Something to think about? Or doesn't this pertain to 1954 Mennonites?

Kokomo, Ind.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation for the many prayers offered and your many kind expressions of sympathy received during our recent bereavement in the passing of our dear husband and father, Bishop Henry R. Schertz.—The Family Members.

* * *

We wish to express our thanks and deepest appreciation to all our Christian friends and neighbors who so kindly remembered us with cards of sympathy, letters of encouragement, and prayers for us in the sudden passing of our beloved companion and loving mother and grandmother. May the Lord give each of you a special blessing for your kindness to us.—Addison D. Snyder and family.

* * *

We wish to express to our many friends our heartfelt thanks for the tokens of sympathy tendered us during our recent bereavement in the death of our mother and grandmother, Mrs. Adeline C. Stauffer.—Mr. and Mrs. Menno E. Miller and family, Millersville, Pa.

* * *

We sincerely extend our appreciation to all who have helped lighten the sorrow in the sudden passing of our loving husband, father, and son, Sem E. Hershey, for sympathy expressed through cards, letters, visits, and especially prayers. We were very conscious of the great prayer band which was reaching from every direction to the throne for us. May God bless you all. We are assured that His holy name is glorified through it all.—Mrs. Martha Hershey and children, and father, Martin R. Hershey, Kinzers, Pa.

Let us forget ourselves in daily kindheartedness.—Gertrude Roupp.

SUNDAY SCHOOL LESSON (Continued)

united with His Father and there was great rejoicing in victory over death.

Redemptive love took Jesus to the cross. Love took Him to the cross steadfastly, bravely, and unflinchingly. "As a sheep before her shearers is dumb, so he openeth not his mouth." The Lamb of God which was "slain from the foundation of the world" is now offered as a sacrifice once for all. His blood atoned for all men of all time.

May your pupils "behold the man" and love Him more.

A good close might be to read again the words of the hymn, "For Me."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES (Continued)

Christian Stewardship lectures by Milo Kauffman at the Waterloo and Elmira churches, Ontario, March 29 to April 4, with services alternating at the two congregations.

Communion dates for the bishop district of Amos Horst and Mahlon Zimmerman district, Lancaster Conference, as follows: March 28, Landis Valley; April 4, Lititz; April 11, Ephrata; April 18, Indiantown and Royers; April 25, Hess and Blainsport; May 2, Hammercreek; May 9, Denver and Bernville.

"Not My Will, but Thine," will be the topic for the Young People's Bible Meeting, Hess Church, near Lititz, Pa., April 4, with Walter Leatherman speaker.

Bible Instruction Meeting at Hereford Church, Bally, Pa., April 16-18, with Elmer B. Moyer, Souderton, Pa., and Warren S. Good, Ephrata, Pa., as instructors.

The Jewish Evangelism meeting, usually held each first Monday in the month at Vine Street Church, Lancaster, Pa., will not be held April 5 because of the annual all-day Jewish Evangelism meeting scheduled for April 14 at the Landisville Meetinghouse.

Passion Week services at the Riverdale A.M. Church April 10-16, with Andrew Farmwald, Plain City, Ohio, as evangelist.

Spring Bible Conference at Pleasant Hill, Smithville, Ohio, April 11-18, Chester K. Lehman, Harrisonburg, Va., as speaker.

Goshen College Motet Singers at Kidron, Ohio, Church, April 16.

Passion week services at Sunnyside, Conneaut Lake, Pa., April 14-18, with Aaron Mast, Belleville, Pa., as speaker.

Bible School at Germfask, Mich., April 5-15, with Harry Y. Shetler, Davidsville, Pa., and Joe J. Swartz, Rexton, Mich., as instructors.

Ira A. Amstutz, Orrville, Ohio, speaker for the Men's Fellowship, **Scottdale, Pa.,** April 2, evening.

Henry Weaver, Jr., Elkhart, Ind., speaker at Missionary Day services, at Pigeon, Mich., Mennonite Church, April 4.

Peace Conference at Crystal Springs, **Kans.,** Mennonite Church April 12, 13, with Phil Frey, Archbold, Ohio, and Justus Holsinger, Hesston, Kans., as speakers.

Communion dates for upper district in Franconia Conference, Stanley Beidler, bishop: March 28, Swamp; April 4, Haycock; April 11, Salem; April 18, Rocky Ridge; May 2, Steel City and Allentown; May 16, Bally and Boyertown; May 23, Finland.

Visiting Speakers

March 14. **Wilbur Yoder,** Middlebury, Ind., at First Mennonite Church, Indianapolis, Ind.

March 21. **Silas Weldy,** Wakarusa, Ind., at Crumstown, Ind. **Paul Lantz,** Winesburg, Ohio, at Walnut Creek, Ohio. **Aaron Mast,** Belleville, Pa., Central Church, Archbold, Ohio, morning; Tedrow, Wauseon, Ohio, evening. **John L. Horst,** Scottdale, Pa., Central Church, Archbold, Ohio, evening. **Merle Bender,** Hesston, Kans., at La Junta, Colo. **Charles Shetler,** Schellsburg, Pa., at Johnstown, Pa. **C. Nevin Miller,** Harrisonburg, Va., at Martinsburg, Pa. **Ralph Malin,** West Chester, Pa., at Frazer, Pa. **Melville Nafziger,** Wilmington, Del., at Zion Church, Beckersville, Pa.

Bro. and Sister Wm. G. Detweiler and the Amstutz Sisters Trio, representing The Calvary Hour, will give programs at the Blough Mennonite Church near Hollsopple, Pa., Saturday evening, April 3; at the Martinsburg, Pa., Church on Sunday morning, April 4, and at the high school in Greencastle, Pa., on Sunday afternoon at 2:30, April 4.

Evangelistic Meetings

Andrew Farmwald, Plain City, Ohio, at Riverdale A.M. Church, Millbank, Ont., April 10-16. **John H. Hess,** Kitchener, Ont., at Beaverdam, Pa., April 4-9. **Aaron M. Shank,** Myerstown, Pa., at Blainsport, Pa., April 7-18. **William Jennings,** Knoxville, Tenn., at Boyertown, Pa., April 3-11. **Myron Augsburger,** Harrisonburg, Va., at Walnut Creek, Ohio, March 28 to April 4. **Allen Erb,** Lebanon, Oreg., at Portland, Oreg., beginning March 21. **David Thomas,** Lancaster, Pa., at Cottage City, Md., April 11-25. **Harold Thomas,** Bronx, N.Y., at Diamond Street, Philadelphia, Pa., April 25 to May 2. **Lester Hoover,** Pottsville, Pa., at Vine Street, Lancaster, Pa., March 24 to April 1. **Richard Kling,** Atmore, Ala., at Poarch Indian Mission, Ala., March 21 to April 4. **Noah Hershey,** Parkesburg, Pa., at Laurel Street, Lancaster, Pa., April 28 to May 9. **Jesse Short,** Archbold, Ohio, at Salem Church, near Pioneer, Ohio, April 6-11.

Believes Messiah at Hand

Christians everywhere will note with interest the significant words of Ben-Gurion, Israel's Prime Minister, spoken recently: "I do not have the slightest doubt that these days are those of the Messiah. We cannot hinder the regathering of our people. We must help our suffering people to come to their homeland from their dispersion. If you want, for some better reason, to call me a 'visionaire,' then I am such. So were the prophets. This is another 'exodus out of Egypt.' We cannot deal with this matter merely on a business basis. Such problems can only be faced on a basis of spiritual vision."—Evangelical Press.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Burkhart, Eugene and Eileen (Wood), Baden, Ont., third daughter, Valerie Elaine, Jan. 24, 1954.

Burkhart, Mahlon and Peggy (Shaw), Waterloo, Ont., second son, Dale Robert, Jan. 18, 1954.

Byers, Cecil and Faye (Hooley), Silverton, Oreg., second child, Gwendolyn Fae, Dec. 19, 1953.

Christophel, Reuben and Edna (Schlosser), Lansdale, Pa., seventh child, third son, John Clayton, March 13, 1954.

Detweiler, LeRoy and Florence (Strong), Mechanicsburg, Pa., a daughter, Ruth Grace, Jan. 17, 1954.

Detweiler, Raymond and Gladys (Miller), Lexington, Va., third child, first son, Raymond Eugene, March 6, 1954.

Egger, Bruce and Margaret (Hauder), Denver, Colo., first child, Gary Allen, Feb. 27, 1954.

Eshleman, John M. and Orpha (Martin), Hagerstown, Md., first child, Sharon Marie, March 10, 1954.

Gascho, Harry and Elva (Newswanger), Wood River, Nebr., third child, first daughter, Mary Beth, Feb. 24, 1954.

Good, Harry and Alta (Shirk), New Holland, Pa., seventh child, fourth son, John Michael, March 13, 1954.

Good, Sanford and Esther (Weaver), Bethel, Pa., second daughter, Mary Ann.

Good, Warren and Mary (Fry), Hinkletown, Pa., sixth daughter, Rachel Dawn, March 10, 1954.

Graybill, Elvin and Ruth (Weaver), Thompsontown, Pa., first child, Anna Jean, Feb. 1, 1954.

Harnish, Robert and Ruth (Martin), East Peoria, Ill., second child, Carol Suzanne, Feb. 27, 1954.

Hauder, Lawrence and Bernice (Klopfenstein), Milford, Nebr., fourth child, Sue Ann, Jan. 6, 1954.

Hege, Adam and Violet (Martin), Greencastle, Pa., first child, Mary Ellen, March 1, 1954.

Kanagy, Paul C. and Louella (Waidelich), Bellefontaine, Ohio, third son, Kenneth Eldon, March 5, 1954.

Kiser, Oren and Thelma (Campbell), Waynesboro, Va., seventh child, third son, Richard Keith, March 5, 1954.

Kratz, James and Dorothy (Schrock), Hesston, Kans., first child, Rachel Ann, March 6, 1954.

Martin, Clinton and Esther (Davis), Stuarts Draft, Va., second and third sons, Dale Lynn and Dean Ray, Feb. 25, 1954.

Martin, Melvin J. and Geneva (Kauffman), Gap, Pa., first child, Janice Elaine, March 13, 1954.

Martin, Wayne G. and Mary (Sensenig), Narvon, Pa., fourth daughter, Janet Elaine, Feb. 28, 1954.

Meyers, Earl and Clara (Erb), Markstay, Ont., second child, Stephan Ray, March 3, 1954.

Miller, Erwin L. and Dorothy (Byler), Riverside, Iowa, sixth child, third son, Nathan Dennis, Feb. 25, 1954.

Miller, Lynn and Mertice (Brenneman), Wellman, Iowa, second child, first daughter, Georgia Lou, March 1, 1954.

Martin, Reuben E. and Mary (Miller), Greencastle, Pa., third child, second son, John David, March 8, 1954.

Nisly, Ralph and Ruth (Wittmer), Hartville, Ohio, third child, Norma Jean, March 3, 1954.

Rich, Ronald L. and Elaine (Sommers), North Newton, Kans., first child, Jonathan Joseph, March 9, 1954.

Schlabach, Walter and Mae (Schwebe), Dire Dawa, Ethiopia, East Africa, fourth child, third daughter, Lois Marie, March 1, 1954.

Slabaugh, Andy and Kathryn (Landis), Hartville, Ohio, third child, a son, Lon Dennis, Feb. 27, 1954.

Snyder, Roy and Clara (Weber), Waterloo, Ont., third daughter, Donna Marie, Feb. 17, 1954.

Thoman, Joe E. and Joan (Brenneman), West Liberty, Ohio, first child, Joe Stanley, March 9, 1954.

Yoder, Robert K. and Elvira (Stoltzfus), Kalona, Iowa, fourth child, third son, Herschel Brent, March 2, 1954.

Yoder, Stanley and Anna Pauline (Weaver), Scottdale, Pa., second son and first daughter, Jan Steven and Virginia Ellen, March 15, 1954.

Weber, Lester and Lydia (Diener), Lyndhurst, Va., second child, first daughter, Bonita Faye, Feb. 24, 1954.

Zehr, Milton and Helen (Pfeifer), Morton, Ill., third child, second son, Dennis Edward, Dec. 4, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beam—Leid.—Daniel H. Beam, Conestoga congregation, Morgantown, Pa., and Ruth G. Leid, United Zion congregation, Hahnstown, Pa., by John G. Leid at the Hahnstown Church, March 6, 1954.

Bergey—Kooker.—Ray Donald Bergey, Franconia congregation, Franconia, Pa., and Pauline H. Kooker, Rockhill congregation, Telford, Pa., by Arthur D. Ruth at his home, March 6, 1954.

ANNIVERSARIES

Gingrich, Marshall H. and Jessie M. (Hoylman), Albany, Oreg., were married at Roseland, Nebr., Feb. 10, 1904, and celebrated their golden wedding anniversary Feb. 14, 1954, at the home of their son-in-law and daughter, Mr. and Mrs. John Brenneman, Albany, Oreg. Open house was held from 3:00 to 5:30 p.m. and was attended by 200 relatives and guests. Their nine children were all present; all are living near by except the oldest son who lives in Kansas. They have 23 grandchildren and 4 great-grandchildren.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubaker, Clayton S., son of Joseph and Susan (Stauffer) Brubaker, was born March 14, 1871, near Manheim, Pa.; passed away peacefully March 1, 1954, at the home of his daughter, Mae—Mrs. John K. Wolgemuth, near Mount Joy, with whom he resided for the past 17 years; aged 82 y. 11 m. 17 d. On Oct. 8, 1899, he was married to Maria Whitmyer, who died Jan. 22, 1944. He leaves one daughter (Mae—Mrs. John K. Wolgemuth), 2 sons (J. Clayton, who died Aug. 1, 1932, and Arthur, Manheim, Pa.), 7 grandchildren, 5 great-grandchildren, and one sister (Susie S. Brubaker, of East Petersburg). He was ordained a deacon at Erisman's Church, Dec. 31, 1931. Funeral services were conducted March 4 at Erisman's Church by John Eby, Homer Bomberger, and Henry Garber. Interment was made in the adjoining cemetery.

Campbell, Robert, son of D. R. and Pauline Campbell, Kelton, Pa., died in Chester County Hospital, West Chester, Pa., Nov. 22, 1953, in his seventh year. Death came from injuries sustained after a car struck him. He attended Media Chapel Sunday School, Oxford, Pa. His absence we will feel for a long time, but God's ways are not our ways and He called him home to Him. His parents and two small sisters (Nancy and Mary) survive him. Funeral services were held in Maple Grove Mennonite Church by Leroy Umble, with burial in the adjoining cemetery.

Hartzler, Sarah, daughter of Henry and Elizabeth (Blosser) Stouffer, was born Feb. 24, 1869, at Columbiana, Ohio; passed away suddenly of coronary thrombosis at her home in Colorado Springs, Colo.; aged 85 y. 10 d. She united with the Mennonite Church in 1893 and remained an active and faithful worker until death. On Jan. 28, 1899, she married John Hartzler, who preceded her in death Nov. 4, 1940. Surviving her are two stepsons (Jonas, La Junta, Colo., and Harry, Cable, Ohio), one stepdaughter (May LeRoy, West Liberty, Ohio), one daughter (Ada Ringler, Colorado Springs), one stepgrandson, one stepgranddaughter, one grandson, 2 sisters (Mrs. Barbara Martin, Columbiana, Ohio, and Mrs. Anna Lipply, North Lima, Ohio), many nieces and nephews, and other relatives and friends. One daughter (Lydia), 3 brothers, and 3 sisters preceded her in death. Services were held from the Swan Funeral Home in Colorado Springs, March 10, with Jess Kauffman, pastor of the Mennonite Church in Colorado Springs, officiating. Interment was made in Evergreen Cemetery.

Miller, Andy P., was born near Burton Station, Ohio, June 27, 1931; died March 4, 1954; aged 22 y. 8 m. 5 d. He was married to Emma Miller on Dec. 6, 1951. To this union was born one daughter (Ada Mae) who survives. His father and mother preceded him in death. He leaves 2 sisters (Katie—Mrs. Henry Schrock, and Barbara—Mrs. Jonas N. Hershberger, both of Burton, Ohio), 6 brothers (Eli and Dan, Huntsburg, Ohio; Urie, Mt. Gilead, Ohio; Noah, Montville, Ohio; Christ, Middlefield, Ohio; and Robert, I-W worker at Cleveland City Hospital), a stepmother (Mrs. Eli Hershberger, Sugarcreek, Ohio), 5 stepbrothers (Raymond, Moses, and Joni Troyer, of Sugarcreek; John Troyer, Jamestown, Pa.; and Noah Troyer, I-W worker at Cleveland City Hospital), 7 stepsisters (Mrs. Levi Miller, Plain City, Ohio; Mrs. Owen Schlabach, of Sugarcreek; Mrs. Christ Miller, Cassadaga, N.Y.; Mrs. Reuben Byler, and Nettie Troyer, both of Huntsburg, Ohio; Mrs. Milo Mullet and Mrs. Freman Mullet, both of Mesopotamia, Ohio), and many other relatives and friends to mourn his sudden departure. He united with the O.O. Amish Church in his youth and transferred his membership to the Maple View Conservative Church on June 22, 1952, to which he was faithful until the Lord saw fit to take him yonder. Services at the church were conducted by Roman R. Miller and Noah D. Miller. Interment was made in the near-by cemetery.

Miller, Brenda Joy, infant daughter of Leonard and Reba (Kolb) Miller, West Chester, Pa., was born March 3, 1954; died a few hours after birth in the Phoenixville Hospital. Surviving, besides her parents, are her grandparents (Mr. and Mrs. Arthur Kolb, Spring City, Pa., and Mr. and Mrs. Lester Miller, Westover, Md.). Brief services were held at Nelson's Funeral Home with Matthew Kolb in charge. Interment was made in the Vincent Mennonite Cemetery.

Moyer, Emma R., daughter of the late Frederick and Lydia Smith, was born Nov. 26, 1870, in Bucks Co., Pa.; died at the home of her son-in-law and daughter in Souderton, Pa., Oct. 21, 1953; aged 82 y. 10 m. 25 d. Formerly of Blooming Glen, she resided with her daughter the last 3 years. She had been ill almost a year but was bedfast only a few days. Her husband, the late Abram M. Moyer, died in 1939. Besides her daughter, she is survived by 2 sons (Arnon S., Blooming Glen, Pa., and Harold S., Perkasie, Pa.), 14 grandchildren, and 7 great-grandchildren. Two daughters also preceded her in death. She was a faithful member of the Blooming Glen Mennonite Church where funeral services were held on Sunday, Oct. 25, 1953.

Stauffer, Adeline C., daughter of the late Abram R. and Elizabeth (Charles) Burkholder, was born March 25, 1875, in Manor Township, Lancaster Co., Pa.; died Feb. 20, 1954, in the Lancaster General Hospital; aged 78 y. 10 m. 25 d. Just two days before her death she suffered a cerebral hemorrhage and never regained consciousness. She was a faithful member of the Mennonite Church and a Sunday-school teacher for almost 50 years. In 1896, she graduated from the Millersville State Normal School and spent twenty years of her life teaching in public and parochial schools. Just four years ago she finished her last term in Zook's Amish Parochial School, East Lampeter Twp., Pa. On June 15, 1905, she was united in marriage to Isaiah S. Stauffer, who preceded her in death Feb. 28, 1938. She is survived by an only daughter (Hazel E.—Mrs. Menno E. Miller, Millersville, Pa.), 2 grandchildren, a brother (Amos C., Upland, Calif.), and a sister (Mrs. Emma Groff, Willow Street, Pa.). On Feb. 25 funeral services were held at the Millersville Mennonite Church with Christian K. Lehman and Raymond Charles participating. Interment was made in the adjoining cemetery.

Stuckey, Samuel, son of Peter C. and Anna (Short) Stuckey, was born July 7, 1871, at Stryker, Ohio; departed this life March 7, 1954; aged 82 y. 8 m. On May 4, 1897, he was united

in marriage with Mary Ann Freyenberger. Together they shared the joys and sorrows of life for nearly 57 years. Into their home were born one son and 4 daughters. Preceding him in death were one daughter (Rosa Irene, who died at the age of two), 2 grandchildren, 2 great-grandchildren, 3 sisters, and 4 brothers. His brother (Emmanuel) preceded him only four days. There are left to mourn his departure his wife, one son (Dennis, Wauseon, Ohio), 3 daughters (Minnie—Mrs. Elmer Grieser, and Lydia—Mrs. Eldon Rupp, both of Archbold, Ohio; and Phoebe—Mrs. Cletus Schrock, Wauseon, Ohio), 21 grandchildren, 6 great-grandchildren, 4 brothers (Peter and Daniel, Stryker, Ohio; Aaron, of Wauseon; and Elmer, of Archbold), 5 sisters (Lizzie—Mrs. Wm. Nofziger, and Sarah—Mrs. Firmer Klinger, both of Archbold; Mary—Mrs. Joseph Miller, Louisville, Ohio; Malinda—Mrs. Daniel Short, West Unity, Ohio; and Leah—Mrs. Donald Stevens, of Wauseon), and many other relatives and friends. When a young man he accepted Christ as his personal Saviour and united with the Central Mennonite Church, where he was a faithful member all the days of his life. For the last year, he and his wife made their home with their daughter and son-in-law, Mr. and Mrs. Elmer Grieser. The day before his death he stood by the casket of his departed brother (Emmanuel), little thinking that he was to follow so soon. The next morning he seemed to be even stronger than usual and enjoyed a hearty meal at noon, but only an hour and a half later the spirit took its flight due to coronary thrombosis. On March 10 services were held at the Central Mennonite Church in charge of Henry Wyse and Simon Stuckey, with burial in the Pettisville Cemetery.

ITEMS and COMMENTS

The African Challenge, a Christian newspaper published by the Sudan Interior Mission and recently described in our columns, has obtained a subscription list as of December, 1953, of 65,000. The demand is even greater. Production facilities in Africa have been outgrown and steps are being taken to have the paper processed on a photogravure press in England, the paper being edited and typeset in Nigeria. The photogravure process will be completed from reproduction proofs flown to England and the finished paper will be delivered back to Nigeria.

The Mission intends to issue the Challenge in all the major languages of Africa. This magazine, they feel, is the answer to the new, emerging Africa.

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The 64 Protestant congregations which form the United Churches of St. Petersburg, Florida, have invited the city's 17 Negro churches to become members. The 200 delegates attending the group's quarterly conference unanimously approved the action.—D. Carl Yoder.

• • •

The Richmond Ministers' Association and the Virginia Council of Churches are asking the General Assembly of Virginia to repeal state laws that require racial segregation on common carriers and at public assemblies. —D. Carl Yoder.

• • •

More than fifty members of the Mayflower Congregational Church at Lansing, Michigan, agreed to live for a month making "a determined effort to live as if those things we profess to believe were dependably true." At the end of the month, at a testimony meeting at the church, many told of the great peace of mind which had come to them as they lived what they believed. Other benefits mentioned were that family relationships were vastly improved, lives were lifted to a higher plane, and participants learned to govern their tongues and be more tolerant of others' viewpoint. Just why should not all of us live what we believe; not just for a month, but all the time?

• • •

Walter Reuther, labor leader, recently said, "The more young people we send out with textbooks, Bibles, slide rules, and medical kits to combat ignorance and poverty throughout the world, the fewer we will have to send out with guns. Russia can meet our material power; so the balance of power must be in the moral and spiritual fields."

• • •

Allan Taylor, of the Congregational Christian mission, writes from South Africa that of 5,000 hospital beds available for Africans in the Union of South Africa, more than 2,000 are provided by the Christian missions. A Moslem trader told a friend, "I wouldn't listen to what you had to say about Christianity until I took my sister to the McCord Zulu Hospital and saw how Christianity made the doctors and nurses care for the sick."

• • •

The House Post Office Committee in Washington has voted to exempt religious publications from its proposed 30 per cent increase in second-class mail rates. Second-class rates will go up 10 per cent a year in 1955, 1956, and 1957, if Congress approves the bill reported out by the committee. Exemption from the new increase is spelled out in language identical to the 1951 postal rate bill. The committee also voted to exempt religious publications from an increase in the minimum per piece overseas mailing rate for printed material. The committee turned down a suggestion that instead of exempting nonprofit publications from the second-class rate increase, a special fifth class of postage be set up for them.

• • •

An order requiring leaders of Protestant denominations in Greece to submit complete lists of all persons attending services in their churches has been issued by the government's Ministry of Cults. The moderator of the Greek Evangelical Church, largest Protestant denomination in the country, immediately notified the Ministry that he would not comply with the order. His refusal, he said, was based upon his "respect for the Church I serve and for the constitutional law of this country." Observers believed it unlikely that any other Protestant leaders in the country would comply with the order.

• • •

Recorded Sunday-school lessons on long playing records for the use of blind children and adults will be tried out this year by the John Milton Society. A series of records containing Sunday-school lessons for a thirteen-week period will be issued each quarter during 1954 with 75 copies of each record in the series made available for distribution on request. The John Milton Society is sponsored by more than 50 Protestant denominations to render Christian service to the blind through Braille literature and other methods. A quarterly talking book magazine, begun two years ago, now has a circulation of 3,600 records sent free to blind readers in more than 20 countries.

• • •

Three Spanish nuns dressed in civilian clothes are at The Hague studying the Dutch language, en route to Indonesia where they plan to establish the first community of their order outside Spain. Wearing no special habit or veil, the nuns will work among the people who might ordinarily, they think, freeze up at the sight of religious garb. The nuns are members of the Missionaries of Christ Jesus, an order whose constitution is modeled on that of the Jesuits.

• • •

Methodist Church officials have selected a plot of public land at Anchorage, Alaska, for the erection of a college. The cost for building the college is expected to be approximately two million dollars, with about one half of this spent for construction and the remainder for endowment and other expenses. The funds are to be raised throughout the United States.

• • •

The American Association of Theological Schools is sponsoring a program of one-year fellowships to encourage college students to consider the ministry as a career. The fellowships will be given to college undergraduates and recent graduates who are not yet entirely committed to full theological preparation. Some fellowships will be granted for the 1954-55 academic year.

• • •

Protestant and Roman Catholic leaders in Manitowoc, Wis., are backing a plan under which homework would be eliminated on certain nights so that pupils could attend evening religious classes at their churches. A similar plan is said to be operating successfully in La Crosse, Wis. The State Department of Public Instruction in Wisconsin has said that pupils cannot be released for religious instruction during school hours.

• • •

Following the decision of a New Jersey Supreme Court on December 7, which banned distribution of the King James Version of the New Testament to children of the public schools by the Gideons on the ground that the New Testament is a sectarian book, the Gideons International have decided to appeal the case to the United States Supreme Court. They feel that the ruling that the Bible is a sectarian book would be to the disadvantage of many religious organizations and they feel they want word from the highest court of the land. On the evening of December 27, eleven hundred local groups of Gideons throughout the United States had a special prayer meeting in behalf of this important case.

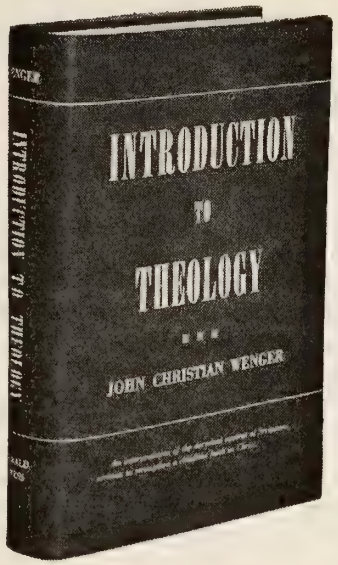
• • •

The Moody Chorale, student choral group of Moody Bible Institute, will make a five-week tour of the British Isles this summer under the direction of Donald Hustad. Dr. William Culbertson, president of the Institute, will be going to Great Britain at the same time to speak at Keswick and in other

For the first time—a historical Mennonite theology!

INTRODUCTION TO THEOLOGY

By John C. Wenger



NEVER BEFORE has the Mennonite Church had a systematic statement of theology given with its historical Anabaptist background.

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Every Sunday-school library, every Mennonite pastor, Christian education workers, speakers, college students, and homes interested in careful Bible study should have this outstanding book on theology. $4.00

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conferences and churches. The students making the trip will be paying the larger part of their own expenses.

* * *

More than 350 persons were killed and 2,000 injured in a stampede on February 3 near Allahabad, India, at the junction of the sacred rivers Ganges and Jumma. A few hours on that day was one of the rare times when the sun and the moon and the planet Jupiter in a certain relationship make bathing in the holy waters a certainty of the emancipation of the soul, according to Hindu belief. Four million Hindus from all over India had come down to the plain to bathe. As those in the background grew fearful of missing the prescribed time, a few pressed forward, pushing others, and soon the whole plain was crowded with men, women, and children wildly pressing down to the waters, fearful that the hours of blessing would pass before they would get to bathe. Prime Minister Nehru was among those who were present to view the tragedy. Perhaps to the Hindus the tragedy seems less because death on the banks of the Ganges is believed to insure salvation and eternal peace.

* * *

Orlando Harms has succeeded P. H. Berg as Executive Manager and Editor of Publications of the Mennonite Brethren Publishing House at Hillsboro, Kansas.

* * *

The church in South India recently adopted the following declaration: "One of the fundamental aims to be achieved in our reorganization is, in the words of the CSI Constitution, to express 'under Indian conditions and forms the thought and life of the church universal.' We, therefore, recommend: (1) Greater attention to the Indianization of worship, which in many churches is still extremely Westernized; (2) Encouragement of the production of high quality Christian literature in the Indian languages; (3) Taking care to state the Christian faith against the background of Eastern thought; (4) Increased efforts to bring in the educated and higher classes. We feel that missionaries from the older churches will always have a place in the CSI, but their major contribution now can be in the training of local leadership."

* * *

Construction by religious groups in January broke all records for the month, with starts totaling 43 million dollars. This was a gain of 23 per cent over the same month a year ago. Building by non-public schools was also at a record level, showing an increase of 22 percent over the mark set a year ago.

* * *

The Unitarian and Universalist churches have recently federated several of their national departments in a move looking toward creation of a united Liberal Church. Some local organizations are already calling themselves by that name.

* * *

Oregon and Washington have been described as "the most unchurched states in America." The Oregon Council of Churches was recently told that of the 1,200,000 persons in Oregon old enough to belong to churches, only 400,000 are so affiliated.

* * *

The Catholic Digest has conducted another nation-wide survey on American religious attitudes and habits. The question this time was, "Which do you think is more important for the church, to convert people to spiritual beliefs so that they can earn a happy life after death, or to teach them how to live better every day with all other peoples?" The results show that 49 per cent think the more important work of the church is to teach people how to live better with others. Seventeen per cent said it is more important to teach them how to get to heaven. Thirty-three per cent equated the two purposes. Of all the major churches, life after death was stressed most by Baptists, according to a report in the Christian Century.

* * *

The Abingdon-Cokesbury Press, publishers of religious and general books, is now being known as the Abingdon Press. This business was established in 1789, and is the oldest book publishing house in America. Offices are at New York and Nashville.

* * *

John S. Bonnell, pastor of the Fifth Avenue Presbyterian Church in New York, has warned that while the Protestant tendency to fission prevailing for the past 100 years has now been reversed, "spiritual unity" must come before "institutional unity."

* * *

On February 14, A.D. 270, a young Roman priest named Valentine was executed for refusing to renounce Christianity. He left behind for the blind daughter of the jailer a cheery note signed: "From your valentine." From this has come the practice of Valentine Day observance. Commercial production of valentine greetings was started about 100 years ago.

* * *

Construction has begun on a new auditorium for Moody Bible Institute in Chicago. The new structure, named Torrey-Gray Aud-

(Continued next page)

YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent

4. Editorial

The Editorial Division is directed by the Executive Editor who works with the Chairmen of the three departments, Christian Education, Book, and Periodical. The Art Department is also in the Editorial Division. There are 13 editors and writers in residence at Scottdale. In addition, there are a number located elsewhere. Most of the latter have part-time writing or art assignments.

The functions of the Christian Education Department include: receiving recommendations and counsel from the Curriculum Committee, securing, instructing, and supervising writers, editing manuscripts, and the general planning and supervision of the preparation of all teaching materials, including the three Sunday-school papers. This is the largest department in the Editorial Division.



Writers' Conference

Executive Editor at Work



The Book Department is responsible for editing book manuscripts and designing books. There are many details associated with preparing a manuscript for printing. This work has required the major time of one person and the part-time assistance of others.

In the Periodical Department are the following publications: *Gospel Herald, Christian Living, The Christian Ministry, The Christian School, El Heraldo, The Way, Tracts, Family Almanac,* and *Mennonite Yearbook.* The editors of these publications make up this department and are responsible for securing the materials and planning the publications.

The organization of the Editorial Division in charge of an Executive Editor has greatly facilitated the administration of this division.

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itorium in honor of two of the Institute's early leaders, will seat 22,000 people and will be completed in December of 1954, it is hoped. The new building is being erected on the basement which has been used as a temporary auditorium for five years.

• • •

Asbury Theological Seminary (Methodist) at Wilmore, Kentucky, has been informed by the Assistant Attorney General of Kentucky, that it may admit Negroes to any course of study that is not offered by a Negro college in the state. The decision may have an important influence on southern states which have laws similar to the Kentucky stature which forbids unsegregated schools "except in penal institutions."—Christian Century.

• • •

Len Jones, editor of an Australian religious magazine, thinks few Americans are aware of the magnitude of the spiritual awakening now sweeping across the United States. According to Mr. Jones, signs of America's spiritual revival are: (1) increased church attendance, (2) more attention to mission work, (3) a boom in church building, (4) greater use of religious programs on radio and television. He was also impressed with the liberal financial contributions of the Americans to their churches. People of his country, he said, "believe in religion, but it ends there."

• • •

A Swedish firm has undertaken to build ten hospitals, fully equipped, for Saudi Arabia. The first unit, now under construction, will have 400 beds, and further projected are a number of quarantine stations and a large medical laboratory.

• • •

Membership in the Methodist Church of Great Britain increased last year by 393 to a total of 743,983. The number of new members was about 28,000, but deaths and withdrawals left the small net gain.

• • •

After four youngsters had been killed in a recent traffic accident, according to The Voice, the father of one of the casualties vowed to kill the man who sold the whisky to the youngsters. Upon seeking a bracer from his own liquor stocks, he found a note in his daughter's handwriting which read, "Dad, we are taking along some of your good liquor. I know you won't mind."

• • •

The number of taverns in the United States exceeds the number of churches by nearly 214,000. This makes one tavern for every 96 families and it does not take into account grocery stores and restaurants selling intoxicants.—The Voice.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, APRIL 6, 1954 — NUMBER 14

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Heaven, the Home of the Redeemed

By Ira D. Landis

Moses, the great Lawgiver and Type, ascended Mt. Nebo to behold two worlds, the upper of heaven, the nether of Palestine, and seeing both in the true perspective, he wisely, definitely, and permanently chose heaven, only once fifteen hundred years later returning to earth to speak of the glories of getting there and the only way to heaven. Paul, raised from earth to the third heaven (II Cor. 12:2), the Paradise of God (verse 4), was so amazed, so entranced, so captivated, he could not divulge it for fourteen years, yet it colored all his writings and his ministry. John, the apostle, in tribulation (Rev. 1:9), was given such a picture of heaven that it has been an inspiration and drawing power to all the faithful since. Stephen, starting with the God of glory, ends his testimony with the glory of God (Acts 7:2, 55), assured that, with the two worlds in the true light, the fast flying stones were but light affliction compared with the glories of heaven.

Heaven (one of the three) occurs 571 times in the singular, 32 times in the plural, and 23 times, adverbally, to 53 occurrences of "hell," that men might long for the company of the redeemed and know how to avoid the home of the wicked.

Seven Knows of Heaven

1. Heaven, the bosom of Abraham, opens to the saint at death, and hell to the sinner at the same time. Luke 16:22, 23. It, Paul asserts, is to be absent from the body and immediately present with the Lord (II Cor. 5:8), which, compared with earth, is far, far better. Phil. 1:23, Gr. Heaven is the home of the redeemed until Jesus comes, as hell is the abode of the unsaved. The Lamb slain from the foundation of the world (Rev. 13:8) actually purged, by His atoning sacrifice, the heaven for the saints (Heb. 9:23, 24), and when the New Jerusalem descends to earth (Rev. 21:1) after the great Judgment Day (Rev. 20:11-15), and the final cataclysm of earth (II Pet. 3:12, 13), the new heaven and the new earth will be the glorified home of the completely redeemed. Then even hell is no more, but a part of the lake of fire (Rev. 20:14) forever. Then all enemies shall be under his feet (I Cor. 15:24-26) and we shall reign forever and ever (Rev. 22:5).

2. We know that it is a building of God (II Cor. 5:1), an house not made with hands, *eternal in the heavens.* Then mortality will be swallowed up of life (verse 4), when ushered into "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (I Pet. 1:4). Let us warm each other's hearts with heaven, to more cheerfully bear the cold world about us here.

3. We know we shall be like Him (I John 3:2), in a new order of flesh and bones. Luke 24:39. Flesh and blood cannot enter, neither doth corruption inherit incorruption. I Cor. 15:50. The body of earth gives way to the celestial body, the corruptible to the incorruptible, the dishonorable to the glorious, the weak to the powerful, the natural to the spiritual (verses 40-45), in co-ordination with that of the last Adam.

4. We know that the King is coming to take account of His servants (Matt. 18:23), when He will reward every man according to his works. Matt. 25:34, 36. Then the righteous shall go into life eternal (verse 46), and we shall be ever with the Lord. I Thess. 4:17. Wherever Jesus is, there will be no hell nor sin. Instead there will be a feast, where our souls shall be satisfied forever (Ps. 16:11; 17:15); a Paradise, where the ethically minded shall continuously enjoy the fruit of the Spirit in its perfection; an inheritance, that will never diminish in quality nor quantity; a temple, far excelling that of Solomon in grandeur, gorgeously adorned with the jewels of goodness, mercy, and grace; a country, peopled with only saints and angels, outside of the throne; a city, where there will be no hunger, thirst, weeping, and death, where there is no night, nor arc light; a palace for the King eternal and his subjects only; a building that has "God for its Maker, immortality for its walls, and eternity for its day"; a sanctuary of a thrice holy God and a blood-washed throng of redeemed; and a kingdom that defies description, worthy of its glories, magnitude, and duration. I Cor. 2:9.

5. We know we shall go to be with spirits of just men, made perfect (Heb. 12:23) in the sabbatical year of the church of the first-born, and to our loved ones. II Sam. 12:23; I Thess. 4:13, 14. We shall then know as we are known. I Cor. 13:12. We shall then obtain all the crowns of the saints and throw them down at the foot of the throne (Rev. 4:10), there to sit down with Abraham, Isaac, and Jacob; Job, Daniel, and Isaiah; Hans Herr, Peter Eby, and Jacob N. Brubacher, to speak of the highway to glory and how they made their journey through this world, their reception over yonder and the unspeakable glories enjoyed since. Above all, it will mean to see Jesus on the throne (Rev. 3:21), and to get firsthand the joy unspeakable of the cross (Heb. 12:2) and the grand story of the exodus of the redeemed the whole way to heaven.

6. We know that heaven not only has a glory that excelleth, and mansions exchanged for cottages and tents, but never will we see a "no vacancy" sign, for the city is a 1500-mile cube, extending from Khartoum to the Sea of Azov, and from the Mediterranean to Afghanistan, or from Key West, Florida, to Ottawa, Canada, and from New York City to Wyoming, and a similar distance toward the third heaven. If half the room were taken for the throne room of Jehovah and half again for the streets of gold, there were still enough room left, far exceeding what we here enjoy. In fact, it has been estimated that there would be a room sixteen feet long, seventeen feet wide, and fifteen feet high for each person, if there were 900,000,000 saints three times a century, and the world stood for 100,000 years. "Yet there is room" will always be true.

7. We know it is the eternal kingdom of Jesus Christ, our Lord (II Pet. 1:11);

The Gathering Place

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near;
It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.

—Robert Browning.

the eternal Sabbath rest (Heb. 4:10; 10: 11); a perfect rest (Matt. 8:11); in a land of perfect righteousness (II Pet. 3:13); with a cosmopolitan, holy throng (Rev. 7:9). At death we, with Melanchthon, will want "nothing else but heaven." Meanwhile, our principle business here is to get there. As the boy, flying his kite out of view, so we feel its pull far beyond the visible zenith, a pull giving a joyful Christian experience, an absence of the fear of death and an urgent desire not to go empty-handed.

Seven Noes of Heaven

1. The fearful, unbelieving, abominable, murderers, sorcerers, idolaters, and all liars (Rev. 21:8) are all barred from heaven. What an inclusive group, forever banished! Here are those with no spiritual backbone, due to the lack of the lifeblood of a new heart. Those, regardless of "ism" professed, believe not in the Christ of heaven. John 14:6. All murderers, whether actual or by intent (I John 3:15), are absent—what a large group! Here are whoremongers, not only in speak-easy siestas, but those hidden to man, sorcerers, powwowers, fortunetellers, *et al.* Deut. 18:9-14; I Chron. 10:13, 14. Idolatry, whether in Egypt, Babylon, or America, is essentially spiritual. The last class of all liars may be included in the seven prior, but, like Paul's "and such like," this term is a blanket covering all other sins, regardless of class or clime, whether religious or professional, with outward show or inward hypocrisy. Heaven's society is composed of only the pure and the holy. Rev. 21:27.

2. Rev. 22:15 adds to the list "dogs" and "whosoever loveth and maketh a lie." The Jews called all the uncircumcised dogs (Phil. 3:2), but here dogs represent all who are uncircumcised in heart. Rom. 2:28, 29. The last designation defines the term in the preceding list, viz., whosoever loved in the past, loves in the present, will love in the future, and will for this reason make a lie in word or deed.

3. After God gave up and gave over the heathen Roman world (Rom. 1:24, 26, 28) to uncleanness, vile affections, and a reprobate mind, and it came under the judgment of God (verse 32), there is a list of twenty-three sins worthy of eternal death. The additional sins include unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, implacable, unmerciful. What a list! How all inclusive and enlightening, demarking that considerable area of the society of every age!

4. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient . . . . For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:3-5).

A very significant addition is covetousness, actual idolatry, not befitting a child of heaven. The reprovers only (verse 11) will have access.

5. Seventeen sins (Gal. 5:19-21) are enumerated, which give tickets, debarring their holders from heaven, and the "such like" even many more.

6. Be not deceived, says Paul, any one of ten sins will debar from the kingdom of God (I Cor. 6:8, 9), some of which all have committed, but they who would enter heaven, have been washed, justified, and sanctified before God by Jesus Christ and the Holy Spirit. They shall guard the gate, giving entrance only to those who have the password attached unchangeably with the blood of Jesus Christ.

7. Another list of eleven (Col. 3:5-9) introduces all passions and filthy communications. The way of holiness has no unclean, no lion, nor ravenous beast. Isa. 35:8-10. Heaven alone will be peopled with the blood-washed, who believed and lived accordingly.

Jacob's ladder, typical of Jesus Christ, with the angels ascending and descending, gives the Christian a foretaste of heaven here. The breakneck stairs leads to hell and frequently sinners admit, and all will, that "My punishment is greater than I can bear" (Gen. 4:13).

The Seven "No Mores" of Heaven

1. No more curse (Rev. 21:1), no more wickedness and sin. This is entirely past for the Christian, when he leaves this world. The judgment is past and our last contact will be history.

2. No more death. Verse 4. Death is not a penalty, but a remedy; it is not the manifestation of the displeasure of a loving Father. The one in the first family, whom God loved best, died first; he who became a murderer, suffered while living. There are cemetery chapters in the Bible, beginning with Gen. 5 and 36 and I Chron. 10 through to Heb. 3. Death will only be destroyed by the general resurrection in the life of the world

(Continued on page 332)

Our Readers Say—

I want to express appreciation for the article *New Testament Discipleship*, by Marcus Lind, also for Melvin Gingerich's recent article on *Mennonite Attitudes Toward Riches*. . . .

Some time ago Titus Lehman raised the question in the reader's column: "What is a luxury?" I have given this matter some thought. Is a luxury something we can name definitely for all people and places, or is it a variable thing? For instance, most of the major items I use in keeping house today would have been luxuries in my mother's day, and would still be luxuries in many, many places of the earth. But isn't a large bank account accumulated by persons who seem to live very simply, also a kind of luxury? How do we determine the answer? How can I decide for myself what is and what is not a luxury in my own case?

As for dear old Scofield, as some one called him in a recent letter to the editor, well, if he had not made some of the statements he made, he might not get so much criticism. No matter if he does glaze the matter over later, his statement—"The sermon on the mount in its primary application gives neither the privilege nor the duty of the church. These are found in the Epistles"—still stands at the end of a lengthy paragraph. Not only Mennonites, but other voices have arisen to dispute this statement. I quote from the book *Born Crucified* by L. E. Maxwell, pages 113, 114: "In the face of these vital principles of the Cross, it seems rather pathetic and painful that a leading voice in orthodoxy should relegate the sublime Beatitudes of Jesus to the millennial age in order to avoid that which is so ungrateful to the fleshly self-life: 'Will not the exalted demands of the Sermon on the Mount be more easily obeyed when earthly conditions are changed, as they will be?' Such a question is painful, to say the least. Should the early Christians, then, have denied the faith, until the demand of confessing Christ before men could 'be more easily obeyed'? Should they have endured the lion's gory mane? Perhaps they should have waited until the millennial age when 'the lion shall eat straw like the ox!' The Saviour knew that it was through these very impossibles which He commanded, that He would 'cross' the selfish human will, and bring the will of God to be done on earth as it is in heaven. Did Christ not climax that blessed list of Beatitudes with this very thought: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'"

Also, I was glad for a sane report on the Kinsey report. I read a number.—*Mrs. Forrest Glass, Lancaster, Pa.*

* * *

I appreciate the GOSPEL HERALD more as the years go by. I read most of each issue. Three of the articles that I appreciated most in the past year are the study committee's report on the Revised Standard Version, "Privileges of an Overseer," by Nelson Kauffman in the Dec. 8 issue, and "Mennonite Attitudes Toward Riches," by Melvin Gingerich in the Feb. 23 number. More such articles to bolster weak places in our teaching the all things would be in order.—*Jerry Gingerich, Filer, Idaho.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

The Place of Law

"So the law has been a servant to take us to Christ" (Gal. 3:24a, Basic Engl.).

". . . the law is of the spirit" (Rom. 7:14, Basic Engl).

These days, as we approach Passion Week, we ponder the reasons why our Lord had to climb the road of torture to Golgotha. The ultimate purpose, we know, was to accomplish our salvation. The Gospel which He created by His death on the cross is a Gospel of grace. Because we cannot save ourselves, He saves us. Because we cannot purchase God's favor, He bestows upon us the free gift of His forgiveness and mercy. Because we are not good, He makes us good. As we look at the Cross, we must be profoundly thankful.

There is need for emphasizing salvation by grace. There are people, many of them, who try to earn salvation by keeping the law, by doing God's will. There are many types of merit-religion: legalism, morality, ritualism, non-conformity. Certainly there are Mennonites who need to be taught that we can't buy salvation by keeping the ordinances and conforming to church rules.

But there is something that lies back of salvation by grace. In a theological journal we read recently, "To preach a gospel which puts the Law into disrepute before its relevance has been personally encountered is trivializing religion." There is little use in preaching grace to people who have never faced law. The law leads us to Christ as it shows us our sin. Our falling short of the Divine standard shows us our need. The law is spiritual because it is a part of the whole process by which a human soul becomes a participator in divine grace. Law tells us what the divine will is; it points the condemning finger at our failures before that will. A conscience smitten by that condemnation creates the sense of need which leads to repentance and thus to salvation.

It is obviously needless and even harmful to preach the evils of legalism to one who isn't even trying to live a good life. A keen moral sense is never a spiritual liability. One ought to be as good as he can be. The very effort to be righteous reveals to one the corruption of his heart and his utter inability to do the will of God. Thus that effort becomes a means of grace, not for the accumulation of merit, but for leading to repentance and the sincere cry, "Lord, be merciful to me, a sinner."

Certainly it is trivializing the Christian religion to hold lightly the holy law of God. We do this when we make grace an excuse for sin, when we make the precious doctrine of faith in Christ a flippant "only believe." No one can truly believe in Christ who has not seen experientially why he should do so. Only as he is led by a true vision of divine holiness and by a corresponding vision of his own moral bankruptcy is it possible for one to really believe in Christ.

In this day of crumbling standards and easy morality there is great need to preach the demands of God, that men may be brought trembling before the Cross. We need to preach also the loving grace which offers salvation to every sinner. But the second means nothing without the first. Jesus came to save sinners, and only by the law do we realize that we are sinners. The law is God's servant to lead us to Christ.—E.

The Safety of Group Counsel

Solomon is generally recognized as the wisest of men. In answer to his prayer the Lord gave him "a wise and understanding heart," such as no one has had before or after him. I Kings 3:12. But great and wise as Solomon was, he recognized that he needed the help and counsel of others, and so he surrounded himself with a large staff of princes and officers. Without this he never could have successfully ruled his great and prosperous kingdom.

Solomon in his Proverbs had much to say about the value of taking counsel. One of his most quoted sayings is, "Where no counsel is, the people fall: but in the multitude of counsellors there is safety" (Prov. 11:14). The Bible abounds in references to the value of taking the counsel of good men and the folly of walking in the counsel of the ungodly. The grim irony in the case of Solomon is that in later life he yielded to the influence of his heathen wives and forsook his own counsels of wisdom.

The men in the early church also saw the value of taking counsel in meeting the problems of their day. When the question concerning on what terms Gentiles should be admitted to the church threatened their unity and peace, they called a general council of the church at Jerusalem to consider the matter. After thorough discussion and mature deliberation they reached a common mind as to what "seemed good to the Holy Ghost" and the assembled brethren.

Today we have the same need of taking counsel and finding group sentiment and developing a corporate conscience. That is the reason for taking the counsel of the church, for committee and board meetings, and for conferences.

In the matter of taking group counsel we can take a number of attitudes. One is to say we will go our own way, no matter what others think, or say, or do. We have no use for committees, or boards, or conferences. Our district and general meetings hold no interest for us and we take no pains to attend them or to profit from their deliberations. We speak derisively of church organizations in general. This attitude may apply both to individuals and congregations. They want to go it alone and consider any conference actions as legalistic. Under the mask of a sanctified selfishness they feel that the Holy Ghost can speak through them better than through a corporate body. Sooner or later such people usually find themselves under serious disadvantages and undergoing unsatisfactory experiences.

Others abide by group counsel only under pressure and with considerable resentment, repressed or otherwise. These too find life unhappy and unsatisfactory.

The third attitude is to happily accept group decisions, even if they are not in complete accord with our individual opinions. A well-known church leader was asked by his son if the recently elected Sunday-school superintendent was his choice. The father replied that the superintendent and all the officers were his men. He went on to explain that he had not voted for all who were elected, but that once the group had spoken he considered them all his choice.

Such attitudes do not call for the abject surrender of our own ideas, but they do recognize the principle that is supported by both common sense and Scripture that there is strength and safety in group thinking, in co-operative action, and in adequate organization. The person who cannot work with a group mars his own happiness and his usefulness. The person who recognizes that he is a laborer together with his brethren and with God is the happy and useful person whose work will abide. "For we are labourers *together* with God" (I Cor. 3:9).—H.

The Revelation of Jesus Christ

By J. L. Stauffer

(Fifth Parenthesis or Inset Between the Seventh Seal and Personal Advent of Christ)

91. *Description of Mystery Babylon and the Interpretation. Rev. 17.*

In this chapter we have a description of Mystery Babylon and the interpretation of a number of prophetic symbols.

One of the vial angels invites John to "Come hither," so that he might be shown the judgment of the great harlot that sitteth upon many waters. The kings of the earth have committed fornication with her and the inhabitants of the earth have been intoxicated by her. Here we have highly symbolic language that baffles the ignorant and the learned alike. We must have divine assistance to understand the meaning of what is given in verses 1-6, without which it would be impossible.

John goes on to describe what he was shown by the angel. He sees a woman seated on a scarlet-colored beast. She is arrayed in purple and scarlet and decked with gold and pearls and having a golden cup full of abominations and filthiness. She is called "Mystery Babylon, the mother of harlots and abominations of the earth." She is drunken with the blood of saints and martyrs. John wonders with great admiration at what he sees. The angel proposes to interpret what is said about the woman, about the beast that carries her, and the seven heads and ten horns. This is what we want and must have if we are to understand. Being a parenthesis, it reaches back and gives enlightenment regarding the beast that is first mentioned in chapter 11.

The Interpretation

The woman is a mystery, hence interpretation is needed. She is the great city that rules over the nations of the earth. Verse 18.

The beast was, is not, and shall ascend out of the bottomless pit. Verse 8; cf. ch. 13.

The seven heads are seven mountains upon which the woman (the city) sitteth. Verse 9.

The seven heads also have a second meaning and represent seven kings. Five have already fallen, one is, and the other is not yet come. The one to come is the eighth and is of the seventh. He is evidently the end-time actor or beast out of the sea. Rev. 13.

The ten horns are *ten kings* operating under the end-time beast and in confederation with him. These *ten kings* meet their doom by making war in cooperation with the beast, against the Lamb, which is certain evidence that they have not yet come on the scene. At least they are not now recognizable. Before they meet the Lamb in mortal combat, they serve the purpose of God in destroying *Mystery Babylon* because of her bondage and control over the kings of the earth.

We do not know that Mystery Babylon of Revelation is now existent, but it appears that the religious material that characterizes this religious system and city is already here.

Older commentators of Reformation times used to identify the city of Rome as Mystery Babylon, because it is situated on seven mountains or hills. It is still a mighty religious system that seeks to control nations and succeeds in a remarkable way. Today we know of nothing that comes nearer to the description of Mystery Babylon than the church of Rome with headquarters in the city of Rome. The writer is inclined to believe that Mystery Babylon will include elements of apostate Protestantism and largely retain the present characteristics of Roman Catholicism. The idea of a superchurch and its lobby to influence legislation all fit into the pattern of the ultimate revelation of Mystery Babylon. We also know that different nations have had official representatives at the Vatican in the past, including our own nation. There is pressure for the re-appointment of such an ambassador at this time and it remains to be seen what will develop from the pressures. May the saints of God be alert today to the subtle influence of Mystery Babylon. The church of Rome can also be identified as the church that has shed much blood of martyrs and saints of God and is still at it.

Mennonite Church Statistics for 1953

By Ellrose D. Zook

Editor Mennonite Yearbook

The 1954 *Mennonite Yearbook* again will show a growth in practically every area of the Mennonite Church's activity and organization. Let us take a look at some of the figures for the church and some of the organizations. As soon as you receive the new issue of the *Yearbook* you will want to look further into the various activities of the church.

The total membership this year is listed as 73,118, an increase of 1,579 over last year. The increase of the previous year was 2,002.

The total membership in the United States is 62,837; last year the total was 61,811, an increase this year of 1,026. The membership in Canada is 6,838; last year the total was 6,493; an increase this year of 345. In the Mennonite Church the total number of members in Pennsylvania has now reached 25,794.

The total gain in the membership of the Mennonite Church before losses were deducted was 4,222. In other words, it required 17.3 persons to win one soul for Christ in 1953. A small minority of the conferences were unable to report their gains; however, the percentage would not likely be greatly affected.

The total number of Mennonites of all bodies in the United States is given as 155,146; in Canada, 47,532; or a total for United States and Canada of 202,678.

In the March 11, 1954, issue of the *Mennonite Weekly Review*, Benj. Ewert, Mennonite statistician, gives the total Mennonites in Canada as 125,938. He states that this figure indicates "individual persons, including baptized church members and nonmembers." This method of counting accounts partly for the high total in comparison with the *Mennonite Yearbook* total of baptized members. The 1954 *Mennonite Yearbook* total is likely too low, and points the need to further steps toward accuracy.

The 1954 *Mennonite Yearbook* gives as a world total for all Mennonite bodies 274,497. Not included in this total are several thousand mission converts of all Mennonite bodies. The world total would perhaps approximate 300,000, although there are no available figures to substantiate this estimate.

(Continued on page 320)

It Happened—

SEVENTY-FIVE YEARS AGO

(From the Herald of Truth, April, 1879)

Bishop ordained. On the 26th of January 1879, Elias Weaver, of Waterloo County, Ontario, was chosen to the office of bishop, to fill the vacancy occasioned by the deaths of bishops Joseph Hagy and Henry Schantz.

Bro. Ephraim N. Nissley, of East Donegal township, Lancaster Co., Pa., was chosen and ordained to the ministry in the Mennonite Church, at Graybill's Meetinghouse, on the sixth of February.

Feb. 25th, in the Swiss Mennonite congregation, in Allen Co., Ohio, of old age, Christian Bucher, at the very great age of 100 years, 7 months, and 22 days .... He was born in Switzerland.

Still Hours by the "Field of Blood"

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

It must have been sorrowful for the Master as He sat with the "Twelve" to eat the Passover, and sadder still to think that, though for the hour so closely gathered round Him, they would soon be scattered every man to his own and would leave Him alone. But He had the comfort of knowing that "eleven" were true at heart and that after all wanderings and falls they would come back again. Therefore, with the eye of divine compassion He would look beyond the temporary desertion and find satisfaction in their fidelity that would triumph in the end over the weakness of the flesh. But there was one of them, for whom His heart was failing Him, in whose future He could see no gleam of light. All the guiding and counsel with which he had been favored in common with the rest had been lost on him. There is now only one opportunity left. It is the last night. The last word must now be spoken. How tenderly and thoughtfully the difficult duty is done. "As they did eat, he said, Verily I say unto you, that one of you shall betray me." Imagine in what tones these words were spoken; what love and sorrow must have thrilled in them.

The kind attention evidently was to reach the heart of the one without attracting the attention of the rest. For there must have been a studied avoidance of any look or gesture that would have marked the traitor. This is manifest from the way in which the sad announcement is received. It comes, in fact, to all "eleven" as a summons to great searchings of heart, a fitting preparation for the new and sacred service to which they are soon to be invited. Truly there could have been no better sign than the passing from lip to lip, from heart to heart of the anxious question, "Lord, is it I?"

There was one who did not take up the question. But the others were all so occupied with self-scrutiny that no one seems to have observed his silence, and Jesus forbears to call attention to it. He will give him another opportunity to confess and repent, for so we understand the pathetic words which followed, "He that dippeth his hand with me in the dish, the same shall betray me." This was no mere outward sign for the purpose of denoting the traitor. How could the heart even of Judas resist so tender a statement?

We shall understand the situation better if we suppose what is more than probable, that he was sitting very near to Jesus, perhaps next to Him on the one side, as John centainly was on the other. We cannot suppose, from what we know of the customs of the East, that Judas was the only one dipping with Him in the dish, nor would be the only one to whom "the sop" was given. But if his position was as we supposed, there was something in the vague words our Saviour used, which tended to the singling of him out, and though not the only one, he would naturally be the first to whom the sop was given.

At last Judas speaks. But in no spirit of repentance. He takes up the question of the rest but not in sincerity—only driven to it as the last refuge of hypocrisy. Moreover, he asks it in so low a tone that neither it nor the answer to it appears to have been noticed by the general company. And that there is no inclining of the heart to his Lord appears in the use of the formal title "Rabbi"—"Is it I, Rabbi?" Had he repented even at this late hour, had he thrown himself, humble and contrite, at the Saviour's feet, with the heartbroken confession, "Lord, it is I," it would not yet have been too late! He who never turned a penitent away would have received even Judas back again and forgiven all his sin. But his conscience is seared as with a hot iron, his heart is hard as the neither millstone, and accordingly without a word of confession, actually taking "the sop," without a sign even of shame, he gave himself up finally to the spirit of evil, and went immediately out "and it was night." There remains now around the Master none but true disciples.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—Lowell.

We are not told what passed in Judas' mind before his deed of treachery was done. But we know independently of this part of his history what was the weak point in his character. Covetousness was his besetting sin. His heart was swayed by the love of money. We cannot doubt but that the prospect of making a gain by betraying his Master was a very alluring one. How delightful it would be to have so much money, as he might surely reckon upon, in his possession! How many things it would put within his reach, which he had long wished for! Or what a pleasant addition it would make to the store already laid by as a provision against a future day of want! These thoughts, or such as these, in all probability were often recurring to his mind. The oftener they recurred, the stronger grew the force of temptation, till at length Satan had nothing left to do but to take him, as it were, by the hand and lead him to the factors, the chief priests. Then the bargain is struck; his gracious and loving Master is bought and sold and his own soul withal.

And now the hour agreed upon for his treachery is come. Does no misgiving cross his mind? Does not his heart fail him? Do not his knees tremble? Does not his foot falter as he leads the way in silence to the place where he expects to find the Master? Likely enough they do. But the compact which he has made is, as it were, another cord drawn around him. He has now pledged himself to the chief priests. He has passed his word. It is too late to go back. He must finish what he has begun. Every step brings him nearer to the spot. He reaches it. The fatal kiss is given and Satan claims him as his own. All that remains is to hold him fast.

* * *

It may have been at a meeting of the Sanhedrin that Judas, in an agony of unavailing remorse, returned with the money of his hateful bargain. He saw his Master led away bound "as a lamb to the slaughter." It is quite possible, indeed, that Judas was too good a Jew to have been willing to sell his Master to Pilate directly. But now he sees that is just what he has done. Now that he sees Jesus, whom by long acquaintance he knows to be without spot or stain, bound as a common criminal and led away to execution, his act appears in a new and awful light, he is smitten with a measureless fear, and can no longer bear to think of what he has done. Not love, but fear; not godly sorrow, but very human terror, is what moves him now. Therefore it is not to Jesus that he flees —had he even now gone up to Him, and fallen at His feet, and confessed his sin, he would have been forgiven—but it is to his accomplices in crime. Fain would he undo what he has done; but it is impossible. What he can do, however, he will.

We have the chief priests standing face to face with a guilty and conscience-stricken man, their own creature and tool in the commission of the greatest crime that ever was, or ever could be, done upon the earth which God created. He brings them back the price of blood, the contemptible slave's ransom for which he had been contented to betray the Son of Man with a kiss! He brings it back as a blood-stained and defiling posssession, only reminding him of a Friend and a Master whose love he has requited with murderous treachery. He says to them, as he would rid himself of the wages of iniquity by a remorseful restitution, "I have sinned in that I betrayed the innocent blood."

How was he received? Did he meet with sympathy or pity at their hands? Did they try to comfort him? Did they acknowledge their own equal share of guilt? No! One would have thought that there was that in the very look

of that terrified man, now on his way to suicide, which must have awakened pity. They were more hardened in sin than he. They had no misgivings for themselves, no compassion for him. To his piteous confession they pay no heed. "Let him settle his own accounts with his own conscience," is their heartless reply. He has served their purpose, and now they have no more occasion for him, and they care not what becomes of him. The innocence of Jesus did not interest them. This was Judas' business, not theirs. Judas thus discovered that when he sold Jesus he was not at the end of his troubles, but only at their beginning. They all came sweeping back upon himself in aggravated form, and he could not stand up to them. Judas has betrayed his Lord. He has just heard Him condemned. At this moment he sees Him on His way from condemnation by the Jewish to trial by Roman authority. He can bear it no longer. Those tedious hours, the wearisome night process, the evident determination of His enemies to stop with nothing but His death. The recollection, perhaps, of days when he was himself His companion, the object of His perpetual solicitude.

He is now alone. Shut up to himself. Alone with his sin. Even the thirty pieces of silver, which had such a friendly sound as he first dropped them in his purse, have turned against him. Now he hates the very sight of them and must be rid of them. Ere he rushes to the fatal noose, he will at least fling away that paltry gain which was the sacrament rather than the reward of his guilt. He carries the money to his "employers." We have heard how they received him! He cast the money down in an agony of distress in the temple, pressing, it would seem from the word used, in the recklessness of his desperation, into the holy place itself, into which it was not lawful for him to enter. But oh, Judas! It is one thing to get the silver out of your hands, and quite another to get the stain out of your soul. The only effect of it is to make the solitude complete. He has at last come to himself; and what a self it is to come to! No wonder that he "went and hanged himself." Because no one wanted his ill-gotten money, he threw it away; because no one desired his further company, he threw himself away. Evil, when it was done with him, destroyed him. Thus he was paid in full, for the wages of sin is death. While they try to shift the responsibility of the crime on the faithless disciple, they took the money and with a childish scrupulosity, which forbids its use for sacred purposes, they apply it as part purchase of a "potter's field" for a cemetery.

Tucked away among the hills and caves, among the trees and fig groves of silent Kidron, lies the "Field of Blood." This field is described in Peter's address as having been purchased by Judas himself before his death. The bargain for it may have been made by Judas, immediately on his receiving the money, or even before when he had the prospect of acquiring it, and the payment not actually made. So the chief priests completed the purchase of a piece of ground which served their purpose by paying the money which Judas flung away.

It is called the Field of Blood for two reasons: one because the money paid for it was the price of blood—the Innocent Blood; the other because of the deed of self-murder committed in it. Both circumstances may have contributed, for all Jerusalem knew that it had a double curse of blood upon it. Believers would say that it was the place purchased with the Lord's blood; unbelievers that the crime of suicide, especially reprobated by the Jews, marked it as unholy and unclean, fit only to hold the carcasses of those whom they likened the dogs.

Nothing makes the earth seem so spacious as to have friends at a distance: they make the latitudes and longitudes.—Henry D. Thoreau.

The Field of Blood is a small plot of ground overhung with one precipice and looking down another into the glen below, on which is a deep charnel house of the poor and unhonored dead of Jerusalem. This rocky and precipitous hillside is pierced with tombs of various forms and dimensions, and the remains of a stone building arched at top and excavated within to a considerable depth below, probably was the cemetery built by St. Helena for the reception of the bodies of the poor Christian strangers.

This is a melancholy spot, evidently a place of sepulture. No grass grows around, no herb or wild flowers. The shepherd and his flocks do not wander in it. It seems still to be regarded as an accursed spot and its belief is augmented and perpetuated by its dreary and desolate aspect. The field is now marked by a wall to distinguish it from the rest of the hillsides and belongs to the Greek Orthodox Church. The monk in charge takes much interest in showing the visitors the "many and varied skulls he possesses!"

This place consists of a group of tombs cut in the rock and of a deep ditch. These were united under one roof in order to form a great ossuary for poor pilgrims who had died in Jerusalem. The dead bodies appear to have been admitted by apertures into the walls, through which we might see the bottom all covered with bones and skulls. It was a greedy cave, and big enough to devour the dead of a whole city! The soil of this place was a literal sarcophagus, or a "consumer of flesh," reducing the dust to dust in the space of forty-eight hours! The whole region is inexpressibly desolate, worn-out, pale, uncanny. Alas for the guilt and bitterness of heart with which Judas went forth with a suicide determination to this place! One's heart shudders while contemplating the picture. Just as we stand here, we almost fancy him dangling there.

As I sit on a pleasant green mound, it is difficult on this sunny day to realize the tragic scenes that took place in this peaceful valley. The Scripture narrative invests this spot with a gloomy and awful interest. So far as I can see, there seems everything to favor the idea, the spot fixed on is the true one. To me it seemed every grave, every thornbush, and every thistle was telling the story of rejected grace.

Leaving this resting place of poverty and of crime I wandered back among the tombs on the sides of the mountain, tombs ornamented with sculpture and divided into chambers, the last abodes of the great and rich of Jerusalem. Yet the beggar-pilgrim rudely thrown into the common pit in the Field of Blood and the rich man laid by "pious hands" in the sculptured sepulcher of his ancestors are alike nothing.

Old City, Jerusalem, Jordan.

Important Coming Meeting

By A. J. Metzler

General Conference Moderator

Of the many services of the Mennonite General Conference, this is to mention two. A first and primary function of General Conference is to bring together representatives of the church to consider current questions which are sufficiently common to merit the serious attention and time of a group of the church leaders. A second purpose, not so clearly stated and maybe a little more of a by-product, but nevertheless very necessary and helpful, is to provide a time and place for representative church leaders to be together in Christian fellowship. Out of this acquaintanceship and fellowship comes a better understanding of one another and the task each is doing, and a greater respect and regard for one another and a better understanding of our various problems.

To a certain extent the General Council of General Conference, a group of about thirty-two representatives from all of our conferences at home and abroad, and our general church boards and committees, serves the same two purposes in the periods between biennial sessions of General Conference. It ought to make General Conference sessions more meaningful and enable the Conference to serve the church in an even larger way. However, in the General Council meetings, which are usually for two days and twice a year, the smaller group makes possible a closer and more intimate fellowship and acquaintanceship and provides opportunities to come

A Prayer for This Week

Our Father, accept from the altar of our hearts, the worship and gratitude that Thou alone art worthy to receive. We confess our unworthiness of Thy grace. Give to us that spirit that can worship Thee acceptably. We thank Thee for a love that has delivered us from the power of darkness and translated us into the kingdom of Thy dear Son. Grant that we might walk worthy of our calling.

Prosper the preaching of Thy Word so that it may kindle saving faith in those who hear. Give illumination to those who search the Scriptures. May the fruit of the Spirit, as it is seen in Thy children, bring peace to troubled hearts and attract men to Thee.

May Thy Spirit accompany the witness of our I-W men. May their ministry be rendered as unto Thee. Encourage them in moments of need. Bless those who minister to their spiritual welfare. Give them the heart of a shepherd. Guide our President, that our nation may still be an object of Thy mercy. Help us then as Thy children to redeem the time and be ready for every good work. In Jesus' name, Amen.—*Elmer G. Kolb.*

to more vital "grips" with problems than in the larger delegate sessions of General Conference. The next sessions of the General Council at Laurelville Mennonite Campground, near Scottdale, Pa., October 1 and 2, and associated meetings, afford a good illustration of how the General Council can serve both these needs of dealing with a vital current issue facing the church, as well as affording a season for blessed fellowship and acquaintance by those attending.

Partly as a matter of economy and partly because it was felt that the work would permit this arrangement, in 1954, for the first time since the Council was formed, the General Council will have only one meeting in the calendar year. However, in addition to two full days of business sessions, the Council members are being invited to attend a special two-day conference just previous. This special conference is to be held at the same place, September 29, 30. It is being called by the Commission for Christian Education to make a thorough study of the question of child evangelism. From preliminary studies made by the Commission over the past several years, it is quite clear that this is a question of deep concern to our church leadership throughout our entire brotherhood. Further explanation of the nature and purpose of the conference will be given at another time. This is only to show how the General Council, in co-operation with one of the general church agencies, is co-operating in providing an intensive study of a vital issue of great significance to our church with the hope that out of this can come help for our entire church in seeking light on this question.

The Commission will hold its semi-annual session September 27, 28, the two days previous to the two-day conference on child evangelism. The plan is that all Commission members will then attend the child evangelism conference following its sessions, and the General Council members will come two days earlier for this same conference. In addition to the members of both the Commission and the General Council attending this conference of child evangelism for the two days between the respective sessions, representatives of the Christian Education Conferences throughout the church will also attend the fall Commission Meeting, as they are invited to do every two years. These brethren will also be invited to the child evangelism conference.

All in all, these will be six days of intensive study and work, as well as days of warm Christian fellowship on the part of a group of brethren with common concerns and responsibilities.

This will mean that approximately sixty brethren from all of our conferences in the United States, Canada, and abroad will have the rich experience of work and fellowship for most of a week. And these blessings will not be confined to the time and place of the sessions, only. It is hoped that many of these brethren coming from the more distant points will be available for services in congregations in our conferences in and surrounding Pennsylvania for the week ends previous and following, September 26 and October 3, and in some instances maybe even for a week or ten days of revival meetings.

Many of our congregations and districts have special meetings, such as Bible conferences, missionary conferences, Sunday-school meetings, and the like, and are anxious to bring to their congregations representative leaders from distant points. Ofttimes the time, travel, and expense incurred make this impractical, but since many of these brethren are coming for these conferences the last week of September at the Laurelville Camp near Scottdale, it would make available their services in a way that at other times might not be practical. The expenses could be shared by the congregations using the brethren and the organization calling the meeting to the economic advantage of all, as well as the more significant benefits of the messages and the opportunity of becoming better acquainted with the work of the church throughout the brotherhood.

Bro. Paul M. Lederach, Field Secretary for the Commission, will serve as a clearing agent in helping to arrange appointments to the mutual advantage of all. This will give our brethren from the more distant points opportunities of visiting congregations, conferences, and institutions in the East.

Scottdale, Pa.

Prayer Requests—

(Requests for this column must be signed)

Pray for a young brother who seems to be slipping in his Christian life, and for his parents, who are in worse condition.

Pray for those Christians in both eastern and western countries whose religious liberty is restricted by law or by administrative order.

Pray for a father who prefers self and liquor before living for Christ.

Pray for a home that puts material things above the spiritual.

Lift the Don Rebers to the throne of grace as they establish the fourth Hokkaido center at the rural village of Hombetsu.

Pray for one who is reported to teach against victorious living, giving, and prayer meetings.

A mother of three children, whose husband is attracted to worldly associates, requests prayer that she may have patience, and that his eyes may be opened to his need for love toward his family.

Heartbreaks and Hallelujahs

By Edna Beiler

We had been out (a friend and I) on what is commonly called "visitation"—said to be the most fruitful type of mission approach, but also the most exhausting. For me, it had been a heartbreaking experience. Not because anyone we visited slammed the door in our faces or ordered us off. Far from it. The families we contacted were kindness itself.

What appalled me was the spiritual poverty we met. Such ignorance! Such depths of unsuspecting depravity! It would, I felt, take weeks of patient instruction before the claims of Christ could even be presented. I came back feeling hopeless and depressed.

In this mood, I went to a little noonday prayer meeting held in connection with our evangelistic meetings. Few could be present at that hour, but the fellowship of those few was heartening. We usually sat in the quiet of the church for perhaps fifteen minutes of medita

tion before we actually began to present our needs to God. That day we had a guest—an entire stranger—among us.

"I saw your ad in the paper—and I felt the need of encouragement—so I came." His explanation sounded simple, but behind it lay a long chain of events—the kind of thing the world calls *luck* or *chance* but which actually is perfect timing on the part of God. What was it that prompted Bro. Paul Kurtz to run the ad that day (when this man was in town) rather than the day before or the day after? How was it that this friend had a long enough break in his journey to join us? And how did both of these things *happen* (God forgive us for that glib phrase!) on the very day when I came to prayer meeting with doubt in my heart—doubt as to the power of God to save the ignorant?

Our guest was a living demonstration of God's power. The little he had time to tell us proved that. He had been a Catholic priest—a Franciscan monk, rather— until the testimony of the late H. A. Ironside won him from darkness into light. It sounds so feeble in retelling, but how his words glowed, there in the silence of the sanctuary! He told us briefly of persecution and blessing—of heartbreak and hallelujahs of his own. Yet he might easily have added, with the Apostle Paul, "None of these things move me," because that describes his attitude so well.

He told us about his work in northern New Mexico among the Penitentes—that strange mixture of ancient superstition with a thin coating of Christian belief.

"Even if you forget to pray for me—remember to pray for my little mission church with its seventy members," he said. And his face was alight with radiance as if all the hard things of the past had been sanctified into blessings.

And so they had. God sanctifies our heartbreaks as well as our hallelujahs. Life is a mixture of the two but His hand checks the balance—for our good and to His glory. In a world where so much remains chaotic it is comforting to be sure of that. Just as it was comforting for me to know that His compassion arranged a hallelujah for my heartbreak that day.

Reading, Pa.

MENNONITE CHURCH STATISTICS

(Continued)

The Sunday-school enrollment in the United States and Canada shows a gain of 2,710 over last year, the present total being 93,992. The world total of Sunday-school enrollment for the Mennonite Church is listed as 98,584.

The summer Bible school enrollment shows a gain of 3,742 over last year, with a present total of 77,407.

The Mennonite Board of Missions and Charities reports an increase of $93,267 in total contributions for all causes. The total for 1953 is given as $642,938.36. This is the highest since 1948, when the total was $653,902.04. The highest total of any year reported was 1946 when it reached a record high of $914,102.55. It should be noted that the total contributions as reported by the Mennonite Board of Missions and Charities do not reflect the total giving of the Mennonite Church. However, it might be assumed that it indicates a trend in giving in the Mennonite Church.

The few facts and figures given above are only a small indication of all the information one can secure from the *Mennonite Yearbook*. We each need to be thankful to God for His blessing and guidance in our church's work. May God receive the glory in our endeavors.

Scottdale, Pa.

What Will You Do?

Remember that God permits every test to come in your life, and that He is watching to see what you will do; glorified and pleased if you triumph with all long-suffering, g e n t l e n e s s, and love; grieved and ashamed if you lose your victory and give way to passion and temptation. Your heavenly Father is using all these situations in life which come to you to educate you for something higher; and the way in which you meet them is determining your own future position in His glorious kingdom. He wants a race of men and women who can walk in perfect love and triumph under all circumstances.—Sel.

The entire spirit and teaching of Jesus are utterly opposed to war.—Andrew Shelly.

OUR SCHOOLS

Ontario Mennonite Bible Institute

Commencement

The first graduates of our Institute launched forth from student life to the realites of Christian witnessing. Our commencement extended from March 23 to 26. Bro. Peter B. Wiebe of Goshen, Ind., was the guest speaker for the different functions.

Twenty graduates of the twelve-weeks Bible school presented their class program Wednesday morning. The Bible Institute also had twenty graduates. Their class program was rendered on Thursday morning. This is the first time our schools have rendered Class Day programs. The programs were of high quality and much appreciated by the audience.

Thursday afternoon marked the annual alumni program. This was followed in the evening by the alumni luncheon and business meeting. Two hundred guests participated in this function. The second-year students of both schools, served as waiters and waitresses. The tables were beautifully decorated and lighted with candles. Each year at the alumni luncheon the graduates are introduced and received into the Alumni Association.

This was the first year in the forty-seven that our Bro. S. F. Coffman was unable to be with us over this joyous season.

The Commencement services in the First Mennonite Church were attended by an overflow audience. Beside the forty graduates to receive diplomas there were ten students to receive the Sunday-school certificate.

Bro. Wiebe delivered the Commencement address using, "What Is That in Thine Hand" as a text.

As a token of deep appreciation for the many years of faithful service, the faculty, the students, and the school board presented Bro. Burkholder with a purse of money. This gift was tendered to Bro. Burkholder with appropriate remarks by the chairman of the Board, Bro. Osiah Horst.

The faculty and students also presented Sister Florence Shantz with a gift of appreciation. She has been secretary of the school for the past seven years. Her future services will be given to the Associated Sewing Circles as Field Secretary. Her responsibility will take her into the States and Canada.

After seven years of faithful service as principal of Ontario Mennonite Bible School and Institute, Bro. Oscar Burkholder has resigned. He will continue, however, as teacher in both schools.

Bro. Roy S. Koch succeeds to the office of principal. He is the third principal of these schools. He enters his office well-fitted by experience and educational attainments. Bro. Koch is a graduate of Goshen College Biblical Seminary.

A high light of our school year was the Pre-Easter Choric Recital rendered March 14 at the Kitchener-Waterloo Collegiate Auditorium. Bro. M. T. Brackbill, of Harrisonburg, Va., kindly gave his services for a week in training a group of seventy students for this rendition. Much of the content of the recital is Bro. Brackbill's own composition and the arrangement is entirely his. A large appreciative audience heard this fine program.

The student body has enjoyed many guest speakers at the chapel services through the year. Among them were Dr. J. A. Hoffman, President of the Winona Lake School of Theology; Harold Bauman, Orrville, Ohio; J. L. Stauffer; Simeon Hurst; Mr. Adams, a Roman Catholic ex-priest but now a preacher of the Gospel of Christ; C. N. Hostetter, Grantham, Pa., and Andrew Shelly, Chicago.

This year of school has been very profitable and enjoyable to all.

—J. F. Garber.

CHURCH MUSIC

Why I Sing

By Lorie C. Gooding

Because the day is chill and dim,
  Because the night is long,
God gave my heart a hope in Him,
  And gave my lips a song.

Of gold and silver gave He naught,
  Nor transient worldly pleasure;
But in this fragile earthen pot
  He put this precious treasure,

A hope that will not fade away,
  That ever grows more bright.
So I go singing all the day,
  And singing through the night.

Holmesville, Ohio.

Singing Preachers

By J. Mark Stauffer

Preachers have singing voices just like other people. The ordination vow does not cripple a man's singing voice; it ought to serve to strengthen it and make a good voice, better. And if anyone really needs a good voice, a Mennonite preacher does.

Ideally, preachers ought to breathe diaphragmatically, have a relaxed lower jaw, open their mouths vertically, use their resonating areas and produce a clear, vital tone which emerges along the roof of the mouth. This general system of vocal production is vital to effective singing as well as speaking. Preachers ought to be able to read—I mean read music so that they can learn new hymns with their congregation.

Preachers, it seems, like to think of themselves as speakers, not singers. Some of them can be seen, at certain times and places, silent and apparently unmoved while their congregation is enjoying a season of spiritual worship in congregational singing. This is not the best example for a minister who desires identity and influence with his members. God bless those preachers who sing; I hope there are more than we think.

I want my minister to be a singing preacher—a good man that embraces Christianity as the "singing religion." Hear the record of the early Christian Church by Dickinson:

> The Christian felt himself the chosen joint-heir of a risen and ascended Lord, who by His death and resurrection had brought life and immortality to light. The devotion to a personal, ever-living Saviour transcended and often supplanted all other loyalty whatsoever—to country, parents, husband, wife, or child. *This religion was, therefore, emphatically one of joy . . .* [1]

I like to see a preacher singing with his congregation the great hymns of the church, such as: "I'll praise my Maker while I've breath"; "Joyful, joyful, we adore Thee"; "There's a wideness in God's mercy"; "Lord, Thou hast searched and seen me thro' "; "Jesus, the very thought of Thee with sweetness fills my breast"; "How sweet the name of Jesus sounds in a believer's ear"; "O Master, let me walk with Thee," and "The church's one Foundation is Jesus Christ her Lord."

Preachers are good men; I've known one as a father all my life. I love them and want only to encourage them. Preachers work hard and need recurrent periods of rest and relaxation; Christ called on His preaching disciples to ". . . Come ye yourselves apart into a desert place, and rest a while . . ." (Mark 6:31).

Now Laurelville Church Music Conference is not what one would call a desert place, but it is a good place to rest a while. We cordially invite preachers to come to this conference (August 21-27, 1954) for a period of rest and spiritual fellowship centered around church music. We will appreciate their contribution to our camp. May the Lord bless you all.

[1] Edward Dickinson, **Music in the History of the Western Church** (New York: Charles Scribner's Sons, 1950), p. 37.

Harrisonburg, Va.

What's Good About Our Hymns

The good points of the Gospel chorus are obvious—brevity, unity of thought, and a catchy, easily learned melody and rhythm. But we have noticed that a church whose musical diet consists largely of chorus singing seems to have little taste for the great hymns. Many young people who have grown up in our evangelical churches are not even familiar with such hymns as "Rock of Ages" or "When I Survey the Wondrous Cross." Noting this, we wonder whether our choruses are as valuable as what they displace.

Most music directors will agree that we need the traditional hymns for meaningful worship. Some, however, will insist that we must have "happy" songs and choruses of personal testimony besides the "staid, dignified" hymns which are sung with "piety and devotion."

There is, of course, a place—and an important one—for the Gospel song, such as those made famous by Sankey, W. H. Doane, Fanny Crosby, George Stebbins, and others. But it is wrong to imply that the great hymns of the church are lacking in testimony and true Christian joy. Those who do so forget such declarations of personal faith as "Like a River, Glorious" and expressions of soul-lifting ecstasy, such as "Awake, My Soul, to Joyful Lays," and "Rejoice, Ye Pure in Heart!"

We are sometimes tempted to think that Christians of the twentieth century need to distinguish more sharply between the joy of the Lord and the happiness of a pleasure-seeking world. How many times, for example, have we heard misguided young people begin a testimony with "I get a kick out of living for Jesus." Is our familiarity with such attitudes the reason we are not surprised when the same melodies, harmonies, and rhythms used to express worldly pleasure are used to express the joy of the Lord? And how can we feel that a melody suitable for expressing the Hollywood type of love is suitable or adequate for speaking of "love divine"?

Do we really believe that music in itself conveys no mood—that there is nothing immoral, for instance, about the rhythm of a rumba or the melodic line of a blues song? Does inherently suggestive music sing reverently when linked with sacred words? Should we assume that the unsaved are attracted to hear the Word of God by musical programs which rival the local theaters in their style, or are such programs stumbling blocks to those who are weary of the world's tinsel?

We are of course aware that there are those who declare that the chorus rather than the hymn expresses the fervor of the evangelistic service. There is perhaps a grain of truth in this, though we ourselves have heard but little chorus singing in recent large-scale meetings. Even if we grant that the tent and tabernacle, the city-wide campaign and powerful evangelistic preaching are often accompanied by somewhat lighter, more tuneful music, when the campaign is over, we move back to a more permanent structure and to preaching which is expository and doctrinal, in order "to build us up in our most holy faith." Why should we then limit ourselves entirely to the music of the "sawdust trail"?

By all means let us retain what is good of choruses and Gospel songs—those that are moral in rhythm and tune, and Biblical in text; but let us also regain our lost heritage of hymns—particularly if we are concerned that the songs we sing reflect the level of our Christian living.—D. P. H. Editorial in *Moody Monthly*. Copyrighted, used by permission.

For every peck of more equitable human relations we sow, we reap bushels in a healthier environment for our children and plain peace of mind for ourselves.—Dwight R. G. Palmer.

FOR OUR SHUT-INS

This I Have Learned

I have learned as the years rolled around
Leaving the past behind,
That much I have counted sorrow
But proves our God is kind;
That many a flower I longed for
Had hidden thorns of pain;
And many a rugged bypath
Led to fields of ripened grain.

The clouds but cover the sunshine—
They cannot banish the sun;
And earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light,
And oft from wrong's own darkness
Comes the very strength of right.

The sweetest rest is at even
After a wearisome day,
When the heavy burden of labor
Has dimmed from our hearts away;
And those who never knew sorrow
Cannot know the infinite peace
That falls on the troubled spirit
When it sees, at last, release.

We must live through the dreary winter
If we would value the spring,
And the woods must be cold and silent
Before the robins sing;
The flowers lie buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and gloom.

So the heart, from the hardest trial,
Gains the purest joy of all;
And from lips that have tasted sorrow
The sweetest songs will fall;
For as peace comes after suffering
And love is reward for pain,
So after earth is heaven,
And out of our loss is gain.

—Author Unknown.

Count It All Joy!

RALPH D. HENRY

I recall just now a poem I read some time ago. Although I am unable to quote it, the substance is somewhat as follows: Some folks murmur if one small speck appears on their blue sky of happiness. Others are thankful if but one faint streak of light, God's mercy, pierces the darkness of their night.

Joy, as interpreted by the world, is nothing more nor less than a momentary and fragmentary bit of fun. It may be compared to a ripple on the surface of some placid pool; it is not permanent, but of brief duration; not profound, but definitely shallow; not very effective, but scarcely changes the circumstances about it. Joy, as defined by the worldly crowd, is just a means whereby one can forget, momentarily, the cares and aches of a stricken conscience.

Conversely, God's people are the happiest people on earth; in Him resides the source of real joy! To be continually happy, we must accept this exhortation as our very own: "My brethren, count it all joy when ye fall into divers temptations." Some may ask: "Can we as Christians really count such things as disappointments, heartaches, apparently unanswered prayers, thwarted ambitions, inevitable circumstances, 'thorns in the flesh,' infirmities, failures, as joy?" Most certainly it can be done, provided certain conditions are met!

First, our lives must be unconditionally consecrated to Him. God and His kingdom must remain the paramount issue in our daily lives. Every bridge must be burned behind us and no provision be made for the return to "eating of husks and feeding of swine."

The "what if's" must also be put upon the altar of our consecration. To be specific, I know that I am not called to be a minister of the Gospel. I know I am not called to be an evangelistic singer. I know He has not singled me out as a missionary to some foreign field, but *what if* He should deem it necessary to call me to one of these fields of endeavor or some other field now foreign to my knowledge? *What if* He should bid me lay down my pen once and for all time in exchange for some other line of work I would be less likely to choose? To all these questions I must always be ready to answer: "Thy will be done!"

Once again, to "count it all joy," I must live a committed life. Why I do not prosper monetarily as my neighbor, I may not quite understand, but I commit it to Him. Why I have to sweat and toil so to do the will of God, while some Christian friend is apparently a "natural" in God's program, I do not know; I commit that, too, to Him. Why my celestial pathway may be strewn more densely with thorns than the pathway of some other, I do not know; I have committed that to Him! Consequently, what a privilege it is that He makes it possible for me to "count it all joy." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Furthermore, one must live a life possessed with an achieving faith; not a passive faith, taking things for granted, but a faith that gets things started, then lives until the job is finished. If such be our faith, we can "count it all joy," for He does for us what we cannot do for ourselves!

Again, we must maintain strict obedience to the will and leadings of the Holy Spirit. Methinks, many times our prayers fall into the "Now I lay me" category; we almost habitually ask God to show us new light, then we fail, through carelessness or indifference, to recognize it as such. Walking behind light, even for a minute, brings tenseness, fears, insurmountable difficulties, "unnaturalness," or superficiality in our Christian living. Walking in the light brings supernal joy, utmost confidence, and victorious courage!

To "count it all joy," we must *seek* to *know* the Master's plan for our lives. "Study to shew thyself approved unto God . . . ." We must not only "look for" His will but, search, strive to learn, earnestly seek it with all perseverance and sincerity. "How can I be of better service to Him?" should be the ultimate aim of every devoted heart!

Finally, to "count it all joy," we must lay aside all incidentals which tend to impede our spiritual progress. To continually concentrate our minds on some petty notion or trivial matter causes us to lose sight of the main goal ahead. "Let us lay aside every weight, . . . and let us run with patience the race that is set before us." We cannot afford to be encumbered with a heap of unimportant and incidental matters which sap the juiciness and joy out of our Christian lives.

And now, may I briefly reiterate? We need not live in the shadows of life. God does not intend it so. If we unconditionally consecrate to Him; if we completely commit *all* to Him; if we acquire an achieving faith; if we live in strict obedience to Him and seek to Know His will; if we shake off the incidentals, and annihilate all alibis and excuses for our infirmities and failures, much will be our gain!

Then clouds of darkness not only will have a silver lining, but by His power will vanish away! Each moment of the day will be refreshing and thrilling. "Joy unspeakable and full of glory" will bubble forth, unceasingly, from the Well of Living Water! 'Tis then we can "count all things as joy"—yes, even the unpleasantries of life!—*Herald of Holiness.*

Addresses of Shut-ins

Mrs. Lillian C. Ellsworth—b. Dec. 7, 1896
R. 1, Genesee, Pa.

* * *

Mrs. Helen M. Evans—b. April 15, 1898
R. 2, Box 38H, Hamburg, Pa.

* * *

Gladys Baldwin—b. Jan. 20, 1931
Berks County T.B. Sanatorium
Reading, Pa.

* * *

Mrs. Enoch B. Frey—b. April 24, 1901
R. 4, Lititz, Pa.

* * *

Helen Mistovich—b. Sept. 15, 1932
Berks County Sanatorium
Reading, Pa.

(Continued on page 332)

TO BE NEAR TO GOD

PASSION WEEK MEDITATIONS

Palm Sunday, April 11

Read Matt. 21:5; 11:29—The Meek and Lowly Christ

The King of Old Testament prophecy was unique in His kingship. Unlike kings, the distinguishing characteristic of Jesus was His meekness. Weakness is often mistakenly labeled meekness. But meekness is strength controlled and submitted to the will of God. Jesus was perfect in meekness, for He did always those things that pleased the Father.

Jesus invites us to learn of Him, the meek and lowly in heart. A meek and quiet spirit is the Christian's adornment which delights God's heart. To be meek is to learn the sweetness of doing God's will in all things even as Jesus did. "Thy King cometh unto thee, meek," Have we opened our hearts to Him? Are we allowing God to conform us to the image of His Son in meekness? To be conformed in meekness is to find rest for our souls.

Monday, April 12

Read Matt. 23:37, 38; Luke 19:41, 42—The Weeping Christ

"The only begotten Son, which is in the bosom of the Father, he hath declared him." "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." God has no pleasure in the death of the wicked. He yearns over the lost, those who are lost in the dead orthodoxy of church ritualism or those lost in the world. "Other sheep I have, which are not of this fold: them also I must bring." Do we have the mind of Christ in relation to the lost? Do we yearn over them with love and tears? Do we pray without ceasing?

Tuesday, April 13

Read John 15:5—The Life-giving Christ

The shadow of the cross had fallen full across the path of Jesus and His disciples. Its somber darkness had penetrated into the quiet upper room where Jesus had met with His little coterie of friends. The bewildered disciples felt its approach with sorrow of heart. But Jesus saw beyond the shadows. He glimpsed the glory of the cross. The cross would effect that wondrous mystic union of Lord and believer.

"I am the vine, ye are the branches." The life of the vine is the life of the branch. We are made partakers of His divine nature. We share His life. We are one—Christ and I. Apart from Him we can do nothing to please God. No flesh shall glory in His presence. Abiding in Him we bear much fruit, and to abide is simply to yield to Jesus moment by moment, receive His life, trust Him, obey Him. Precious cross that binds me to the life-giving Christ!

Wednesday, April 14

Read John 16:33—The Consoling Christ

This world was not friendly to Jesus. If we are true disciples of Jesus, we shall suffer persecution. There will be tribulations. But "in me"—"peace"—"Be of good cheer"—"I have overcome." Jesus is our peace, our joy, our victory. Nothing can separate us from Him and His love. Can trouble, pain, or persecution? Can lack of clothes and food, danger to life and limb, the threat of force of arms? No, in all these things we win an overwhelming victory through Him who has proved His love for us.

"I have become absolutely convinced that neither death nor life, neither messenger of heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Jesus Christ our Lord" (Rom. 8:35, 37-39, Phillips Letters to Young Churches).

Thursday, April 15

Read Matt. 27:22; John 18:38, 39—The Kingly Christ

Have we ever stood with Pilate and answered that question? What shall I do with Jesus? We have acknowledged and accepted Him as our Saviour. Have we crowned Jesus King of our lives? Have we renounced every selfish claim? "You are not the owner of your body. You have been bought, and at what a price! Therefore bring glory to God, both in your body and your spirit, for they both belong to Him."

The human heart is deceitful. You claim you have yielded all to Christ. But in your honest moments you must admit there are reservations. We dare not reason or argue with God. Crown the kingly Jesus Lord of all.

Friday, April 16

Read John 19:17—Christ the Victor

Jesus went forth to the cross a victor arrayed with strength and majesty: the strength of obedience to the Father's will; the majesty of kingly purpose. "I lay down my life." The corn of wheat was about to fall into the ground and die that He might be the Author of our salvation and bring many sons to glory.

For the joy that was set before Him He endured the cross. He gave to believers the cross, the emblem of assured victory. The way of the cross is the way of life, but the way of life through death. Have you walked

(Continued on page 331)

Christ the Living Lord

Sunday School Lesson for April 18

(John 20, 21)

Friday the sunset saw tragedy. What a contrast with sunrise three days later! Christ from the dead came forth and some of the heavenly host announced to man, "He is risen." Friday the enemies of Jesus seemed to triumph. Sunday God called man to forget his gloom, for "He lives no more to die." Jesus defeated death.

What difference did the resurrection make? This lesson is the very heart of the Christian faith. As Jesus brought life to the disciples and changed their night to day, so He can do for us. He lives today.

Mary Magdalene, the other women, and the disciples were filled with uncertainty. They had believed in Jesus. They loved Him. They trusted Him to deliver them. However, they could not understand why He let His enemies kill Him. When the stone rolled away (as Jesus came forth) and the opening permitted them to see the empty tomb, they were greatly disturbed. John saw and believed. This empty tomb was a fact to help their belief in Christ's resurrection.

Mary, in deep sorrow, did want to find Christ's body. She was permitted to see a bit of the glory surrounding the resurrection. Angels asked concerning her sorrow, and then Christ Himself changed that sorrow to joy. Mary told the disciples of the great fact that their Master lives.

"For fear of the Jews" the disciples were assembled on Easter evening behind closed doors. Jesus came into their midst and dispelled all fear by identifying Himself. Fear was changed to joy. Jesus re-established His relationship with them. "As my Father . . . so send I you." And as a guarantee that they would be able to go, He breathed on them and said, "Receive ye the Holy Ghost." Later He gave them specific directions for getting His power for service. Not only were they glad to see Jesus alive, but to know that His kingdom was to go on and that they, His own, were to have a part in it. They knew now death had no power over Him. His enemies could not defeat His program. Here was life.

"Peace be unto you," changed all their troubled doubt to peace.

But Thomas, not being present, doubted still. On the following Sunday this crushed, despondent man was filled with a strong personal faith when he met his Lord and God, alive from the dead. All who are troubled doubters can be lifted to faith as they become acquainted with a living Saviour.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Ordination.—Bro. Rowland Shank, of the Zion congregation near Broadway, Va., was ordained to the ministry on Sunday afternoon, March 28, at the call of the Mt. Hermon congregation, Mathias, W. Va.

Bro. Oscar Schrock was licensed and installed as minister to serve the Mahalasville, Ind., Mission March 14, by Bishop Edd P. Shrock. Bro. Ralph Stahly preached the sermon.

At the Science Ridge congregation, Sterling, Ill., Bro. S. C. Yoder, Goshen, Ind., was the guest speaker March 14, for Spring Missionary Day; Bro. Alvin Becker, Woodburn, Ind., representing the Northern Bible Society, spoke on the morning of March 21; and the Messengers' Male Quartet, Flanagan, Ill., gave a program on the evening of March 28.

The brotherhood worshiping at Miller, S. Dak., is planning to build a church this spring. Thus far they have been holding their services in a Seventh-Day Adventist church. Anyone interested in contributing to their building fund should address Bro. Paul J. Glanzer, St. Lawrence, S. Dak.

Hammer Tent Revival Echoes, a 6" by 9" book of 66 pages describing the Hammer Tent Revival of 1953, is now available. Price 50 cents, plus 10 cents for mailing costs. Orders should be sent to Sylvester Lehman, R. 1, Apple Creek, Ohio, treasurer of Christian Laymen's Tent Evangelism, Inc.

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Bro. O. N. Johns, Louisville, Ohio, conducted counsel meeting at the Cedar Grove Church, Greencastle, Pa., on Sunday morning, April 4. In the afternoon he was at Black Oak Bethel, in the Hancock, Md., area, and in the evening at North Side, Hagerstown, Md.

Christian Living, our new monthly magazine, at the end of March reached a total of 13,803 subscriptions, a gain of about 1000 since its first issue in January.

Special Calvary Hour broadcasts in connection with evangelistic meetings by Bro. Wm. G. Detweiler, at the Monterey, Pa., Mennonite Church will be given over WLAN (1390) Lancaster, Pa., April 11-21, Monday through Friday, 5:00 to 5:15 p.m., and Sunday, 3:15 to 3:30 p.m.

Bro. Roy S. Koch, St. Jacobs, Ont., was recently elected as the third president of Ontario Mennonite Bible School and Institute.

The Calvary Hour staff of Orrville, Ohio, was with the Martinsburg, Pa., congregation for the morning service, April 4.

A Sunday-school workshop was conducted for the Big Valley Sunday schools April 3, 4, at the Allensville, Pa., Church, with Bro. and Sister Paul Erb, Scottdale, Pa., and Walter Otto, Springs, Pa., as speakers. On Sunday morning Sister Erb spoke to the adult department of the Maple Grove congregation, Belleville, Pa., and Bro. Erb preached.

The Herald-Aires Male Chorus, directed by Warren Leatherman, Akron, Pa., rendered an appreciated program at the Maple Grove Church, Belleville, Pa., on the evening of March 28.

Ten young people were received into church fellowship by baptism at the Calvary Church, Los Angeles, Calif., on Sunday morning, March 28, Bro. Sherman Maust officiating.

A rural mission conference was held at the East Union Church, Kalona, Iowa, March 27, 28, with Bro. S. H. Rhodes, Harrisonburg, Va., as guest speaker.

Bro. Elam Hollinger, Hesston, Kans., gave a talk and showed pictures on the work in Alabama at Iowa Mennonite School on Sunday afternoon, March 21.

Bro. Ray Keim was ordained to the ministry at the East Goshen Church, Goshen, Ind., on the afternoon of March 28, according to previous plans.

(Continued on page 332)

Announcements

Correspondence Courses in Bible From Goshen College

Correspondence courses in Bible which yield the same credit as regular residence work are being offered at Goshen College. These courses are available to students who desire to earn credit toward graduation or who wish to take the work for their personal improvement without college credit. The following courses are now available:

Old Testament History	3	sem. hrs.
Old Testament Poetry	3	" "
New Testament History	3	" "
Life of Christ	3	" "
Gospel of John	2	" "
First Corinthians	2	" "
Bible Doctrine	3	" "
Missions	3	" "
Church History Survey	3	" "
Mennonite History	2	" "

The lessons are outlined for convenience in study. The 3-semester-hour courses are divided into 18 lessons; the 2-hour courses into 12. The outlines are based on the texts prescribed for the courses and require careful study and the written work should be carefully done.

The registration fee is $10 per semester hour for those who desire college credit; and $5 per semester hour when not taken for credit.

The courses are designed for private study although where there are groups who wish to study together, classes may be formed in which each person will pay the tuition fee and do all the reading and written work prescribed for each course. No doubt the students would derive some benefit from group discussions when directed by some competent leader. When the course is completed the questions for the final examination will be sent to each student, and final credit will be filed in the Office of the Registrar.

Young people whose studies are being interrupted by the draft or by I-W and Voluntary Service activities will find this a helpful way of earning credit toward the completion of their college course. A number of I-W men are now registered in this department and are doing creditable work. Others from widely scattered parts of the country are also taking courses. Many teachers in the Goshen community are enrolled in this department and are earning credit toward the fulfillment of the Bible requirements of the College for graduation or to fulfill the license requirements for teaching in the states where they reside. Besides these, a goodly number are taking the work for their own benefit with no thought of earning credits. In this latter group are Sunday-school and church workers, missionaries and ministers.

The procedure in registration is as follows: Write to S. C. Yoder, Director, for application blanks and a bulletin describing the courses. After filling out the application enclose a check or money order for the amount of the fee and mail to the Director, who will follow the application through. Those who will want credit will find it necessary to have transcript of their high-school record sent to the Registrar's Office before the registration can be completed.

The College is anxious to serve the largest number of people possible and welcomes correspondence students into its large family of young men and women who are preparing themselves for the work which life will bring to them.

Calendar

Annual Meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Annual meeting Ohio Mennonite Mission Board, West Clinton Mennonite Church, near Archbold, Ohio, April 23-25.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Home Sunday, May 9.
Ohio Mennonite and Eastern A.M. Joint Conference, Walnut Creek Church in Holmes Co., Ohio, May 25-27, 1954.
Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.
North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual Meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Peace Sunday, July 4, 1954.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.
Annual Meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., August 17-20.
Annual Meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall Meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29 30.
Fall Meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Meeting of the Mennonite Board of Education Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Approximately seventy persons attended the Annual City Mission Workers' Round Table held at the Detroit, Mich., Mennonite Church, March 24-26. The first three sessions were given to a discussion of the effects of urbanization and industrialization on the church and the last three to a discussion of race relations and their effect on building churches in the city.

The attendance at the Mexican Mennonite Church, Chicago, on Sunday morning, March 28, was 160. This included a number of visitors present to help celebrate the twentieth anniversary of the founding of the work with its own pastor. A special fellowship dinner was held on Saturday evening when many former members and workers gave words of appreciation. Bro. Lester Hershey, former pastor and missionary on furlough from Puerto Rico, served as special speaker for the anniversary services, Friday through Sunday.

Bro. S. H. Rhodes, Harrisonburg, Va., served as guest speaker at the Sixth Annual Rural Missions Conference for Southeastern Iowa held at the East Union Mennonite Church, Kalona, March 27, 28. The main purposes of the conference are to inspire more active interest in missions on the local level and to help the smaller mission stations to realize that they are a part of the larger church constituency.

Bro. and Sister John Beachy and family arrived safely in Bombay, India, on March 24 en route back to Bihar, India, after furlough.

Bro. Howard Hammer, who is attending the Kennedy School of Missions, Hartford, Conn., served as week-end speaker at the St. Ann's St. Mennonite Church, Bronx, N.Y., April 3, 4. On Saturday evening Bro. Hammer addressed a Youth Rally and on Sunday gave messages on the home.

Bro. Paul Martin, Hawkesville, Ont., secretary of the Ontario Mennonite Mission Board, spoke at the Ninth St. Mennonite Church, Saginaw, Mich., on Sunday morning, March 7.

Sister Lois Lauver, missionary to Puerto Rico, returned home recently because of the serious illness of her father, Rollin Swihart, Howe, Ind. Bro. Swihart passed away on Sunday afternoon, March 28. Funeral services were held at the Brighton Chapel, Howe, Ind., on Tuesday afternoon, March 30. May God comfort the bereaved.

Workers at the Rainy River Mission, International Falls, Minn., are making a survey of the Jameson and French additions, two suburbs of International Falls, to determine the prospects for summer Bible school. More than 150 homes are located there.

The annual meeting of the Ohio and Eastern A.M. Mennonite Mission Board will be held at the West Clinton Church, Pettisville, Ohio, April 23-25.

Bro. and Sister Allen Ebersole, Canton, Ohio, spoke at the Wooster, Ohio, Mennonite Church on Sunday evening, March 28. The Johnstown, Pa., Mennonite School Chorus gave a program in the afternoon.

The missionaries on Hokkaido, Japan, met for fellowship with the Lee Kanagys at Nakashibetsu during the middle week in March to discuss problems related to their work. The Don Reber family plans to locate at Hombetsu on Hokkaido the latter part of April. The missionaries plan another fellowship meeting at Obihiro on May 3.

Bro. and Sister Stanley Weaver, Black Mountain Mission, Chinle, Ariz., are conducting released-time Bible classes in the government Indian school at Black Mountain. Their Navaho helper, Betty Gruber, has returned home due to homesickness. Pray for her and for an Indian helper for the Weavers.

Bro. and Sister George Smoker, missionaries en route home for furlough from Tanganyika, Africa, arrived in Dhamtari, India, on March 18 to visit the missionaries in the Central Provinces.

A Youth Rally was held at the Sundarganj Church, M.P., India, on Saturday evening, March 20. The young people took up an offering for a missionary couple from South India sent to Africa as missionaries last year.

The Missionary Day speaker at the Detroit, Mich., Mennonite Church on March 21 was Bro. David Groh, a student at Goshen College Biblical Seminary, Goshen, Ind., and son of a former superintendent and matron of the Toronto, Ont., Mennonite Mission. In the evening, Bro. Mervin Swartzentruber, I-W leader from Plymouth, Mich., showed the General Board slides on mission work in Japan at the beginning of the service.

The extension committee of the Ontario Mennonite Bible Institute is planning to send a team into the province of Quebec to discover opportunities for mission work there. The executive committee of the Ontario Mennonite Mission Board is also interested in this project.

Sisters Lena Graber and Goldie Hummel, missionaries to India, will be leaving Bombay on April 28 for a furlough. They will return to the U.S. via Europe.

Bro. Virgil Brenneman, Iowa City, Iowa, served as Missionary Day speaker on March 21 at the three Mennonite churches in the Milford, Nebr., area.

Sister Winifred Mumaw, a worker at the Bethel Mennonite Church, Chicago, and a group of boys and girls from Bethel gave a program in song and testimony at the Belmont Mennonite Church, Elkhart, Ind., on Sunday morning, April 4.

Bro. H. James Martin, missionary under appointment to Uruguay, spoke at the Bowne Mennonite Church, Elmdale, Mich., on Friday evening, April 2. Bro. and Sister Martin plan to go to Lancaster County, Pa., about the middle of April to assist in the work to the Puerto Rican laborers carried on by the Eastern Mennonite Board of Missions and Charities. Their residence visas have not yet come through for Uruguay.

Bro. Luke Birky, La Plata, Puerto Rico, will speak on the medical mission program in Puerto Rico at Fisher, Ill., on April 7 and Yellow Creek, Goshen, Ind., on April 14. He kept the following appointments in Illinois recently: March 31, Flanagan; April 1, Morton; April 4, morning, Dillon; April 4, evening, Hopedale.

The William Hallman family arrived safely in Buenos Aires, Argentina, after furlough on March 27.

Your Treasurer Reports

Brother J. D. Graber on his recent trip from India spent some time with Brother and Sister Quintus Leatherman in London. The program in London is developing as anticipated and plans have now been completed for the purchasing of a building for the London Mennonite Center. For some time Brother Leatherman has been investigating many possibilities for this Center and has recently located a building which appears to be most satisfactory and will offer a fine Center for the work.

According to Brother Graber's report, the building to be purchased is located on Shepperd's Hill and the transaction for purchasing the building should be completed in the near future.

We believe that the Center in London will be a very worth-while project and we would like to encourage contributions for this mission program. Funds are needed for purchasing the Center and also for the current operating costs. Contributions for the Center should be designated for the London Center Purchase and funds for the operating costs should be designated for the London Mission Fund. Please send all contributions through the District Conference treasurers.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Notice

Concerning the annual meeting of the Mennonite Board of Missions and Charities, Western Mennonite School, Route 1, Box 626, Salem, Oregon, June 17-20. Any questions relative to your transportation problems will be answered by M. A. Bender, 865 Jefferson, Salem, Oregon. Phone Salem 2-7646.

Any lodging inquiries should be addressed to Harvey E. Brenneman, R. 2, Box 519, Albany, Oregon.



Pioneers Memorial Hospital ground-breaking ceremony, Rocky Ford, Colorado, February 8, 1953.

You Can Witness Through Hospital Service

By W. J. Dye

THE MENNONITE HOSPITAL—ITS SERVICE AND WITNESS

The Mennonite Hospital and Sanitarium, La Junta, Colo., has been a mother of hospital service and nurses' training in the Mennonite Church. Today it is home base for many foreign missionaries and relief workers. It has furnished training and inspiration to home, city, and rural mission workers. It has challenged young people to dedicate their talents to serve Christ in many different areas, such as industry, doctors' offices, church boards, schools, and hospitals.

Japan, India, Africa, Puerto Rico, Jerusalem, Egypt, South America, and Formosa all have on their staff of workers those who have served first at the Mennonite Hospital and Sanitarium. This challenge of preparing persons called to church work continues.

The hospital has faithfully served the church in this way since its beginning. The program of the hospital is that of service and witness. Service is given through the physical facilities and trained personnel provided to give hospital and medical care to the community.

Physical facilities of the hospital include (1) a general hospital of 103 beds and a 20-bed sanitarium for tuberculosis patients with such other buildings as a laundry, boiler house, nurses' residence and educational unit, and two residences for employees; (2) up-to-date hospital and diagnostic equipment for the care of convalescent and acutely ill patients. Fully equipped departments which facilitate patient care include operating and delivery rooms, office, X-ray, laboratory, medical records, physical therapy, laundry, dietary, housekeeping, and maintenance.

More important than physical facilities is trained personnel. They are essential for the proper use of the physical facilities. The public demands of hospital services today the best qualified and trained personnel available.

The Mennonite Hospital employs 109 persons, plus 47 student nurses. These are distributed as follows: 25 aides and orderlies, 18 graduate nurses, two registered record librarians, one registered physical therapist, one registered X-ray technician and two assistants, one registered laboratory technician and three assistants, one executive housekeeper and eight cleaning maids, one seamstress, one registered dietitian, two cooks and 14 kitchen workers, one laundry manager and eight laundry workers, one maintenance engineer and four maintenance helpers, one business manager, one admission and credit manager and assistant, one bookkeeper, three receptionists, plus other part-time auxiliary workers.

In addition to training and orientation it is required that all personnel be motivated by Christian service and interested in contributing to the care of the sick.

The medical staff of the Mennonite Hospital and Sanitarium has 14 active members and seven consultants covering the medical specialties of pathology, radiology, tuberculosis, and public health. Once each month the staff meets for educational lectures furnished by the University of Colorado School of Medicine. This service is for the improvement of rural general practice of medicine in the hospital.

There are no members of the Mennonite Church on the medical staff. Mennonite doctors are urged to join the medical staff of the Mennonite Hospital. An ear, nose, and throat doctor is urgently needed in the community and would be able to make a large contribution and have an active practice.

Christian witness is as much a part of the



Mennonite Hospital and Sanitarium, La Junta, Colorado.



Scripture reading program at Mennonite Hospital. The hospital staff reads to the patients after chapel service as this nurse is doing.

hospital program as any other service. The original charter of the General Mission Board for operating institutions caring for the ill sets forth this objective for the program. Through the guidance of Bro. Allen H. Erb, the hospital has always had a strong Christian witness program as a vital part of the service to the sick. This approach of the Mennonite hospital program has gained favor with the hospital leaders within the state of Colorado. Because of the strong Christian motivation in caring for the ill, many recommendations and invitations have been given the General Mission Board to operate other hospitals in Colorado and adjoining states. The two new hospitals being built for our operation have a chapel included within the hospital facilities.

The Christian witness part of the hospital program is interwoven with Christian service. However, the planned program is for chapel once each day before the morning shift begins. The hospital conducts a regular program of broadcasting over the amplifier system to the patients. There is group singing on each floor on Sunday morning and Monday night. Three times each week, following the chapel period, employees read the Scriptures to the patients and have prayer with them at their bedsides. The local pastors are invited to visit patients who on admission give a church preference. Those having no church preference are assigned to Christian workers of the hospital or to one of the local ministers.

Once each quarter a ministers' workshop is called by the hospital. This ministers' workshop is to better acquaint the ministers of the district with their responsibilities to the patients as well as to provide lectures on the spiritual ministry to hospital patients.

The strongest Christian witness, however, is through nursing service. Trained Christian nurses with Christ's compassion for the ill are the most effective instrument for making His love and healing power known to the sick.

A voluntary service unit at the hospital proves to be a source of service personnel for the community. Since 1951 a total of 67 young people of the Mennonite Church have served one or more years on a voluntary service basis. They have served in the office, maintenance, kitchen, laundry, nursing service as nurses' aides, orderlies, and nurses. Since the unit was established $21,089.09 worth of free service has been given through these young people to the patients the hospital has served. Many of the young people volunteering for service for one or two years have continued as regular employees at the hospital. Others have entered training as nurses or technicians.

HOSPITALS—AN EXPANDING MISSION FIELD OF THE MENNONITE CHURCH

Pioneers Memorial Hospital, Rocky Ford, Colorado

Construction of the new 25-bed hospital at Rocky Ford, ten miles from La Junta, to be operated in conjunction with the Mennonite Hospital and Sanitarium at La Junta, Colo., is nearing completion. This hospital is scheduled to open for operation in June or July, 1954. The General Mission Board has accepted the responsibility of integrating the new hospital with the Mennonite Hospital and Sanitarium at La Junta and will operate it under the present board of directors that now operate the hospital at La Junta. In order to unify the program of the two hospitals, they will be operated by one administrator and medical staff. Each hospital will have its own nursing and technical staff and will be financially independent of the other.

The Pioneers Memorial Hospital will be fully equipped and ready to operate when opened. Some of the latest developments in nursing and medical equipment are being installed in the hospital.

In keeping with the program developed at the Mennonite Hospital in La Junta the Pioneers Memorial Hospital at Rocky Ford will have a chapel for employees' morning worship service. The chapel is equipped with amplifier system so that the worship service can be heard in each patient's room.

To complete the organization of the Rocky Ford hospital staff there will be needs for five nurses, four aides, two orderlies, two cleaning maids, one maintenance man, two cooks, three kitchen helpers, one X-ray technician, one laboratory technician, two receptionists, and one bookkeeper and medical records librarian.

The new hospital presents a challenge to Christian workers who wish to present their talents and training to the Great Physician as He works through the Pioneers Memorial Hospital. You are urged to apply for these openings soon. Write to W. J. Dye, Administrator, Mennonite Hospital and Sanitarium, La Junta, Colo.

Valley View Hospital, Glenwood Springs, Colorado

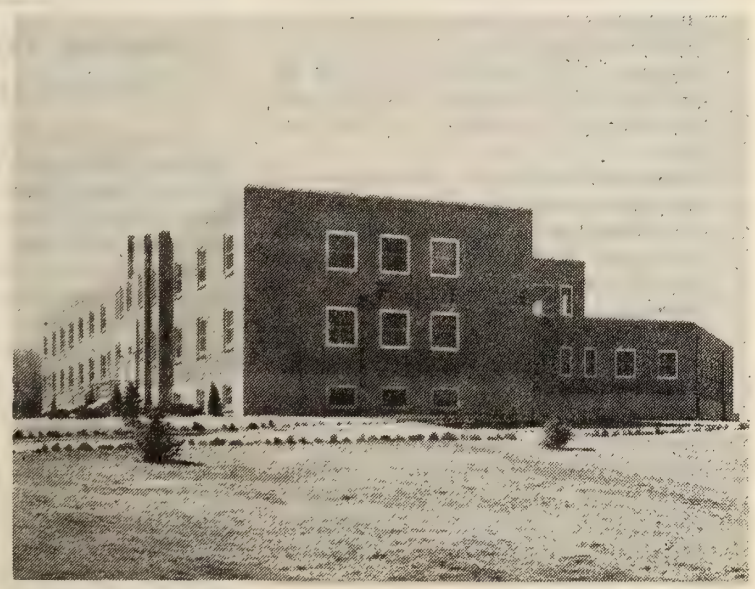
Signing of the contract, July 2, 1953, by the General Mission Board to operate a hospital program in Glenwood Springs, Colo., opens another door for Christian witness through a healing ministry. This 33-bed hospital is now in the blueprint stage, and construction is to be started, July 1, 1954. Estimated time for construction is 18 months.

Although Valley View Hospital at Glenwood Springs will not be open until 1955, basic planning for the program has been initiated. The local board of directors was appointed following the last annual meeting of the General Mission Board. The board of directors are W. J. Dye, La Junta, chairman; Paul Tschetter, Denver; Ben Cutrell, Denver; Clarence Ebersole, La Junta; Victor Brian, Colorado Springs; and A. C. Brunk, Colorado Springs. The medical staff has been organized and at the first meeting of the board of directors, November 11, 1953, they were approved.

From the beginning the Mennonite Church board has had an active part in outlining the program and assisting in planning the building. Since the Mennonite Church will be operating the program when the building is completed, the Garfield Hospital Association Board responsible for construction asked for a detailed outline of the services and hospital program. In these plans as presented by our church board provisions for the spiritual ministry were included along with provisions for the physical facilities. A chapel for pa-



The physical therapist at the Mennonite Hospital is giving hydrotherapy to a polio patient.



Miller Hall, the nurses' residence and educational unit, La Junta, Colorado.

tients' and employees' worship will be built near the center of the hospital. The chapel is equipped with an amplifier system for singing and reading to patients not privileged to attend chapel services.

As the Mennonite Church accepts this field of hospital service in Glenwood Springs, the responsibility for making the Great Physician known is also accepted. Those chosen to serve must have accepted the concept of Christ's ministry of healing. A service of love for the ill at Glenwood Springs will not only demand the best nursing and medical care; it will also demand of our church its best Christian personnel dedicated to this new mission field.

Personnel Needs in the Colorado Hospital Program

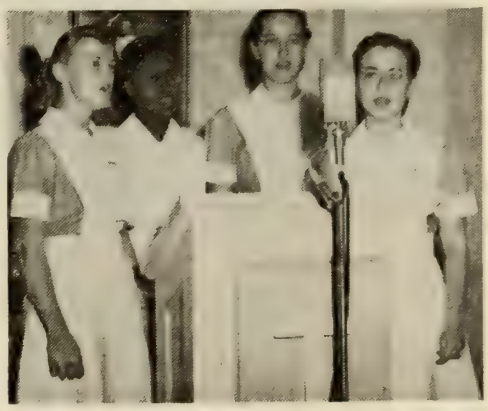
Hospital work is mission work. Mission workers are needed to fill vacancies at the Mennonite Hospital and Sanitarium. If you are not prepared now, you are urged to begin the training in order to be prepared to enter new hospital programs to open soon in Colorado.

Hospital work requires a dedication to service in Christ's name and a calling to be a witness of His love. Many persons working in the hospital require special training, such as nurses, administrators, business managers, laboratory technicians, X-ray technicians, medical records librarians, physical therapists, dietitians, laundry managers, engineers. Employees such as cleaning aides, nurse aides, orderlies, receptionists, ward clerks, kitchen helpers, and maintenance workers, require only the job instruction. Lay Christian workers are urgently needed in hospital administration. Since most of the present hospitals under control of the General Mission Board have less than 50 beds, the administrator's job will also cover that of organizing and directing the Christian witness program of the hospital.

The following personnel needs of the Mennonite Hospital and Sanitarium, La Junta, Colo., are urgent.

1. Physical therapist: This position, if not filled by a registered therapist, could be filled by a graduate nurse with interest in this special field. Special instruction and orientation could be given by the present therapist. The continuation of this department of the hospital depends upon the finding of a person to fill this position.
2. Laboratory technician: To continue the past high standard of laboratory work, it is necessary to have a registered medical technician. Facility and work in the past several years require that one or two technicians be found to replace the present person who is working until a technician can be found for the vacancy.
3. Laundry manager: The present manager is in voluntary service. His replacement must be found within a month. The work requires an interest in working with people and some knowledge of chemistry or a desire to learn linens and laundering. An apprentice training can be arranged for persons interested. The position could be filled by a man or a woman.
4. Bookkeeper: This work would require a clerical person with knowledge and some experience with bookkeeping and office practices. The position should be filled immediately.

In addition to the continual need for nurses, there are always openings for cleaning aides, laundry workers, kitchen helpers, aides and orderlies. You can serve Christ in these positions as you witness through hospital work. Apply if you are interested in dedicating your talents to the Great Physician to be used in the expanding church program.



Student nurses sing for patients from the chapel. This is carried over the public-address system.

Many vacancies at the Mennonite Hospital and Sanitarium occur when God calls qualified and experienced persons to other fields of the Mennonite Church. Many are now serving in home and foreign mission stations, relief work, and new hospitals and homes of the church. The challenge of service in the expanding mission fields has often been stimulated by working at the Mennonite Hospital and Sanitarium. You are needed to take the places of those called to other fields. Can you fill one of these urgent needs or do you know someone you could encourage to "come over and help us"?

La Junta, Colo.

Attention, Prayer Warriors!

By Guy M. Hostetler

Greetings from the Rock of Ages Rescue Mission, Portland, Oregon. Our motto, "Where Sinners Lose Their Sins and Find Their Saviour," has proved true to the men who really turn their lives over to the Lord as an open book, and cry out to Him for mercy and forgiveness.

When the mission first opened five years ago, a man by the name of Frank Fox was a steady comer for over a year. Then he moved away to another part of this large and wicked city, and nothing was seen of him until February 20, 1954. At that time Bro. Alfred Wittmer, who loves the Lord and comes to the mission quite often, came in again with Frank Fox.

Frank had never forgotten the many services he had attended, the sincerity that he had observed in the Christians, and the power of the Word that had been preached. He tried to get help at other missions, but it did not come. He was, and still is, a sick man, and he became desperate in his soul, knowing he was lost. He asked Bro. Wittmer to come with him to the Rock of Ages Rescue Mission, where he knew he would get help.

That night Frank got saved. At 63 years of age he, for the first time in his life, confessed Christ as his precious Saviour. But I could see that Bro. Frank was not satisfied, and that something was bothering him. On March 2 after services I asked him what was wrong. He said he wanted to have a talk with me the following day; so Bro. Wittmer and I met with him, and what a meeting! Praise the good Lord, He helped us all. Bro. Frank's trouble was that he did not at all times have real assurance of salvation. We read the Bible to Bro. Frank, he asked many questions, and then the three of us got down and began to pray. Bro. Frank left the mission that afternoon with real assurance.

Bro. Frank wants the prayers of God's children everywhere. Although he is a good Bible reader and believes the Scriptures, he has many temptations and wants victory at all cost. He is putting up a real fight. **Please remember this request.**

Portland, Oreg.

God's Footprints in Bihar

By Esther Vogt

We were happy to have Bro. J. D. Graber in our midst for about six days in February. Because he was delayed in coming we had two days of mission meetings before he came, and were then able to finish in one more day with him.

The next day we all got into Bro. Allen Shirk's carry-all and investigated the request of the British Disciples Church to help them financially so that they would not need to close their Christian middle school in Daltonganj. We decided to help in the budget of the school and also rent one of their bungalows. We do not at this time favor taking over their work but feel that we can use it as a base to begin work in the villages north of there. Bro. Shirk had toured in this Panki area and was favorably impressed with the response there.

We bless God for the inspiration and help of Bro. Graber to us. He was able to visit each station. Here at Chandwa he had the Sunday service. The people were able to come in from each outstation except Marangloya with one day's notice. Some walked eight miles, some seven, and some three miles. Women carried babies on their backs. All were strengthened by his talk on faith.

This month the Shirks report good interest while touring at Obar. There is one very faithful Christian family there besides the evangelist's family. This mother said, "I know the people and they do not know you. They may be afraid if you go alone; so I will go with you." We thank God for her voluntary effort, especially since it required her to leave her large family.

The Knisses have been working again in Kalkaliya. This Oraon group had grown

cold, but now they show a new interest and enjoy singing our songs. One of their leaders calls himself a "brother" to one of our evangelists because their forefathers came from the same village. Oh, that he may truly become a brother in the Lord!

Our women from the Chandwa area got together at Hisri and decided that from now on they shall meet each Thursday taking turns at each outstation, with the home group giving the program, and they will make mats (used instead of benches) for each church and also tablecloths for the church tables.

We rejoice for the pleasant voyage God gave to the Henry Beckers in bringing them to us Friday evening, February 26. On Saturday our Indian brothers and sisters each brought some breads, and we had tea together to welcome the Beckers and rejoice together in the Lord. We were sorry that Henry had to be absent, but foreigners must register within 24 hours after arrival; so that meant a trip to Daltonganj for him. On Sunday afternoon our missionaries all came together to rejoice in a united family again and to hear of God's workings among you in the homeland and receive greetings from you and accounts of your labor of love for the work here. We are looking forward to more blessings when the John Beachys join us the last part of March, the Lord willing.

On March 1 Elaine and Paul Becker had to say good-by and leave us for their school year at Landour, Mussoorie. Henry took them to Daltonganj and on his return brought two trailer loads of belongings to Chandwa from Latehar.

Chandwa, Palamau, Bihar, India.

Classes and Campfires

By Myrna Kremer

Those first two weeks of Summer Service spent in teaching Bible school sped by so fast that before we were aware of it the time had come to make preparations for Bible camp. This, as well as our Bible school, was directed by our pastor, Bro. John D. Zehr. We needed to use a public campground which naturally had its advantages. The camping site was at Crystal Lake, about fifty miles from Los Angeles. The swimming, fishing, and boating facilities near by nicely solved our recreational problems for the afternoons. The children loved the Bible and nature study classes. Some afternoons there were energy-expending m o u n t a i n climbing trips, hikes, and horseback riding.

These children from the city of Los Angeles were highly enthusiastic about "family life" in God's great out-of-doors. It was so different from their homes. They reluctantly left at the end of camp to return to the bright lights, city streets, and television.

Because of the forest fires near Los Angeles the ranger would not permit open campfires, but we enjoyed our campfire meetings around our tin camping stove. The children eagerly participated in these campfire meetings which helped to make these sessions really inspirational. Some of the older children made decisions for Christ during these times around the old tin camping stove. We pray that this seed which has taken root may bear fruit unto life eternal.

Will you also pray for these children who were under the influence of Bible teaching and Christian living during the summer months? God is able to keep them in spite of their godless environment.—Via Office for Relief and Service, Elkhart, Ind.



The Mennonite Hour

B. Charles Hostetter at Worcester

B. Charles Hostetter will hold Passion Week Services at the Worcester Mennonite Church beginning Sunday, April 11, and continuing nightly at 7:30 until Sunday, April 18. Worcester Church is located in Franconia Conference and is pastored by Paul Clemens.

WLAN Listeners

The Mennonite Hour is currently being aired over WLAN FM at 96.9 mc. The FM release will be heard at the same time as the AM broadcast which is 12:30-1:00 p.m. Sundays. This FM release is given as bonus by the Lancaster station, which should give to us many more listeners. Thanks to WLAN.

From Box 22

From the I-W Group at Portland, Maine:

"We are a group of eleven boys that are serving our I-W term under MCC. We work in the Maine General Hospital here in Portland. There isn't a Mennonite church anywhere around here so we really enjoy your program **The Mennonite Hour**. It sure is good to hear the good Gospel songs that you sing . . ."

A VS group from Florida writes:

"You can never know the thrill of joy that flooded our hearts when we just happened to hear your broadcast on Sunday night. We never realized the possibility until we heard the beautiful singing and the wonderful words of life. We hear your program here in Florida, at the labor camp, over WBZ-WBZA, Boston. We were quite shocked upon hearing the station identified from such a distant place. The workers in voluntary service, having been used to Mennonite fellowship before coming here, felt a need for spiritual food while serving the Lord here in the needy field of migrant work . . ."

An antique dealer in Philadelphia writes:

"Having been born in good old Lancaster County, Pa., near Lancaster city, and now living in Philadelphia—I turned on your good program, knowing so many wonderful people both Mennonite and Amish. . . . Your sermon was wonderful food for thought and also took me back to the old camp meeting days and horse and buggy days. I also hope to hear your program next Sunday . . ."

A Fort Wayne minister sent this note:

". . . We heard your first program over WOWO, Fort Wayne, Ind., and enjoyed every bit of it. It is a wonderful Gospel program. The message is enlightening and stirs our hearts. We thank God for its clarity. Then the singing is of the highest type and we get inspiration from it. Every Sunday evening since your first WOWO broadcast we eagerly look forward to 9:00 p.m. when **The Mennonite Hour** comes on . . ."

The Hostetlers write from India:

"We heard your broadcast for the first time last Wednesday night over Radio Ceylon. It really took us home again to America. We appreciated the sermon and singing very much. If ever a place needs Christ, it's India. I am only sorry that the sermon isn't in Hindi so that more people could understand it. But most of our business men can understand some English so we feel sure that the Spirit is able to work among them through the English broadcasts. Please keep up the good work."

Missions Editorial

From Insight to Action in Missions

Raymond A. Dudley, chairman of the Division of Foreign Missions of the NCCCA, in his opening address to the Fourth Division Assembly at Buck Hill Falls, Pa., Dec. 9, 1953, emphasized the need to think, act, and pray to make our mission program effective today. He listed the following important insights as illustrations:

1. We know that we must have a **worthy church** in every land: a church that is "related to the soil but rooted in Christ"; a church that is not merely a storehouse but a power house; a church to nurture those within and win those without; a church guided by its own leadership and sustained by its own resources.
2. We need to develop relatively new ways of providing leadership for the Christian movement.
   Thousands of **businessmen and government servants** go out from America—why not train them and use them?
   The younger churches are beginning to send missionaries to other **younger churches**—how can we promote this?
   There are movements for a volunteer or **part-time ordained ministry**, modeled after Paul the tentmaker. This may be the way out in relatively poor countries.
   Spontaneous, outgoing, **voluntary service** of every kind is of the essence of Christianity—how can we foster it?
3. Many believe that we should put far more emphasis upon **noninstitutional** rural service to minister to all of life.
   Such service must have the **Christian Church** at its heart, must use to the maximum **self-help** and sacrificial service, and it must have **Christ's perspective** as to the needs of man.
4. There are 30,000 **foreign students** in American colleges. How important they are! A recent study showed that before coming, 68 per cent were favorable to the United States, whereas a few months after arrival only 22 per cent were favorable. What they saw of Christianity in action disappointed them. Skillful effort in a variety of ways and on a vast scale is needed to help these students.
5. Christians must learn to **work together**, whether it be organic union, federal union, co-operation, support of union institutions, or support of ecumenical agencies like the IMC and its constituent and affiliated bodies. It has been

(Continued on page 332)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Ruby Shank, Harrisonburg, Va., began a term as nurse aide in the Voluntary Service Unit in Kansas City, Mo., on April 1.

On April 5, Shirley Miller, Elkhart, Ind., began service as housekeeper at the Mennonite Service Center in Indianapolis, Ind. She is replacing Beatrice Weber, Alma, Ont., who has just completed a VS term there.

Mr. and Mrs Alvin Miller, Etna Green, Ind., recently completed a term of service in the unit at the Mennonite Hospital, La Junta, Colo.

Service call for replacements. Perhaps the Lord would have you serve for a year in Voluntary Service. There are excellent opportunities at the present time for girls to serve in numerous important ways.

An orientation school for those entering VS begins at the General Mission Board Headquarters, Elkhart, Ind., on April 7 lasting until April 20. So far there are nine volunteers for service who will make up this school.

If you feel that the Lord is calling you into Voluntary Service, write to D. J. Mishler, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind., and ask about a place of service for you.

The group of four men from Ontario, Canada, have returned home after their period of short-term Voluntary Service in which they helped to erect the broiler house on the mission farm in Culp, Ark. The house by now is fully completed.

Plans are moving forward for the completion of three new cabins at Mennonite Youth Village, White Pigeon, Mich., before the camping program begins this summer. Local volunteers will help in this expansion work.

These new additions will greatly facilitate the service which Youth Village renders to children and young people of city mission areas. To carry on this program of service, crafts, Bible, and nature instructors, a nurse and lifeguard, laundresses, cooks, and a maintenance man are needed to serve as the staff and will be supplied by a summer service unit.

If you are being called to service and are interested in summer camp work, write to Mark Lehman, Summer Service Director, 1711 Prairie St., Elkhart, Ind. There is a place for you.

Station directors in city and rural missions and child welfare work have asked for approximately 110 volunteers this summer. Joining a summer service unit is an excellent way to work out meaningfully your love for the Lord.

I-W SERVICES

The Cleveland, Ohio, I-W chorus will present a worship program at the Sonnenberg Mennonite Church, Kidron, Ohio, on April 11.

J. Clair Hollinger, Lancaster, Pa., is serving as leader of the I-W group at the Philadelphia State Hospital, Philadelphia, Pa. This group gathers for weekly services at the Trevose Heights Mennonite Church, which is near the hospital.

At one of their recent meetings, Henry Ginder, Manheim, Pa., showed slides about his trip to Japan.

Bro. Richard Detweiler and a girls' quartet from the Franconia Mennonite School participated in a service with the I-W group at the Norristown State Hospital, Norristown, Pa., on March 16.

Released March 26, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Pueblo, Colo., I-W's Displaced

The 32 I-W men employed in Colorado State Hospital, Pueblo, have been displaced by other laborers, but have already found employment in other institutions. The reason for the transfer of these conscientious objectors is rising unemployment in Pueblo industries and the policy of Selective Service that I-W men do not displace other laborers. These men have found employment in Topeka, Denver, Kansas City, Delaware, California, and Wisconsin.

Mounting unemployment in recent weeks in such industrial areas as Michigan, Chicago, and Colorado had caused Selective Service to be sensitive to the use of I-W personnel in those areas. National Selective Service headquarters had requested all state headquarters to supply information on the employment picture. It had not been expected that such developments would affect I-W's immediately. Current unemployment may result in more shifting of I-W's.

The Colorado State Hospital administration and staff regretted the leaving of the I-W men. Thirty of the men were from the Mennonite Central Committee constituency. The men accepted their dismissals in good spirits. Most of the men had left the hospital by March 27.

The first I-W men were employed in Pueblo late in 1952. A number of men fellowshiped with the Pueblo Mennonite Church and just at the time their services terminated they were making significant contributions in the construction of a new church building. The Pueblo I-W's were under the leadership of Milo D. Stahl, Harrisonburg, Va.

Two Workers Arrive in Asuncion, Paraguay

Mr. and Mrs. Otto Giesbrecht, Vineland, Ont., arrived in Asuncion, Paraguay, March 27, where they will serve as houseparents in the MCC center succeeding Mr. and Mrs. Peter Epp, Wheatley, Ont., who are now serving in the MCC center in Montevideo, Uruguay.

The Asuncion center provides valuable services to Mennonites in the city and Mennonites who come from the colonies to the city on business. Mennonites who come to Asuncion for medical help, business, or visits can make their headquarters at the center. The houseparents counsel with the colonists on their needs and problems. They accompany them to the doctor and visit those who must spend time in Asuncion hospitals. Mennonite women working in Asuncion spend Thursday afternoon and evening in the center. Such church activities as Sunday school, choir practice, and Bible studies are held in the center.

Other MCC services to Mennonites in Paraguay include material aid, medical help, and assistance with educational activities. Agricultural experimental farms in Fernheim and Volendam are operated by MCC workers. The services of six Mennonite volunteers from the United States on loan to STICA, governmental agricultural assistance agency, benefit the colonists. MCC assists in arranging and setting up such assistance as road building and money loans. The Barrio Grande leprosy project being constructed as a "thank you" to Paraguay for allowing Mennonites entrance is another MCC project.

13 Attend March VS Orientation School

The assignment of four of the 13 young people attending the March orientation school at MCC headquarters in Akron, Pa., to Good Shepherd Home in Allentown, Pa., marks the beginning of a Voluntary Service project in that institution. These young people are Rudiger Lichti, Tiskilwa, Ill.; and Leonard Schultz, Edgar and Gladys Stoesz, Mountain Lake, Minn. Good Shepherd is a home for handicapped children and young adults and for the aged. These volunteers will care for children and do various types of janitorial and maintenance work.

Three volunteers—Rita Nickel, R.N., Waterloo, Ont.; John Regier, Mountain Lake, Minn.; and Helen Sawadsky, R.N., Vineland, Ont.—are working in Kings View Homes, MCC mental hospital near Reedley, Calif. Lowell Schrock, Mishawaka, Ind., is one of the two MCC truck drivers.

Marvin Hertzler, Denbigh, Va., will be going to Paraguay where he will work with other North American Mennonite men for STICA—a governmental agricultural assistance agency. Jane Krehbiel, Elyria, Kans., is working in McKim Boys' Haven—a home for delinquent boys in Baltimore, Md.

Other assignments include Paul Martin, Rittman, Ohio, and Lucy Vance, Mouth of of Seneca, W. Va., to Wiltwyck School for Boys, an institution for delinquent and disturbed boys near Esopus, N.Y.; and Thomas McLean, Philadelphia, Pa., to Junior Village, a home for unwanted and underprivileged children in Washington, D.C. Another person to enter the VS program, but who did not attend the orientation school, is Clyde Landis of Lansdale, Pa., working in Junior Village.

Included in the three-week orientation were eight afternoons of work. In addition to working at the MCC headquarters, the warehouse and clothing center, the volunteers provided valuable services in three local projects. These included building a sun porch for an epileptic near Brumore, repair and cleaning at a working center for blind people in Lan-

caster, and cleaning rooms in a children's home in Neffsville.

The total number of persons in the year-round VS program is 140. Arrangements are now being made for the summer service program.

Released March 26, 1954
MCC Information Service
Akron, Pa.

Women's Activities

"What should be done in the local circle to promote interest in literature?" writes a young circle leader. This is a good question, for the promotion of Christian literature is one of our goals. It is one of the chief ways of spreading the Gospel of love.

If the people of each circle will faithfully tell fellow members about the best things they are reading, and if all members will make it a point to speak to others of the congregation who do not attend the circle meetings, then interest will begin to grow.

It is possible that our sister's question applied only to our sewing circle literature. This needs continued promotion also. Recently I visited with a very active church worker who has not used the **Daily Prayer Guide,** though he is a member of a church where most of the members are using it. His reason? He was not aware of its contents! The family had been given another good devotional booklet and were using only that, and as a result neither the parents nor their growing family were following the meditations on the Sunday-school lessons given in the **Prayer Guide,** nor praying for the requests listed for their denomination.

On the same day a faithful circle member and mother came to me to give words of appreciation for the **Prayer Guide.** Said she, "I just want to tell you that we find all other devotional materials inadequate for our family use; we always come back to the **Prayer Guide.**"

May we at this time when the needs on the fields are so great, and when our workers are looking this way for our prayer support, take new courage in promoting interest in the **Prayer Guide.** The new ones will be ready for distribution in April. Ask your Sunday-school superintendent and ministers to help promote the use of the **Prayer Guide.**

One of the best ways to promote interest in the **Missionary Sewing Circle Monthly** is to give out sample copies. These may be obtained from the editor or from WMSCO, Scottdale, Pa., free of charge.

* * *

The prices for our literature remain the same, although printing prices have gone up for both the **Prayer Guide** and for the **Missionary Sewing Circle Monthly.**

The printing of the **Prayer Guide** is costing us .208 per copy. This plus mailing costs leaves a very narrow margin; in addition to this we have a large free mailing list. Should any local circles or districts be moved to give us a lift on these costs, their gifts would be very much appreciated. Send your contributions to the General Treasurer, Miss Amanda Frey, Archbold, Ohio, through your district treasurer.

* * *

All orders for the above literature should be sent to WMSCO, Scottdale, Pa. Write your checks to WMSCO. Mrs. Ben Charles, Scottdale, Pa., is taking care of our orders. We are grateful for her fine service. **Prayer Guides** are 25¢ each and the **Monthly** is 35¢ per single subscription, and 25¢ in lots of ten or more.

* * *

"Lord, Speak to Me That I May Speak," is the theme chosen for the Annual Indiana-Michigan District Women's Meeting to be held in the Union Auditorium, Goshen College, Goshen, Indiana.—Mrs. C. L. Shank.

From Our Churches

KITCHENER, ONTARIO

(First Mennonite Church)

Greetings to all in the name of our risen Lord and Saviour.

The Lord has given us many blessings and also many opportunities to serve Him. It is a real joy to labor with our Lord to bring souls into the kingdom. One young Jewish girl and one Catholic young man accepted Christ and were received into church fellowship this winter.

Commencement services at the Ontario Mennonite Bible School and Institute were held March 25. Instead of having Bible studies for night classes as preceding winters, we had missionaries give us challenging messages. Some of the speakers were Bro. and Sister Simeon Hurst from Africa; Bro. James Martin, under appointment for Uruguay, and Bro. S. E. Miller from the Chaco.

Feb. 13-15 our annual Christian Life Conference was held. We were greatly inspired with the messages Bro. J. L. Stauffer and Bro. Simeon Hurst brought us.

On Feb. 7 we had a dedication service for the new home which Bro. and Sister Ross Goodall purchased to promote their work with the Jewish people. The name is "Beth Salom." As many do not like to be connected with a rescue mission, we feel this will be a means of reaching many more people who need to know our Saviour.

Our assistant pastor, J. H. Hess, is our instructor in a Sunday-school teacher-training course. The subject is Sunday School Organization and Extension.

Our Passion Week services are to be conducted by Bro. Hess also. These messages of the crucifixion and the resurrection are ever new. May we who have heard and believe be faithful stewards of this wonderful news of salvation.

Erma M. Baer.

MANSON, IOWA

(Manson Congregation)

Christian greetings to all:

"Let us serve the Lord with gladness." Our congregation was spiritually refreshed by a three-day Bible conference Dec. 27-29, with the brethren Richard Yordy, Freeport, Ill., and John D. Zehr, Los Angeles, Calif., as guest speakers. We continued with evangelistic meetings until Jan. 3, with Bro. Zehr in charge. Ten young people accepted Christ and are receiving instructions.

Special meetings have been held in regard to church organization and building plans. A larger house for worship is needed for Sunday-school classrooms and greater auditorium capacity.

Bro. A. Lloyd Swartzendruber, Kalona, Iowa, gave a talk here on the building projects and Christian witness of the PAX units in Europe. He also delivered a Gospel message.

Our church was host to the Iowa-Nebraska District Mission Board Meeting on Feb. 23, 24, and the Ministers' Conference Feb. 25, 26. About 50 ministers and other members were present. Among the guest speakers were H. J. King, Arcola, Ill., and Eli Hochstetler, Mylo, N. Dak.

A newly formed Bible class at our mission station in Fort Dodge is taught by Sister Edna Stoltzfus.

Nineteen members of our sewing circle and Helping Hand Club and four sisters from the Alphia, Minn., congregation traveled in a group to the sewing circle district meeting at Kalona, Iowa, on March 19.

The Goshen Motet Singers presented a musical program Sunday evening, March 21. Bro. S. M. King gave a message.

We are looking forward to another Easter season. May the glory of the risen Saviour fill our hearts with divine light.

Mrs. Everett Miller.

PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Dear HERALD Readers:

We were privileged to have Bro. Kenneth Good, of Morton, Ill., as evangelist for our meetings held March 9 to 14. The meetings were well attended. Our pastor, Bro. Bucher, and Bro. Good visited many homes. There were no visible results, but we know that the church was strengthened.

One young man accepted the Lord before the meetings and is now under instruction. We are praying that his wife and family may come too.

We are looking forward to having the Illinois Mission Board Meeting here April 22, 23. Truly we are richly blessed.

We greatly enjoyed the Sunday morning message by Bro. Roy Umble, Goshen, Ind., on March 7. On March 28 Bro. Luke Birky, recently returned from Puerto Rico, spoke in a vesper service here.

Preparations are being made for an Easter chorus program by our ladies' chorus.

Pleasant Hill again was in charge of the jail service on March 21.

Bro. Bucher was at Elgin, Ill., on March 15 and 16 for I-W service. He will be giving about two days a week to this program as field representative in Wisconsin, Illinois, and eastern Missouri.

Amelia Conrad.

TO BE NEAR TO GOD (Continued)

the way of the cross to death? Have you identified yourself with Him in death? If so, we can walk in newness of life with the victorious Christ of the cross.

Saturday, April 17

Read John 19:38-42—The Resting Christ

Sin had done its worst. My sin and yours! The Lord of life was dead. Near to Calvary's hill there was a garden. There in Joseph's new rock-hewn sepulcher loving hands laid our Lord to rest. His body was broken and wounded for us that all our sorrows and wounds might be healed.

I like to think that the garden where Jesus slept was beautiful with flowers and the music of birds. But today there was silence. The things that were made by Him were hushed in the presence of Jesus asleep. Because we know the sequel of victory over death paeans of praise break in on our saddest meditations. Buried with Him in the baptism of His death we share with Him the resurrection life.

—Lenora M. Wenger.

Strive not to banish pain and doubt
In pleasure's noisy din;
The peace thou seekest from without
Is only found within.

— Alice and Phoebe Cary.

HEAVEN (Continued)

to come. We are now in the land of the dying and trust we shall live in the land of the living.

3. No more sorrow. Verse 4. While none are exempt here, it is a means of weaning us from the world. We thus recognize our mortality and brevity of life, in spite of decades, as a result. Just as the earth is but a speck in the great universe, so our sorrows of earth shall be in contrast with the joys of heaven. We are going to the city of God, and whether by land or water, affliction or health, martyrdom or natural death, this is of small consequence. All sorrow is past.

4. No more crying. Verse 4. Much of humanity comes in with a cry, and goes out with a groan or lament, and, oh, the crying between. The child has its teething and growing pains; the sixth year, school adjustments; the youth chooses and prepares for his vocation, his faith, and his companion for life. The parents have the problems of parenthood and the grandparents those of the next generation, and the aches of old age. The man is born to sorrow as the sparks fly upward. There comes a time when crying ceases, but this is limited to the child of God; the wicked shall weep eternally.

5. No more pain. Verse 4. The more refined, the more susceptible to pain. The wounded conscience, because it might have been; the spirit due to the betrayal of confidence—this broke the heart of Jesus. When you have left your first love, it still grieves Him at His heart. The exertion to supply want, to gratify desire, to allay pain, all cause pain. Endure much, Christian, it will soon be over.

6. No more curse. 22:3. All creation is groaning, not only in hospitals, county homes, jails, but all shall end. There will be no more sinning against God, no more curse for the Christian. Unlike Adam, as servants, they shall always serve Him; never apostatize, even a little. Here will be the Parliament of Emperors (but not of earth), Commonwealth of Kings (but no Jeroboam nor Ahab, no Henry VIII nor Louis XIV), with a robe of unspotted honor, a scepter of eternal power, a throne of unstained majesty, a crown, everlastingly dazzling, before the new heaven and the new earth.

7. No more night. 21:25; 22:5. This will be that eternal Day with Christ, the continuous effervescent Light, of which the candlestick in the Tabernacle was but an obsolescent type. Now we live in a world, dark with unbelief and sin, fighting in a dense fog of darkness in a fallen world. There idolatry is past, intellectual and spiritual black-outs will be banished by Jesus Christ, the Light of an Effulgent Glory. The child asked her mother, "Will we see in heaven?" "Yes, darling, no night there."

That will be complete, eternal, glorious victory, not only for Jesus Christ and His plan of salvation, but for every last son of Adam, who has joined His exodus into the kingdom of grace, out of self, unto Him, into glory, where Jesus is the King of kings; the angels guardians of the glory world; the saints, its honorable citizens; its walls salvation, and its gates praise and that eternally.

Bareville, Pa.

SHUT-INS (Continued)

EXPRESSIONS OF APPRECIATION

A thank-you note to all friends and relatives who have kindly remembered me during my illness. The prayers in my behalf, the visits which I enjoyed, and the lovely cards I received each played an important part, and shall long be remembered.—Mrs. A. D. Yoder, Wooster, Ohio.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, gifts, flowers, and visits during my illness at home and the 26 days at the Osteopathic Hospital and since my return home. May the Lord richly bless you all.—Mrs. Willis L. Hershey, Kinzers, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, gifts, flowers, and a lovely scrapbook during my present illness. May God richly bless you all.—Mary G. Herr, Millersville, Pa.

MISSIONS EDITORIAL (Continued)

said that 40 per cent of mission work is carried on outside of the ecumenical movement. Apparently for the United States 45 per cent is outside of the DFM. We must learn to work together.

We may not be ready to accept all of Dudley's insights per se, but certainly he provides much food for thought. For that reason we are sharing them with our readers.

—L. C. Hartzler.

FIELD NOTES (Continued)

The Hesston Mennonite Church, Hesston, Kans., held open house in their new Sunday-school wing Sunday afternoon, March 28. This is part of a building program of the congregation and college which also calls for a church-chapel and additional room for the Advanced Bible Department of the College. The wing will accommodate the congregation's primary, junior, and intermediate Sunday-school classes, besides providing suitable room for various church activities.

Word reaches us that Sister Hochstetler, wife of Bro. Eli Hochstetler, Wolford, N. Dak., was killed in an accident in Minnesota on March 26. Details of the accident were not given.

Announcements

Dedication services at the High Way Chapel of East Greenville, Ohio, for April 11. Morning singing, 9:30; sermon at 10:00 by J. L. Hostetler, Meadville, Pa., Sunday school at 10:30. **Afternoon services,** 2:30: speakers, Don Augsburger, Orrville, Ohio, and C. C. Thomas, Haven of Rest Rescue Mission, Akron, Ohio. **Evening services,** 7:30: children's meeting, sermon by J. L. Hostetler.

Bible Conference at the North Lebanon, Pa., Mission, Saturday evening, April 24, and all day Sunday, April 25, with Paul Landis, Crockett, Ky., and Walter Keener, Elizabethtown, Pa., as speakers.

Pre-Easter services at the Hartville, Ohio, Church, April 14-18, with Jacob Weirich, Belleville, Pa., as speaker.

Easter services and communion services at the Detroit Church, April 16-18, with A. J. Metzler, Scottdale, Pa., as guest speaker.

Illinois State Sewing Circles in their annual meeting at the Science Ridge Church, Sterling, Ill., April 25.

Mennonite History Conference at Western Mennonite School, Salem, Oreg., with Stanley Shenk, West Liberty, Ohio, as speaker.

Ministers' Fellowship of the South Central Conference, at the First Church, Denver, Colo., April 7-9. Call CH-5025 for transportation from bus or rail lines. Those coming by auto report at Ninth and Delaware, the church address.

Annual Good Friday service at the Allentown, Pa., Mission, April 16. Theme, "A Living Christ in Our Daily Life." Speaker, Paul M. Lederach, Scottdale, Pa.

Annual meeting of the Southwestern Pa., District Mission Board at Otelia, Pa., Chapel, July 9, 10.

Annual Sewing Circle Meeting of Southwestern Pennsylvania District at Mattawana, Pa., Church, Saturday, May 1.

Visiting Speakers

March 14. **Ivan Magal,** Richmond, Va., at Warwick River, Denbigh, Va. **Paul Peachey,** Harrisonburg, Va., at Huntingdon Ave., Newport News, Va.

March 21. **C. Nevin Miller,** Harrisonburg, Va., at Martinsburg, Pa., **C. F. Derstine,** Kitchener, Ont., at Upland, Calif. **Luke Horst,** Reading, Pa., at Huntington Ave., Newport News, Va. **Paul M. Lederach,** Scottdale, Pa., at Tressler, Greenwood, Del.

March 28. **Walter L. Keener, Jr.,** Mt. Joy, Pa., at Steelton, Pa., Colored Mission. **David Steiner,** North Lima, Ohio, at Maple Grove, New Wilmington, Pa. **Mervin Hostetler,** Johnstown, Pa., at Stoner Heights and Beech, Louisville, Ohio.

Evangelistic Meetings

Sanford G. Shetler, Hollsopple, Pa., at Masontown, Pa., May 2-9. **Jantzi Revival campaign** in the Morgantown, Pa., area, beginning May 2 and continuing three weeks. **Paul Landis,** Crockett, Ky., at Pleasant Grove, Salix, Pa., March 30 to April 11. **Edward Miller,** Gulfport, Miss., at Cheraw, Colo., March 24 to April 4. **Kenneth Good,** Morton, Ill., at Yellow Creek, Goshen, Ind., April 7-11. **Milton Brackbill,** Paoli, Pa., at Maple Grove, Belleville, Pa., May 2-9. **Howard Hammer and staff** at Western Mennonite School, Salem, Oreg., May 28 to June 18. **Charles Shetler,** Schellsburg, Pa., at Britton Run, Spartansburg, Pa., April 4-15.

Due to the illness of Bro. Ray Shenk, who was scheduled to conduct revival meetings at the Mt. Airy, Md., Church, beginning April 5, the brotherhood has requested the home minister, Bro. Walter Shank, to hold the meetings.

Revival meetings at Harrisburg, Pa., closed Sunday evening, March 28, with 31 confessions, 29 of which were first commitments and most of them adults and in the middle teens. Maurice E. Lehman, Bareville, Pa., was the evangelist.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

To all parents sending in announcements of their first child a baby packet will be sent as a free gift from the Commission and the Publishing House. To do this, we will need your complete address even though it is not published in the HERALD. So please send street number or R.F.D., if you wish to receive this packet.

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Basinger, Lloyd A. and Wilma Jean (Kolb), Wooster, Ohio, a son, William David, Jan. 21, 1954.

Beall, Richard and Elsie (Miller), Goshen, Ind., second child, Connie Gail, Jan. 15, 1954.

Bechtel, C. Orville and Mary (Horst), Preston, Ont., a son, Dennis Ray, Oct. 26, 1953, by adoption.

Bender, Byron and Lois (Graber), Majuro, Marshall Islands, first child, Susan Alice, March 14, 1954.

Beyler, Clayton and Gladys (Graber), Louisville, Ky., a daughter, Ruth Ellen, March 14, 1954.

Boshart, Ralph and Ionabell (Headings), Milverton, Ont., first child, Brenda Joy, Feb. 7, 1954.

Byler, Roy and Ruby (Fisher), West Liberty, Ohio, fourth child, second daughter, Deborah Kay, Jan. 29, 1954.

Davidhizar, Joseph S. and Kathryn (Blough), Hollsopple, Pa., sixth child, fourth daughter, Carolyn Norene, Feb. 2, 1954.

Gascho, Gerald and Edna (Swartzendruber), Pigeon, Mich., third son, Arlis Lee, March 5, 1954.

Gingrich, Herbert and Wilma (Clemmer), Milverton, Ont., first child, a son, Murray Thomas, Jan. 16, 1954.

Good, Simon, Jr., and Marjory (Yoder), Valparaiso, Ind., first child, a son, Marty Ray, Feb. 25, 1954.

Gunden, Donald and Elsie (Zimmerman), Goshen, Ind., third child, Douglas Earl, March 8, 1954.

Harnish, Elvin T. and Martha (Newcomer), Willow Sreet, Pa., a son, Jay Martin, March 16, 1954.

Hartman, Teddy and Ila (Kiser), Park View, Harrisonburg, Va., first child, Darrel Eugene, March 13, 1954.

Heatwole, Nelson J. and Florence (Driver), Harrisonburg, Va., second child, Kenneth Allen, March 22, 1954.

Hernley, P. Miller and Helen (Stauffer), Elizabethtown, Pa., third child, Phyllis Ann, March 4, 1954.

Horst, Clarence H. and Ruby A. (King), Mohnton, Pa., second son, Charles Henry, March 10, 1954.

Hostetler, John H. and Anna Mae (Hartman), Richmond, Va., first child, Larry Dean, March 14, 1954.

King, Floyd E. and Naomi (Hartzler), Bellefontaine, Ohio, a daughter, Brenda Jo, Feb. 20, 1954.

King, Lester G. and Margie (Burkholder), Bedford, Ohio, first child, a daughter, Victoria Sue, March 14, 1954.

Lehman, David G. and Doris (Liechty), Indianapolis, Ind., first child, Anne Elizabeth, March 13, 1954.

Martin, Henry S. and Barbara (Smith), Bowers, Pa., fourth child, second daughter, Doris Eileen, Feb. 9, 1954.

Miller, Earl and Grace (Gerig), Albany, Oreg., second son, Ronald Kirklen, March 11, 1954.

Miller, LaVern and Bertha (Weaver), Nampa, Idaho, ninth child, a son, Noel Glen, March 14, 1954.

Mininger, Jonas L. and Emma (Good), Souderton, Pa., fourth child, second daughter, Grace, Feb. 23, 1954.

Nitzsche, Arthur, Jr., and JoAnn (Cline), Wisner, Nebr., first child, Jerry Lynn, March 9, 1954.

Reesor, John and Elsie (Wideman), Stouffville, Ont., first child, Marlene Louise, Feb. 26, 1954.

Sauder, Amos H. and Mary S. (Nissley), Manheim, Pa., a son, Amos N., Feb. 14, 1954.

Sanee, Henry W. and Anna (Graybill), Thompsontown, Pa., fifth child, fourth daughter, Evelyn Flo, March 15, 1954.

Schlosser, Clayton C., Jr., and Ethel (Arnold), Telford, Pa., sixth child, fourth son, Joel, March 19, 1954.

Selzer, Elvin M. and Bertha (Sommerfeld), Canton, Kans., second daughter, Donna Lee, March 6, 1954.

Slabach, Albert C. and Mary (Zuercher), Baltic, Ohio, first child, Gloria Ann, Feb. 22, 1954.

Stottlemyer, Ernest and Eldora (Baker), Smyrna, Del., first child, Elaine Ruth, Feb. 17, 1954.

Swartzendruber, Elmer W. and Esther Pauline (Knepp), Montgomery, Ind., third child, second daughter, Diana Kay, March 11, 1954.

Weaver, Howard and Arlene (Witmer), Salem, Ohio, second son, James Allen, March 11, 1954.

Weaver, Leon and Lorraine (Martin), Akron, Pa., second child, first son, Marlin Ray, March 23, 1954.

Wenger, Walter and Shirley (Birky), Hebron, Ind., first child, David Allen, Jan. 9, 1954.

Westover, Norman and Etta (Nofziger), Albany, Oreg., eighth child, fifth son, Kenneth Duane, Jan. 20, 1954.

Witmer, Paul M. and Mabel (Myers), Manheim, Pa., fifth child, Doris Elaine, March 13, 1954.

Yoder, Mose and Verba (Troyer), Haven, Kans., fifth child, Shirley, Feb. 19, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Baum.—Eugene Bender and Barbara A. Baum, Mount Joy congregation, by H. E. Lutz at the Mount Joy, Pa., Mennonite Church, March 21, 1954.

Ehst—Nyce.—John L. Ehst, Bally, Pa., and Mary Z. Nyce, Souderton, Pa., by Jacob M. Moyer, March 20, 1954.

Hollinger—Esbenshade.—Clair M. Hollinger, East Petersburg, Pa., congregation, and Erma E. Esbenshade, Mount Joy congregation, by H. E. Lutz at the Mount Joy, Pa., Mennonite Church, March 4, 1954.

Martin—Metzler.—Ervin H. Martin, Groffdale congregation, Bareville, Pa., and Dorothy M. Metzler, East Petersburg congregation, by H. E. Lutz at the East Petersburg, Pa., Mennonite Church, March 20, 1954.

Pierce—Randler.—Sylvester B. Pierce, Jr., and Mary E. Randler, both of the Erb congregation, Lititz, Pa., by Homer Bomberger at the Erb Church, March 20, 1954.

Sauder—Buckwalter.—Roy E. Sauder, Erb congregation, Lititz, Pa., and Frances A. Buckwalter, East Petersburg congregation, by H. E. Lutz at the East Petersburg, Pa., Mennonite Church, March 11, 1954.

Weaver—Schwartz.—Joseph Weaver, Salem congregation, Foraker, Ind., and Amanda Schwartz, Nappanee, Ind., congregation, by Francis E. Freed, Nov. 26, 1953.

Weaver—Bomberger.—Paul M. Weaver, Erisman congregation, Manheim, Pa., and Velma Bomberger, Erb congregation, Lititz, Pa., by Homer Bomberger, father of the bride, at their home, Manheim, Pa., March 13, 1954.

Witmer—Ebersole.—Harold K. Witmer, Hess congregation, Lititz, Pa., and Nyla G. Ebersole, Chestnut Hill congregation, Columbia, Pa., by H. E. Lutz at the Chestnut Hill Church, Jan. 30, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bucher, Mary H., wife of C. B. Bucher, entered into rest at the home of her son at Manheim, Pa., Feb. 2, 1954, after a lingering illness, being bedfast for 12 weeks; aged 85 y. 2 m. 17 d. She was a member of the Mennonite Church for 63 years. On Nov. 28 she and her husband celebrated their sixty-fourth wedding anniversary. She was born in Elizabeth Township, daughter of the late Christian and Anna (Dipple) Hartman. Besides her husband, she is survived by two children (Ammon, with whom she resided, and Lillie—wife of Henry B. Rohrer, Mountville, Pa.), 7 grandchildren, 11 great-grandchildren, and one sister (Catherine, of Philadelphia). Two daughters (Elsie and Nora) preceded her in death. Funeral services were held Feb. 5 at Erisman's Church in charge of Martin G. Metzler, with interment in the adjoining cemetery.

Conrad, Christian M., son of Christian and Verena (Graber) Conrad, was born at Cornel, Switzerland, March 26, 1873; passed away after a year of illness at the home of his daughter and son-in-law (Mr. and Mrs. R. N. Long, Sterling, Ill.) on March 6, 1954; aged 80 y. 11 m. 8 d. At the age of 13 he, with his parents and family, migrated to America and settled in Wayne Co., Ohio. When he was 23 years of age he went to Flanagan, Ill., and on June 7, 1900, was married to Kathryn Orendorff. To this union six children were born (Ida—Mrs. R. N. Long, Sterling, Ill.; Nora, nurse at Home Hospital, Sterling, Ill.; Laura, serving as business manager of the Nurmanzil Psychiatric Center, Lucknow, India: Eunice—Mrs. O. D. Diller, Wooster, Ohio; Reuben M., Arlington Heights, Ill.; and Gladys—Mrs. Clark S. Eberle, Columbus, Ohio). Surviving are his wife, the 6 children, 8 grandchildren, 2 great-grandchildren, one sister (Mary—Mrs. D. W. Good, Sterling, Ill.), and 2 brothers (John D., Sterling, Ill., and Jacob G., Venice, Calif.). Two brothers and 4 sisters preceded him in death. Since September, 1953, he and his wife made their home with their daughter. He accepted Christ in his youth and united with the Mennonite Church, where he was an active worker in the Sunday-school department for many years. Funeral services were held March 9, at Science Ridge Mennonite Church, Sterling, Ill., in charge of Robert Keller, assisted by Paul Friesen. Burial was made in the adjoining cemetery.

Detweiler, John B., son of Rudy and Grace Detweiler, was born in Elkhart, Ind., Sept. 1, 1897; died in Gary, Ind., March 14, 1954; aged 56 y. 6 m. 13 d. He lived in the vicinity of Elkhart until two years ago when he moved to Hobart, Ind., where he with his son operated a super-market. He was married to Bessie Long, who died in 1936. To this union were born 4 daughters and one son, all of whom survive. In 1942 he married Lillian McConnell. He is survived by his wife, the 5 children, 10 grandchildren, his mother, 2 brothers, 2 sisters, and many other friends and relatives. Funeral services were held at the Olive Mennonite Church in charge of D. A. Yoder, assisted by C. A. Shank. John had in earlier years been a member of the Olive Mennonite Church but canceled his membership. While at the hospital he came back to the Lord, as reported by the hospital chaplain. We rejoice in the fact of a Saviour who hears the penitent's plea.

Hershey, Sem E., eldest son of Martin R. and the late Sue Eby Hershey, was born near Intercourse, Pa., Aug. 30, 1906; passed away Feb. 16, 1954; aged 47 y. 5 m. 17 d. Death came instantly and was a great shock to his family and community. He had taken his tractor to a repair shop and had come about a mile on the return trip when the appointed hour of death came. Since there were no witnesses, we do not know what the Lord did to bring about death. He was found a short time later pinned beneath the tractor. On Nov. 6, 1929, he was married to Martha K. Denlinger. Besides his widow, he is survived by these children (Benjamin, serving with PAX unit, Backnang, Germany; Leonard, Charles, Verna, Rhoda, and Miriam, all at home), also his father and these brothers and sisters (Elizabeth—Mrs. Daniel Leaman, Lancaster, Pa.; Rohrer, Lititz, Pa.; Evelyn—Mrs. Elmer Leaman, Parkesburg, Pa.; Amos, Kinzers, Pa.; John, Sanford, Gordonville, Pa.; Eby, Ronks, Pa.; Emma and Miriam, Intercourse, Pa.). He accepted Christ early in life. He was a worker at the Meadville Mission since its beginning in 1935 and superintendent of the Sunday school since 1940. His death is a loud call to the community he was serving. We can see the kindness of our heavenly Father in calling one we know was ready to meet Him. Funeral services were held Feb. 19 at the Hershey Church conducted by Galen Hostetter and Parke Book. Burial was made in the adjoining cemetery.

Landis, Annie K., was born June 29, 1864; passed away Jan. 8, 1954; aged 89 y. 6 m. 9 d. She was united in marriage to Jonas Landis, who preceded her in death 28 years. To this union were born one son and 3 daughters. The son passed away as an infant, and 2 daughters also preceded her in death. She is survived by one daughter (Mrs. Albert Yoder) with whom she had her home. One brother and 2 sisters (John Witmer, Lizzie and Sussie Witmer), 6

grandchildren, and 4 great-grandchildren also survive. She accepted Christ as her Saviour about 62 years ago and united with the Mennonite Church, and was a faithful member of Good's congregation at her death. Funeral services were held at Good's Church, Jan. 12, conducted by Clarence Lutz and Ira Z. Miller. Burial was made in Good's Cemetery.

Miller, Ruth, daughter of the late Christian M. and Amanda (Becher) Graber, was born near Canton, Ohio, Aug. 14, 1913, and died on the same farm March 18, 1954; aged 40 y. 7 m. 4 d. At the age of 12 she accepted Christ as her Saviour and was received into the fellowship of the Beech Mennonite Church where she remained faithful to the end. On May 23, 1936, she was united in marriage to Roy E. Miller of the same community. To this union were born 5 children (Helen, Elnor, Roy C., Charlotte, and Donna). For the past few months her health was failing rapidly until she quietly passed away. Her parents preceded her in death. She is survived by her husband and the 5 children, all at home, one aunt (Mrs. John K. Krabill, Louisville, Ohio), one uncle (Amos Becher, Canton, Ohio), and many other relatives and friends. Funeral services were conducted from the C. D. Spiker Funeral Parlors, Canton, Ohio, by O. N. Johns and Ray Bair. Interment was made in the Beech Church cemetery.

Ramer, Mary Edna, daughter of Mervin and Susie S. (Martin) Ramer, was born in Elkhart Co., Ind., Dec. 26, 1934; passed away at the Baptist Hospital, Little Rock, Ark., Feb. 18, 1954; aged 19 y. 1 m. 23 d. Death was due to a heart ailment, from which she had suffered all her life. God, in His wisdom, saw fit to give her to us with a weak heart and hard of hearing. She went to the Indiana State School for the Deaf at the age of 6 and continued there until she was 16. Then the family moved to Ozone, Ark.' and she went to the Little Rock State School for the Deaf for the last two terms. After two days of illness she went to be with Jesus. Mary gave her heart to Christ in July, 1951, and was baptized on May 24, 1953. Surviving her are 4 grandparents (Menno and Martha Ramer; Joe E. and Mary Martin, of Wakarusa, Ind.), the parents, 5 brothers (Sem, James, Paul, John, and Stevie), 8 sisters (Eva, Priscilla, Rachel, Phebe, Martha, Ruth, Joanna, and Susie), 11 uncles, 11 aunts, and a host of other relatives and friends. She had many pen pals across the country and to them she constantly witnessed, exhorting them to obedience to God's Word.

Schweitzer, Pheobe, daughter of Dan and Margaret Erb, was born in Ontario, Canada, Feb. 8, 1865; departed this life at the home of her son (Bert) near Milford, Nebr., March 17, 1954; aged 89 y. 1 m. 9 d. In 1881 she moved with her family to Seward Co., Nebr., and settled near Milford. In 1882 she became a member of the East Fairview Church and later transferred her membership to the Milford Mennonite Church, where she remained a faithful member until death. In 1884 she was united in marriage to Jacob Schweitzer. To this union were born 10 children. Surviving are one daughter (Mrs. Dan Kennel, Huron, S. Dak.), 6 sons (Ezra, Litchfield, Nebr.; Emery, Bert, Homer, William, all of Milford, and Dan, San Antonio, Texas), one sister (Mrs. Lizzie Yantzi, of Milford), one brother (Joel Erb, of Milford), 28 grandchildren, 47 great-grandchildren, and many other relatives and friends. Preceding her in death were her husband, 3 children, 2 sisters, and 4 brothers. Funeral services were held at the Milford Mennonite Church, March 20, with L. O. Schlegel in charge, assisted by W. A. Eicher and Milton Troyer. Interment was made in the church cemetery.

Stutzman, Stanley Earl, infant son of Daniel E. and Ruth Stutzman, Swan Lake, Mont., was born prematurely on March 1, 1954, and lived only an hour. Graveside services were in charge of J. G. Hochstetler in the Fairview Cemetery near Creston, Mont.

Wagner, Barbara, daughter of Henry and Katherine (Zeicet) Sauder, was born March 3, 1874, near Washington, Ill.; passed away after a prolonged illness on March 19, 1954, at her home in Eureka, Ill.; aged 80 y. 16 d. She accepted Christ at an early age and united with the Mennonite Church where she served the Lord faithfully until He called her home. On Dec. 27, 1894, she was united in marriage to Christian Wagner. To this union were born 8 children (Freida—Mrs. Joseph J. Wagner, Chicago; Alvina—Mrs. Walter Zook; Pearl—Mrs. Forrest Yoder; Celesta—Mrs. Lloyd Stalter, all of Eureka; Rose—Mrs. Chris Schertz, Washington, Ill.; Ezra C., Chenoa, Ill.; and E. Sanford, San Mateo, Calif.). One son (Noah), one brother, and 4 sisters preceded her in death. She was the last remaining member of the Henry Sauder family. A number of college students made their home with the Wagners and to these she was both a counselor and friend. During the latter days of her illness she enjoyed hearing passages read from her well-marked Bible by her grandson (Larry Stalter), who lived next door. Funeral services were held at the Roanoke Mennonite Church, March 21, in charge of Sanford C. Yoder, with Ezra B. Yordy assisting. Burial was made in the church cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Beyond Today, by Rolf Thomassen; Augsburg; 1953; 163 pp.; $2.50.

Here is a stimulating autobiography by a Christian who has been handicapped since birth because he is spastic without use of his arms and legs. Despite this, the author is an artist of note, plays the zither instrument beautifully, using only his mouth.

The story of the author's struggle in life, his reactions to people who look down upon disabled, handicapped people, reveals his thought, fears, and ambitions, trials, and triumphs. The reader is presented with new concepts in understanding spastics.

This is a pleasant and uplifting story. Although the reader has sympathy for the author, and the tears may flow, he must admire the pluck of a man who has surmounted obstacles to the extent that he makes his living by selling paintings which he does by holding the brush in his mouth. The message is stimulating and heart-searching like **Karen,** which is the story of the development of a spastic child. In this book, the story is told by the spastic himself.

The book has sold five editions in Norway, and has been translated into Swedish, and now in the English language. It is certain to sell widely. It is not a sad autobiography; it is one of triumph!—Ford Berg.

ITEMS and COMMENTS

A former Russian paratrooper, now a ministerial student at Baptist Theological Seminary in New Orleans, says a piece of paper in a trash basket led to his conversion. The leaflet contained two Scripture verses, and had been distributed to a DP camp by German Baptists. After finding the leaflet, the young Russian says, he began looking for a Bible and finally obtained one in a Baptist church in Munich. He joined the church, was baptized, and later preached among other displaced persons. He came to the United States in 1951.

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An appeal to Americans to do something about United States soldiers in England so that "the blot of unjust behavior, piled on immorality, comes to an end" was made recently by the Catholic Times in London. In a sharp editorial the weekly newspaper commented on a recent London court case in which a British woman sought to enforce an affiliation order against an American soldier, the father of her child. According to the Catholic Times, the woman's lawyer told the court that his client's child was one of 70,000 born under similar circumstances.

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Total expenditures for relief and rehabilitation in Egypt, Syria, Lebanon, and Israel by 15 American voluntary agencies from January, 1949, to September, 1953, amounted to nearly $80,000,000.

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The only church in Gaynor, Missouri, after being closed for twenty-five years, has been reopened and has experienced a real revival as a result of the Rural Bible Crusade Scripture Memory Program in the schools of that community.

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Hyman Appelman, well-known evangelist, has been holding tremendously successful meetings in the Latin-American cities of San Jose, Costa Rico, and Managua, Nicaragua. In spite of the fact that he had to speak through an interpreter, the auditoriums in these places were filled almost every night and there were hundreds of conversions. Hyman Appelman is scheduled also for evangelistic meetings at Vera Cruz and Mexico City, Mexico, as a close for his Latin-American crusade.

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There is still plenty of death on our highways, yet it is good to know that the national rate of 7.3 persons killed for each 100,000,000 miles traveled last year was the lowest rate in history.

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The Audio Book Company, of Los Angeles, Calif., has recorded the complete New Testament of the King James Version on twenty-four ultra-long-playing records. Nearly two years and close to $100,000 has been invested in this talking book project. The volume sells for $22.95.—Signs of the Times.

• • •

During the past year our people have been solicited by attractive folders from the Kansas City office of the Christian Approach Mission. In addition to frequent warnings that we should give to our own circles, and only to organizations with which we are familiar, we now give the additional information that authentic and well-documented information from Jordan reveals that the person distributing this material in America has no official connection with the Christian Approach Mission in Jordan. He and his wife are not allowed to enter the Holy Land and are not allowed to work in that land. He has never had a blind home in Jordan. He has never had any leper work in Jordan. He has no mobile clinic unit. He has no trade school in Jordan. He has a pastor there and conducts a church service, but he has no members. He has conducted an orphanage in Bethlehem, but there has been a great deal of dissatisfaction and many charges of inefficiency and worse. He has no Jewish children in this orphanage. We hope none of our people will be sending support to the Christian Approach Mission at its office in Kansas City. Our own relief workers in Jordan have forwarded this warning to us.

S. A. Witmer, president of Fort Wayne Bible College, Fort Wayne, Ind., has designated the entire school year of 1954-55 as Jubilee Year in honor of the institution's founding in 1904.—Moody Monthly.

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The publicity concerning the harmful effects of smoking is having some effect, according to **Time.** An advertising trade magazine has polled 2,200 United States advertising and marketing executives. Of almost 1,500 who smoke, 35 per cent have switched to filter tip cigarettes, 28 per cent have cut down on their smoking, and 23 per cent have stopped smoking altogether.

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The orthodox church in Russia has added March 5, the anniversary of Stalin's death, to the list of church holidays.

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The National Safety Council, as a result of the recent White House Conference on Highway Safety, is conducting a campaign to improve driver attitudes. The slogan for the campaign is, "Courtesy Is the Code of the Road." N. H. Dearborn, president of the National Safety Council, said, "The person who drives by the Golden Rule will never have a serious accident." Safe driving is a moral responsibility and a daily demonstration of decent and moral conduct. This relates our driving to our Christianity definitely. The president of the Western Pennsylvania Safety Council, in announcing this courtesy program, said, "No one likes to be told that he is impolite. Courtesy extended by one driver to another can spread. It can become an epidemic, for courtesy is contagious."

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The U.S. Brewers Foundation recently sent out a booklet which presses home the alleged fact that "beer belongs in the home." Brewers are now spending as much as $120,000,000 a year in advertising to increase the sale and consumption of their product. Much of this advertising is focused upon the American home, with the view to making beer drinkers of the mothers of America and of American youth as well. Two home magazines, which have accepted beer advertisements, have recently cut down their acceptance of such advertising. These magazines are **Woman's Home Companion** and **McCalls.** It is good to know that 12 of the most important magazines in the country, including such as **Ladies Home Journal, Saturday Evening Post,** and **Better Homes and Gardens,** do not accept any alcoholic beverage advertisements. They seem to be able to survive and prosper without the financial support of the liquor traffic.

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It is unfortunate that America is further alienating India by insisting on carrying through a program for armed aid to Pakistan. Are we driving India into the arms of the Communists? Mr. Nehru is strongly against Communism. In a recent campaign he said to voters, "The whole basis of the Communist Party is all wrong . . . their entire thinking is based on something outside India." However, in an election, Travancore-Cochin in South India elected a socialist government with communist participation, the first leftist government in India.

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The latest issue of **Banner of Youth,** the official organ of the Polish Youth Unions, says, "The immediate need is to intensify our efforts aimed at liquidating in the minds of Polish youth all traces of religious superstitions, which either have been planted there by reactionary parents, or have been seeded by capitalist books available from illegal sources." One way in which the communist youth group tries to keep young people away from church services is to organize sports events, excursions, and other activities on Sundays, at which attendance is compulsory.

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The Southern Railroad has ended all alleged discrimination against Negro travelers in its dining cars.—Between the Lines.

* * *

Ten thousand Christians in Pakistan are in serious economic straits. Before the partition of India most of them, who come from backward castes, were laboring on land owned by Hindus and Sikhs. At the time of the partition almost all of these Hindu and Sikh landlords left Pakistan. The land was distributed to Moslem refugees from India. This left the Christians without any means of support. The government of this Moslem land has been requested to set up a Minorities Board with powers to investigate and recommend measures to improve the conditions of Christians.

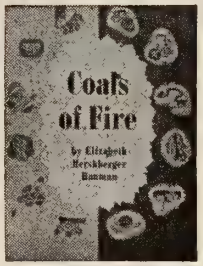
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The first regular United States postage stamp to bear the motto "In God We Trust" will be issued early in April. The eight-cent stamp will also bear a picture of the Statue of Liberty. It will be the first multicolored regular stamp of a small denomination in U.S. history. The Postmaster General says, "The inscription 'In God We Trust' symbolizes the spiritual foundation on which our government was built and without which no nation can prosper." Since the postage rate for letters to foreign countries was raised from five to eight cents last August, the eight-cent stamp will be used principally for international mail. The new stamp meets the request from congressmen that the United States use a religious theme on its stamps going behind the Iron Curtain to emphasize the spiritual beliefs of this country in contrast to the atheism of communism. Previously, "In God We Trust" appeared only on a stamp of 1927, commemorating the 150th anniversary of Washington's winter at Valley Forge. That stamp depicted Washington at prayer.

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The number of women ministers in various churches was more than doubled in the decade between 1940 and 1950, reaching an all-time high of 6,777 women, who made up 4.1 per cent of all U.S. clergy. The percentage of women in the ministry has grown faster than it has in other professions like law, medicine, and academic life, according to **Information Service Weekly,** bulletin of the National Council of Churches.

(Continued on next page)



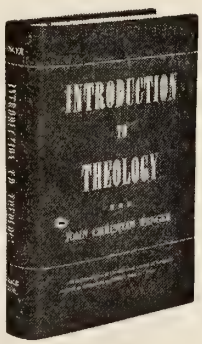
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By Elizabeth Bauman

Illus. by Allan Eitzen

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By John C. Wenger

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Mennonite Publishing House
Scottdale, Pa.

YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent

5. Book Publishing

The three divisions of House operations—Publishing, Printing, and Bookselling—are usually considered separate business enterprises. Our publishing is in four areas: books, periodicals, teaching materials, tracts, etc. Books will be discussed in this section and the other three areas of publishing in the following issues. Such a variety of publications and operations is not usually carried on by one organization except in denominational publishing.

Books have always been a minor part of our publishing work. This is true in terms of both dollars and volume. In the 41 years from 1908 to 1948 we published 162 books and booklets, or an average of about four each year. In the five years since 1948 we have published 46, or about 9 each year.

The following were published during 1953.

Title	*Author or Compiler*	*No. Printed*
Bernese Anabaptists	Delbert Gratz	1,284
Church Hymnal Selections	J. D. Brunk S. F. Coffman	2,018
Eastward to the Sun	S. C. Yoder	1,449
Pilgrims in Paraguay	J. Winfield Fretz	1,989
Prophecy Conf. Report	Report of Conf. held at Elkhart, Ind., April 3-5, 1952	
R.S.V. Evaluation Booklet	Lind, Lehman, Bender	2,066



Books Published in 1953

Title	*Author or compiler*	*No. Printed*
Songs of the Church	Walter Yoder	15,000
Ten of a Kind	Edna Beiler	2,522
War, Peace, and Nonresistance	Guy Hershberger	1,989
We Tried to Stay	Dorothy McCammon	3,342
Meditations for the New Mother	Helen Good Brenneman	1,810
Assurance of Salvation (Revision)	J. R. Mumaw	1,855

In addition to the above, 16,147 copies of 10 titles were reprinted during the year.

A very careful study is being planned in order to chart the House's book publishing program for the years ahead. Publishing in small quantities is quite expensive. Usually there need to be at least four or five thousand copies of a title published if no loss is to result. Probably less than half of our titles reach so favored a circulation.

March shipments of the Heifer Project included 35,000 chicks to Egypt, 50 heifers to Germany, and bees, goats, and rabbits to Korea. In April Brown Swiss cattle and some hogs will be sent to Thailand.

* * *

President Rajendra Prasad of India has assured Christian missionaries that they will have full freedom to preach and to do social work. He said that the government is determined to implement fully the constitutional guarantee of freedom of religion, and he praised Christian missions for the work they had done in many parts of the country. "There is no objection to any Christian preaching his religion," he said. "If objection is taken in any place, it is not to the preaching of Christianity, but to other kinds of activities some people might have indulged in. There is even less objection to any kind of social service . . . but at the same time we expect that those who come for the purpose will confine their activities to that alone. If this condition is observed, there can and will be no difficulty whatsoever." The President expressed the hope that services to the people of India should be rendered purely out of love for the people, but not with the motive of conversion.

* * *

Billy Graham received an enthusiastic reception in England and some 12,000 persons jammed the Harringay Arena for the opening service. Hundreds had to be turned away from the stadium, which normally seats 11,000 people.

* * *

Because "secularism has ruled the roost too long," Baptists in Los Angeles plan to open five new children's day schools this year. This will bring the total number of such schools to 19 in that city. It is announced that additional schools are planned for next year. An official said, "This is a drastic, somewhat expensive ministry, but it is absolutely essential in our times."

* * *

An international Protestant radio station will begin operating soon in Tangier, Morocco, under the auspices of International Evangelism, Inc. Nondenominational programs will be broadcast in French, English, Spanish, Portuguese, Italian, German, and Russian. "Our aim is to reach the unbelievers, those who are members of no church," says the director.

* * *

An article in the March **Reader's Digest** gives a number of instances in which the Bible helped in the finding of the various resources of the land of Palestine.

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVII — TUESDAY, APRIL 13, 1954 — NUMBER 15

MENNONITE BIBLICAL SEMINARY

Jesus Rose from the Dead

By Ernest W. Lehman

Ever since the angel told Peter and the other disciple to come and see the *place* where the Lord lay (Matt. 28:16), it seems there have been people who are very place-conscious when they think of the resurrection.

Here in the Holy Land there is much more stress laid on the so-called "holy places" than we who are Christians from the West would expect. Many of the Christians here have churches, or altars in a common church, near to the places where they believe incidents in Jesus' life occurred. Many of the people believe that they gain merit by saying prayers in these special places, or by kissing the stones which mark various sacred spots. Some ceremonies in these places during Easter Week attract multitudes of people, so that anyone wanting even standing room must come hours before the ceremony begins. Some people think they know where Calvary and the Holy Sepulcher were located; actually no one knows the exact spot.

We are glad that Jesus did come forth from a definite, specific tomb, and that the angel spoke of this certain place, and God saw fit to record this conversation in the Holy Scripture. But we are thankful also that Jesus did not leave behind any physical souvenirs: that His name was not inscribed in any tomb; that neither the cross, nor His clothing, nor the rolling stone door to the sepulcher, nor the Roman seal, nor any such things were preserved as proof through the ages to come. The fact that it did not occur to these first-century Christians to preserve any of these things indicates that everyone among them accepted the resurrection as a simple, undisputed fact; and none saw any use to preserve any proof for some who might later doubt. Today there are no physical proofs of the resurrection; but there need be none.

For we *believe* that the Lord rose from the dead. We today have faith in the authority of the Scripture that the resurrection did occur and that the early believers gave testimony to it. And this faith is confirmed in our lives by the personal experience and assurance that "Christ liveth in me."

But you may ask, What is the impression one has in being in Jerusalem on Easter Sunday morning? Does not the physical surrounding contribute to a more real faith in the resurrection? Does not the sight of an open, empty tomb (if not *the* one, at least one something like it) make the experience more real? Perhaps for many people it does. But in this I feel something like a person does when looking out from a high mountain peak or a tower. The view is much more vast than from a lower place; yet it is still bounded by the horizon. And up there one feels all the more sure that from any earthly height the bounds of the horizon can in no wise be surpassed. Now that I have been in Jerusalem on Easter morning I am more than ever convinced that no kind of visual aid can fully satisfy the intellect to take the place of simple faith in the resurrection.

It is strange that the enemies of Jesus remembered clearly that He said He would rise again from the dead (Matt. 27:63), but the beloved disciples seemed to forget completely (Luke 24:21, 22) that Jesus foretold both His death and rising again. They themselves said they were "astonished" when they heard the news that He had risen. It seems they absorbed only in a passive way what Jesus had said of His death and resurrection.

If only we could comprehend the utter grief and distress in the hearts of the disciples when their Lord lay in the tomb, then we might understand the bewildered but happy astonishment which they must have felt on that crisp resurrection daybreak. Today so many people read the Bible account of the resurrection much as they do a familiar story or novel in which they know well the manner of the ending. Somehow the resurrection story lacks gripping reality, it lacks life, it no longer impresses with the element of wonder, of "astonishment," of miracle in the actual rising of the dead.

Do you really believe Jesus rose from the dead? Can a man who is dead really come to life again? Do you believe it strongly enough that it is an exciting and astonishing miracle each time you read of the resurrection?

How have you been preparing for Easter this year? Many people here in the Holy Land make pilgrimages to the holy places to perform their religious duties. Many people in America prepare for Easter by outfitting the family in new clothing. Many church people have been rehearsing Easter recitations, cantatas, or readings. Palm leaves, candles, lilies, colored eggs, all claim their share of attention. These things may not necessarily be wrong; but they do show where our interest and attention center. I believe that the way in which we spend our time and energy preparing shows quite clearly the values which mean most to us.

The critics of Peter and John demanded of them "by what name and by what power" they were preaching and healing. They responded boldly and clearly that the name was *Jesus Christ* and the power was *resurrection power.* Acts 4:10. The power had manifested itself first in the believers and only then did it enable the wondrous miracles and messages which touched the lives and bodies of others. It was not enough for them to be associated with the name of Jesus. These disciples had been known to associate with Jesus when He was with them. But it was not this nominal connection that quickened them to be the outspoken Peter and John of Acts 4 and 5. Nominal Christians never have the power such as Peter and John manifested here. They never know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he

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Easter Gifts

By Lorie C. Gooding

His friends brought gifts of death:
Clean linen cloth to make a winding sheet,
A cool, dark sepulcher to lay Him in,
And spices, sharp and sweet.

His foes brought gifts of hate:
The cruel iron spikes, the heavy maul,
The leaded scourge, the mocking royal robe,
And vinegar and gall.

The earth brought gifts of grief:
Rough wooden cross, and slender hollow reed,
The twisted thorn, the symbol of the curse,
That made His brow to bleed.

But He brought gifts of love,
And spoke compassion with His dying breath;
Redemption and forgiveness, these He brought,
And brought life out of death.

Holmesville, Ohio.

wrought in Christ, when he raised him from the dead . . ." (Eph. 1:19, 20).

I believe that the high calling of being a disciple of the Risen Lord must be burned into our hearts deeper and deeper. We must see our own dearth of power and be truly infilled with that power which brought our Lord victorious from the tomb.

Jericho, Jordan.

The Living Christ

By Mary Ellen Eby

Can you not see Mary Magdalene on the first day of the week, walking slowly and sadly toward the tomb where the body of her beloved Lord lay? Her Lord had been crucified by cruel soldiers just three days ago. She could not understand why the Lord Jesus' life had ended this way. Every detail of His death was very clearly outlined in her mind, although she had been standing quite a distance from the cross.

The self-righteous scribes and Pharisees had rejected Christ as Messiah. Finally, to climax their state of unbelief and rejection, they commanded Jesus to be crucified. Christ had endured an unjust trial in which Pilate from the depths of his heart had said, "I find no fault in him." But because Pilate feared the people, he, too, rejected Christ and delivered Him to be crucified.

Oh, the mockery, the agony, and the suffering which Christ patiently and silently endured while hanging on the cross, bearing the weight of the whole world's sins! The death of Christ portrays His humbleness and submissiveness to the will of His Father. He gave His life voluntarily that you and I might have life.

But many of Christ's close friends, including Mary Magdalene, experienced heartache and grief. Jesus had told them, "I will rise again the third day." But their faith was very weak.

Mary, now arriving at the tomb, discovered that the body of Christ was not there. She wept silently. Stooping to look into the tomb, she noticed two angels who questioned her, "Woman, why do you weep?" Then came the sad reply, "They have taken away my Lord, and I know not where they have laid him." But Mary's sadness is exchanged for gladness when Jesus Himself appears before her. After she had related the circumstances to Him, whom she supposed to be the gardener, Jesus, with a tender expression in His eyes, replied in the kindest tones, "Mary." His voice! Mary recognized it! It was Jesus! He had risen from the grave!

Yes, Christ has broken the bars of death. He has defeated the evil one, Satan, and his co-workers. He has defeated the powers of death which have done their worst. Christ is victorious. At no other time was the power of God manifest so greatly as in the resurrection of Christ.

After spending forty days with His disciples, He ascended to heaven. Now He is sitting at the right hand of God, the Father, interceding for His own. Yes, Christ is living, and the most influential way to prove to the world that He truly is living is by allowing Him to work through us, His followers. The world today will not read their Bibles, but they certainly do observe the lives of the Christians. May our lives bear fruit that will reveal to others the risen Christ dwelling in our hearts. I am reminded of a song in which the writer says, "You ask me how I know He lives? He lives within my heart." Does He? Then tell others.

If Christ had not risen from the dead, then would all the exhortation proclaimed on this doctrine be in vain. If Christ had not risen from the dead, then would our faith be in vain. But the Bible, the inspired Word of God, gives us enough evidence to assure us of this fact. By faith we accepted Christ as Lord and Master of our lives. We receive from our living Lord forgiveness of sin, cleansing of sin, and deliverance from sin, which would not be true had not Christ risen from the grave. Alexander Maclaren explains it thus: "Only when we recognize that in His cross explained by His resurrection, we have redemption through His blood, even the forgiveness of sins, and by the communication of the risen life from the risen Lord possess that new nature, which sets us free from the dominion of our evil, is faith operative in setting us free from our sins."

Last, we have the hope of eternal life through our resurrected Lord. What hopeless creatures we would be if we possessed no glorious anticipation for the future! Paul says, "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). Through the transgression of Adam, we were all made sinners and deserved to die, but, praise God! He has made a provision through Christ in which all those who are born again and remain faithful shall live. Because Christ has been resurrected from the grave, even so shall we be resurrected at the Lord's return. Through the resurrection of Christ, our soul and body have become immortal. "O death, where is thy sting? O grave, where is thy victory" (I Cor. 15:55)? Christ, by His resurrection, has dissolved the sting of death. He has conquered the grave. And we may also know victory over sin and death. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Let us remember the vital words of Jesus, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Ronks, Pa.

Our Readers Say—

I am not intimately familiar with the financial operations of the Mennonite Board of Missions and Charities, but it would appear that the $22,000 total deficit in some funds was greatly exceeded by surpluses in others, because "total mission fund balances of the Board have decreased about $100,000." In other words, on April 1, 1953, there were $100,000 on hand with which to decrease and maybe many more. Praise the Lord that the dollars given for His work are being used.

Did our Lord send forth only some of the apostles because of lack of funds? No, He sent them *all* out with empty purses, and very little in their suitcases. Perhaps rather than retreat, God is challenging us to occupy still greater fields. Perhaps He is asking us to trust Him to "supply all your need according to his riches in glory," even in the light of low funds. Is it utterly preposterous to suggest that our missionaries may choose to carry on even if the stipulated funds were not available?

I am sending my contribution tomorrow.—*Joseph N. Burkholder, Toronto, Ont.*

* * *

. . . thank you, Bro. Gerald Derstine, for your article, "Revival in the North." Our congregation is one of the number that is reaping fruits sown at this school, through the lives of some of our young folks. Our prayer is for more Spirit-filled, soul-burdened teachers.—*Joseph D. Stoll, Frazee, Minn.*

* * *

I appreciate this column more each week. . . . It is encouraging to know that there are still those who appreciate a goodly heritage, even though with all their imperfections, our forefathers preserved something for us which only by His grace and loving obedience to His Word can be transmitted to our posterity. Let us be faithful to God, and His Word, to Jesus Christ and His bride, our beloved church.—*Valentine Nafziger, Milverton, Ont.*

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

The Night After Calvary

In spite of the bright paschal moon, the night after Jesus died on Calvary was the darkest this world has ever seen. The world had seen the Sun of righteousness arise, with healing in His wings. But now that Sun, after a preternatural daytime darkness, had gone down into a tomb, leaving the world in hopeless blackness and despair. The powers of evil, of course, were rejoicing in their apparent triumph. But Mary, the mother of Jesus, and the other women who were His followers, were sitting in wordless sorrow. The eleven disciples, stunned by the happenings of the last twenty-four hours, were trying to adjust their thinking to the terrible disappointment and disillusionment which had overwhelmed them. Peter was carrying in his heart the dull aching knowledge that the last word Jesus had heard from him was his cursing denial. The broken body of Judas the traitor lay in the suicide's grave to which his terrible regret had taken him. The empty cross on Golgotha stood for the stark tragedy of broken hopes and a mistaken faith. The sealed tomb near by was mute but stubborn evidence that death after all is the unconquerable enemy, and that righteousness and truth have no chance before the combination of prejudiced malice and armed might. No, the moonlight flooding the hills and valleys of Judea could not lighten the lethal blackness that enveloped man upon his God-forsaken earth.

Knowing as we do that Easter light was soon to pierce this darkness, it is hard for us to realize how complete must have been the despair of those who had believed that Jesus was the Son of God, and that He had come as the Promised One to break man's bondage and bring him eternal life.

Lest we should fall in faithless despair in the face of the seeming triumphs of evil in our time, we should consider why those early believers were so benumbed by their sorrow. Was it not because they had forgotten the promise of the resurrection? The Word of the Lord had dropped out of their memories. They surrendered to the night because they did not remember the promised morning. Accepting seeming reality instead of the Plan announced by their Lord, they were groveling in the unreal of appearances.

This is the word which Easter speaks to us in the disheartening situations in which we may live. As we look back to that Egyptian blackness which was dispelled by the brilliance of the resurrection morning, we may be reminded that our dark hours too should be considered in the perspective of the relief which is promised us. For the Resurrection of Christ is the effective agent of life and power and enlightenment to all who believe in the Risen Saviour. In Him there is no darkness at all. He lightens every man who opens his heart to Him. No earthly darkness can shut out the Heavenly Light.—E.

"A Sound Home Base"

In his annual report to the Eastern Mennonite Board of Missions and Charities the president, after outlining the wide scope of its work, said that it required "a sound home base."

This expression causes us to think back to the home base of the apostolic church when the first missionaries were sent out. It had to be sound in faith to have the vision and sense the need of sending out missionaries to people of distant lands whom they had never seen or known. It had to be sound in Christian experience to engage in fasting and prayer so that they could discover the Lord's will and hear the Spirit's voice. It had to be sound in consecration to be willing to sacrifice the two who were evidently their best workers at home. It had to be sound in Christian stewardship to provide the means to support the men whom they sent out, for one would not expect the Antioch Church to send out men and not to provide such travel needs as the time required.

The church of today needs a sound and strong home base if it is to carry out the Great Commission in our time and in accord with the needs of our generation. Just as much as in apostolic days we need a home base that is sound and strong in faith, in vision and prayer, in consecration and sacrifice, in Christian stewardship.

The church needs to recognize then that building a sound and strong home base is as much a part of carrying out the Great Commission as is the sending out of missionaries. The ministers and Sunday-school teachers in the home churches, the parents in the home base who bring up their children in the fear of the Lord, the persons who exercise themselves in the grace of Christian stewardship are also missionaries. Yes, we need a sound home base in order to be a missionary church.—H.

The Revelation of Jesus Christ

By J. L. Stauffer

(Fifth Parenthesis or Inset Between the Seventh Seal and Personal Advent of Christ continued)

32. The Overthrow of Mystery Babylon and Associated Events. Rev. 18.

In verses 1-3 we have a more detailed description of Mystery Babylon than is found elsewhere. The corruptness of the city is described as affecting the whole earth. The city is said to be "the habitation of devils" and of "every foul spirit and a cage of every unclean and hateful bird."

In verses 4, 5, the Lord's people are asked to "come out of her" so that they will not be partakers of her sins. God does not destroy the righteous with the wicked.

In verses 6-19 we have universal lamentation over the wicked city. "Strong is the Lord God who judgeth her." From 17:16, 17 we learn that the destruction comes about through human instrumentality. The ten kings hate her and destroy her. The destruction comes suddenly. Verse 8. Other kings of the earth and merchants of the earth mourn over the destruction of the city. Their trading center is gone. A list of twenty-eight products are named in the trade list for which there is now no sale. Not only the merchants lament her destruction, but the shipmasters and sailors are also affected. The whole world system seems to have largely centered in the commerce of this wicked religious system with headquarters in this city that is now destroyed.

There is another viewpoint. Heaven and the apostles and prophets are exhorted to rejoice. Vengeance belongs to God, and He can use any instrumentality He chooses in taking vengeance, except that He does not use His children in this age nor during the tribulation period. On the other hand, God's children can rejoice when God deals righteously and justly with all forms of evil and wickedness.

A mighty angel demonstrates the complete overthrow of Babylon by casting a great stone into the sea.

The completeness of the overthrow is shown by the fact that the voice of harpers and musicians will be heard no more in Mystery Babylon. The craftsman is gone. There is no more grinding at the mill; no more voices of the bridegroom and the bride. Nothing remains but a desolated city in which God finds the blood of saints that have been slain upon earth.

Just as the destruction of Jerusalem was an accumulated vengeance upon that generation for all the righteous blood shed upon the earth from Abel down to Zacharias (Matt. 23:34-36) which culminated in the murder of the Messiah, so here the blood of apostles and saints that has been shed through the centuries finds its culmination in the wickedness of this wicked religious system and city. Vengeance from God is therefore taken upon the city through the ten kings. As God used Nebuchadnezzar to punish Judah, so later the kingdom of Babylon under Belshazzar, who profaned holy things, was overtaken and overthrown by the Medo-Persian empire. Here God uses the ten kings to overthrow Mystery Babylon, and in turn they and their armies rise against God and meet their doom when the Son of God returns with His heavenly army.

Some evidence is herewith submitted to show that the woman of chapter 17 is the same as the city of chapter 18. Some commentators distinguish between the system and the city, but evidence does not sustain the distinction.

1. Mystery Babylon, the city, reigns over the kings of the earth. 17:18.
2. The great city Babylon is named likewise in 18:9, 10.
3. The judgment of Mystery Babylon is mentioned in both chapters. 17:1; 18:8.
4. Gorgeous apparel is seen in both chapters. 17:4, cf. 18:16.
5. Drunkenness is due to her influence. 17:2, cf. 18:3.
6. Kings of the earth have committed fornication with this city. 17:2, cf. 18:3.
7. Guilt of the blood of saints is referred to in both chapters. 17:6, cf. 18:24.
8. Both burned with fire. 17:16, cf. 18:8.
9. Previous announcements refer only to one city. 14:8, cf. 16:19.

Life's Uncrushable Flower

By Ruth Yoder

Patience is more fragrant than the most gorgeous or the purest white lily. Its petals never become faded or withered. Its fruit is constantly in season, always sweet, and not unfit for sale. The fruit of patience is manifested in clusters of love to others.

Patience can be compared to a cactus plant. It grows very slowly and needs care and sunshine before a bud appears. The bud first makes its appearance. Then it unfolds, but oh, so slowly! At last we behold a beautiful blossom. Just so little by little we learn patience along life's pathway. But, oh, sometimes we are alarmed at the cost of patience. It is as the poet said, "The bud may have a bitter taste, but sweet will be the flower."

Patience adds to one's personality. It brings peace and tranquillity to many troubled hearts. Patience leads to success in life.

We ask the question, How is patience obtained? Is it only for a busy mother or an aged bedridden saint? God's Word has much to say about this gem of truth. But constantly day by day as we allow the Creator to melt and mold us we attain to life's uncrushable flower.

Gays Creek, Ky.

Water from Many Wells

By Nora Oswald

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. Isa. 61:10.

One magazine photograph which remains indelibly stamped on my mind portrayed the temper of typical society waiting for a traffic light to change at a busy intersection. A camera has a way of registering the emotions of people, and it becomes all the more interesting when persons photographed are unaware of a camera in action. Posed emotions are unnatural. Facial expressions do portray inner emotional feelings and that is why I enjoy watching crowds of shoppers go by. Joy, sorrow, anxiety, concern, unconcern, depression, aggression, jealousy, love, vice, and virtue are all written personalities that are worn by faces.

A color camera as well as close visual contact adds another personality thermometer. Does color, quality of material, and style of garment reflect the character of the wearer? I think it does, and yet, sometimes the most demure person surprises me with a flashy scarf or garment I never expected to see. Colors have always fascinated me.

When I see a man, a woman, a girl, or a boy walk into church wearing a soft gray or a conventional black suit, I ask myself, Is he or she portraying a quiet and meek spirit before God?

Is a young man in a trim blue suit true blue? Does he belong to the royal lineage of Christ? Can he be counted on for valor, loyalty, righteousness, and devotion in the kingdom?

Then there's the girl in a red dress or coat. Has the blood of Jesus touched her life and cleansed it from all iniquity?

Green means everlasting. Do persons wearing green have life eternal?

Then there are brides in white walking up the aisle. Are hearts as pure and spotless as the gowns? Are they reflecting glory of God?

When in question as to what accessories to wear, remember that a smile is always becoming.

Hesston, Kans.

God's Way Is Best

God's ways are not our ways,
For should I be my guide through life
I wouldn't in the dark, black scenes
Of sorrow roam.
I wouldn't cross the raging foam.
Of course,
I'd help the poor with gifts,
And for the missionaries pray.
And that, I think, would be enough—
If I were guide of all my way.

But now I find the Guide within
Compels a deep compassion for the lost:
A deep compassion which cannot
With gifts and prayers be satisfied.
This Guide says: "Serve whate'er the cost."
He not only leads to fields of service
But gives the power to serve.
And adds His richest blessings
Such as wisdom, joy, and peace.

Praise God! His ways are not our ways.
His ways are best!

—Contributed

I believe that a Christian has to live in the state as a stranger.

—Felix van der Wissel

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, March 31, 1904)

Steiner—Whitmer. — On March 19, 1904, at the home of the bride's parents, near North Lima, O., by Bish. John Burkholder, Bro. A. J. Steiner of Bluffton, O., to Sister Martha Whitmer of North Lima, O.

(From Herald of Truth, April 7, 1904)

According to latest statistics there are today 2,400,000 Sunday-school teachers in the world, with 25,810,000 Sunday-school scholars who come to them for instruction; about one half of this number are in the United States.

(From Herald of Truth, April 14, 1904)

The Spring Term of the school formerly known as the Elkhart Institute, now the Goshen College, opened March 28, 1904, with an enrollment of 85 students.

The Rock-Hewn Sepulcher in the Garden

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The great center of interest to the thousands of Christian pilgrims and tourists, who from all parts of Christendom annually wend their way to Jerusalem, is undoubtedly the Church of the Holy Sepulcher. But a fact which has perplexed most people is that the traditional site of Calvary is inside the Old City, whereas it says plainly in Heb. 13: 12 that Jesus "suffered without the gate," and in John 19:20 that the "place where Jesus was crucified was nigh," therefore obviously not inside it. The famous hymn, "There is a green hill far away, without a city wall," naturally cannot be accepted as evidence, although men quote this hymn more than they quote the Scripture, possibly because they sang this hymn so often in childhood. Tourists come to Jerusalem looking for the "green hill," and perhaps are disappointed to be shown the Calvary Chapel in the Church of the Holy Sepulcher. All we can be sure of is that the crucifixion was in a prominent place, as in Matt. 27:55 we read that "many women stood beholding from afar." As Calvary was "nigh to the city," it must have been to its north.

That the north wall of Jerusalem in the days of Jesus went through the middle of the present city fits in with the facts we know. Let us go into the Citadel, that gray stone pile known as David's Tower, just outside the Jaffa Gate, and have a look at the excavations in the center of the courtyard. We will see there plainly enough the wall of the New Testament days. We will notice that it does not follow the line of the present wall, but it turns a corner at that point, and its wide curve points eastward toward David Street. Without any doubt it ran along the side of David Street, which was the moat outside it, and went straight across to the Temple Area. If we climb upon the steep lane which is the first on the right along David Street and stand up there overlooking it, we will be right on the line of the old wall. We can see from there, too, the dome covering the Holy Sepulcher and the dome of the Rock where the Temple was. Calvary was apparently a little mound on a rise of ground just outside the wall here and plainly visible from the Temple, where the priests could see Jesus on the cross, and mock Him, as we are told they did.

* * *

If the genuineness of the traditional site of the Holy Sepulcher be given up, where shall we locate the "Scene of the Crucifixion"?

Step aside with me out of the glare of the asphalt road and houses of Jerusalem, and together let us take refreshment in a place where the general thought of mankind might not expect to find it, in a garden beside a rock-hewn tomb!

* * *

A little way along the road to Shechem, north of the Old City of Jerusalem, there is an old tomb in a cliff-face known as the Garden Tomb. It has a garden laid out before it, and near by is a Moslem cemetery on a hill, which is known as the "Skull Hill." It is claimed by some people to be the site of the Crucifixion and Resurrection of Jesus.

It is a welcome change from the ornate Holy Sepulcher to see this bare rocky tomb in a carefully laid out garden with a skull-like formation on a "green hill" near by. It is a pleasant spot outside the city, and it is interesting to see what a "tomb in a garden" looked like.

The garden is a very quiet and beautiful spot, and lying as it does at the foot of a tomb-covered green hill "just outside the walls," which at least is no less likely to be Golgotha than its chapel-encumbered rival, it is a congenial spot for quiet contemplation.

It seems a cool and lovely haven in which to think about the events of our Lord's last few hours. People frequent this spot and love to meditate here, because its ancient burial place left in its original condition helps them to realize the scene of our Lord's burial and glorious resurrection. Many sincere Protestants reverence this spot as the real tomb, and visit it, and sing hymns there at dawn on Easter morning, a touching little ceremony.

We entered this sacred place through a blind alley. The warden conducts us silently into a garden in which is situated the tomb. Back of the garden and its tomb rises a precipitous hill, a cliff of some fifty feet high rounded at the top like a skull. We stroll through the grounds, rejoicing in the well-chosen flowers. The garden is planted in rotation according to the seasons.

The evidence of the tomb seems very convincing when one reads the Scripture reference connected with the burial. This tomb so strikingly meets all the conditions afforded of the circumstances as to supply every detail requisite to the theory that this "may have been the Calvary and here the garden of Joseph and the tomb in which Christ lay."

The tomb is a chamber cut into the solid rock about ten feet square and seven feet high. The walls are straight and evenly cut, and the ceiling and floors are the same, all rock but smooth and regular—a carefully executed work of art. Close to the wall of rock, opposite the entrance, there is a bed cut in the floor about half a foot deep, sloping up the sides and toward the end, just large enough to receive a body. Beyond the place where the foot would rest, there is a slab of rock about a foot square left standing up, as if it were a little table to receive anything which might be placed upon it. The bed is fenced in from the rest of the room by a long slab of what was once white stone, now discolored by age and contact with the earth which had rolled into the tomb. The tomb was evidently that of a rich man, prepared with all the carefulness and elegance which such a person might choose to expend upon his last resting place! Such a simple little rock-tomb; and yet perhaps the most hallowed, the most wonderful place on earth! The Garden Tomb could fit the details of the Easter story!

* * *

"Jesus gave up the ghost." In the three hours that followed, it was necessary that the bodies of those left upon the cross should be disposed of, because they were not allowed to remain there on the Sabbath. Now let us observe who were the persons engaged in the removal of the body. It is said that "when the even was come," there came a rich man who was known as Joseph of Arimathaea. He was a man of high position, as well as a rich man. This man, before a disciple but secretly for fear of the Jews, now assumes courage; he boldly applies to Pilate and demands the body for burial. Pilate, having inquired whether He really were dead, accedes to his request. Near the place of crucifixion, Joseph had a burial place; "a new tomb in which man had never been laid." He gives up this new tomb, takes down the body and prepares it for honorable sepulture, as the Jews' custom was to bury. Thus the Scripture of Isaiah was marvelously fulfilled, "He made his grave . . . with the rich in his death."

Soon after, another person joins with Joseph. It is Nicodemus. He brings "myrrh and aloes, about a hundred pound weight" and linen clothes. Altogether everything being provided reverently and full of love, these two good men complete all that was needed to be done. But it was in some haste, in order to be within the three hours, that is, before sunset. It was, however, done, perfectly done, within the time, and then these two good men rested from their work, according to the commandment.

Thus was the body of Jesus laid to rest. We sit over against the sepulcher, there to meditate on Jesus, safely buried in the rest of death. It was rest for all. Rest for the Jews, for their malice was over; rest for the good men, Joseph and Nicodemus, for their work in the burial was completed; rest for the women, for they could do nothing now but sit there quietly and watch. But above all, rest for the Holy Jesus, after all His toil. Never was rest so won. It was rest from the greatest work which man had ever been permitted to accomplish, for it was the rest after the work of atonement. That

work was accomplished when the Lord said, "It is finished."

What a work was the bearing of the cross, the bearing of the agony of the cross, the endurance of the taunts and revilings: the exceeding bitterness of that cup of which He drank to the dregs and which forced from Him the exclamation, "My God, my God, why hast thou forsaken me?"

And now there was a change indeed. From the moment of death all was glory and honor. A foretaste of this was given in the exceeding reverence with which His body was treated. Not only were spices and precious ointments prepared for it, but it was laid in a new tomb, which a wealthy man had prepared for himself.

But what an unimaginable triumph awaited the spirit! He had promised the dying malefactor that he should be with Him in the unseen place. But was he the only one who would grace His triumph? No; every soul who had been saved by His grace—all the patriarchs, prophets, and martyrs who had by faith seen His day—would be there. Such a congregation as the universe had never before seen, and will never again see till the last day! And what proclaimed He to them? That the warfare was accomplished, everlasting r i g h t e o u s n e s s brought in, death abolished, sin put away, and the kingdom of heaven thrown open to all believers.

* * *

The very sepulcher in which the sacred body of our Lord was entombed was in a garden. Let us consider this as a divine allegory, as we may indeed consider every fact of His most blessed life.

In this garden there is a sepulcher. In the midst of life we are ever in death. We are all of us as to our outward frames mortal. At some time or other these visible forms, animated by our invisible but undying spirits, will find a quiet resting place in the sepulcher. There is not one of us but can think of some who are dear to us whose outward forms the tomb has closed upon. For every one of us in the garden of life there is a sepulcher.

But the sepulcher is in a garden, and in that is our rejoicing hope. What is the truth that ever forces itself upon our attention every time we enter a garden? Is it not the upspringing of new life that is either going on or is being prepared for?

Today we have to contemplate the thought of our Lord's sacred body lying in the quiet tomb. But the springtide flowers may serve to remind us that the tomb in which our Lord's body was lying during the three solemn days was in a garden—in a garden where flowers were upspringing, where new life was bursting forth. In that garden every bursting bud and opening flower and growing plant was a type and symbol of the resurrection to a higher life that always follows upon death. The theme of our Easter meditation is this, that out of death life is ever springing, around every sepulcher flowers of immortality are ever blooming. There were flowers brightening the earth around our Lord's tomb. There are flowers upspringing from the graves of our own beloved ones; and these flowers can tell us their sweet lessons of hope—can bid us think how from the dying frames of our dear ones there arose their immortal spirits which entered upon the brighter life of the spiritual world, how to us death when it comes will mean the entrance upon a new life—upon a life which knows no ending. May we ever be enabled to derive hope from the thought that though for each and all of us there will be a sepulcher, yet that the sepulcher is ever in a garden.

Old City, Jerusalem, Jordan.

He Lives Again

By Edna M. Mertz

He lives again! My precious Christ!
I feel Him near alway,
Though Satan and his hosts defy,
He keeps me day by day.

He lives again! My precious Christ!
From Him I'll ne'er depart,
No power on earth can e'er destroy
His peace within my heart.

Ft. Wayne, Ind.

The Death of Jesus Christ

By Stanley C. Shenk

Death for Christ was utter agony, both in prospect and in actuality. In the Garden He prayed three times in a bloody sweat that He might be spared the ordeal, and on the cross He uttered a cry of indefinable anguish at being forsaken by the Father. What was there about His death that made it so terrible? Crucifixion is a death by slow torture, it is true, but yet other brave men have met fates just as terrible with a smile and never an outward cry. Was it the element of mystery that haunts us as we come to the last dark river? Was it frustration because of an incomplete task? No, because there was no mystery to the Eternal One, and His earthly task was finished.

What then was there that filled His soul with terror and caused Him to traverse in agony the mortal abyss? First, He who had been sinless, crystalline in purity, and completely free from the blighting effects of sin—He suddenly felt Himself being saddled with the shame and guilt of untold billions of sins—with all the murders, blasphemies, adulteries, and all the dark and foul deeds of all history. He who knew no sin was made sin for us. He who had been the blessed of the Father was made a curse. This was the specter that caused Him in the Garden to become "sore amazed and very heavy." Then, second, His acquired burden of sin separated Him from the fellowship of the Father—the Father with whom He had always had the most intimate, unbroken relationship. Never was a man so completely alone as Jesus on the cross. Shrouded by darkness, suspended between earth and heaven, deserted not merely by His disciples, but abandoned by the Father Himself (who cannot look upon sin in any form), Jesus endured the utter loneliness of a total spiritual vacuum. Not even prayer could help Him then.

Yes, death was a uniquely terrible experience for the Son of God. He could not die as a man or as a child of God, for He *was* God. He was the *Man-God*, and He had to blaze a spiritual trail through the utter wilderness of sin.—*Youth Bible Studies*, March, 1953.

Christ Our Sinbearer

By S. N. Leitner

In Isaiah 53 we are told how Christ was to suffer and die and become the sinbearer of the world. In the New Testament we find but little space given to His birth, important though it was. But much is said about His death. When our salvation is referred to it is always connected with the death of Christ, or His shed blood. So we find the eternal Son of God became man and submitted to death, even the death of the cross. The cost to Jesus for our salvation was His life.

At the beginning of Jesus' ministry we have Him pointed out by the forerunner John the Baptist and introduced in these words, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

In the Old Testament (Ex. 29:28-42) we learn that the lamb was the animal used in the daily sacrifices as an offering for sins. Let us note also that the Old Covenant was only temporary and could not, though repeated day by day and year by year, take away sins. It merely cleansed fleshly and ceremonial defilement and pointed both typically and prophetically to the blood of Jesus Christ as our sin-bearer, the Lamb slain from the foundation of the world. Christ was offered only once as our sin-bearer. He suffered once to bear the sins of many. Heb. 9:28. He bore our sins in His own body on the tree. I Pet. 2:24. He died for us. Rom. 5:8. He was made sin for us. II Cor. 5:21. The blood of Jesus Christ is the key and center of God's great plan of redemption.

There is no other way of salvation except or apart from the shed blood of Christ. Without the shedding of blood there is no remission. Heb. 9:22. There is therefore absolutely nothing but the blood of Christ that can take away our sins. His precious blood was shed once for all, to put away sin and to cleanse

A Prayer for This Week

Our dear Father in heaven, how we do thank Thee for eternal life and eternal love!

Exercise our hearts and our whole beings so that we can assimilate Thy love to make us strong for Thee, and for sharing it with others.

We praise Thee in this mid-spring season for showing us again Thy wonders in the germinating seeds and the shooting blades of grass and vegetables.

Father, we claim Thy promise on the sowing of the Seed, Thy Word. Wilt Thou bless the sowers as they scatter the Seed by radio, by evangelistic efforts, by daily Christian witnessing.

Father, by Thy mighty power and undergirded by our prayers, enable "The Mennonite Hour" to broadcast the Seed in many nations.

Give to Billy Graham fearlessness and humility as he is used of Thee to reseed England.

Open doors, we pray, to Russian-born Ivan Magal, his brother Vasil, and Pastor Grikman as they spend the summer of 1955 in evangelism among the Slavic peoples and as near to the iron curtain as they dare to get. For these sowers of the precious seed, we plead that Thou wilt give a blessed consciousness of Thy leading.

Make all of us also conscious of Thy will for us, and forbid that we should lag in our ministry of prayer for them and their great tasks.—*Mrs. Chester K. Lehman.*

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and sanctify the sinner. Heb. 9:12-14. Oh! how wonderful, the spotless Lamb of God, without blemish, who knew no sin, becomes sin for us!

He went all the way to the cross of Calvary that you and I might live. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Our blessed Redeemer, the sinless Son of God, paid those wages for all who accept Him through His death on Calvary's cross. He became our substitute, who love Him, obey Him, and accept His full and free salvation. He will be the substitute to every sinner just as soon as the sinner accepts Him, but not before. We are made free from our sins only by His death on Calvary, through His shed blood. He has paid in full our debt of sin, and now we can sing,

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

Most people who accomplish God's purpose for their lives do so while they are living, but not so with Christ. Our blessed Saviour fulfilled the purpose for which He came into the world by His death on the cross of Calvary. He was born to die for the sins of the world.

May we now, in thought, go back to when God's people of long ago were on their wilderness journey and were bitten by serpents. Their leader made a brazen serpent, placed it on a pole, and uplifted it before them. They were to look upon it and be healed. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And we must look to the uplifted Christ on Calvary's cross for the healing of our sting of sin.

Our blessed Redeemer, the spotless Lamb of God, God's beloved and only Son, became our sin-bearer and paid our debt of sin by His death on the cruel cross of Calvary. As we behold Him there on the cross, He utters those last words, "Father, into thy hands I commend my spirit," and gives up the ghost. Then His work on earth is finished, He has fulfilled the purpose for which He came—to seek and to save those that were lost. His soul was made an offering for the sins of the world, for your sin and mine. God forsook His Son as He tasted death for all.

We may not know, we cannot tell
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

His work on earth was finished as He gave up the ghost. The veil of the Temple was rent in twain from the top to the bottom by the mighty hand of God, and the way is now open to the great High Priest. This was the great hour for which Christ had come into the world to die for all, that all might live through Him who forever lives.

Oh, the mystery of His mercy,
Unguessed depths of matchless grace!
Christ became that which He hated
While God turned away His face.
Turned away from His beloved,
Hanging there upon the tree,
Strangely changed and strangely bearing,
All the sins of you and me.

Angels dared not look upon Him,
But averted stricken eyes,
Seeing not the Lord of glory,
But a bleeding sacrifice.
Through the circling endless ages
Such a sight has never been.
He, the spotless Lamb of heaven,
Christ the Lord becoming sin.

It is with joy that we look forward to the glad Easter day. And well we may, but let us not forget that there would be no glad Easter day or glorious resurrection morning were it not for the fact of Christ's death on Calvary's cross. The cross should be our constant reminder of God's great love wherein He gave His own dear Son to die.

Prayer Requests—

(Requests for this column must be signed)

Lift the Don Rebers to the throne of grace as they establish the fourth Hokkaido center at the rural village of Hombetsu.

Pray for one who is reported to teach against victorious living, giving, and prayer meetings.

A mother of three children, whose husband is attracted to worldly associates, requests prayer that she may have patience, and that his eyes may be opened to his need for love toward his family.

Pray that the young men of our church may not become absorbed in sports, wasting their time and alienating their interest from the Lord and the church.

Pray for a young man and a young woman, keeping company, but not belonging to the same church, that the Lord may reveal His will, and move them to do it.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Forbid it, Lord, that I should boast,
Save in the death of Christ my Lord;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Birch Tree, Mo.

May we learn more and more that we are poor, worthless things, and that only as we are in constant contact with Him who is mighty shall we shine, only as we surrender to Him shall we be used for His glory. He came to spend and be spent for us, and when we have surrendered to Him, and He gives us His Spirit and makes us like Himself, He takes these poor bodies of ours and makes them temples of the Holy Ghost, and instruments for the doing of His will. Then, when He brings us safe through the resurrection gate to the everlasting glory, what an abundant life shall be ours!—*George Savage.*

OUR SCHOOLS

"Now I Lay Me Down to Sleep"

A Chapel message given at E.M.C.

By J. Mark Stauffer

Daylight had reluctantly given way to the dark. The weary sun sank slowly beneath a horizon of red and gold; in its place, a full-faced moon from the east side directed bright shafts of silver light through the remaining leaves of autumn.

Night had come and with it the time for little children to say their prayers. In a modest little home hard by the forest, an affectionate, yet tired mother knelt with her young son by the side of a youth bed. This was not the first time mother and son had prayed together, but this night, as the open window admitted a flood of moonlight, the small room became something of a sanctuary.

This young son, kneeling beside his mother, was a typical boy (you know little boys are all the same when they pray). With his face buried in his cupped hands and his bare feet crossed, he was ready to begin. As he prayed, he rubbed his face in his hands and into the cover, swung his little body back and forth, and rubbed his feet continuously. But he prayed, and this is what he said:

> Now I lay me down to sleep,
> I pray the Lord my soul to keep;
> If I should die before I wake,
> I pray the Lord my soul to take.
> For Jesus' sake, Amen.

With the conclusion of his prayer came a quick toss of his head and a spring which landed him in the center of his bed. Here he would sleep tonight, yes, sleep like a baby; his boyish innocence would stand by him throughout the night and bathe his little body in refreshing sleep.

"Now I lay me down to sleep." I like this first line. It speaks of something with which all of us are familiar. In fact we sleep about a third of our lives. Without going too deeply into mathematics, I can calculate that I have slept over ten years of my life. This fact concedes that sleep is vital to human life and existence; it constitutes the main thesis of my message.

From "The Ancient Mariner" by Coleridge we snatch these two familiar lines:

> O sleep! it is a gentle thing,
> Beloved from pole to pole!

John Oxenham has this splendid bit of advice:

> Thank God for sleep,
> And, when you cannot sleep,
> Still thank Him that you live
> To lie awake.

In Eccl. 5:12 the preacher records: "The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." Again the wise man Solomon, in Prov. 3:24, makes a beautiful reference to sleep as it comes to one who is truly (godly) educated: "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." In the next chapter, Prov. 4:16, we read a contrasting verse as it pertains to the sleep of the wicked: "For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall."

These last two Scriptures point up something of the phenomenal character of sleep; in essence, this is what they say: a certain class of people cannot sleep unless they have lived intelligently and godly while another class cannot sleep unless they have carried forward some project of mischief or have misled another.

All men must sleep, and in many cases the nature and conduct of their sleeping experiences serve as a running commentary on the character of their daily lives. Turn with me to a side light in the life of an Old Testament youth, Jacob.

A young man walked a lonesome road. He was a self-confessed fugitive. His flight was twofold: he willingly fled the wrath of an elder brother; he very unwillingly broke home ties and separated himself from the overindulgent love of a Hebrew mother. "And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep" (Gen. 28:11).

I have often wondered why this lonely boy chose stones for his pillows; of all the hard things in nature, stones, it seems to me, would be the hardest unless these Near East stones have nothing in common with Virginia limestone. Physically, this fellow was exhausted; mentally and spiritually, he was wide awake.

I wonder if this boy prayed. I do not wonder if he thought of his mother, the raging wrath of his brother, and the memory of his aged father, dimmed in vision and deceived by his son.

But he went to sleep; he dreamed; he awoke. Dawn brought a new set of thoughts to this fugitive. Now he was thinking of the Lord, the ladder, the angels, and most of all, the promise.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (Gen. 28:16, 17).

From Jacob we turn to a lesser known Old Testament character, Darius, king of the Medes. Daniel had accurately read the handwriting on the wall; Belshazzar was slain and a new heathen king was now in power. Daniel, as chief of the kingdom presidents, was the victim of envy and intrigue. Knowing full well the king's decree, Daniel carried forward his prayer life as before. The enemies of Daniel report to the king, and here my story begins: "Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him" (Dan. 6:14).

But the law of the Medes and Persians could not be changed. Against his complete will, Darius was forced to carry out the law, and Daniel went to the lions' den. "Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him" (Dan. 6:18).

This incident of sleeplessness from the life of a heathen king is cited here to point up a principle which frequently operates in a Christian's life. A brief analysis of this story tells us that Darius had gotten himself into a mess through a lack of vigilance to the evil about him. He became its prey and suffered appropriately for it.

We turn next for a glimpse into the life of one of the Lord's preachers, Brother Jonah. Here is a very human man—one we should all be able to love because he was so much like ourselves. In response to the Lord's order: "Arise, go to Nineveh, . . ." we read in chapter one, verse three, "But Jonah rose up to flee unto Tarshish from the presence of the Lord . . . . " From here on, a series of tense situations follow in rapid succession. He paid the fare; he went down into the boat; the mighty tempest came; the mariners were afraid; they cried to their gods; they cast of their wares into the sea to lighten the boat. In contrast to this we read in verse five: "But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep." This was a poor time to be sleeping. How startled Jonah must have appeared when the shipmaster grabbed him by the collar, shook him, and shouted into his ear, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not" (v. 6).

Poor old Jonah, down in the bottom of that tempest-tossed boat! I wonder if he had prayed—prayed for Nineveh or for the folks back home. Maybe he just said his prayer—the prayer the little boy said:

> Now I lay me down to sleep,
> I pray the Lord my soul to keep;
> If I should die before I wake,
> I pray the Lord my soul to take.

Look with me now into the hull of another ship on a stormy sea. The vessel was being covered with the waves, and seasoned, veteran sailors were filled with fear. In desperation, they come to their sleeping Master; they wake Him and urge, "Lord, save us: we perish" (Matt

8:25). I wish I could have seen Christ sleeping there in the boat. He was tired from toil; He always worked hard, long, and faithfully. Without a doubt, His innocent face had all the character of love and relaxation. Here was a face which the twentieth-century disciples of Christ need to see. Permit me to record at this point, a brief, personal prayer: "Lord, in the strain and stress of our time, grant me the ability to sleep as a laboring man with a face full of love and relaxation."

Go with me now as we follow a band of twelve tired men into a beautiful garden. One of the rarest, most sacred scenes in history is about to transpire. Eight men sink wearily to the soft, wooded carpet beneath; the other four move farther into the garden. The Master consigns Peter, James, and John to a place of rest, telling them to tarry and watch with Him. He moves bravely into a clearing to pray alone. But Peter, James, and John do not watch and pray for long; they fall asleep, not once but twice. It would be easy to condemn these three disciples for their lethargy and infidelity—for sleeping when they should have been wide awake. But who am I to reflect so unsympathetically—I who, at times, fall asleep when praying, even though I share so lightly in the fatigue and sorrow of these strong men?

Yes, Peter was a member of this failing trio in the garden, but his action there was not his future record. In the apostolic church, he remained a strong, stable, spiritual leader. Note his record in Acts 12. Herod had killed James and it pleased the Jews. Peter was listed as victim No. 2. We read: "Peter therefore was kept in prison . . . . And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keeper before the door kept the prison" (Acts 12:5, 6).

Do you understand? Peter was sleeping in prison between two soldiers the night before his planned execution. Imagine the fearlessness, the fortitude, the tranquillity, and resignation which he enjoyed. On the eve of death his body, mind, and spirit were so committed and quiet that he could sleep. Here was a man who knew something of the cost of discipleship.

From here on, let us chat together in the spirit of a large Christian family. Tonight, we will sleep again—that is, unless death or a great trumpet call from the sky changes our daily routine and expectations. You will go to your bed and I to mine. But before we yield to sleep, I hope we will pause to pray. What are you going to say when you kneel to talk to God? I presume that most of us have given up the little boy's prayer, but what is taking its place? Surely you have heard of the revision of the child's prayer. Instead of the reference to death in the third line, we now say:

When in the morning light I wake,
Help me the path of love to take.

Now, as a Christian, you must be ready to die when you retire, but maybe it is more needful and significant to find that daily path of love than to pray for your soul.

I am wholeheartedly interested in this way of love. I want every campus walk, every hallway, and the threshhold of every room in the campus buildings to be a path of love. I desire that every verbal avenue between members of the faculty, between students, and between faculty and students be a way of love. I pray that every service, every class, every social, and every game may be hallowed by the spirit of love.

If you and I can bring these happy fruits of Christian love to appear on our college campus, then our great God, with His kingly Son and the indwelling Holy Spirit, shall stand in ready, approving testimony as to the manner in which His children shall live on earth.

The closing lines of "Thanatopsis" by William Cullen Bryant become my closing lines:

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

Harrisonburg, Va.

TEACHING THE WORD

Remember the First Aim

By Mrs. C. J. Hallman

Years have passed since I attended an auction sale among the farmer folk, yet how well do I recall the oft-repeated phrase of the auctioneer, as holding aloft some object, he called, "How much am I bid for this? Start it for us, someone. How much am I bid?"

Life is like an auction sale with the world and Christ as opposing bidders, each bidding according to the value placed upon young lives. What is a boy or a girl worth anyhow? The pen of an unknown poet has given us this:

Nobody knows what a boy is worth,
A boy at his work or play,
A boy who whistles around the place,
Or laughs in an artless way.

Nobody knows what a boy is worth,
And the world must wait and see;
For every man in an honored place
Is a boy that used to be.

We prefer Leist's parody on these lines:

Yes, Someone knows what a boy is worth—
Barefoot, with sunlit hair;
Yes, Someone knows what a girl is worth,
A girl with her smiles so fair.

Yes, the Master knows, and has made them ours,
To love, to train, and to win;
Each one is a gem for the Saviour's crown,
A star in His diadem.

How about your Sunday school? Is it so fully alert to the eternal value of the boys and girls that its bids will be higher than those of the world?

Since the Sunday school is not for the juniors alone but for all members of the family, a school that teaches the Word of God becomes a strong factor in holding a home together. It is one of the things we can do as a family. "The family that prays together stays together," is more than a pretty phrase.

God Loves Children

God has always loved boys and girls. Come with me to the hills of Bethlehem and there see a little lad making sweet music and dreaming the "long dreams" of boyhood—David whose life was the object of God's tender love. Go to Egypt and there see the little babe in the basket-cradle, cared for by his heavenly Father. Visit the fields of Judea and catch a glimpse of the Master with children clustered about His knees. When we work with boys and girls we are pleasing Him who loves them.

The Bible is full of examples of those who heard the clear call of God while yet young in years. If more of the children had had the claims of Christ pressed upon them in days just passed, perhaps delinquency would not today be so rampant among them.

The child is the connecting link between the present and the future. All that we wish preserved for the future must be given to the child. The Bible and its teachings about God must be given to each generation. For even a portion of the world to continue Christian, that portion must be won to Christ every thirty years.

Lots of Activity

Today, observation convinces us that a revival of activity is now on in the Sunday schools of our land. And, no longer is the Sunday school a disorganized movement but it is organized, and manned by trained and skillful workers. As a result, there is a marked increase in Sunday-school attendance and interest.

Now, in the midst of our enthusiasm which is resulting in increased classes and more teachers, let us endeavor to

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FAMILY CIRCLE

Father Has Gone Home

Amid the sorrow of our hearts
Spring wells of gratitude,
For rich the blessings to us shown
And sweet the fellowship of home
And joys unnumbered have been known
Ere came the parting day.

And so we worship God above
Who doeth all things well,
And cast on Him our grief and care
And find sufficient grace to bear
Our loss, which seemed beyond compare
When God called Father home.

—Ruby Reno, Daughter of E. J. Berkey.

Grandfather

Cast me not off in the time of old age; forsake me not when my strength faileth. Now also when I am old and grayheaded, O God, forsake me not.—Psalm 1:9, 18a.

He sat on the porch most of the day, this grandfather I knew. Cars whizzed by and few passed without his notice. Occasionally someone waved to him and his face lighted up with a smile as he waved back with his cane. Much of the time he walked without his cane, but he said he needed its companionship for "its many possible uses." I often saw it tapped against the banister of the porch in tune with his thoughts. Usually the tapping was with a slow even motion, but there were times when the tempo changed and the banister received vehement whacks. One would surmise that some very unpleasant experiences had come to mind. However, those times were rare, and I like to remember him as the pleasant older grandfather who kept his interest in the happenings around him and a kind word for all who came near him.

This grandfather lived with his daughter, her husband, and their three sons. It was a joy to observe the happy family life which existed in the home and notice that Grandfather was kept well within the inner circle. He was a welcome part of the group and there had developed a fine grandfather-grandson relationship. This was evidenced in many ways. I want to tell you about just three of the little incidents which happened the summer I lived near this family and which continue to remain pleasant memories.

* * *

One evening at dusk Grandfather dropped a coin off the porch and it rolled down amidst the shrubbery. Tommy, age nine, came out on the porch and noticed his grandfather was hunting for something. Without a word, he ran back into the house and brought a flashlight. The coin was soon found. This conversation followed:

Grandfather: "Did you go in and get that flashlight just for me?"

Tommy: "Well, of course I did."

Grandfather, as he put his arms around his grandson: "You are a good boy and I do appreciate your thoughtfulness."

* * *

Again, Grandfather was sitting on the porch mending the baby's high chair. This time seven-year-old Charles was near. Grandfather had stopped working and was just contemplating. Charles said, "Do you need something, Grandfather?" "Well, I do believe I could use my small screw driver," replied the older man. Quickly Charles left his play and brought the screw driver. In answer to a smile and a thank you, Charles said, "I like to do things for you."

* * *

Another day, Grandfather went to the grocery and upon returning handed the boys some bubble gum. I heard one of them say, "Thank you for remembering us."

* * *

Sometimes those boys fussed and scrapped with each other, as all boys do, but toward their grandfather there was only kindness and expressions of love. One thing was sure. They had learned to have respect and consideration for older people through association with their grandfather living in the home with them.

One could wish the same might be said for all grandchildren who have the privilege of having their grandparents' companionship. To feel needed and wanted is a natural desire but often younger people forget to be patient and loving toward those whose minds continually turn to bygone days and times when they, too, were in "the thick of things."

It was good for me to live near that grandfather and see them give the attention and loving understanding which is rightly due all good grandparents. Truly it can be said that "a little kindness goes a long way with older people."—Lela W. Mills, in *The American Friend.*

Problems Can Be Solved

Three boys in a home are bound to create problems. Parents made wise by a higher Wisdom, however, can cope with any situation. Bob, four, was timid and easygoing; Harry, six, was aggressive and quick-tempered; Elmer, eight, slow, deliberate, thoughtful. Just like other boys, they quarreled, fought, pouted; but the parents permitted them as much as possible to settle their own differences, barring anything that might be injurious. Sufficient toys were provided to keep all of them busy at the same time, although with certain ones they must take their turns. When playing with neighbor children, they were carefully watched. If they stood their ground, that was good; if they became the aggressors, they were called home.

To begin early in a child's life to teach him to be kind, courteous, but firm in the right, means that in time the satisfaction that comes from such living will be a motivating power rather than fear and selfishness. Parental example in love, justice, patience, played an important part in making this family wholesome, unified, affectionate, useful.—Carl and Clara.

Beatitudes for a Housewife

Blessed is she whose daily tasks are a labor of love. Her willing hand and happy heart translate duty into privilege.

Blessed is she who opens the door to welcome both stranger and well-beloved friend; for gracious hospitality is a test of brotherly love.

Blessed is she who mends stockings and toys and broken hearts; for her understanding is a balm to humanity.

Blessed is she whom children love; for the love of a child is more to be valued than a fortune or fame.

Blessed is she who sings at her work; for music lightens the heaviest load and brightens the dullest chore.

Blessed is she who dusts away doubt and fear and sweeps out the cobwebs of confusion; for her faith will triumph over all adversity.

Blessed is she who serves laughter and smiles with every meal; for her buoyancy of spirit is an aid to mental and physical digestion.

Blessed is she who preserves the sanctity of the Christian home; for here is a sacred trust that crowns her with dignity.

—From *The Christian Evangel.*

EXPRESSIONS OF APPRECIATION

We surely have appreciated our Christian friends and relatives who have helped us with gifts and encouraged us. Now since Kenneth has gone to be with Jesus, you have comforted us with sympathy, cards, flowers, letters, and gifts. We are also thanking you for your prayers. May the Lord bless you for it.—Mr. and Mrs. Kenneth Fisher.

* * *

We wish to express our sincere thanks and appreciation to our many friends who so kindly remembered our mother during her illness with prayers, cards, gifts, flowers, visits, and to those who came and sang for her in her home. Since Mother has passed on, we wish to thank our many friends for the sympathy cards sent us. May the good Lord bless you is our wish and prayer.—Mr. Samuel Yocum and family.

* * *

I wish to express my sincere thanks and appreciation for prayers offered in my behalf, for every expression of love and thoughtfulness to me and the family when I was in the hospital. Flowers, cards, plants, fruit, etc., from individuals, church, and Sunday-school classes, together with a successful operation and wonderful care, have all contributed to peace of heart and physical healing. For all these we thank God.—Mrs. Jacob M. Carper, Manheim, Pa.

TO BE NEAR TO GOD

Easter Sunday, April 18

Read Luke 24:33, 34—The Risen Christ.

The victory day has dawned. Our Lord lives again. Praise God! We know He is risen again because He imparts to us His life. In Him and by Him and with Him we walk in newness of life. The daystar shines in our hearts. We go forth conquering and to conquer. We are joined to the Conqueror as the branch to the vine. "Thanks be to God who leads us wherever we are, on His own triumphant way and makes our knowledge of Him to spread throughout the world like a lovely perfume" (II Cor. 2:14). "Let every thing that hath breath praise the Lord. Praise ye the Lord."

Monday, April 19

Read John 2:5—"Whatsoever he saith . . . do."

When God shows us anything in our lives that is not right we dare not reason around it, or explain it away, or vindicate ourselves. "Leave there thy gift before the altar." True worship ceases when we refuse to obey. Go and do as Jesus says; then come and God will bless you with His peace.

Obeying Jesus is the way to obtain power. God gives the Holy Spirit of power to them that obey Him. In I Chron. 28:8 we are commanded to "keep and seek for all the commandments of the Lord your God." Let us seek earnestly to know His will that we might do all that pleases Him.

Tuesday, April 20

Read Eph. 5:1, 2—"Walk in love."

Happiness and blessing is the natural result of obedience to any of God's commandments. But to walk in love is to know special felicity because it is to experience the truth and reality of God Himself. Love is the essence of the Christian religion, and the distinguishing virtue of the Christian. To profess Christianity and be guilty of backbiting and evil speaking is a contradiction. Love knows no malice, thinks no evil.

Would you know the joy of the Lord? Let the God of love reign in your hearts. He will kill the root of bitterness and restore order in all your being. Then will you be able to walk in love. Every day will be a day of peace and joy in the Lord.

Wednesday, April 21

Read Eph. 6:18—"Praying always."

Does this seem like a difficult commandment? If God is not real and prayer is not a delight, I am sure it would be irksome to obey. The flesh would soon give up. But it is natural for the Spirit-filled Christian to pray. The Holy Spirit is the Spirit of prayer. Always in every season He will direct the yielded heart to God. In every kind of prayer the Holy Spirit will pray through the cleansed and yielded human vessel the prayer that will be acceptable to God. Can we ever praise God enough for His blessed Spirit who keeps us watchful unto prayer as we trust Him? The strain of obedience is removed. God commands and He supplies the power to obey. Wondrous grace!

Thursday, April 22

Read Col. 4:6—"Let your speech be alway."

Jesus attached great importance to our words. By our words we shall be justified and by our words we shall be condemned, because the words reveal the heart. His hearers marveled at the gracious words of Jesus. Like Him our conversation should be with grace, our very words an evidence of the Spirit's presence in our hearts. All that would grieve the loving Spirit of God we refuse. Levity, evil communications, idle, gloomy, gossipy words grieve Him. As we abide in Jesus He will give us speech that is serious, cheerful, kind, and discreet. Our words will have the freshness, and wisdom, and inspiration of the Spirit.

Friday, April 23

Read II Pet. 1:5-8—"Giving all diligence, add . . . ."

Some are content to have as little of God as will keep their souls from everlasting destruction. How much is missed by not giving all diligence! God promises to be found by them who seek Him with all their hearts. Desultory prayer and haphazard reading of the Word result in leanness of soul. But the heart that hungers and thirsts after God and His righteousness shall be filled. No price is too great to pay to know Jesus. "Then shall we know, if we follow on to know the Lord" (Hosea 6:3). To the diligent soul God promises: "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Saturday, April 24

Read Heb. 12:14—"Follow . . . holiness."

The priceless privilege of seeing God here by faith and face to face in glory is the reward of all who follow holiness. Blessed indeed are the ones who obey this command! It is a life of blessedness because Jesus is our holiness. "Of him [God] are ye in Christ Jesus who . . . is made unto us . . . sanctification." It is simply taking the life of Jesus, giving ourselves up to God to be conformed to the image of Jesus. We seek to please God, to do His will, to be in utter dependence upon Him, even as Jesus was. Submitting our wills to God He can mold us and make us according to His perfect will. All the trials, the difficulties, and the sorrows of life will be instruments in God's hands to make us holy as He is holy. In communion with Him we gaze upon His glory and "are changed into the same image from glory to glory, even as by the Spirit of the Lord."—Lenora M. Wenger.

The Kingdom Is Divided

Sunday School Lesson for April 25

(I Kings 11:1—12:24)

To get the background of the kingdom begin with Genesis, pupils using their Bibles.

Genesis means what? See that the world, sin, and the Jewish people (chapter 12) began. See Abraham (about 2000 B.C.), Isaac, Jacob, Joseph, Israel in Egypt (about 1450 B.C.). Use map.

Exodus? Bondage, exit on way to Canaan (Moses, laws at Sinai, tabernacle).

Leviticus? Laws. Numbers? Numbering and more history. Deuteronomy? Giving of law again and history; Moses' death.

Joshua? Going into Canaan and driving out enemies.

Judges? Conquering land under judges.

Samuel? Last judge and first prophet (about 1100 B.C.). Saul as king. David as king.

I Kings 1—10? Solomon king.

I Kings 11 to end of II Chronicles is the story of the northern and southern kingdoms and their captivities. This quarter we have the story of the northern kingdom, the ten tribes.

The chief concern in Bible history is the religious life of the people. The Hebrew people were selected to be the medium of God's revelation to man. Here we get acquainted with God. The history is, as always, the story of men (and women).

Let a pupil (prepared) report briefly on Solomon to date of the lesson. Then read together 11:1-8 to see how fame and wealth led him into tragedy and ruin. The Lord is greatly displeased. Verses 9-13. Why? What were the causes of the disruption? Verses 14-25. A pupil might report on the two leaders of revolt, Hadad and Rezon. Why did Jeroboam rise against Solomon?

We see God ruling over this history in that He sends the prophet, Ahijah, to direct affairs. With the use of visual symbols Ahijah imparted God's word to Jeroboam. What opportunity did God offer him? What promise? Also see the judgment tempered with mercy.

The principles of success set forth in this visual aid lesson are those that operated in taking Solomon, once a very successful man, from the throne. They are the principles that operate in the success of any nation and in any individual life.

God made man after His own image. He knew then what would make man truly happy. These laws He tells us in His word. Solomon had enjoyed life when he walked in God's ways. He had a good heritage and a genuine faith in God. But he forsook God, his chief sin. Think together—how many of

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Nine applicants were received into church fellowship by water baptism at the Allensville, Pa., Church on April 4. Bro. Walter Otto, Springs, Pa., preached the sermon for the occasion.

Construction will begin soon on a new church building for the Maple Grove congregation, Belleville, Pa. It will be placed beside the present building, which has been in use about one hundred years.

Brethren A. J. Metzler, Ralph Hernley, Paul Shank, J. M. Buzzard, and Ellrose Zook, of the Mennonite Publishing House staff, visited Eastern Mennonite College, Harrisonburg, Va., last week in the interests of our publishing work. They showed slides on Thursday evening, April 1, and had charge of chapel service Friday morning, April 2. There were also interviews and group discussions with interested students.

Bro. John Landis and family, Hesston, Kans,. recently moved to St. Johns, Mich., where he is to assume the pastorate of the Bethel Church for a year while the present pastor, Bro. Kore Zook, is on leave of absence.

The 212th quarterly Sunday school conference was held at the Pennsylvania Church, near Hesston, Kans., Sunday evening, April 4. The theme was "Stimulating Mission Interest and Activity." Guest speaker was Bro. John Friesen, on furlough from the India Mission, who also preached in the morning service.

Bro. Nelson Kauffman, Hannibal, Mo., baptized three brethren in Jefferson City, Mo., prison on Monday forenoon, April 5.

Dedication services were held for the new meetinghouse of the Maysville, Ohio, C. A. Mennonite Church on April 4. Evangelistic meetings were held in the week preceding and through dedication Sunday by Bro. Valentine Headings, Hutchinson, Kans.

A two-weeks' Bible school is being held at Germfask, Mich., Church, April 4-16, with sessions afternoons and evenings. Instructors are the brethren Harry Y. Shetler, Davidsville, Pa., and Joe Swartz, Rexton, Mich.

The Heart to Heart Program, originating at Denbigh, Va., has added as its eleventh radio station, Lewistown, Pa., (WMRF, 1490 on the dial), where it may be heard each Tuesday morning at 11:45.

A Bible instruction meeting was held at the church at Kinzers, Pa., Saturday evening, April 10, and all day Sunday following, with George Miller, Honduras, C.A., and Russel Baer, Steelton, Pa., as speakers.

Brethren Harry Diener, Hutchinson, Kans., and J. G. Hartzler, Windom, Kans., were guests at the Mt. Zion Church, Versailles, Mo., Sunday evening, March 21, when Bro. Diener spoke on "The Shadows of the Cross."

Bro. Lester I. Culp, agriculture instructor of Hesston College, conducted a rural life conference at Mt. Zion Church, Versailles, Mo., April 10, 11.

The new church building at New Found Creek, Teges, Ky., is progressing nicely. Anyone wishing to contribute to this cause may send donations to Milton Headings, West Liberty, Ohio, or to Ezra Good, Teges, Ky.

Bro. O. N. Johns, Louisville, Ohio, conducted studies in the Book of Revelation, March 21-27, at the Neffsville, Pa., Church. The Mennonite Revival Singers, Uniontown, Ohio, gave a message in song at the same place on Sunday afternoon, March 28.

Bro. D. A. Yoder, Elkhart, Ind., recently underwent surgery at South Bend, Ind. At last reports he was convalescing satisfactorily.

Bro. Milton Hershey, minister of the Church of the Brethren, gave a talk on his trip to Europe with heifers for relief, on Sunday evening, April 11, at the Manheim, Pa., Church.

Bro. Russel Musselman and a ladies' chorus, from Souderton, Pa., had charge of the morning and evening services at the Centereach Mennonite Church, Centereach, Long Island, March 28. This work is under the sponsorship of Franconia Conference.

Teachers of juniors and intermediates who have discovered or devised good Easter program material are invited to share this with others. Send in either the source of your material or a copy of what you have arranged. Teachers are asking for such material for all special occasions. Send your contributions to Elizabeth Showalter, Editor of Junior-Intermediate Publications, Scottdale, Pa.

Bro. Clyde Fulmer, pastor of the Martinsburg, Pa., congregation, is helping out with the ministerial work at the Mill Run Mission, Altoona, Pa., since the former pastor there, Bro. Chester Kanagy, has located at Rockville, near Belleville, Pa.

One of the projects at Goshen College during this present year has been the establishment and furnishing of prayer rooms in Coffman Hall and Kulp Hall. It is felt that these will supply a distinct need on the College campus. At a recent service Bro. S. C. Yoder led in a dedicatory prayer for the use of these rooms.

Evangelistic Meetings

Frank Enck, Willow Street, Pa., at Norris Square, Philadelphia, Pa., April 18-25. **Nelson Kauffman,** Hannibal, Mo., at East Goshen, Ind., May 2-9. **J. J. Hostetler,** Peoria, Ill., at Arthur, Ill., beginning April 4. **Raymond Kramer,** Meadville, Pa., at Bethel, Biglerville, Pa., April 11-18. **J. C. Wenger,** Goshen, Ind., at Middlebury, Ind., April 18-25. **Martin W. Lehman,** Tampa, Fla., at Freemanville Mission, Atmore, Ala., previous to Easter, using the Easter theme. **Joseph Martin,** Mt. Wolf, Pa., at the Garber Church, Menges Mills., Pa., April 18-25.

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Calendar

Annual meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Annual meeting Ohio Mennonite Mission Board, West Clinton Mennonite Church, near Archbold, Ohio, April 23-25.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Home Sunday, May 9,
Ohio Mennonite and Eastern A.M. Joint Conference, Walnut Creek Church in Holmes Co., Ohio, May 25-27, 1954.
Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.
North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girl's Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Peace Sunday, July 4, 1954.
Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to Aug. 1.
Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Illinois State MYF Retreat, New Salem State Park, August 5-8.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Darwin O'Connell, pastor of the Lima, Ohio, Mennonite Church, suffered an acute attack of appendicitis on March 28 which required immediate surgery. Although Bro. O'Connell's condition was quite serious, he is recovering as well as could be expected.

The annual meeting of the Indiana-Michigan Women's Missionary Sewing Circle Organization will be held at the Union Auditorium, Goshen College, Goshen, Ind., on Saturday, April 24, with Bro. J. D. Graber, Elkhart, Ind., as special speaker.

Bro. Paul M. Miller, Goshen, Ind., chairman of the Urban Evangelism Committee of the General Mission Board, will conduct pre-Easter services at the Mennonite Home Mission, Chicago, Ill., April 14-16. An Evangelism workshop conducted by the Goshen College Biblical Seminary preceded these services, April 9-14.

The three deputation teams from the Mennonite Home Mission, Chicago, Ill., who gave programs in the Hopedale, Flanagan, and Roanoke churches in central Illinois on Missionary Day, March 21, reported back to their home congregation at a vesper service on Sunday afternoon, April 4.

Bro. Jonathan Yoder, missionary on furlough from India, will speak to the Howard-Miami congregation, Amboy, Ind., on Sunday morning, April 11. Bro. Yoder spoke at the Tedrow Mennonite Church, Wauseon, Ohio, on Sunday morning, March 28; at the Central Mennonite Church, Archbold, Ohio, in the evening of the same day; and at the Clinton Frame Mennonite Church, Goshen, Ind., on Sunday evening, April 4.

A Gospel Team from Hesston College, Hesston, Kans., will give programs in Kansas, Oklahoma, and Texas during the Easter vacation, April 9-21. The primary purpose of the team is to conduct evangelistic meetings in Spanish at Mathis, Texas. Bro. Ramon Castillo, a Puerto Rican Bible student at Hesston, will bring the messages in Spanish and a ladies' trio will sing in Spanish. Sister Mary Eleanor Bender of the Hesston faculty will accompany the team.

Hesston College and Bible School, Hesston, Kans., will conduct a missions emphasis week, April 26-30.

The J. H. Koppenhaver family, upon arrival in Argentina for their second term of service, were guests of the Lawrence Brunks in Pehuajo until their house in Bragado was ready for occupancy. The Bible School, of which Bro. Koppenhaver is director, will open April 20. Latest reports indicate that there will be from 10-12 full-time students.

"The Great Commission and Every Believer" was the theme of the sixth annual conference of the Mennonite Church of Puerto Rico held at the Betania Church, Pulguillas, March 12-14. Visiting speakers included Bro. John Koppenhaver, missionary to Argentina, and Bro. Israel Garcia, an evangelist for the Latin American Mission of San Jose, Costa Rica. Bro. Elvin Snyder was elected moderator of next year's conference.

Bro. I. Mark Ross, Hesston, Kans., is conducting revival meetings at the Canton, Ohio, Mennonite Church, April 11-18. Pray for these services.

Bro. Albert Enns, graduate Bible School student who has served as missionary in the Villegas, Argentina, district during the past year, is at the present visiting the Mennonite colonies in Paraguay. He will, however, continue serving in our Argentine work for several months longer, probably in the town of America, after which he will enter mission work among the Paraguayan natives under the auspices of one of the Paraguayan church boards.

Seventy persons attend services in the newly organized witness in Coamo, Puerto Rico. Ten persons have accepted Christ and two former Christians returned to the church during the last two months. The house where services are held is becoming too small to accommodate the group.

Students from Toronto Bible College gave the program for the Youth Fellowship at the Warden Park Mennonite Church, Toronto, Ont., on Friday evening, April 2.

Sister Emma Hess, medical head nurse of the Mennonite Hospital and Sanitarium, La Junta, Colo., has been appointed director of nursing services for the new Pioneers Memorial Hospital, Rocky Ford, when it opens this summer. The new hospital will operate under the direction of the administrator at La Junta.

An illustrated brochure telling how you may become a nurse aide or orderly has recently been released by the Mennonite Hospital and Sanitarium, La Junta, Colo. A copy of this brochure may be had by writing to the hospital or to the Publicity Office, Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. B. Frank Byler, Trenque Lauquen, Argentina, held special week-end meetings in Carmen de Areco, March 19-21. Sisters Edna Good and Marta Quiroga, workers in Carmen, report a successful vacation Bible School, also held during the month of March.

Correction: Mrs. Jonathan Yoder, missionary on furlough from India, will be one of the visiting speakers at the annual meeting of the Illinois District Women's Missionary Sewing Circle Organization instead of Mrs. J. D. Graber as reported earlier.

The annual meeting of the Franconia Mennonite Board of Missions and Charities will be held at the Souderton, Pa., Mennonite Church on May 3, 4.

The local board of the Kansas City Mennonite Children's Home met at the Home on Friday, April 2. Bro. H. Ernest Bennett, Elkhart, Ind., met with the board.

(Continued on page 356)

Nurses Needed

A registered nurse and a practical nurse are needed at the Mennonite Home for the Aged, Eureka, Ill., by May 1. A registered nurse or a practical nurse is needed at Froh Bros. Homestead, Sturgis, Mich., soon. Write D. J. Mishler, Mennonite Board of Missions and Charities, Elkhart, Ind., or the superintendents of these institutions, if interested.

Your Treasurer Reports

Brother Luke Birky has been contacting various churches in the interest of the new Puerto Rico Hospital. We appreciate very much the response given to the appeal for funds to be used for this hospital. Even though there has been much interest shown in this program, the total funds coming in so far do not represent adequate contributions to warrant proceeding with the hospital now.

Recent reports from Puerto Rico confirm again the need for this hospital. The Government Public Health Agency has again certified that the present building is not acceptable and that a transfer must be made as soon as possible. The staff working in the hospital has been doing a very commendable job for the facilities available to them, but we feel certain that a much better health program can be initiated when the new hospital is available. We also believe that this will increase the scope of our witness and service throughout the Island.

Brethren C. L. Graber and William Derstine have represented the Board in sponsoring a fund-raising campaign in Puerto Rico. Reports from them indicate considerable interest. Our campaign there is being promoted on the basis of seeking financial assistance from interested individuals and organizations in Puerto Rico in addition to the funds which we will contribute through the church. This type of effort we believe will stimulate interest in Puerto Rico and, therefore, extend the border of our witness program. However, it is important in this type of venture to have the support of the church to meet the church's share of the financial responsibility. Therefore, I would like to urge continued response to Brother Birky's appeals for funds and to urge those who can do so to send contributions for the Puerto Rico Hospital.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Hope Rescue Mission Dedicated

A lighthouse standing on a rock in a turbulent sea casting its rays in all directions to warn unwary sailors serves as a symbol for the Hope Rescue Mission, 532 S. Michigan St., South Bend, Ind., which was dedicated on Sunday afternoon, February 28.

The service began at the call of the chairman, Tobe E. Schmucker, Goshen, Ind., who has been named superintendent of the mission by the Executive Committee of the Mennonite Poard of Missions and Charities, Elkhart, Ind., under whose sponsorship the mission work is being carried on.

The chorister, Merrill Swartley, Goshen, Ind., led the congregation in singing "Come, Thou Almighty King." Paul M. Miller, moderator of the Indiana-Michigan Conference, then conducted the devotions, reading of Christ's compassion on the lost in Matt. 9:35 and of Paul's desire to preach the Gospel to all men in I Cor. 9:16-22, and leading in prayer.

Bro. Schmucker then gave his testimony about how he became interested in rescue mission work by attending services at the Pacific Garden Mission in Chicago, and how the present effort in South Bend is the result of many concerned Christians from different localities praying and giving to get the work started. He then called on Arnold Vandermeulen, a rescue mission convert and superintendent from Grand Rapids, Mich., to give his testimony. Bro. Vandermeulen emphasized the Rescue Mission message, "Jesus Loves You."

Following his testimony, representatives from the city spoke, the fire chief in behalf of the mayor and the captain from the police force in charge of crime prevention. The latter encouraged the workers to do such a good job in rescue mission work that "we won't have much to do." Nolan Irvin, president of the Evangelical Ministerial Association for South Bend and Mishawaka, also spoke a few words of encouragement.

Leonard Hunt, superintendent of the Wheeler Rescue Mission, Indianapolis, brought the dedicatory message emphasizing the theme, "Christ Is the Answer." He asserted that skid row is more of an attitude than a location.

Immediately following the message, John H. Mosemann, president of the Mennonite Board of Missions and Charities, conducted the service of dedication in which the congregation participated. At least 450 persons were present, filling every room on the main floor and the basement and overflowing into the street. Others never left their cars.

The chairman of the local board, Nathan Reiff of Elkhart, then gave a report to the assembly of what had been given for the work and something of what would be needed for the future. He also gave an explanation of the program as planned for the immediate future. The offering for the afternoon amounted to $750.00.

Special music in the program was provided by a ladies' trio from Bethel College, Mishawaka, Ind., and a men's quartet from Goshen College, Goshen, Ind.

The Hope Rescue Mission is the result of several years of planning, first by the Urban Evangelism Committee of the General Mission Board and more recently by its Executive Committee and the local board.

In 1952 the Urban Evangelism Committee appointed a subcommittee to study rescue mission work, composed of the brethren Allen Ebersole, Tobe Schmucker, J. Ross Goodall, and H. Ernest Bennett. This committee presented its report to the November, 1952, meeting of the Urban Evangelism Committee including in its report the reasons why the church should expand this field of mission work through the General Mission Board, the objectives for establishing rescue missions, a recommended procedure to be followed in establishing rescue missions, suggested locations and personnel. The Urban Evangelism Committee then recommended South Bend as a possible location and Tobe Schmucker as the person to plan for and initiate a rescue mission.

The Executive Committee of the General Board at its March, 1953, meeting approved the recommendation for establishing a rescue mission in South Bend and authorized the secretary of the General Board to work with Bro. Schmucker in planning a program. At its November meeting the committee authorized the establishment of the mission and appointed Bro. Schmucker superintendent.

Since that time the local board composed of Nathan Reiff, S. J. Hostetler, and Edward Weaver of Elkhart, Willis Hughes of North Liberty, and Marner Miller of Goshen, Ind., has been giving direction to the program.

Services are being held each evening except Monday and Thursday. Local congregations in the area have accepted responsibility for one night a month to provide the program and a light meal following. Interest among other evangelical groups in the area of the mission has been a real help in getting the work started.

Pray for the Hope Rescue Mission, and those who carry on the work, and give as God's Spirit directs you.

Publicity Office, Elkhart, Ind.

News from Puerto Rico

By Gladys Widmer

The Lord certainly has been blessing the beginnings of the work in Coamo. Yesterday another family—father, mother, and a 15-year-old daughter—came to the Lord. The daughter had attended the services and has been asking for us to visit in her home. Since the time is always short when one is down there, I did not get to her home till yesterday. Her mother had been a member of the Pentecostal Church before she married, after which she had no permission to go to services like that any more. She said she had a happy experience at that time and that all these years she has not forgotten it. Her husband has been spending all the money he earns on drink, cigarettes, etc., and she has been making the living. A few weeks ago don Pedro, another one of the converts, began talking to don Luis, her husband, and got him interested in the church. So yester-



Hope Rescue Mission, 532 S. Michigan, South Bend, Ind., on the afternoon of the dedication, Feb. 28, 1954.



Tobe Schmucker, superintendent, addressing audience at dedicatory service on Sunday afternoon, Feb. 21.

day in talking with him he was ready to give himself to the Lord. We trust he can now have victory over his terrible habits. His wife was very much interested in coming back to the right way. If Christ is allowed to reign, that home will experience a great change, for his wife expressed how unhappy she has been and how hard it was to live in the home.

The group of believers in Coamo have been wanting a prayer meeting for a number of months. Suggestions were given but they had no leadership there to have it on their own. So a few weeks ago I was definitely led to go down on Saturday afternoons and help them with a meeting of this kind. Last Saturday night they received such a blessing. They had planned the meeting in the home of don Dolores, a convert whose wife still does not believe. He said it would be good for her to listen. Not only she listened, but the next door neighbors became greatly interested. After we finished our meeting at nine, the neighbor said he would like to ask questions. He wanted to know how one can approach God in the way we did, without having to go through a priest. Also how one could ask for forgiveness of sins and not need to have another person do it. We hope to contact this new family this week end.

A meeting for the young people at Coamo was also begun on Saturday evening. We are glad for the interest and trust that it will be of help to them. This age group seems to be the most difficult to reach, for the temptations are many. If a nucleus can once be formed and be given worth-while things to do instead of the things that present themselves in a place like this, perhaps more will come to give their lives to the Lord. A housing project where everyone lives together has its own peculiar problems that we do not face in a country place like Pulguillas.

Aibonito, Puerto Rico.

Why Serve?

By Betty Schwartzentruber

Do I serve to be saved? No! I'm saved to serve! We could do nothing for our salvation. We were purchased of love, and now we are slaves of God. We are purchased in order to be used in His kingdom. Are we willing to run errands for God?

It is the love of Christ that constraineth us. Souls are dying without Christ every day. What are we doing about it? Since joining Voluntary Service I have become greatly challenged and burdened for the lost about me. To see children running about on the streets having no loving Christian mother to lead them has burdened my heart. What will be their eternal destiny if we do not tell them of the love of Jesus?

We can reach some of these boys and girls through Sunday school and Bible classes. It is thrilling to see the eager response of the children to friendliness and Christian love. As I walk down the street familiar voices are heard, "Hi, Bible School Teacher, are you coming to my house today?" "When are we having Bible class?"

As I go to Bible class periodically, there is always a group of eager faces waiting to sing Gospel choruses and to hear a Bible story. After a number of them had led in prayer during this one class meeting, Sandra, who had prayed first, asked, "Please, Miss Betty, may I pray again?" So she earnestly prays for her Bible class teacher which she apparently had forgotten the first time. . . . Most of them had gone home when Claudia came to me shyly, "Teacher, how can I be saved? I want Jesus to live in my heart. . . ." There was six-year-old Lynn saying, "Please, Teacher, how do you pray? My mamma doesn't know how, and I want to pray before I go to bed."

Through the Bible classes there are many opportunities for contacts in the homes; to have Bible reading and prayer with the family, explaining the plan of salvation to them.

Mrs. Howell is now a fine Christian woman with a ringing testimony for her Lord.



A class of boys and girls at Saginaw, Mich., who are eager to hear about Jesus and His love for them. Many of our city missions are in urgent need for more girls to serve in the mission homes, help in Sunday-school and Bible class work as well as the many other duties of a mission station. Girls, are you sure that God doesn't want you in an active mission situation? Workers in the missions can serve on a regular staff basis or in Voluntary Service.

However, He had to put her upon a sickbed for several months to make her realize the importance of a completely surrendered life. I went to visit her often, and on one particular occasion as I entered she exclaimed, "Praise the Lord! He answered my prayer!" She went on to tell me how she had written a note the night before and had wanted to send it to us expressing her desire that we come to pray and fellowship with her. We had a wonderful afternoon together in fellowship. In her illness she has come to surrender herself completely to her Lord, and her consecration is a joy to see.

Working here in the Saginaw City Mission has taught me to apply more fully the principles of total discipleship to my life. It is a challenging experience of living and working together with consecrated Christian workers, and giving whatever we have to the Lord to use as He will.

God can teach us how to give to His cause in many different ways if we only allow Him to. As Christians we have no room to reserve anything for ourselves.—via Office for Relief and Service, Elkhart, Ind.

Christianity is a missionary faith.—J. D. Graber.

"So Weak You Need a Crutch"

By Ella May Miller

My "bones roar within me night and day" since the Evangelism Conference held at Eastern Mennonite College on January 17. Several men full of faith and of the Holy Ghost spoke their heart convictions, challenging each one present to do something about the lost souls of the world.

Especially did one brother, a powerful worker for God, give facts that made me blush with shame before an almighty and merciful God. Among the data which he had so laboriously gathered together was this fact that in one of our conference districts it took three members five years to win one soul! Now don't any of you from any conference district smile contentedly; his figures from other districts weren't much different; in fact, some were worse.

He sincerely bared his soul to the group as he further pointed out that in many cities we say the people won't respond, yet other denominations enter and before too long have brought hundreds to Christ and the church.

"And it's not because we have a pure, narrow Gospel that people won't accept," he added. Then he pointed out that when once a soul finds Jesus as his Saviour and is brought from a life of sin to a new life in Christ, he gladly accepts the principles of the Bible as interpreted by our church and in many cases is more faithful to them than we who have been born and nurtured with them and are unappreciative of their values.

On and on I could quote from this speaker as he presented startling, truthful facts to us. Perhaps the essence would be this: we should be out winning souls into the kingdom of God, for Christ has kept us for this dark hour of the world.

Several days later through reading an article in one of our church papers I ran across a suggestion by one of our members that the church should establish centers and follow up the students in higher educative circles. Immediately I was forced to think of the young people in our foreign lands whom we teach to go anywhere into the wicked, ungodly schools, businesses, and communities and remain true to their God and the church, for their power is in a living, ever-present Christ, and their faith is strengthened by the continual reading of His Word, and their health is in winning others to Jesus.

I ask myself: "What is wrong? Should not each member, regardless of educational stature, be a cell which grows and expands to form a new unit or church, if you please, in that particular community, school, or city? Isn't it also an accepted truth that the young man or woman who has mama tagging along managing all his affairs no matter where he or she goes, is warped and unable to develop normally? Does he not establish and strengthen himself when he provides the initiative and brains for his task?"

In a recent book review the reviewer stated that the author would probably as-

sociate more with unbelievers than we would care to. If that be true, God in heaven have mercy! Do we need to isolate and segregate ourselves to be able to be faithful disciples of Jesus?

And that brings me to a revealing condition presented by the first conference speaker when he declared, "Most Mennonite people are so weak they need a crutch." He meant the stimulus of and dependence upon several hundred of our own people about us.

May I be so bold as to propose that if **each one** of us 60,000 Mennonite would throw away his "crutch" and become devoted to a Way, a Truth, a Life, a Person—Jesus,—many thousands of souls would be won to Christ and the church in 1954? That would necessitate catching a new vision of God and of ourselves, waiting at "Jerusalem" until His power consumes us, and then witnessing. Not to the church, nor to certain practices, nor to the peace testimony, nor to our deeds of charity—all of which are good and right and have their place—but to the saving power and truth of Jesus, His joy, peace, and presence in our own individual lives. Christianity is a life, not a mere creed or doctrine. The source of that life is Jesus. Each one of us as a Christian is commanded to help reconcile the lost world to God through His only Son, Jesus Christ.

Dear brother and sister, do you know that in New York City alone there are eight million people, 50 per cent Catholics and 33 per cent Jewish, about 500,000 Protestants, and only 177,000 are in Sunday school on an average Sunday morning? Where are the 7,823,000? Do you have a responsibility toward them?

How about the 25,000,000 under 23 years of age in America who receive no religious instruction? How about the millions in other lands who have never heard of Christ? Are you responsible for these souls? Will their blood fall upon you?

May our Lord God have mercy upon us!

He is love and so good, but His goodness will not last forever; one day comes justice and judgment and, "it is a fearful thing to fall into the hands of the living God."

I am not a pessimist, but I do believe in the truth of God's Word. Was not the story of the children of Israel written to teach us from their experiences so that we might profit from them? Time after time when they settled smugly into the wealth and comfort of the culture of their day to the exclusion of those about, and forgetful that they were placed there by God to reveal Him to the heathen, they needed to be punished by suffering. Contemporary history verifies this eternal truth. Germany's and Russia's stories curdle our blood! Dare we be so senseless as not to learn?

Why does a mission need to operate over 50 years in cities such as Chicago or Philadelphia without establishing strong, self-supporting congregations? Why have so few souls been saved in our rural mission work? Why only several hundred in Argentina after 30 years of mission efforts? Why only 60,000 Mennonites in the United States and Canada?

I dare say that if we suffered only one year of loss or failure in any one of our businesses or on any of our farms we would investigate the source and change methods and tactics. And change quickly!

We must rework our program for God! We must go deep with Him now! The answer is not in more organizations and mission boards, but in an individual devotion and love for God with a consuming desire to live the Christ life, whether in the home, factory, office, farm, schoolroom, hospital, or business, or when traveling, and in obedience to the power and direction of His Spirit. Such living will spontaneously overflow into the lives of all those whom we contact.

Will you ask God to help you accept this challenge today?

Harrisonburg, Va.

MISSIONS SECTION

A Grain of Wheat

By Doreen Harms

(Doreen Harms is from Whitewater, Kans., and is an MCC worker in Bremen, Germany.)

I was a grain of wheat growing in a Mennonite farmer's field. When the time came, I was released from my straw encasement. After jogging into town along with many other similar grains of wheat, we were dumped into a large mill. After the excruciatingly painful process of being ground into thousands of pieces of fine white flour, we were sacked. I noticed some of my friends going into unlabeled bags, but when my turn came, I was put into a large 100-pound bag with a huge red circle on which was printed "Mennonite Central Committee," and inside of it were clasped hands with a cross in the background. I wondered what was happening.



A four-day distribution in Leubeck, Germany, of 25 tons of flour and 130 cartons of meat contributed by American Mennonites. Here a needy German receives a bag of flour.

I had not long to wait, for we were loaded into freight cars and sent to a place in Akron, Pa., where we were stored in a large warehouse along with many, many other similar sacks of flour. I was frankly disappointed, for it was dark and uninteresting, and it seemed as though my usefulness in life had ended. No one paid the slightest bit of attention to me, even though from time to time I heard footsteps and saw other bales and cartons being removed.

But one day a group of men came in and loaded a huge semitrailer, also designated with this clasped-hands insignia, and we traveled the 150 miles to New York City. I was blissfully happy, for who would have imagined such excitement could happen to an unimportant kernel of wheat. I could not know of the wonderful things yet in store.

All of the sacks, including mine, were loaded into a dark place from the truck. I felt defeated again. I visualized weary weeks of waiting, waiting. But suddenly I felt that we were moving, even though we were still in that dark, close place; I asked one of the sacks next to mine: "Where are we and why do I have such a strange dizzy sensation of moving."

"Don't you know, friend," was the response. "We are on our way to Europe as gifts-in-kind from the Mennonites. We are to be distributed to the many needy in Germany." After about two weeks, we stopped moving and were stacked into a warehouse. Now I was actually in Europe. They told me it was Bremen, Germany. As my eyes became accustomed to the warehouse, I saw that the Mennonites had sent many things to Germany besides flour. I saw milk powder, meat, vegetables, fruit, lard, and other foods. A bit farther on were bales upon bales of clothing and chests of shoes for the needy people. I rejoiced to be a small part in this whole. But I was fretful, for I wanted to be up and doing. Some of the other sacks of flour were taken and never returned again. Undoubtedly they helped relieve someone's need. But I always remained. Then one day I heard the warehouse men say they were to load 25 tons of flour and 130 cartons of meat for a place called Luebeck. I was excited; maybe I would be fortunate this time. My elations were indescribable as I felt them lift me onto the truck. After four or five hours the truck stopped in Luebeck. It was cold and there was snow on the ground, but they carried us into a huge auditorium. The cartons of meat were left there, too.

The next day the door opened and 10 ladies and four or five men came in. Some of the men brought in huge armloads of heavy brown paper bags. Then the women weighed out the flour in 10-pound portions and closed up the bags. The men carefully placed these

bags in neat pyramidical rows. A huge sign with the words, "In the Name of Christ," and the clasped-hands insignia on either end was hung from wall to wall, high in the center of the room. It was eye-catching. It isn't boasting when I say we made a beautiful sight—25 tons of flour and three tons of meat—all stacked up neatly in rows with a huge banner above us identifying us as gifts given "In the Name of Christ."

Several days later the officials of the city and country and two ladies from the Mennonite Central Committee arrived as well as the ladies and men who had sacked up the flour and who would help distribute. I heard the officials describe the need of Luebeck to these Mennonite representatives. Luebeck is on the East Zone border, being separated from East Zone Mecklenburg by only a strip of water and several miles of land. That is why so many refugees came there following World War II. The refugee influx added 90,000 persons to a population of 150,000.

Then the doors of the distribution opened and the recipients came in. There were old people, young people, and even children. I remember one little boy of seven and his sister of five who came for the family's gift because the mother was ill. There was an amputee with one leg who had come a long distance on a bicycle—imagine—to get his flour and meat. I noticed many people with tears in their eyes. After they had received their flour, they would look at the huge banner overhead, and as they said "thank you" to the MCC representatives, their eyes were moist. A few were choked and could not even speak. I noticed the MCC workers talked to many of the people and I listened.

"You are a Mennonite and from America? Won't you tell all those good people there how grateful we are that they love and care for us?" one old lady said as she pressed the MCC worker's hand.

"I have six hungry children at home; you can imagine the flour is very welcome," said a younger lady. I was surprised to see even some of the older men have moist eyes as they shook the MCC worker's hands and were told from where the flour came and why it was given.

"I always thought no one cared for us any more . . . but now, well, maybe I was wrong anyway," said another elderly lady.

"I can use the flour, but the thought behind it is most important to me."

"Such nice white flour! Won't it make wonderful Torten (cakes)!"

"'In the Name of Christ'—Oh, that is why!"

"This is the first time I was invited to come to a relief distribution. Thank your people at home for me, please."

I heard many of the people telling about their flight and about how they had to start life afresh as refugees in Luebeck. They came from various places like East Prussia, Silesia, Pomerania, Danzig, and West Prussia.

There was constant activity. In the four days of the distribution, there were more than 3,100 family units who received flour and meat. A family received 20 pounds of flour and one can of meat; a single person only 10 pounds and one meat can. I was happy they left me until near the end as I enjoyed watching the German workers as they served the many people with the gifts. They were very understanding and sympathetic. I thought they exemplified the motto which hung above their heads.

The last day I, too, was picked up and handed across the counter to an elderly couple. The man strapped me into his knapsack which he carried on his back. They went to the MCC workers and asked them to convey their thanks to the people in America. They said they were very poor; they had come from East Prussia as refugees in 1945. "In a few days we will celebrate our golden wedding anniversary. We are so happy for this gift, for otherwise we could not have celebrated this important occasion," they said.

I took one last look at the room. The flour was nearly gone; but there above the workers and the recipients hung the "In the Name of Christ" banner with the clasped hands to show that we are all brothers in Christ, and I was glad. I hope everyone read that sign and thought about it.—MCC Information Service, Akron, Pa.



The Mennonite Hour

Norman Derstine Leaves for Sicily

The Mennonite Hour announcer, Norman Derstine, left Wednesday, March 31, on the S. S. **Homeland** to visit the Mennonite Church composed of 71 believers on the Island of Sicily, south of Italy. Brother Derstine is accompanying Bro. Lewis Martin on this visit to the island. Let us pray God's blessing upon them on this trip. They plan to return about the middle of May.

Pray for the Easter Mennonite Hour Program

Since Easter marks the climax of the Christian message, more time for Easter hymns has been given on this program. Also on the broadcast is a testimony "What Easter Means to Me" by Issa Khalil, an Arabian student now attending Eastern Mennonite College.

It is the prayer of **The Mennonite Hour** staff that this Easter program might stir sinner and Christian alike to the victory found alone in Christ.

From The Mennonite Hour Prayer Calendar

April 12, Mon.—Let us remember our Pastor as he speaks in Passion Week services at Worcester, Pa.

April 13, Tue.—Thank the Lord for the future home we have waiting for us. Let us remember an elderly lady who is not well physically and is looking forward to her future reward.

April 14, Wed.—Pray for a 60-year-old lady who spent much of her life in Voluntary Service and is now confronted with the problem of how to support herself.

April 15, Thurs.—Join with us as we pray

(Continued on page 356)

Missions Editorial

Characteristics of a Missionary Church

A close observation of the early church will indicate three spiritual characteristics which caused it to develop into a missionary church. It was a praying church, a Spirit-filled, Spirit-led church, and a witnessing church.

Prayer along with a study of the apostles' doctrine and fellowship comprised an important part of the daily activities of the first believers. They prayed when persecuted by the Jewish authorities. The church prayed Peter out of prison when Herod planned to kill him. Paul and Silas prayed and sang hymns in the Philippian jail.

The early church prayed before calling their leaders: the deacons called in Acts 6; the missionaries called in Acts 13; and the elders ordained in Acts 14. The apostles, Peter and John, prayed for the believers in Samaria to receive the Holy Ghost. Prayers were offered before miracles were performed and during farewells.

The New Testament church was also a Spirit-filled and Spirit-led church. Jesus' last promise to His disciples in Acts 1:5 was that they should be baptized with the Holy Ghost. The Spirit came upon all of the 120 in the upper room. Peter told his hearers that God would give the Holy Spirit as a gift to all who believe in Jesus. In at least two instances the apostles laid their hands on believers that they might receive the Holy Spirit: Peter and John in Samaria following Philip's ministry, and Paul in Ephesus to the believers who had been baptized according to John's baptism.

The Holy Spirit was a partner in service to the early church. Peter told the Sanhedrin that the Holy Spirit was a witness along with the disciples to God's revelation through Christ. One of the qualifications for the deacons ordained in Acts 6 was fullness of the Spirit. The Spirit called and sent out the first missionaries, Paul and Barnabas.

The Jerusalem conference recognized the co-operation of the Holy Spirit in their decisions when they wrote to the Gentile believers, "It seemed good to the Holy Ghost and to us . . . ." The Holy Spirit directed Philip to the Ethiopian eunuch and Peter to Cornelius. He was present with the believers during times of testing and persecution.

In keeping with Jesus' final commission in Acts 1:8, the early church was a witnessing church. Each one of the 120 witnessed at Pentecost and then Peter preached. The disciples taught daily in the temple during the Jerusalem campaign. Acts 3—7. They wit-

(Continued on page 356)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Bro. and Sister Forest King, West Liberty, Ohio, have recently finished a period of short-term Voluntary Service in the Mathis, Texas, Unit assisting in the building program there. The Kings served in Mathis instead of taking a regular winter vacation. They were able to contribute much through their fine spirit of VS and willing co-operation.

The maternity home which this unit is building to serve the Mathis community is progressing as funds permit. Most of the outside work is finished except for the landscaping which leaves only the inside finishing work yet to be done.

The unit is also building its sixth house for Mexican families who are unable to build because of high labor costs. The families furnish materials and the unit builds the homes, receiving only a small maintenance fee for the workers.

Sister Letha Miller, North Liberty, Ind., began work as a secretary on the Mennonite Hour Staff on March 9.

Almost thirty Puerto Rican boys living at El Hogar del Nino, a boys' home in Rio Piedras, Puerto Rico, need someone to help Joe and Tillie Nauraine take care of them. Bro. and Sister Nauraine are the administrators of the home.

A girl is urgently needed to assist in this boys' home. The task is general housework and caring for the boys. This is an excellent opportunity to live a Christian witness among growing boys.

During the present orientation school, April 7-20, nine young people are preparing for service in VS. James Bechtel, Nappanee, Ind.; Dorothy Beachy, Salisbury, Pa.; Evelyn Burkey, Sargent, Nebr.; John Hostetler, Washburn, Ill.; Dorothy Jean Kauffman, Volant, Pa.; Mose and Barbara Miller, Kalona, Iowa; Herbert Zook, St. Johns, Mich.; and Shirley Miller, Elkhart, Ind., will soon be joining the 140 other young folks serving in Voluntary Service.

Pray for these volunteers as they give of themselves in service that their work and witness may be the means of enlarging the Kingdom. Continue to pray also that "the Lord of harvest would send forth laborers into His harvest."

I-W Services

Many of the I-W unit in Harrisburg, Pa., are devoting their spare time to the Young People's Bible Meetings, prayer meetings, and workshops for boys and girls of the Steelton Mennonite Mission, where they also hold their weekly meetings.

The I-W men at the Veterans Administration Hospital, Roseburg, Oreg., are planning to conduct summer Bible school work in the Winston, Oreg., community.

The I-W chorus, Des Moines, Idaho, assisted in a series of evangelistic meetings held recently in a local church.

Bro. I. Y. Miller, Middlebury, Ind., is serving as the Area Field Representative for the Northern Indiana and Michigan area.

Released April 2, 1954
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Paraguayan Airline Makes First Asuncion-to-Filadelfia Flight

March 19, 1954, may go down in history as a significant date for the Mennonites in Paraguay for on that day a new airline made its inaugural flight from Asuncion to Filadelfia—the heart and center of the Mennonite settlements in Paraguay.

Present prospects point to the establishment and continuation of regularly scheduled flights from Asuncion to Filadelfia which would introduce a new era in transportation facilities to the Chaco settlements. March 19 will long be remembered by the Mennonites in Filadelfia as that day was generally declared a holiday so that the people could be on hand to greet the plane.

Regularly scheduled flights will be a tremendous improvement over the slow-moving river boat transportation and small chartered planes. In addition to passengers, these planes will haul luggage and freight. The introduction of commercial service can rightly be considered a miracle-worker in a country where horse and buggy is the common method of transportation.

The inaugural flight was made by "Transporte Aerea Nacional," a recently established Paraguayan government-sponsored airline. The Asuncion-Filadelfia route is one of two initial flights being started by the line. The plane being used is a DC-3, which carries 28 passengers and which makes the Asuncion-Filadelfia flight in 1½ hours. The only other air service to the Mennonite colonies are the three-place Beechcraft Bononzas.

Most of Filadelfia's schools had declared a holiday so everyone who wished could see the DC-3 set its wheels on Chaco soil for the first time. After the visiting officials had stepped out of the plane, they were greeted by the strains of Paraguay's national hymn sung by a delegation of students. Then there were speeches of welcome and speeches by the visiting officials.

The guests of the party accompanying the plane were shown several of the villages in the colony as well as such colony industries as sawmills, cotton gins, and butter and cheese works. They were treated to a Mennonite-style chicken dinner at the home of Mr. and Mrs. Cornelius Neufeld. Many of the students at the airport were given free rides over the colonies and got a view of their homes and farms.

Orientation Booklet for I-W Men Published

An orientation booklet, "Proceed with Caution," to aid I-O men in their adjustment to new living and working conditions in I-W service has been published by the Mennonite Central Committee.

"Proceed with Caution" offers suggestions on such questions as: "What if they call me a coward?" "Should I tell the hospital I'm a CO?" "Can I-W service be Christian service?" "What can I do in my spare time?" "Why is it so important I be a 'conscientious' objector?" "What can I do with my roommate with whom I can't get along?" and "How often may I go home on week ends?"

The use of illustrations and color and the brief comments on the various areas of adjustment makes this 18-page booklet an attractive and appealing informational handbook. "Proceed with Caution" was prepared at the suggestion of the I-W service representatives from the various Mennonite and Brethren in Christ groups.

VS Conference Held in Portland, Maine

A week-end inspirational conference for Voluntary Service personnel working at Wiltwyck School for Boys, Esopus, N.Y., and Maine General Hospital was held in Portland, April 3 and 4.

The conference theme, "The Christian's Responsibility in our World Today" as related to Voluntary Service, was developed through messages by Martin Schrag, former Civilian Public Service educational director and India-Java relief director. Mrs. Schrag also spoke and presented musical selections.

Discussions and musical selections by the 13 volunteers from Portland, the 10 volunteers from Wiltwyck, and three volunteers from MCC headquarters, Akron, Pa., were also important parts of the conference. The community children's Bible school held every Saturday morning by the Portland volunteers was observed.

Glenn Esh, director of the MCC Voluntary Service office which arranged the conference, participated in the program. A similar conference for Voluntary Service personnel in Baltimore, Washington, D.C., Akron, and at Brook Lane Farm, Hagerstown, Md., is planned for either late April or early May.

Released April 2, 1954
MCC Information Service
Akron, Pa.

Women's Activities

The Busy Bees, a sewing circle of younger mothers and others who cannot attend the regular circle meeting of the Blough congregation, Hollsopple, Pa., have been trying to help the unfortunate in their community and to bring cheer to the sick. At Christmas time they gave a program at the Somerset Children's Home and distributed gifts among the children. A great deal of sewing was also done for this Home.

• • •

Has your women's group considered visiting the non-Christians and shut-ins of your community? Why not organize in such a way that members would go out in groups of two, three, or even four on occasion?

As we pray for our missionaries, especially for our sisters who go out as Bible readers and who engage in spiritual visitation, may we remember that we have the same opportunities to witness at our very doors.

Are we making the most of the privileges we have in distributing the excellent Christian tracts which are available at our Mennonite Publishing House and at our branch bookstores? When we travel, do we share the Gospel of love with others? Do we sometimes stop to ask ourselves the question, "How responsible am I to the millions in my own beloved country who do not know the love of Christ?" Thinking along this line should be stimulating.

* * *

A number of the women of the Cochranville, Pa., sewing circle have pieced quilts from factory castoffs or leftover materials. "The quilts are really pretty," writes Sister Lena S. Mast. In order to catch up with their quilt tops, the circle had a special meeting with forty women present at which time they quilted four regular size quilts and one large crib quilt, leaving one quilt for the younger mothers to finish in the evening meeting.

The Cochranville sisters have been having monthly projects, for which they bring such things as blankets, feed bags, dress lengths, knitting yarn and needles, thread, sewing needles, and towels and washcloths.

* * *

The sewing circle of the Goshen College congregation had as their February project the giving of money to the Dhamtari Christian Hospital in memory of Mrs. Ellis Zook; in March they gave to Nursing Education, and in April they plan to give to the **Prayer Guide** fund.

* * *

Wives of the I-W men working in Des Moines, Iowa, have been meeting twice each month to sew garments contributed by their home sewing circle.

* * *

Announcements have gone out for the 1954 Goodwill Christmas Bundles. Again we are to choose the age of a child between three and sixteen years. We should put into our bundles only those articles listed. The toys should be suitable to the age of the children, such as a knife, ball, box of crayons with color book, embroidery work, small unbreakable doll, puzzles (not jigsaw), autos, tractors, modeling clay, tinker toys. We are to **omit candy or gum.** All items must be new, should be wrapped in a turkish towel and pinned securely with safety pins. No money should be put in the bundle, but a Christmas card and a self-addressed envelope without stamps may be included.

To cover the cost of shipping and to purchase a New Testament, we are to send a check or money order (50¢) for each bundle. Those sending their bundles to North Newton, Kans., or to Ephrata, Pa., should send their checks to MCC, Akron, Pa.; those sending to Kitchener, Ont., should send their checks to MCC, 10 Union Street East, Waterloo, Ont., Canada.

After assembling for a boy 1 pair trousers, 1 shirt, 1 sweater, 1 bar soap, 1 washcloth, 1 handkerchief, 1 toy, we are ready to prepare the bundle for "our boy"; and after assembling 1 dress, 1 sweater, 1 bar soap, 1 washcloth, 1 handkerchief, 1 toy, we are ready to wrap them in the turkish towel chosen for "our girl."

It will be most helpful if we sew (preferably with large machine stitching) a packing label carefully to the **outside center of the towel.** We should print (or type if possible) on packing label: (1) Name and address of sender, (2) Bundle for a **boy,** age — (or) Bundle for a **girl,** age—.

In order that our bundles can be distributed before Christmas we must send them **before July 1, 1954,** addressing them to the Goodwill Christmas Bundles, Mennonite Relief Committee, North Newton, Kans., or Ephrata, Pa., or 189½ King Street East, Kitchener, Ont., Canada.—Mrs. C. L. Shank.

From Our Churches

ALBUQUERQUE, NEW MEXICO

(Bethel Congregation)

"The Lord is good to all." "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." We were blessed with a much-needed rain.

On Jan. 6 Bro. Jonathan Zook of Canby, Oreg., was with us and allowed himself to be used in our midweek prayer meeting.

Bro. Stanley Shenk and family were with us from Feb. 5 to 11. We appreciated the messages Bro. Shenk brought us each evening. Visible results were a number of reconsecrations and the spiritual life of the congregation was deepened.

On March 7 Bro. Melvin Ruth of Phoenix, Ariz., was with us for our spring communion. We were happy to have Bro. and Sister Stanley Weaver with us at this same time. Bro. Weaver brought the evening message.

Bro. and Sister J. C. Gingerich were with us on March 14. Bro. Gingerich brought the morning and evening messages. Other visitors were Bro. and Sister Roy Miller, Bro. Val Miller and Sisters Nancy Sheeler and Cora Riehl. Bro. Clarence Mohler stopped overnight en route to Phoenix, Ariz. We as a small group enjoy having those of like precious faith worship with us.

Sister Beulah Miller is slowly improving. Will you **continue to pray for her?**

Ina Yoder.

FILER, IDAHO

(Filer Congregation)

Dear HERALD Readers. Greetings in the name of Him who died that we might live.

On Jan. 29, Bro. Allen Erb came into our midst for revival meetings, continuing until Feb. 8. The theme for a number of his sermons was "We would see Jesus." Three young boys accepted Christ as their Saviour.

Sunday evening, Feb. 21, Bro. Clifford Slatter and wife gave a report of the work at the Four Mile Creek Mission in Northern Alberta, and some of their experiences while they were there. They took the place of the regular workers who attended a six-week winter Bible school. We were impressed with the needs in this field, and our prayer is that God will continue to bless in that work.

Bro. and Sister Samuel Honderich were privileged to attend the Publication Board meeting in Pennsylvania. They returned home Feb. 10, having visited at a number of places while gone. Bro. Honderich gave a report of the Board Meeting and their trip on Sunday morning, March 21.

Bro. Milo Stutzman, Carstairs, Alta., stopped with us on Sunday, March 7, and brought us a challenging message. He also gave an account of his trip to the Mennonite World Conference and Palestine. He was accompanied by his son-in-law and daughter, Bro. and Sister Boyd Stauffer, and children.

We ask an interest in your prayers for the work at this place.

Matilda Miller.

MUMMASBURG, PENNSYLVANIA

(Mummasburg Congregation)

Dear Christian Friends:

"God promises us not 'as thy weeks' or 'as thy months,' but 'as thy days, so shall thy strength be.' That means Monday's grace for Monday and Tuesday's grace for Tuesday, and so on. The law of divine grace is 'sufficient unto the day.' The law of divine deliverance is 'a very present help.' The law of divine guidance is 'step by step.'"

We miss Bro. and Sister Harold Martin who are serving in I-W in Norristown, Pa. Our prayer is that they may faithfully serve the Lord where He has called them.

On Sunday morning, Oct. 11, Bro. and Sister Nevin Horst worshiped with us. They are now in Ethiopia. On Sunday morning, Nov. 29, Bro. and Sister Wm. M. Strong from Mechanicsburg, Pa., worshiped with us. Bro. Strong brought the sermon previous to the ordination of a deacon to assist Bro. Amos C. Ogburn. Dec. 2 was the day set for the ordination, at which time Bro. Clarence D. Martin was ordained. Bro. Henry W. Nauman preached the sermon and Bro. Richard Danner had charge of the ordination service.

Bro. Josef Herschkowitz, Harrisonburg, Va., was with us on Feb. 21, and brought us the morning and afternoon messages. He had charge of the county jail service in the evening. We want to support Bro. and Sister Herschkowitz in prayer as they work with both the Jews and Gentiles. Let us pray for the salvation of Israel.

On Feb. 28, we enjoyed our third annual Christian day school meeting. Those serving on the program were John R. Krabill, Sanford G. Shetler, John S. Hess, and Elmer H. Weaver. Evangelistic meetings followed this meeting and continued until March 7. Bro. John Hess was in charge. Five souls accepted Christ as their Saviour. We wish them God's choicest blessings. We realize, too, the need for personal evangelism, for unsaved folks are not easily persuaded to attend evangelistic meetings.

Bro. Richard Danner was with us for our communioon service on March 21.

We are happy to report that there are 24 pupils in our Christian day school. Sister Rhoda King is the teacher.

From the proceeds of the Lord's acre, gifts were sent to Jordan and Korea. The blessings of God have been on us; therefore, let us serve Him still more faithfully. Lizzie D. Myer.

NAMPA, IDAHO

(Nampa Congregation)

Dear Readers:

On March 9, Milo D. Stutzman, Kingman, Alta., preached for us, and on Wednesday evening, March 17, Daniel Shenk, Sheridan, Oreg., brought us a message. Bro. Shenk was here to visit his nephew, Mark Shank, of Homedale, who is in very poor health.

Our superintendent, Harold Hochstetler, and family left March 25 for a ten-day visit to Casselton, N. Dak.

Bro. Durbin Zook, who is in the State Sanitarium at Gooding, is showing improvement.

Our oldest member, Bro. F. H. Hostetler, observed his eightieth birthday March 22.

On April 4, Floyd Kropf, Sheridan, Oreg., and Darlene Turner, of Nampa, will be married.

Our bishop, E. S. Garber, and wife returned from a month's stay at Winton, Calif., on March 27.

At present, prospects look good for having three teachers for our Christian day school for next year. This is very encouraging.

Mr. and Mrs. Harry Miller and family left March 26 for Milford, Nebr., to bring Mrs. Miller's father, J. M. Schweitzer, back with them. Mrs. Sam D. Miller.

OREGON CITY, OREGON

(Bethel Congregation)

Dear HERALD Readers: Greetings through whom we are one.

Our elder bishop, F. J. Gingerich, went to Arizona about the middle of February to absorb sunshine. Reports are that he has already benefited. Our evangelist, Bro. C. J. Ramer, was called home after his second evening here, because of the serious illness of his wife. The Lord had another brother in the person of Henry Wolfer ready to come as soon as he was sent for. He preached from Monday evening on through Sunday evening. Three young souls were saved, and many of us stood to indicate that we want to do more for our Lord. May we use every opportunity to fulfill our vow.

A group is preparing to sing an Easter cantata. Our oldest member, Lena Nofziger, has been enjoying good health and attending services faithfully. Henry Nofziger, a diabetic, has not been able to attend during the last year. His wife's brother, also a diabetic, had his second leg amputated last Friday.

Sunday-school superintendents for this year are Alvin Rogie and Thurlowe Gingerich.

Gospel signs are in evidence since Bro. Palmer's visit last fall. Sarah Birky.

MISSIONS EDITORIAL (Continued)

nessed through miracles under the direction of the Holy Spirit.

When scattered by persecution, "they . . . went every where preaching the word." Gradually the Jewish church became aware of the world-wide significance of the Gospel through Peter's Cornelius experience. Then the Holy Spirit launched the first foreign mission program from Antioch and the Gospel was on its way to "the uttermost part of the earth."—L. C. Hartzler.

SUNDAY SCHOOL LESSON (Continued)

the Ten Commandments did Solomon break? Forsaking God, he brought ruin upon himself and his kingdom.

This is exactly what brings ruin to any individual. This is what might bring ruin to our nation. Moral law prevails. The consequences of violation cannot be escaped. "The soul that sinneth, it shall die." Christians should put forth more effort to be better citizens, to leaven the whole country by living in Christ and bringing others to know Him. In Him only can we be safe.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

TEACHING THE WORD (Continued)

keep well in the forefront of our thinking, the aim of every true Sunday school. What is that aim? It is not merely to have pupils attend, not alone to impart knowledge to the pupils, or to fill young lives with activity good and harmless.

The Chief Aim

The chief aim of every true Sunday school is to shape the immortal destiny of a soul according to the Word of God. Our success must not be judged alone by the numbers in our classrooms but by the results in the lives and conduct of our pupils. The real test of a teacher's work is not what that teacher does and says, but what his pupils do and say as a result of his work.

Let a teacher keep clearly in mind that the aim of his teaching is to bring his pupils face to face with the claims of the Gospel, the issue of salvation, and he will be saved from wasting precious class hours in pointless discussions or scattered activities.

In the light of the true purpose of the Christian teacher, methods can be evaluated. It takes time and patience to press beyond the mind and reach the soul and spirit of the individual pupil. Thus also does the example of the teacher take on great importance. One said to his teacher of years gone by, "I have long since forgotten the words you spoke, but never shall I forget your godly life."

Knowledge may be obtained through proper methods of instruction, a good example may be convincing—these all must be used to press home the need of personal salvation and a right relationship with the Lord Jesus. After all, the pupils' reaction to the offer of personal salvation is the most important and far-reaching result of Sunday-school work.—Gospel Banner.

THE MENNONITE HOUR (Continued)

for our Christian colleges and the many Christian youth organizations, that they may challenge youth to a life of service for Christ.

April 16, Fri.—This request comes from New York: "I ask your prayers for the conversion of my loved ones."

April 17, Sat.—Pray for a home where a daughter is an invalid and the mother is not privileged to attend services. Pray that the mother and daughter may be strengthened by the radio messages that they hear throughout the week.

April 18, Sun.—Thank God for the reality of the resurrection! Pray that today's Easter program might be the means of bringing Christ to many who know not of His resurrection power.

MISSION NEWS (Continued)

Mrs. Jonathan Yoder, missionary on furlough from India, will bring a missionary message at the 28th annual sewing circle meeting of the Southwestern Pennsylvania Conference to be held at the Mattawana, Pa., Mennonite Church on May 1.

Myra Jean Vogt, daughter of Bro. and Sister Milton Vogt, missionaries to Bihar, India, is having health problems again while away at school. Pray for her.

Address change: Bro. and Sister Henry Becker took over the work at Chandwa in Bihar, India, from Bro. and Sister Milton Vogt on April 1. The Vogts are preparing to leave for furlough in May. The Beckers' full address is Tori. E. I. Ry., Chandwa P. O., Palamau District, Bihar, India.

The missionaries in Bihar, India, were together for a fellowship on March 20 when a new workers' house was dedicated at Chandwa. Four persons were baptized at a village about six miles away from Chandwa on March 15.

Bro. Leonard Haarer, Waterloo, Ont., who is serving the church there during the absence of Bro. and Sister J. B. Martin, special commissioners to Israel, has been asked to become superintendent of the mission outpost of the St. Jacobs Mennonite Church in Hamilton, Ont.

Bro. J. D. Graber, Elkhart, Ind., spoke at the East Goshen Mennonite Church, Goshen, Ind., on Sunday evening, April 4. The Sunday school children presented their mission savings bank offerings during the service.

Bro. Luke Birky, La Plata, Puerto Rico, will keep the following appointments in northern Indiana during the next few weeks in the interest of the new hospital in Puerto Rico: April 21, Howe; April 22, Emma and Plato at Emma, Topeka; April 24, Ft. Wayne; April 25, Leo; April 27, Benton. Bro. Birky spoke at Cullom, Ill., on April 8; Kouts, Ind., April 9; Rensselaer, Ind., April 11, morning; and Kokomo, Ind., April 11, evening.

Bro. C. L. Graber, Goshen, Ind., returned from Puerto Rico on March 27 where he had been giving assistance to Bro. William Derstine, Sellersville, Pa., in organizing a solicitation program for the new Puerto Rico hospital on the Island.

FIELD NOTES (Continued)

Announcements

Christian Life Conference at Garber Church, Menges Mills, Pa., all day April 25. Speakers: Isaac Baer, Washington, D.C., and Martin E. Weaver, Annville, Pa.

Bible Instruction Meeting at Carpenter's Meetinghouse, Talmage, Pa., April 14-18. Speakers: Paul R. Weaver, Alvin G. Martin, Luke L. Horst, Amos W. Weaver, Wm. H. Martin, James Sauder, Paul D. Angstadt.

All-day Bible Meeting at the Erisman Meetinghouse, Manheim, Pa., Good Friday, April 16. Speakers, Paul Bender, Grantsville, Md., and Elmer Kolb, Pottstown, Pa.

Pre-Easter Meetings at Oak Grove, Bethel, and South Union churches, West Liberty, Ohio, April 11-18.

Passion Week Bible Conference at Bethel Springs Church, Culp, Ark., with the following subjects and speakers: "Teachings of Jesus," by Leroy Gingerich, Versailles, Mo., and "Hindrances to Christian Living," by Nelson Histand, Pryor, Okla.

Seven applicants under instruction to be received at Bethel Springs, Culp, Ark., on Easter Sunday.

Easter Song Service, at the Lititz, Pa., young people's Bible meeting, April 18.

Doctrinal messages by George R. Brunk, April 15-18 at East Chestnut Street Church, Lancaster, Pa., following revival meetings by Paul Angstadt.

At Pinto, Md., Passion Week services April 11-15, by the pastor, C. M. Helmick; Good Friday services, April 16, Martin Z. Miller, Elizabethtown, Pa., as speakers; Preparatory service, April 17, by Aaron Mast, Belleville, Pa.; communion service, April 18, morning; evening service, Abner Miller, Cumberland, Md.

Passion Week services at Olive Church, Elkhart, Ind., by Roy Roth, Hesston, Kans., April 11-18.

Services at Rainy River, International Falls, Minn., April 11-18, by Jonas Beachy, Staples, Minn.

Bible Prophecy Conference at Pleasant Hill, Sterling, Ill., April 11-18, by C. K. Lehman, Harrisonburg, Va.

Visiting Speakers

March 28. **Rufus Horst,** Kansas City, Kans., at Sycamore Grove, Garden City, Mo. **Lester Wyse,** Hartville, Ohio, at Clinton Frame, Goshen, Ind.

April 4. **L. A. Kauffman,** Glendive, Mont., at Fairview, Minot, N. Dak., morning, Rockway Chapel, East Minot, evening. **Ira A. Amstutz,** Apple Creek, Ohio, at Thomas Church, Hollsopple, Pa.

April 11. **Lawrence Burkholder,** Princeton, N.J., at Zion Church, Beckersville, Pa. **S. M. King,** Goshen, Ind., at Metamora, Ill.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Shaub.—Warren Bender, Mellinger Mennonite Church, Lancaster, Pa., and Ada Shaub, Stumptown Mennonite Church, Bird in Hand, Pa., by Elmer G. Martin at the Stumptown meetinghouse, March 13, 1954.

Eberly—Ginder.—Irvin F. Eberly, Hess congregation, Lititz, Pa., and Mildred Jeanette Ginder, Risser congregation, Elizabethtown, Pa., by Noah W. Risser at the Risser meetinghouse, March 27, 1954.

Eberly—Fox.—Mahlon Eberly, Stevens, Pa., and Ellen Mary Fox, Ephrata, Pa., both members of the Indiantown congregation, by A. S. Horst at the Indiantown meetinghouse, Feb. 13, 1954.

Hostetler—Hostetler.—Donald A. Hostetler, Fairfield A.M. Church, Tampico, Ill., and Merlene Hostetler, Pleasant Valley Church, Yoncalla, Oreg., by Herman Hostetler, March 21, 1954.

Hostetler—Kempf.—Everett Dean Hostetler and Rosette May Kempf, both of Fairfield A.M. Church, Tampico, Ill., by Herman Hostetler, Nov. 26, 1953.

Kauffman—Smoker.—Melvin Lester Kauffman and Mary Ann Smoker, both members of the Millwood Mennonite Church, Gap, Pa., by LeRoy Stoltzfus at the church, March 6, 1954.

Kuhns—Steiner.—Stanley Kuhns, Pleasant Valley congregation, Harper, Kans., and Viola Steiner, Kidron congregation, Kidron, Ohio, by Elno Steiner, brother of the bride, assisted by Reuben Hofstetter and D. D. Miller, at the Kidron Church, Feb. 20, 1954.

Hershberger—Bender.—Andy C. Hershberger, Cleveland, Ohio, and Ruth Bender, Riverside, Iowa, by Christian Hershberger, father of the groom, Nov. 5, 1953.

Martin—Keens.—Elmer Martin, Jr., Mellinger congregation, Lancaster, Pa., and Elva Keens, Landis Valley congregation, Lititz, Pa., by A. S. Horst at the Landis Valley meetinghouse, March 6, 1954.

Martin—Good.—Harry B. Martin, Metzler congregation, Ephrata, Pa., and Dorothy M. Good, Bowmansville, Pa., congregation, by J. Paul Graybill at the Bowmansville Mennonite Church, March 20, 1954.

Nisly—Miller.—Reuben E. Nisly and Mamie Miller, both of Kalona, Iowa, of the Old Order Amish, by William Yoder, March 10, 1954.

Oberholtzer—Bollinger.—Chester S. Oberholtzer, Hammer Creek congregation, Lititz, Pa., and Martha B. Bollinger, Annville congregation, Lebanon, Pa., by Clarence Horst at the Annville Church of the Brethren, Feb. 27, 1954.

Shrock—Kempf.—Clarence L. Shrock and Ruby Jane Kempf, both of Fairfield A. M. Church, Tampico, Ill., by Herman Hostetler, March 14, 1954.

Smoker—Kauffman.—Lester S. Smoker and Esther Naomi Kauffman, both members of the Millwood Mennonite Church, Gap, Pa., by LeRoy Stoltzfus at the church, Feb. 20, 1954.

Snavely—Hoover.—Roy Snavely, Chestnut Hill congregation, Mt. Joy, Pa., and Mabel Hoover, Blainsport congregation, Reinholds, Pa., by A. S. Horst at the Blainsport meetinghouse, March 20, 1954.

Steiner—Kauffman.—Lee Steiner, Kidron congregation, Kidron, Ohio, and Vera Kauffman, Bowne congregation, Elmdale, Mich., by Elno Steiner, brother of the groom, assisted by Daniel Zook and T. E. Schrock, at the Bowne Mennonite Church, March 7, 1954.

Ropp—Schrock.—Elmer Ropp and Sylvia Schrock, both of Riverside, Iowa, Old Order Amish, by William Yoder, Oct. 18, 1953.

Wadel—Blank.—David Wadel, Rowe Mennonite Church, Shippensburg, Pa., and Ruth Blank, Millwood Mennonite Church, Gap, Pa., by LeRoy Stoltzfus at the Millwood meetinghouse, March 20, 1954.

Waite—Engle.—Donald N. Waite, Homeville Mennonite Church, Cochranville, Pa., and Anna N. Engle, Millwood Mennonite Church, Gap, Pa., by LeRoy Stoltzfus at the Millwood meetinghouse, March 27, 1954.

Yoder—Miller.—John J. K. Yoder and Edna Miller by Val Headings at the Plainview C.A. Mennonite Church, Hutchinson, Kans., March 14, 1954.

ANNIVERSARIES

Yothers, Erwin and Nora (Rush), had open house at their home in Bedminster Twp., Bucks Co., Pa., on Sunday, March 28, in honor of their golden wedding. They were married on March 24, 1904. Between the hours of 1:00 and 10 p.m., 425 persons greeted them. They have 10 children and 19 grandchildren. They lived on the same farm 49 years, and are still farming and crying sales. They are members of the Deep Run Mennonite Church, where they have been teachers in the Sunday school for many years.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alberts, Dallas G. and Carol Anna (Wengerd), Millersburg, Ohio, first child, a son, Craig Allen, March 21, 1954.

Becker, Henry A. and Nellie E. (Buller), Glendive, Mont., third son, Lyle Monroe, March 12, 1954.

Brunk, Norman and Clara (Hartman), Elida, Ohio, sixth child, second daughter, Patricia Ann, Feb. 8, 1954.

Burgraff, Henry and Evelyn (Taylor), Wayland, Iowa, sixth child, third daughter, Barbara Joan, March 19, 1954.

Burkey, Marlin L. and Margie (Schweitzer), Beaver Crossing, Nebr., second son, Bradford LaMar, Feb. 20, 1954.

Burkholder, Harold E. and Mary Jane (Myers), Baltimore, Md., second child, John Michael, March 6, 1954.

Byler, Lester S. and Nancy (Yoder), no address, fourth child, third son, Georgie Lester, March 20, 1954.

Craul, Gene L. and Helen M. (Hess), Leacock, Pa., first child, Rachel Elaine, March 14, 1954.

Denlinger, J. Irvin and Miriam (Landis), Lancaster, Pa., fourth child, Larry Ray, Feb. 14, 1954.

Gehman, George and Edna (Martin), Mohnton, Pa., fourth child, second daughter, Helen Jean, March 30, 1954.

Gehman, Lester S. and Mary Jean (Bergey), Harleysville, Pa., second child, Gwendolyn Jean, March 16, 1954.

Graber, Dwight and Mary (Keith), Crawfordsville, Iowa, third child, first daughter, Vickie JoAnn, March 13, 1954.

Hershey, Earl L. and Helen (Herr), Quarryville, Pa., second daughter, Doris Arlene, March 13, 1954.

Hess, Harry G. and Minerva (Brubaker), Manheim, Pa., seventh child, fifth son, Richard B., Feb. 22, 1954.

Hess, Paul E. and Susan (Shreiner), Mt., Joy, Pa., fourth child, third son, Gerald Lamar, Feb. 26, 1954.

Heydt, David Philip and Jeanette (Carper), Manheim, Pa., first child, Philip Michael, March 16, 1954.

Holst, Albert and Ellen (Zehr), St. Jacobs, Ont., first child, Lawrence Albert, March 18, 1954.

Hoover, Lloyd William and Saranna Mae (Harter), Goshen, Ind., first child, Lloyd Merlin, March 20, 1954.

Horst, Lesher B. and Luella B. (Lehman), Chambersburg, Pa., fifth child, fourth daughter, Rachel Ann, March 13, 1954.

Horst, Roy R. and Doris (Brubaker), York, Pa., third child, second son, David Roy, March 22, 1954.

Kraybill, Paul N. and Jean (Metz), Intercourse, Pa., second child, first son, Dale Edward, March 13, 1954.

Kreider, Elmer H. and Bertha (Doerr), Columbia, Pa., third son, Kenneth Lee, March 17, 1954.

Kropf, Herman S. and Mildred G. (Stewart), Harrisburg, Oreg., fifth child, fourth daughter, Judith Ann, March 23, 1954.

Landis, J. Dale and Erma (Martin), Lititz, Pa., fourth daughter, Jacqueline Joy, March 15, 1954.

Lehman, Samuel P. and Verna M. (Huber), Washington Boro, Pa., first child, Lois Jean, Jan. 18, 1954.

Lilley, Charles and Shirley (Bergey), Souderton, Pa., first child, Linda Anna, Nov. 5, 1953.

Martin, James and Carol (Wenger), Duchess, Alta., fourth daughter, Colleen Alice, March 18, 1954.

Martin, Owen P. and Mary Olive (Christophel), Elkhart, Ind., third son, Millard J., Feb. 12, 1954.

Martin, Roy M. and Edna (Groff), Columbia, Pa., second daughter, Karen Louise, March 21, 1954.

Martin, Tilman and Janet (Mills), Waterloo, Ont., first child, Deborah Irene, March 29, 1954.

Meyers, Marvin and Grace (Landis), Souderton, Pa., second daughter, Cheryl Elaine, Feb. 16, 1954.

Monroe, Glen and Emma Jean (Hostetler), Kalona, Iowa, second child, first daughter, Evelyn Joan, March 2, 1954.

Mumaw, Irvin R. and Arlene H. (Becker), Wooster, Ohio, second child, Allen Becker, March 19, 1954.

Mutchler, Glenn, Jr., and Betty (Snyder), North Lawrence, Ohio, first child, Susan Carol, March 28, 1954.

Nyce, Clarence F. and Blanche (Rice), Pipersville, Pa., a daughter, Beverly Diane, March 19, 1954.

Peachey, Enos and Lois (Byler), Belleville, Pa., second son, Paul Enos, March 26, 1954.

Richards, Evan Joe and Emma (Sommers), Goshen, Ind., first child, Evan Samuel, March 24, 1954.

Roth, Calvin and Mary (Steinman), Baden, Ont., first child, Ernest Charles, Jan. 22, 1954.

Ruhl, Harold M. and Rachel M. (Hess), Millerton, Pa., first child, Helen Suzanne, March 15, 1954.

Schmucker, Tobe and Esther (Troyer), Goshen, Ind., fifth child, fifth son, Daryl Grant, Jan. 8, 1954.

Shank, Benjamin and Arlene (Hess), Holtwood, Pa., fourth child, first son, Joseph Benjamin, March 3, 1954.

Sommers, Melvin and Alice (Miller), Uniontown, Ohio, second child, first daughter, Margaret Joan, March 12, 1954.

Stauffer, Caleb J. and Elsie Mae (Martin), Bethel, Pa., sixth child, fifth son, Delmar, Feb. 21, 1954.

Stauffer, Dareld W. and Joannita (Hirschy), Mishawaka, Ind., first child, Michael DeVon, March 5, 1954.

Steiner, Marvin and Mary (Eberly), Dalton, Ohio, fifth son, Stephen Ray, March 21, 1954.

Swartzendruber, John and Kathryn (Bontrager), Elkhart, Ind., second daughter, Audrey Faye, March 16, 1954.

Troyer, Ted R. and Violet (Eicher), Duquoin, Kans., second child, first daughter, Rita Kay, Feb. 2, 1954.

Widrick, Walter G. and Lorna Ann (Widrick), Lowville, N. Y., first child, a son, Lynn Wilbur, March 3, 1954.

Wenger, Glen and Bertha (Miller), Wayland, Iowa, eighth child, Orie E., March 5, 1954.

Wissler, Reid E. and Peggy (Weaver), no address, a daughter, Sylvia Jean, Feb. 17, 1954.

Yoder, Simon and Vina (Helmuth), Kalona, Iowa, fifth child, first son, Morris Dale, March 22, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bontrager, Gail Loren, son of Vernon and Nina (Bender) Bontrager, was born Sept. 4, 1953; died at the home of his parents March 9, 1954; aged 6 m. 5 d. The cause of his death was pneumonia. Surviving are his parents, 2 brothers (Lynn and Gene), his maternal grandparents (Mrs. and Mrs. Lewis Bender, Kalona, Iowa), and other near relatives. Funeral services in charge of D. J. Fisher, Robert Yoder, and A. Lloyd Swartzendruber were held from the East Union Church on March 11, with burial in the East Union Cemetery.

Gehman, Richard Karl, son of Dr. J. Robert and Dorothy (Landis) Gehman, of Omer, Mich., was born in Fairview, Mich., Nov. 16, 1949; was drowned in a river near his home March 8, 1954; aged 4 y. 3 m. 20 d. He and his six-year-old brother, Robert, were playing with their sled on the river when they came to a cement platform where water drained from a large pipe. Bobby fell in, and little Richard pulled him to

safety and then toppled in, and went under the heavy ice. A neighbor girl heard Bobby, who was hanging on a ledge of ice, cry for help, and she with an aged neighbor, dragged him to safety. Bobby was taken to the hospital and suffered no ill effect. Dickie's body has not been found, though every effort possible has been made. He is survived by his parents and 3 brothers (J. Robert, James Edward, and Joseph Charles). Memorial services were held at Au Gres on March 13, conducted by Nelson Averill of Twining Baptist Church, assisted by Jos. Atherton, of Fairview, Mich.

Gingerich, Ida, daughter of the late Joseph and Mary (Knepp) Miller, was born in Johnson Co., Iowa, Jan. 27, 1886; died at the home of her daughter (Mrs. Donald Snider, Kalona, Iowa), March 22, 1954; aged 68 y. 1 m. 25 d. On March 3 she was stricken and taken to the Mercy Hospital at Iowa City, where she was a patient for 11 days, when she was able to be taken to the home of her daughter. She seemingly was making satisfactory recovery until Monday when a blood clot on the brain caused her death 12 hours later. On May 19, 1906, she was united in marriage to Lewis O. Gingerich. To this union six children were born. One daughter died in infancy. Surviving are her husband, 5 children (Viola—Mrs. Glen Swartzendruber, Parnell, Iowa; Evelyn—Mrs. Albert Baumgartner, of Iowa City; Mrs. Luella Linebaugh, Miamisburg, Ohio; Mrs. Donald Snider, of Kalona, and Wilson J., Deer Creek, Ill.), one stepdaughter (Mrs. Sam Bender, of Kalona), 6 grandchildren, 4 sisters (Mrs. Joe M. Yoder, of Iowa City; Mrs. Jason Boller, Mrs. Chris Troyer, and Mrs. Omar Gingerich, all of Kalona), and a large number of other relatives and friends. She accepted Christ as her Saviour in her youth, united with the Mennonite Church, and was a faithful member of the East Union congregation at the time of her death. Funeral services were held from the East Union Church, conducted by D. J. Fisher and A. Lloyd Swartzendruber, with burial in the East Union Cemetery.

Horst, Abraham G., son of Jacob L. and Elizabeth (Martin) Horst, was born in Washington Co., Md., Nov. 4, 1881; passed away at his home near Hagerstown, Md., Feb. 24, 1954; aged 72 y. 3 m. 20 d. On Feb. 1, 1906, he was married to Susie H. Baer. He always enjoyed good health until June, 1949, when he suffered a heart attack from which he fully recovered. Eleven days before his death, he had a stroke from which he never regained consciousness. He was a faithful member of the Miller Mennonite Church. Besides his wife, he is survived by 6 children (Edna Horst, Reading, Pa.; Adin H. and Irvin J., Hagerstown, Md., Mable Horst, Harrisonburg, Va.; Lesher B., Chambersburg, Pa., and Elva Horst, at home), 6 sisters (Lizzie—Mrs. Elijah Mellinger, and Lydia—Mrs. Arthur Spangler, both of New Holland, Pa.; Katie—Mrs. John Layman, Denbigh, Va.; Amanda—Mrs. Amos Hege, Chambersburg, Pa.; Maria—Mrs. Jonas Martin, Terre Hill, Pa., and Fanny Horst, Maugansville, Md.), and 20 grandchildren. Four brothers and 4 sisters preceded him in death. Funeral services were held at Miller's Mennonite Church, Feb. 27, in charge of Samuel Martin, Moses Horst, and Amos Martin. Burial was made in the adjoining cemetery.

Mast, Catherine Ann, daughter of the late Abraham and Anna (Miller) Mast, was born Feb. 13, 1876, at Benton, Ohio; passed away at Pomerene Memorial Hospital at Millersburg, Ohio, March 26, 1954; aged 77 y. 1 m. 13 d. She was preceded in death by her parents, one brother (Sam E.), and 3 sisters (Mrs. Levi Miller, Mrs. David Miller, and Mrs. W. A. Burkey). In her youth she was baptized and united with the Martins Creek Church where she was a member at the time of her death. She is survived by one sister (Mrs. Eliza Snyder) and a number of nephews and nieces. Funeral services were held at the Hunter Funeral Home in Millersburg, March 29, with D. D. Miller and S. W. Sommer in charge. Burial was made in the Millersburg Cemetery.

Miller, Clarence Eugene, son of Joseph and Leona (Stoll) Miller, was born Dec. 1, 1952; died unexpectedly Dec. 27, 1953, while being taken to the doctor; aged 1 y. 26 d. He is survived by his parents, one brother (Ronald Lee), 2 sisters (Brenda Kay and Karen Sue), grandparents (Noah and Maggie Miller), grandmother (Amanda Stoll), great-grandfather (Peter R. Miller), and great-grandmother (Lydia Stoll). Funeral services were held Dec. 29 at the Berea Mennonite Church, Montgomery, Ind., in charge of Tobias Slaubaugh, David Graber, and Edd P. Shrock, with burial in the adjoining cemetery.

Nusbaum, Amos, was born near Middlebury, Ind., July 27, 1868; passed away March 12, 1954; aged 85 y. 7 m. 13 d. He had been ill for the past four months. On July 7, 1889, he was married to Anna Sunthimer. They resided in the same community for 64 years. One son (Oliver) preceded him in death. Surviving are his wife, 2 daughters (Marie—Mrs. Wesley Breniser, and Grace—Mrs. Earl Hostetler, both of Middlebury), 11 grandchildren, and 18 great-grandchildren. Bro. Nusbaum was ordained to the ministry in 1907 and faithfully served the Clinton Brick congregation 47 years. He was a kind, loving, and faithful worker for the Lord. His interest and concern for the welfare of the church was manifested by his messages which were often given in deep sincerity and tears. Funeral services were held at the Clinton Brick Church, March 15, in charge of Amsa Kauffman, with Oscar Hostetler assisting. Burial took place in the Forest Grove Cemetery.

Shantz, Carrie Catharine, daughter of Enoch and Catharine (Good) Erb, was born in Waterloo Co., Ont., Jan. 30, 1880; passed away March 11, 1954; aged 74 y. 1 m. 11 d. In early womanhood she united with the Mennonite Church and remained faithful to the time of her death. In 1917 she was united in marriage to the late John S. Shantz, who preceded her in death in 1924. She leaves to mourn one daughter (Alene—Mrs. Howard Jewitt), 3 grandchildren, and 3 sisters (Mrs. Matilda Cressman, Kitchener, Ont.; Mrs. Manasseh Hallman, Petersburg, Ont., and Mrs. Addis Cressman, New Hamburg, Ont.). Two sisters preceded her in death. Funeral services at Erb Street Mennonite Church, Waterloo, Ont., were in charge of Leonard Haarer, assisted by Clare Shantz. Burial was made in the Waterloo Mennonite Cemetery.

Stauffer, Lizzie K., daughter of the late Henry R. and Mary H. (Kreider) Stauffer, was born in East Lampeter Twp., Lancaster Co., Pa., Jan. 19, 1874; passed away very unexpectedly at the Mennonite Home, Lancaster, Pa., March 13, 1954; aged 80 y. 1 m. 24 d. She united with the Mellinger Mennonite Church in her youth, and ten years later transferred to the East Chestnut Street congregation, where she was a member for more than fifty years. Surviving are one brother (Amos K.), one nephew, and 2 nieces, all of Lancaster, Pa. Funeral services were held at the Mennonite Home in charge of D. Stoner Krady and Landis Brubaker. Interment was made in the Stumptown Mennonite Cemetery.

Worline, Lenore, daughter of William and Mary Waters, was born in Putnam Co., Ohio, June 10, 1903; fell asleep in Jesus at her home near Swanton, Ohio, Feb. 17, 1954; aged 50 y. 8 m. 7 d. She was united in marriage to Coy Worline on March 24, 1920. This union was blessed with 3 sons. She is survived by her husband, 2 sons (Arlo, Swanton, Ohio, and Bob, at home), 3 grandchildren, one brother (George Waters, Morenci, Mich.), and many other relatives and friends. One son (Lyle), her parents, and one brother preceded her in death. She accepted Christ as her personal Saviour and united with the Springfield Township Mennonite Church and was faithful until death. She had been in ill health for over three years. Over a period of six or seven years she made a home for 13 boys from the Child's Welfare. Funeral services were held at the Springfield Township Mennonite Church, Feb. 20, with Raymond Richer and Elden Merillat in charge. Burial was made in the adjoining cemetery.

Yocum, Lulu E., wife of Samuel Yocum and daughter of the late Amos L. and Susan (Eberly) Risser, was born Jan. 27, 1888; passed away at her home March 1, 1954, after an illness of 18 months; aged 66 y. 1 m. 4 d. She was a member of the Erb Mennonite Church. Surviving are her husband and a daughter (Ruth—Mrs. H. Clay Esbenshade, Lancaster, Pa.), 5 grandchildren, 1 great-grandchild, and a host of friends. Funeral services were held at the Erb Mennonite Church, March 5, in charge of Homer Bomberger and Joseph Boll, Jr. Burial was made in the Erb Mennonite Cemetery.

ITEMS and COMMENTS

The Council of the General Synod of the Netherlands Reformed Church has objected to the Dutch government's recruitment of volunteers for the armed forces from among the school youth. It said the primary task of the schools was threatened by these campaigns, which bear the mark of propaganda and not objective information. The Synod also objected that enthusiasm was being instilled in youth for modern weapons. Furthermore, it said, youth should not be forced to choose their future when they are at a romantic age, still lacking mature judgment. The Minister of Education was asked whether the schools could simultaneously promote spiritual defense and preparation for a constructive peace. The Synod said that, in its opinion, it was not the schools' task to train the youth for the armed forces, but to consider greater tasks, including promotion of the consciousness of spiritual riches.

* * *

The distribution in June, 1953, of the 872,000 Arab refugees in the Near East, depending on relief from the United Nations, was as follows: 208,000 in the Gaza strip in Egypt; 476,000 in Jordan; 102,000 in Lebanon; 85,000 in Syria; 5,000 in Iraq; and 20,000 in Israel. In Jordan 53 per cent of the population is composed of these refugees.

* * *

Harry S. Truman, in a recent interview reported in the **Quarterly Journal of Speech,** says that he had read the Bible twice before he was twelve, and since then has read it two more times.

* * *

One of the results of the Berlin Conference was the passage by the West German Parliament of an amendment to the constitution which will permit rearmament under E.D.C. This, of course, is with American blessing. It seems so short a time ago when the disarmament of Germany seemed all-important to the American people.

* * *

Billy Graham's reception in London was clouded a bit by a storm resulting from an unfortunate publicity calendar which said that socialism was ruining Britain. Graham explained that the word intended was secularism. Some editor or proofreader almost created an international argument.

* * *

American churches are spending more than $10,000,000 a week on new construction, according to reports by Departments of Commerce and Labor. The year 1954 promises to be the biggest in history for church building, the reports indicated. New construction during the first two months is already 22 per cent ahead of the same period last year.

* * *

The United States Information Agency has created a new post, Chief of Religious Policy, and has appointed D. Elton Trueblood, well-known Quaker author of Indiana, to fill it. Trueblood wants to help overcome the Communist initiative in the East-West war of ideas.

* * *

Plans to organize its first congregations in Louisiana have been announced by the United Lutheran Church in America. This group now has congregations in 42 other states, 7 Canadian provinces, and the territories of Alaska and Hawaii.

(Continued on page 360)

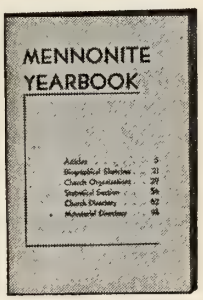
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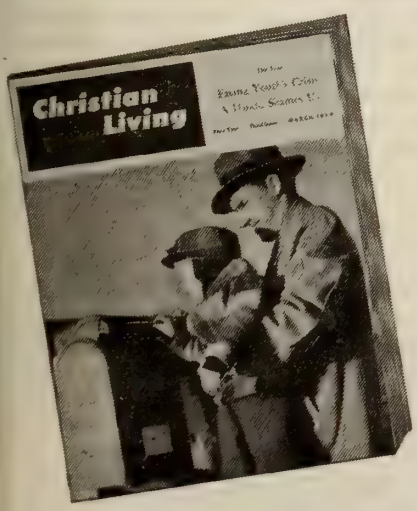
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By A. J. Metzler, Publishing Agent

6. Periodicals

Besides those periodicals which are a part of our Christian Educational materials (Sunday-school helps, the Sunday-school papers, and *Program Builder*) and *The Way,* we enter 1954 with the following: *Gospel Herald, Christian Living, Christian Ministry, Christian School* and *El Heraldo.*

The most significant change during 1953 among our periodicals was discontinuing publication of the *Christian Monitor* after forty-five years, and the *Mennonite Community* after seven years of service, and the launching of the new monthly, *Christian Living.*

The accompanying table indicates the circulation trends of the six periodicals published during 1953. The total increase this year, as for a few years, has been small.

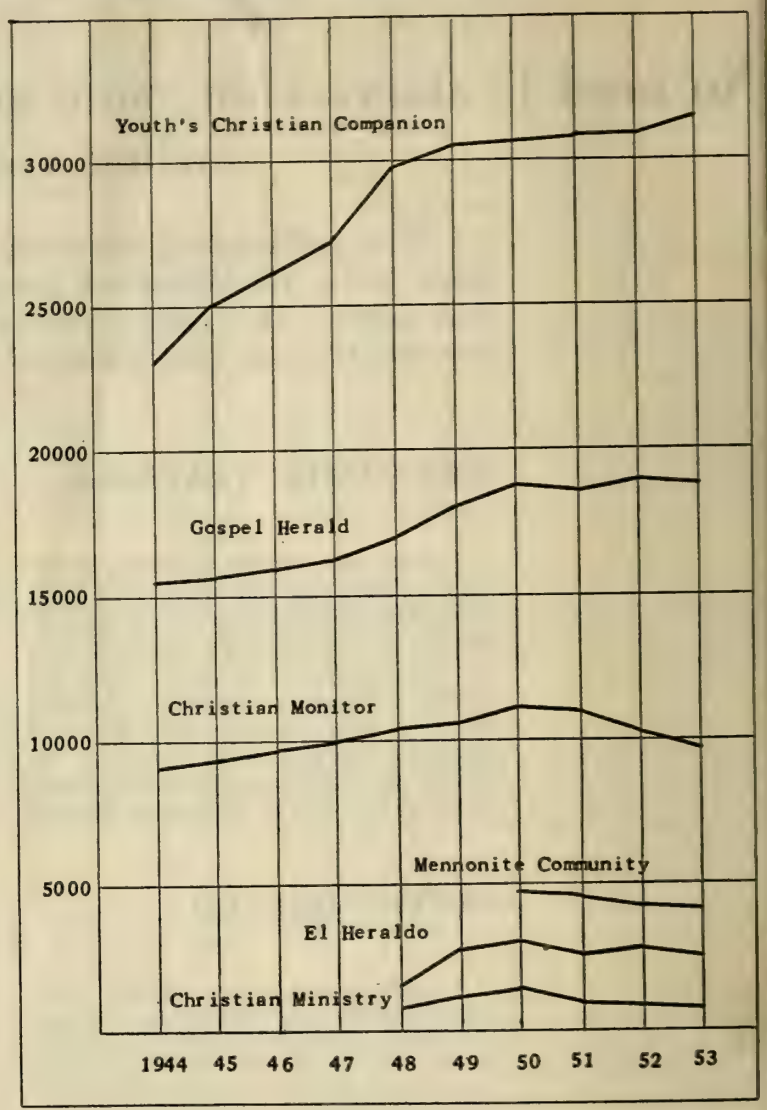
The *Gospel Herald,* the official denominational organ, continues its efforts to serve every area and interest of the church's faith, life and work. A recent careful reader-interest survey was quite revealing. As religious magazines go the interest was shown to be very good. The results of this survey will be quite helpful to the editor in further improving the paper in light of the readers' interests and needs. As is the case with many official church organs, the *Gospel Herald* continues to be published at a considerable annual loss.

The first issue (January, 1954) of the new monthly magazine, *Christian Living,* was mailed in December to an initial subscription list of 12,500. This has since increased to a little more than 13,000. The major emphasis of this new publication is Christian living in the home and community.

The *Christian Ministry,* being designed for ministers and mature church workers, naturally has a limited reader appeal. In spite of the good job the editor is doing, only 500 of our 1050 preachers are subscribers.

The *Christian School* is published in co-operation with the Board of Education.

El Heraldo will be reported under Foreign Literature.



The Colombian government has in effect barred non-Catholics from holding religious services in their homes, according to a report given to the National Council of Churches. The official Colombian position may be summarized as follows: (1) Protestant Colombians and foreigners are forbidden to make any public manifestation of their religious faith outside of churches and chapels set apart for that purpose; (2) Protestants in "mission territories," three fourths of the nation's area, are denied the right to have schools for educating their children; (3) Protestants in Colombia may not engage in any activity which might attract others to their faith.

* * *

The Chaplain of the United States Senate may not speak as a member of that body, but he can express opinions in his prayers. He recently prayed, "O God, whose mercy is as great as our unworthiness, forgive our feverish ways and the impatience of our attitudes, as our spirits, like restless pools, mirror the agitation of our disturbed day. In the midst of demands which strain our strength, save us from forgetting the courtesy which shines with respect and understanding for the opinion of others. However much we may differ in viewpoint, may we never lose faith in one another's sincerity and high-mindedness of purpose. Scorning all that is petty and mean, may these testing days find us growing in true greatness, the nobility of goodness."

* * *

The United States, according to the **New York Times,** has made available to Israel, since the founding of that state, $348,000,000 in grants, loans, and technical co-operation.

* * *

A. J. Muste, who recently retired as the Executive Secretary of the Fellowship of Reconciliation, pacifist organization, has refused to file a federal income tax return because, as he wrote the Collector of Internal Revenue, "a stupendous percentage of the federal budget is devoted to war purposes, and an increasing percentage to the manufacture of weapons of mass destruction, and there is no way of separating the income used for war and that used for other purposes."

* * *

One of the new series of bank notes to be issued by the Greek government next June will carry a picture of the Apostle Paul preaching to the Athenians from the Areopagus.

EXCH

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, APRIL 20, 1954 — NUMBER 16

MENNONITE BIBLICAL SEMINARY LIBRARY

The Communion Is a Symbol

By Harold D. Groh

The observance, in some form, of the communion, the Lord's Supper, or the Eucharist, as it is variously called, is one of the most universal practices of the Christian faiths throughout the world. The forms of its observance as well as the exact significance attached to it by different denominations may vary, yet there is a common denominator of many Christian faiths found in this ceremony. Jesus Himself instituted this service as a memorial. "This do . . . in remembrance of me," He said, as recorded by Paul in I Cor. 11:25.

As the hour approached for our Saviour to offer Himself for the deliverance of the human race from the bondage and slavery of sin, He planned with His disciples to commemorate the deliverance of the Jewish people from the slavery of Egypt by the observance of the Passover supper. This feast had been observed by them and their ancestors for the preceding fifteen hundred years. It was a ceremony full of types and symbols.

The Passover lamb that was slain on the night the children of Israel left Egypt provided, first of all, the strength required by the people for the strenuous journey before them. It provided, also, an escape from the judgment of death as the angel came through the land at midnight and slew the first-born of all households except those which displayed the blood of the sacrifice on the doorposts and the lintels. It was also a promise and a type of a Lamb that would one day be offered to bring complete deliverance to all mankind held in slavery by the bonds of Satan. For the next fifteen hundred years the Jews, more or less faithfully, kept the feast as a thank offering for past mercies and at the same time regarded it as a promise of future deliverance.

It is not difficult for us, in the light of Christ's spotless life and His sacrificial life at Calvary, to see the prophetic nature of the Passover feast and the many types which were fulfilled by Christ. As Jesus ate with His disciples He "took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:22-25). This was a fitting climax to the annual feast of the preceding fifteen centuries and a suitable inauguration of the new testament in His blood. The former symbols had pointed to and reached their fulfillment in the sacrifice about to be offered at Calvary and there was no need for their further observance. Thus was the communion service instituted with its roots deep in the symbols and types of the Passover. Its purpose was to commemorate the facts of deliverance from spiritual slavery at Calvary as the Jewish ceremony commemorated the fact of deliverance from Egypt.

The communion is a symbol conveying spiritual truth but possessing no merit in itself. The bread which was broken represents Christ's broken and bruised body, while the cup stands for the sacred blood that flowed from His wounds. After Jesus had fed the five thousand with the five loaves and two fishes, He explained the source of the true bread which gives everlasting life. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:51-56). These words were a stumbling block to many of His followers and many of them went back and walked no more with Him. In verse 63 of the same chapter Jesus gives the key to the interpretation of His words. Although He had been speaking much about flesh, He explains, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." He did not expect them to interpret His words literally but to seek for their spiritual meaning. When Jesus, in the upper room, took bread and broke it and said to the apostles, "This is my body which is given for you: this do in remembrance of me," and when He took the cup and said, "This cup is the new testament in my blood, which is shed for you," He was using the same language as He used in expounding the truth of the bread fed to the five thousand.

The idea of transubstantiation—the changing of the bread and the wine of the communion into the actual body and blood of Christ—is not suggested by the words which Jesus used. That would mean that the sacrifice was already offered when the supper was instituted in the upper room the night before Jesus was led out to Calvary, and it would also imply that the sacrifice is repeated every time the communion supper is observed from the time of the first communion until the last one observed by the church. The writer of Hebrews makes it clear (9:24-28; 10:10-14) that Christ suffered only once for the sins of the world. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must

---

Communion

By Margery Coffman

This bit of wheaten Bread reveal
Thy broken body, Lord?
This drop of ruddy grape portray
Thy love and death, O Christ, adored?

I am not worthy to partake!
O God, how could I be?
Such vile and filthy flesh as this,
Such wretchedness as me!

This bit of bread, this sip of wine,
A bond of glory is
With those who died that they might keep
Communion such as this!

This sip of wine, this crumb of bread,
Of fellowship divine
A symbol pure; the worth is His—
My Saviour Lord's—not mine!

Unworthy yet, and graceless still,
Yet rise and take, O soul,
Sip of the wine, remembering Him
Who died to make thee whole!

Beamsville, Ont.

he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself . . . . So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. . . . We are sanctified through the offering of the body of Jesus Christ once for all. . . . But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God . . . . For by one offering he hath perfected for ever them that are sanctified."

The work of Calvary is sufficient to atone for every sin of mankind. There need be no further sacrifice. But there is abundant need for us weak mortals to think upon the sacrifice that was offered for us. That is why Jesus instituted this service, that as often as we eat of the bread and drink of the cup we might have our memory refreshed concerning the means of our redemption and the source of our life, in anticipation of His coming. We in this age take time to commemorate our birthdays, our wedding days, and many other events of outstanding importance in our earthly lives, and on such occasions we reminisce on the events of the past. As we come together for the communion service may our thoughts be weaned from all things carnal and be focused on Him, the Lamb slain for our redemption. May He become our satisfying portion, our strength and life. As the branch is in the vine and has no life except that which it draws from the same, so we are in Him, and in Him we live and move and have our being.

These are some of the spiritual truths Jesus would have impressed anew on the minds of His children every time they come to the communion table.

Preston, Ont.

The Life That Satisfies

By L. L. Wightman

Reaching an elevated spot on a mountain trail, one looks back to view the way he has come. Across the level, up the slope by devious twists and turns, he recalls the places of easy travel, some of difficult passage, others of little interest.

Such is the way of life. Perhaps Paul had this mountaintop experience when he recorded the words in II Tim. 4:6-8. Standing on the peak of the present, he looks away to the past, and then turns to view the future.

Summing up the years that had passed, he declares, "I have fought a good fight, I have finished my course, I have kept the faith." Looking back on the years of Christian service, how many Christians can echo that declaration?

Preceding this statement, Paul admonished Timothy to "make full proof of thy ministry." He also told Timothy to "endure hardness as a good soldier of Jesus Christ." It might be he expected Timothy to turn to him with questions of like nature. "Paul, have you made full proof of your ministry? Have you endured hardness as a good soldier?"

Yes, Paul had endured hardness. Receiving stripes often, beaten with rods, shipwrecked, in perils from human beings, suffering hunger and thirst, he knew the meaning of suffering. He refused to swerve from the path of duty, advancing steadily along the course before him. Then if anyone should question him about his ministry, he had the answer at hand. There rings a note of triumph in that declaration, "I have fought a good fight, I have finished my course, I have kept the faith."

From the past he turns to the present. No fears, no alarms, no doubts. He does not dread the moment when he would be called from this present world to enter the world beyond. One can hear him say quietly in an atmosphere of confidence and satisfaction, "I am now ready to be offered, and the time of my departure is at hand." The path of his life was nearly to the goal; the time short when he would cross the border.

We do not need to search very far to find the secret of his assurance and confidence and readiness to be offered. II Tim. 1:12—"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Do we possess the secret of that assurance and confidence?

Paul looks on his ministry with satisfaction, on his present life with assurance, and then turns toward the future. What does he see before him? "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Men could rob him of earthly possessions, and even take his life, but here was one thing that could not be taken from him. It was laid up for him, and would be given to him at the proper time.

How marvelous these words coming from the lips of Paul! How far short we fall when we apply them to our lives! Our fights have not always been "good

(Continued on page 364)

Our Readers Say—

My heart was stirred as I read the article, "Nonresistance in the Brotherhood," in the March 16 issue of the Herald. In fact, I had been thinking of writing an article entitled, "Are We Nonresistant?" Now I do not need to write it, but I do want to say a hearty "Amen" to this one that Sister Nafziger has written.

It is my conviction that, in a sense, we are fooling ourselves when we say we are nonresistant when, in the final analysis, we practice it only in one area and that, the military. I no longer wonder at people calling us cowards when they fail to see the principle of Absolute Love between brethren, but when it comes to war it seems suddenly we have been stricken with some kind of piety that forbids us having any part in it. It doesn't make too much sense to have such a wonderful doctrine as Absolute Love taught so realistically in the Bible and then to have it touch only one segment of our lives.

Nonresistance, or, as I prefer to call it, Absolute Love, is taught so clearly in the Word. I am praying for the day when it will become the motivating force in each of our lives and in the whole of each life.—*Kenneth G. Good, Morton, Ill.*

* * *

It seems anything taught at the turn of the century must now be abandoned. In Volume XLVII, No. 7, Gospel Herald, is a recent illustration. Jesus declared, ". . . I will build my church . . . ." The term "church," whether in ancient pre-Christian or Christian usage, implies a group or assembly gathered under specific circumstances. The New Testament records the establishment of a number of churches. Today there are many such organizations. It is this situation that raises the sixty-four dollar question in the article referred to above, "The Rapture—Which Church?"

Ruling out, of course, every possibility of any satiric aspect in the query, the answer is obvious and so simple, providing that the teaching received at the turn of the century is correct. The church raptured will be "The Church of Christ," as the late Daniel Kaufman describes "the body of believers of this dispensation." It will not be a national or international or a denominational group as suggested in the afore-mentioned article, but the group conveniently spoken of as "The Invisible Church."

However, we are told that "The New Testament knows no concept such as an 'invisible church.'" The answer to this unqualified assertion is found in John 3:8. The new birth is an individual invisible experience. The result is an invisible creation within the individual. These individuals, or invisible creations (II Cor. 5:15), form the body spoken of as the "Invisible Church" which will be raptured when Jesus comes to receive His bride, and undoubtedly pre-tribulation at that.

Indeed, the New Testament does know a concept comparable to an invisible church. This concept is much more in evidence than any concept of a Mennonite church, with all its "umpteen" segments; and how we laud our name.—*S. C. Brubacher, Ayr, Ont.*

GOSPEL HERALD

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EDITORIAL

Springtime Reminders

Springtime is here. No longer do we need the assurances of the almanac, or even the thermometer, for we have other constant reminders of the fact. As I look out of the office where I write I can see forsythias, jonquils, hyacinths, japonicas, dandelions, and cherries bursting into bloom. The grass, the hedges, and the trees also give their testimony as they add ever-increasing touches of green to the landscape. The birds also confirm it as they sit on the arbors or treetops and sing their cheery songs.

Nature unerringly reminds us when springtime is here, and spring in turn reminds us of newness of life. It is certainly fitting that Easter, with all its connotations of life and beauty springing out of darkness and death, should come when all nature is bursting into newness of life. There could be no better illustration of the transformation which comes into the life which has through faith been touched by the power of the risen Christ. For "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The springing forth of plant life is also an illustration of the spiritual body which shall rise from the grave in the resurrection. Paul says of the physical body which is returned to the earth at death: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

The coming of spring also reminds us of the spiritual activities that come at this season or that need to be planned for at this time. Distinctly characteristic of the season are such great days of the church calendar as Good Friday, Easter, Ascension Day, and Whitsunday—reminding us of the crucifixion, resurrection, and ascension of our Lord, and of His sending forth the Holy Spirit on the Day of Pentecost. These indeed speak to us of some of the greatest events in the life of our Lord and the history of the church.

Spring also brings with it the time for communion services and related meetings, spring conferences and associated meetings of various kinds. All of these need preparation of mind and heart to make them meaningful and means of spiritual blessing.

Spring also reminds us that the summer Bible school season is just about upon us and that we need to make adequate preparations. It reminds us that the summer camp season is just ahead and will need our attention so that it may make the greatest possible contribution to the spiritual lives of people of various ages and groups. The time for tent evangelism is almost here also and needs to be provided for in our church life.

All of this reminds us that we need to plan our spiritual activities for the spring and summer so that souls may receive the most help spiritually and God may receive the greatest glory. In the springtime people are diligent in planning and working in temporal affairs. Let us be diligent and faithful too in foresight, thought, and labor in our church activities. Whether it is spring, summer, fall, or winter let us give first place to the things of the kingdom of God.—H.

When You Can't Sing

Throughout the singing of the hymns he sat sober and motionless. There was no expression on his face, no action to indicate that his thought was engaged with the worship in which most of the congregation were participating. He was present in body, but his mind, for all that one could tell, might have been far away.

"Let us sing." That means all of us. We have been told that only God has a right to listen to congregational singing. Certainly it is not congregational singing if any significant number of the people sitting there are not singing. In that case we have choir singing with the choir interspersed throughout the congregation. We don't want that. We want all the people to join voices and hearts in full-voiced, meaningful, spiritual praise and prayer as we sing our great hymns.

But there may be cases where an occasional person is unable to sing. There are people who have lost their voices; they lack the physical mechanism for singing. There are a few—a very few—who have strong enough voices, but they lack an ear for tone. We sometimes call them monotones—they produce the same pitch, or nearly so, all the time; if these people do participate in congregational singing, they should not sing very loudly. Then there are the non-singers—the people who could have learned to sing, if they had been taught, but who, through lack of opportunity, cannot produce accurately the various pitches of the scale. Unfortunately there seem to be many of these, and the church should be concerned that the young folks growing up should not increase their number. There are also those who can sing by rote, but they cannot read music; therefore they are unable to sing unless they have heard the song a number of times. We cannot always sing familiar hymns, as subject matter and the desire for variety call for new ones. Lastly, there are times when hoarseness or other temporary inability makes it impossible or uncomfortable to sing.

What should we do during congregational singing if and when we can't sing?

We must find something to do which is also worshipful. It is intolerable that we should sit in a house of worship, at a time of worship, and let our minds wander to subjects unrelated to the worship, the instruction, the fellowship of the hour. Menus and ledgers and libraries and crops and machines must be resolutely pushed into the background. Irrelevant thoughts of people and happenings must not intrude into the holy place. Our purpose is to meet God, and the accident of our musical inability must not interfere with that purpose.

One thing we can do is to open the book and read the words, concentrating on their thought. Our hymns are good poetry, and deserve careful thought and study. They can bring us great blessing entirely apart from their musical setting. Nothing shows better our ineffective use of hymns than the attitudes of those who can't sing. When we refuse to take up the hymnal, or put it back in the rack because the song is new, or wave off the proffered sharing of a book, pointing to a hoarse throat, we are saying that the music—the technical part of pitch and rhythm and volume—is the important thing in our hymns. Actually the music exists only for the sake of the words. We may not be able to sing—but can't we

read? The hymn consists of words, not notes; it is a poem, not a musical score.

So we can still participate in congregational worship even if we can't sing. We can hold a book and follow the words with our eyes. If the music is new, we can soon join in an easy phrase here or there. Even if we do not have a book, we can listen to the words (let us hope the enunciation is good) and think the same thoughts with the singers. We can join the whole congregation in reverent praise, in heartfelt petition, in happy testimony. And so we lose nothing at all of the fellowship, even though we utter no note of music.

Don't miss the blessing of the song service merely because you cannot sing!—E.

The Revelation of Jesus Christ

By J. L. Stauffer

(Fifth Parenthesis or Inset Between the Seventh Seal and Personal Advent of Christ Continued)

33. The Marriage of the Lamb. Rev. 19:1-10.

After meditation upon the sinfulness of the religious system of the end-time and its overthrow, it is refreshing to meditate upon that which relates to the consummation of the expectation of the saints of all ages, namely, the union of Jesus Christ the heavenly Bridegroom and the Bride.

"After these things" there is heard a great voice of much people in heaven. They are proclaiming salvation and glory and honor and power unto the Lord our God.

They recognize His judgments as "true and righteous." The great harlot that corrupted the earth is now judged and the blood of the Lord's servants avenged.

The redeemed ones represented by the four and twenty elders, whose history has been traced from the church epistles in Rev. 2 and 3 and their translation to heaven in Rev. 4 and 5 where they were seated on thrones, appear in this chapter with the four living creatures. They are filled with praise. A "great multitude" as the voice of many waters, first seen as the multitude that comes out of the great tribulation, are also filled with praise, for the Lord God Omnipotent reigneth. They rejoice because the marriage of the Lamb has come and the Bride hath made herself ready.

The bride is dressed in white linen clean and white, which is the righteousness of saints.

The angel tells John, "Write, Blessed are they which are called unto the marriage supper of the Lamb." These are the "true sayings of God."

John fell at the feet of the one who was giving him this information, but he was restrained. Only God is to be worshiped.

Can we say with John, "Even so, come, Lord Jesus"?

II. Water from Many Wells

By Nora Oswald

Pray without ceasing.—I Thess. 5:17.

"Pray without ceasing," is a twofold command. The first request is that we pray. The second is that we continue to pray. One way to pray without ceasing is to work toward the fulfillment of our prayers, and by so doing assist God in answering our prayers. It is not enough that we ask; we must also do. We can't leave God and our prayers in the closet but we need to take them with us wherever we go. It availeth little to pray, "Give us this day our daily bread," if we, then, sit idly by and wait for it. We can't expect God to make good Samaritans of us if we pass by on the other side and neglect our neighbor's need. A well-dressed lady was riding along in a swanky car. She was the first to arrive at the scene of a highway accident. She found that a man had been wounded seriously and was bleeding excessively. She thought it her duty to take him to the hospital, but when she thought of the lovely upholstery in her car she decided she couldn't ruin it. So she went on. Perhaps she was a praying woman, perhaps not.

There is a picture of an eastern beggar sitting by a gate. His hand holds out a cup. But as he waits he becomes weary and falls asleep. A clown drops a coin into his cup. A theif passes by and steals the coin. The beggar wakes and is disappointed. "He prayed, indeed, but no watch he kept. The golden answer slipt by while he slept."

Yes, we need a willingness to work at what we pray for, and not ask for graces we are not wrestling to attain.

Hesston, Kans.

THE LIFE THAT SATISFIES

(Continued)

fights." Places along the path are marked by "detours" where we strayed from the course before us. But our course is not finished. It is ours today to carry on the "good fight" against the forces of evil. There is so much to combat. Unless we are careful, we may divide our efforts so we accomplish very little.

It is ours to keep the faith and struggle on, worrying neither about the past nor the future. Our past is in the hands of God; our future lies with Him. Whatever we have as our due, God will render it to us. Let us concentrate on the present, making full proof of our ministry as soldiers of Jesus Christ.

At the close of each day, may we be able to say for that brief period, "I fought a good fight, I kept to the course, I contended for the faith." That is our privilege and duty as soldiers of Jesus Christ.

Avoca, N.Y.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *April 4, 1929)*

A special called meeting of the Mennonite Board of Education was held west of Goshen, Ind., on Saturady, Feb. 16, 1929. . . . The meeting was called to receive and act upon the report of a special committee appointed to look into the advisability of erecting a dormitory for men. . . . Resolved, that the Board of Education approve the plan offered by the Committee. . . .

(From Gospel Herald, *April 11, 1929)*

Bro. and Sister Geo. J. Lapp and daughter, Harriet, on furlough from the India Mission field, arrived at San Francisco, Calif., on March 31.

(From Gospel Herald, *April 18, 1929)*

Ordination services . . . at the Pennsylvania Church near Hesston, Kans., Sunday, April 7. . . . The Lord chose Bro. Earl Buckwalter, for a number of years superintendent of the Sunday school.

Shetler—Thomas.—On March 30, 1929, at the home of Bro. S. G. Shetler . . . occurred the marriage of Bro. Harry Y. Shetler, . . . Davidsville, Pa., and Sister Stella Thomas.

Two Trees

By Edna Beiler

There was a tree—
Fair, fair to see—
Object of Eve's desire.
Deceitful root
And bitter fruit
Led to a sword of fire.

(Such beauty—luring to disgrace
And sin that tainted our world race!)

There was a Tree—
Dark, dark to see—
Blackened by one world's sin!
O Son of God,
On Calvary's road
You made that Tree divine.

(For that cursed Tree of blackened wood,
Dear God, accept our gratitude!)

Reading, Pa.

The Lancaster Conference Ministerial Meeting

By Ira D. Landis

Preachers certainly are human, and those of this generation are no exceptions. They need to see the depths of sin from which they are saved, as did the psalmist (40:1-3), and as Isaiah experienced. Chapter 6. They also need to see that they need continuous cleansing at the laver of truth, and dedication to their charge; that the age in which we live is no more friendly to the true Gospel than the age in which James the Apostle lived (Jas. 4:4), and that we are responsible for preserving the faith for future generations. This demands continuous preparation and frequent dedication to our task. To this end a Lancaster Conference Bishop Board Committee designed the twenty-first Ministerial Meeting especially for the ordained. This fellowship and feast was also shared by brethren from sister conferences, including D. L. Martin from the North Central Conference, and George Miller from Honduras, Central America.

The meeting was held in the commodious 1936 Millwood meetinghouse (as restored again after the 1943 storm) in beautiful eastern Lancaster County, Pa., guests of a very hospitable congregation, able to feed a part of five thousand men, besides women and children, on two beautiful days, February 24, 25, 1954. One of the home bishops, LeRoy Stoltzfus, and Bishop William M. Strong, Mechanicsburg, Pa., were the moderators.

The song leaders led a very inspiring fellowship in hymn singing. These were Reuben Stoltzfus, Martin R. Kraybill, Paul R. Weaver, Sanford E. Hershey, Emory Herr, and Isaac Frederick. The devotional periods were in charge of ministers recently ordained, with Elmer D. Leaman, first, and Landis Myers, the last, reading portions ranging from I Kings 18 to II Thess. 2. The topics discussed included such doctrinal ones as consecration, sanctification, fellowship, the ordinances of the devotional covering and anointing with oil, conferences, the future resurrection, life, and godliness. The practical subjects included pastoral responsibility, child evangelism, personal evangelism, revival practices, radio and television, Christian schools, missions, and present-day trends. Open discussion periods were interspersed. The speakers included Jacob Z. Rittenhouse, of Franconia Conference, Samuel L. Martin and J. Irvin Lehman, of Washington County-Franklin Conference, Ernest G. Gehman, of Virginia, and from the home base Christian K. Lehman, Richard Danner, Aaron M. Shank, Henry F. Garber, Mylin Shenk, H. R. Lichty, and Amos W. Weaver.

Wednesday Morning

Consecration, the act of dedicating ourselves for sacred uses, occurs 39 times in the Old Testament and twice in the New. It is (1) a voluntary act. II Cor. 8:24. The first step is self-dedication. II Cor. 8:5. God is first chiefly interested in *us,* not in our money, time, talents, and services to the Lord. The heart is the key to man. Cf. Deut. 6:6, 7. Some are dedicated, they say, to the Lord and not to the church, but the Corinthians recognized that this was impossible; some say they have dedicated themselves to the cause, but not the Lord, but the Lord comes first. II Cor. 8:5.



Millwood Meetinghouse

The same Greek word is translated sanctification and holiness, five times each. Sanctification is the renewal of the soul in the image of God, resulting in holiness. The law of His God is in His very nature, producing holiness without an admixture of sin, happiness without an admixture of sorrow. Rom. 8:1-3. Justification may pay the penalty, but not change the condition. It must be *in* me, not only *for* me. Regeneration cements together justification and sanctification. The only satisfactory evidence of religion is progress. The deathblow is given to the old man.

Our fellowship on the basis of Acts 4: 13-33 must be humble, praying, Holy Ghost-witnessing, united, classless, spiritual fellowship. The devotional covering is an ordinance, a veiling, and an outward sign of Christian womanhood. It is worn (1) to show God's order in the Christian Church; (2) by a praying and prophesying sister; and (3) by those who recognize the position and the ministry of angels. We need to present a united front in the leadership, both in doctrine and practice. Many churches, having it 200 years ago, have forever lost it. We too can lose it within 35 years, if we do not consistently stand together for it.

Faith is the foundation for all blessings obtained from God. True faith can see the thing done before it happens. Anointing services fail: (1) for a lack of faith (Luke 17:16-21); (2) by not confessing our faults (German, sins) (Jas. 5:16); (3) when it is observed only as an extreme unction.

Conferences are a necessity to interpret the Bible in doctrine and practice. The decisions need to be made in harmony with the Word of God. As conferences we need humility and unselfishness in carrying out the doctrine of Christ. Conference leaders need to keep in mind Scriptures such as I Cor. 1:10; 3:9; Phil. 1:27; Eph. 4:2, 3.

The evils of the radio are threefold: (1) due to the nature of the instrument. The control can be decontrolled, even by children; (2) the nature of the messages: Worldly songs and music are learned, replacing Sunday-school hymns; foolish and vain speaking. It portrays violence and crime. By a report from a house of correction, before television appeared, crime's greatest incentive came from sex literature, movies, and radio, in this order. (3) its religion which, because of its variety, causes serious confusion. (4) Jews, Catholics, Modernists, Free Thinkers, Seventh-Day Adventists, Mormons, and Christian Science, all are on the air. (5) Hatred and war propaganda, and especially during war periods, are prominent. Fundamentalism, with war and divorce, is there too.

Psychologists claim that people remember 10 per cent of what they hear and 90 of what they see. Television is the fastest growing industry in America. It took 20 years to sell the radio to 95 per cent of our population, but in 5 years television has captivated far more than was anticipated. It was started by tavern keepers and continues with beer guzzlers. It requires the whole conscious self, in this differing from radio. It brings the theater into the home. It is a school of crime. In a certain tabulation, there were 91 murders, 7 holdups, 3 kidnapings, 3 arson, 2 jail breaks, one criminal explosion killing twenty, etc. It sets up a monopoly in the home. It makes it difficult to maintain the family altar.

In missions we share what we enjoy, we accept the challenge of Christ, and spread the truth and life of the Gospel. Faith is the driving force of missions, as it draws upon a great reservoir of potentiality in Christian youth. We have missions in six states, and 91 foreign missionaries in five different countries.

On Thursday

We want the best in hospitals, church buildings, mechanics, etc. Be the best bishop, preacher, deacon, Sunday-school superintendent, teacher, parent. The same materials go into jails as are used in churches, and both are filled with men—the one the worst, the other the best. We have work to do and hands to do it.

Trends indicate change, growth, or decline, in a flux. We not the following trends now:

1. Greater pastoral activity.
2. Greater congregational activity.
3. An increasing interest in evangelism and missions.
4. A growing interest in Bible study.
5. A growing interest in world needs, both relief and missions.
6. A growing emphasis on youth.
7. Increasing worldliness in many areas of life, viz., attire, hairdos, musical instruments, automobiles, etc.
8. A growing materialism.
9. Growing pressure from the world on unequal tie-ups.
10. Increasing testimony to the world of our age-old standards.

Just when the Mennonite Church is about ready to exert her impact on the world, she is in grave danger of losing it herself.

We can all do personal evangelism, but we do too little. God used this method in sending Jesus to earth. To a Christless grave there are marching 40,000,000 per year. The heathen are on the increase 37 per minute, 2,000 per hour, 370,000 per week. There are 16,000,000 businessmen in America without a Christian profession. Three of every seven in America are born in non-Christian homes. In America 30,000 villages never hear the Gospel.

Evangelism includes all the doctrines, with Jesus Christ as central. The message must outshine the messenger. The message bearer needs to be also the message, giving emphasis to what he says. I Cor. 4:1, 2. No other means than a person can be Spirit-filled and Spirit-directed. Revivalism will never become a grown institution that needs no direction. Christ can today lift one from the depths of sin by regeneration through the power of the glory of His grace and His name.

The resurrection is pivotal in the Christian religion. Paul's arrest hinged on the blessed hope, associated with a resurrection of the dead, both of the just and the unjust. Acts 23:6; 24:14, 15, 21. The Old Testament gives some inklings of it. Isa 26:19; Ezek. 27; Dan. 12:2; Hos. 13:14. The New Testament brings immortality to light through the Gospel. John 5:28, 29; 11:23-26; Luke 14:14; I Cor. 15:16-28; I Thess. 4:13-18. God shall raise the dead. Acts 26: 8. Justice demands it. Gen. 18:25. The first resurrection is spiritual. John 5:24, 25; Eph. 2:1, 5; Col. 3:1; Rom. 6:4-13. The second resurrection is bodily. John 5:28, 29; 6:39, 40, 44; Matt. 25:30, 31, 45, 46. In the parable of the tares, at the end of the age, the tares are gathered out first. Matt. 13:30. The return of the Lord is not a period, but an hour. Matt. 24:36.

The Christian becomes less earthly and more spiritual day by day. Christ alone can raise man to that level. Man is not all-powerful, but limited; not all-sufficient, but ever failing; not eternal, but mortal; not perfect, but sinful throughout. We are not partakers of the divine nature by aspiration, education, nor culture, but by regeneration. It is altogether possible to live godly in this ungodly America today. If you will not give up past desires, God will not help you; if you will, God will also. You must be tired of the old life. The fruit of Christlikeness is godliness. We are known by our fruit. May it be fruit that God will own!

* * *

This was a two-day session, long to be remembered, a real mountaintop experience for the ministry and all assembled. May the inspiration and power be felt in every congregation and in every life, and a real heaven-sent revival issue forth.

Bareville, Pa.

The Meaning of Easter

By Reba Gochenaur Dagen

The word "Easter" is mentioned only once in the Bible. "And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people" (Acts 12:4). Easter, a word of uncertain derivation, is the modern name of a Christian festival, in commemoration of Christ's resurrection and the events of Passion Week, and, while movable, is fixed at a certain period of the year. With this definition one would think that Easter should have one meaning. But to different people it has just as many different meanings. To some it is a sacred, holy day; to others it is only a hollow mockery of sacred things. Let us contrast the meaning of Easter to the world and to the Christian. In using the term "world" here I mean the unchristian or unsaved.

I have often, very often, wondered why the world celebrates Christmas and Easter. They go to the limit in their celebrations and at the same time reject the blessed Son of God whose birth, death, and resurrection constitute the reason for these special holy days. To many people of the world Easter means a whole new outfit of clothing from head to foot to join the grand Easter dress parade. As we contact people in all walks of life in our daily work, it is disgusting to hear women express their deep regrets if Easter is early in the year so they will have to wear a coat to hide their finery. It is equally bad if it rains on Easter Sunday.

To one class of people it will mean going to church again for the first time since last Easter, if for no other reason than to show their outfits. To the merchants and the confectioners Easter means enlarged business and increased bank accounts, for they have been preparing for Easter a number of months.

To a large host of children Easter means a new outfit plus toothaches and stomach aches because of an oversupply of rich chocolate candy the Easter Bunny brought them. That is absolutely all that many, many children know about Easter. This is the world's version of Easter. What mockery! Oh, how it must grieve the heart of God!

Now let us analyze the matter from the Christian's side. What does Easter mean to us? It is life. Easter means resurrection, a resurrected Christ, or a living Christ. And that thought means eternal life and immortality, and not only life and immortality but also a happy dwelling together in His presence. We don't undervalue Christmas at all, but if Christ's birth, His life, and even His death on the cross, would be the end of the story, what would be our hope? For "if in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). Hence Easter means a finished work, for Jesus said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

Easter means eternal life, for Jesus said, "Because I live, ye shall live also" (John 14:19). And that means joy in this life and fullness of joy in the life to come. Easter means resurrection power and victory. The last enemy to be destroyed is death, but in His resurrection power we have victory over death and the grave, "knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (II Cor. 4:14).—*Sent by Mrs. C. Z. Martin.*

Television

By Elizabeth Monroe

What shall our attitude be? Television is a wonderful invention. Is it wrong, or is it right? May we as Christians watch? It is coming. It is now in a large per cent of the American homes, and in some Christian homes. Is it necessary to deny ourselves of this latest device? May the Word of God speak to us about it.

Television is very tricky. A religious program, or scenery and industry may be portrayed that are instructive and educational, and in the twinkling of an eye the scene changes; then advertisements of liquor and cigarettes flash before our eyes. Can Christians watch? Jesus said, "Watch and pray, lest ye enter into temptation."

Col 1:18b. That in all things he might have the preeminence.

I John 2:15-17. Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Would watching television have a tendency to deepen my spiritual life?

Rom. 8:6. For to be carnally minded is death; but to be spiritually minded is life and peace.

Matt. 6:22b. If therefore thine eye be single, thy whole body shall be full of light.

A Prayer for This Week

Our heavenly Father, we thank Thee for Thy Word. We thank Thee that we have received the truth and that it is living in our hearts. We thank Thee that it satisfies our deepest needs.

We praise Thee for the Bible schools of our church. We praise Thee for the young people who are studying Thy Word there. We pray that all our young people who are engaged in special Bible study may open their hearts to Thee. We ask that their lives may radiate the Lord Jesus, the incarnate Word.

Cleanse us from the sin of neglecting the Bible. Teach all of us how to feed on the Word. Grant to each of us a deep hunger for the truth of God, we pray in Jesus' name.

—Leah C. Kauffman.

It may be that in the future we shall be able to hear and see Gospel songs and sermons over television, but oh, the danger! The quick changing from the good to the bad! The cosmetic advertisements—the glamour—the galloping horses—the excitement—firing of guns—killing—falling in death—strong drink and tobacco portrayed! Shall we, who as a people have for centuries avoided the theater, bring a miniature theater into our living room where "in quietness and in confidence shall be your strength"?

II Cor. 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The writer went with some relatives to another state. On Sunday afternoon we visited in the home of my relative's sister. I should hardly say "visited." There were few words spoken. This brother and sister who lived hundreds of miles apart did not ask of each other's welfare—they watched television. Though I was a guest in the home, I could have walked out of the living room. Sometimes I watched, sometimes I didn't. I felt I really wanted to be informed as to the actual workings of the device.

The scene presented at this time was beautiful. The tall fir trees seemed to be those of the beautiful state of Oregon. We watched a man climb up and up nearly to the top of a very tall tree, then he cut off the top and it dropped to the ground. The tree then became a spar tree. Cables were then fastened to it so as to in some way help in the logging process. We watched loads of huge logs come in and the logging industry proceed. It would have been very interesting and instructive had it not been that the crew of workers were in the meantime quarreling, fighting, and killing. Murders were committed before our very eyes. Would you, fellow Christian, sit in a theater on Sunday afternoon and follow a scene of this kind? No. Why then is it better in a home?

I was in a professed Christian home from twelve o'clock noon until evening. All afternoon television was on. The little girl said, "The next program is my little brother's favorite." Little brother sat for a long time watching the Lone Ranger. I counted four murders portrayed in that program.

Prov. 22:6. Train up a child in the way he should go: and when he is old, he will not depart from it.

I went to a home recently on a Sunday evening, and this was a Christian home. I went to be with three children while the parents would be away during the day for three days. This father is active in the church he attends. When I first stepped into their house this Sunday evening, the mother said, "Have you ever seen television?" I replied, "I have." "We have it. What do you think of it?" she asked. That, then, was my opportunity to give my testimony; to tell her that the minds and the thoughts of Christians should be on good things.

Col. 3:2. Set your affection on things above, not on things on the earth.

The next three days were eye openers to me. The three young children, two boys and a girl, were allowed to watch television, and I could do nothing about it. How attentive they were! How still they sat! I suppose they never sat so quietly for so long a period of time in any church service. One time I stepped into the living room to see what it was all about. A partly dressed girl was dancing. In fact, she was so nude I should have been embarrassed to have stayed with the children. In the evening the father, the man who is so active in church work, sat on the divan, a son on each side. Between programs, advertisements of strong drink and tobacco came on and went off; came on and went off; there they sat.

Matt. 6:13. Lead us not into temptation, but deliver us from evil.

Phil. 4:8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Gal. 5:24. They that are Christ's have crucified the flesh with the affections and lusts.

Rom. 8:5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Rom. 6:6. . . . that henceforth we should not serve sin.

Eph. 5:9-11. (For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

II Peter 3:11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

I am told that the unthinking class of people love television; they need put forth little effort. I am also told that young people are leaving off music lessons, or anything that requires an effort on their part, for television.

When television comes in all its force, children will no longer sing their Sunday-school songs. They will sing the songs they hear over television. Children sit until their eyes water and their muscles cramp. When television comes Sunday-school and church magazines will be laid aside, folded. Good books will not be exciting enough. They will stay on the bookshelf or in the library, unread. Mothers will have less time for the many duties that are for them to do. There will be less time for Bible reading; alas, there will be less time for prayer.

Shall we let television come? Shall we let our children see and hear men and women quarreling, as they have never seen their parents do? Separating with angry words that would be tragic if real?

May the Word of God and the Holy Spirit answer for us.

When we as Christians have spent all the time we need to spend with our children, in teaching them; with good literature; in wholesome recreations; in Christian service and in the ministry of prayer, there will be little or no time left for television.

Prayer Requests—

(Requests for this column must be signed)

Pray for a young man and a young woman, keeping company, but not belonging to the same church, that the Lord may reveal His will, and move them to do it.

Pray for the recovery, if it is God's will, of a mother who has a malignant tumor.

Pray that a newly converted sister may have strength to have victory over trials and that her husband may be converted.

Pray for the special blessing of the Lord upon our Japanese brother recently ordained to the ministry.

Prayer is requested for a young father who desperately needs deliverance from sin and the power of Satan.

Science has found the same blood types common in all races, history has the story of one "man" only, and the Bible frames the concept of a universal human family.—John R. Mumaw.

The Christian Victory

By Laverne Sensenig

Is it possible for followers of Christ to live lives of victory? Can the trials and temptations of this sin-cursed world be overcome? It seems utterly impossible, and we know it is by our own selves. But if self is blotted out and Christ, the Victor, is substituted in its stead, the world and its evil can be trampled underfoot.

Let us attempt to find the secret of the Christian's victory. First of all, our relationship to the Saviour must be harmonious. Our names must be written on the golden pages of the Book of Life. All our hidden sins must be confessed, forsaken, and forgotten. The miracle of being transformed from darkness into the marvelous light must have occurred in our lives, if they are to be lives of victory.

Faith is an essential element of real victory. The free gift of salvation for us, as sinners, is received wholly by faith. Likewise when Christ is sought to help us in our struggle against the evil one, we must place our complete trust in Him. "This is the victory that overcometh the world, even our faith" (I John 5:4).

The victorious life is not an untempted life. Christ was tempted and He fell not. Adam and Eve were tempted but they fell. We have inherited this Adamic nature to sin from these two who were placed in care of the Garden of Eden. What happens when we do fall? Are we barred forever from the grace of God and sent to eternal damnation? No, thanks be to Christ, we are not. We must beg God's forgiveness and then possess the attitude of faith that He has forgiven. An inquisitive man once approached a newly consecrated Christian with the question, "Sir, I hear you've got the mastery of the devil. Is that correct?" The man's answer was, "Oh, no, but I've got the Master of the devil." This is surely all we need.

Some people try to imitate God. Since Christ was perfect, they think all they must do is imitate Him. Christ never commanded us to do this. He tells us to reserve first place in our hearts solely for Him so that His power can penetrate our lives. Of course, we must try to follow Christ's footsteps daily, but that alone will never bring victory. A drunkard may, with his own power, attempt to keep his hands off the bottle. Very rarely will he succeed in his arduous struggle. Our own efforts and power are futile. We must place our trust completely in Him, for He is our victory.

This calls for an unconditional surrender of self to God. Self must be nailed to the cross. In its place must come a willingness to live only for Christ. All else must be placed in the background. "When sin enters, Christ flees; when Christ enters, sin flees."

We must have a consciousness of the omnipresence of God. He guides us not only from that far-off destination called heaven, but lives with us right here on this earth. A heaven on earth will be ours if Christ is given the place of honor He deserves.

Akron, Pa.

The Doctrine of Mary's Assumption

Ideas are strange things. Someone projects an idea. If it finds no followers, the idea will very probably die.

Another projects an idea. It appeals to some. It is repeated. It is promoted. Some will very probably oppose it, but the opposition may only serve to give it emphasis. Eventually the idea prevails. Not all may believe it, but it may find acceptance on the part of a preponderant majority.

When this happens in the life and affairs of a state the idea will very probably be enacted into legislation and thus be enjoined upon the citizenry as a law which must be observed on pain of punishment.

When it happens in the church the idea is likely to be elevated into a new doctrine. The best-known and most widely discussed sample of this procedure at the present time is to be found in the papal pronouncement by which the bodily assumption of Mary was established as a doctrine of the church. Now that it has become a doctrine all members of the Church of Rome must accept it or find themselves outside the pale of the church.

This new doctrine has been widely criticized and very properly so. Where in the Scriptures of God is there anything which by any stretch of the imagination can be made to say that Mary did not see death but was bodily transported to heaven? It is tyrannous for a church to impose on pain of soul such a doctrine upon the consciences of its members. Hence, criticism is in order.

What most critics have overlooked, however, is the fact that similar processes can go on in any church body of the world. This is one of the most subtle and most fearfully destructive evils against which the Christians of every church body need to be eternally on their guard.

The members of any given church body may often fail to recognize this danger because we are all so prone in our sinful pride and lack of spiritual understanding to confuse our own opinions with those of God.

What God does and teaches is always good. What men do and teach, though they do it in the name of God, may not always be so good.—*American Lutheran.*

One Sure Way to Win

At the height of the war between the States, when feeling was bitterest, President Lincoln made a hopeful remark about the South at a White House reception. An elderly woman, hearing him, flared up at him, wanting to know how he could speak kindly of his enemies, when he should wish above all else to destroy them. Lincoln answered "What, madam? Do I not destroy them when I make them my friends?"

OUR SCHOOLS

Goshen College News

The chapel talks given during Nonconformity Week, March 29 to April 2, emphasized the practical side of this teaching in its various phases. It was pointed out that the noncomformed life is conformed to Christ and that it implies suffering and cross-bearing as well as joys; that the true child of God can render service to the state even as a conscientious objector and that the economic world presents a challenge to the followers of Christ. An appeal was made for a readiness to answer the call of Christ to serve in needy places among people who are underprivileged and who are lacking in a Christian background. The speakers during Nonconformity Week were William McGrath, a Goshen College Seminary student; Henry Weaver, Jr., co-ordinator of the I-W program for the Mennonite Board of Missions and Charities; J. C. Meyer, professor of history at Western Reserve University, and Charles Neff, M.D., physician at Streets, Md.

Joseph W. Eaton, visiting professor at Western Reserve University, addressed the Mennonite Historical Society on April 3 on the subject, "The Mental Health of the Hutterites." Dr. Eaton with others has made an intensively interesting study in this subject and one that seems much worth while. His address helped us to appreciate the value of wholesome Christian living to the individual and also made us more aware of our personal duty toward others in treating them with equality, integrity, and love.

President Ernest Miller and president-elect Paul Mininger attended a meeting of the North Central Association on March 24-26 and of the Executive Committee of the Mennonite Board of Education on March 27. Both of these meetings were held in Chicago.

The Messiah College Choral Society recently gave a program of music to a large and appreciative audience in Union Auditorium. We were glad to have this group of about 45 as guests on our campus and for this interchange and fellowship between Goshen and her related college at Grantham, Pa.

Our eleven-day Easter recess which will begin at noon on April 9 brings happy anticipations to many who will be returning to their homes and also to those who, while denied this privilege, will be serving on chorus tours or in some similar capacity. —S. M. King.

PEACE AND WAR

That Blessed Hope

By Bertha L. King

When o'er the bare, brown fields
The gentle breezes blow
And golden sunrays warm the earth
With a soft and mellow glow;
When yellow daffodils arise
From out their winter beds,
And crocuses thrust through the leafy mold
Their varicolored heads;
When in their northward trek
The song birds swiftly wing,
And in the budding treetops
Their trilling, sweet notes sing;
Then with joyful hearts we say,
"See, Spring is on the way!"

When strange phenomena appear
Throughout the earth and sky,
And famines, earthquakes, and disease
Cause the unfortunate to die;
When restless nations war
In hate, one against another,
And life is cheap, nor is man
To man a loving brother;
When Israel's fig tree buds
Within her land again,
And as a nation bears esteem
In the affairs of men;
Lift up your hearts and gladly cry,
"Lo, our Saviour's coming draweth nigh!"
Sure as the warming sun and gentle rain
Bring back to earth the e'er returning
Spring,
So surely shall the Saviour's words abide
Who gave His signs when He will come
again.

West Liberty, Ohio.

Wesley's Views on War

Selected by J. C. Wenger

But there is still a greater and more undeniable proof that the very foundation of all things, civil and religious, are utterly out of course in the Christian as well as in the heathen world. There is still a more horrid reproach to the Christian name, yea, to the name of man, to all reason and humanity. There is war in the world! war between men! war between Christians! I mean those that bear the name of Christ and profess to "walk as he also walked." Now, who can reconcile war. I will not say to religion, but to any degree of reason or common sense?

Let us calmly and impartially consider the thing itself. Here are forty thousand men gathered together on this plain. What are they going to do? See, there are thirty or forty thousand more at a little distance. And these are going to shoot them through the head or body, to stab them, or split their skulls, and send most of their souls into everlasting fire, as fast as they possibly can. Why so? What harm have they done to them? Oh, none at all! They do not so much as know them. But a man, who is king of France, has a quarrel with another man, who is king of England. So these Frenchmen are to kill as many of these Englishmen as they can, to prove that the king of France is in the right. Now, what an argument is this! What a method of proof! What an amazing way of deciding controversies! What must mankind be, before such a thing as war could ever be known or thought of upon earth?

How shocking, how inconceivable a want there must have been of common understanding, as well as common humanity, before any two governments, or any two nations in the universe, could once think of such a method of decision! Surely all our declamations on the strength of human reason, and the eminence of our virtues are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world. Men in general can never be allowed to be reasonable creatures till they know not war any more. So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded; they have no place; they are a name and nothing more. If even a heathen were to give an account of an age wherein reason and virtue reigned, he would allow no war to have place therein.

Are our counrytmen more effectually reclaimed when danger and distress are joined? If so, the army, especially in time of war, must be the most religious part of the nation. But is it so indeed? Do the soldiers walk as those who see themselves on the brink of eternity? So far from it, that a soldier's religion is a byword, even with those who have no religion at all; that vice and profaneness in every shape reign among them without control, and that the whole tenor of their behavior speaks, "Let us eat and drink, for tomorrow we die."

And what shall we say of the navy, more particularly of the ships of war? Is religion there, either the power or the form? Is not almost every single man-of-war a mere floating hell? Where is there to be found more consummate wickedness, a more full, daring contempt of God and all His laws—except in the bottomless pit?—*Wesley's Appeal to Men of Reason and Religion.*

* * *

In returning to London, I read the life of the late Czar, Peter the Great. Undoubtedly he was a soldier, a general, and a statesman scarce inferior to any. But why was he called a Christian? What has Christianity to do either with deep dissimilation or savage cruelty?

In all the other judgments of God, the inhabitants of the earth learn righteousness. When a land is visited with famine, or plague, or earthquake, the people commonly see and acknowledge the hand of God. But whenever war breaks out, God is forgotten, if He be not set at open defiance. . . .

You may well say, but not in the ancient sense, "See how *these Christians* love one another!" These Christian kingdoms, that are tearing at each other's bowels, desolating one another with fire and sword! These Christian armies that are sending each other by thousands, by tens of thousands, quick into hell! Who follow after only "the things that make for peace, and things wherewith one may edify one another"?

Shall Christians assist the prince of hell, who was a murderer from the beginning, by telling the world the benefit of war?—John Wesley.—Wesley's Works, Lond. Ed., Vol. 9.

Loving Our Enemies

Human nature being what it is, can a man really love his enemies? Is it possible to face a foe with self-giving concern, with deep compassion for him, and with an intense desire to do something in his behalf? Everything depends upon who the enemy is. Jesus prayed for the forgiveness of the men who were killing Him because He recognized them. He knew them to be the objects of God's infinite concern and compassion. He felt a warm bond of kinship with them and longed to bring redemption to them.

It is not impossible for a father to continue loving a prodigal son while he wallows with the swine; it is not impossible for a mother to go on loving a daughter who has become a victim of vice in its most repulsive form; it is not impossible for a man to persist in loving a kinsman who has become an ominous threat.

Plainly it is the will of God that we love our enemies. To do what our Father wants done is the most practicable of all courses of action, for even the "weakness" of God is mightier than any strength of man, even the "foolishness" of God is wiser than anything man can devise, and the "wrath" of God is more loving than any human affection.

Responsibility rests upon us to take the initiative in restoring the broken bonds of kinship. It is the will of God that we heap burning coals of fire of compassion and forgiveness upon the head of an enemy. We are called upon to live this day as good members of God's home, run the risks, take the consequences, and leave the results in the hands of our Father. This the foolishness of God which is wiser than any way of man.

—Kirby Page.

FAMILY CIRCLE

The Homeless

By Lorie C. Gooding

I'd only ask a little house,
Modest, and small of space,
(But a pilgrim and a stranger has
No sure abiding place;)
A place where I could be at peace
And know my wanderings done,
(But a pilgrim and a stranger has
No refuge of his own).

And I have passed the "happy homes"
Of which the poets sing,
And sometimes paused a while at them
Along my journeying.
(But a pilgrim is a restless soul
Who is constrained to roam.
And a stranger sits so lightly that
He never has a home.)

So I will pass the troubled years
A weary wayfarer,
A pilgrim and a sojourner,
As all my fathers were.
(When I reach that peaceful kingdom
Where the Eternal City stands
I will settle down forever
In a house not made with hands.)

Holmesville, Ohio.

Vital Statistics Report

By Ammon Kaufman

Parents, please report your births, and bishops and ministers, please report your marriages and deaths promptly. Some college students are using our statistics for writing historical theses, etc.

Can it be correct that states like Indiana and Iowa had only 5 marriages to report during 3 months? Or like Virginia only one?

The Gospel Herald reported in the first quarter of 1954:

Births

Numbered 487 (249 males and 238 females) of which nearly 24 per cent were "first child." Only one adoption was reported. Four sets of twin sons and three of son and daughter, or one set of every 68 singles (1953 national average has dropped to one to every 92 singles). Largest family was 10 children. Given names used were 178 males and 168 females. One failed to give son's name. Names used (male) Allen 12; David 11; Dean 14; Eugene 14; James 13; Jay 15; John 10; Lee 12; Lynn 11; Ray 15; 98 others used only once. (Female) Ann 29; Elaine 12; Jean 14; Joy 12; Kay 15; Louise 10; Marie 19; Mary 11; Ruth 11; Sue 17; 91 others used only once. Family names number 250; Kauffman 12; Martin 17; Miller 18; Weaver 12; Yoder 20; 170 others only once. Twelve births on Dec. 20; 9 on Dec. 31 and Feb. 1; 8 on Dec. 18, and 22, Jan. 3; 7 on Dec. 12, 25, 26; Jan. 16 and Feb. 3.

Marriages

Numbered 125 of which 88 were held in churches, chapels, mission stations, and camp by 78 officials (3 failed to give officials' names). Highest officials number 8; second 5; others less with 54 only one. Five weddings on Dec. 27, Jan. 2, 16, March 6 (the national marriage average has dropped from 16 per 1,000 population in 1946 to 9 per 1,000 in 1953).

Deaths

Numbered 143 (68 males and 75 females), also 3 sons and 2 daughters stillborns. Eight deaths were from accidents (7 males and one female). Two bishops, 3 ministers, 2 deacons, and one deacon's wife were reported. These people lived a total of 8,821 y. 4 m. 13 d., or an average of 61 y. 8 m. 8 d. Sixty-six lived beyond the 70 years.

Death by ages

Under one year	12
1-9	4
10-19	1
20-29	2
30-39	2
40-49	8
50-59	18
60-69	28
70-79	32
80-89	30
90-99	6

By months

	Births	Marriages	Deaths
April, '53	0	1	0
May	0	1	0
June	0	3	0
July	7	1	0
August	1	1	1
September	2	5	5
October	20	12	4
November	51	15	9
December	150	35	50
January, '54	127	32	35
February	101	13	33
March	25	6	6
No date	3	0	0
	487	125	143

By states, provinces, and foreign countries

	Births	Marriages	Deaths
Place not given	5	1	0
Arizona	2	1	0
Arkansas	2	0	0
California	2	1	0
Connecticut	1	0	0
Colorado	8	1	3
Delaware	3	0	0
Florida	4	0	0
Idaho	4	0	0
Illinois	21	7	7
Indiana	33	5	18
Iowa	23	5	7
Kansas	12	3	2
Kentucky	2	0	0
Maryland	16	6	1
Michigan	22	4	1
Minnesota	1	0	2
Mississippi	1	0	0
Missouri	6	0	4
Montana	4	0	0
Nebraska	5	1	1
North Carolina	1	0	0
New York	5	0	1
Ohio	70	8	14
Oklahoma	3	0	2
Oregon	12	5	4
Pennsylvania	164	54	50
Tennessee	2	0	0
Texas	2	0	0
Virginia	25	1	6
Washington	1	0	0
West Virginia	0	0	1
Wisconsin	1	0	0
Tanganyika	1	0	0
Somaliland	1	0	0
Ethiopia	2	0	0
Puerto Rico	1	1	0
France	1	0	0
Japan	1	0	0
Ontario	15	17	17
Saskatchewan	1	1	0
Paraguay	0	1	0

Davidsville, Pa.

Grandmother Gladness

"Yes, I had a real pleasant visit," said the bright-eyed grandmother to her friend, "and Ellen's husband was so thoughtful of me. Every morning he gave me the morning paper and kissed me good-by, and the last thing at night he wanted to know if I was comfortable, and gave me a good-night kiss. It isn't always that young folks think to do those loving little ways for us old folks."

"That's just it," assented the gray-haired visitor, "and it isn't that they mean to be careless, but they don't realize how those little attentions brighten the days for us. Now, my niece, Evelyn, writes to me once a week, and I can't begin to tell you how I appreciate it. She is a busy girl, at the office all day, and keeps house for her father, too, yet every week she sends me a bright, chatty letter. She doesn't write so much after all, some weeks she says there isn't much news, but every funny thing she hears, or the little happenings in the office, or trying a new recipe at home, or the people she meets, she tells me about them, and I enjoy every bit."

"Yes, it makes one feel a part of the world, and as if one knew what was going on," agreed her hostess. "Now, my married daughter has three children and is busy as a bee, but every few days she runs over and tells me the news. She never forgets to have a little package for me, either. She'll say 'Try these new cookies I made today,' or 'How do you like my brand of jam?' I guess she knows I like presents and surprises as well as the youngsters. Anyway, it pleases me."

"It doesn't take much to make us grandmothers glad," smiled the gentle-faced friend, "just a bit of loving to make us glad we're living, and a bit of the day's news so we can keep in touch with things, and the days are brighter and life sweeter as we knit and think and wait."

—Home Department Magazine.

EXPRESSIONS OF APPRECIATION

I wish to thank all of my relatives and friends who so kindly remembered me with prayers, visits, letters, cards, gifts, and flowers during my stay in bed. May the blessings of the Lord rest upon you.—Mrs. Arlene White, Lancaster, Pa.

TO BE NEAR TO GOD

TALES OF HIGH ADVENTURE

Faith Is an Adventure

Sunday, April 25

Luke 12:16-21—Adventure in Foolishness

A family quarrel over papa's money and farms calls for the observation by Jesus that "a man's life consisteth not in the abundance of the things which he possesseth." And to show what He means, He tells of a man who gambled his all on the venture that "possessions are life"—and lost.

Now it strikes me that my country's granaries are a good bit like this fellow's. Like his less-favored neighbors who cast hungry eyes in the direction of those bins, many starving eyes are turned toward my country's, maybe even my own. What country is perhaps the most unpopular country in the world today? Is the doom our prophets fear so much as far away as I like to think? Jesus seems to suggest here that it may not be.

"Lord, is it I?"

Monday, April 26

Luke 14:16-24—Invitation to the Great Adventure

Were we a bit disturbed by Jesus' story yesterday? Maybe He meant for us to be! Being disturbed seems to be one of the prerequisites for entering into this high venture of Faith. The good people in Jesus' story today were less than disturbed, even after the servant came around to see why they were late. They lost out on the supper, all right, but they lost much more. They lost the fellowship and the future help of a great and good friend.

Now I'm glad it became possible to invite us disturbed poor, and maimed, and halt, and blind, and that there were those faithful servants, who even compelled some of us by the love of God to come in. But I notice that there is still room at the supper table.

Lord, I come. Make me a compeller.

Tuesday, April 27

Matt. 9:16, 17—Adventure of the New

Did you feel a bit out of place at the supper yesterday in your beggar's clothes? I did. I remembered something from a pleasant past—Mother bending over her mending basket. Maybe you too remember the twinkle of adventure in her eyes, as she quickly thumbed her way to the bottom to discover just which of the preciously saved bits of cloth would be most suitable. If you had a three-cornered rip in your brand-new overalls, she likely came up with a hoarded piece of bright, new denim. If it was an old gingham dress, worn through on the shoulders, she likely found a like-colored piece, saved out of the best part of a former garment.

Well, I was so ashamed with my torn rags at that supper that I planned to go right home and mend them. But you know, I didn't need to. They gave me a brand-new robe. They said something about new doctrine not fitting in with old prejudices, and about not putting a new Spirit in an unregenerate heart.

Lord, thank you for the new.

Wednesday, April 28

Matt. 13:44—Buried Treasure

Your face looks just like I feel inside—as though all this newness—good nourishment, new robe, new wine, new bottles, new cloth—were about to burst you with happiness. Well, it hasn't cost us much, has it? How much will you take for yours? Yes, I mean all this new stuff. And that grin on your face. And that new feeling inside. Mine's not for sale either. In fact, there isn't much you've got, I'd guess, that you wouldn't give to keep it. You know, it might not be a bad idea to shuck off a few old shoes, cheap rings, false teeth, and stuff, in order to possess this thing more completely.

Lord, I give you all my rags.

Thursday, April 29

Matt. 18:23-35—Adventure in Forgiveness

Yes, indeed, it's good to know we've the most wonderful treasure in the world, forgiveness. We've the same song in our heart and spring in our step this fellow in Jesus' story had, when he stepped out of the master's house a free man. How could he do such a dastardly thing in return?

How do I feel toward that fellow whom I paid for three tons of coal that he burned in his own stove? Toward the milkman whose bill was nine bottles higher than my own carefully kept account? Remember, I'm a forgiven sinner now.

Lord, give me the strength to forgive.

Friday, April 30

Luke 11:5-8—Adventure in Prayer

Did you have trouble on that one yesterday? It had me sweating too. Praying surely changed some attitudes though, didn't it?

You know, God was just waiting to give us those changed attitudes, "as many as . . . needed"—at least as many as we came prepared to take.

Did you notice that nothing is mentioned about wants? If prayer were a way of getting God to give up His good will for my little wishes, it would be most dangerous. Guess "as many as he needeth" is good enough for me.

Lord, "teach us to pray."

Saturday, May 1

Luke 15:4-10—Adventure in Joy

Have you ever thought of God as an adventurer? Wasn't the whole plan of salvation a sort of risky venture? Every encounter with sin and the sinner is a romantic episode for Him. Salvation's Prince going into a far country to deliver the distressed is the Great Adventure. Every time He starts out on night's black, thorn-edged path, He knows the sinner's will may make succor impossible. No wonder Jesus' stories are adventures.

(Continued on page 380)

A Promising King Fails

Sunday School Lesson for May 2

(I Kings 12:25-33; 14:1-20)

Who is this promising king that is given ten tribes of God's people over which to rule? What qualifications for this position does he have? What were the conditions for success that God presented to Jeroboam through the Prophet Ahijah?

How did Jeroboam come to be the king of Israel? (Let a pupil report on this.) Where did he have his headquarters? How did Rehoboam react to this division of the kingdom? Report.

With this historical background we can now study this king Jeroboam, a man of ability and promise, but a man who did not put God first. Tragedy, as it always does in such cases, followed.

Jeroboam's first care was to build two fortresses where attacks might be expected, one in the center of his tribes and one on the eastern border.

What security had God promised Jeroboam? See 11:38. Evidently this king could trust thick walls better than God's promise and ability to "be with" him and build him "a sure house."

Again Jeroboam decided "in his heart" that he must help God fulfill His promise. Why did he establish calf worship? Did he intend these calves to be gods to worship or just symbols of Jehovah? Naturally if there was to be worship there must be shrines and priests and sacrifices and festivals. Was this worship plan devised for God's sake, or for the king's sake? How could it be that he could degrade religion like this to secure his personal gain?

What was the great sin of Jeroboam? Why would he not take God's way for his rule as king? What was the sin in setting up the calves? They were meant to be only a symbol of Jehovah. Could any one worship before an idol and not worship the idol? Can man make any atonement for willfull disobedience to God's plain command?

What did Jeroboam gain by his intrusion of self-will into his reign? Trouble, destruction, and a terrible epithet, "Jeroboam, the son of Nebat, who made Israel to sin." His decision to walk in his own ways ruined him and his people. —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. and Sister H. James Martin, missionaries under appointment to Uruguay, spoke at the Calvary Church, Pinckney, Mich., on the evening of April 4. This was the last of a series of appointments, over a three-week period, at different congregations and mission points in Michigan.

A foreign student group from Goshen College, accompanied by Bro. and Sister John Paul Oyer, gave a program at Pinckney, Mich., on the evening of April 9, on the theme, "Our Discovery of Christ." In the group were Lydia Muller, of France; Hans Wiehler, of Germany; and Nai-Kwang, of Formosa. The group is giving programs in various Michigan churches over the Easter period.

"The Holy City" was sung at the Blooming Glen, Pa., Church on Sunday evening, April 4, by a combined chorus under the direction of Bro. Hiram Hershey.

An Easter sunrise service in the churchyard of Mellinger's Church, near Lancaster, Pa., was led by Bro. George R. Brunk, Denbigh, Va.

Baptismal and preparatory services were held on Good Friday morning at Good's Church, near Elizabethtown, Pa.

Speakers at a Christian Workers' Fellowship at the Bayshore Church, Sarasota, Fla., on the evening of April 11, were Bro. J. N. Kaufman, Peoria, Ill., and Sister Lydia Shank, Goshen, Ind.

Edmonton, Alberta, one of the fastest growing cities in Canada, has a number of Mennonite families resident there. The challenge for the establishment of Christian work there is clear. The members have their weekly prayer meeting under the leadership of Bro. Leonard King, with ministerial help usually supplied from Tofield.

Among the participants on a series of panel discussions on "Marxism and the Christian Answer" over WMBI Chicago, Ill., on Sunday afternoon at 3:30, from April 4 through June 27, are the brethren, Samuel A. Yoder, Goshen College, and Peter J. Dyck, Mennonite Biblical Seminary, Chicago, Ill.

Ground was broken for a new church building at Elkton, Va., on March 22. The new church will be a brick structure with full basement, providing Sunday-school rooms on both floors. Work was begun here in 1947, using a rented building. The present membership is 60.

Easter sunrise services were held at the Beech Church, Louisville, Ohio, with Bro. I. Mark Ross, Hesston, Kans., as speaker. Communion services were held in the forenoon service.

A Victorious Life Conference was held at Crystal Springs, Kans., Church, April 16-18, with Bro. Elam Hollinger, Hesston, Kans., as guest speaker.

Our people are being circularized by the Christian Approach Mission. Be sure you have read the note on page 334, Gospel Herald issue of April 6. This Mission does not deserve our support. Give to our own relief work in Jordan and our own mission work in Israel.

A foreign literature conference was held at Scottdale on Thursday forenoon, April 8, and on the afternoon of the same day the Committee on Co-ordination of Church Program of General Conference also met here.

Committees meeting in Pittsburgh, Pa., last Friday and Saturday, April 9, 10, were the General Conference Executive Committee, the Mennonite Board of Education Constitution Committee, the General Educational Council, and the Conrad Grebel Lectureship Committee.

Change of Address.—Arthur M. Graybill, 1117 Mahantongo St., Pottsville, Pa., to R. 1, Pottsville.

Bro. and Sister Joseph Slagell, Hydro, Okla., spent some time recently visiting in the home of their son-in-law, Bro. Paul M. Lederach, Scottdale. Bro. Slagell took part in the church services at Scottdale, Sunday morning, April 11.

Passion week evangelistic services were held at the Hannibal, Mo., Mission, April 15-18, with D. Wyse Graber, Stryker, Ohio, as speaker.

Bro. Nelson Kauffman, Hannibal, Mo., spent March 29, 30, in a meeting with the ministers of the Arkansas Area discussing how adequate bishop oversight might be given and attending the meeting of the Arkansas Area Committees.

Four men were added to the Hannibal Mission Church by baptism recently, three young married men in the Jefferson City State Prison and a middle-aged man living in Hannibal. If you feel like writing encouragement to these men in prison, their names and numbers are George Foote 67641; Laverne Delcom 67613; George Kunoe 64779, Box 900, Jefferson City, Mo.

Baptism, communion, and feet-washing services were conducted for the brethren in the Missouri State Prison on April 5 by Nelson E. Kauffman, assisted by Harold Kreider. Seven men participated in the communion and feet-washing service. One of the members refrained for personal reasons. One former member is still in a backslidden state.

Bro. and Sister Harold S. Bender, Goshen, Ind., were in Scottdale last week doing editorial work on the Mennonite Encyclopedia.

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Calendar

Annual meeting Illinois Mission Board, Pleasant Hill, East Peoria, Ill., April 22, 23.
Annual meeting Ohio Mennonite Mission Board, West Clinton Mennonite Church, near Archbold, Ohio, April 23-25.
Semiannual meeting, Commission for Christian Education, St. Jacobs, Ont., April 30, May 1.
Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Annual meeting Gulf States Regional Conference, Gulfhaven congregation, Gulfport, Miss., May 7-9.
Home Sunday, May 9.
Ohio Mennonite and Eastern A.M. Joint Conference, Walnut Creek Church in Holmes Co., Ohio, May 25-27, 1954.
Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.
North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.
Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girl's Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Peace Sunday, July 4, 1954.
Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.
Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.
Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to Aug. 1.
Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Illinois State MYF Retreat, New Salem State Park, August 5-8.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The tentative opening date for the Bethany Mennonite Home in Philadelphia has been set for May 1.

The students from the Goshen College School of Nursing who are affiliating at the Cook County Hospital, Chicago, Ill., gave the Sunday evening program at the Bethel Mennonite Church on Sunday, March 14.

Bro. John L. Harnish, Eureka, Ill., served the Peoria, Ill., congregation on Sunday, April 11, while the pastor, Bro. J. J. Hostetler, was holding evangelistic meetings at Arthur, Ill.

Bro. and Sister Isaac Frederick, formerly superintendent and matron of the Millersville Children's Home, have moved to Tampa, Fla., where Bro. Frederick will be serving as superintendent of the Ybor City Mission, replacing Bro. Samuel Strong.

A farewell service for Sister Jean Garber, R.N., missionary under appointment to Honduras, was scheduled for Sunday afternoon, April 11 , at New Danville, Pa. Sister Garber left Washington, D.C., Monday night, April 13, if plans carried. She was due to arrive in Honduras April 15 where she will spend about ten days before going on to Costa Rica for language study.

Bro. Elam Hollinger, Hesston, Kans., and a men's quartet gave an inspirational program at the Mennonite Gospel Center, Kansas City, Mo., on March 19.

The Nevin Horsts arrived in Ethiopia on March 18. . . . The **Daniel Sensenigs** and **Mary Byer** arrived in Ethiopia on March 15. . . . The **Elam Stauffers** arrived in Tanganyika on Sunday, March 7.

Bro. Simeon Hurst, missionary on furlough from Africa, presented an illustrated lecture at the Elmira, Ont., High School on April 9. An offering was taken for mission work in Africa.

Bro. and Sister H. James Martin, missionaries under appointment to Uruguay under the General Board, are now located at 76 Greenfield Rd., Lancaster, Pa. While waiting for their visa Bro. Martin will be working among the Puerto Rican migrants in the Lancaster Conference area, under the sponsorship of the Eastern Board. The General Board has released these folks for this service until their visa is granted. Regular services are held at New Holland, Rawlinsville, and West Grove for the increasing number of Puerto Ricans who are remaining in this area for the entire year.

Special Easter services in the Toronto, Ont., churches included a baptism service at Warden Park on Sunday evening, April 18, and a chorus program at Danforth by the Wilmot Township mixed chorus from West of Kitchener.

The Simeon Hurst family, missionaries on furlough from Tanganyika, Africa, will speak in the Toronto, Ont., area churches as follows; April 30, an illustrated report of mission work at Musoma at a Youth Fellowship meeting at the Danforth Church; May 2, morning, Morningside; afternoon, Ellesmere; evening, Warden Park.

Bro. J. D. Graber, General Mission Board Secretary, will speak on "Oriental Missions" to the Belmont Mennonite Church, Elkhart, Ind., Sunday evening, April 25.

Bro. William Hallman, missionary to Argentina, writes that they have not been able to find housing at Villegas where they are to serve and may have to live in America temporarily. Pray that their housing problems can be solved.

The Mexican Mennonite Church, Chicago, Ill., participated in Passion Week services sponsored by the churches of the Spanish Evangelical Alliance, April 12-16. Services were held at the Mexican Mennonite Church on Tuesday evening, April 13.

A group of students from the Goshen College Biblical Seminary, Goshen, Ind., who were attending the Evangelism Workshop in Chicago, gave the Sunday evening program at the Mexican Mennonite Mission on April 11.

A new brochure entitled "Maybe You Should be a Social Worker" prepared under the auspices of the Child Welfare Committee of the General Mission Board has just been released by the Publicity Office at Elkhart. Distribution is being made through our church colleges, but anyone interested can receive a copy by writing to the Elkhart office.

Bro. Albert Guengerich, High River, Alta., began a term of voluntary service on March 30 at Smith, Alta., an outpost of the Alberta-Saskatchewan District Mission Board.

The theme of the annual Holmes County Mennonite Youth Fellowship Supper held at the Berlin, Ohio, High School on Saturday evening, April 10, was "Christ-centered Service to the Ends of the Earth." Speakers included Mrs. Vernon Hostetler, Alliance, Ohio, who served in a Summer Service Unit at Cleveland, Ohio, several years ago and Levi C. Hartzler from the General Mission Board headquarters at Elkhart.

Bro. Linford Hackman reports openings for at least seven couples in the Alberta-Saskatchewan District Mission Board area in the April **Northern Echoes.** Pray that God will raise up these workers and inspire others to give for their support.

Bro. Luke Birky, La Plata, Puerto Rico, will speak regarding the need for a new hospital in Puerto Rico to the Pleasant View congregation, Goshen, Ind., on April 29. Bro. Birky spoke to the Salem congregation, Foraker, Ind., on April 13.

Bible Conferences were held in the northern Alberta Mission area during the Easter season as follows: at Bluesky with Bro. Dan Brenneman, Creston, Mont., as instructor; and at Smith with Bro. Paul Voegtlin, Tofield, Alta., as instructor.

(Continued on page 380)

Your Treasurer Reports

The oldest foreign mission field under the General Board is that of India. At present the mission work in India is divided into two areas. One area is the mission work in the Central Provinces and the other is the Bihar mission field, a relatively recent mission field in India. In the Central Provinces steps have been taken to unify the church and the mission program into the Mennonite Church in India. Through a change of this kind it is anticipated that a great deal more responsibility will be assumed by the national church. However, it is evident that many years will be required before the church can be financially able to carry a major part of the financial responsibilities. In the first place, all of the foreign missionaries from America need to be supported. This includes their missionary allowance, housing, medical expenses, equipment, and travel. There are also many institutions which have been built and established with church funds which the native church cannot possibly support at the present time. In the Bihar field the mission is very young and, therefore, there are not sufficient members to establish a church under national direction. This means that the total financial load rests upon our American churches for this mission field.

In light of the above development, encouragement is being given to the Mennonite Church in India to financially help itself, but it is necessary to point out that the brotherhood in America must give a great deal of financial assistance during the several years ahead to help our brethren in India establish themselves as a strong church.

The budgets being required for India have not decreased due to this step. Therefore, we would like to sincerely urge our congregations and constituency to continue their strong financial support of the mission work in India. Many years of hard labor and many lives have been dedicated to establish the Mennonite Church in India. Let us not at this point forget the church or fail to support it adequately so as to discourage the continuing growth of the church. Contributions for India may be designated for the various particular needs in India or they may be designated for the India General Fund or the Bihar Mission Fund. May we also request the church's continued prayer support for our brethren in India.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

2,500,000 of Them

Negroes, Mexicans, Orientals, Puerto Ricans, Indians, and whites—over 2,500,000 in all—have been invited by the U.S. dollar to harvest the food produced by the American farmer. These are the agricultural migrant laborers of America.

They have been invited to "get rich quick" in the harvests, but no one told them of the days no harvesting is available. The average migrant works barely one half of the working days of the year. The remainder of the time is spent in moving from harvest to harvest or in waiting for crops to ripen before picking can begin. Migrants travel extensively, but not for pleasure, adventure, or to enjoy the beauties of nature. Their travels are a constant search for new employment, a new home, and a new chance to "make good"—the chance that so often fails to materialize.

Briefly the national migrant picture is this:

Economic

Average size of migrant family—5.7
Average yearly income per family—$1428
Average yearly income per worker—$500
Average number of days worked per year—101
Average size of cabin—10′ x 16′
Average family moves four times a year

Physical

Sickness is harder, oftener, longer
Malnutrition is common
Death rate is high
Tuberculosis rate is 19 times higher than average
Infant mortality rate is 7 to 10 times higher than average
Medical attention is often not available, too expensive, or too distant
92 per cent have no way to preserve food, not even ice
Only one out of three are assured of a safe water supply
60 per cent have no bathing facilities

Social

Unwanted by the community
Exploited by merchants
Discriminated against by residents
Deprived of the right to vote
Ineligible for welfare assistance
Excluded from Social Security
Barred from many recreational activities
Unable to bargain collectively



One class after finishing their crafts project, Noah's ark and the animals.

Migrants Are a Kicked-around People

Migrants are often those who, because they belong to a racial or religious minority, are uneducated, illiterate, or handicapped in other ways and have found that this type of life and work is the only one open to them. Often they are exploited by labor contractors—some contractors collect as much as 10 per cent of all the earnings and seldom produce as much employment as they promise—and also migrant camps are the centers of operation for professional gamblers, prostitutes, dishonest peddlers, false faith healers, and others who directly and indirectly rob them and in other ways take advantage of them.

In California alone there are 200,000 of these people—all of them living in 12 x 15 foot, one-room cabins, tents, old barns or chicken houses, drafty shacks, and often even less.

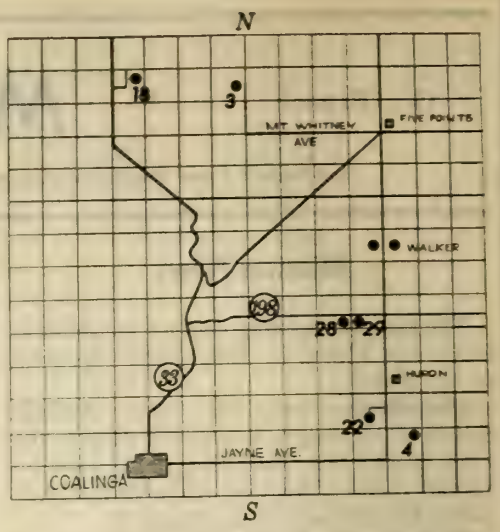
What do they do? Truly, that is an important question, for some have become discouraged and have turned to drinking, gambling, drugs, and other types of evil and unproductive amusement; but many others are merely trying to eke out a living for a family—a family of five or even fifteen.

Yes, 2,500,000 of them—working in peas, peaches, pears, plums, and potatoes; apples, oranges, grapes, onions, and tomatoes; cotton, nuts, berries, and many other fruit and vegetable crops. So many to be ministered unto, but so few to minister. Each migrant has a soul which needs salvation and sanctification. What are we doing for them?

In the Coalinga-Huron area of Fresno County, Calif., four young people are serving the migrants of that area, under the Mennonite Central Committee Voluntary Service program. Elmer Regier, unit leader, Mountain Lake, Minn., and his wife, Gloria; Neva Siemens, Buhler, Kans., and Charlene Unruh, Newton, Kans., make up the unit.

The unit lives and works together, doing their cooking, laundry, and housekeeping co-operatively. A typical day's schedule goes something like this: breakfast, group devotions, dishwashing, cleaning, lesson preparation, lunch dishwashing, packing of lesson materials and equipment in the unit jeep-station wagon, discussion of plans and goals for the day's camp activities, pre-camp unit prayer service, Bible club in one of the migrant camps (two sessions, for different age groups), supper, and sometimes personal visitation, a religious film, or worship service in the camps.

Other evening activities include visiting the local library or school recreational facilities, lesson preparation, letter- and report-writing, contacting local ministers or lay leaders to stimulate interest in and support of the work, and on two evenings each week the unit attends an adult education course in "Conversational Spanish" at the local high school. This latter activity should prove of special benefit in the work, for many of the migrants in this area are of Mexican descent and it is more effective to witness to them in their own language.—MCC Information Service.



Area of west Fresno County, California, showing the migrant camps in which MCC voluntary service workers serve. The round dots show the migrant camps.

Serving the Migrants in California

By Charlene Unruh

Coalinga is hidden in a valley surrounded by barren hills in the southwest corner of Fresno County, Calif. The camps in which we work are located in the cotton field area southeast of Coalinga. Camp 3 is the greatest distance from Coalinga, approximately 35 miles. The shortest distance to a camp is about sixteen miles, to Camp 22 or Camp 4. The other camps not mentioned thus far are Camp 18, Camps 28 and 29, and Walker's Camp. Only Camp 3 and Walker's Camp are located on the blacktop road, the others being at least a mile off a paved road. Thus it will be more difficult to travel to some of these camps after the rainy season arrives, for then the mud makes some of the roads practically impassable.

The many heart-warming experiences we have had in the beginning weeks of our work among the migrants of the Coalinga-Huron area are hard to relate with pen and paper. In order to obtain full benefit they must be lived. However, the perplexing and seemingly insurmountable problems of these people are constantly before us. To change the physical and economic conditions is outside our realm. Perhaps instead we can give them a motive for seeking a better way of life. Perhaps we can teach them that with Christ it is possible to have an abundant life within even when outward circumstances seem hopeless.

As we drove into Camp 22 for our first Bible club session, we were greeted by the assistant boss's son, Lewis, with, "I thought I'd help you guys clean the cabin." The

camp boss is allowing us the use of one of the better cabins in the camp. It has two rooms instead of the usual one tiny room. With facilities such as this, we can divide the children into classes according to their abilities and thus more efficiently meet their needs.

For 20 minutes the dust, old mattress cotton, beer cans, rags, rubbish, and trash flew so thick we couldn't see the other end of the cabin. Lewis ran home for a bigger and better supply of brooms and so, fortified with weapons, we attacked the dirt and filth.

Most of the cabins are given a superficial cleaning before the families move in, but what can possibly be done with the meager resources available to make such a place as this cheery and homelike? How can people who live in drab, unpleasant, uncomfortable surroundings and without any privacy at all be motivated to live clean, upright lives? No paint whatsoever—inside or outside the cabin. No glass windows—just shutters that lift up and down to regulate light and ventilation. Some of the cracks in the walls have been covered with cardboard or newspaper.

Into such homes come the 10,000 migrant farm laboring people of west Fresno County. In the camps where these people live there are rows upon rows of small one-room cabins. The camps vary from 100 to 250 such cabins and may house from 800 to 1500 people each during cotton-picking time. Each camp is a community in itself and has its own store where the patrons can buy their food. Since there is just one store and the families seldom get to neighboring towns to buy their supplies, they are often subject to exploitation by the store owner. Liquor dealers also find it very profitable to establish a business in these camps, and thus add to the misery when discouraged fathers try to drown their troubles or youth tries to satisfy its longing for something to change the monotony of living.

Two of the camps in which the MCC unit carries on its program have large tents for the purpose of entertaining the camp constituency with cheap movies and other entertainment. Considering the many unhealthy influences with which conscientious Christian parents would have to compete in order to bring up their children in the fear of the Lord, we doubly appreciate children like Lewis, who is unselfish, helpful, and considerate of others around him.

After we had the cabin halfway respectable and presentable, Lewis said, "I'll have to go home and wash up; I wouldn't want to come to Bible class looking so dirty." Soon he came back all cleaned up and bringing his four-year-old niece. Two of our personnel went into the camp to make a house-to-house canvass and invite the children, while two remained at the cabin to set up the record player, amplifying system, and teaching supplies. When Lewis saw that we weren't quite ready to begin, he dashed out to see who else he could invite.

In this same manner we have now begun work in five different camps, all located within a 35-mile radius of Coalinga. In the camp most highly populated at the present time, the First Mennonite Church of Reedley has again begun a weekly Sunday-school program. For this we are truly grateful. With our combined efforts we will be able to have a more well-rounded program.

On school days we begin with Bible club as soon as the children come home from school. The younger ones come home around 3:15 and the older ones at 4:30 p.m. In this way we can have the various age groups separately. We are hoping to begin a mothers' club and nursery class which will meet in the early part of the afternoon. We are hoping it will soon be possible to purchase a sewing machine which will help us in getting this work established.

As soon as all the children have arrived, we begin our singing around the little portable organ and then our Bible story—illustrated with flannelgraph pictures whenever possible. After story time and Scripture memory work comes the activity period. The children usually look forward to making something with their hands, something they can take home and show Mother. Often handicraft consists of Bible verse plaques to hang on the walls of their cabins or some useful or ornamental item to use in their homes. As much time as is available then is used for recreation. Many useful lessons can be taught through planned and well-directed play. Approved children's records are also used during the recreation time.

Is it a stabilizing factor to these children in unstable homes and communities to hear again and again that God loves them? "God loves you and wants you to love Him and each other. If you ask Him, He will help you to be good." The best way for us to illustrate this point is for us to love the children, and this is not hard to do. To see their faces light up with an ear-to-ear grin and their hands waving in greeting when we arrive is one of our rewards of service. To look into a sea of intent faces—white, black, or brown—as we tell the story, makes us the more determined to make each one of our visits a planting of fertile seed on this fertile ground so that the harvest might truly be great. So many people without a church, without a saving knowledge of Christ. What are we among so many? We pray that our every effort may be worth while and that all we do might point to the One in whose name we serve.—via MCC Information Service.

Serving the Migrants in Navaholand

By Marion Bontrager

To the public the Navaho Indian has presented a complicated problem. News dispatches give a confusing picture. One dispatch reports a million-dollar transaction by the tribal council while another describes a relief drive to feed hungry Navaho children.

The Navaho reservation is a vast expanse of desert in northwestern New Mexico, northeastern Arizona, and southeastern Utah. It is approximately two thirds the size of Indiana, and the tribe has about 75,000 members of which 80 per cent are illiterate and only 14,000 of the 28,000 school-age children are attending classes. In this nation, Navahos lead in infant mortality and in the number of tuberculosis cases. We find a desperate need for hospitals, schools, and roads on the reservation.

Experts who made long-range studies of the Navahos have concluded that even the fullest development of all reservation resources would be enough to support only half of the tribe. The reservation is mostly semiaried, composed of mesas, hills, rocks, and badly eroded land. Combine with this the fact that the Navaho tribe is one of the most rapidly growing racial groups in America. In 1870 there were 10,000 Navahos compared to 75,000 today. The Indian Agency predicts that in ten years there will be 12,000 more Navahos.

Once the Navahos were self-sufficient; their land was adequate. Today with the increased population they purchase more than half of what they consume. So we find a very changing Navaho world. Many are receiving wages in sawmills, coal mines, railroads, construction jobs, oil refineries, and farms. Last year Navahos earned around fifteen million in approximately 22,000 jobs off the reservation in Arizona, New Mexico, Colorado, California, and Utah. The tribal council with its million-dollar transactions is operating 22 tribal enterprises and recently hired an executive to run them. Gas and oil leases and uranium mining have put new wealth into tribal funds. The Navahos keep it in a trust fund administered by the tribal council. As such it is invested in various enterprises which produce more jobs for Navahos.

With the lack of resources on the reservation the Navahos have become a migrant people. There are large camps of farm workers at Phoenix, Ariz., Grants, N. Mex., and various other places. In the past these people have lived a simple, pastoral life. There was much time to relax, for ceremonies and trips to the trading post. All of that is changing.

The slow change and gradual absorption into the white world requires tremendous adjustments. The language difficulty is an important factor. Many of the Navahos are trying desperately to learn English because it is difficult to get along without it. The Indians do not understand the rules for competing in the white world. The combination of these two factors gets the Indians into very trying circumstances.

The change is slow and difficult. One finds many "long-hairs" (very conservative men who still wear their hair long and tied in a ball and adhere tenaciously to all old traditions and beliefs) who want nothing of this change. To Navahos who have come in close contact with white people in missions and schools, a conflict is posed. Many of them are living in a world which is neither white nor Navaho. The young people who have been away to boarding school don't want to return to a hogan with a dirt floor. To move into a house such as the white man builds means isolation from their relatives. Whichever move they make, they are subject to criticism from either Navahos or whites.



Crafts period brings together old and young. Each person has a lapboard and does simple coloring. Sometimes the older ones make beautiful handwork in crafts period.

Naturally, we find different responses to these insecurities and frustrations. Some try to act as much like white people as possible. Others find relief in following very conservative practices. Others respond by an attempt to escape reality by actual physical withdrawal or through alcohol. Still others turn to intensive participation in native ceremonies or in the peyote cult which practices the eating of peyote, a hypnotic.

The work of our service unit is divided roughly into four phases: religious, nursing and health education, crafts, and recreation. This fall we hope to again have our little school at Grants, N. Mex., which was discontinued this past fall for lack of personnel. In all phases of our work we try to portray the Christian way of life.

We have religious meetings in each camp at least once a week on a schedule whereby each camp can expect us on a specified day. It is encouraging to know that some of the people await our coming eagerly. Recently at one camp a mother told us that she had asked her son to go to town for groceries. He answered, "No, not tonight. The **Eeneishoodiis** (missionaries) are coming and I want to be here." Our religious meetings are held around an open fire after the Indians have come in from work and have eaten supper. We sing Gospel songs and choruses in English except for "Jesus Loves Me" which we can sing in both languages. Bible stories are told in simple English and recordings of songs and messages in the Navaho language are played. On Sunday forenoons we conduct Sunday school in two camps using summer Bible school materials and devoting two Sundays to each lesson.

Another important part of our religious work is individual visitation. A person from our group goes to the home of some mother who can read or understand English and who has manifested her willingness to have someone visit and discuss the Bible with her. These contacts are highly important and we appreciate the access that we have to the homes of these people.

Nursing care is done much as the public health nursing. The more serious cases are referred to one of the Indian hospitals. One of the objectives of the nursing program is to encourage the people in cleanliness and in following good hygienic practices. Many of their sores and ailments are due primarily to a lack of cleanliness and knowledge.

The Indians are very adept in craft work. They do excellent work and enjoy this privilege to make things with their hands. It gives us a fine opportunity to be with them, learning to understand them.

Recreation is much needed among these migrant people. They live in crowded camps and have very little equipment with which to play games. We have furnished some equipment and are attempting to teach the children to play together co-operatively.

Christmas bundle distribution is a happy spot in the drab lives of these people and is an event much looked forward to. This distribution is an excellent expression of Christian love, and as we sing carols and tell the Christmas story, we also explain to them the why and wherefore of the bundles.

The greatest needs of the Navaho Migrants are education and Christianity. Most of these people working on large vegetable farms have sufficient material things. The only persons we have seen without enough to eat are those whose money is squandered in whisky. The only material gifts we encourage are the Christmas bundles as an expression of Christian love. These people need education to learn to read the Bible, recipes, and directions for purchased articles. They need a sense of belonging. Most of all, they need Christ.

We ask a continued interest in your prayers that we may be able to bring to these people the Christ who alone can solve their many problems.

(The Service Unit to the Navaho Migrants is made up of Marion and Eloise Bontrager, Shipshewana, Ind.; Lois Kauffman, R.N., Millersburg, Ohio; and Doris Detweiler, Pocomoke City, Md. —via Office for Relief and Service, Elkhart, Ind.

MISSIONS SECTION

I-W ORK WORSHIP WITNESS

Serving in Music Therapy

(Leonard Hurst, Goshen, Ind., the writer of this article, is a I-W serving in the Carter Memorial Hospital for the mentally ill in Indianapolis, Ind. He works with the patients in the areas of music and recreation in the attempt to rehabilitate them to happy, useful living.)

Of the many uses for music, probably one of the least frequently mentioned or heard of is Music Therapy, and it follows quite naturally that one of the rarest of individuals in the music field is the Music Therapist. Although until very recently I had never met a musical therapist, some of the problems and aims of this field have been revealed to me in my work in music at Carter Memorial Hospital.

Music Therapy, as the name implies, is primarily concerned with aiding in the over-all treatment program of psychiatric institutions. It does not claim to be a cure, but its values have been manifested concretely enough to warrant its further development. Of its values, one of the chiefest is its ability to penetrate the subconscious mind of the mental patient. Having once penetrated this main barrier to the patient's progress, further and more stable relationships are possible.

Music then becomes the initial means of reaching or communicating with an otherwise unreachable mind. Its language is understood where words are meaningless. Orderliness returns where confusion reigned, and peace and quietness replace the bitterness and acridness common to diseased minds. The mechanisms involved are not fully known, but most certainly one of the greatest factors is the communicative power of music. Closely allied with this is the concept of "mood matching." Here the choice of music is determined for a patient by first determining the nature and type of his illness and then attempting to select music closely akin to his particular need. For example, where melancholia is evident one would use spirited and joyous music.

Music is also being effectively used in a therapeutic way in large groups. This may be nothing more than what is generally referred to as community singing. In such a situation individuals in the group are helped, and they in turn aid the group in general. Good feelings are contagious, and it is the

purpose of music to spread this contagion. In this way a simple tune often has more to offer than a complex medicine.

The mind has a desire for beauty, loveliness, and peace. Many people who have not found these in their lives can get a first glimpse of them through good music. It is a profound privilege to be engaged in a work where the fruits of love can be so well expressed to the needy.—via Office for Relief and Service, Elkhart, Ind.

The Two Greatest Enemies of Foreign Missions

"Prejudice and indifference are the two greatest enemies of foreign missions, and ignorance is the mother of them both."

Prejudice is defined by Webster as "premature judgment." The judgment of the unsaved on foreign missions is unworthy of consideration, and the judgment of the average Christian on the subject is of little more value. The reason for this can be found in Webster's first definition of the word **prejudice:** "premature judgment." Too often premature judgment becomes a dodge to avoid the hard labor of straight thinking.

Indifference is lack of concern. This malady has plagued the church from the beginning. The first disciples had to be dynamited out of their indifference by the murder of Stephen. With the whole world on its way to hell, the disciples stayed in Jerusalem taking turns preaching and conducting prayer meetings. There are pagan tribes on earth for which absolutely nothing is being done. The church has seen this open wound for centuries and is still indifferent. We sing about Greenland's icy mountains and India's coral strand, close our hymnals, and settle back comfortably to listen to another message on "peace of mind."

Ignorance is lack of knowledge. A Christian may be learned in many fields and yet lack knowledge of the moral state of the heathen and their need of salvation through Christ.

It is ignorance that causes men to use such arguments as, "The heathen are happy with their own religions." "Every man has a right to his own belief." "There is a little bit of good in all religions." Does not the Bible say, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18), and "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19)? The lost condition of the heathen is here given in one-syllable words. There is no excuse for not knowing.

Prejudice and indifference have no place in the heart of a Christian. Let any open-minded believer read every day for one month the first three chapters of Romans. "Mother Ignorance," with her two children, Prejudice and Indifference, will die the death of the wicked.—**The Alliance Weekly.**



The Mennonite Hour

B. Charles Hostetter in Ohio, April 24-25

B. Charles Hostetter will be speaker at the West Liberty, Ohio, Youth Rally Saturday night, April 24, at 7:30, held at the West Liberty High School Auditorium. On Sunday he will be at the South Union Mennonite Church for both morning and evening services.

Stations Soon to be Discontinued

WBIR Knoxville, Tenn.—last broadcast April 11

WDNE Elkins, W. Va.—last broadcast April 25

Also one of the two releases on HCJB Quito, Ecuador, will be dropped after April 28.

Why discontinued? In the case of WBIR Knoxville and WDNE Elkins, the reasons are poor mail response, decreased support, and undesirable hours for broadcasting. In the case of HCJB Quito, Ecuador, the reason for dropping the 2:00 a.m. release is primarily due to lack of support for our foreign broadcasts.

Your prayer and financial support are needed to continue to proclaim "The Living Christ for a Dying World." Our mailing address: **The Mennonite Hour,** Box 22, Harrisonburg, Va.

"My Word shall not Return Void"

From the Protestant Chaplain of the Denver hospitals:

"Your broadcast is a real witness, and it is proving to be a point of contact for us as we visit the patients in the Denver Hospitals. Recently while riding the elevator with a nurse, one of the I-W boys received a fine testimony of what your program had done for her that Sunday morning.

"Perchance if you have some small card or other printed item of your broadcast suitable to leave with the patients, we believe we might be of help in extending the interest in **The Mennonite Hour.** We could profitably use several hundred as a beginning."

Word is Received from the Jewish Center in Washington, D.C.:

"We here at our Jewish Center in Washington appreciate the broadcast and we are anxious that our many Jewish friends of this city know about it. Passover is near and we are planning to distribute from door to door in the Jewish sections of our city special literature prepared for Israel at this Passover season—with it we decided to give the card announcing the broadcast."

Listeners from England Hear Broadcast over Radio Ceylon:

"For the last few weeks I have been listening to your broadcast from Radio Ceylon. Reception of Radio Ceylon itself is good, but unfortunately there has been another transmitter "jamming" the station at this time of day.

"Does **The Voice of the Andes** (Station HCJB) transmit the Mennonite Hour? If so, I should be glad to know the time. I am sure God must be blessing you in your world-wide ministry; I pray He will continue to do so."

Massachusetts Woman Appreciates Messages:

"I can never thank you and your staff for the wonderful message that I received over WBZ Boston every Sunday evening. As we have no church here it is truly a blessing to me to be able to attend through the means of your broadcast. With the Lord's blessing we pray that we shall be able to get our Mennonite summer classes here soon. I have not been in the church very long. I was baptized Nov. 14 last year. Of course, there is a great temptation and many trials here, as I am our only representative here in Massachusetts, but I look ever to our Lord for counsel and guidance, and through your message I can also go to church . . ."

From Fort Wayne, Ind.:

"We have been listening to your broadcast for several weeks at 9:00 p.m. Sundays, over station WOWO, Fort Wayne, and the broadcast comes in

(Continued on page 380)

Missions Editorial

Are We Problem Conscious

One of the speakers at the City Mission Workers' Round Table held at Detroit, Mich., March 24-26, urged his hearers to become solution conscious. "We are problem conscious in missions," he said. "What we need is not problems committees but solutions committees."

He went on to declare that Christ is the answer to our problems. We must believe that proclaiming the Christian way of life is the most important task in the world and then act as if we believe it.

No doubt we are too much like Peter who walked on the water as long as he kept his eyes on Jesus, but when he began to look at the wind and the waves, his problems, he began to sink.

Jesus looked beyond the opposition and ridicule of the Jewish leaders, His problems, to the purpose for which He came into the world. He came to minister to needy mankind and give His life a ransom for many and no one, no problem, could deflect Him from His purpose.

The City Mission Workers' Round Table pointed up some problems that face the church due to the urbanization and industrialization of our society and the social injustices among us due to race prejudice. If we look only at the problems, we will sink like Peter and will need to cry to God for help to save ourselves.

Does the Gospel we preach not have power to save men and women from the un-Biblical practices of labor and management, insurance companies, and other involvements of a worldly society? Can we not reach men and women lost in the intricacies of divorce?

Why have we been so unsuccessful in bringing urban people into the church? Why is it that we lose more members of nonfarming occupations than we gain? Must urban communities produce a lower ratio of conscientious objectors than rural communities?

We cannot solve these problems by organization or legislation. We must find their solutions in Christ. We must find them as Jesus and the apostles did through much prayer and close co-operation with the Holy Spirit.

Can we attain the spiritual dynamic necessary to meet the needs of city dwellers? Paul established a church in Corinth, one of the wickedest cities in his day. He had serious problems to solve, but for him Christ was the answer.

May we be as courageous, as separated from the world, and as spiritually empowered as the Apostle Paul!—L. C. Hartzler.

MISSIONS SECTION

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Don Yoder, West Liberty, Ohio, has taken over the assignment of directing the boys' crafts and the recreation programs of the VS unit, Mathis, Tex. These programs are geared especially to the boys and young people of the Mathis community and are correlated with the activities of the Mathis Mennonite Mission.

The next orientation school for volunteers entering service will begin on May 26, 1954. There are now seven young people attending the present school instead of nine as previously announced.

With the building program going on at the Gladstone Mission, Cleveland, Ohio, there is an urgent need for a man to help in this work of building and also to assist in carrying on the boys' activities of crafts and clubwork. This person would be of invaluable assistance to Bro. Vern Miller, the pastor, while the building program is yet continuing for the next four months. Anyone who can serve in this way for a period of four months should contact D. J. Mishler, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Wanted! A mature girl to serve in the El Hogar del Niño boy's home in Puerto Rico as an assistant to Bro. and Sister Joe Nauraine who are the administrators of the home. This person should also be qualified to take over the responsibility when Bro. and Sister Nauraine leave for several weeks. The work is that of general housework, assisting the cook, planning menus, caring for the approximately 25 boys, and in all of this there is the challenge to leave a glowing Christian testimony in everyday situations which will guide the boys to the Light. If you can fill this position or know of anyone else who would qualify, please write to D. J. Mishler at the above address.

Sisters Eleanor and **Lorraine Niemela,** Menahga, Minn., have joined the MRSC staff as secretaries. Lorraine is serving only for a three-week period while on vacation from the Northern Lights Gospel Mission.

A Summer Service Station Directors Conference is being planned for May 6 and 7. Directors of service units and the MRSC staff will evaluate previous experience and discuss together means for making the 1954 summer's activities of the most value to the church's program and to the volunteer.

There are still openings for young people to serve in the summer service program especially in the areas of city and rural missions. These places provide real challenges to service and are needy and growing areas. Those who are interested in this service should write to Mark Lehman, Summer Service Director, Office for Relief and Service, 1711 Prairie St., Elkhart Ind., about definite places to serve.

I-W Service

Sister Velma Frey, Wauseon, Ohio, has been appointed to present crafts and meaningful leisure time activities to I-W units. Sister Frey will also work in the area of women's activities in correlating the activities of the I-W wives' groups with the Women's Missionary Sewing Circle Organization of the church.

While en route to Cleveland, Ohio, to report for I-W service, Ralph Miller, Hydro, Okla., suffered a broken leg and other minor injuries in an automobile accident in southeast Iowa. Pray that he as well as the others involved will soon be restored to normal health.

Each Monday evening the group at Farnhurst, Del., has a singing class, and at the present they are studying the book of Acts during their regular biweekly meeting.

Released April 9, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

PAX Men Serve in Egypt, Iraq, and Jordan

A new outreach of the Mennonite Church are the services of PAX men working in primitive and unproductive villages in the Middle East in a rural development and rehabilitation program known as International Voluntary Service. IVS is operated in cooperation with the United States Point Four program and depends upon volunteers to carry out its rehabilitation and experimentation projects. Three PAX men are now serving under IVS. Before entering these new assignments these men served in the PAX program in Europe.

The latest PAX man to enter IVS is Harold Neuman, Metamora, Ill., who is assisting in a poultry project in Jericho, Jordan. This project is part of an agricultural experimentation program to aid refugees in Jordan. A second PAX man—Carl R. Janzen, Beatrice, Nebr.—is engaged in sanitation work in Iraq. He is a member of a team seeking to provide self-help for Iraqi villagers.

Kenneth Imhoff, Washington, Ill., does agricultural experiment work on a farm operated in connection with Assiut College, Assiut, Egypt. Imhoff, like other PAX men, reports of many opportunities to witness for the Christian faith.

PAX men through these services are able to express the Christian's compassion for a suffering world. At the same time they are able to inject into their work the meaning and purpose of the Christian life. The number of Mennonite volunteers who will serve through IVS will be limited. The Brethren Service Commission has been active in bringing IVS into existence. Dr. Eldon Burke, a member of the Church of the Brethren, is chief of party of the Iraqi project. Dr. Burke is known to many MCC workers in Europe because of his association with CRALOG.

New Directive Concerning Refusal of Induction

A new Selective Service directive stipulates that before a conscientious objector can be prosecuted for refusal of induction, his case must be reviewed by the director of Selective Service before he is reported as a delinquent to the department of Justice.

This directive applies to registrants who have refused induction on the basis of conscientious objection to war or on a ministerial status. Following this refusal the registrant's cover sheet (file) must be forwarded by the local board to the director of Selective Service who will then determine whether he should be reported as a delinquent registrant. The time required for this review may normally require several weeks.

Any one who has a problem of this kind should communicate at once with the Peace Section, Mennonite Central Committee, Akron, Pa.

Released April 9, 1954
MCC Information Service
Akron, Pa.

Women's Activities

"The Power of the Gospel in a Changing World" is the theme around which the program for the annual Missionary Sewing Circle program is being planned. The business meeting and the inspirational program will be scheduled for Friday and Saturday, June 18 and 19, at Western Mennonite School, Salem, Oreg.

A children's meeting has been planned for those children who will be traveling with their parents to the Annual Mission Board Meeting in Oregon, June 17-20. Watch for further announcements in **Words of Cheer** and **Youth's Christian Companion.**

* * *

Mrs. Mahlon Eigsti, general secretary for WMSCO, spoke at a special meeting in Garden City, Mo., Saturday, April 10.

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A kit containing a constitution, ideas for projects, and the WMSCO program in general has been prepared for women in I-W centers. These kits may be obtained from Field Secretary, Florence Shantz, 1711 Prairie St., Elkhart, Ind. (office address) or from Henry Weaver, Jr., 1711 Prairie St., Elkhart, Ind.

* * *

The monthly report from our general treasurer gives $582.60 as the amount contributed to Nursing Education in March. This brings our total contributions toward our goal of $3,600.00 up to $3,159.87. This is the nearest we have come to keeping our pledge to this very needy cause. Our church papers continue calling for Christian nurses. Helping to produce Christian nurses is one way of living the spirit of the good Samaritan.

* * *

Our sisters of the Buckhorn station, Mathias, W. Va., are enjoying their sewing circle. It was only about three years ago that Katie F. Shank called at the homes in this community and found an interest in this

type of work. The first meeting was held in the neat little cabin in "Dove Hollow."

* * *

Great Is the Company by Violet Wood was the book Mrs. J. D. Graber reviewed for the Missionary Society of the Goshen College congregation on Monday evening, March 29. This is a book that all our sisters would enjoy reading.

* * *

Florence Shantz spent a number of days during the first week in April at the Mission Board headquarters, 1711 Prairie St., Elkhart, Ind., in order to get started in her new work as Field Secretary for WMSCO. May we be faithful in remembering her in prayer as she undertakes this new field of service.—Mrs. C. L. Shank.

From Our Churches

AKRON, NEW YORK

(Clarence Center Congregation)

Dear HERALD Readers:

Baptismal services were held Sunday, March 28, at which time three young souls were received into church fellowship. May we be reminded of our responsibility to these "babes in Christ."

During the winter months the Wednesday evening meeting was devoted to a study of Clarence Benson's book, "The Sunday School in Action"—a challenge to Sunday-school teachers and workers.

The Library Committee has put forth considerable effort in revitalizing the church library. Many new and worth-while books have been added, creating a renewed interest in reading. A separate bookcase was purchased for the primary department to be kept where it will be more accessible to the children.

Recently a group of young people from Ontario Bible School presented an all-day program on "Evangelism." Bro. John Garber concluded the evening program with a stirring message. After dismissal a large group stayed to see slides of the Saginaw mission work shown by Melvin Leidig.

Norman Eick was elected to serve on the YPBM committee with Linford Klingelsmith and Leighton Snyder.

Of special interest and value is a separate children's meeting conducted in the basement during the YPM upstairs.

We are happy to report increased attendance and interest in our sewing circle work. This is a definite avenue of service that brings a blessing not only to those receiving the gifts but to the giver as well. Plans are to purchase two new portable machines. We sent out a large number of comforters this winter. Much credit goes to Sister Hattie Aderman, who puts in many hours of work making comforter tops and rug rags.

Ray and Mary Yoder will be devoting six months of their time, beginning this spring, to help with the tent evangelism work in charge of Bro. Andrew Jantzi. May the Lord richly bless their efforts. Moneda Hartzler.

BELLEVILLE, PENNSYLVANIA

(Allensville Congregation)

Christian Friends:

Bro. Andrew Brenneman visited our congregation on Jan. 10 and brought the morning message. That evening a group of 40 people from the Methodist Church at Ardenheim, a small village near Huntingdon, Pa., visited us and took part in a testimony meeting.

On Jan. 24, Bro. Orie Kauffman, Vassar, Mich., preached the morning sermon. He served as teacher in our winter Bible school held in the Locust Grove Church, Belleville, Pa. The enrollment was 102. Other teachers were Ross Metzler, Harold Brenneman, and Elam Glick.

Since Jan. 27 we are enjoying a workers' training class each Wednesday evening preceding prayer meeting. The attendance has increased and good interest is shown. Bro. J. Ellrose Hartzler directs the discussions.

Bro. B. Charles Hostetter and the Mennonite Hour Quartet gave an interesting program on March 13. On March 14 Bro. Samuel Strong of Harrisonburg, Va., brought the message.

Our bishop, Raymond Peachey, spent two weeks at Newport News, Va., holding meetings.

Bro. A. C. Walls and Bro. Paul Bender, both of Grantsville, Md., were guest speakers at our spring missionary conference on March 27, 28. Speakers from local mission points also served on the program.

Guest speakers on April 3 and 4 at the Sunday-school Promotion Conference were Bro. and Sister Paul Erb, Scottdale, Pa., and Bro. Walter Otto, Springs, Pa.

Bro. Andrew Jantzi is to be our evangelist in a series of meetings from April 7 to 18. The Gingerich sisters of Hartville, Ohio, will be with us one week during the series to bring messages in song. Ida Kanagy.

BROKEN BOW, NEBRASKA

(Broken View Congregation)

Greetings in Jesus' name:

Praise Him for His wonderful works to the children of men.

Four souls joined our number by baptism the past year. One young mother, one sixteen-year-old girl, and two younger teen-agers. One eighteen-year-old boy has finished the articles of faith and is awaiting baptism as soon as our bishop, P. R. Kennel, can come.

A family who had been living about 90 miles from church is now living closer and worships with us regularly again.

Services are held every other Sunday at the local old people's home. They look forward to our coming and especially appreciate the singing.

The sewing circle meets monthly in the homes of various sisters. Much of the work done is donated to the local needy. A layette has just been completed for a needy mother and several comforters pieced and tied for others. We are somewhat handicapped since we have to haul the sewing machine and supplies around. We look forward to the time when we can keep these in the church basement.

We have purchased some land in Broken Bow on which we plan to move our church building. We hope to get it accomplished by fall. We plan a small addition and a full basement to the present building. This will take care of the children's classes and cloakrooms, which we have never had. We are doing all the work we can ourselves. We are yet short of funds, but we feel the Lord will provide. If any one or group wishes to help in the work here, we will greatly appreciate any donations. We know the Lord will bless every effort in His own way. You may send donations to our secretary, M. E. Yantzie, 1356 S. G St., Broken Bow, Nebr.

We feel that this move is the Lord's will in order to serve the congregation better and it also gives us a better opportunity to win the lost. The new location will be nearer for all concerned and on better roads. Several now live 30 miles away and others 20 and 25 miles. The new location will be much more centralized since we do live in all directions from Broken Bow. We are needing major repairs on the building and a new furnace also, and by moving now we can do both jobs at once.

We ask an interest in your prayers that the cause of Christ be fulfilled at this place.

Mrs. Irvin C. Burkey.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Sex-Character Education, by John A. O'Brien; Macmillan; 1953; 212 pp.; $2.75.

It is indeed a pleasure in these days of confusion and shallow thinking on matters related to sex to come upon a modern book that makes no apologies for sex but boldly proclaims its divine origin, links its function with character, and places the responsibility for sex-character education on parents in the home.

The author is the well-known professor of the Philosophy of Religion at the University of Notre Dame, and the book bears the imprimatur of Bishop John Francis Noll, yet the volume is admirably adapted to meet the needs of all faiths. Its authoritative tone is enhanced by the inclusion of chapters and sections by Dr. Paul Popenoe, the Child Study Association, the American Social Hygiene Association, and Margaret Culkin Banning's classic essay on "The Case for Chastity." The agreement of these eminent authorities is remarkable. The repetition of material may at times be tedious reading but it adds up emphasis to the point of being convincing. The experts appear to be agreed on the following:

Most youth problems are concerned with sex. Silence is criminal. Parents must be the teachers, and before they can teach they must themselves have information and, even more importantly, must have a wholesome attitude. The book is devoted in large part to creating a wholesome attitude on the part of parents. It asserts that to those who get proper information from their parents, "the fountain of life is pure, clean, and wholesome." Again, "Sex is the creation of God. Not only is it thoroughly good and wholesome, but it is also the divinely established fount from which spring the most sacred social relationships and the deepest human friendships. . . . To belittle sex and to look disparagingly upon it is to belittle God and to depreciate one of the noblest elements in all His creation."

This is not sex worship. Rather, it is the author's intent to place it in its proper context as one of the character-building elements when fitted into the framework of family life and living, something which this reviewer has tried to say for some time, but which is better developed in this book than anywhere else that has yet come to his attention. We teach not nearly so much by what we say as by our attitudes of reverence, love, and honesty. Sex education is not a thing apart. It is inseparable from general character education. Hence the title of the book.

Parents will be helped by the discussion of when instruction should be given, and by the interesting model conversations between parent and the young child, the adolescent, and the premarital youth. The tone is reverent, God-centered, never trite. There is a progressive story of basic biology, the role of the father, the function of menstruation, and night emissions. In insisting on telling the whole story the author does not mean so much not omitting any physical details as including the place of love and of God in parental behavior.

There are helpful suggestions for the timid, for parents whose children do not ask questions, and for those who have previously given wrong information. When petting youth asks, "What's the harm?" Dr. Max Exner states that "if we have no answer that can inspire youth to convinced personal choice, then we may not appropriately reprove or condemn." Then he proceeds to furnish the answer that is convincing to those willing to be convinced.

When a friendly neighbor boy comes over,

we do not send him out of the house because he has a stain on his shirt, nor can we help but welcome this volume although every Mennonite reader will notice an incidental favorable reference to the dance and the theater. This is incidental to the main message of the book, which is the most effective plea for a sound, home-administered, God-centered, sex-character education program this reviewer has yet seen.—H. Clair Amstutz, M.D.

TO BE NEAR TO GOD (Continued)

Are you enjoying this new venture in Faith? Have you ever come in after a dark, dangerous quest, with a lamb's soft, safe body curled about your neck? Have you seen the glint of gold when you had almost given up a dear one as lost?

Lord, I would be a partner in your joy.

— Carl Beck.

THE MENNONITE HOUR (Continued)

very well and is such a blessing to our hearts and so challenging. God bless your ministry. How we love the music, too. The quartet thrills our hearts."

From a Maryland Listener:

"Please accept this token of our esteem for your fine work. While our contributions have not been as frequent as we would like, we value the services you render very deeply. We seldom ever miss a broadcast before attending our own church services every Sunday morning.

"We pray that God will richly bless each and every one who helps produce the fine broadcast we hear every Sunday, and that you may continue to grow in your work for His kingdom."

FIELD NOTES (Continued)

On Tuesday evening, April 6, the Hannibal Mission Church showed two films, "The Birthday of a Prophecy" and "A Day of Deliverance," to the Jews of Temple Israel in Hannibal. After each film there was open discussion on the common concern of Jews and Christians.

The Christian Laymen's Tent Evangelism, Inc., which is sponsoring the Hammer Tent Revival, announces that for the summer campaign of 1955 Bro. Myron Augsburger, Harrisonburg, Va., will serve as evangelist and Bro. J. Mark Stauffer, also of Harrisonburg, will serve as song leader.

Bro. Gideon G. Yoder, Hesston, Kans., conducted a Bible Conference at the Pleasant View Church, Hydro, Okla., April 9-11.

Announcements

Home Mission Conference at Hess Church, near Lititz, Pa., evenings of May 6 to 8 and all day May 9. In addition to speakers from home missions of the district Bro. Myron Augsburger, Harrisonburg, Va., will serve on the program. The Conference theme is I Corinthians 1:7.

Annual meeting of the Ontario Sewing Circles at Erb St. Church, Waterloo, Ont., May 11.

Voice of Youth Chorus, under the direction of Daniel Krady, in a program of Easter music at the Mennonite Church, Tenth and Harrison Sts., Wilmington, Del., Sunday evening, April 18, at 7 p.m.

Victorious Life Conference at Blooming Glen, Pa., May 8, 9, Paul M. Miller, Goshen, Ind., speaker.

All-day Sunday-school meeting at Bair's Codorus near York, Pa., May 2. Speakers: Frank Enck, Willow Street, Pa.; Russel Baer, Steelton, Pa.

Martha Ropp, relief worker from the Mennonite Church in France, at the Midway Church, Columbiana, Ohio, April 28.

Missionary Round Table at Goshen, Maryland, Monday, May 10. This is for all mission workers of the Lancaster Conference District. Mission workers from other districts are also invited. The afternoon program is taken up by a panel discussion on "Evangelism and the Child," with Paul M. Lederach, chairman, and speakers, David Thomas, Noah Hershey, and Amos Horst. In the evening Bro. Lederach will speak on "Missionary Imperatives in the Seven Parables of Matthew 13."

Week-end meetings at Hopedale, Ill., with Lester Hershey, on furlough from the Puerto Rico mission field, April 23-25.

Annual Sewing Circle Meeting of Indiana-Michigan district at Union Auditorium, Goshen, College, April 24.

Mission meeting at South Union, West Liberty, Ohio, with Lester Hershey, of Puerto Rico, as guest speaker, on May 2.

Easter Service at New Found Mission, Teges, Ky., April 18, with Joe Pantana, Paul Smith, and Harold Good, all of Elida, Ohio, as speakers.

Visiting Speakers

April 4. **Merlin Good,** Wildcat, Ky., at Salem, Elida, Ohio.

April 11. **H. S. Bender,** Goshen, Ind., at Wooster, Ohio. **Levi C. Hartzler,** Elkhart, Ind., at Martins Creek, Millersburg, Ohio, and Martins, Orrville, Ohio. **Jacob Peltz,** International Hebrew Alliance, at Prairie Street, Elkhart, Ind.

April 18. **Michael Shenk,** Sarasota, Fla., at Frazer, Pa. **I. E. Burkhart,** Goshen, Ind., at New Wilmington, Pa. **Virgil Vogt,** Goshen, Ind., at Meadville, Pa. **Millard Lind,** Scottdale, Pa., at Leetonia, Ohio, and two days preceding, in Passion Week services for three churches in the area. **A. J. Metzler,** Scottdale, Pa., at Detroit, Mich., and three days preceding, in special services.

Evangelistic Meetings

David Thomas, Lancaster, Pa., at Cottage City, Md., April 11-25. **A. J. Metzler,** Scottdale, Pa., at Salem, Elida, Ohio, May 16-19. **George R. Brunk,** Denbigh, Va., at Scottdale, Pa., April 19-25. **Don A. Augsburger,** Orrville, Ohio, at Kingview, Scottdale, Pa., April 26 to May 2., **Peter Wiebe,** Goshen, Ind., at Liberty, Mich., April 14-18.

Oh, many a heart is longing
For words that are never said,
And many a heart goes hungry
For Something better than bread.

—Selected.

MISSION NEWS (Continued)

Sister Betty Schwartzentruber, who has been serving at Saginaw, Mich., has returned to her home in Ontario the first of April. Her father, Bro. David Schwartzentruber, Tavistock, Ont., brought the morning message at Saginaw on April 4.

Bro. Lester T. Hershey, missionary on furlough from Puerto Rico, will be speaking at the annual meeting of the Illinois District Mission Board at the Pleasant Hill Church, East Peoria, Ill., April 22, 23, and at the Hopedale, Ill., Mennonite Church, April 23-25.

The attendance at the Ninth St. Mennonite Church, Saginaw, Mich., has increased this past winter and now averages 115. The workers request the prayers of the church in behalf of the witness there.

Beth Anne joined the family of Bro. and Sister Clayton Sutter, superintendent and matron of the Mennonite Home for the Aged, Eureka, Ill., on April 11. She has an older brother Sem and an older sister Miriam.

Bro. Melvin Leidig, who graduated from the Mennonite Bible Institute, Kitchener, Ont., recently, has returned to Saginaw, Mich., to assist in the mission program there.

Sister Elsie Selzer also returned to Saginaw at the close of the school year at the Ontario Bible Institute.

Following the Crowd or Christ

Do you dare to be different? Many are afraid to stand up for right; they are afraid of criticism. They lack iron in their blood and grace in their soul; they bask in praise and approval.

The slow, sinful stain of our day is tinting and tainting many who were once faithful souls. The continual drip of worldly customs, fads, styles, and patterns has softened the will and corroded the resistance of many a person.

Do you dare to hold high, by clearly marked precept and righteous practice, the teachings of Jesus Christ, or do you go along with the crowd which is confused, loose in morals, godless? The Bible calls for red-blooded, straightforward, strong-spirited, and stout-hearted men and women who can face the Master at the end of the day and say, "I did my best to represent you today."

Those who constituted the crowds in the days of Joseph, Moses, Samuel, and Paul have returned to the dust and are forgotten. But the influence of the saintly lives of Joseph, Moses, Samuel, Paul, and other noble men increases with the centuries because they dared to be different. They did not conform to the world. They would not sacrifice principles for approval or praise. Friend, you will never get your name in the eternal book of **Who's Who** by being worldly, by following the crowd.—Hillery C. Rice.

As a white candle in a holy place, so is the beauty of an aged face.—Joseph Campbell.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bitikofer, Leroy and Doris (Selzer), Canton, Kans., second son, Dennis Eldon, April 6, 1954.

Bontrager, Morris and Rachel (Yoder), Hutchinson, Kans., fifth child, second son, Eugene Arlyn, March 18, 1954.

Brubaker, Albert P. and Betty (Brenneman), Lancaster, Pa., second son, Daniel Lynn, March, 6, 1954.

Brubaker, John A. and M. Elizabeth (Neff), Strasburg, Pa., second child, first son, John Allan, Jr., March 26, 1954.

Burkholder, Edgar L. and Ada Grace (Lehman), Chambersburg, Pa., first child, Isaac Ray, March 28, 1954.

Byers, Dean and Carol (Roth), Sheridan, Oreg., second child, Lonnie Dale, March 18, 1954.

Derstine, David F. and Maxine (Troyer), Blooming Glen, Pa., second child, first son, David Daryl, Jan. 26, 1954.

Fenton, Raymond M. and Evelyn (Merrillat), Wauseon, Ohio, first child, Robert Lee, Dec. 14, 1953.

Grieser, Dale and Grace (Roth), Milford, Nebr., first child, Anita Jo, Jan. 7, 1954.

Hege, Enos and Betty (Hertzler), Mechanicsburg, Pa., second child, first son, Jay Enos, April 3, 1954.

Horst, Abram S., Jr., and Marian (Leaman), New Holland, Pa., first child, Judy Elaine, March 27, 1954.

Leatherman, Samuel D. and Ada (Lewis), Souderton, Pa., fifth child, second daughter, Nancy, April 1, 1954.

Lengacher, Joseph S. and Doris Jean (Meinerding), Montgomery, Ind., first child, Michael Alan, April 2, 1954.

Livengood, Paul H. and Elva (Weaver), Narvon, Pa., second son, Lester Eugene, March 10, 1954.

Miller, Atlee and Viola (Hershberger), Berlin, Ohio, first child, Naomi Fyrne, March 21, 1954.

Miller, Dan and Dorothy (Kaufman), Conneaut Lake, Pa., first child, Joseph Daniel, March 18, 1954.

Miller, David L. and Mary (Beachy), Partridge, Kans., third daughter, Carol Anne, March 16, 1954.

Miller, Ernest, Jr., and Ruth (Holloway), Denbigh, Va., third child, second son, Ernest Christian III, March 9, 1954.

Miller, Ervin and Emma (Miller), Burton, Ohio, seventh child, fourth son, Edward Ray, Jan. 21, 1954.

Miller, Mahlon, Jr., and Sara (Yoder), Burton, Ohio, fourth child, third daughter, Rhoda, Jan. 16, 1954.

Miller, Melvin and Anna (Chupp), Burton, Ohio, first child, Stephen Eli, Feb. 3, 1954.

Miller, Ray and Clara (Miller), Lexington, Ohio, fifth child, Martha Kay, March 30, 1954.

Nice, Henry R. and Pauline (Wenger), Denbigh, Va., first child, Cheryl Joy, March 19, 1954.

Schwartzentruber, Kenneth and Grace (Bender), Harrisonburg, Va., first child, Virginia Ann, Jan. 30, 1954.

Showalter, Ray and Ann (Yoder), Kansas City, Mo., first child, Krista Salome, April 1, 1954.

Siegrist, James B. and Esther (Kreider), East Berlin, Pa., fifth child, first son, James K., March 24, 1954.

Smoker, Raymond and Margaret (King), Cochranville, Pa., fourth child, third daughter, Norma Jean, March 27, 1954.

Snader, Titus F. and Susanna (Beam), Narvon, Pa., fourth child, third daughter, Ada Darlene, April 1, 1954.

Stamm, Franklin and Doris (Short), Archbold, Ohio, fifth child, Sammy Lee, March 26, 1954.

Strite, Wayne G. and Ethel (Martin), Hagerstown, Md., first child, Eugene Ray, March 10, 1954.

Weaver, Harvey and Irene (Musser), Denver, Pa., seventh child, fourth son, Mark M., April 3, 1954.

Weaver, Mervin R. and Mary Ella (Weaver), Lititz, Pa., fifth child, second daughter, Miriam Louise, April 1, 1954.

Wenger, Marion E. and Shirley (Headings), West Liberty, Ohio, a daughter, Shirley Marie, March 8, 1954.

White, Ira M., Jr., and Arlene (Shertzer), Lancaster, Pa., a son, Donald LaMar, March 6, 1954.

Wilkins, George Edward and Alice Jane (High), Lititz, Pa., third child, second son, George Eric, March 28, 1954.

Yoder, Andy and Irene (Byler), Burton, Ohio, third child, first daughter, Leona, Feb. 26, 1954.

Yoder, Ralph W. and Ruth (Miller), Orrville, Ohio, fourth child, second son, Randall Wade, April 1, 1954.

Yoder, Ray and Verna (Yutzy), Middlefield, Ohio, first child, Mary Lou, March 18, 1954.

Yoder, Rollin and Edna (Shantz), Eaglesham, Alta., third and fourth children, twin daughters, Shirley Lynn and Sharon Lee, March 28, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Horst—Eckert.—Harold M. Horst, Hinkletown congregation, Ephrata, Pa., and Arlene S. Eckert, Ephrata congregation, by Mahlon Zimmerman at the home of the bride, March 27, 1954.

Leichty—Hartzler.—Leonard Leichty, Leo, Ind., congregation, and Carolyn Hartzler, Maple Grove congregation, Topeka, Ind., by Edwin J. Yoder, assisted by Ellis Croyle, at the Maple Grove Church, Jan. 16, 1954.

Maust—Beachy.—Ivan Maust and Hilda Beachy, both of Castleman River Conservative A.M. congregation, by Ivan J. Miller at the Maple Glen meetinghouse, Grantsville, Md., March 7, 1954.

Miller—Bender.—David Miller and Erma Bender, both of Castleman River Conservative A.M. congregation, by Ivan J. Miller at the Maple Glen meetinghouse, Grantsville, Md., March 28, 1954.

Yoder—Bender.—Creed Yoder and Miriam Bender, both of the Castleman River Conservative A.M. congregation, by Ivan J. Miller at the Maple Glen meetinghouse, Grantsville, Md., March 28, 1954.

Yoder—Milkie.—Raymond Stanley Yoder, Stahl congregation, and Amelia Sara Milkie, Johnstown, Pa., by Sanford G. Shetler at the home of the bride on Easter Sunday morning, April 5, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gingrich, Abram S., son of the late Bishop and Mrs. Abraham Gingrich, was born in North Woolwich, Ont., Aug. 31, 1886; died suddenly of a heart attack March 30, 1954; aged 67 y. 6 m. 28 d. His wife, the former Lauretta R. Snyder, predeceased him in 1945. Surviving are 4 children (John and Isabel, Bridgeport, Ont.; Mary—Mrs. Armond Musselman, Kitchener, Ont., and Ruth—Mrs. Lloyd Jantzi, Wellesley, Ont.), 5 brothers (Cyrus, of Alberta; Angus, New Hamburg, Ont., and Ira, Addison, and Irvin, all of Guernsey, Sask.), 2 sisters (Mrs. Abram Snider, Guernsey, Sask., and Mrs. Henry Knoll, Elmira, Ont.), and 4 grandchildren. He accepted Christ in his youth and united with the Mennonite Church at Elmira. In 1927 he moved to the Breslau district, transferring his membership to the Cressman Mennonite Church, in which fellowship he remained until his sudden passing. He served in various capacities in the local congregation. The funeral was held April 2 in the Cressman Mennonite Church with Oscar Burkholder as minister in charge. Burial was made in the adjoining cemetery.

Good, Amos C., son of Jacob and Emma Good, was born July 13, 1901; passed away as a result of a heart attack on March 9, 1954, at his home in Elkhart, Ind.; aged 52 y. 7 m. 26 d. Surviving are his widow, the former Alpha Welty to whom he was married on June 22, 1928, a foster daughter (Nancy Lou Welty), and the following brothers and sisters (Emory, Hopedale, Ill.; Mrs. Ella Mast, Kokomo, Ind.; Jacob, of Elkhart; Raymon, of Chicago; Irven, of Goshen; Mrs. Anna Swartz, Turner, Mich.; Mrs. Bertha Swartz, Loogootee, Ind., and Mrs. Lizzie Miller, Lagrange, Ind.). There are a number of nephews and nieces. His parents and two brothers preceded him in death. He united with the church in his youth at the Howard-Miami Church near Kokomo, Ind., and for many years had been a member of the Prairie Street Mennonite Church, Elkhart, Ind., where funeral services in charge of J. B. Shenk and D. A. Yoder were held on March 11. Interment was made in the Prairie Street Cemetery.

Hershberger, Savilla, daughter of the late Solomon D. and Catherine (Yutzy) Yoder, was born near Grantsville, Md., July 5, 1877; died in the Meyersdale, Pa., Community Hospital on Jan. 30, 1954; aged 76 y. 6 m. 25 d. In her youth she accepted Christ as her Saviour and united with the Amish Mennonite Church where she labored faithfully to the end. She was married to Noah E. Hershberger on Dec. 2, 1894. To this union were born 8 children, of whom the eldest, Annie, died at the age of 9 months. Also preceding her in death were her husband, who died Dec. 26, 1926, 2 full brothers, 5 half brothers, one half sister, 7 grandchildren, and one great-grandchild. Surviving are 7 children (Simon N., Wellman, Iowa; Sadie—Mrs. Elmer D. Schrock, Grantsville, Md.; Vernie—Mrs. Daniel S. Lichty, Oakland, Md.; Lydia—Mrs. Samuel A. Beachy, Salisbury, Pa.; Elmer N., Springs, Pa.; Fannie—Mrs. Noah S. Beachy, and Ervin N., both of Meyersdale, Pa.). The children were all present for the funeral. She also leaves 31 grandchildren, 30 great-grandchildren, one aunt (Mrs. Russel Engle), and numerous other relatives and friends. She was taken to the hospital for observation for a heart condition and passed away two and one-half days after entering. Funeral services were conducted at the Mountain View Church near Salisbury, Pa., by Jacob J. Hershberger, Lynnhaven, Va., in German and A. J. Metzler, Scottdale, Pa., in the English language. Interment was made in the Niverton Cemetery.

Hochstetler, Edna Elizabeth, daughter of John H. and Rhoda Yoder, was born Aug. 27, 1894, at Bertrand, Nebr.; met her death by a train-automobile accident at Graceton, Minn., March 26, 1954; aged 59 y. 6 m. 29 d. In 1904, at the age of 8 years, she moved with her parents to North Dakota, where she lived the remainder of her life. She was baptized and united with the Old Order Amish Mennonite Church on Oct. 1, 1911. Later she transferred her membership to the Mennonite Church where she remained a faithful member until death. On Oct. 31, 1912, she was united in marriage to Eli G. Hochstetler. To this union 5 sons and 2 daughters were born (Melvin and Rhoda—Mrs. Joseph Bacher, Wolford, N. Dak.; Perry, Williams, Minn.; Emery, Oxford, Iowa; Vernon, Graceton, Minn.; Dora Belle—Mrs. David Bacher, of Wolford, and Carl, Mylo, N. Dak.). Surviving besides her husband and 7 children are 24 grandchildren and one sister (Fanny—Mrs. A. J. Stoll, Wheatland, N. Dak.). Her parents, 2 brothers, and one grandchild preceded her in death. Funeral services were conducted at the Lake View Mennonite Church, March 30, by Rufus Beachy and Floyd E. Kauffman.

Hostetler, Daniel C., son of Christian C. and Anna (Zuercher) Hostetler, was born in Canton Bern, Switzerland, July 29, 1870; passed away at his home in Orrville, Ohio, Feb. 19, 1954, after several days of illness; aged 83 y. 6 m. 21 d. Since the age of ten, he lived in Wayne County, Ohio. He confessed Christ in early youth and became a member of the Sonnenberg Mennonite Church. In later years he transferred his membership to the Martins Mennonite Church where he served until death. He was married to Elizabeth Bixler on Oct. 14, 1897. He leaves his wife, 5 children (Laura—Mrs. Elton R. Yoder, Esther E.—Mrs. Harry M. Hostetler, and Marvin E., all of Orrville; Mahlon W., Canton, Ohio; and Ellis M., Mentor, Ohio), 14 grandchildren, 2 great-grandchildren, one sister (Mary Ann, Kidron, Ohio), and 4 brothers (Jacob C. and Simon C., Kidron, Ohio; Peter C., Salem, Oreg., and John C., Dalton, Ohio). Two children preceded him in death. Six years ago he and his wife celebrated their golden wedding anniversary. Funeral services at the church were in charge of Stanford Mumaw, assisted by Virgil Gerig, O. N. Johns, and Don Augsburger. Interment was made in Martins Cemetery.

Johns, Rachel Nanlee, daughter of Galen and Edith (Hoover) Johns, was born Dec. 29, 1952. Together with 2 brothers (Joe Alan and Steven) and one sister (Lois) she helped to make the home a happy one. On March 23, 1954, Jesus

took her to her heavenly home; aged 1 y. 2 m. 24 d. Her death was caused by accidental toxication, after having swallowed a number of pain-relieving tablets. She passed away at the Goshen, Ind., hospital the following day. Funeral services were held March 25, in the Benton Mennonite Church, with Lewis Miller and Edwin J. Yoder in charge. Burial was made in the cemetery east of the church.

Luther, Robert M., was born in Westmoreland Co., Pa., May 24, 1872; departed this life at Sarasota, Fla., Feb. 2, 1954; aged 81 y. 8 m. 8 d. He is survived by his companion, Ella H. Weaver Luther, with whom he journeyed through life for over 61 years. Also surviving are 8 sons and 2 daughters (R. Bruce, Mechanicsburg, Pa.; Newton N., Algie T., Lydia Belle—Mrs. Charles Caldwell, and William C., all of Johnstown; J. Daniel, Three Rivers, Mich.; Edna Elizabeth—Mrs. Lloy A. Kniss, Witmer, Pa.; Martin R., Dayton, Ohio; Harold S., Greensburg, Pa., and George E., Silver Springs, Md.), 34 grandchildren, 16 great-grandchildren, and many other relatives and friends. He was a faithful member of the Weaver Mennonite Church for more than 55 years. Services were conducted in Sarasota on Feb. 3 by T. H. Breneman, after which the body was shipped to Johnstown where services were conducted in the Weaver Mennonite Church on Feb. 5, with Harold E. Thomas in charge, assisted by Aldus Wingard and Sanford Shetler. Interment was made in the Richland Cemetery.

McCormick, Mary, daughter of Martin and Susan (Meucher) Shoup, was born May 12, 1866, in Mt. Eaton, Ohio; died March 30, 1954, at the home of her son William, North Lima, Ohio; aged 87 y. 10 m. 18 d. She was in failing health for a number of years and bedfast the last four months. She was a member of the North Lima Mennonite Church. In 1883 she was married to Jacob McCormick, who preceded her in death in 1931. She leaves a daughter (Mrs. Rosela Wingerter, of West Salem), 2 sons (William, North Lima, Ohio, and Ralph, Canfield, Ohio), 2 brothers (Elmer Shoup, West Salem, Ohio, and Noah, New Springfield, Ohio), 11 grandchildren, 22 great-grandchildren, and 2 great-great-grandchildren. A son (Homer) preceded her in death. Funeral services were in charge of David Steiner. Interment was made in the North Lima Mennonite Church Cemetery.

Pletcher, Catherine Ann, daughter of John and Elizabeth (Clipp) Sherman, was born July 5, 1873, in Elkhart Co., Ind.; departed this life March 11, 1954, at the farm home near Wakarusa, where she had resided for many years; aged 80 y. 7 m. 6 d. On Dec. 23, 1888, she was united in marriage to Frank Pletcher. To this union 11 children were born, 8 of whom survive (Ralph and Earl, both of Elkhart, Ind.; Della—Mrs. John Nusbaum, Edna—Mrs. Howard Parcell, and Celesta—Mrs. Rolland Troxel, all of Elkhart; Ruth—Mrs. Ray Blake, of Mishawaka; Ethel—Mrs. George Hunsberger, of Wakarusa, and Treva, at home). Nine grandchildren, 3 great-grandchildren, and many other relatives and friends also survive. Three children (Myrtle, Roy, and Lowell) preceded her in death. After the death of her husband in 1933, she lived with her children. She was for many years a member of the Olive Mennonite Church and loved to attend as long as health permitted, and expressed her trust in Christ as her Saviour to the end of life. Funeral services were held at the Olive Mennonite Church, March 14, in charge of Elno Steiner and Clarence Shank. Burial was made in the Olive Cemetery.

Rufenacht, Amos, son of John and Barbara Rufenacht, was born near Archbold, Ohio, Dec. 23, 1873; died March 26, 1954; aged 80 y. 3 m. 3 d. On Nov. 30, 1899, he was united in marriage to Lizzie Short, who preceded him in death on March 25, 1943. This union was blessed by the birth of 4 children (Glen, Jesse, Mary, and Ruth). In his younger years he accepted Christ as his personal Saviour and united with the Central Mennonite Church, where he remained a faithful member until death. Besides his wife, he was preceded in death by his parents, 4 brothers, and one daughter (Ruth). Surviving are 2 sons, one daughter, all residing near Archbold, Ohio, 14 grandchildren, 6 great-grandchildren, and many other relatives and friends. Funeral services were conducted at the Central Mennonite Church by P. L. Frey, Jesse Short, and Henry Wyse.

Willard, Jeremiah, son of John and Amanda (Fredricks) Willard, was born in Elkhart, Ind., Jan. 24, 1892; departed this life at the Elkhart General Hospital, March 25, 1954; aged 62 y. 2 m. 1 d. On Dec. 13, 1917, he married Goldie May Lechlitner. He suffered much in the last two years. Surviving are his widow and 11 children (Pearl—Mrs. Chester Kane, South Bend, Ind.; Bernice—Mrs. Eston Campbell, New London, Conn.; Deloris—Mrs. Lamar Brown, Florence—Mrs. Oliver Lowell, Bertha—Mrs. Donald Brown, and Ruth—Mrs. Lester O'Bryand, all of Elkhart; Ivan, Gary, Ind.; Russell, Robert, Ralph, and Walter, all of Elkhart), 2 sisters (Mrs. John Eberly, of South Bend, and Mrs. Roy Schrock, Vandalia, Mich.), and 13 grandchildren. One son (John) preceded his father in death. He attended the Oslo United Missionary Church. Funeral services were held at the Olive Mennonite Church, March 28, in charge of Dean Freed and Clarence Shank, with burial in the Olive Cemetery.

Kanagy, Lydia Ann, daughter of Elias D. and Susannah Oswald Troyer, was born in Holmes Co., Ohio, Dec. 19, 1872; died March 23, 1954; aged 81 y. 3 m. 4 d. With her family she lived in pioneer times and conditions in the Michigan forest, later moving to Kansas and back to Illinois in covered wagons. Later they moved to Champaign Co., Ohio, where Lydia became a member of the Oak Grove Mennonite Church. She married Jacob Kanagy on Dec. 22, 1901. To this union was born one son (Vernon) who was taken from them at the age of 17; she never seemed to have recovered from this loss. She leaves her husband, 2 brothers (P. A. Troyer, of West Liberty, and M. L. Troyer, Elida, Ohio), 3 sisters (Mrs. Elizabeth Yoder, West Liberty, Ohio; Mrs. J. I. Byler, Shipshewana, Ind., and Mrs. S. W. Witmer, Goshen, Ind.), and 28 nieces and nephews. One sister (Martha) and 2 brothers (Eli and Noah) preceded her in death.

Stuckey, Emanuel, son of the late Peter C. and Anna (Short) Stuckey, was born near Stryker, Ohio, April 12, 1878; passed away at the home of his son, Marlin, near Archbold, Ohio, March 3, 1954; aged 75 y. 10 m. 19 d. On Jan. 10, 1901, he was united in marriage to Sarah King, who passed away on Sept. 18, 1939. Shortly after their marriage he was converted and together with his wife joined the Mennonite Church. He was a regular attendant at the Lockport Church as long as health permitted. To this union were born 3 children (Ilva Ann—Mrs. Harvey Grieser, Wauseon, Ohio; Marlin K. and Denver N., Archbold, Ohio). Besides his children and their companions, he is survived by 12 grandchildren, 10 brothers and sisters (Samuel, Aaron, and Mrs. Leah Stevens, Wauseon, Ohio; Peter and Dan, Stryker, Ohio; Mrs. Lizzie Nafziger, Mrs. Sarah Clinger, and Elmer, of Archbold; Mrs. Mary Miller, Louisville, Ohio, and Mrs. Malinda Short, West Unity, Ohio). He was preceded in death by his wife, one grandchild, 3 brothers, and 3 sisters. Funeral services were held at the Lockport Church, March 6, conducted by the Lockport ministry. Burial was made in the Lockport Cemetery.

ITEMS and COMMENTS

Korea has led the world in many important discoveries, according to returned relief worker for the Mennonite Central Committee, Verne Kohls of Grimes, Iowa. Koreans, according to Kohls, preceded Gutenberg in the use of movable type by about 50 years. Korea was the first Asian country to adopt a system of public education. It also constructed the world's first astronomical observatory in A.D. 647.—W.P.

* * *

Secretary of State John Foster Dulles blows hot, then cold, upon the hopes of Christian people. In October, 1953, he said, "Our institutions of freedom will not survive unless they are constantly replenished by the faith that gave them birth. . . . Our best reliance is not more and bigger bombs, but a way of life which reflects religious faith. . . . The present Congress and the Cabinet all recognize the priority of spiritual forces. We do not intend to turn this nation into a purely material fortress. . . . I believe that the great majority of the American people and their representatives in government still accept the words of the prophet: 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.'"

But then in January, 1954, he sent a chill over the world as he described the new security policy. The crucial sentence was: "The basic decision was to depend primarily upon a great capacity to retaliate instantly by means and at places of our choosing." In view of America's acknowledged military superiority such a sentence is enough to make the rest of the world cower in fright.

* * *

A New York Times correspondent contributed to the columns of that paper a long article on the beginning of the Billy Graham campaign in London. He told of a certain cynical skepticism among press representatives in London, but his article was on the whole sympathetic. It concluded, "The masses of Englishmen are largely untouched. Many of the country's beautiful old churches are neglected and the clergy are in poverty and discouraged. If Mr. Graham can contribute any impetus to a change in conditions, his ministry here will be welcomed."

* * *

Three evangelistic meetings will be held each Saturday during Billy Graham's three-month London crusade. This decision was reached following the 30,000 turnout for the first Saturday night meeting. To accommodate the big crowds, three separate meetings were held on that night, since the stadium seating capacity is about 11,000.

* * *

The World Jewish Congress will oppose a proposal by India to place World Calendar Reform on the agenda of the next UN Economic and Social Council session. A Jewish representative said India's proposal would have "disastrous effects on religious observances based on traditional calendars." The proposed calendar, in order to make any date fall on the same day of the week each year, proposes an extra World Day, which would make one week of 8 days. "If such a scheme were adopted it would deliver a body blow to the observance of the Sabbath and consequently to the practice of Judaism," said the Jewish representative, "and it would be equally disastrous to the followers of every other religion who would refuse to tamper with their religious calendars in order to conform to changes made by secular authorities."

* * *

Leaders of the Seventh-Day Adventist Church have hailed as a victory for religious liberty the freeing of four GI's who had been court-martialed at Fort Richardson, Alaska, for refusing to perform routine duty on Saturday, their Sabbath. According to the present ruling, Seventh-Day Adventists will not be assigned to duty on the Sabbath, but will be assigned to duty on Sunday.

* * *

The American Bible Society's Foreign Secretary for Asia, just back from a trip to the Far East, reports that he found demand for the Bible in Asia greater than it has ever been. He described this interest as "part of

a movement throughout the free world in the direction of a revival of religion and faith generally." He also reported, however, that the circulation of the Bible in many countries is becoming more difficult because of rising nationalism. Some countries are insisting that all products, including books, be produced within their borders, rather than imported. This means that the cost of bringing the Bibles to the peoples in these countries will become higher.

* * *

The **Saturday Review of Literature** published early in March a "representative check list of religious books published during 1953 and thus far this year." Included in the 78 books is "We Tried to Stay," by Dorothy McCammon, a Herald Press publication.

* * *

Some 400 natives were among the more than 800 men and women who attended an interracial meeting at the Metropolitan Methodist Church in Cape Town, South Africa. It was the first gathering of its kind in the history of the South African Methodist Church. Aside from official synod meetings which are always multi-racial, European (white) Methodist and native or "colored" members of the denomination have traditionally met in separate churches. The president of the conference warned that the church is not yet "as alive as it ought to be to the urgent need of printed propaganda" for circulation among the African people to counteract a spate of "subversive" literature available to them.

* * *

Gospel Recordings, Inc., has sent simplified Bible messages to more than 100 countries. This nonprofit group has sent 8,850 inexpensive phonographs and 648,400 records since its founding in 1939. Records in more than 500 tongues have been pressed and sent free to missionaries on every continent. Most of them are prepared in the field by natives translating from an English script prepared in America.

* * *

The House Ways and Means Committee has recommended that the amounts an individual income tax payer is allowed to deduct for charitable contributions be increased from 20 to 30 per cent of his net income. However, the extra 10 per cent would be deductible only on contributions made to "a church, a convention, or association of churches or religious order; a regularly established educational institution; or hospital."

* * *

The largest Moslem country in the world is Indonesia. Ninety per cent of its population of 83 million is of that faith. The information office of the Indonesian Republic says Pakistan, next largest, has 64 million Moslems in a population of nearly 78 million. —New York Times.

* * *

An honest Portuguese laborer has returned to his employer in New York an overpayment of $4.00. His letter reads, "Dear Sirs: I am enclosing herewith 100 escudos. I worked as a laborer for your company in the park around 1925 or 1926 and when I left your employ, I received by error payment of an extra day, at $4.00 approximately. That is why I am sending to you the equivalent amount in escudos to repay my debt. Please accept it.—(Signed) Manual Vieira Goncalo."

The corporation replied: "Your letter telling us you were overpaid one day's wages in 1925 or 1926 and forwarding to us 100 escudos is very much appreciated. Such honesty makes the world a fit place in which to live. We have returned herewith the 100 escudos and ask that you accept it as a present from us for our appreciation of your great honesty and our best wishes for your good health."

* * *

The United Nations High Commissioner for refugees has warned that the refugee problem throughout the world is still serious. He pointed out that 350,000 refugees in Europe "have still not found a solution for the problems of their existence." Of this figure, he added, 90,000 still live in refugee camps and the rest in temporary quarters. He said there were a total of 2 million homeless throughout the world. The president of United Service for New Americans has expressed doubt that the refugee relief act of 1953, intended to admit 209,000 non-quota immigrants, would accomplish its purposes. He predicted that the law's "self-defeating provisions will make a mockery of President Eisenhower's high purpose in requesting the law. This situation," he added, "is solidly satisfying to the fanatic anti-alien forces who engineered the McCarran-Walter law."

* * *

Keith L. Brooks, founder and editor of **Prophecy Monthly,** died at the age of 67 on February 23. He was formerly a faculty member of the Bible Institute of Los Angeles and editor of **King's Business.** Publication of **Prophecy Monthly** will be conducted under the direction of Mrs. Brooks and the staff, according to the earnest desire of Keith Brooks.

* * *

The average age of the French house is over 120 years. One out of every five persons in Paris live in "inadmissible" condition. During the past nine years France has built only 330,000 new housing units. The cost of the war in Indo-China, 6 billion dollars in seven years, has held back building. For this sum would have paid for 800,000 new houses. No wonder the French people are tired of that war.

* * *

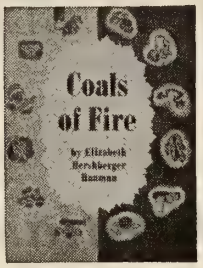
The number of persons so far admitted under the refugee legislation of last summer is numerically insignificant. Stirred into action by a rising tide of complaint, the State Department at Washington now plans to send more than 50 special security agents abroad in an effort to speed up the workings of the cumbersome law.

* * *

Sitting still and wishing
Makes no person great,
The good Lord sends the fishing,
But you must dig the bait.

This little quatrain, wrote John Masefield recently, is the best advice he ever received.

(Continued on next page)



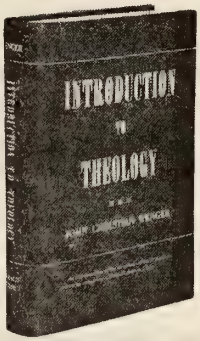
Coals of Fire

By Elizabeth Bauman

Illus. by Allan Eitzen

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For every young person who wonders about the way of nonresistance. $1.95



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In clear, understandable language is set forth the doctrinal teaching of the Bible. Following the introduction to the whole scope of theology are chapters which deal with God as Creator, as Revealer, as Redeemer, as Sanctifier, and as All in All. It is an excellent companion volume to *Separated unto God* which deals with distinctive doctrine and practice.

A book for every Sunday-school library, every Mennonite pastor, Christian education workers, speakers, college students, and homes interested in careful Bible study. $4.00

Mennonite Publishing House
Scottdale, Pa.

YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent

7. Christian Educational Materials

The Christian Educational materials produced by our House for the Church are mostly in three groups: (1) *Uniform Sunday-school Helps* from primaries to adults, (2) *Graded Sunday-school Helps* for preschool children, and (3) The *Herald Summer Bible School Course* for 13 grades (3 preschool to tenth grade). However, materials are also provided for mission study courses, Christian workers' training, and other study groups.

These materials are planned by the Curriculum Committee and then developed by House writers, artists, and editors in the Christian Educational Department of the Editorial Division.

The *Uniform Sunday-school Materials* constitute the largest single publishing project with a circulation of 170,000 and a dollar volume of $143,044. Other Mennonite groups, as well as non-Mennonite schools, are regular users of these materials.

To date we have graded Sunday-school materials for the ages four to five (Kindergarten I) only. Thus the volume of these sales has reached 24,981 only. The new graded course for ages three to four (Nursery) is scheduled for completion and to be introduced during 1955. This promises to be a very comprehensive course for these small children. The production of Kindergarten II for ages five to six will then follow to complete the three years of the preschool Sunday-school series.

Work has begun on outlines and selection of Scriptures for the nine years in the primary, junior, and intermediate grades in the Graded Sunday-school Series. But the planning and producing of curriculum materials is a gigantic task, and we do not want to promise completed materials prematurely. However, we are endeavoring to plan more carefully the budgets, schedules, and personnel before undertaking major publishing projects.

The first of the current series of the *Herald Summer Bible School Course* was presented to the public in 1948 and the last was completed in 1950. To date we have distributed 866,367 pupils' books, 47,221 teachers' manuals and 2,030 Superintendents' manuals. This includes the regular English edition, a revised edition for the General Conference Mennonites, and the German, French, and Spanish translations.

With approximately 77,000 children enrolled in our own 663 schools, it is clear that about 100,000 of our pupils' books are now serving children in other summer Bible schools in United States and Canada. Furthermore, about two thirds of the children in our own schools are from non-Mennonite homes.



How 200,000 Summer Bible School Books are used.

With our Editorial Division divided into the three departments—Books, Periodicals, and Christian Education—the three Sunday-school papers: *Youth's Christian Companion, Words of Cheer,* and *Beams of Light,* and the *Program Builder,* are in the third department.

An eight-foot neon-lighted cross has been put on the steeple of a union church near Pittsburgh as a warning to low-flying planes. The church is only about two seconds' flying time from the Greater Pittsburgh airport and in direct line with one of its busiest runways. The religious beacon has become popular with pilots, since the church is located on the highest point near the airport and the cross can be seen all the way from the Ohio border. "I thought it was some sort of commercial advertising stunt at first," one pilot said. "But now most of us are using it as a guide to the field." Perhaps there is an allegory in that.

* * *

The approaching decision of the United States Supreme Court in the public school segregation cases is to be the most important issue involving racial relations which that Court has faced in 97 years. The Court's ruling will affect an estimated 9,000,000 white children and 2,650,000 Negro pupils in 17 states and the District of Columbia.

Membership in Texas Baptist churches increased 118 per cent between 1936 and 1953, to reach a total of 1,307,000 at the end of last year.

* * *

Last December, President Eisenhower told the United Nations Assembly that "an aggressor in possession of the effective minimum number of atomic bombs for a surprise attack could probably place a sufficient number of these bombs on the chosen targets to cause hideous damage." He also said "that the retaliation capabilities of the United States are so great that such an aggressor's land would be made waste." Such a conflict between two atomic colossi would bring about "the annhilation of the irreplaceable heritage of mankind handed down to us from generation to generation, and the condemnation of mankind to begin all over again the age-old struggle upward from savagery." Recently Premier Molenkov of Russia in a campaign speech warned that a new war with modern arms would mean "the destruction of world civilization." On this point, it seems, the great powers of the world are in full agreement. How to prevent such a fatal exchange of bombs is what they cannot agree upon.

* * *

Of the vast sums that we are spending for research and scientific development, 76 per cent go to the Department of Defense and about 10 per cent to the Atomic Energy Commission, again largely for defense.—**New York Times.**

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVII — TUESDAY, APRIL 27, 1954 — NUMBER 17

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A Group of Graces

By Edna Beiler

Grace for a Guest

God bless you for your lack of laughter—
Contrast to too much gaiety.
God bless you for your silence after
Some chatterer's dulling vagary.
God bless your frequent overflowings
From secret springs, unfailing, deep.
Oh, may He bless your furthest goings
And, by His Holy Spirit, keep
Your heart and mind and soul at rest
Till you return, once more my guest.

Prayer for a Poet

(After reading his book)

Lord God, bless the mind that dreamed
Splendid songs like these—
Phrases effortless (it seemed!).
Lord God, bless the mind that dreamed
With deceptive ease
Such flawless melodies.

Lord God, bless the heart that breathed
Warmth into these words
Until vital life-fire seethed.
Lord God, bless the heart that breathed
Agile mountain herds,
And flight of gallant birds.

Lord God, bless the soul that stormed
Earth and sky above
For syllables his heart-beat warmed.
Lord God, bless the soul that stormed
Earth, my soul to move;
And heaven itself for love.

Grace for a Day

For this day of wings and not of walking,
(Dragging across the roughened cobbles
Pride, fear, and hate—invisible hobbles.)
For this day of song; never of talking,
(Trivial chatter, words on the tongue!
While glorious hymns remain unsung.)
For this day of silence instead of laughter,
Piercing the winter-hard heart of the clod
In tones that echo the voice of God.
For this residue of rejoicing after
The day has vanished. (We two together
Comrades-come-close in the spring bright weather.)
For this hint I catch of the golden word
Your world has whispered—I praise Thee, Lord!

A Litany for Little Things

For peeping, downy baby things,
For scraps of velvet on small wings,
For ruffled throat that sings, and sings—
We thank Thee, Lord.

For tiny seeds with urge to grow,
Spring beauties with their elfin glow,
And all small blooms that brave the snow—
We thank Thee, Lord.

For peace in which to drift asleep,
For dark—where weary eyes can weep,
For private dreams a heart can keep—
We thank Thee, Lord.

For bits of brightness in our day,
For angel glimmerings through dull clay,
For briefest blessings, help us say—
We thank Thee, Lord!

Reading, Pa.

God Is Faithful

By Helen Alderfer

Did you ever notice that there is a rainbow at the beginning and at the end of the Bible?

I do set my bow in the cloud,
And it shall be for a token of a covenant
Between me and the earth.—Gen. 9:13.

And there was a rainbow
Round about the throne.—Rev. 4:3.

God called the rainbow a token of His covenant the day He promised that never again would there be a flood such as that which destroyed all life but that in the ark.

The Bible could be called a Book of Covenants, for in all of its library of books there is hardly one that does not record a promise made by God to men.

John Wesley wrote in his journal one day, "All these days I scarce remember to have opened the Testament but upon some great and precious promise."

Think of all the promises that you can remember from the Bible.

Did you remember these?

Always there will be a seedtime and a harvest. Drought there may be in the part of the world where we live, but somewhere in God's world there is a seedtime and after it a harvest.

Summer and winter there will be; and day and night. There are nights that are long, where there is pain or grief or anxiety but the light of day will come. God has promised it!

God has promised that our prayers will be answered. "The . . . prayer of a righteous man availeth much." It was said of Mary Queen of Scots that she feared the prayers of John Knox more than all the armies of Europe. For John Knox was in tune with God and unselfishly he asked for things that God delighted to grant for the good of His world.

This year some of us may have our personal lives cut to the quick by some pain; it may be the death of someone we love. Then we will remember the promise, "The Lord is nigh unto them . . . of a broken heart." And we will go on upheld by the Lord who orders our steps. Catharine Marshall, author of "A Man Called Peter," knew that on the gray dismal January morning when her husband entered into his new life she too was entering a new life. "At that dark moment my future was all unknown. Yet, deep within, I believed that 'goodness and mercy shall follow me all the days of my life.' " She asked God to show her what good He could bring out of Peter's death and pledged herself to co-operate fully with the answer. The result: Catharine Marshall found that if we believe in God and His promises, "God is able to bring positive good for us, and for the world, out of any situation, any so-called 'tragedy' if we let Him." The Bible is full of promises for the old, old problem of sorrow.

God has promised forgiveness for sins. That pressure of the burden of guilt is lifted when there is repentance—for the boy or girl who has become guilt conscious, for Johnnie Allison living in a prison, for one who has wasted all the years of life and now has only days or hours left. God puts no age or race limitations on His promises, none of the if's we often put on ours.

Today life may seem dreary and depressing. Turn the Christian's golden key of faith in the lock of the treasures of God's Word. It fits the lock of His promises. They will lessen the dismay.

". . . be men of transparent character" (Phil. 1:10, Williams).

There are many more promises. Do you find yourself exclaiming, "This is a book of promises!"

And every promise will be fulfilled. God, who is Truth, cannot lie. He sware by Himself because there was no other greater than He in whose name He could take an oath. And always there is the rainbow, the pledge that Almighty God will keep His promises.

What a difficult world it would be were it not for the promises of God! What a world of want! But we can be rich. Every promise of God that we believe adds immeasurably to our riches.

In a world whose thoughts are too much of violence and whose conversation is of calamities to come, those who are persuaded of God's faithfulness say, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea . . . ."

By inspiration, John painted a rainbow around the throne of God. He knew that his God was a faithful God; forever and ever the same. God's faithfulness is the rainbow in our lives—to our souls a symbol of assurance that "He is faithful that promised." When next you see a rainbow in the sky, remember that God's hand has painted it there for us. That which He has promised, He will do.

Culp, Ark.

Our Readers Say—

. . . please do not discontinue the ["Our Readers Say"] column. It fills a very useful place in our official church organ. It is beneficial to us to know what are the opinions of other brethren. And I surely think we as a church should have confidence in our editor and his judgment, that useless and unwise comment is not published in the column. Also I feel that the field notes are both interesting and profitable. It is right that the Gospel Herald should print the facts about who preached where and on what date . . . .—*Leroy Gingerich. Versailles, Mo.*

* * *

Some time ago in an editorial you commended a recent publication by Ladd under the title of "Crucial Questions About the Kingdom of God." . . . The statement of the author that the great problem of the kingdom of God is not solved by "abstract theological reasoning," but by exegesis . . . and "The point of departure must be, What do the Scriptures teach, rather than, what does Logic allow" provides an objective law of interpretation to keep from the fantastic interpretations of the ultra-dispensationalists on the one hand and the vagaries of the other extreme. This book should be carefully studied by every Mennonite pastor who desires to keep himself from "handling the Word of God deceitfully."—*Walter McDowell, Delft, Minn.*

* * *

In the Gospel Herald issue of March 30, 1954, I noticed an article written by Mrs. Kauffman. This article seemed to touch me very much since it seems so near to my way of thinking. . . .

Through these many years of confinement I have learned that we cannot seek diversion whenever we meet problems which confront us day after day, but we are forced to face them and work them out for our own welfare as well as for the welfare of our fellow man. Therefore I do sincerely believe it is the Christian's joy and duty to help those who are in need, and that Christ meant the least of these are those that need help, no matter what their position in life, and whosoever gives aid to one in the name of Christ, glorifies the Master's name and helps to enthrone Him in the hearts of men.

I enjoy seeing Christians doing the things that Christ did; they should talk less and do more. We must rest our claims to the love of mankind, where Christ rested His, upon the works that He did. Too much Christian service is of the lips only, and too much worship is form and ceremony, not of the heart, not touching the great problems of life, and that while men are dying for want of spiritual bread. . . .

Some professed Christians are all right in the believe, trust, hope, pray, and preach, but they are not so much on the *do*, and we know that it is the *do* that counts in this life. What a wonderful world this would be if the "Sermon on the Mount" were lived, and not just simply talked about! We must all work in the Master's vineyard; we all have our talents and God will hold us responsible for the use we make of them.

Christ taught and lived a doctrine of love and helpfulness toward all men, even His enemies, and if we are willing to follow Christ we must think of those who need help, both

(Continued on page 392)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Guilty by Association

Many persons these days are being accused on the basis of association. If they have some time or other been in the company of people who are considered subversive; if they have belonged to organizations which later have been considered a "front" for communism; if some of their close friends or relatives are known or thought to be subversives—then they themselves are suspected of disloyalty. It is obviously unfair to judge people on such indirect evidence. "Birds of a feather flock together" may be a fairly accurate human observation, but it is not divine Scripture. There are many reasons why people talk to one another, and we must be slow to judge motives. It is not safe to assume that a person is sympathetic with what his father or brother or son stands for. Christians will remember the insinuations concerning Jesus because He ate with publicans and did not repel the thieves and the women of loose character. Every lover of justice and liberty must regret any tendency to base judgment on inference and to pronounce guilt on the ground of association.

And yet it is good for Christians to remember that an ungodly world is acting in character when it so judges. The reason the disciples fled from Gethsemane when Jesus was arrested was that they were in danger simply because they were His followers. In the courtyard the accusing finger was pointed at Peter simply because someone recalled that he had been with Christ, and his Galilean accent seemed to corroborate the charge. After the crucifixion the disciples met fearfully, behind locked doors, for they knew they were considered guilty by association. The early church was composed of people who because of their faith in the Crucified risked criminal prosecution. No believer in those days was far from prison or death. Most of the books of the New Testament were written in prison or by men who knew imprisonment. The author of Hebrews exhorts the Christians to go without the wall with Christ, "bearing his reproach." And under the Roman persecutions any person who confessed the Lordship of Christ denied the deity of the emperor, and so brought down upon himself the heavy hand of the law.

So it has been in later periods of stress. In Zwingli's Switzerland anyone who gave shelter to an Anabaptist was considered an Anabaptist. One reason missionaries had to leave communist China was that it was dangerous for their Christian friends to show any interest in the American "imperialists." They were counted guilty merely by association, and the missionaries had to leave if only to protect the Chinese Christians.

We have for so long enjoyed a favored position in society that it is a little hard for us to realize that the time may again come when one must pay a price for making the good confession. Perhaps it is here already for those who follow out all the implications of Christian discipleship. A part of our daily cross is to bear the ridicule and scorn of those who do not accept the principles of Jesus. Can one be truly Christian without having considered what his discipleship will cost him? A Christ-rejecting world will also reject those who bear His name and who walk in His ways. He will give us grace to rejoice in our "guilt by association."

—E.

"Victory Through Grace"

In the Gospel song by this title, the author, Sallie Martin, uses a refrain based upon Eccl. 9:11: "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong . . . ." In interpreting the Book of Ecclesiastes one needs to remember that it was written from the viewpoint of a man "under the sun," that is, from an earthly position. "Nearly forty times in this book does the Spirit of God name the earth and the things belonging to the earth. It is only in the last few verses that we get 'above the sun.' "

However, in sweeping along to the conclusion of the book Solomon gives us many wise and helpful sayings, especially if spiritually interpreted. But even in natural things we often see the one who gets a lagging start turn out to be the winner of the race, and find the nation that is most militaristic to be the loser in the war. The person who makes the biggest splash often drops far behind his more modest competitor in any area of life.

But the truth of the above statement comes out most strongly when applied to spiritual things. Every Christian worker in order to succeed must come to the realization of the truth which Paul arrived at and expressed in II Cor. 12:10: "When I am weak, then am I strong." The apostle expands this great principle in I Cor. 1:27-29: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Abraham, Moses, and a long catalogue of heroes of Old Testament times had to learn this lesson and through their faith in God rather than in themselves they "out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:34).

We too need to learn this great lesson if we would have victory over sin and do effective service for our Lord. To do either of these in our own strength is to invite frustration and failure. It is only as we recognize our own weakness and depend on the Lord for strength that we can prosper and have success in Christian life and service. That testimony of the Scriptures is borne out in the experience of all Christian workers who have been used largely of the Lord. So whether we are ministers, missionaries, evangelists, Sunday-school teachers, personal workers, witnesses in our homes and communities, or engaged in any other form of Christian service at home or abroad, we need to remember the famous words of the Prophet Zechariah: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Then we are ready to agree with Solomon and to sing with the song writer:

Not to the strong is the battle,
Not to the swift is the race,
Yet to the true and the faithful
Vict'ry is promised thro' grace.

—H.

Our conduct is to be gauged by the eternal plumb line of God's truth, rather than by temporal expedience.—Andrew Shelly.

The Revelation of Jesus Christ

By J. L. Stauffer

34. The Judgment of the Armies and the Coming of the King of Kings. Rev. 19:11-21.

The event of events which saints and our Lord and Saviour Jesus Christ have anticipated through the centuries is now being consummated. This event began with the descent of the Lord as the Bridegroom and the home-going of the saints who meet Him in the air. It is consummated by the appearance of Jesus Christ with His saints to take over in relation to the earth. The heavens received our Lord at the time of His ascension and now they open to allow Him to appear upon earth with His saints. Olivet was the mount from which He ascended, and, according to Zech. 14:1-4, "the mount of Olives, which is before Jerusalem on the east" will be the place where His feet shall first touch upon His return to earth. Zechariah and Revelation are one in their testimony that all nations will be gathered together against Jerusalem. One can understand this when we know that the beast will have universal and world-wide worship and support.

We can be certain that here we have a righteous war because it is said that "in righteousness he doth judge and make war." The description of our returning Lord to execute judgment upon evil corresponds, as we would expect, with the many prophecies of His return. Jesus said when He was here, that the testimony of two men is true. We have three on this subject, namely, Isaiah, Zechariah, and John, bearing united testimony on some of the things concerning His return.

Isa. 61:2 tells of the "day of vengeance" and John has described it as Jesus Christ revealed it in the Book of Revelation. Isa. 63:1-3 tells us how the one described in 61:1-3 and identified by our Lord as referring to Himself (Luke 4:18-21) is clothed with red garments like one that treads the winefat. He again asserts that the day of vengeance has come. John tells us that He is clothed with a vesture dipped in blood. He is the *Word of God*. Out of His mouth goeth a sharp sword and with it He smites the nations. This evidently refers to His words and their effect upon the armies of the world.

When the soldiers came to arrest our Lord at Gethsemane, it should be recalled how He said "I am" and they fell back as dead. He spake to them and they stood up and took Him. When our Lord speaks to these rebellious armies, they will not stand up again, until the resurrection of the Great White Throne. In the meantime and immediately, their dead bodies become a feast for the fowls or buzzards.

What a contrast between the children of God in time and the children of this world, but in the consummation of this age, the saints are present at the marriage supper of the Lamb, while the bodies of children of this age become a feast for the fowls of the air. Their souls and bodies are scheduled for the lake of fire at the close of the one thousand years when death and hell give up their dead and they are resurrected.

Verse 15 should be compared with God's testimony in Ps. 2:9 and Ps. 110. This description of judgment should be compared with the following references where there are notes of similarity and identity. Ps. 2; Isa. 2; 11; 61:1-3; 63:1-6; Joel 3; Zech. 14; Matt. 25:31-46; Jude 14, 15; II Thess. 1:7-9; 2:3-12.

This judgment scene according to the Gospel of Matthew takes place after the tribulation, which agrees with the order in Revelation. Matt. 24:29, 30.

The beast who has been dominating the world throughout the tribulation period meets his doom through the return of the rightful King of kings and Lord of lords. Verses 19, 20; cf. II Thess. 2:9-12; Dan. 7:11, 26.

The false prophet of the beast from the sea, revealed in Rev. 13:11-18 as the beast from the earth, meets his doom together with the first beast. These two men who exalted themselves against Jesus Christ and deceived the multitudes, meet their doom together and are cast alive into the lake of fire. The two prophets (Rev. 11) who were for God and were slain by the beasts were resurrected and raptured to glory alive. These two beasts go into perdition alive. Such is the contrast between men of God and men under the domination of that old serpent, the devil and Satan.

III. Water from Many Wells

By Nora Oswald

But when thou doest alms, let not thy left hand know what thy right hand doeth.—Matt. 6:3.

I planted a wee, wee seed
In the dark cool earth.
God watered the tiny seed
And gave it Siamese birth.

One twin upward grew,
Peeped out to greet the sun.
Taller, taller, a sturdy oak,
Majestic, stately, praises won.

Birds built nests on branching boughs,
Passers-by lingered 'neath its shade,
Infirm rocked in peaceful lay,
There happy children played.

The other twin downward grew,
Deep, deep, and formed the roots.
Unseen, they held the tree erect
And fed it water and foods.

It matters not, we be root or tree,
Outstretched hand that blesses humanity,
Or a soul that supports with strength.
It is required, only, "That we be faithful."

Hesston, Kans.

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, April 21, 1904)

To give the *Herald* readers an idea how much ministers get who go to the West Virginia field, I will give a short statement of what Bro. Jos. F. Heatwole received last year. The expenses of living, which were $23.13, were paid by the Home Mission Board. $10.00 were contributed by the members of the several congregations in West Virginia [for] the house and horse pasture . . . grand total . . . $33.13. Bro. Heatwole lived about six months at this place.

(From Herald of Truth, April 28, 1904)

Minister ordained . . . in the Holdeman district, Elkhart Co., Ind. . . . the lot falling on Bro. [Jacob K.] Bixler, he was ordained April 23, Bish. David Burkholder officiating.

With sadness we report the death of Pre. Isaac A. Miller, . . . near Fairview, Mich., on April 19.

Note the change of address [of Bro. J. A. Brilhart] from Port Treverton, Pa., to Scottdale, Pa.

Revivals Again

By Ivan R. Lind

Revivals Again! Yes, here we are again in the midst of another series of revival services. It is true that we are still in the shadows of our past revival services. I can well remember back to the time when some responsible persons were strongly of the opinion that we are having too many revivals on our campus. In my opinion there is only one situation which would even give the semblance of too many revivals. This is portrayed in the servant in Jesus' parable who, having received his talent, went and hid it in the ground. Only the soul who has set himself against God will resist or resent revival meetings. Therefore, if I find in my heart an element of bitterness or resentment to these meetings, I had best take careful inventory and know assuredly just where I have invested the life that God has entrusted to me.

But there is a more pleasant side to revivals which comes to us in two other of Jesus' parables. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking good-

(Continued on page 403)

Historic Anabaptism in a Doctrinal System

By Chester K. Lehman

Introduction to Theology, by John Christian Wenger; Herald Press, Scottdale, Pa.; 1954; 418 pp.; $4.00.

At last the Mennonite Church is in possession of a theology which presents historic Anabaptism in a doctrinal system. Bro. Wenger has interpreted for mid-twentieth-century Mennonites the faith as understood and practiced by their Anabaptist forefathers. In this respect it is a pioneering work and it is well done.

Bro. Wenger brings to this task the training, skills, and insights of a philosopher, church historian, exegete, theologian, and churchman. Trained in Mennonite colleges and in leading universities and seminaries, he brings to this work breadth of knowledge and viewpoint, is highly qualified to present the theology of a relatively unknown Christian group, and does so in a manner which at once lifts this faith to a position of respect and challenge among recognized interpretations of the Christian religion. We have long been familiar with the theologies of Luther, Calvin, Arminius, and Wesley, but the voices of Conrad Grebel and Menno Simons have not been heard. Students of Christian thought have far too long passed up the obscure Anabaptist groups, being content to regard their beliefs as nonessential or to class them with the radical Münsterites with whom they had nothing in common—except in name. Happily church historians are re-evaluating the faith of the Anabaptists and are recognizing that in many respects this group of Reformers thought more deeply, more consistently, more courageously than did Luther and Zwingli. In this work the true Biblicism of these obscure Anabaptists becomes a shining light and the concept of basing faith and life solely on the Scriptures is accurately demonstrated.

Setting up the severe limitations of presenting a doctrinal system "which would be readable, and which would serve as an introduction to larger and more comprehensive works in theology" the author had to be selective, to organize compactly, and to strive for simplicity of language and expression. He has signally achieved his goal of writing "to strengthen a childlike faith in Christ." The trained theologian may wish that the author had engaged Anabaptist beliefs with Lutheran and Reformed theologies. Anabaptism must give an adequate account of itself in the presence of the far more influential types of evangelical faith. Some would ask for a greater recognition of the philosophical aspects of theology, for philosophy serves as a buttress to faith. The author would not ignore these criticisms; rather he fulfills his purpose by entrenching Christian doctrine in the Scriptures. Far too frequently the theologian has been a better philosopher than a Biblicist. The author demonstrates the fact that when the Bible is allowed to speak, the truth commends itself to reason without the assistance of a labored philosophical defense.

The author groups his material under five main parts: God as Creator, God as Revealer, God as Redeemer, God as Sanctifier, and God as All in All. This theocentric approach has much to commend it, especially as it gives unity and true perspective as well as simplicity and compactness of presentation.

Uniformly the author presents at length the Biblical support of each doctrine. As a splendid case in point sixty-two pages are devoted to God as Revealer which in other works of this size would have been limited to ten or twenty pages. The author presents both the idea and content of divine revelation as it lies in every part of the Bible from Genesis to Revelation. The incarnation of our Lord and the doctrine of inspiration are both brought into proper focus as aspects of revelation.

The distinctive merits of this work are many. There is distinct merit in depending upon the labors of master theologians among whom greatest recognition is given to the late Dr. B. B. Warfield of Princeton Theological Seminary. In the author's presentations of the Trinity, Revelation, and Inspiration the thinking of Warfield is quite formative.

From some points of view the greatest merit of Bro. Wenger's work lies in the integration of the distinctive Anabaptist doctrines into a theological system. Central to Anabaptism is its Biblicism, which spelled out in a system shows absolute dependence upon the Scriptures for the form and content of Christian doctrine. The Anabaptist view of the nature and function of the church involves the concepts of the New Testament church of believers, of believers' baptism, of the church as a brotherhood, of church discipline, of discipleship, of the separation of church and state, and of separation from the world. The ethic of love in its manifold applications, including nonresistance, furnishes the mold for the discussions of the Christian life and of the Christian in society. Throughout he buttresses Biblical proofs with copious quotations from Anabaptist leaders.

We may be jarred by the author's speaking of only two sacraments and saying that this is the view of both the Swiss Anabaptists and the Dutch Mennonites. While the historic view may not accord with the Scriptures, perhaps it is time for us twentieth-century Mennonites to re-examine our concept of Feetwashing, Devotional Covering, Anointing with Oil, Holy Kiss, and Marriage since we have placed their practice in the same category with that of Baptism and the Lord's Supper. Shall we call the latter sacraments and the former ordinances; and if so, what distinction should be made between them?

Certain specific interpretations and viewpoints of special merit also call for notice. The author does not countenance the theory which places an indeterminable period of time between verses 1 and 2 of Genesis 1. To him the six days of creation constitute original creation. The reviewer has often wondered why more theologians do not approach the attributes of God as they are found in Christ. This method followed by the author seems simple, intelligible, and fundamental. A discussion of God's wrath, rarely mentioned in theologies, is given forceful notice by the author. Very pertinently he shows that the issue in the theory of evolution lies between Christian theism and evolutionary materialism. On the difficult problem of man's fundamental nature the author holds to dichotomy, which views man as a twofold being. The still more difficult doctrine of imputation as based on Romans 5 is skillfully handled. The treatment of the unpardonable sin should bring comfort to many troubled souls. Highly gratifying is his courageous and sensible defense of the Mosaic authorship of the Pentateuch. In the presence of the great mysteries of the Christian faith, such as the doctrines of the Trinity and the Person of Christ, the author frankly recognizes the limitations of human reason and shows how theologians oftentimes have been drawn into fruitless speculation. The New Testament interpretation of the cross is simply and ably presented. Where many theologians have endeavored "to give a single interpretation of the purpose and result of the death of Christ," the author without any effort at unifying presents six or seven accomplishments of Jesus on Calvary. The significance of the cross simply does not reduce to a single theory. A sane view of close communion and of the Lord's day is taken. The matter pertaining to the age of conversion which at the present time is engaging the serious attention of the church receives thoughtful attention and in the reviewer's judgment points the way to the true solution.

On account of differing interpretations among Bible students regarding end-time events the author very wisely brings the principle of Biblicism to bear on the subject by a direct appeal to the testimony of the Scriptures. About twenty pages are given to a presentation of the major references to the return of Christ. Only after this is done does he discuss the several millennial theories, presenting them in their historical setting. Dispensationalism is shown to be unscriptural. He raises serious questions for the Premillennialist to think about and admits that problems may be raised concerning Amillennialism. The appeal to the testimony of church creeds is entirely in order. In a very modest way he makes it clear that all the major leaders of the Swiss Brethren, the Hutterian Brethren, and the Dutch Mennonites, including Menno Simons, were amillennial in faith. Likewise, that all the Mennonite confessions of faith are amillennial. He also lists some recent Mennonite church leaders who held either view.

So well has Bro. Wenger performed this service that the reviewer greatly hesitates to

suggest any demerits or points for possible improvement lest attention be drawn away from the positive values of the work. On this account the reviewer moves cautiously, recognizing full well that his own judgment may be in error.

The reviewer believes that in an outline of the field of theology Biblical history and Biblical theology belong more properly under Exegetical Theology, inasmuch as both of these are Biblical in content and are therefore subjects of exegesis.

The theocentric approach to theology is undoubtedly the profoundest conceivable. However, another truth almost as central to theology is that bound up in Christ's words, "All things have been delivered to me by my Father" (Matt. 11:27). If these words comprehend the totality of Christ's work as prophet, priest, and king, should there not be a Christocentric emphasis likewise? It would serve still further to integrate the several parts of a theology into a grand organism of truth.

In view of the menace of Roman Catholicism it would seem that a critique of this view of the Scriptures and of Tradition could well have been given. Is Satan capable of being ashamed? It seems to the reviewer that Satan accomplishes his foul purposes whether his followers are polished and refined sinners or whether they stoop to the lowest depths of degradation. An account of Satan ought to contain some reference to his being bound a thousand years.

The explanation of sub-Christian ethics of the Old Testament does not seem to have been given sufficient answer, although reference to Christ's teaching on the question of divorce is certainly to the point. The author's avoidance of the words **plenary** and **verbal** as descriptive of Biblical inspiration is noticeable to those who have found them useful in this connection. While they are not Biblical terms, many conservative scholars have felt their appropriateness in defining the extent of inspiration. The reviewer commends to the author's consideration the view of Warfield on the meaning of **kenosis**, in which the Princeton professor defends the KJV translation **made of no reputation** as expressing more accurately Paul's thought. (See art. Person of Christ in I.S.B.E.)

In view of certain present emphases the argument against Second Work of Grace, Entire Sanctification, and Perfectionism teaching should be strengthened. One wishes for a more explicit pronouncement on the problem of divorce and remarriage.

The reviewer's ears are attuned against use of the term **sacrament** because it savors of Catholicism. Does not the term **ordinance** still stand as the best word for Baptism and the Lord's Supper? In view of divergent views of the significance of the Lord's Supper it would seem essential that some notice be given of them, including a defense of our interpretation.

Absence of reference to the Devotional Covering excites concern. If it is a Christian ordinance, there should have been a treatment of it. This is especially true when its validity as an ordinance is being challenged by some Mennonites. And what shall be said for the Holy Kiss? Does it not obtain a value higher than that of a social custom? Furthermore, does not the Anointing with Oil carry greater significance than that of a medical treatment?

At times it seemed that if God's covenant relation with man would have been given a more controlling position, the topics associated with this relationship would stand out with greater meaning. Thus if the author had undertaken to state quite explicitly the relationship of the New Covenant to the Old, the present value of Old Testament law would become still clearer. In other words, the present application of Old Testament law is dependent on how we relate the New Covenant to the Old.

The treatment of the Holy Spirit would be improved if the Holy Spirit's predictions of the Messiah and of His being poured out on all flesh, together with His work in Christ, had been included.

The story of Christianity is the story of a miracle-working God. —B. Charles Hostetter.

The reviewer has wrestled for some time with the translation and interpretation of Acts 13:48. In spite of the conclusions of such great exegetes as Warfield and Machen, he concludes that the interpretation, **disposed for eternal life** or **placed themselves in the ranks of those who welcomed the offer of eternal life,** supported by Cook, Clarke, Meyer, Lumby, and Robertson, accords best with the sense of the Greek and the context of the passage.

The discussion on the New Birth lacks mention of some essential elements necessary even in an introduction to theology, among others a statement that the Holy Spirit is the agent of regeneration, the conditions for regeneration, the time element, the resultant position of sonship, and the supernaturalism of the experience. At some point it would have been well to have related the several aspects of salvation, such as repentance, faith, justification, regeneration, and sanctification.

Since there is considerable loose thinking in the realm of sanctification, Scriptural support of its two senses would do much toward building up the true understanding of this doctrine. Indeed, the reviewer feels that the whole structure of Entire Sanctification teaching falls as the punctiliar and linear aspects of sanctification are grasped. No discussion of Christian assurance can be regarded adequate without reference to the First Epistle of John.

The reviewer has given much thought to the integration of nonresistance, nonconformity, and separation of church and state with the main highways of theological thought and has found that when they are organically tied up with the Kingly Work of Christ new and enriched meaning is gained. Helpful integration would also be accomplished by associating the church with the Messianic Kingdom and of subsuming both under the New Covenant. Whether or not a Christian theology should include a study of the Christian Life is open to question. In the reviewer's judgment the work would be enhanced if the author had given attention to the doctrines of prayer and Christian stewardship, together with the Christian's use of the Bible.

By way of general appraisal, **Introduction to Theology** marks an epochal advance in the doctrinal expression of the Mennonite Faith. True to historic Anabaptism and built foursquare on the Word, this work will serve mightily "to strengthen a childlike faith in Christ."

Harrisonburg, Va.

Are Cigarette Smokers Scared?

For the first time in more than two decades cigarette sales have skidded appreciably (after a slight setback in 1949), and the tobacco-growing and cigarette-making industries are worried. They fear that the health-centered campaign against cigarette smoking may be taking hold. We hope they are right.

One of the evidences is to be seen in cigarette advertising. "The cigarette that takes the fear out of smoking," is the current Phillip Morris slogan. Viceroy is offering "double protection." Kent's costly advertising shows the black deposits of "tars and nicotine" reputed to come from "other" cigarettes. Consumers are counseled to choose Kent's for the "greatest health protection in cigarette history."

The head of one company sadly concludes, "You can't spend millions year after year implying that your brand is healthful while all others will kill you, without its having some effect on the public."

Of course the cigarette companies are making a brave attempt to laugh off the fears. But a New York distributor reports that he is selling twice as many "stop-smoking" pills this year as ever before. (The medication usually contains lobeline sulphate, which produces nausea when a smoke is taken afterwards.) A little volume with the title, "How to Stop Smoking," has sold more than 70,000 copies, when the book trade would have called 10,000 the normal expectancy. Filtered cigarettes, supposed to be less harmful, have more than doubled sales over the last year, despite higher prices.

Most important, perhaps, the American Medical Association has announced that none of its publications will carry cigarette advertising, and this means a $100,000-a-year loss to the *Journal*. Only products "useful to the physician" will be advertised.

What will finally be proved out on the connection between smoking and cancer remains to be seen, but Dr. Evarts A. Graham's announcement is only the latest of several. He has produced cancer

A Prayer for This Week

God of our Fathers:

Thou art the Almighty Creator, the Father of Jesus, and the King Eternal. We approach Thy holy, lofty throne in the name of Christ; we cry, "Abba Father" because Jesus died, rose, and ascended back into heaven.

We pray for the church—Thy church against which the gates of hell can never prevail. We thank Thee for God-fearing bishops, faithful ministers, and diligent deacons. We thank Thee for superintendents, song leaders, teachers, committee members, and for those who keep the doors of Thy house. We thank Thee for missionaries, medical personnel, relief administrators, institutional faculties, and for all who love Thee supremely and who love their neighbors as themselves.

Teach us to know and to do Thy will; lead us into complete identity and union with Thy Son; open our hearts and mouths so that lost men and women about us may hear the words of Christ. For Jesus' sake, Amen.—J. Mark Stauffer.

experimentally in mice by using nothing but the tars from tobacco smoke. He firmly believes that there is something in cigarette smoke which can produce cancer. "Our experiments have proved it beyond any doubt," he says, and his collaborator, Dr. Ernest L. Wynder, predicts a marked increase in the incidence of lung cancer.

The new interest in cigarette smoking and health has given the cigarette makers due cause for alarm.—From *The Church Advocate.*

Prairie View Hospital—A Result of Christian Discipleship

Our churches are concerned about mental health because ministering to suffering man is an obligation of Christian discipleship and an expression of true Christian love.

This was the message of C. N. Hostetter, Jr., chairman of the Mennonite Central Committee, as he addressed the approximate 2,500 persons who had met to dedicate Prairie View Hospital "to the carrying on of the Master's work and the fulfilling of His mandate."

Developing the dedicatory message on the mission of the church, Bro. Hostetter pointed out that unless the church does something about sickness and human suffering, she ignores the example and mandate of Christ. The mission of the church, he said, is to reveal God to the world, make Christ's redemption effective in the lives of men, and follow the example of Christ, who ministered to man's total need.

"The ministry of healing for mental illness is not simple and easy," the MCC chairman declared. "To make Prairie View Hospital's service effective, we need to use the resources of the best in human knowledge and skill plus the aid of divine grace with its supernatural healing potential.

"Without supernatural grace man's best knowledge, efforts, and skill frequently wander in the wilderness in the search for mental and emotional health. The Gospel of Christ has a relevant and dynamic contribution to make in the search for mental health . . . . We recognize that this religious and spiritual contribution is only a part of an adequate mental health program, but we hold it is an important one."

In the dedicatory address Dr. Milton E. Kirkpatrick identified some of the social phenomena which have psychiatric repercussions and urged his listeners to be concerned about controlling them because "mental health like diphtheria control is everybody's business."

The director of the Greater Kansas City Mental Health Foundation suggested the "ungrown-upness of the American people" as one of the causes of mental illness. Another source, he said, is our contemporary culture which is "status-minded, future-oriented, and whose goal is economic production." He pointed to family security found in possessions instead of in members of the family group. Dr. Kirkpatrick warned of the dangers of prejudice and discrimination!

"We are paying a terrific price for discrimination against and segregating a group of our citizens who are supposed to be participating to the fullest extent in our democratic way of life. This price we pay is not in money alone but in human misery as well, and it constitutes the greatest obstacle to our position of leadership in world affairs where we must communicate with the people of the world—four-fifths of whom are colored. Prejudice, furthermore, is a personality disease and the child infested will be a prisoner of his own ill feelings. He radiates hatred and hostility and creates real and imaginary enemies. Children become infected with prejudice from their association with adults."

Dr. Kirkpatrick also expressed deep concern on threats to freedom of thought and "the tactics of those who assail the reputations of our public servants under the guise of patriotism."

"What can we do to modify a social culture which perpetuates—generation after generation—a system which produces mental diseases, delinquency, criminality, prejudice, corruption in government, and disturbed international relationships? If we continue in the future as we have in the past to educate our children without question, to meet the demands of our culture, then we nourish its injustices and perpetuate its illnesses . . . . Culture patterns will be modified only as our individual attitudes become subject to change and the attitudes of the group then become a powerful influencing factor."

The contributions of money, furnishings, equipment, labor, and prayer which made Prairie View Hospital a reality were recognized by Henry A. Fast, MCC vice-chairman and chairman of the afternoon program. Prairie View was constructed and equipped at a cost of $260,000. It began operation Monday, March 15, debt-free and with an operating fund on hand.

Administrator Myron Ebersole recognized those who planned and constructed the hospital building and introduced staff members. Delmar Stahly, director of Mennonite Mental Health Services, Akron, Pa., extended greetings from the other two MCC mental hospitals—Brook Lane Farm in Maryland and Kings View Homes in California—and commented how these three institutions span the continent but yet are linked together in their services.

A dedication statement at the hospital site by Bro. Fast was followed by the dedicatory prayer by Waldo Hiebert, a member of the hospital advisory committee.

Next, contractor F. G. Roupp gave the hospital key to Bro. Hostetter, who as

(Continued on page 394)

Prayer Requests—

(Requests for this column must be signed)

Pray for the salvation of a drinking father, and for his wife and children, that they may remain true to the Lord.

Pray for a middle-aged brother who seems to grasp many Gospel truths, but to whom *love* is a foreign word, that he may be cleansed and filled with the love of God.

Pray for the deliverance and healing of a young man who is mentally ill.

Pray for the summer Bible schools that will be held in Europe during the summer months. Pray for those who are translating materials to be used in the schools, for the teachers, and especially that the Word of God may find root in the lives of the children who attend these schools.

Pray that the door may not be closed to the evangelical witness in Colombia.

A sister requests prayer that she might be healed of a nervous condition as she submits herself to the Lord.

OUR SCHOOLS

Faith and Shifting Social Standards

By Florence B. Amstutz

(An address given at the annual Christian Life Conference at Goshen College)

A free translation of the famous definition of faith found in Hebrews would be that faith is banking on the hope that what is yet in the future will certainly become true, a confidence that things which are not seen are nevertheless real. The eye of faith sees what is not evident to the doubting eye. It sees more than that which is immediately at hand.

Religious faith is a belief in the dependability and goodness of God. The pious person lives *as if* God were visible. That is why faith is a transforming power. The man of faith believes that even when he does not see his way out of difficulty, God will see to it that some way good will ultimately triumph. That is why faith is a stabilizing power. The righteous, says Paul to the Romans, live by faith.

Establishing and maintaining a family is an act of faith. When two people pledge their troth, to live with each other, for better or worse, richer or poorer, they are banking their lives without reservation, believing that the person to whom the future is entrusted is worthy. A modern refrain has it, "Marriage is a gamble." With the methods frequently used for choosing a life companion, it is just that. The result is that it is too much to gamble, and the step is taken with reservation, with fingers crossed so to speak, with the idea that if it does not pay off, divorce is possible. Clearly, this is not faith. It is taking chances, and the busy courts are evidence that it does not pay to "take chances."

Before there can be a strong faith there must be some degree of knowledge. You can have faith in a person only after knowing by experience that that person is dependable, honest, capable. When these qualities have been demonstrated, faith is not a gamble. It is like putting money in the bank—all your life savings. It will be as safe as anything human. More, it is an investment. The eye of faith can see dividends which are not yet declared. Love begets love. Confidence yields confidence. Investing life is an adventure. It need not be a gamble. Evidently God had faith in humans, or He would not have delegated to them the power of creation. Looking at the results through human eyes, we might conclude that God's faith in humans is not well placed. There seem to be so many failures; so many parents that seem not to be worthy of the great trust God has placed in them. Yet these may be seeming failures. We do not know what they look like in the sight of God.

About one hundred and fifty years ago on a frosty February morning in the hills of Kentucky, we are told, two farmers met each other on the road. "Have ya heard the news?" said the one spitting out a wad of tobacco, "Tom Lincoln's got another kid." "You mean Lazy Tom?" asked the other, "Poor kid, hasn't a chance in the world." "No chance" was the verdict. But in the eye of God, the eye that sees what is not evident to a neighbor's eyes, at least not yet, the investment of love on the part of Lincoln's parents brought results. God used it, made of the "poor kid without a chance in the world," a hope and avenue of blessing to millions who up to now had been thought of as chattel at auction sales, a household word and an inspiration to millions in every continent because of his honesty and his compassion for the underprivileged.

Family living is an adventure in faith. It is oftentimes necessary to have faith in children, who have as yet not proved themselves. Then one needs to have faith in God who made them, and made their natures, and who placed the stamp of the image of God on their souls, and in Him who placed His hands on their heads and blessed them, and who said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." They have not yet proved themselves, but if they have been nourished on a liberal diet of love, sprinkled with a generous dose of confidence, they will not often fail us. It takes faith to believe this, but the history of people proves it to be so.

Children are the hope of the future. An investment in them is an act of faith. Faith is the "evidence of things hoped for." At a time when children are trying, when they disappoint us, we must see not only what they are, but what they are to become—and how they are to get that way. If at such times we disappoint them, we break faith with God's method. If we are dependable and loving, it will help them to become dependable and loving, even though we may not see the results at once. But we have faith in God's method. Love begets love. Trust produces dependability. We sow the seed. We have faith in God that He will give the harvest.

This is indeed why God instituted the family. The family is a parable of the Gospel. "We love . . . ," says John, "because he first loved us." And again, "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." This is the heart of the Gospel. He loved us while we were unloving so that we may become lovable. This is the meaning and nature of redemptive love. We cannot love until we have been loved. We must first experience love before we can produce love. God made parents so that children may be loved, and being loved, become lovable. It takes faith to believe this, but experience teaches us that it is so. The family is a little world where the redemptive work of God may be carried on. Members of a family are workers together with God, engaged in the formation of godly characters. This is indeed a high calling and a noble task. If we bank our lives in this the plan of God, if we have faith in His work, we shall in time have the substance of things now hoped for, and evidence of things not now seen.

Goshen, Ind.

OUR READERS SAY (Continued)

spiritual and physical, and strive to do our utmost to help them, and surely our reward will be great. "Man's faith is hidden unless manifested by his works." . . .

We men who are in prisons are just as human as anyone else and we have our temptations and desires just as others have; therefore, it is very necessary and we are in great need of help such as Bro. and Sister Kauffman (as well as the others) are giving those men at Jefferson City, so that they may have new faith and courage to strive on in a Christian way of living under such great adverse conditions.

While it is true that letters of encouragement do help a great deal under such conditions, nevertheless those visits are doing more good for the men than any sermon that could be given. No person will fully realize the importance of such things to a confined man unless at one time or another he was placed in such a position.

When someone picks us with a pin, it hurts us just as much as it would hurt those who are not in prison; on the other hand, when a kind deed is displayed to us, it gives us much greater joy and encouragement than it could possibly give to those who are free to do as they see fit. . . .—*Clair Kauffman, London, Ohio.*

* * *

I was made to rejoice when I read your recent editorial, "A Suggestion." When the $32,000 deficit was announced by our Mission Board treasurer, I felt that perhaps I was guilty of withholding from our Lord the 8 per cent short of the tithe that has been estimated our church did last year.

At the time of the original announcement, I thought how easily we could wipe out the deficit by all contributing one dollar additional, direct to the treasurer. We would have the $32,000 to balance the budget and plenty left to enlarge our missionary outreach.

May it never be said of us as a church, that we were too self-satisfied and materialistically minded to support the program of the church. God forbid that the veil of materialism may ever dim our vision as we see the multitudes about us in need of redemption.

I say "Amen" to your suggestion and using the slogan of one of our many popular fund appeals, "Now let's *all* give."—*D. E. Croyle, Westville, Ind.*

We need to study the faults and successes of others in other times and places and learn from them without being critical or uncharitable toward them.—Noah G. Good.

CHURCH HISTORY

A Sermon

(Delivered by Bishop Samuel Coffman, Rockingham Co., Va., at the Weaverland, Pa., Church, March 31, 1890, reported by John W. Weaver, Union Grove, Pa.)

Text, John 3:16-31.

My beloved brethren and sisters, and all assembled, greetings in His name: It has pleased the Almighty God, in His infinite wisdom, to add a breath to our lives, that we have yet the privilege to meet as we have never met before. We are yet spared before many others who have gone the way of all flesh, to try the realities of the other world. What they have done is done forever, and what they have left undone, is left undone forever.

We are yet in the day of grace. But we cannot tell how soon our time will come to leave this world of tribulation and sorrow. Oh, ye older men and women, when will your time come? And ye young men and maidens, ye young and flourishing, when will your time come? You may live to the age of twenty, thirty, forty, or more years, but it is not promised to any of us. Today is promised us and we know not whether we shall live this day out. We cannot tell one minute of time ahead of us what will happen the next, and in one sense it is well that we cannot. *Today* is the accepted time; *today* is the day of grace; *today* if you hear His voice, harden not your hearts as in the days of provocation. Oh, sinner, why not come today and partake of His Spirit? The Saviour says at one place, "Therefore be ye also ready, for at such an hour as ye think not, the Son of man cometh." Oh, I often thought during the past year, how many thousands and millions have been called away in the twinkling of an eye, and have not been ready, *not prepared*. But they are nevermore to return, and we are spared in the land of the living. We must confess that it is only by the grace of God that we are what we are. It is not that we merit anything or that God owes us anything. No, for if we have done all that He has commanded, we are still unprofitable servants. Oh, then let us all try so to live that we may at all times be ready to leave this world in full hope to land on a better shore where parting words are heard no more. The only place I can point us all to is to Jesus Christ.

A thought just now strikes my mind about which I will make a few remarks. It is not united with the text, but I often have a text read, and maybe not say much about it, just as I am led by the Spirit. It is about Joseph, how he was despised among his brethren and at last sold into Egypt; how he was there highly honored and esteemed by the king; how Pharaoh had a dream and Joseph interpreted it. This is all well known to you Bible readers. Well, the famine came, and the only place they could obtain food was from Joseph. He nurtured his father's household.

So, dear friends, the place to obtain food for the soul is to go to that despised Joseph, namely, Jesus Christ, who suffered the ignominious death. What for? So that we might have life. We can read, "For a righteous man some would even dare to die." But this Jesus died for His enemies, those that mocked Him, for those that cried, "Crucify him," and for those that *did* crucify Him, and for all; and there prayed to His heavenly Father, "Father, forgive them; for they know not what they do." Oh, this was perfect love! For greater love hath no man than to lay down his life for his friends, but He died for His enemies. Oh, come then today to that meek and lowly Jesus, that Giver of all good and perfect gifts, and be partakers of that love. Oh, then, dear friends, let us all try to strengthen the bonds of love, for love is the bond of perfectness.

Love is compared to the hoops of a barrel. When we break off the hoops, each stave will go its own way. It falls to pieces. So it is with the church of God. If we lose love, that bond of perfectness, it will fall to pieces, each one will take his own way. Then let us all unite in love and go hand in hand toward that heavenly place where all is love. Let us love that which is worthy loving, for Christ said, He that loveth anything more than me cannot be my disciple.

Dear friends, if we have anything that we love more than our Saviour, it is our idol. Many, many a one has his idol. It seems strange doctrine in a Bible land, nevertheless it is so. One has his idol of silver, another gold, another his cattle or farm. Now, dear young sisters, if you have a ribbon on your body which you love more than Jesus, it is your idol. Therefore let us gather all these idols and put them away, consumed by the love toward God. We should take it to heart that we set not our affections on worldly things. But to love the true and loving God, and "thy neighbour as thyself, for this is the law and the prophets."

We must love God and one another sincerely so that our prayers are not hindered. If we love one another, it is pleasant to enjoy each other's presence; but we must soon part again, and each one going to our respective home. But we have the promise that if we hold out faithful and continue in His love to the end, we will meet on Canaan's shore where parting words are heard no more. There we shall enjoy each other's presence forever more, singing praises unto God throughout that long and never-ending eternity. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"For God so loved the world." This word *world* is considered by some to mean the earth as a planet, but the word is here used to mean the people, the inhabitants of the world. Now we will say, "God so loved us, etc." We are all put on the same footing. We have the same privilege our first parents had. We can choose which we will, life or death. We are free agents. Our first parents, Adam and Eve, were placed in the Garden of Eden and were allowed to eat all kinds of fruit, except of the tree of knowledge of good and evil, they were forbidden to eat. But they did not remain in that blessed state. The enemy, in the form of a serpent, beguiled them, and they did eat. Now their eyes were opened. They saw that what they had done was against God's word. They tried to hide their shame by sewing fig leaves together, and hiding behind the bushes in the garden. But that all-seeing eye of God found them out. God called, saying, "Adam, where art thou?" Adam replied, "I hear thy voice, but I am afraid, because I am naked." The Lord said, "Who told thee that thou art naked? Hast thou eaten of the forbidden fruit?" Adam said, "The woman that thou gavest me, gave me and I did eat." Now this same calling that said, "Adam, where art thou?" comes to every one's heart at the present day, saying, "Man, where art thou?" But is it not often the case that when we hear that voice we try to cover our shame with worldly matters, try to hide our sins from an all-wise God? But God knows our every sin. They did eat, and according to God's word, they fell under sin and condemnation. God was not willing that His creatures should die under condemnation; so He said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." They were not left without hope, but they had the promise of a Redeemer, and in the fulfillment of time, this Redeemer was born. Where was He born? In the lowly town of Bethlehem in Judah—an example of humility.

Jesus came to save that which was lost. If we would be saved, we must come down to the feet of Jesus, as Mary of old, who sat at His feet, and wet them with tears, and wiped them with her hair. Mary had a sister named Martha who made herself very busy in serving. She came to Jesus and said, "Dost thou not care that I serve alone? Bid Mary to help me." But Jesus said, "Martha, Martha, thou carest for many things. One thing is needful. Mary hath chosen that good

(Continued on page 404)

FAMILY CIRCLE

The Homekeepers

By Lorie C. Gooding

Men must do the whole world's labor
With hearts as brave as hands are skilled,
For it is their place and privilege
To plow and plant, to plan and build.

And against the men's returning
Women keep the fires burning

Men must clear away the forests,
And plan the towns, and make the roads.
Men must till, and sow, and harvest,
And raise the barns, and haul the loads.

And for evening's homeward bringing,
Women keep the kettles singing.

Men must do the work appointed,
Give the strength of heart and brain,
Until, their daily task completed,
Sundown turns them home again.

So for blessed peace at night,
Women keep the lamps alight.

Holmesville, Ohio.

Home

By Alfred S. Rotz

The ideal home is one in which Jesus reigns. In a home of this type, love is the supreme ruling power. Where God is not recognized, there can be no solid comfort and peace. Such a place cannot be called home in the strictest sense of the word. When we speak of home, we at once think of joyful association, rest, happiness, and contentment—a place where we rest from our labors, and are refreshed after weariness and separation from loved ones. The buildings, furnishings, and surroundings do not constitute a home, but it is the loved ones who dwell in that home that make the spot sacred and afford a haven of rest in this world of turmoil and care. The word "home" stands for all that is beautiful.

In our visions and dreams our minds wander back to our earliest recollections and home appears to us like a fairyland, fragrant with flowers, where the air is laden with the sweetest melodies of love. We think of mother folding us in her tender arms of love, while we listen to her soft, gentle voice sending up the sweet incense of prayer and supplications for the dear lambs of her fold. The early influences of home are never forgotten. The godly home, where children are taught to know God and are brought up in the nurture and admonition of the Lord, is the dearest place on earth. A home like this is a place of refuge in every time of sorrow and trial. God, in His all-wise providence and mercy, has instituted the home for the propagation of the human race and for their present and eternal good. The godly home with a family altar is a sanctuary of the Lord and the very gateway to heaven; it is here where the knowledge of God is preserved and where everything that stands for good is maintained. We hear it said, "What is the world without a home?" but we would add further, "What is a home without Jesus Christ?" Without Him as the Head of our home it is void of true happiness, for in a home where Jesus is not, contentions and divisions arise and sin becomes rampant with confusion and every evil work.

God, in His precious Word, gently teaches us how to maintain the beautiful virtues that adorn the Christian home. The Word of God is the only safe guide to preserve the home from the intrusion of the archenemy of souls. It is a lamp to our feet and a light to our pathway and reveals to us Satan in his craftiness with a thousand of his imps, clamoring to break into our homes to kill and to destroy. If the Word of God is hid in the hearts of the members of the home and God is honored and recognized in every detail of our life, that home will be a power for God and for the church.

Piety must begin in the home. If children are left without teaching or restraint in the home, they will grow up like heathens, with no respect for God nor parents. Having started out on such a course, they will naturally have no respect for the church nor for the civil law; and by rapid successions they land behind the bars. The home is the nucleus of the nation and it stands to reason a nation composed of the kind of homes just mentioned, ultimately must come to ruin. But thank God, we still have a remnant of homes who have not bowed the knees to Baal; and were it not for such homes in the world, God would visit swift judgment upon this sin-benighted world.

The fact of the matter is, the homes of nations have deteriorated and have been producing enormous crops of infidels, skeptics, atheists, agnostics, free-thinkers, and what not, so that the very foundations of the homes, the churches, and the civil governments are beginning to quiver. Men of renown and far-sightedness are puzzled and driven to their wits' end to know how to devise and legislate laws to cope with the terrible evils that are threatening this nation of ours as well as other nations of the world.

What this old world needs is a gracious revival of the old-time religion of the Lord Jesus Christ, and homes that can produce such men as John the Baptist, Samuel of old, and other illustrious Bible characters, and also such men of renown as the early founders of our church and nation. It is then that we will have homes, a church, and a government that will stand up against the ravages of Satan's forces, and the fiery darts and onslaughts of the devil. Thank God, we can have godly homes if we will. Jesus said if we ask anything in His name, He will grant it to us, and there is nothing Jesus would more delight to give to us than godly homes. He is standing at the door of every unsaved home, knocking again and again for admittance, but they will not let Him in.

Might we come just a little closer home and see if some of us church members do not sometimes bar Him out. He wants to spread a table of good things before us, but we are so occupied with the transitory things of this life, that we seemingly do not have time to commune with our glorious Heavenly Visitor. In the beautiful account of "Mary and her sister Martha," Jesus teaches us a wonderful lesson. If we would eat less, wear cheaper clothes, do without many unnecessary luxuries, and contribute the money thus saved to charity, feasting upon the bounties of heaven so richly provided for our hungry souls, how much richer we would be and how much sweeter would be the love in our homes! What calm and heavenly peace would pervade instead of strife and contention as is sometimes the case. Then our church relations would be correspondingly sweeter, more spiritual, and more powerful for good. The world would acknowledge that there is something in the religion which we profess that exceeds by a thousand times what the world calls pleasure in her revelry of sinful indulgences.—Selected.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to my relatives and friends who so kindly remembered me with prayers, cards, flowers, visits, and other gifts during my stay at the hospital and since my return home. May the Lord bless you all.—Alice Martin, Hagerstown, Md.

* * *

To our many friends and relatives we sincerely say thank you for your prayers, help, and kindness to us through our hospital experiences. We appreciated the cards, visits, flowers, and gifts very much. Continue to pray for us. May the Lord richly bless you all for the same.—Mr. and Mrs. Edgar N. Geib, Gap, Pa.

* * *

We wish to express our sincere thanks and appreciation to all who so kindly remembered me during my stay at the Memorial Hospital in Johnstown, and for the prayers, cards, gifts, flowers, and visits during my illness. May the Lord reward each one of you is our prayer.—E. S. Thomas, Hollsopple, Pa.

PRAIRIE VIEW HOSPITAL (Continued) MCC chairman presented it to Administrator Ebersole and invested him with the responsibility of operating Prairie View. Bro. Ebersole, in unlocking the door, symbolized this opening as the initiation of Prairie View's services. An estimated 6,500 persons visited the hospital during the open house which followed the March 14 dedication and which was also held March 7, 12, and 13.

TO BE NEAR TO GOD

TALES OF HIGH ENTERPRISE

Faith Is an Enterprise

Sunday, May 2

Read Luke 20:9-16—Enterprise in Horticulture

Farming can be immensely satisfying, especially if we know that the farm is God's and we are His husbandmen, His partners in this business of feeding the world's mushrooming population. I suppose these fellows in today's story thought they were doing all right. Here was the crop planted and ready to harvest—little work, no investment, no interest, no tax, and now not even rent. Pretty soft!

But what did these satisfied hunks of protoplasm know of real satisfaction?—the kind of joy we talked about yesterday? Jesus suggests that even their physical ease may be a temporary thing.

Am I finding joy in giving the bare tenth of the fruit of the vineyard?

Lord, make me a good renter.

Monday, May 3

Read Matt. 20:1-15—Enterprise in Labor

Have you ever thought that the boss wasn't giving you a good deal? I have. No, my work wasn't very interesting as long as I felt like that. Do you know why I felt so? I hadn't yet learned a lesson in today's story. **You can never hurt me by doing good to my neighbor.**

There is no doubt about it. These fellows who "have borne the burden and heat of the day" had more to show for their day's work than the Mary Magdalenes, who start work at five in the afternoon. But they got a good deal—the agreed reward. To some of us men of small achievement, Jesus' "She hath cast in all that she had" is a comforting word.

Lord, make me appreciaive of your generosity—to my neighbor.

Tuesday, May 4

Read Luke 19:12-27—Business Enterprise

Every good businessman knows that unused capital in the drawer is a liability. The plow left out in rain and sun deteriorates faster than the plow turning loam. He obeys these laws of economics and nature.

Jesus suggests that there are similar laws of the Spirit. There is a law which says, "Occupy [RSV, trade with these] till I come." In your and my lap are entrusted all the "riches in glory by Christ Jesus." This is our coin. I am to "trade with these" for men's souls. Even as I obey this eternal law, I show my capacity for eternal responsibility. Obedience has no substitute.

Lord, teach my heart that to love is to obey.

Wednesday, May 5

Read Luke 14:28-30—Enterprise in Carpentry

Every carpenter knows the adventure of the new blueprint. He isn't a carpenter very long until he too learns something of the venture in economics.

You've started on this venture of faith now. Even before you started, you were warned that even the animal kingdom has promised comforts, but physical comforts are promised to no followers of Him who walks the Calvary road. In the past ten days you've learned that it costs unselfishness, a debt to God for a feast and a new outfit, forgiveness, prayer with groanings that cannot be uttered. journeys on dark paths, rentals, labor, training in spiritual economics.

I'd better sit down right now and decide if I want to start carrying out the blueprint.

Lord, give strength for the Calvary road.

Thursday, May 6

Read Luke 14:31-38—Enterprise in Warfare

If you think carpentry has privations, think about the soldier. Unfortunately Satan and his retainers are not interested in promoting carpentry. There will be times, when, like Nehemiah, you'll need to exchange the carpenter's apron for the breastplate of righteousness, and the hammer for the sword of the Spirit. Maybe you're like me, not a very good fighter. Never mind. Remember your only weapon of offense is the sword, which is the Holy Spirit of God. Release that sword by a constant self-crucifixion. Like Elisha's servant your eyes will be opened to see the armies of flaming chariots of victory on your side. But such self-denial is costly. Can I?

Lord, let me see those on our side.

Friday, May 7

Read Matt. 25:31-46—Enterprise in Judgment

I suppose no judge worthy of the name, ever passed sentence without first trying to determine what was best for the offender and for society. But what does he base judgment on? It is on facts, presumably accurate facts, brought to light in the trial. And it is only because a man's deeds are such an accurate gauge of what is in the heart that our law courts have any validity.

Let no man be deceived. "By grace are ye saved through faith . . . not of works." But it is equally true that "Out of the abundance of the heart the mouth speaketh." There is only one evidence of the regenerate heart. It is the regenerate life of loving service.

Lord, make me a spreader of love and joy.

(Continued on page 403)

Elijah Calls the People Back to God

Sunday School Lesson for May 9

(I Kings 17:1—19:18)

In what book of the Bible is told the story of the kings of Israel and of Judah? Who were the first kings when the kingdom of Solomon was divided? What king is reigning in today's lesson?

It would be very helpful in this history study to trace the line of kings of Israel and see the character of each. Use the Bibles. Let each find the references.

Jeroboam, I Kings 14:20; Nadab, 14:20; 15:25, 26; Baasha, 15:27-30, 33, 34; Elah, 16:1-6, 8; Zimri, 16:9-15; Omri, 16:15-19, 23-26; Ahab, 16:28 ff. Put the names of the kings on a long piece of paper (1 foot wide, 4 yards long) with the number of years each reigned drawn to scale (1 inch=2 years). Continue this line throughout the quarter. Keep it for next year when the kings of Judah can be added. Also put on the names of the prophets at their respective places.

What kind of man was Ahab? 16:29-33. Let a pupil report on the Baal worship. The pupils should know why God considered this worship a great sin. Recall the first and second of the Ten Commandments. Deut. 5:6-10. Read also Deut. 5:29, 32, 33.

This Baalism was the major cause of decay in Israel. We must remember that our God is a very jealous God. He had a right to be. Read Deut. 6:14, 15, 25.

But God is ruling over all. He sees the fearful sin of idolatry and sends Elijah to call the people back. Ahab and Israel were punished with a drought and famine. There was not even any dew for three years. This was said at the word of the Lord, "before whom I stand," said Elijah. Elijah disappeared. Jezebel's troops hunted the land for him, but God hid him.

In three years this fearless prophet spoke again. The king blames him for Israel's trouble.

Elijah challenges the Baal worship by testing the power of Baal. God told Elijah to use this sensational test to call Israel back to God. Read together this grand scene of history. 18:19-39.

God is still on the throne today and sees the false gods of America in 1954. Someone has named these gods the fiery god of self, the god of gain, the god of pleasure, the god of sex, and the god of salvation by club or lodge membership (F. S. Mead). Let's remember God can answer by fire. "Him only shalt thou serve."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Fourteen young people and one mother were received into church fellowship by water baptism at the Kidron, Ohio, Church on Good Friday, April 16, with Bro. Reuben Hofstetter officiating and the brethren Isaac Zuercher and Allen Bixler assisting.

The Christian School Patrons' Association met at the Crown Hill Church, Rittman, Ohio, on April 20, in the interest of establishing a Christian Day School in Wayne County, Ohio.

The new Bethany Christian High School building, located near Goshen, Ind., is now under construction with the footers in and the wall going up. This school is being sponsored by the Indiana-Michigan Conference.

A Summer Bible School Workshop was conducted at Goshen College on the afternoon of April 24. Bro. Russell Krabill was in charge.

Bro. John E. Gingrich, pastor of the Johnstown, Pa., Church, who recently underwent a severe siege of sickness, is again filling the pulpit and resuming normal activities, although he still needs to guard against overactivity.

Change of Address.—Bro. B. H. Noll, Rohrerstown, Pa., to R. 1, Spring Grove, York Co., Pa.

Bro. Paul Erb, of the Gospel Herald office, spent a few days last week attending a meeting of the Associated Church Press in New York City.—H.

The Sharon Christian Day School pupils of Ybor City, Tampa, Fla., gave a program at the Pinecraft Church, Sarasota, Fla., on Sunday evening, April 11.

Baptismal services were held at the Fairview Church, near Albany, Oreg., on April 11, when nine applicants were received into church fellowship.

Bro. Nelson Histand, Pryor, Okla., conducted a Bible conference at the Mt. Zion Church, Versailles, Mo., during Passion Week.

At the week-end meeting at the Hereford Church, Bally, Pa., April 18, Brethren Warren Good and Elmer Moyer were speakers.

Bro. Ira D. Landis, Bareville, Pa., conducted a tour to visit historical places in Lancaster County, Pa., for a group of MCC workers on the afternoon of Good Friday.

The Historical Committee of the Mennonite Church met at Goshen, Ind., on April 20.

Bro. Willard Claassen, Newton, Kans., Executive Secretary of Board of Education and Publication of the General Conference Mennonite Church, spent a few days at Scottdale last week in the interests of Christian education curriculum materials.

Separated unto God, by Bro. John C. Wenger, is used as a study book for Wednesday evening classes at the North Goshen, Ind., Church. Each evening one chapter is being studied, with different brethren leading the thirteen meetings required to complete the course. This might be a good example for other congregations.

Bro. LeRoy Stoltzfus, Bird-in-hand, Pa., conducted communion services at the Pinecraft Church,, Sarasota, Fla., on Friday evening, April 9.

Communion services were observed by the newly organized congregation at Sacramento, California, on April 18. Bro. Ernest Garber, Nampa, Ida., conducted the service.

Bro. Martin E. Weaver, Annville, Pa., brought the message for the communion service at the Berea Church, Alma, Ont., on Easter Sunday morning.

Ordination.—At an impressive service on Wednesday evening, April 21, at the Leetonia, Ohio, Church Bro. Fred Augsburger was ordained to the ministry for the Youngstown, Ohio, Mission. Bro. Rudy Stauffer had charge of the meeting, representing the Ohio Mission Board and Conference. Bro. Harold Bauman preached the sermon, and Bro. B. B. King gave the ministerial charge. Other brethren who took part in the service were Paul Yoder, S. A. Yoder, and David Steiner.

The Touring Chorus of Western Mennonite School, Salem, Oreg., is giving musical programs in six different Oregon churches over a period from April 11 to May 12.

Bro. D. A. Yoder, Elkhart, Ind., was speaker for Passion Week services held at the North Goshen, Ind., Church, April 11-18.

Bro. C. F. Derstine, Kitchener, Ont., may be addressed at Cleveland, Ohio, c-o Vern Miller, 5008 Wellesley Ave, May 6-9.

Announcements

I-W Boys' Chorus from Cleveland, Ohio, will be at the Hartville Mennonite Church, Hartville, Ohio, for the regular monthly hymn sing, May 2.

One hundred eighty-seventh quarterly mission meeting at South Union Church, West Liberty, Ohio, May 2.

Summer Bible School workshops at Ephrata, Pa., evening May 11; Elizabethtown and Paradise churches, May 13, in the evening.

Men's Touring Chorus of E.M.C. will be giving a program at McCaskey High School auditorium, Lancaster, Pa., May 1, at 7:30 p.m.

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Calendar

Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Annual meeting Gulf States Regional Conference, Gulfhaven congregation, Gulfport, Miss., May 7-9.
Home Sunday, May 9.
Ohio Mennonite and Eastern A.M. Joint Conference, Walnut Creek Church in Holmes Co., Ohio, May 25-27, 1954.
Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.
North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.
Annual meeting of Ontario A.M. Conference, June 9-10, at East Zorra A.M. Church, Ontario (near Tavistock).
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.
Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.
1954 Schedule for Laurelville; Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girl's Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Rocky Mountain Mennonite Camp: Pre-camp training—June 28-July 2; Week-end Bible Conference on Stewardship—July 3, 4, Milo Kauffman, Hesston, Kans.; Junior Boys'—July 5-10 (ages 9-12); Junior Girls—July 12-17 (ages 9-12); Junior High—July 19-24 (ages 13-15); First Family—July 26-31; Youth Retreat—Aug. 2-7 (ages 16 and above); Second Family—Aug. 9-14; Orientation Camp for prospective I-W Men—August 21-28. Program sponsored by MRSC. Week-end Bible Conference and Annual Meeting of the Rocky Mountain Mennonite Camp Association—Sept. 5, 6.
Peace Sunday, July 4, 1954.
Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.
Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.
Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to Aug. 1.
Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Illinois State MYF Retreat, New Salem State Park, August 5-8.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Albert Buckwalter, missionary to the Argentine Chaco, recently made a 70-mile trip toward Pampa, Argentina, an Indian settlement, to contact prospective students for the Bible school to be conducted in the Chaco. He failed to reach his destination because of high water, but he did contact one prospective student.

Bro. J. D. Graber, Elkhart, Ind., spent April 9-12 at Eastern Mennonite College, Harrisonburg, Va., in the interests of the mission program of the church. He spoke at Mt. Clinton Mennonite Church on Sunday morning, April 11, at the Lindale Mennonite Church in the evening, and at chapel services at Eastern Mennonite College on April 12.

The opening date for the Bethany Mennonite Home, Philadelphia, Pa., has been postponed to May 10. A dedication service will be held at the home at 2:30 p.m. on Sunday, May 9.

Final plans are being made for a dedicatory service at the Gladstone Mennonite Church, Cleveland, Ohio, for Sunday afternoon, May 9. The brethren C. F. Derstine, Kitchener, Ont., and J. D. Graber, Elkhart, Ind, will participate in the service. Funds are needed to complete the building.

Bro. and Sister Paul Kniss, Bihar, India, held evangelistic meetings in the villages of Banio and Gargoma during March. The reception at Banio was rather cold, but at Gargoma almost the whole village turned out every night and the people were very friendly and attentive, although no deep spiritual hunger or conviction seemed to be present.

Four persons were baptized at Chandwa, Bihar, India, on March 15, causing rejoicing among the missionaries and believers there.

The Mission Emphasis Week held at Hesston College and Bible School, Hesston, Kans., this week included the following messages: "Hesston College and Missions" by Bro. Milo Kauffman; "The Challenge of Foreign Missions" by Bro. John Friesen, missionary on furlough from India; "The Challenge of Radio Evangelism" by Bro. Elam Hollinger; and "The Challenge of City Missions" by Bro. Sanford E. King, Hutchinson, Kans.

Bro. and Sister Hatano, a middle-aged couple who were baptized at Kushiro, Japan, in July, 1953, are becoming increasingly useful in the work of the church. On April 7 Sister Hatano assisted Esther Beck with her women's meeting in Obihiro, and on April 8 Bro. Hatano assisted Lee Kanagys with a special church meeting in Nakashibetsu. He also spoke in the Kushiro church service on Sunday, April 4. Praise God with us for the earnest, consecrated service of this Christian couple.

Bro. C. F. Derstine, Kitchener, Ont., will conduct a series of Bible lectures at the Gladstone Mennonite Church, Cleveland, Ohio, May 6-9.

Communion services were held at the Ninth St. Mennonite Church, Saginaw, Mich., on Saturday evening, April 17, with Bro. J. D. Graber, Elkhart, Ind., in charge. Bro. Graber also spoke at the Saginaw church on the following day, Easter Sunday.

The Lee Kanagys fellowshiped with the Kushiro Mennonite congregation on Sunday, April 11. Bro. Kanagy brought the morning message. Daniel and Ruth Kanagy and Dawn Alice Buckwalter furnished "special music."

The Eighth Annual Youth Retreat of the Mennonite Church in India will be held at Balodgahan, M.P., India, May 1-6. Pray for the young people of our India church.

The President of Argentina, Juan D. Peron, has recently reopened the Argentine radio stations to programs of the Evangelical churches. Mr. Peron explained that he was unaware of the situation and blamed it upon a few fanatical Catholics. May we thank the Lord for this answer to prayer.

Bro. Don Augsburger, Orrville, Ohio, conducted Passion Week services at the Bethel Mennonite Church, Chicago, Ill., April 16-18.

The Argentine Mennonite Bible School in Bragado was reopened, if plans carried, on April 20. To date there are six full-time students enrolled with several other prospects. In addition there will be a good number of local part-time students. Bro. John Koppenhaver, director, has been working hard to get the physical plant and the courses ready by the opening date. Bro. Lawrence Brunk and Bro. B. Frank Byler are also on the faculty.

Bro. Luke Birky, La Plata, Puerto Rico, gave an illustrated talk on the medical mission-service program in Puerto Rico to the I-W men at Indianapolis, Ind., on Friday evening, April 16. He also spoke at the Shore Mennonite Church, Sunday evening, April 18, and at the Burr Oak, Mich, Mennonite Church on Tuesday evening, April 20. He will speak at the Olive Mennonite Church, Elkhart, Ind., on Sunday evening, May 2.

The address of the John Koppenhaver family is Macaya 175, Bragado, FCNDFS, Argentina.

Bro. Urie A. Bender, Baden, Ont., conducted special Easter services at the Morningside Mennonite Church, Toronto, Ont., April 16-18.

Bro. Norman Wingert, MCC Director for Japan, recently visited our Hokkaido missionaries. He brought much-appreciated inspiration and encouragement.

The William Hallman family, missionaries recently returned to Argentina, have moved temporarily to the town of America where the Daniel Millers have worked for the last four years. Plans are for them to take up the work in Villegas, but until now they have been unable to rent a house there. Their present address, therefore, is Sarmiento 380, America, FCNDFS. The Hallmans request your prayers that the way might open up for them to go to Villegas if that is the Lord's will.

The church building at Ellesmere near Toronto, Ont., is nearing completion, but $2,000 will be required to complete and furnish the main floor. The congregation began using the basement on Easter Sunday morning.

For three consecutive Sundays the enrollment in the Spanish Sunday school at Mathis, Texas, totaled 82, 86, and 91 respectively. This enrollment has grown from a pre-1953 enrollment of 40-50. The everyday contacts of the missionary family and the VS unit are bearing fruit. Praise God for answered prayer and keep Mathis on your prayer list.

Bro. and Sister Simeon Hurst, missionaries on furlough from Africa, spoke at an all-day Good Friday service at the Wideman Church, Markham, Ont., on April 16.

(Continued on page 404)

Your Treasurer Reports

We are now approaching the time of year when plans are being made to send out new missionaries to the foreign field. At the time of the Annual Board Meeting appointments are made for new workers and reappointment of workers who have been on furlough. It is always an inspiring part of any mission program to find workers who are willing and ready to go.

In connection with sending new workers and returning workers from furlough, considerable cost is involved for supplying needed equipment and for furnishing travel expenses. From time to time we have announced in this column that the Mission Board has two special accounts, one for missionary equipment and another for missionary travel. Since these costs are a definite part of sending out missionaries, we would again like to appeal for contributions to be used for these two purposes. If you would like to equip or help send a missionary to the foreign field, you can do so by contributing to the above funds. In case anyone would wish to do so, funds can be designated to be used by any particular missionary. In the near future I will be listing the missionaries who will be going to the various fields. However, we would like to encourage general contributions for these purposes, particularly in light of the fact that we are now approaching the time of year when funds will be needed to send out workers.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



A side-show attraction at the "mela" at Balumath, Bihar, India.



Missionaries and Indian evangelists preach the Gospel to interested listeners at the "mela."

Sowing the Seed in the Bathet Area, Bihar, India

By Paul and Esther Kniss

As we look back over 1953 and see where the seed was sown, we are moved to pray that some of it might germinate. Some we know fell on stony ground. Some, on the other hand, fell on real soil where it may well grow and bear fruit.

In January, Paul and the evangelists preached at two "melas" or fairs where thousands of people come to buy or sell oxen or goats. In turn they sang and preached and sold Gospels till their throats were hoarse, then bought a cup of tea and rested a bit and started again. Some who cannot read buy a Gospel because they have a son who can; some buy out of curiosity; a few, we believe, buy because they are really searching for something.

Also in January we, with all our workers, set up camp at Bichi Tongri. We had visited here a few times before, but the people were not used to the likes of us and were very suspicious. Rumors were afloat that we were on the lookout for people to offer as sacrifices. When one villager saw Esther typing a letter, he thought she was printing money. One man showed real interest in the Gospel and tried to convince the others that we were harmless. After two weeks these people were a little more at ease, but still had some suspicions.

Next we went to Kalkaliya. Here it was quite different. We had toured here the year before, and the people were over their fear of us. Some of them had been near to a decision. We found the young people especially interested. They have learned many of the songs we sing, and we frequently heard them singing while herding goats or doing some chore. The older ones did not attend the meetings so regularly. When asked why, they said, "What we hear makes us dissatisfied." We praise the Lord that they are under conviction. May they soon have the courage to do what they know they should.

At Kasmar our reception was not so good. The Oraons were willing to listen, but their landlords, the Brahmins, did not approve, and so threatened them and forbade them to come to the meetings. One Brahmin belonged to the Arya Samaj. This sect is to Hinduism about the same as Phariseeism was to Judaism. He came to the meetings, but not to listen. His sole purpose was to ridicule and try to trap us with questions and to provoke argument. Some good contacts were made, however, in house to house visitation.

We toured next at Banio. One of our evangelists lives near by and has been working there for a few years. We had a couple very good meetings, then their big festival Sarhul came on, with its all-day and all-night singing, drumming, dancing, and drinking.

In May we lifted our eyes unto the hills. We went to Darjeeling where Paul had most of his schooling. The school faculty has completely changed, but many of the old school servants are still working. Their memories are good. On meeting us, they would motion with their hands first low down, then high, and say, "Oh! Paul Baba! Was this little, and now he's grown and married! How many children? Sahib and Memsahib (Paul's parents) are well?" Our stay in Darjeeling was physically strengthening and spiritually refreshing. We enjoyed matchless scenery, fine fellowship with missionaries, good meetings and a good view of Mt. Everest. We were there when Everest was No. 1 world news, and even saw Tenzing's wife when she first heard the news of the successful climb.

We returned to the plains in June. The monsoon had come and everything was turning green again. From July to September we took part in the workers' training school. We were all wonderfully blessed in the last week's meetings when Stuti Prakash brought heart-searching messages. Bro. Prakash really loves the Lord and has a running over joy that is contagious. Most of those present in the meetings confessed sin and claimed victory.

On September 30, 1953, we started camping at Ronhe. The rains weren't quite over, but the few rains we had while there did not hurt us. Meetings were very well attended and a real interest shown. We must continue to work there. The chief hindrance seemed to be that the people were afraid to stop serving evil spirits. Surely, they think, if we stop offering to the spirits they will visit sickness, death, and crop failure among us.

In October we went to Madhya Pradesh to serve on a Youth Conference program. We were challenged and thrilled to see such a large group of Mennonite youth take part so wholeheartedly in the program. While there a physical examination showed that Esther needed a little surgery. About a week after this we returned to Bihar. Then, the day before we were going out touring again, we got a telegram advising us to return to M.P. for further surgery. The Lord was very near through all this, and we praise Him that the need for surgery was discovered and taken care of.

Several days after our return to Bihar in December, we went to Itke. Several there were Christians some years ago, but when they were left without a shepherd, they turned back. Interest was good, but attendance was poor because it was the wedding season. All weddings are conducted during two consecutive waxing moons of the year. Everyone of the village is invited to most weddings, and each wedding lasts several days. At Itke we are especially burdened for Somara. He was once a Christian, and he knows that he should be serving Christ instead of the devil now. He is under conviction but is not quite ready to pay the price. He is a sort of natural leader, and if he would come, others would likely follow.

The year closed with a round of Christmases—a celebration at each station and at each village where there is an evangelist.

We believe that the seed sown in the villages where we toured, in the villages visited from time to time between tours, in the night schools the evangelists conduct, and in the melas will someday bear fruit. Let us pray and work to that end.

Bathet, Balumath P.O., Bihar, India.

Forward in His Strength

By Allen and Elsie Shirk

As we turn our thoughts to the events of the past year we are reminded that only that which was done for Christ will endure. We rejoice in having seen the Word being preached and heard, sold and read, heeded and accepted, or striking roots of evil in the heart and being opposed. Together with bazaar preaching, women's meetings, congregational and workers' prayer meetings, working with our evangelists, and the regular administrative duties the following are a few of the events of the year 1953.

Jan. 5. The Vogts and we spent a few days visiting the Surguja work of the English Disciples where there is now a Christian community of over 200 newly baptized believers. During the past year this is reported to be the place of worst persecutions of Christians in all

of India. The blood of the martyrs is still the seed of the church. Satan went down in defeat as many souls came through victoriously.

Jan. 28. On our first tour experience we rejoiced to see so many interested and yet grieved to see the forces of Satan working through landlords and big men to keep the needy from hearing the Gospel. A wedding ceremony in the village culminated this tour in Patratu.

Feb. 10. The annual mela (county fair) began in Latehar and we went daily to preach and sell the Word to the people. From the very beginning Satan had his forces prepared, threatening us with harm, and trying to destroy our equipment and literature. We praise the Lord that our workers and Christians who went along to sing and testify were willing to suffer abuse for Him who died for them.

March 5. Today we moved an evangelist to the area around Obar where there seems to be interest, to shepherd a neglected flock of Christians in the vicinity. There are a number here who will eventually become Christians and we hope that a church can sometime be established here.

March 19. Alvin Hostetler was here to see me off as I climbed a mountain for a short tour among a neglected Christian community and non-Christians who are hungering for the Word. This was deep in the jungle where wild elephants come and destroy crops.

March 25. I accompanied Elsie and Sylvia Ann to the hills to clear out some suspects who were involved in the case of the murder of the two missionary women in Dehra Dun. After a week I returned to Latehar in time for the Easter activities.

April. Bro. Milton Vogt and I went on a tour of investigation southwest of Latehar in the interest of opening a new station. This is quite a jungle area. Here we saw a herd of wild bison. We found people living in sparsely settled villages. They listened very well to the Gospel and we hope to contact them in the future. This was also the month of the spring communion services at Latehar and Nareshgarh. We rejoiced for the baptism of two new converts at the latter place.

May-June. This was the hot season which is nearly unbearable on the plains, and so I retired to the hills to join the rest of the family. We enjoyed entering into the activities of the hills and appreciated very much the knowledge gained in the annual conferences. The physical rejuvenating was also greatly rewarding.

July-September. This was a blessed time of fellowship in the study of His Word with our workers. How we rejoice to see them learn and grow, even though they often think that we make Christianity too hard. In my class in nonresistance they seemed to think that we were setting the Christian standard too high, even though they saw it to be right according to the Word. We did rejoice to see many of them willing to seek to attain it. In my class on Parables and Miracles I attempted to develop in them an ability to study the Word by teaching them the direct method of Bible study. At the end many expressed appreciation of this simple method. Before their study had been very haphazard. Elsie taught a children's Bible school these weeks.

Our last week of fellowship together will be one to long remember. It was a time of searching as God used an evangelist to point us all, workers and missionaries, to the utmost in Christian living. Hearts were cleansed, convictions deepened, and lives dedicated.

Autumn. We gradually got our workers back into their fields of service as the rains came to a close and travel was possible. This being the busy season of the year in the harvest we made a trip to the Brethren in Christ mission in North Bihar and a side trip to Darjeeling and Kalimpong, visiting missionaries along the way. During this time the evangelists did more of the personal type of work and sought out areas for the coming touring season where people wanted to hear the Gospel. Then came the regular communion, Thansgiving, and Christmas events. We rejoiced to have the two new Christians to commune with us at Nareshgarh.

Dec. 14. The call had come from some to hear the Gospel at Bakoria, 20 miles west of Latehar. But after several days' preaching there on tour they began to fear the Hindu leaders, shopkeepers, and others and did not want to hear any more. Satan goes on fighting the spread of the Gospel.

In the day by day activities it seems as though we are getting so little accomplished for the Lord. But when we look into the shining faces of those who were in heathen darkness only a few years before, we ask God to forgive our lack of faith and commit all to Him, knowing that He is all powerful and in the end will be all victorious. Praise His name for the growth in individuals, especially among our workers, which will mean much in the establishing of an indigenous church.

Latehar, Palamau District, Bihar, India.

Spiritual Refreshing at Chandwa

By Milton and Esther Vogt

"Let them [us] thank the Lord for His steadfast love, for His wonderful works to the sons of men: and let them [us] offer sacrifices of thanksgiving and tell of His deeds in songs of joy . . . .

"He turns deserts into pools of water, parched land into springs of water . . . .

"Praise His name."

These were our feelings after the close of the refreshing Bible school of two months during the rains. Especially when we saw our men workers who had been using tobacco for years now get victory over this habit and get a new refreshing from the Lord.

One leader said, "When I was tempted again I got such a burden that I doubted if I was born again; so I just gave myself to Bible study as hard as I could and what joy when I discovered that this intensive reading of God's Word made it my own; I had memorized much Scripture without expecting it." And he amazed us by repeating long passages of Scripture for us.

Another teacher said, "I thank God that He has shown me what to do when I am tempted: just pray." So we bless the Lord for His reviving us in the midst of the years.

We spent some time touring among places where there were a few Christian families living so as to encourage them and help them in their witness to their neighbors who are yet in darkness. We toured at Nagar and were happy to see the conversion of one man, Sukhu, there this year. He has been dealt with for years. His brother-in-law was also a seeker. However, there had been much opposition from older relatives; but Sukhu came alone. There seem to be signs of this opposition melting away.

We are praying that Sukhu will be able to bring his wife, his children, and many other of his neighbors and relatives. He seems happy and has shown a forgiving spirit. One day his relatives tried to fight with him because his child had broken their waterpot, but Sukhu would not fight. We are sorry that one of the members at Nagar is not having victory. We have prayer for him and believe that God will break his heart of stone and make it a heart of obedience to Him.

At Hisri we also found interest, but none of the non-Christians were yet ready to accept the Lord. Two young boys of



A Christian family in Bihar, India. Bhondu Babu married his wife 12 years ago when he was 40 and she was 12.

Christian parents were instructed and baptized. We were so happy with the spirit of co-operation and industry that was manifested here. When one widow did not get her fields planted, the church group decided to do that field for the Lord and use the returns for the Christmas dinner expense. We thank God for this and pray that they will see the next step of working this way to bless someone else of God's children and not just benefit from such efforts among themselves.

We were also happy to see Patrus, his wife, and son Thomas leave the Roman Catholic Church and become new creatures in Christ. Some time later we were privileged to fellowship with them in the marriage ceremony of Thomas. Another bright, promising girl was baptized and happy in Christ, but she has left us by marrying into a Lutheran home. We rejoice that she now knows her Lord and is establishing a Christian home.

There is a village a walk of about 20 minutes from here. It is hidden in the jungle and we hardly knew it was there. We found the village after getting lost on the way. The first woman we saw working out in the field watched our approach with much fear. The Bible woman explained to me that her fear was because she thought we were someone in authority who was coming to demand our portion of the crop just harvested. We soon came to a group of women. The children clung to their mothers and the mothers looked suspicious of us, but they gave unusual attention.

Some days later our family went for a walk to a stream at the edge of this village. We were innocent of the fear our presence caused there. They told us later that the boys and girls and even the young men and women ran for their homes when they saw us coming. It reminded us of people fleeing from the wrath to come. Oh, that they would do that rather than flee from our presence! We hope to live down this fear and help them to get to know our dear Lord and Saviour.

The last time we were here one of the women opened up her heart and told us her trouble, her son had been killed when a truck of bamboo had turned over on him and to hide the accident those in charge burned his body at once. They were found out, but after two years no justice had been given his wife or mother. We tried to tell her of the One who knows all about it and who gives justice.

While we were touring at Kodarma the Lord gave me a precious experience. We had met the Tailor family ten or twelve years before; so she sent word that I should come and see her. Our time was very short there, but on the morning we were breaking up camp, after I had done my part of the work, Elva and I left Milton to finish, and walked to their home. She came out with two children at her skirts and one in her arms. She was overjoyed to see us; she is practically alone in this world with her children. Her husband comes home from his work in the mine once in eight or ten days. The roof on one part of the big rambling house was falling down. There were mud puddles and dirt at the entrance. Her dress had a big tear down the back. She excused herself of the Indian custom of offering every guest a cup of tea—the milk had not arrived yet; so she could not offer us tea.

We understood and could also see how much she appreciated just visiting with a former acquaintance after many years. I knew that they were Church of England people and supposed that all of their spiritual needs were cared for by their own leaders, but when we were about ready to go I asked her if she would object to my reading the Bible and praying with her. "Oh, please do," she said as she brought out her Bible. I read parts of Ephesians 2 and saw how she hung onto every word and its explanation. Then I prayed and when we finished I noticed that she and her oldest daughter were in tears. She picked up her skirt and wiped her face and after we sang a song she explained, "It is just so long since anyone has prayed with me. I do try to teach my children. I teach them to pray every night, but this has been so good. You know we haven't even had our youngest baptized yet. [He was about two years old.] Could your husband do it?"

I told her that we do not believe in baptizing infants because they can show no faith, but just as soon as the child is old enough to understand and believe on Jesus, then he can be taken into the church by water baptism to show that he now has Jesus living in his heart. As they walked along with us to give us an Eastern farewell, we could feel the gratitude in this heart-hungry mother.

May God make our going out and coming in a blessing to others that they, too, may know how precious He is.

Chandwa, Palamau District, Bihar, India.

MISSIONS SECTION

A Need at Philhaven

Philhaven is a hospital for mental and nervous diseases, located near Lebanon, Pa., and developed by the Lancaster Mennonite Conference and other interested groups.

Because this type of institution has met an urgent community need, this hospital has been operating continuously to capacity, and has established for itself an excellent reputation in its field and in the community. At the close of the second year of operation, the work has grown beyond our anticipation. A much enlarged staff is required to carry out the program in a manner consistent with the standards set for Philhaven. We now find ourselves without housing facilities for our staff. The temporary housing provided by rented quarters is unsatisfactory and not dependable. This has compelled us to undertake the building of a staff dormitory. We feel sure the friends of our hospital will want to know of its growth, its work, its problems, and needs. We earnestly appeal to all interested persons for a continuation of your financial contribution, your interest, and prayer support. We invite you to send your contribution to Philhaven Hospital, Lebanon, R.D. 5, Pa., and encourage your personal visit.

"La Hora del Calvario" Transfers to the Radio Evangelism Committee

By Lester T. Hershey

The subcommittee on Spanish broadcasts set up by the Radio Evangelism Committee of the Mennonite Board of Missions and Charities held its first meeting at the Elkhart headquarters on April 20. This subcommittee's sphere of work is to publicize and promote the interests of the Spanish broadcasts throughout the U.S.A. and Latin America. The Spanish broadcast which has been directed by Bro. Lester T. Hershey from Puerto Rico since 1947 is known as "La Hora del Calvario," and has been underwritten since 1950 by "The Calvary Hour," Orrville, Ohio, founded and directed by Bro. William G. Detweiler.

God works in mysterious ways His wonders to perform. When the director of "La Hora del Calvario" wrote Bro. Detweiler some years ago informing him of the possibility of enlarging the Spanish broadcasts covering countries outside of the island of Puerto Rico, there was an immediate response from "The Calvary Hour" to underwrite special expenses involved. This came as a surprise, and yet we had every reason to know that the work which the Lord had begun was to continue. The letter which was then written had not been one of solicitation, but of a friendly nature, as one broadcaster to another.

The Lord did expand our work during those years, and little by little Bro. Detweiler was ready to underwrite more expenses. When the great day came that we were certain that the Lord had opened the station Radio Internationale, Tangiers, for us to broadcast into Spain, we knew we could depend upon "The Calvary Hour" to carry us through, for the Lord had put it into the minds of several supporters to supply the needs for a Spanish broadcast over HCJB, Quito, Ecuador. Correspondence with these brethren showed that they were ready to make the switch to support the broadcast over Radio Internationale, and Spain began to hear the Gospel over the radio for the first time in years. Today there are three Gospel broadcasts going into Spain.

We have appreciated everything that "The Calvary Hour" has done for our Spanish broadcast. When the Radio Evangelism Committee invited us to join them in their radio ministry we were reluctant to give up our close relationship with "The Calvary Hour." We prayed about it, and finally came to the conclusion that, for the furtherance of the Spanish broadcast and its enlargement, the change would be necessary. As a missionary appointed under the General Mission Board for missionary work in Puerto Rico, which

connection we do not desire to break, we felt this was the time to accept the change.

We want to express to "The Calvary Hour" supporters and to its director, Bro. William G. Detweiler, our sincerest thanks and appreciation for the support given "La Hora del Calvario" in the past four years. We know that the Lord has abundantly blessed you in your giving, for you did not give to "The Calvary Hour," nor to "La Hora del Calvario," but unto the Lord first, and secondly that the Gospel might reach those ignoring it or ignorant of it. We pray your united support and continual prayers for all the broadcasts carried on by our church and by individual Mennonite ministers. Be prayer warriors and financial supporters of this part of our Lord's ministry in evangelizing the world.

New York City, N.Y.

I-W WORK WORSHIP WITNESS

A Draft Age Census to Strengthen Our Peace Testimony

The Mennonite Relief and Service Committee has been charged with the responsibility of nonpastoral services to Mennonite I-W men. In order to carry out this responsibility efficiently, MRSC is interested in keeping in contact with the young men for some time before they register until they complete their term of service.

The Peace Problems Committee of General Conference is co-ordinating the pastoral services to I-W men. Both of these organizations need information as to classification, location, termination of service, and changes of location throughout the two years that a young man is in I-W service.

The matter of orientation for service has been a concern for some time. More information about the young men who are to enter service is necessary in order to set up an effective program of orientation.

In order to obtain this needed information, the Mennonite Research Foundation has been asked to conduct a census of all men between the ages of 17 and 26 as of January, 1954. This census is now being carried on with the co-operation of district conference officials, pastors, parents, and friends of I-W men. The Foundation has sent out census forms to each Mennonite congregation. These forms will be completed and returned to the Foundation at Goshen, Ind.

With this new system we will be able to provide each man with materials which will help him to adjust to his I-W service. We will be able to give each young man information regarding the choices which will face him in registering as a conscientious objector, types of work available, and some understanding of the problems which need to be faced in the areas of leisure-time activity and group fellowship. This will also mean that each year MRSC will need information on young men as they enter the 17-year age group.

The Research Foundation will analyze the information from these forms which will show us just where we stand on the matter of nonresistance in practice. This analysis will be a gauge for our progress or lack of it in the whole field of peace teaching.

The information in this questionnaire is extremely fundamental. It is valuable to all of us for the information it brings about ourselves as a church. It will be useful for the Peace Problems Committee in working with the various conferences in co-ordinating I-W pastoral services. It will be helpful to MRSC is assisting I-O men with pertinent information and in serving the men while they are in I-W service.

We trust that pastors, parents, I-O and I-W men will take this census seriously in order to insure complete information. Any concerns about this census should be addressed to the Mennonite Research Foundation, Goshen, Ind. We trust that the Lord will bless as we attempt to better our Christian life and witness.—Boyd Nelson.

Office for Relief and Service
Elkhart, Indiana



The Mennonite Hour

Mennonite Hour Heard in Africa and England

Word was received recently from our missionaries in Ethiopia that they were able to hear the broadcast from Radio Ceylon (Short-wave station on the Island of Ceylon, south of India). Reception was "excellent" according to this report. "All of us on this compound here at Nazareth just stood around the radio and drank in the message given by Bro. Charles." The distance from Radio Ceylon to Ethiopia is about 3000 miles.

Radio Ceylon reaches into England, according to a recent letter from an English listener. Distance between Ceylon and England measures about 7000 miles. One fourth of the world's population is within good listening range of Radio Ceylon. Even though many of these people do not own a radio set or speak English, yet there remains a tremendous opportunity to reach those who are acquainted with the English language.

Some time ago Dr. Frank Kline of India reported "Millions are listening to Radio Ceylon for the purpose of studying democracy and also Christianity." It must be kept in mind that those who understand the English language represent an educated group, and therefore if more of this group embrace Christianity, they are in a position to influence many others who do not know the English language. "Faith cometh by hearing, and hearing by the Word of God."

KXIC Iowa City Time Change

Beginning May 2 The Mennonite Hour will be heard from 12:30 to 1:00 p.m. each

(Continued on page 404)

Missions Editorial

Can We Eliminate Labor-Management Problems?

One of the speakers at the City Mission Workers' Round Table held in Detroit, Mich., March 24-27, quoted an authority on labor unions as saying, "If everyone would apply Mennonite principles, labor unions would be unnecessary." What he meant was that a careful practice of Biblical principles by both management and labor would remove the need for organizing labor unions.

No one will deny that labor unions have made possible the elimination of many unfair labor practices in this country and in England. Child labor laws, equitable working hours, and wages adequate to meet the standard of living along with many other legitimate benefits have resulted from the concerted efforts of organized labor.

But why should labor have to organize to obtain these benefits? Why in a Christian America should management take advantage of labor except when deterred by coercion? Why should an employer not share profits with his employees because that is the Christian thing to do? Some employers do that.

On the other hand, the present trend in labor unions is toward becoming big business. The annual income of the large unions puts them in the same category with big business. They employ many persons just to look after the interests of labor. Some of the labor headquarters are as plush as any big industrial offices. The men who sit behind the desks of labor unions become employers and wield the power of the union with the same abandon that characterized industrialists in the past.

Why should labor unions and their leaders fall into the same abuses which have sometimes characterized management and industry? Because they are human beings. The unregenerate man does good when it is to his advantage to do so. He is not motivated by the love of God because he is not subject to God.

The Christian, on the other hand, is the child of God. When he lives true to his character he will treat his neighbor as he would want to be treated and love his brother as himself whether he is his employer or his hired help. For that reason, the practice of Biblical principles obviates the need for labor unions.

An increasing number of men in the Mennonite Church are establishing industrial

(Continued on page 404)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

There is yet opportunity for you to join a summer service unit. Volunteers are urgently needed in the city and rural missions. Especially are there needs at Culp, Ark.; Akers, La.; Mt. Union, Pa.; Chicago, Ill.; and Youngstown, Ohio. Our mission workers in these places need your help. The Lord needs you.

Several more volunteers are also needed to complete the units to serve in the Rittman, Ohio, and Eureka, Ill., Homes for the Aged. These service opportunities are excellent ways of denying self and taking up the cross—a requirement for the disciple of Christ. Pray with us that His work will not suffer this summer for lack of young people and older ones who can serve. Will the Lord's work be hindered because you did not pray, because you did not volunteer? If you would like more information or an application form write to Mark Lehman, Summer Service Director, 1711 Prairie St., Elkhart, Ind.

Upon the completion of the April 7-20 orientation school, seven more Voluntary Service workers will have begun their terms of service. James Bechtel, Nappanee, Ind., is working in the building program of the unit in Mathis, Texas. Dorothy Beachy, Salisbury, Pa., is serving in the mission program at Saginaw, Mich., filling an important place as an assistant in the mission home, Sunday school teaching, visitation, and all the other activities of a city mission. Dorothy Jean Kauffman, Volant, Pa., is serving in the Children's Home, West Liberty, Ohio. The unit at Froh Bros. Homestead, Sturgis, Mich., has welcomed Mose and Barbara Miller, Kalona, Iowa, into their work and activities. Mose has transferred from an earning position to VS for the completion of his I-W service. Herbert Zook, St. Johns, Mich., is joining the unit of six which is serving in various capacities at Hesston College, Hesston, Kans. Shirley Miller, Elkhart, Ind., is serving in Indianapolis, Ind., as a housekeeper in the I-W center.

Information concerning this year's orientation and class for nurse aides at the Mennonite Hospital, La Junta, Colo., has been mailed to all pastors and ministers. The orientation period begins on May 26. There are yet several openings for girls to join this class. Nurse aides with this year of service have the satisfaction of having contributed to the care of the sick. In addition, they have an excellent training which stands them in good stead in further hospital work or in homemaking for a family.

There are also openings for nurse aides in Kansas City., Kans., and Iowa City, Iowa. Anyone interested in any of these nurse aide opportunities should contact D. J. Mishler, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

I-W Services

A group of the I-W men in Indianapolis, Ind., were challenged by a message from Rev. Roy Mueller of that city in which he presented maps and spoke on the spiritual needs of Indianapolis, emphasizing different types of needs both in the heart of the city and in rapidly developing outlying areas.

A witness through Easter sunrise caroling was given by a group of the I-W men in Indianapolis, Ind.

Each I-W Area Field Representative is receiving a small library of books to serve I-W men. These are books pertinent to the I-W situation and will provide a valuable leisure-time activity and also help the men in developing fully their work, worship, and witness. A small library is being maintained at MRSC headquarters in Elkhart, Ind., and books will be loaned to I-W men upon request.

Bro. Ivan Birkey, Fisher, Ill., was with the I-W group at Elgin, Ill., for services on April 13, and Bro. Robert Harnish, E. Peoria, Ill., on April 20.

Financial

The total Relief and Service Committee program includes support for MCC relief, refugee aid, I-W services, voluntary service, and PAX; and there are also the two expanding programs of I-W services and voluntary service for the Mennonite church. The support for these programs comes through the monthly congregational relief and service offering. Your continued support of this offering and your individual contributions and prayer support are highly appreciated. May the Lord continue to bless in this phase of His work.

Released April 16, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Mennonites in Mexico in Urgent Need of Help

Mennonites in Mexico continue to be in urgent need of physical and economic assistance. Had it not been for the limited crop in 1953, the situation in certain communities would now be critical. Many of these people are finding it extremely difficult to live—much less recover from the effects of three previous crop failures.

Many persons have reached the end of the financial road. Supplies of food and money have been depleted and so they must depend on outside help for existence. MCC worker Harold W. Voth of Newton, Kans., reported that the number of food requests had increased from 33 in December to 73 in February. This group of very poor people is unable to improve its economic status. During the years of drought and crop failure these people have lost their horses and machinery and now do not have seed and tractor fuel to plant crops.

The majority of Mennonites around Cuauhtemoc, however, did raise sufficient crops to tide them over until this year's anticipated crop. There were farmers who produced only fodder, but little or no grain that could be used for seed. While this fodder is a great help in supporting livestock, many of these people have lost their livestock in previous years and so have little opportunity to realize a profit. Many farmers who did get a grain crop were forced to sell all they harvested to pay debts that were overdue and now need seed for this year's planting.

During the past year MCC workers have been distributing food and making seed, tractor fuel, and rehabilitation loans. Because of their dire circumstances many of the recipients have not been able to repay these loans and will be needing similar loans this year. A railroad car containing 60,000 pounds of white flour sent to Mexico early this year has been a tremendous help to Mennonites and Mexicans without sufficient food.

MCC workers report they do not have sufficient material aid and loans available to alleviate all the neediest cases. They report it necessary to turn away some who come for aid because they are unable to assist them.

Mennonites and Mexicans in the Cuauhtemoc area are also suffering from lack of medical care and treatment. Death has resulted in a number of cases from complications which set in from lack of medical assistance. To alleviate this need, MCC has made arrangements to help put the regional hospital in Cuauhtemoc back into full-scale operation.

MCC is planning to send three nurses to serve in this hospital. They are Orpha Leatherman, Danboro, Pa., who from 1947 until 1950 served in the Mennonite Hospital, La Plata, Puerto Rico, and who has been head nurse in the Quakertown, Pa., Hospital; Esther Swartzendruber, Goshen, Ind., who for the past five years has been a nurse to a practicing physician in Eureka, Ill.; and Elizabeth Goertz, Newton, Kans., a former missionary in China and now employed at Brook Lane Farm, Hagerstown, Md. David Karber, Blaine, Wash., MCC Mexico director, has been appointed as a member of the hospital board.

An obstacle in the operation of the MCC program in Mexico is the difficulty of securing long-term visas. The beginning of the services of the three nurses is dependent upon what type of arrangements can be made for their living in Mexico for an extended period of time.

Mennonites in the United States and Canada desiring to assist their brethren in Mexico may send contributions to their conference headquarters or to the Mennonite Central Committee, Akron, Pa.

1954 Mental Health Week, May 2-8

Mennonites should be particularly aware of the sixth annual observance of Mental Health Week from May 2-8 this year. Keynote for the week is "Healthy Bodies Need

Healthy Minds," a slogan emphasizing that total health has its mental as well as its physical components. The Mennonite Central Committee Mental Health Section urges that we all become aware of the opportunities for participating in local community events during this special week.

This nation-wide event is jointly sponsored by the National Association for Mental Health and the National Institute for Mental Health, a federal health service. Mental Health Week has been taken up by schools, churches, industrial organizations, labor unions, government agencies, hospitals, clinics, health and welfare agencies and organizations all over the country. These civic and service groups use it as an occasion for bringing up-to-date information to dispel the feeling of dread and mystery still clinging to the subject of mental illness.

Mennonite mental hospital administrators in Newton, Kans., and Reedley, Calif., have been instrumental in forming local societies to sponsor mental health educational activities in their own areas. We all should rally behind the local organizations sponsoring these activities. The Mennonites have demonstrated a tremendous potential for providing hospital services and they should not overlook the opportunity to become informed and helpful in their own communities even where these special facilities do not exist.

We are particularly encouraged to be receptive to new ideas during this period of unusual availability of information. Radio programs and newspapers will keep you informed. Special programs, discussion groups and organizational campaigns will receive new emphasis. Readers of this article are asked to report to the Mennonite Central Committee, Mental Health Section, Akron, Pa., any special observances in which they participate or any definite reactions they have to these activities in their home communities. The fight against mental illness is everybody's fight and each of us has a part in the task.

Released April 16, 1954
MCC Information Service
Akron, Pa.

From Our Churches

BIRD IN HAND, PENNSYLVANIA

(Monterey Mennonite Church)

The Monterey Church, in a series of Sunday evening programs during March and April, has been considering the outreach of the Mennonite Church in missions, radio evangelism, relief, and mental health.

On April 4 three staff members from Brook Lane Farm, MCC mental hospital near Hagerstown, Md., presented information on the outreach of the Mennonite Church in mental hospital work. J. D. Goering, the administrator, and Mr. and Mrs. Erwin H. Mellinger spoke.

A panel of Monterey church members will consider the outreach of the local congregation on April 25. This program will conclude the series.

The outreach in missions was presented by Orie O. Miller, Akron, Pa. B. Charles Hostetter, pastor of "The Mennonite Hour," Harrisonburg, Va., spoke on radio evangelism, and J. N. Byler, director of MCC relief, Akron, Pa., spoke on relief.

HARPER, KANSAS

(Pleasant Valley Congregation)

To the readers of the GOSPEL HERALD:

Greetings in the name of Jesus our blessed Redeemer. On Jan. 17 Bro. Milo Kauffman, Hesston, Kans., gave his lectures on Stewardship.

Sam and Alice Schmidt celebrated their fiftieth wedding anniversary on Jan. 28. Their sons and daughters were all present for this occasion. In the evening the congregation gave an informal program and served refreshments in the church basement. We wish them God's blessing and many more happy years of wedded life together.

The Varsity Chorale from Hesston, under the direction of Paul M. Yoder, gave a program of sacred music the evening of Feb. 26. This program was greatly enjoyed by all.

On Feb. 28 Bro. Luke Birky showed slides and presented the need for a new hospital in Puerto Rico.

The YPCA from Hesston College rendered a very interesting program on March 21 on their work among the colored folks in Wichita. Let us remember to pray for this work.

Quite a number of men from our congregation attended the annual Christian businessmen's dinner held at Hesston College.

For our midweek meetings we are studying the book, "Youth and Nonresistance."

Pray for us, and come to worship with us when possible.

Mary Kuhns.

PALMYRA, MISSOURI

(Pea Ridge Congregation)

Dear HERALD Readers:

Greetings in Jesus' name: "God is our refuge and strength, a very present help in trouble." Surely we can claim this promise and it grows more real to us day by day.

Our hearts were saddened by the death of Lawrence Dale, little son of Oliver and Ruby Hathaway, following surgery for brain tumor. He was a lovable child and we miss him much. Bro. and Sister C. F. Greaser and Bro. and Sister Walter Fenton, Hesston, Kans., and Bro. and Sister Oney Hathaway and children from Birch Tree attended the funeral.

Our fall revivals were held Nov. 11-22 with Bro. I. Mark Ross, Hesston, Kans., in charge. One young boy gave his heart to the Lord. Pray for him as he grows in years that he also may grow in his Christian life. Sister Ross was also here and we appreciated her presence with us.

While distributing "The Way," we contacted the old people's home in Monroe City. They invited us to come for services and so we are having services there the first Sunday of each month. Pray for us that we may be faithful in this work and that much good may be accomplished.

The brethren David and Oliver Hathaway attended the ministers' meetings at Hesston, Kans., and Sister Ruby and Lawrence Dale visited at the home of her parents, Mr. and Mrs. C. F. Greaser.

The ministers' workshop was held in Hannibal, Mo., March 2-5. During this time Bro. Howard Charles and Bro. Gerald Studer gave mesages to our congregation which we appreciated very much.

On March 14, our pastor, David Hathaway, conducted baptismal services for David Wayne Hathaway. Our bishop, Daniel Kauffman, Cherry Box, Mo., preached the sermon. Sister Kauffman and children accompanied Bro. Kauffman.

On March 15 we met in the home of Oliver Hathaway. Luke Birky, on furlough from Puerto Rico, showed pictures and told of the work there.

On April 4, Bro. and Sister Ira Buckwalter and daughter Martha, and baby, worshiped with us. Bro. Buckwalter throught the morning message.

A number from here attended the quarterly Sunday-school meeting in Hannibal on March 28.

Pray for the work at this place.

Nellie Hathaway.

WHITE CLOUD, MICHIGAN

(White Cloud Congregation)

Christian greetings in the name of our risen Lord and Saviour.

Oh, that we could say with Paul, "According to my earnest expectation and my hope, . . . with all boldness, . . . Christ shall be magnified . . . , whether it be by life, or by death."

The last Sunday in January, six young people from M.M.B.S. at Fairview, Mich., gave a program here.

Our sisters' sewing circle has been coming together twice a month this winter making comforters and doing sewing for relief. The last Wednesday in February they sorted and shipped 211 pounds of used clothing.

On Missionary Day, Bro. Orvin Hooley, Burr Oaks, Mich., gave us two inspiring Gospel messages.

On the evening of April 1, Bro. James Martin, recently from Costa Rica, spoke of their work, showed slides, and gave us an inspiring message.

Bro. Tobe Schrock is scheduled to be here on Saturday, April 17, and Easter Sunday to give talks on the theme, "It is expedient . . . that one . . . should die."

The four churches in this district held Good Friday meetings at the Brethren Mennonite Church.

On New Year we held our annual business meeting. A tie resulted from the vote for Church Paper Correspondent; hence you'll see two names.

Ray and Artie Bontrager.

TO BE NEAR TO GOD (Continued)

Saturday, May 8

Read Luke 12:35-38—Enterprise in Hope

Which child is most happy to see Mother come home from town—the one who has completed the given tasks or the one who has broken the favorite vase? Today's servants were awaiting the master's return. There are no slandering remarks made here concerning the boss's running off to the wedding and letting them do the cleaning up. As they wait, they are in imagination enjoying the feast and the congenial company with him. And when his horse stamps before the gate, they fly as one man to the door to welcome.

The pure heart has no fear of judgment. He knows nought but the joy of hope.

Lord, give the joyous eyes of Hope.

—Carl Beck.

REVIVALS AGAIN (Continued)

ly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

In the first of these parables I see many of us who have entered into this revival rather nonchalantly. We have been saved; we have peace with God. The revival isn't for us, but we believe in it and are ready to co-operate because we know that there are those who need a revival. We also know that there are always those that are definitely blessed through each revival service. So surely we would not be against having revivals. We co-operate.

But don't you know, as we go from service to service, the Lord breaks through to us, too, and we find a hidden treasure in the field! Having found, we make that treasure our own. There will be a goodly number of us again during these winter revivals that will unexpectedly come upon treasure in the field of revival experience.

Then again, there are those of us who are going to experience the blessing

which is portrayed in the second of these parables, the parable of the pearl of great price. We have enjoyed the Christian life; it has had in it many small pearls. It has been a real joy to us to experience the beauty of these pearls in our possession. But our souls have been restless, always restless. We are dealers in real Christian experience. We are alert and always on the search for those deeper moments and more meaningful experiences that come with Christian growth. So to us this revival will be a part of the larger program of Christian growth. We are searching for a goodly pearl. And you may be sure that as we search, God will reward our quest. That is His promise.

So let us all join hands in the circle of prayer and beseech God for the unfolding of the blessings of His Spirit-visitation these days. There is, however, one thing to note and remember. In all three of these parables there is a note of complete and unreserved commitment of one's life to God. In the talents, there must be an investment for God. In the discovery of the unexpected treasure and in the search for the goodly pearl, it took the selling of all that those men had to make the treasure and pearl their very own. So must we also anticipate and be ready to give ourselves wholly and without reserve to God in what He shall reveal to us. "All of Thee, O Blessed God, and none of self!"

Hesston, Kans.

A SERMON (Continued)

part which shall not be taken from her." How is it, my dear sisters, do you not often make yourselves too busy in serving, and perhaps sometimes forget too much of the one thing needful? Do not, dear friends, think hard of me in speaking so, for it is all out of love. I love every one in this house, and wish unto every soul everlasting life; but I feel it my duty to warn all.

(To be continued next week)

MISSION NEWS (Continued)

Sister Edna Good, reporting from Carmen de Areco, Argentina, says that they had an attendance of 23 in their summer Bible school and that enthusiasm was high in spite of the Catholic Bible school which ran simultaneously.

Bro. Ellis Gerber, Kidron, Ohio, a missionary in the African Congo under the Congo Inland Mission, has recently contracted hepatitis, a combination of jaundice and malaria. He is recovering satisfactorily, but will require a year to convalesce, Pray for Bro. Gerber and his work.

Bro. John Litwiller, missionary to the Argentine Chaco, is at present directing the organization of a Bible school for the training of Indian leaders and supervising the building of a home and clinic for the nurses in the Chaco. Although there has been mention of a reassignment for the Litwillers, no immediate changes are to be made.

Don Cosme, one of the charter members of the Bragado, Argentina, Church and a faithful worker in the church for a quarter of a century, passed away on April 9. Bro. Nelson Litwiller was in charge of the funeral service. Don Cosme and his wife, Dona Carmen, who survives him, are well known to all Argentine workers for their faithfulness and glowing testimony.

Bro. Josef Herschkowitz has recently accepted an appointment by the American Board of Missions to the Jews, an interdenominational work with stations both in America and abroad. He will be engaged in promotional work for the Board and will be located in Minneapolis, Minn. He positively declares his loyalty to the Mennonite Church and retains his membership in the Chicago Avenue Mennonite Church at Harrisonburg, Va. The Jewish Evangelism Committee of the Virginia Conference has expressed to him its appreciation for his tireless labor of love while visiting churches in many Mennonite conferences. His services will be available as before and we sincerely wish him God's richest blessing in his new assignment.

The 187th Quarterly Mission Meeting for the West Liberty, Ohio, churches will be held at the South Union Church on Sunday, May 2, and will feature the mission-service program in Puerto Rico. Speakers include Bro. Lester T. Hershey, missionary on furlough from Puerto Rico, Bro. Nelson Hostetter, former sanitation worker in the La Plata Mennonite Project, Puerto Rico, and Bro. Roscoe Miller, former teacher at Barranquitas Academy, Barranquitas, Puerto Rico.

FIELD NOTES (Continued)

Bible instruction meeting at Slackwater Church, near Millersville, Pa., Saturday evening, May 1, and all day Sunday following. Raymond Charles, Lancaster, Pa., and John Martin, New Holland, Pa., instructors. Everybody welcome.

Quarterly Sunday School Meeting at Churchtown, near Carlisle, Pa., May 2. Roy Geigley, Gettysburg, Pa., and Pearl Mosemann, Plainfield, Pa., speakers.

Monthly meeting for Jewish Evangelism at Vine Street, Lancaster, Pa., May 3, at 7:30 p.m. Topic, Studies in Zechariah; speakers, M. S. Stoltzfus. Service for prayer and fasting at 1:00 p.m. preceding.

Christian Warfare Conference at Meckville, Pa., Church Saturday evening, May 1, and all day Sunday, May 2.

"The Home God Meant Has a Family Altar" will be the topic for Hess Young People's Bible Meeting, Lititz, Pa., May 2. Ralph Malin, Malvern, Pa., speaker.

Seventh Annual World-wide Missionary Conference at East Chestnut Street, Lancaster, Pa., May 19-23.

Annual Spring Musical at Pinto, Md., Church, May 2. Guest speakers, Paul Erb, Scottdale, Pa., Richard Martin, Elida, Ohio.

Sixth annual meeting at the Buffalo Church, four miles west of Lewisburg, Union Co., Pa., on Saturday May 8. Speakers, Harold Brenneman, Ephrata, Pa., Henry Garber, Mt. Joy, Pa., and Landis Brubaker, Lancaster, Pa.

Visiting Speakers

April 11. **Allen Tennis,** Lititz, Pa., at Sarasota, Fla. **Harry Diener,** Hutchinson, Kans., at Colorado Springs, Colo. **Ellis Croyle,** Goshen, Ind., at Johnstown, Pa.

April 18. **Dr. Ivan Neprash,** converted Russian atheist, at Denver, Colo. **Earl Buckwalter,** Hesston, Kans., at Sycamore Grove, Garden City, Mo., for communion services. **Ellis Croyle,** Goshen, Ind., at Thomas Church, Hollsopple, Pa. **John F. Grove,** Greencastle, Pa., at Altoona, Pa., and three days preceding. **Michael Horst,** Hancock, Md., at Cedar Grove, Greencastle, Pa.

Evangelistic Meetings

Hammer Revival Meetings at Western Mennonite School, Salem, Oreg., beginning May 29. **John E. Wenger,** Allemands, La., at Yoder Church, Kans., beginning April 16. **Wm. G. Detweiler,** Orrville, Ohio, at Fairpoint, Ohio, beginning April 25.

George R. Brunk Tent Revivals at the Mellinger Farm on Route 11, north of Marion, Pa., beginning on Sunday afternoon, May 9. All Sunday meetings will be held in the afternoons so as not to interfere with regular church services.

Jantzi tent meetings to begin on May 2, two miles east of Morgantown, Pa., on Route 23.

THE MENNONITE HOUR (Continued)

Sunday instead of 4:00 to 4:30 p.m. It was learned recently that the four o'clock time was not very satisfactory to many of the Iowa listeners. It is hoped that this new time for release of the broadcast will prove to be much more satisfactory. KXIC is found at 800 on the dial.

Mixed Octet on Week-end Tour

A mixed octet and B. Charles Hostetter will be in eastern Pennsylvania over the May 1, 2 week end. On Saturday evening at 7:30 the group plans to be at the Oley Valley Mennonite Church near Oley.

At 2:30 p.m. Sunday the group will be at the Perkiomen Youth center, 6th and Dotts Streets, Pennsburg, Pa. Sunday night at 7:30 they plan to be at the Allentown Mennonite Church.

MISSIONS EDITORIAL (Continued)

plants. Can they treat their employees with such Christian grace that labor unions will be unnecessary? And even if they can, will labor leaders permit them to do it?

Many of our church members now work in industry. The Committee on Economic and Social Relations has negotiated agreements with most of the large unions which make participation in union activities unnecessary for those who have a conscience against cooperating, particularly in strikes.

Industry needs the salt and light in both management and labor which courageous Christians can provide.—L. C. Hartzler.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Allebach, Kenneth F. and Emma (Long), Souderton, Pa., third child, second daughter, Karen Sue, March 31, 1954.

Beidler, Willard B. and Mamie (Metz), Telford, Pa., sixth child, David, April 9, 1954.

Birkey, Warren and Delora (Litwiller), Delavan, Ill., third child, second son, Daryl Wayne, March 16, 1954.

Blosser, Vance and Frances (Vangundy), Crimora, Va., first child, Vance Lee, Jr., Jan. 10, 1954.

Burkholder, Merlin and Gertrude (Martin), Waynesboro, Va., third son, Robert Michael, April 3, 1954.

Byler, John M. and Cora R. (Byler), Reedsville, Pa., third child, second son, David Richard, Jan. 2, 1954.

Gahman, M. Earl and Doris (Moyer), Centereach, L.I., N.Y., first child, Deborah Lynn, April 8, 1954.

Hartzler, Lloyd and Alma (Showalter), Ft. Seybert, W. Va., fourth child, second daughter, Naomi Kathryn, April 10, 1954.

Heacock, Lester and Sara (Hallman), Plumsteadville, Pa., second child, Marilyn Dawn, April 7, 1954.

Hege, Omar M. and Miriam Arlene (Shank), Clearspring, Md., first child, Aletha Mae, April 7, 1954.

Hess, Ben B. and Sarah (Rudy), Audubon, N.J., second child, Margaret Louise, March 29, 1954.

Hostetter, Amos I. and Ethel (Martin), Hagerstown, Md., sixth child, fifth daughter, Dorothy Ellen, April 4, 1954.

Kauffman, Alvin D. and Mary (Zehr), Middlebury, Ind., fourth child, Mary Ann, March 27, 1954.

Kauffman, Daniel S. and Esther (Smoker), Parkesburg, Pa., fourth child, second son, William Charles, Feb. 20, 1954.

Keens, R. Samuel and Anna Ruth (Sherer), Lititz, Pa., second son, William Samuel, April 7, 1954.

Kuhns, Paul Eber and Charlotte (Miller), Harper, Kans., fifth child, second son, Kenneth Eugene, March 22, 1954.

Lehman, Lawrence R. and Joan (Steiner), Wadsworth, Ohio, first child, Lucinda Rose, March 23, 1954.

Long, Byron F. and Elsie (Iben), Sterling, Ill., second son, Melvin Fay, April 11, 1954.

Martin, Weaver W. and Kathryn M. (Weaver), Reinholds, Pa., second child, Marilyn Fern, April 7, 1954.

Miller, Alfred P. and Dorothy (Cunningham), Tuckerstown, Bermuda, fourth daughter, Patricia Jean, April 6, 1954.

Miller, Charles H. and Dorothy (Witmer), Dover, Pa., eighth child, Ruth Eileen, April 4, 1954.

Miller, Raymond and Ruth (Longenecker), Middletown, Pa., eighth child, fifth daughter, Marian, April 10, 1954.

Newcomer, Earl L. and Ruth (Barkle), Lancaster, Pa., second son, Glenn Allen, April 5, 1954.

Nissley, Roy and Ruth (Newcomer), Lancaster, Pa., fourth child, first son, Wilbur, March 29, 1954.

Risser, Harold L. and Dorothy (Good), Bainbridge, Pa., third child, first daughter, Miriam Lois, March 24, 1954.

Ropp, Ernest Glen and Ardith (Hershberger), Kalona, Iowa, third son, Warren Glen, Dec. 4, 1953.

Ropp, John and Violet (Martin), Nashwauk, Minn., a son, Leland John, April 4, 1954.

Roth, Sterling L. and Priscilla J. (Schlabach), Albany, Oreg., third child, first daughter, Jo-Ann Delight, March 31, 1954.

Rupp, Leon D. and Clara (Pletcher), Wauseon, Ohio, first child, Roselyn Grace, April 2, 1954.

Schlabach, Alva J. and Doris (Crossgrove), Wauseon, Ohio, second child, first son, Jay Lynn, March 19, 1954.

Schrock, Clifford and Susie (Hochstetler), Topeka, Ind., third child, first daughter, Bertha Mae, March 2, 1954.

Shenk, Paul E. and Dorothy (Benner), Denbigh, Va., first child, Karen Marie, Jan. 28, 1954.

Siegrist, Jacob B. and Erma Mae (Herr), Lancaster, Pa., eighth child, second son, Daniel H., March 22, 1954.

Slagell, Harold and Ella (Miller), Hydro, Okla., first child, a daughter, Darla Ladene, March 14, 1954.

Sommer, Donald Lloyd and Barbara (Brubaker), Kidron, Ohio, second son, Hugh Michael.

Springer, Orval and Dorothy (Garber), ——, Ill., second daughter, Connie Lou, April 7, 1954.

Stalter, Darrell and Fae (Birkey), Paxton, Ill., third child, third son, Randall Lee, April 9, 1954.

Stalter, Ronald and Martha (Glick), Eureka, Ill., first child, Sara Jane, April 5, 1954.

Stoltzfus, Einer E. and Mary Ellen (Wagler), Des Moines, Iowa, first child, Barbara Diane, March 21, 1954.

Stoltzfus, Omar B. and Annie (Zook), Honey Brook, Pa., second son, David, April 9, 1954.

Suter, Eldon L. and Kathryn (Landis), Harrisonburg, Va., third child, third daughter, Joy Elaine, Jan. 29, 1954.

Sutter, Clayton and Elsie (Eash), Eureka, Ill., third child, second daughter, Beth Anne, April 11, 1954.

Swartz, Sam C. and Eleanor (Reist), Premont, Texas, fifth child, third daughter, Jan Elizabeth, March 20, 1954.

Swartzendruber, Wilbur and Lois, Wellman, Iowa, first child, Joyce Ann, Jan. 12, 1954.

Troyer, Wilbur Jay and Elizabeth (Glick), Lagrange, Ind., eighth child, fifth son, Daniel Jerry, March 30, 1954.

Wengerd, Ezra and Clara (Miller), Uniontown, Ohio, ninth child, fourth son, Junior, March 14, 1954. The child was stillborn.

Yoder, Lee and Ruth (Glick), Winfield, Pa., third child, second son, Jesse Lynn, March 30, 1954.

Yoder, Ralph A. and Pauline (Yoder), Middlebury, Ind., third child, first son, Myron Ross, April 1, 1954.

Zimmerman, Ivan B. and Irene (Newswanger), Lititz, Pa., eighth child, fourth daughter, Susan Ethel, April 6, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Kropf—Turner.—Floyd Kropf, Harrisburg, Oreg., congregation, and Darlene Turner, Nampa, Idaho, congregation, by Ernest Garber at the Nampa Mennonite Church, April 4, 1954.

Birky—Detwiler.—Jacob W. Birky, Columbia Falls, Mont., and Mary Pauline Detwiler, Perkasie, Pa., both members of the Mountain View congregation, Creston, Mont., by John E. Lapp, assisted by Ernest K. Moyer, at the Rocky Ridge Mennonite Church, Quakertown, Pa.

Hornberger—Millhouse.—John David Hornberger, Ephrata congregation, Ephrata, Pa., and Doris Jean Millhouse, Mountville, Pa., by Norman Musser at the Mountville Church of the Brethren, March 13, 1954.

Hunsberger—Shantz.—Maurice Hunsberger, Biehn Church, New Hamburg, Ont., and Joanne Elaine Shantz, Blenheim Church, New Dundee, Ont., by Arnold Cressman at the Blenheim Mennonite Church, April 8, 1954.

Kindy—Neuhauser.—Virgil E. Kindy, Midland congregation, Midland, Mich., and Vera Neuhauser, Pigeon River congregation, Pigeon, Mich., by Erie L. Kindy, April 3, 1954.

Lehman—Beard.—Robert B. Lehman, Chambersburg, Pa., congregation, and Dorothy Minetta Beard, Pond Bank congregation, Chambersburg, Pa., by Harvey E. Shank, March 27, 1954.

Moser—Zehr.—Lyle Moser and De Etta Zehr, both of Croghan, N.Y., by Lloyd Boshart at the Croghan Conservative A.M. Church, March 17, 1954.

Philleo—Dettra.—William Philleo, Chester, Vt., and Barbara Dettra, Souderton, Pa., by Omar A. Kurtz at the Finland Mennonite Church, March 27, 1954.

Reber—Miller.—Leroy C. Reber and Phyllis Miller, Daytonville congregation, Wellman, Iowa, by P. J. Blosser, April 2, 1954.

Rupright—Kindy.—Murl N. Rupright, Wildwood congregation, Wildwood, Mich., and Esther V. Kindy, Midland congregation, Midland, Mich., by Eric L. Kindy at the Midland Church, April 2, 1954.

Troyer—Coblentz.—Jonas A. Troyer and Fannie Coblentz, both of Holmes Co., Ohio, Amish Mennonite, by Roy J. Miller at the home of the bride, March 25, 1954.

Weaver—Horning.—Clarence K. Weaver, Weaverland congregation, Weaverland, Pa., and Susan Irene Horning, Gehman congregation, Adamstown, Pa., by Howard Z. Good at the home of the bride, Denver, Pa., March 27, 1954.

Widrick—Roes.—Richard Widrick and Jane Roes, both of Croghan, N.Y., at the Croghan Conservative A.M. Church by Lloyd Boshart, April 10, 1954.

ANNIVERSARIES

Snider.—Irvin A. and Lucinda (Schmitt) Snider, Guernsey, Sask., were married at Kitchener, Ont., April 10, 1904, and celebrated their golden wedding anniversary April 10, 1954, at their home. Open house was held from 1:00 to 4:30 p.m. and was attended by 100 relatives and friends. Their four children, all of whom live in the district, and their fifteen grandchildren were all present.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Christner, Agnes Marie, daughter of Monroe and Edna (Hershberger) Christner, was born in Topeka, Ind., Sept. 16, 1933; passed away at her home near Lagrange, Ind., April 5, 1954; aged 20 y. 6 m. 20 d. She leaves her parents, one sister (Esther), 5 brothers (Arnold, Plymouth, Mich.; Allen, Adrian, Gerald, and Larry, at home), 4 grandparents, 7 uncles, 4 aunts, and many other relatives and friends. Marie entered the Lagrange County Hospital on Feb. 27, where she was a patient for 29 days. Eight days before her death, she was taken to her home. Death came as a result of bronchopneumonia. At the age of ten Marie accepted Christ as her Saviour and became a member of the Maple Grove Mennonite Church. Later the family moved to their present home near Plato, Lagrange, Ind., where she served faithfully. Funeral services were held at the Plato Mennonite Church, April 8, in charge of Edwin Yoder and Willis C. Troyer, with burial in the Shore Mennonite Cemetery.

Histand, Ronald Eugene, infant son of Claude H. and Arlene A. Histand, Perkasie, Pa., was born prematurely, April 5, 1954, and lived only two days. Burial was made in the Blooming Glen Mennonite Cemetery, April 8.

Hofstetter, Mary Ann, daughter of Christian and Anna (Zuercher) Hofstetter, was born in Bern, Switzerland, Nov. 4, 1871; died, after a brief illness, April 8, 1954; aged 82 y. 5 m. 4 d. At the age of nine, she with her family migrated to this country, making their home in this community. She became a member of the Mennonite Church in 1889. Her constant prayer was that she would remain faithful to her Lord and Master. Not only was she faithful to God, but to many members of her family who needed her, caring for others whose health was impaired, and assisting in those homes where she was needed. For the past 20 years she resided with her niece, Mrs. Levi Lehman, and her family, where she was appreciated for her unselfish devotion. Her cheerfulness as she worked and her many kindnesses will long live in the hearts of those she loved. Her parents, one sister, and 5 brothers preceded her in death. Surviving her are 3 brothers (Peter, Salem, Oreg.; John C., Dalton, Ohio, and Simon, Kidron, Ohio), and numerous nieces, nephews, and friends. Funeral services were held April 11, at the Kidron Mennonite Church, in charge of Reuben Hofstetter, Allen Bixler, and Isaac Zuercher. Burial was made in the church cemetery.

Martin, Dean Ray, infant son of Clinton and Esther (Davis) Martin, Stuarts Draft, Va., was born Feb. 25, 1954; died March 25, 1954; aged one month. Besides his parents he is survived by his twin brother (Dale Lynn), an older brother (Gary), and his grandparents (Mr. and Mrs. John Martin, and Mr. and Mrs. George Davis, Waynesboro, Va.). Graveside services were held March 27 at the Springdale Church cemetery, conducted by J. R. Driver.

Middleton, Mary L., was born April 11, 1876; died March 22, 1954, at Hynes Convalescent Home, Ann Arbor St., Flint, Mich.; aged 77 y. 11 m. 11 d. She had been blind for the last 20-some years and suffered a stroke on Jan. 2, 1954. She accepted Christ and united with the Flint Mennonite Church in 1949. She was the mother of 4 sons and 2 daughters. She was a sincere child of God and a real testimony to those who visited her. Funeral services were conducted at the Dodds-Dumonow Funeral Home by Jesse L. Yoder. Interment was made in the Flint Memorial Park.

Miller, Lamora, daughter of Valentine and Polly (Miller) Ringler, was born in Lagrange Co., Ind., Aug. 5, 1873; passed away April 3, 1954; aged 80 y. 7 m. 28 d. She lived most of her life in the Middlebury community, but went from Goshen to the Froh Brothers Homestead, Sturgis, Mich., where she spent the last four months. At an early age she accepted Christ as her Saviour and was a member of the Forks Mennonite Church at her decease. On Dec. 20, 1890, she was united in marriage to Andrew J. Miller, who preceded her in death March 7, 1946. Surviving are 6 children (William L., Blissfield, Mich.; Anna—Mrs. Walter Burris, Homewood, Ill.; Edna—Mrs. Jack Minar, and Mrs. Mary Wagner, both of Goshen, Ind.; Leo E., Wellston, Mich.; and Albert, Bristol, Ind.), 18 grandchildren, 19 great-grandchildren, 4 brothers (George and James, Albuquerque, N. Mex.; Olen, Quincy, Mich.; and Calvin, Limon, Colo., one sister (Mrs. Minnie Rhodes, Mexico, Ind.), and many friends. Funeral services were held April 6 at the Forks Mennonite Church in charge of Earley Bontrager and Wilbur Yoder, with burial in the Forest Grove Cemetery.

Miller, Robert Lamar, son of Charles H. and Dorothy (Witmer) Miller, was born April 16, 1953; died Jan. 6, 1954, at the York Hospital; aged 8 m. 21 d. Besides his parents he is survived by these brothers and sisters (G. Glenn, Betty Anne, Marian, Dorothy Lou, Paul, and Rhoda), his grandparents (Mr. and Mrs. Christ K. Miller, and Mr. and Mrs. Elam W. Witmer), a number of aunts, uncles, and cousins. Funeral services were held at the Manchester Mission, Mt. Wolf, Pa., with Richard Danner and Joseph Martin in charge. Burial was made in the adjoining cemetery.

Overholt, Ella, daughter of the late Louis and Elizabeth Lite, was born near Logan, Mich., March 12, 1882; died at Pennoch Hospital, Hastings, Mich., April 1, 1954; aged 72 y. 20 d. On June 4, 1904, she was married to Amos Kauffman, who preceded her in death Feb. 5, 1913. To this union were born 4 sons (Paul, deceased; Norman, Clarksville, Mich.; Niles, Goshen, Ind.; and Glen, Alto, Mich.) and one daughter (Ruth—Mrs. Harold Christophel, Clarksville, Mich.). On July 10, 1916, she was married to John Overholt, and to them was born one son (Homer, Clarksville, Mich.). She united with the Bowne Mennonite Church in her youth and remained a faithful member all her life. She was anemic and suffered from other complications, which became more serious the last several months. She was the last of a family of 3 sons and 3 daughters. She leaves to mourn her departure her husband, 4 sons, one daughter, one stepson (George, Alto, Mich.), one stepdaughter (Lily Emerich, Grand Rapids, Mich.), 36 grandchildren, 5 great-grandchildren, and a host of other relatives and friends. Funeral services were held April 4 at the Bowne Mennonite Church with Daniel Zook, Ira S. Johns, and T. E. Schrock officiating. Burial was made in the adjoining cemetery.

Peters, Emma, widow of D. J. Peters, deceased, died on her way home from the Pond Bank Mennonite Church, March 26, 1954. She is survived by 5 daughters, whom she had by her first husband, William Hess (Mrs. Charlie Rock, Mrs. Harry Beard, Mrs. Clarence Rock, and Mrs. John Coffee, all of Chambersburg, Pa., and Mrs. Mary Rook, Baltimore, Md.), 30 grandchildren, and 33 great-grandchildren. She had been a member of the Mennonite Church for about ten years and then of the Pentecostal Church until her death. Funeral services were conducted at the Pond Bank Mennonite Church, March 29, by Harvey E. Shank and Theodore Gaylord. Interment was made in the Pond Bank Cemetery.

Schrock, Mary (Birky), was born near Morton, Ill., Sept. 19, 1862; passed away at the home of her granddaughter, Mrs. Alta Detweiler, Fisher, Ill., March 24, 1954; aged 91 y. 6 m. 5 d. She was bedfast for 18 months. On Feb. 19, 1885, she was married to John Schrock. He preceded her in death in July, 1951. They were the parents of 2 children (Albert E., and Fannie—Mrs. J. A. Heiser). Albert preceded her in death in February, 1917, and Fannie in December, 1950. Surviving are her daughter-in-law (Mrs. Josephine Schrock, Eureka, Ill.), son-in-law (J. A. Heiser, Fisher, Ill.), 8 grandchildren, 24 great-grandchildren, and one great-great-grandchild. She accepted Christ in her youth and bore testimony of her love for her Saviour. She was a member of the East Bend Mennonite Church. Funeral services were held at the East Bend Church in charge of Ezra Yordy. Burial was made in the adjoining cemetery.

Stauffer, Lydia, daughter of the late Aaron and Magdalena (Snider) Reed, was born near Wakarusa, Ind., Sept. 30, 1882; died at her home in Goshen, Ind., April 6, 1954; aged 71 y. 6 m. 6 d. Death was due to heart failure. She was united in marriage to Ezra N. Stauffer on Nov. 25, 1902, and in 1903 she and her husband united with the Wisler Mennonite Church. A number of years later they transferred their membership to the Yellow Creek Mennonite Brick Church. She is survived by her husband, 4 sons and 3 daughters (Nelson R., Earl R., Lloyd J., and Elmer R., all of Goshen, Ind.; Florence—Mrs. Clair Knepp, of Fish Lake, Walkerton, Ind.; Mary and Clara, at home), 11 grandchildren, a brother (Wilson S. Reed, Goodville, Pa.), and a sister (Hannah—Mrs. David L. Martin, of Wakarusa). She was preceded in death by her parents and oldest sister. They celebrated their fiftieth wedding anniversary on Thanksgiving Day, 1952. This marks the first death in this family after a period of over 51 years. Services were held at the Yellow Creek Mennonite Church in charge of Peter B. Wiebe, assisted by Kenneth Good, Morton, Ill.

Turner, Bertie Secrist, was born July 20, 1873, near Criders, Va.; died April 6, 1954; aged 80 y. 8 m. 17 d. In 1893 she was married to J. Hop Turner, who was later ordained to the ministry. He preceded her in death in 1945. She was a faithful member of the Mennonite Church. She is survived by 4 daughters and 4 sons. Services were conducted April 8 at the house by Ray McDorman, pastor of the Methodist Church, and at Trissels Mennonite Church, near Broadway, Va., by John L. Stauffer and Timothy Showalter.

ITEMS and COMMENTS

A Roman Catholic college president in New York has prophesied that three additional dogmas concerning the Virgin Mary eventually would be proclaimed by the Catholic Church. He said that not unlikely in due time Mary would be "proclaimed in a definition of doctrine as Co-Redemptrix of the human race; that next the dogma of Mediatrix of all graces may be promulgated; and that finally the definition of her queenship, as participation with her Son in the power of ruling the world, may be proclaimed." We have long felt that Catholic practice was putting Mary on a level with Christ; now it is said openly that a dogma doing this is anticipated. A bill directing the Postmaster General to issue a special commemorative three-cent postage stamp to honor the Virgin Mary has been introduced in the House of Representatives.

* * *

The first group of refugees and expellees sponsored through American religious agencies will not arrive in the United States until at least midsummer. Scott McLeod, administrator of the Refugee Relief Act passed last August, reported to Congress that his office will have spent $4,600,000 by July 1 to clear the first group of 15,000 applicants under the law which is intended eventually to admit more than 200,000 special non-quota immigrants. He asked Congress for $12,000,000 in the next fiscal year to investigate applicants for the special visas. Delays in the program were attributed by Mr. McLeod to the following: (1) Strict security regulations. (2) Difficulty in finding American citizens who will personally guarantee a job and housing to a new arrival. (3) The legal requirement that countries sending out immigrants must agree to take them back if the U.S. later finds them undesirable. (4) "Reluctant co-operation by American charitable agencies." Mr. McLeod imputed to some agencies a desire to see the law radically revised before they will co-operate in helping to bring immigrants in under it.

* * *

Sixty-eight cents of every United States tax dollar goes directly to national defense effort, to military services, military programs, military aid to allies, atomic energy program, or the stock piling of critical resources. Ten cents additional goes for such charges as interest on the national debt and to support the Veterans' Administration. "It is a reasonable generalization to say, therefore," said the **Christian Science Monitor** recently, "that seventy-eight cents of each tax dollar goes for wars past, present, or future."

* * *

Vinoba Bhave's Land Gift Movement has exceeded by 407,000 acres the goal of 2½ million acres set for March. Bihar province leads the country, with more than 1,800,000 acres donated. While distribution of the donated land must perforce move slowly, 40,000 acres have been given out to 8,000 landless families in six different provinces.—W.P.

* * *

A synthetic rice has been developed which holds great promise for the Japanese diet. If manufacture can be cheapened, as is expected, the discovery eventually should reduce the cost of living, provided the public taste accepts it—as preliminary tests show it will. The synthetic grain is not a substitute, but an "extender," composed of differing combinations of wheat flour, powdered rice, and potato starch.—W.P.

* * *

Mexico has been proudly demonstrating the new products of a growing toy industry, stressing the fact that war and military toys are completely absent. There has been criticism in the country's press over the emphasis made on war playthings produced in the United States and other countries; for instance, the detailed and warlike military tanks imported into the United States from the American Zone of West Germany.—W.P.

* * *

Business and governmental officials in Syria, Iraq, Jordan, and Lebanon are discussing a new pipe line to carry oil from the Kirkuk fields of Iraq to the Mediterranean near Sidon, Lebanon. Before the Palestine trouble, such a pipe line ran from Kirkuk to the port of Haifa, now in Israel. But establishment of the state of Israel brought a halt to the flow of oil through the line.

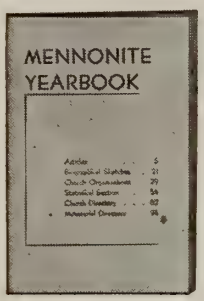
* * *

Another instance of the failure of colonialism based upon force is revealed in the report of a bipartisan delegation from the British parliament to Kenya. The report says the bitter fighting between the Mau

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Mau's and the British army has been a failure. The rebellion threatens to spread throughout Africa. The delegation proposed substituting political methods for military in trying to work out some system of representative government.

* * *

That old wounds can slowly be healed is indicated by the fact that West Germany is importing 300,000 boxes of oranges from Israel as a start in commercial relations.—W.P.

* * *

Billy Graham, it is reported, has turned down a million-dollar-a-year contract to become a radio and television entertainer for the National Broadcasting Company.

* * *

Representative Alvin F. Bentley, the congressman who was most severely injured when Puerto Rican terrorists recently shot into the House of Representatives, has a forgiving spirit. As he lay in a critical condition at the hospital a few hours after the shooting, he said to a chaplain who was visiting him, "Now I don't think those folks who did the shooting knew what they were doing. Won't you pray for them?"

* * *

A Jesuit priest in the Philippines estimates that about 15 per cent of the Catholics in that country attend mass regularly. Not more than one third of Catholics of school age are formally taught the essentials of their faith. An acute shortage of personnel requires one priest to minister to 8,000 people.

* * *

There are three official languages in the Philippines—Spanish, English, and Tagalog. There are, however, about 80 other languages. The Bible is available in eight of these languages, and the Gospels in five more. About 80 per cent of the literate people can read and understand one of the eight languages. Work is going forward to translate the Bible into the lesser languages.

Warsaw's largest Lutheran Church has been converted into a concert hall by Communist authorities. The church, Holy Trinity, was destroyed during the siege of Warsaw in 1939, and rebuilt through government subsidies and voluntary contributions from Lutherans in Poland, the United States, and other parts of the world. In 1950 the Polish regime confiscated the nearly completed building for secular purposes.

* * *

Canada's Minister of National Health and Welfare, Paul Martin, recently made the following statement in New York: "The real significance of United States-Canadian relations is that for a century and one third, we have had peace in spite of differences; friendship in spite of difficulties. An example was Rouse's Point. This was the name given to an American fort constructed about one hundred years ago, and which was found—to the great embarrassment of the United States government—to have been built upon Canadian soil as the result of a surveyor's mistake. In some parts of the world this discovery would have touched off an 'incident,' and might have conceivably led to war, but Canada simply moved its border a bit so that your people would not have to bother tearing down the fort. I don't know whether the surveyor was fired as a 'subversive' for this act of 'territorial expansion,' but in return, your country has seen to it that there hasn't been a loaded gun in the fort ever since."

* * *

Converts from Protestantism to the Roman Catholic Church during the past ten years are reported as something over 1,000,000. Considerable publicity has been given to many of these conversions. It is not widely known that conversions also go the other way. An article by Will Oursler in the April **Christian Herald** reveals that in the past ten years approximately 4,000,000 Roman Catholics have been received into Protestant churches. The study shows that Protestant pastors provide instruction periods for such converts, but they do not actively proselytize Roman Catholics.

* * *

No fewer than fifty-six countries and territories have invited literacy teams inside their frontiers to teach reading and writing by the simplified method developed by Frank Laubach. The areas vary all the way from Afghanistan and Malaya in Asia, to Nicaragua and Venezuela in Latin America, and the Sudan and Sierra Leone in Africa.—W.P.

* * *

England has in the past been relatively free from color bars. There are evidences, however, of growing racial consciousness. In Birmingham omnibus drivers and conductors have told their employers that they will not work side by side with colored men. Public places have begun to refuse to serve Negro customers, giving as a reason the attitude of United States servicemen, who object to the presence of Negroes.

* * *

James Beckerley, Director of the Atomic Energy Commission's Classification Office, recently told the Atomic Industrial Forum that it is supposed that the Russians achieved the atomic bomb sooner than we thought they would, because Dr. Klaus Fuchs told them all that he had learned when he was at Los Alamos. "However," he said, "neither the A-bomb nor the H-bomb was stolen from us by spies, and espionage played a minor role in the success of Soviet scientists in developing atomic energy for war."

* * *

Israel has received to date $95,000,000 in goods and credits from West Germany under terms of an agreement signed in 1952 for restitution to Israel and Jewish victims of the Nazi regime throughout the world. The money in Israel is being used in vast industrial and agricultural development programs

YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent

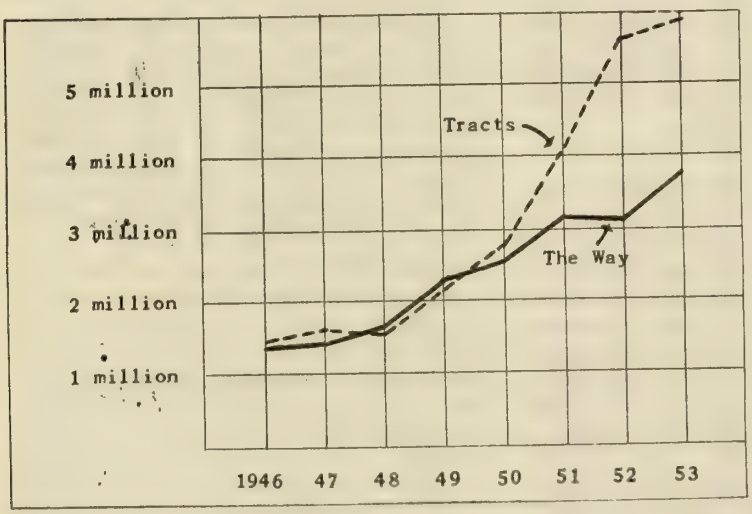
8. Tracts and the Way

Tract publication preceded the establishment of the Publishing House and was one of the direct occasions for its founding. However, with the demand for and attention given to other publishing projects, tracts at times received very little attention. In fact, there were a few years in which none were published.

During the past fifteen years the quantity, the appearance, and possibly the quality, of our tracts have increased beyond any other area of the House's publications. During this period the number published and distributed each year has grown gradually. In 1953 nearly 6,000,000 were sent out. Hundreds of testimonies of appreciation, including reported conversions are received from home and abroad. Many thousands are given free so that each year this work is subsidized. For a few years this amounted to as much as six thousand dollars.



Helping to distribute 6,000,000 tracts



The Way, a 4-page monthly, is a part of the tract work and is supervised by the same editor and director. Both the thousands who distribute, and the hundreds of thousands who receive this little messenger monthly, are blessed by its ministry. Here, too, many thrilling testimonies of the results are received. A monthly circulation of more than 300,000 means nearly 4,000,000 a year. Thus the number of *Ways* and tracts distributed annually has reached the stupendous sum of nearly 10,000,000 copies. What a challenge!

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and irrigation projects, according to the New York Times.

* * *

Of the 170,000 Arabs who live in Israel, about 100,000 are concentrated in Galilee. Nazareth is largely an Arab town. About 40,000 of these Arabs are professing Christians. Israel gives the Arabs education, health services, and equal pay with Jewish workers. Seven members of the parliament are Arabs. About half of the Christians, however, have had houses, lands, and churches confiscated.

* * *

A translation of the New Testament in modern colloquial Japanese was published in Tokyo on April 12. The new version is a joint project of the American Bible Society, the British and Foreign Bible Society, and the Japan Bible Society. It was undertaken more than three years ago by a commission of six leading Japanese Christian scholars because of the vast changes in the Japanese language that have taken place since the war. The commission expects to complete its Old Testament translation by Christmas so as to make publication possible about April, 1955. A one-volume edition of the four Gospels and Acts was issued last September.

* * *

The President of Colombia, while supporting freedom of conscience for the individual, says it is essential to "control" non-Catholic "propaganda" to preserve public order. The President made clear in a public address the government's intention to protect the Roman Catholic religion. He thus supported the Interior Ministry's recent order forbidding non-Catholics to proselytize or propagandize outside their places of worship.

* * *

A course in the principles of sociology is being taught to inmates of the Kansas State Penitentiary. This class is offered as a service of the University of Kansas Extension Division. Its purpose is to aid the readjustment of persons to civilian life.

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, MAY 4, 1954 — NUMBER 18

Jesus Christ Is the Son of God

By John Driver

In thousands of courts throughout our land judges carefully weigh the evidence in the cases before them. Juries attentively listen to the testimony of the witnesses before submitting their verdicts. Justice demands that decisions be based upon unbiased testimony and clear evidence.

Nearly two thousand years ago there appeared in a relatively insignificant corner of the vast Roman Empire a young Galilean about whom strange claims were being circulated. It was claimed that He was the Son of God. In the twenty centuries that have since then passed the world has not been able to rid itself of this claim. Instead of dying out, as a false claim would, it not only continued to spread but even gained momentum. Although after about three years of activity, Jesus was officially condemned as an impostor, yet the case has refused to be forgotten. It keeps coming back for a hearing. It continually demands a verdict. Was Jesus the Son of God?

In a court trial the defendant is judged either guilty or innocent. He is either condemned or acquitted. Likewise there are only two categories into which Jesus can be placed. Either He was what He claimed to be, the Son of God, or else He was an impostor. Regarding the claim of Jesus there can be no middle ground. Either He was right or He was wrong. Reason tells us that He could not possibly have been merely a good man or a great teacher. A good man could not have represented himself as something he wasn't and still remain good. A great teacher certainly would not perpetuate falsehood.

The question is before us: Was Jesus the Son of God or was He an impostor? The query which the high priest put to the Jewish court of twenty centuries ago demands of us an answer. "What think ye?" We are the judges. We must decide. Before reaching a verdict let us hear Jesus Himself, listen to the testimony of the witnesses, and weigh the evidence.

What Jesus Says of Himself

Every man has a right to be heard. Let's listen to what Jesus Himself has to say regarding His Sonship. On four occasions Jesus explicitly proclaimed Himself to be the Son of God. To the man born blind Jesus states that He is the Son of God. At the feast of dedication in Jerusalem Jesus told the Jews who had gathered around Him, "I am the Son of God."[1] Twice during His trials before the Jewish court Jesus answered affirmatively the question of whether or not He was the Son of God.

Besides these direct claims to Sonship, Jesus indirectly says that He is the Son of God when He calls God His Father. This He does 21 times in Matthew and its parallels and more than 100 times in the Gospel of John. While Jesus speaks of Himself as the Son of God, He is conscious that His Sonship is a unique one. To His disciples He speaks of "*my* Father, and *your* Father."[2] Though believers are sons of God, Jesus claims to be the Son in a distinct sense. While we are sons by adoption, Jesus claims to be Son by His very nature.

The Testimony of the Witnesses

God Himself is the first to testify that Jesus is His Son. As the time drew near for Jesus to manifest Himself publicly to the world, He went down to the Jordan to be baptized by John. Immediately following the rite the voice of God resounded from the heavens, "This is my beloved Son, in whom I am well pleased."[3] Two and one-half years later God again bore witness to Jesus' Sonship. Jesus, together with the three disciples who made up the inner circle of fellowship, was on the mount of the transfiguration when from above again came the voice of God, "This is my beloved Son, in whom I am well pleased; hear ye him."[4]

The second of the witnesses is Peter. At a critical moment when many of His followers were leaving Him in disillusionment, Jesus turned to the Twelve asking them if they, too, would leave Him. Peter answered, "We believe and are sure that thou art that Christ, the Son of the living God."[5] When, near the close of His earthly ministry, Jesus asked His disciples whom they thought He was, Peter again answered, "Thou art the Christ, the Son of the living God."[6]

Nathanael, the Israelite of genuine character, says of Jesus, "Rabbi, thou art the Son of God; thou art the King of Israel."[7]

Martha, in an hour of deep sorrow after the death of her brother, says this of Jesus, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."[8]

All of the apostles, after seeing Jesus walking upon the sea, witness to His divinity in these words, "Of a truth thou art the Son of God."[9]

Among the witnesses who testify to the Sonship of Jesus are His enemies as well as His friends. The demons who possessed the poor, tormented Gadarene cried out, "What have I to do with thee, Jesus, thou Son of the most high God?"[10] On another occasion as Jesus healed the multitudes the "unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God."[11] Even Satan himself recognized Jesus' claim to Sonship when he said, "If thou be the Son of God, command that these stones be made bread."[12]

The Evidence of His Miracles and Teachings

The Apostle John wrote at the conclusion of the evidence presented in his Gospel, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."[13]

Nicodemus recognized that Jesus' origin must necessarily be divine, for he

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Forgotten Son

By Edna M. Mertz

"For God so loved the world He gave,"
The sweet childish voice began—
"He gave His only forgotten Son"—
Misquoted little Diane.

Consider, O sinner friend, today,
The words of this little one;
God's only way to eternal life
Is through His "forgotten" Son!

When life like the ocean tide runs out,
It will only be scarce begun!
What you have done with the Christ
counts then,
God's only "forgotten" Son.

Fort Wayne, Ind.

said, "No man can do these miracles that thou doest, except God be with him."[14]

The officers sent out by the Pharisees and the chief priests to take Jesus captive returned empty-handed with the simple explanation, "Never man spake like this man."[15]

The miracles and teachings of Jesus stand as incontrovertible evidence of the divinity and power of Christ.

The Witness of History

The eternal reign of Jesus is further evidence that Jesus is the divine Son of God. History has a way of condemning the false and vindicating the true. The counsel of Gamaliel regarding the apostles who were being tried before a Jewish court was: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God."[16] There is no doubt as to the wisdom of such advice. As Gamaliel pointed out neither Theudas nor Judas of Galilee had long endured. Since that day scores of impostors have come and gone. Empires and nations have risen and fallen. Only the church of Christ has stood the test of time. The church not only continues to exist but to extend her borders throughout the earth. The very existence of the church is evidence of the divinity of Christ.

Napoleon I, the French military genius, summed up the witness of history in these words: "I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity. Everything in Christ astonishes me. Here I see nothing human. The nearer I approach, everything is above me. Alexander, Caesar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love, and at this hour millions of men would die for Him. Christ proved that He was the Son of the Eternal."[17]

The Witness of Personal Experience

There are still other witnesses to be summoned. These are the millions of men and women and boys and girls who believe and know that Jesus is the Son of God. These witnesses can not all explain theologically why or how Jesus is the Son of God. Their hearts have been warmed by His love. They feel that He is the Son of God because of what He has done to them and for them. With the man born blind their unanimous testimony is, "One thing I know, that, whereas I was blind, now I see."[18] These who have experienced His power proclaim that Jesus is the Son of God.

The Verdict

The evidence is before us. We have heard Jesus' own claims. We have the testimony of God Himself. The witnesses, both friends and enemies alike, have testified. The evidence of His miraculous works and His marvelous teachings is before us. The eternal, ever-advancing kingdom of Christ is further evidence. And finally we have heard the unanimous witness of the millions, who through the ages have experienced in their own lives the fulfillment of Jesus' promises.

"What think ye?" "Whom say ye that I am?" The evidence has been presented and the witnesses heard. What will the verdict be?

There is but one conclusion possible. The inevitable verdict is: *Jesus was the Son of God.* "Christ was not a man aspiring to be God, but God, condescending to be a man."[19]

* * *

The question of whether Jesus was the Son of God is not merely an academic one. If Jesus was the Son of God, and beyond the slightest shadow of a doubt He was, He deserves to be heard and received and obeyed as such. Mere intellectual assent to His Sonship is not enough. Christ demands complete commitment to Him. As the eternal Son of God, He and He alone offers eternal salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."[20] "He that hath the Son hath life; and he that hath not the Son of God hath not life."[21] Only Jesus, the Son of God, offers pardon and abundant life to the soul.

Jesus was the Son of God. May He also be Saviour and Lord of our lives.

1 John 10:36.
2 John 20:17.
3 Matt. 3:17.
4 Matt. 17:5.
5 John 6:69.
6 Matt. 16:16.
7 John 1:49.
8 John 11:27.
9 Matt. 14:33.
10 Mark 5:7.
11 Mark 3:11.
12 Matt. 4:3.
13 John 20:30, 31.
14 John 3:2.
15 John 7:46.
16 Acts 5:38, 39.
17 **Life**, Vol. II, p. 612.
18 John 9:25.
19 Vollmer, **The Modern Student's Life of Christ**, Revell, 1912, p. 324.
20 Acts 4:12.
21 I John 5:12.

La Plata, Puerto Rico.

Our Readers Say–

The editorial "Political Neutrality" appears to be mainly a protesting against the fact that we are emotional rather than rational creatures. You would separate us from the comfortable ideas, attachments, and associations which have become part of our lives. As though there are not already enough threats to one's planning and security! We have occasional lucid intervals of sound, down-to-earth thinking, and weighing of what seem to be facts, but it would be too hard to apply the reason rule to *every* situation. Do you recalibrate your scale of values, your standards of conduct and service every year, or every five years? Why should not standards of say ten years ago be good for a lifetime?

It is so much easier to settle for localized, traditional, and in-group loyalties and have more time for practical interests, than to periodically examine the relevance of this or that tradition and practice. Do not most Christians accept the standards of their particular groups? It is of course true that there needs to be an occasional reinterpretation and reapplication of certain values, but cannot one depend upon group judgment for the initiating of such thinking and action? . . .

In response to particularly the last paragraph of your editorial a question seems in order. If our Mennonite education, preaching, missions, relief, voluntary service, alternate service, publication, and individual private devotion programs are not adequate for catching up with, much less overcoming "our little provincialisms of thought and action . . . the cramped ideas and less-than-Christian loyalties which keep us from the universal fellowship of the redeemed, sanctified children of God," perhaps more concentration on a simple, thoughtful prayer approach would deserve the trying? An attack with elements such as, "I earnestly desire a higher understanding of Thy greatness. . . . I want to realize more of the wonder of Thy love. . . . I need greater love for and better understanding of the Scriptures. . . . I truly want to cultivate a way of life in which every corner is every moment dominated by Christian love. . . . I need to get acquainted with more of the power I attributed to prayer or know the reason why. . . . I want to have a good look at, then leave behind what the Editor calls 'little provincialisms, cramped ideas and less-than-Christian loyalties'. . . . With Thy gracious help I will be more alert and willing to help answer my own prayers."—*Titus Lehman, Philadelphia, Pa.*

IV. Water from Many Wells

By Nora Oswald

Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.—Phil. 4:11.

Genoa Tower is located several miles east of Limon, Colorado. From this tower, they tell us, one can see into seven different states. Six states can be seen from the Pinnacle, in Lee County, Virginia. The Pinnacle is a high point on the boundary between Kentucky and Vir-

(Continued on page 427)

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Discipleship of Love

What is our word for our day? With what word or phrase can we express the Christian contribution which we can make to our contemporary world? This question was asked by one of our church leaders in a recent committee meeting. He attempted an answer to his own question by suggesting the phrase, "discipleship of love."

This idea is not new. Our Anabaptist forefathers in those stirring Reformation days raised up the standard of discipleship for the reorienting of the Christian faith. This standard had been pretty well lost in the sacerdotalism and political Christianity of the Middle Ages. It was neglected by the leading reformers as they raised again the standard of justification by faith. The Anabaptists saw that there could be as much nominal Christian profession among Protestants as there had been among Catholics. Their distinctive contribution in their day was an emphasis on following Christ as Lord as well as accepting Him as Saviour

The need for this emphasis has not decreased. In our day millions still express their faith chiefly in forms and sacraments. Others make Christianity chiefly a thing of creeds and doctrinal pronouncements. Fundamentalism puts great stress on the "form of sound words." The world needs Christian symbolism and creeds and sound, Biblical teaching. But it also sorely needs a demonstration of what it means to follow Christ. How can one live as a disciple of Christ amid the sub-Christian standards of modern society? How can the purity and honesty and love and zeal of our Saviour be relived in the twentieth century by those who bear His name? To answer that question, not so much in words as in deeds, seems to be the special call to us as a people. If we can show forth the Christ-life, we will be performing a greatly needed service.

But it must be a discipleship of love. There is reason why we should put special emphasis on nonresistance and love. For our world sorely needs this. The apostles of hate are very active. Class conflicts, racial tensions, military rivalries are stirring the feelings of multitudes. War weapons of unimaginable power have set the whole world in a tremble of fear. And for this hour the Christian Church as a whole has no absolute word. A leading statesman who has also been an active church man speaks the language of retaliation. The head of the Roman Catholics in his Easter address pleads for the elimination of chemical and nuclear weapons, but makes room for self-defense. The larger denominations may make solemn pronouncements against war, but fail to take an all-out position for nonparticipation. Only a few of the smaller peace churches are absolute in their official position, and so far as turning that position into an attitude toward military service is concerned, the Mennonites carry the chief burden. We must continue to preach a love which cannot hate and kill.

But the negative emphasis is not enough. We must demonstrate a positive love. We must sacrifice in order that our goods may be used for the relief of the world's needy. We must distribute our personnel over the nation and the earth to do the needed tasks which follow war, disease, and famine. We must carry the Gospel of salvation and peace to those who do not know it. We must strive to erase the barriers between races and classes. We must work for tolerance and for the appreciation of people whose views we do not share. We must refuse participation in every expression of selfish nationalism as we recognize the international character of the church of Christ. We must cultivate the irenic spirit in home and community and nation and world. Our love must give a quality to our lives as well as an outreach to our service.

We have a word for our day. It is necessary that we speak it. We must use every opportunity to let our word be heard. Governments must know where we stand, and why. Other churches, also interdenominational organizations, must hear our testimony. And we must do all in our power to reach the masses who are seeking for something real in Christian truth. We have many opportunities through our relief, voluntary service, and I-W contacts. Our hospitals, homes, and schools multiply our outlets. Our missions and congregational outposts publish forth the word. Our Publishing House, through periodicals, books, tracts, and educational materials, speaks around the world. More than a score of broadcasts have a potential audience of many millions.

When someone asks you what Mennonites stand for, this word, "discipleship of love," may give you a starting place in your answer.—E.

Slothfulness

Slothfulness is roundly condemned by the Scriptures in various places, notably in Jesus' Parable of the Talents, where the unfaithful servant was dismissed with the momentous words, "Thou wicked and slothful servant, . . ." and then consigned to outer darkness. The Proverbs are also full of warnings against slothfulness such as, "The desire of the slothful killeth him; for his hands refuse to labour" (21:25).

In Proverbs we also have two striking and instructive illustrations of warning against the sin of slothfulness. The first is found in Prov. 6:6-8: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." The second is an interesting and helpful parable in Prov. 24:30-34: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man."

Note how Solomon considered this object lesson carefully and drew helpful lessons from it. He saw how a man engrossed in selfish ease, who "hugged himself in his sloth and carelessness," was coming to poverty and want. Poverty at first came gradually and in the disguise of a traveler, but finally want and destitution came like an armed man and a robber and overcame him completely.

All of this is true in a natural sense, for the sluggard will certainly come to poverty, but the greatest lesson is a spirit-

ual one. The spiritual sluggard who neglects his Bible, who neglects to pray, who neglects to attend Sunday school, church services, and prayer meeting, who neglects to testify for his Lord, is also in a pitiable state. A state of spiritual destitution has crept over him just as the thorns and nettles overran the neglected vineyard.

Like the traveler who casually comes along the way and is entertained in your household, the spiritually slothful man quietly entertains the temptation to sleep and lounge on Sunday morning instead of attending divine services, he succumbs to the tired feeling that keeps him away from prayer meeting, he allows other things to crowd out his devotional life, and he permits material things to have precedence over the spiritual. Thus he becomes barren and unfruitful. Finally all will to resist the devil is broken down, like the protecting wall of the vineyard. The traveler is superseded by the armed robber. The devil has robbed him of the highest and best through his neglect of the means of Christian grace.

Let us, like Solomon, be instructed by this parable. Spiritual slothfulness, or plain laziness, if yielded to, will finally bring spiritual poverty and desolation. But if we resist these onslaughts of the devil and exercise ourselves in the Christian graces, joy, fruitfulness, and victory will be ours.—H.

The Revelation of Jesus Christ

By J. L. Stauffer

35. The Thousand Year Reign of Christ with His Saints

Following the revelation of Jesus Christ and His saints from the glory, and His judgment upon the armies of the nations, He then sits upon His throne of glory and judges the noncombatants or civil population of the nations. Matt. 25:31-46.

Satan who was thrust out of the heavens and limited to the earth (Rev. 12) is now taken by an angel and chained and cast into the bottomless pit for 1,000 years. There has been considerable argument about how a spirit-being could be chained, but such discussion is pointless. If God had told us the make-up of a chain to bind a spirit-being, doubtless we still would not have been able to understand, because of our present limitation of knowledge regarding a spirit-being. Sufficient to know that the archdeceiver of mankind will be restrained and confined in the bottomless pit for 1,000 years. There were four angels *bound* in the river Euphrates (Rev. 9:14) and they were loosed and then they performed. As they were bound and later loosed, so Satan who has been loose through the centuries, will be bound for 1,000 years and then loosed.

There was a limitation placed upon Satan through the death and resurrection of our Lord. Heb. 2:14. There was also a limitation placed upon demons so that the apostles could cast them out as recorded in Matt. 12:29. Some Bible teachers identify Rev. 20:1, 2 with Matt. 12:29, but they are two different incidents, one referring to the first coming of Christ, and the other to the second coming. The binding of the strong man in Matt. 12:29 did not limit Satan's activity in demon possession and other activities, as many Scriptures in the New Testament reveal. The nations were never so deceived as they have been during the course of this age. The binding of Satan in Rev. 20:1-3 prevents him from deceiving the nations for 1,000 years. If Matt. 12:29 is to be identified with Rev. 20:1-3, then it would appear that Matt. 12:29 must have been a prophecy of which Rev. 20:1-3 is the fulfillment. What is predicted in Revelation did not take place during the ministry of our Lord and Saviour Jesus Christ.

Observe that the 1,000 years is a definite period of time. II Peter 3, where a thousand years is as one of the Lord's days, prepares us for this statement in this chapter. This 1,000-year period is the *day of the Lord,* that is scheduled for the second coming of Christ. II Thess. 2:1-12; II Pet. 3:7-10; I Thess. 5:2. Note that the period of 1,000 years is mentioned six times in this chapter and it is to be *fulfilled, finished,* and to *expire.* It is used in connection with the binding and loosing of Satan, the time of the resurrection of the wicked dead, and the length of the reign of Christ on the throne of David when He shall accomplish and fulfill Scriptural predictions that have awaited this event through the centuries. The 1,000-year reign is but the prelude of the reign for ever and ever when the Son of Man will turn His kingdom over to God who shall be all and in all. I Cor. 15:28.

Rev. 20:4 tells us of those who shall reign with Jesus Christ for 1,000 years.

First, we notice that there are the enthroned ones—the overcoming saints of Rev. 2 and 3 who are clothed with *white raiment* and are identified as the *twenty-four elders* and are *enthroned.* They say that they are redeemed from the earth by the blood of Christ and that they are going to *reign on the earth.* They are in a position to know more about it than we are, and so we will take them at their word. To trace this group through to Rev. 20:4, see the following references: Rev. 3:4, 5, 18; 4:4; 10; 5:5, 6, 8-10, 11, 14; 7:11, 13; 11:16; 14:3; 19:4. In Rev. 20:4 they are on thrones and judgment is given unto them. Has the Lord not promised that saints shall be enthroned after suffering, and that they shall judge the world and angels?

Second, we notice a group who had been beheaded for their "witness of Jesus, and for the word of God." We don't believe that a soul can be beheaded, but we do believe a person can be while in his body. The word *soul* is used for the person. There were eight souls (persons) saved by water in I Pet. 3:20. Here without question it does not refer to the "psyche" (soul), but to the whole person, spirit, soul, body. Noah and his family, as far as salvation was

(Continued on page 427)



The above cut in the files of the Publishing House was used as a frontispiece of the Mennonite Yearbook for 1916. We have no record of whose picture it is and would appreciate hearing from any of our readers who can identify it. Thank you very much for any help you can give.—Editors.

It Happened—

SEVENTY-FIVE YEARS AGO

(From the Herald of Truth, May, 1879)

Bishop Jacob Brubaker of Lancaster County, Pa., died on the 16th of March, at an advanced age.

Married. March 6th, . . . Joseph W. Coffman [brother of J. S. Coffman and ordained to the ministry in 1907] and Sarah Heatwole.

The University of Notre Dame, at South Bend, Ind., and said to be the largest Catholic educational institution in the United States, was burned on the 23rd of April.

The Holy Family on Their Annual Passover Pilgrimage

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The early career of the Child born in the underground stable at Bethlehem is made known to us by a vivid picture or two, full of significance. His recognition in the Temple where He was carried, no doubt in subdued and reverential joy, with the young mother's humble offerings of the doves, and the two venerable figures of the aged saints "waiting for the consolation of Israel," who gave the greeting to the Child, who was the "Lord Christ"; the flight to a place of safety in order to save Him from the cruel Herod; the anxious return to their home in Nazareth when the danger was over: these are all told in a few words. Nazareth, in its little amphitheater of low hills, was the most tranquil home for the growing life, not like Bethlehem with the associations of its royal race—but a humble little town hid amid its trees, with little prospect of any kind, apart from all high roads and channels of communication with the great world. That yearly pilgrimage to Jerusalem would be an event, a wonderful incident indeed, breaking the homely level of every day, a thing to be looked forward to for the whole year. It was not till the son of Mary had attained the age of twelve, the early maturity of the East, that He joined the jubilant throng, a great crisis in the life of a boy and marking an era of his life.

In the little town of Galilee, too remote to know any of the tales of distant Bethlehem, there would be no special circumstance to draw attention to the carpenter's son. In the memory of His mother every incident was dear. The divine Child was silent in His slow growth into man, and probably so obedient to the laws of humanity which He had assumed as to present no greater divinity to the eyes of the world than that of spotless childhood and developing genius. It is not till "the Lord came suddenly to His Temple" that the veil is for a moment withdrawn.

It is our one clear glimpse into the history of the hidden years—the one fully written section of the otherwise unwritten story. He is to be silent for eighteen years more until His public ministry begins.

* * *

Every man rich enough to spare time and money on this journey to Jerusalem was bound to make it. Thousands of the Galileans went up to the Temple every year. Still more every second or third year. The bands setting out at one time, marching by the same roads and keeping close together for mutual help, formed a long caravan. Every year the parents of our Saviour went up to Jerusalem. Very pleasant must their journey have been. Very different was it from the journeys we make at this present day. One can gather a fresh impression of the devout and disciplined piety which made the atmosphere of His upbringing. If this was Christ's own first visit to Jerusalem and the Temple, we can imagine the eagerness and the gladness of His approach to these storied splendors.

No wide road led from Nazareth to Jerusalem. The eighty miles of ground which stretched between Nazareth and the Holy City was only crossed by narrow paths. The road today descends from the mountains covered with fig, olive, and vine. We see signs of ancient cultivation running in bands round the hills. Now up and down and always rising or falling in a series of double hairpins, the road goes on through the yellow hills. Every little hill carries on its crest a village whose name is known to millions of people, "little villages of the Old Testament."

. . . modern man has by his very genius created a new set of fears of destruction much more real than the fears of the savage.—N.Y. Times.

The road to Jerusalem for Him, as for those who had gone before Him, was not only the road to the capital city of His race—always fascinating to a provincial—it was the road that "led unto Thy holy hill and to Thy tabernacle," and thus it was paved with a romance in which history and religion mingled. The women and old men rode asses and camels; the men and young lads trudged by their sides, and the little folks moved about from one group to another, playing with the dogs, gathering the fruits, and sometimes getting lost! Here and there would be a mule carrying someone too feeble to walk the whole distance. Some such group as that with which we are familiar in the pictures of the Flight of the Holy Family into Egypt would doubtless be often seen in the long line of pilgrims. Each village on the route would furnish its little cluster of pilgrims, and as the newcomers mingled with those who were already in the pilgrim's band, pleasant would be the greetings passing from one to another. In the genial springtime, as it was at that Passover season, the days must have passed delightfully as the pilgrims went along, noting the flowers springing up at their feet, the trees clad in their fragrant bloom, and the fields so fresh with the verdure of the springing corn.

Modern civilization, modern ways of locomotion, modern religious customs are scarcely so favorable for bringing the mass of the dwellers in towns and villages into daily association with the world of nature—for bringing them into such association while their minds are full of thoughts noble, tender, and loving which true devotion inspires. To the early pilgrims who year by year bent their steps toward the Holy City, their journeys must have revealed much beauty which those in their own land of ceaseless toil are too busy to give heed to now. We can picture them to ourselves as they wind through the valleys and at the same time cross the brow of a projecting hill. The way of the pilgrimage was made glad with songs, with songs such as would stir the young heart. We can hear their voices raised in song, raised so that the hills resound and the awakened echoes bid us think that the mountains are clapping their hands for joy.

* * *

The Gospel tells us that when Jesus was twelve years old He was for the first time taken by His parents on the pilgrimage to Jerusalem. There is one thing about His childhood which we read between the lines rather than in the actual words. If His parents could go for a whole day's journey without being anxious about Him, His childhood must have been one of remarkable freedom. We may be sure that some mothers who took their boys to Jerusalem would never let them out of sight, not knowing into what mischief they might fall. But here apparently was perfect liberty because there was perfect confidence.

The boyhood of our Lord was a real boyhood. We may be sure that He would take a boy's delight in the journey. It was one which would enable Him to open His eyes upon His Father's beautiful world and to see beyond the blue mountains which always seemed so mysterious in the distance as He looked upon them from the Vale of Nazareth. He would be interested in just those things that a boy now would take delight in: in the camping out by moonlight; the early start as the sun first began to redden the horizon; the psalms which at morning, evening, and noonday were sung unto the Lord Most High. The pilgrims gradually toiled the rocky passes toward Zion, carrying fronds of palm and branches of myrtle in their hands, and singing their hosannas as they moved impetuously along the mountain road. We may be sure, too, that Christ would be on the lookout, with all a boy's eagerness, for the first view of the distant towers of the Holy City and would join in the tumultuous song with which the pilgrims greeted the glittering sight. He would enjoy too the companionship of the other pilgrim boys. His boyhood must have been

a time of happy comradeship and many friendships. Friendship must often have claimed Him; otherwise anxiety would have entered His mother's mind more quickly. There were, as the story tells us, many of His kinsfolk among the same pilgrim band. He would pass from one group to another, and be welcomed by all whom He approached.

But when He came first to Jerusalem and entered the historical sanctuary, the scene of so many revelations, the first impulse of His mission was awakened in the young pilgrim. Was it a desire to hear for Himself, according to His human senses, what were the things taught and what the trifling details discussed amid all the problems of life and death, between heaven and earth, in that Sanctuary which had been founded in order that God might dwell among men! There was the high priest in all his robes of office; there were the others punctilious over the minutest particulars of service; and the scribes and doctors discussing sacred numerals and symbols and how a certain word appeared in the law and the prophets. What would we not give for a record of the questions He asked? But the Evangelist has not thought it necessary to tell us what questions the Boy Jesus of Nazareth asked of these pundits; nor how He lay down in a chamber of the Temple favored by some gentle priest whose heart burned within him while he listened to the wonderful Child, and rose again to pursue His inquiries from morning to morning till the third day brought back the anxious parents who had Him in their charge.

How strange a scene! The puzzled doctors, stopped in their unprofitable learning, putting impossible cases to each other by one, by two, by three, like the schoolmen of later ages—pausing, lifting their eyebrows, curving a hand round a dull ear, to make out what the Boy was asking, some startling penetrating question—perhaps though of higher meaning, not unlike those which even the merest child of earth has the gift of asking, to the confusion of many subtilities. It is a scene of great beauty and one on which the thoughts of Christian teachers and Christian artists have reverently pondered ever since it has been described on the Gospel page.

When the solemn days at Jerusalem were ended, the company of pilgrims started back for their homes. The first day's journey was always a short one, perhaps on account of the extra trouble in unpitching their tents after their prolonged stay in the Holy City. On this occasion we read that the Child Jesus tarried behind in Jerusalem, and that His parents knew not of it. They supposed He was still in the company, passing from one cluster to another of those who claimed kinship with Him, and called Him cousin and nephew. But as they drew nigh to the end of the day's journey, they found that He was not anywhere in the whole band. They went back, therefore, with hurrying feet and anxious hearts to the city they had left, and so severed themselves from the pilgrim band, which went on their northward journey, nightly pitching their moving tents a day's march nearer home. We all know how Joseph and Mary sought the Child Jesus—how they sought Him sorrowing, but found Him not till the third day of their search.

* * *

Some writers have considered it inconceivable that parents would not have missed a child during a day's march. However, the explanation is very simple. A "day's march in the East" is generally the distance covered in six hours of slow travel. The departure of the large caravans is carried out leisurely, and the first stopping distance is, as a rule, very short, because these large and confused assemblies were often late in starting.

What would be easier than that Mary and Joseph should have missed Jesus in the confusion of an Eastern departure? How natural that, as the caravan wound its way out of Jerusalem, His parents should have assumed that He was with them. Amidst the confusion of starting, children and even grown-up people easily get separated from their own circle, their absence being discovered only when the tents are pitched in the quiet of the first night. That Christ did not then come back was a sign that He had not left Jerusalem. Jesus was, I feel sure, not the only boy who has been left behind in Jerusalem during the hectic departure from a festival.

But the story of our Lord's pilgrimage as a boy with Joseph and Mary and their kinsfolk and neighbors from Nazareth to Jerusalem, the pilgrimage made in the bright springtime, when all Nature was praising the Lord with its harmonious murmurings, when the birds were carolling in the bushes, and the trees were lifting up joyously their blossom-laden branches; the pilgrimage which was one of prayer and song, when the upraised voices must have made a melody which would kindle the enthusiasm of all the young hearts who, for the first time, were joining in the happy throng, the story of this pilgrimage is one on which our thoughts may well rest, one which we may well ponder over.

All life long we should be conscious that we are but sojourners and pilgrims upon earth. Here we have no continuing city. We seek one to come. We seek a Heavenly Jerusalem—a Holy City—the Abode of Humanity redeemed and made divine and brought into everlasting union with God. That city is being reared up by divine hands on the Holy Land of Humanity.

Old City, Jerusalem, Jordan.

Christian character is not an inheritance; each individual must build it for himself.—Exchange.

They Glow in the Dark

By Mrs. Ralph Palmer

As my husband and I traveled over the country's highways day after day in our work of tract distribution we were confronted with a multitude of signboards advertising all manner of products. Seeing certain items advertised over and over again, north and south, east and west, we began to realize the selling power of such signboards. They command the attention of millions of motorists passing by in never-ending streams.

Particularly effective were certain signs which appeared to light up as we approached in the darkness. In our daytime travels our attention was largely taken up with the scenery, making it possible for us to partly ignore the signboards. But when darkness shut out the landscape from our view, our attention was almost irresistibly drawn to these signs as they stood out from the surrounding darkness. And as we saw certain signs over and over we began to realize also the value of repetition.

"Say," Ralph remarked traveling down the highway one morning before daylight, "I'm beginning to see the value of these road signs—especially those that glow in the darkness. The first time I saw that sign like the one just ahead of us there, I paid little attention, but after seeing the same one over and over for the past two hours, I'm beginning to think the product they advertise must be pretty good."

"Well," I answered, "I'm not interested in those motor-driven outfits, but I must say I'm beginning to get right hungry for some of those 'Wise' potato chips. I've seen their advertisements shining there in the darkness every four or five miles, for the last hundred miles. Let's stop and get some the next chance we get!"

"Why can't Christians put up signs like that for the Lord?" he asked. "We've been seeing just about all kinds of products advertised on these signboards, but not a single word for the Lord. If this is an effective way to tell the public other things people want them to know, then certainly it would be an effective way to put God's messages before them. Let's get about twelve signs made with these bright letters and put them up on busy roads around home."

"Wouldn't that be more than we need?" I asked. "It seems as if five or six would be enough, one for each of the busier highways."

He answered: "Didn't you just now say you are hungry for potato chips because you have been seeing them advertised over and over? Wouldn't the same principle hold good with Gospel signs? Come to think of it—it seems to me we ought to have about two dozen signs with different wording for all those roads around home. Let's get a good sign painter to make us some right away."

A Prayer for This Week

Our Eternal Father, we bow before Thee, humble in the knowledge of our own insufficiency. Cleanse our hearts of the filth of selfishness. Purify our vision that we may see Thee more truly and, seeing, acclaim Thee more completely as our Lord and Master.

Our hearts rise up in praise and thanksgiving as we thrill to the ever-inspiring pageant of awakening nature. In this season of new life, grant us also an awakening. Take our puny thoughts, aims, desires, and possessions into Thy redeeming hands and draw them together into one strong purpose of Thine.

For in Thee, Lord, are all our power and all our skill and all our blessings, and only in Thee, Lord, can we fulfill the purpose of our creation.

We thank Thee for the holy privilege of calling Thee, "Father." Save us from the sin of indifference to those around us who have not claimed this privilege. Direct the lives of Thy children into the byways, if need be, that others may be brought into the blessedness of Thy holy presence.

Teach us to praise Thee more perfectly and to serve Thee more effectively. Use us, Father, as Thou wilt, for Thou art our God, and we are Thy people. Through Jesus Christ, our Saviour, we pray. Amen.—*Eunice Shellenberger.*

Thus was born our plan for putting up the Gospel road signs made with letters of silver Scotchlite reflective sheeting. The signs which we got to place on our Tidewater highways proved to be only a small beginning. Seeing how well the messages showed up, Ralph decided to attempt to get such signs placed on well-traveled roads all over the country. The plan he took to accomplish this was to have about 500 signs made and offer to send one or more free to our Mennonite congregations all over the United States and Canada, with the understanding that they should erect and care for the sign along well-traveled roads.

The response was large enough that soon it was necessary to make more signs. At this writing we have sent out over 4,500 signs which have gone to most of the states in the Union and some Canadian provinces. We have about 700 more being made at our home, bringing the total number to over 5,000. The combined weight of these signs was about twelve tons.

At first the lettering was done by Bro. Clyde Lamp, a sign painter of Malvern, Pa. As a Christian man he was very much interested in this manner of placing the Gospel messages before the public. He made about 3,000 signs for us altogether. But we found we were able to make the signs ourselves by cutting out and applying the Scotchlite letters. Although we cannot give the signs a professional touch as Bro. Lamp did, we have been making them ourselves with the help of interested neighbors. We have especially appreciated the help of Bro. S. H. Brunk, who has given many hours of his time for this work. Also quite a lot of time was donated by members of the Warwick River congregation, men helping with the painting and women taking part in cutting out the Scotchlite letters.

When we began this project we financed it from our own savings, but as it expanded we were unable to furnish enough money to keep it going. Donations for this purpose have come to us from time to time and so we have been able to carry it on through freewill offerings.

The signs, size 2 x 3 feet, carry the following messages: "Where Will You Spend Eternity?" "Prepare to Meet Thy God," "Now Is the Day of Salvation," "You Must Be Born Again," "Jesus Said, I Am the Way," "Christ Died for Our Sins," "Repent! Judgment Is Coming," and others. Also there were 375 sets of smaller size, each set containing four signs with the following messages: "Eternity Ahead!" "Repent Now," "Believe the Gospel," "Jesus Will Save." More recently we have made a number of smaller size "Go to Church" signs to go with the 2 x 3 foot size.

Encouraging reports have come to us now and then of people who have been helped through these messages. I want to briefly tell you of two of them. A certain man who had been a heavy drinker accepted the Lord in a large church one night. The minister asked him what had brought him to make the decision, as he had been known as a hard person to reach. His reply was that every night as he returned home from work he was confronted with a Gospel sign glowing in the darkness—"Now Is the Day of Salvation." His first impulse was to tear it down, but as he saw those words night after night he was deeply convicted and turned to Christ for salvation.

Another unsaved man was struck by the question, "Where Will you Spend Eternity?" as he drove down the highway one night. A little distance down the road he was injured in an auto wreck and when he regained consciousness he found himself in a hospital. Those words, "Where Will You Spent Eternity?" still rang in his mind. He called for someone to give him spiritual help and he too was saved.

While Ralph's main work is the distribution of Gospel tracts on city streets, he has been giving part of his time the past year to making and sending out these signs. Anyone desiring one or more of these 2 x 3 foot signs may have them by writing Ralph Palmer, Denbigh, Va., giving name and parcel-post address of the one who wants to receive them. We will send the signs free as long as money is available to purchase supplies for making them.

* * *

Since the above article was written we have made an additional lot of about 2,000 signs bearing the words, "Jesus Saves." Now that the number of signs has reached a total of about 7,000, weighing over 15 tons, we feel that the time has come when we should give our full time again to tract distribution. We want to express our thanks to everyone who accepted some of these signs and placed them along highways, thus helping to make it possible to get the messages before the public.

Although we are no longer making signs, we still have some on hand which will be sent to you on request as long as the supply lasts.

Now that we are again engaged in full-time tract distribution, we take this opportunity of thanking those who in the past have supported the tract work with their prayers and financial help. We solicit your continued interest and help in this work.

Denbigh, Va.

Prayer Requests—

(Requests for this column must be signed)

Pray for the summer Bible schools that will be held in Europe during the summer months. Pray for those who are translating materials to be used in the schools, for the teachers, and especially that the Word of God may find root in the lives of the children who attend these schools.

Pray that the door may not be closed to the evangelical witness in Colombia.

A sister requests prayer that she might be healed of a nervous condition as she submits herself to the Lord.

Pray for a mother and son who are drifting toward the Adventist faith.

Pray for the various evangelistic tent campaigns to be held during the summer.

Back in 1900 the life expectancy of a man was 48 years, of a woman, 51. Today the span has increased to 69 for men, 77 for women. This means a new age group of some 12 million persons.

OUR SCHOOLS

Philosophy of Eastern Mennonite College

The philosophy of education of Eastern Mennonite College is based on the doctrines of the Word of God as they are interpreted in the Articles of Faith adopted by Virginia Mennonite Conference. The following statement is an attempt to set forth the essence of this philosophy.

Since we believe that the Bible is the final and inerrant revelation of God to man, we regard it authoritative as an expression of the principles from which we draw our educational theory. We hold as basic its declaration, "Thy Word Is Truth." We respect the interpretation of the church as a guide to creative thinking and satisfactory living. We test all of man's thought and action by the Word of God and appropriate what is true in them for cultural and practical uses, believing that the true elements of the arts and sciences are compatible with Christianity. We recognize the necessity for open-mindedness and critical thinking but hold reason subservient to faith in the Scriptures.

Our belief in the Bible as God's revelation of Himself to man places God in the center of our educational program. We believe in Christ as the only Redeemer of man by the shedding of His blood, and we accept Him as personal Saviour and Lord. Therefore, we seek to bring the student into a saving relationship with Him.

Sound educational procedure requires a proper view of man. We believe man was created in the image of God but that in his fall this image was broken and his nature became depraved. We believe that it is the work of Christian education to help the student appropriate the means of grace for the restoration of the image of God in himself, and for the forming of a new nature in Christ. We endeavor to guide him into fullness of life and to a consecration of that life to Christ because the Lordship of Christ is the central factor in Christian learning and living. Only in this condition can he glorify God and realize his highest potentialities for happiness and usefulness to his fellow men.

We believe that the highest expression of social relationships is found in the church as a Christian brotherhood. We find our deepest devotion within the fellowship of the saints and our greatest challenge in the mission of the church. We endeavor to train the student in satisfactory group living in the home and community and to instill in him a feeling of responsibility for the welfare of others.

We believe that love should be the basic element in all social relationships to the extent that we repay evil with good and obey the command of Christ, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." We find our highest social purpose in evangelism rather than in programs of social reform and political action.

We believe that the educational process employs general laws of learning but that the Holy Spirit is ready to aid in all learning. Whereas the Holy Spirit alone is capable of producing eternal life and sustaining its growth, we rely upon His guidance in the pursuit of all truth.

Education is more than the acquisition of facts. We seek to guide the student in forming a thoroughly Christian view of life and in developing a wholesome personality to equip him for creative living under the direction of the Spirit of God. We believe that the educational experience should be happy and stimulating. Both teacher and student should work with a consciousness of calling from God. The disciplines which emerge from a true sense of stewardship of life should be accepted by both teacher and student as credentials for future service and usefulness.

We believe that every teacher must be adequately prepared academically and spiritually. A Christian teacher is convinced that education should be characterized by solid scholarship and use of the best methods in teaching and learning. He must be resourceful, and continuously growing in his profession. His chief concern is that each student be given opportunity to reach his maximum development for Christian service.

(This philosophy was adopted by the Faculty and approved by the Board of Trustees.)

Church History

(Continued from last week)

A Sermon—Text, John 3:16-21

Jesus suffered many trials and temptations, and the most ignominious death on the cross. It was there that He crushed the serpent's head, and he bruised His heel. It was there that He gained the victory and led captivity captive. It was there that Satan was bound with the great chain, so that he has no power over us if we cling to Jesus and keep in the middle of the way. Bunyan, in his *Pilgrim's Progress,* says that one was traveling the narrow way and he saw a lion a short distance ahead. He was about to turn around, when one on the other side called him, urging him to press forward, that the lion was tied, only keep in the middle of the way. So it is as long as we look to Jesus and follow in His footsteps, Satan has no power over us; but as soon as we step aside, we fall into his clutches.

We read, "Resist the devil, and he will flee from you." We have that power through the Holy Ghost to overcome the enemy if we only look to Jesus. In a natural sense, when we are sick, we call for a physician. It seems we want to cling to life as long as possible. When we are sick in spirit we should call on the Great Physician—Jesus Christ. He will heal us if we only believe, but He requires faith. "For he that will come to God must believe that he is, and that he is a rewarder of them that diligently seek him." Do we hunger and thirst after righteousness? It is spiritually as with the natural appetite—if we hunger and thirst after righteousness, we shall be filled—satisfied by the Word of God. But if we are not hungry we want something specially prepared for us—something spicy. Naturally if we are right hungry, we even try to satisfy ourselves with the crumbs. So spiritually if we have a real desire, we shall be filled. Now we are all come together here for a purpose. Did we come to praise and glorify God, or did we just come out of curiosity? Let us all take this to heart, and consider with what purpose we go to the house of God.

When Christ was on His way to the cross, He turned to the women and said, "Weep not for me, but weep for yourselves and your children." Something for you, sisters—It is necessary that we weep for our own sins, and spare no tears for our children that they may be brought up in the "nurture and admonition of the Lord," so that we may meet them over there where God shall wipe away all tears from our eyes. Let us then strive lawfully that we may obtain that crown of righteousness, not for us alone, "but for all them also that love his appearing."

Paul in his early days was a persecutor of the church. He obtained letters from the chief rulers to go down to the city of Damascus and bind as many as he could find and bring them bound to Jerusalem. And as he came near Damascus, suddenly there appeared unto him a great light from heaven. He fell to the earth and heard a voice saying, "Saul, Saul, why persecutest thou me?" Saul said, "Who art thou, Lord?" and "What wilt thou have me to do?" The Lord said, "Arise and go into the city, and it shall be told thee what thou shalt do." Saul rose up, but could not see. He remained blind for three days, and did neither eat nor drink. There was at Damascus a certain disciple named Ananias. To him the Lord said in a vision, "Ananias." He answered, "Here am I." The Lord said, "Arise and go into the street called Straight, and inquire for one Saul of Tarsus, for behold he prayeth." And Ananias went his way into the house, and laid his hands on him saying, "Brother Saul, the Lord, even Jesus, that appeared to thee by the way, hath sent me that thou mightest receive thy sight and be

filled with the Holy Spirit." Immediately he received his sight, arose, and was baptized. He stayed with the disciples several days. From that time he preached Christ until his death. Well might he say, "I have fought a good fight." He looked for His appearing.

So, my friends, if we love His appearing, we will accept Him into our hearts and be filled with the Holy Spirit who shall lead us in life that at the end of life's journey we may say with the words just quoted. But if we love not His appearing, if we do not accept Him, we are none of His. Why not accept Him now? My dear friends, the only place I can point you to is Jesus, the author and finisher of our faith.

I shall not multiply words. It depends not on the much speaking, but in our doing the word of the Lord. When Jonah was sent to preach to Nineveh, he told them that in forty days the city should be destroyed. It was a very short sermon, but the king descended from his throne and proclaimed a fast through the land. They had a promise of forty days, but not so with us. Only today, therefore it is needful that we all come to repentance.

I hope we may all meet in heaven.

—Reprinted by request from GOSPEL HERALD, Feb. 2, 1922.

CHURCH MUSIC

Blind Hymn Authors and Composers

By MILDRED MARTIN

Often we ask the question, "What is sight?" For we realize that many of those who are blind physically speaking have a very keen spiritual sight and are able to see things not visible to those who have their full physical sight.

The contributions to the world by the blind have been many and varied, but without doubt the contribution they have made to hymnology is one of the richest and finest of any, although it is the least known.

The Story of Fanny Crosby

When we speak of blind song writers, we immediately think of Fanny Crosby, who was born at Southeast, Putnam County, New York, on March 24, 1820.

Miss Crosby was not born blind. When she was six weeks old she lost her sight because of an application that was applied too hot to her eyes.

When she was fifteen years old, she entered the New York Institution for the Blind and studied there for twelve years. At the age of twenty-seven, she became a teacher in the same school where she had once been a pupil.

Her remarkable aptitude for poetry was noticed by her teachers when she was very young, but it was not until she was forty-four years old that she began to write hymns. This was six years after her marriage to Alexander Van Alystyne, a blind musician.

It is quite possible that it was William B. Bradbury who started her on her career as a hymn writer. Mr. Bradbury, the "father of public school music," suggested to Miss Crosby that she try her hand at writing sacred songs. She tried and succeeded. This avenue of expression proved to be a source of real blessing, for it enabled her to pour out her thoughts and feelings to enrich the lives of others.

She wrote over six thousand Gospel songs and hymns, a number said to be greater than those of any other writer since the days of Wesley and Watts.

Among her best known songs are: "Rescue the Perishing," "Blessed Assurance," "Open the Gates of the Temple," "Close to Thee," and "Saved by Grace."

Those who knew Miss Crosby said that she refused to be pitied and wanted to take her place among men and women who had sight and keep pace with them. We must agree that she kept pace and even more, for she gave to the world more than many who have their sight.

Her favorite authors were Lowell, Holmes, Longfellow, and Whittier, each of which were well-known hymn-poem writers.

"Safe in the Arms of Jesus" was written April 30, 1868, at the request of William Doane, author of "Ancient of Days."

Mr. Doane called at Miss Crosby's home one day and said, "I have exactly forty minutes before my train leaves for Cincinnati. Here is a melody. Can you write the words for it now?"

Miss Crosby wrote the hymn-poem in twenty minutes, and for seventy-five years people have enjoyed it and have been benefited by the hearing and singing of it.

"Saved by Grace" was written in less than an hour at the request of L. H. Bigelow. It was set to music by George Cole Stebbins.

Death came to Miss Crosby on February 12, 1915. One of her biographers said of her, "She swept triumphantly into the 'Land of Pure Delight' of which she had so often and so beautifully sung."

Henry Smart's Contribution

Henry Smart, one of the foremost organists of England, lost his eyesight when he was fifty-two years of age, nor was he bitter and unduly sad over his affliction, for he continued to compose and play. The world is indebted to him for many hymn-tunes. One of the tunes that is the best loved of them all is "Regent Square," which is found in nearly all hymnals once, and often as many as four times.

Mr. Smart was born in London in 1813. He studied law and practiced for four years, then decided to devote his life to music. He not alone was an organist and composer of hymn-tunes, but was an organ builder and composer of anthems, cantatas, and oratorios.

His death occurred in 1879. The words of Newton can well be applied to him: "They serve God well who serve His creatures."

George Mattheson

Rev. George Mattheson was born in Glasgow, Scotland, in 1842. He had partial vision until he was about fifteen years of age.

He is best known and remembered for his hymn-poem, "O Love That Will Not Let Me Go," which he wrote in five minutes on June 6, 1882, at Iniellan. It is used with two different hymn-tunes, one composed by J. B. Herbert, and the other by Albert L. Pearce, while he was on an island off the coast of Scotland.

William Walford

"Sweet Hour of Prayer" was written by William Walford, a minister of England who had a most remarkable memory. It is said that he could repeat from memory the Psalms, prophecies, some of the historical books, and a major portion of the New Testament. Mr. Walford did not write this poem as a hymn-poem, but when his friend, Rev. Thomas Salmon, heard it, he asked for a copy of it and brought it to the United States with him. It was first published in the *New York Sun*. William B. Bradbury, often spoken of as the "father of public school music," composed the hymn-tune with which it is used in 1859.

Other Blind Writers

The hymn-poem, "I Love Thy Kingdom, Lord," was written by Rev. Timothy Dwight, a minister of the Congregational faith. For nearly forty years Mr. Dwight was able to read for only a few minutes at a time. Often there were periods when he could not use his eyes at all and finally he lost his entire vision.

His life should inspire others, for in spite of his partial and then complete blindness, he became President of Yale. His background was a very fine one, for he was the son of the daughter of Jonathan Edwards.

It is interesting to know that at the time he was President of Yale there were only one hundred students, one professor, and three tutors. He wrote seven volumes of sermons and theological essays, but is best remembered for the above-mentioned hymn-poem.

John Milton, the English poet, became blind at the age of forty-four. At an early age he could read Latin, Italian, Hebrew, and Greek, and thus had stored away in his mind valuable treasures which stood

(Continued on page 428)

FOR OUR SHUT-INS

"Thy Will Be Done"

By Lorie C. Gooding

It is easy enough when life is as fair
And as bright as the springtime sun
To praise the Lord in a joyous prayer,
And say, "Thy will be done."

But the soul that is trusting the Saviour aright
For life and death, is the one
Who can kneel in the midst of the perilous night
And say, "Thy will be done."

Holmesville, Ohio.

"Not My Will—Thine Be Done"

By Sylvia Ratcliffe Lockwood

They stood together in a large hospital at the bedside of their beloved—the frail little old lady, and the slender, clean-cut lad. Sadness was written in both faces as they gazed down upon the patient sufferer, who at that moment was sleeping fitfully. There were tears in the eyes of the grandmother, and the boy was fighting hard to keep them back in his own. Just ladies cried—men didn't—and he was determined to be a man. Wasn't he the only man in the family now with Father gone to be with Jesus, and Uncle Harry in Africa? He must be brave because he was all Grandmother had now. But it is hard to be a man when your mother lies before you so white and still—it would be so much easier to throw one's self upon the bed, close to those dear arms, and cry out all one's fear and grief. But the nurse had said that they must be very careful not to disturb Mother—to let her sleep as long as she could.

He stooped down to pick up his grandmother's handkerchief that had dropped, unnoticed to the floor. The motion aroused the one upon the bed, and her eyes flickered open. A smile of recognition passed over the wan features, and a weak voice greeted them—"Mother! David!"—only those two words, but what a world of love and longing was wrapped up in them!

Instantly the lad was at her side, and his lips were brushing her forehead as he murmured brokenly, "Mother!"

"Careful, David," his grandmother admonished gently. "Remember what the doctor told us. Mother mustn't be excited." Then taking the dear thin hand in her own she too kissed the white forehead, as she asked tenderly, "How is it today, Mary? Is the pain any better?"

"I'm afraid not, Mother, but His grace is sufficient," was the sweet reply. "It seems sometimes as if I can't bear it any longer, but He always gives me grace as I need it. Only I'm growing so weary! If it were not for Davie and you, I could almost ask God to call me Home."

"No, Mother! You *must* get well. Grandma and I are asking God to make you well and I'm sure He will," David pleaded quickly.

"Yes, Mary, don't give up. David and I need you so!" her mother said, as she gently stroked her daughter's hand. "We must go now, as Doctor Russel said we must only stay a minute or two, and we promised him we'd make our visit short. Good night, dear, and God bless you. *We* must go, but *He* will stay close by your side."

"Yes, Mother—His Presence has meant so much to me all the time, but especially in the lonely night hours when I cannot sleep, and the pain is almost too great to bear. Good night, Mother—and good night, Davie." She held the boyish form close for a moment as he kissed her goodby, and she felt a hot tear upon her cheek. "Remember, Laddie, you're Mother's man! Take good care of Grandma."

"I will, Mother—good night."

With a last backward look and a wave of the hand they walked slowly down the hall—the little old lady, and the tall, slender boy.

One day followed another and ran into weeks, and Mary Wells grew steadily worse. It became increasingly hard for her son and mother to see her suffer as she did. One night as they returned home from the hospital, with the memory of her suffering very clear in both their minds, David's grandmother turned to him with determination written all over her countenance.

"David," she said, gently but firmly, "we're being selfish—you and I. We are going to change our prayers tonight. It's going to be hard, Laddie, but it will be best for Mother, and whatever is best for Mother is what we want, isn't it?"

"Y—e—s," David was fearful of what his grandmother meant—but Grandmother was right, of course—and he was the man of the house; so he must be brave. Grandmother was small, but he knew from experience that her determination to do a thing meant that it would be done, if it were at all possible.

"Right now we're going to kneel and ask God to take Mother Home, out of this suffering and sickness," Grandmother continued, and, suiting action to words, she dropped to her knees. Dutifully David followed her example, and, while the tears flowed freely, they both implored God to take their loved one Home to Himself where she would know no more suffering or sadness.

Still one day gave place to another, and God seemingly was not answering their prayer. Mary Wells still suffered on in her hospital room—still kept sweet and patient in the midst of all her suffering, because as she so often affirmed, her Lord was ever near in comforting power.

There came another night when David and his grandmother said "good-night," and left their dear one again to return to their lonely home. As the key turned in the lock of the tiny cottage his grandmother said abruptly, "David, I've been an old fool! First we ask God to take away Mother's pain and restore her to health—but He doesn't do it! Then I say we will ask Him to take her Home out of her pain and suffering—neither does He do that! Now we're going to pray as we should have prayed in the first place—not that *our* will in Mother's life should be accomplished, but that *God's* will might be done, and that He might be glorified through it all."

Again they knelt together, and this time they commended their loved one into God's care and keeping, asking only that His will be done and glory brought to His own dear name. And God's will *was* done. Mrs. Wells began to mend from that hour on, and it was only a few weeks till she was home again. How they all rejoiced as she sat in the big chair by the front window, with David at her feet and Grandmother hovering over them both. David must tell her again of their prayers, and how God said "No!" until they prayed that His will alone be done, but how quickly He had given them their hearts' desire when that desire was centered in His will. His mother's eyes shone as she repeated softly, "Thy will—not mine—be done. May it always be thus, Lord, in all our lives."—Young People's Delight.

Addresses of Shut-ins

Mrs. Christ K. Miller—b. May 13, 1891
Route 1
Lancaster, Pa.

EXPRESSIONS OF APPRECIATION

We wish to express our thanks and appreciation to Bro. and Sister Sutter and the other kind friends who visited us, prayed and sang for us, and helped in many other ways during the illness of my husband. He has been bedfast for eight months now, and one blessed day, while Bro. and Sister Sutter were visiting him, he asked for prayer, and, praise God, He pardoned his sins. We ask God's blessing upon all of you who have been so kind to us and we ask that you continue to remember us in prayer. —Ada Benfield, Portland, Oreg.

* * *

We wish to express our deepest appreciation for the many prayers offered in our behalf, and the many kind deeds, letters, and cards of sympathy at the time she was in the hospital and after the death of our darling Rose Ann.—Mr. and Mrs. Norman N. Eberly and children.

* * *

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1). "God, who is rich in mercy, wherewith he loved us" (Eph. 2:4) be praised for His benefits to us.

With appreciation to the Lord, and to the many friends whose tokens of interest and prayers we have received, and to those whose thoughts and prayers have ascended to God from the hands of our Great High Priest who offers to God the incense of the prayers of all the saints, I, with my family, extend most hearty thanks. May God bless you as He has blessed us. I returned from the hospital on Saturday, April 17.—S. F. Coffman, Vineland, Ont.

TO BE NEAR TO GOD

TALES OF HIGH ROMANCE

Faith Is a Romance

Sunday, May 9

Matt. 22:1-14—Invitation to Romance

All the world loves a lover and most folks do not pass up a wedding invitation. But here were some so devoid of natural affection that the happiness of another means nothing to them.

It is not likely that these who gladly heard the call to go out over highway and byway, "both bad and good," were wearing their wedding garments. But now all have garments—all but one. He had not enough respect for his host to exchange the filthy rags of the beggar for the proffered bath and clean suit. It is this fellow who differentiates this story from the one in Luke 14. It is he who is the point of this story.

Friend, you're invited to the King's wedding supper. Have enough respect for your Host to let Him clean you up.

"Come into my heart, Lord Jesus."

Monday, May 10

Luke 15:11-24—True and False Romance

For every good gift Satan has a substitute. For the high jewel of Christian love, he has his gaudy tinsel. The young chap in today's story seems to have spurned yesterday's invitation for today's temptation. Satan has lured one more young soul with the bubble of false romance.

But when Satan thinks he has finished with this soul, the call goes out over the highway again. And another soul gets a bath and a new robe. How incomparably better is the enriching love of home and Father than the debauching love of harlotry!

Lord, grant me to differentiate between the glitter and the gold.

Tuesday, May 11

Luke 15:25-32—The Unromantic Heart

Here is a man who is good. By his own confession he had never done a great wrong. And since he could say it in his father's presence, it was probably true. He was good all right—but good for nothing.

This fellow failed to get a ticket to the supper, and so he pouted, out in the newly emptied calf stall, while family and servants rejoiced. What was this ticket he lacked? Read what it says on the back. "By this shall all men know that ye are my disciples, if ye love one another." No ticket? No supper!

Lord, give the romantic heart.

Wednesday, May 12

Luke 10:29-37—Love in Action

Have you ever noticed that the loving heart has small trouble in discovering an object for its affection? The priest's and Levite's sins were not primarily those of being too busy to be decent. The Samaritan farmer's virtue was not that he had a surplus of leisure. Even a busy schedule will bend enough to help the fallen, when prompted by a heart of love.

You've noticed too, of course, that a love-prompted deed always leaves a trail of holy perfume in its wake—like two pence paid to an innkeeper for tomorrow's comfort.

Lord, help me to be a neighbor today.

Thursday, May 13

Matt. 21:28-30—Love and Sentiment

Much that passes for love is mere sentiment. Love is the beautiful word of Canticles 2. It is also the anguish, the searching, the terror of dark streets, the tender nursing of Canticles 3.

Here are two brothers—one polite and polished, one rough-spoken and honest. We don't know why the first son said, "I will not." Maybe he couldn't. Maybe he just hadn't the inclination. But we do know why the second said, "I go, sir." He was one who took the road of immediate ease.

That neither one's love is judged by words, but by works, is what Jesus would suggest here.

Lord, strip us of sentiment; give us true charity.

Friday, May 14

Luke 18:10-14—Romance of Accepted Love

What this publican did is not lightly done. Much soul-searching took place before reluctant feet carried the longing heart up those temple steps. And once he found himself alone before his God, all the long apologies he may have prepared, melted away. A soul stood naked before his God. And what his fearful heart had scarcely dared to hope for, he now dared to ask for boldly—love, mercy.

Was ever blushing maiden more thrilled to hear pledges of lasting devotion than was this man to learn that there was love even for him?

"The greatness of a man is best determined . . . by what he feels and does at the confessional when he faces his sins alone before God. If he is great here, he is great everywhere" (S. C. Yoder).

Lord, I accept your love; accept my gratitude.

Saturday, May 15

Matt. 25:1-13—Romance of Hope

The joy of the wedding seems to have had a special attraction for our Lord. Was it perhaps that in the love, and the joy, and the good will of this occasion, He felt most at home? The church as the bride adorned is the exultant hope of the New Testament. And that is not strange.

Was the sin of the foolish girls that they had worked too hard the day before? Was it not rather the sin of lacking love and expectancy? No young man would care to spend a lifetime with a young lady who could fall asleep at the wedding altar. Our Lord cannot spend eternity with those who have no sense of excitement at the thought of His soon return.

Lord, trim my lamp of hope.

—Carl Beck.

Covetousness Punished

Sunday School Lesson for May 16

(I Kings 21)

(Let one member of the class keep up the time line of kings suggested in May 9 lesson.)

Same king, same prophet in another dramatic event. Who?

Omri, the previous king (see time line), had made Samaria the government headquarters. Ahab and Jezebel had their royal residence there, but they also had a summer palace in Jezreel. There is laid the scene of today's lesson.

But Ahab's lust for land was not satisfied. He wanted some adjoining land, probably for a lovely summer garden. Material possessions meant much to the king. Possession of much is no guarantee against covetousness. Ahab offered his neighbor big money for his vineyard, and he expected Naboth to yield. Perhaps Ahab, like many wealthy people, like many despotic people, didn't think a subject had any rights.

Naboth, however, was tied by love to his bit of land which his fathers had cultivated for many years, and also by obedience to the law of God. He did have some rights too. He refused the king his request.

What effect did this refusal have on the king? See the weak man sulk in his selfishness, not willing to be thwarted but not strong enough to withstand a subject. Many people who can't have what their unregulated desires demand become very miserable. Any sin may follow such covetousness and selfishness. Trace the succession of sins that followed. See that such a trail is very common and very likely.

A strong wicked character in the person of Jezebel comes into the drama. She knows no restraint. Then follow deceit, treachery, graft, perjury, theft, murder. Her wicked scheme was unjustified, contemptible, and inexcusable. How dangerous are riches and ease! "Covetousness has for its mother unlawful desire, for its daughter injustice, and for its friend violence" (Arab Proverb). When one law of God is defied, more defiance will easily follow. We see covetousness is no small sin as some would count it.

Ahab forgot to reckon on God. When he was ready to possess his great desire, Elijah appeared, even in the vineyard. Ahab's words show that the vineyard did not give him peace and happiness. He was under condemnation. God could not let such sin go unpunished. He had directed Elijah to find

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Eight persons were baptized and five received by letter at the College Church, Goshen, Ind., on April 4.

The First Mennonite, the Sterling Avenue Mennonite, and the Mennonite Brethren Church, all in Kitchener, Ont., combined services for a program rendered by the Grace Chorale, from the Grace Bible Institute, Omaha, Nebr., recently.

A very helpful series of meetings was held in the West Liberty, Ohio, community over the Easter season as the three churches—South Union, Bethel, and Oak Grove—cooperated in seasonal services on the theme, "Christ the Center." Ministers of the three congregations were the speakers.

The congregation at Schellsburg, Pa., cooperated with the Brethren in Christ congregation at near-by Spring Hope in a Good Friday service.

A twelve-week teacher training course is being held at the Stahl Church, near Hollsopple, Pa., with Bro. Sanford G. Shetler as teacher.

The congregation at Neffsville, Pa., hopes, as the Lord opens the way, to establish an outpost in eastern Maryland. The H. Hershey Balmer family is already located at R. 2, Chestertown, Md. Other couples are needed who can give a spiritual witness. There is an immediate opening, with modern home furnished, on a dairy farm. There are farms for lease or sale.

Bro. Monroe Hostetter, father of B. Charles Hostetter who is pastor of the Mennonite Hour, was instantly killed in an automobile accident near Middletown, Pa., on April 27.

A group of deaf people with some hearing friends, of Mellinger Church, near Lancaster, Pa., attended services at the Marion Church, near Chambersburg, Pa., on April 11. Services for the deaf were conducted by Bro. Israel Rohrer.

According to the summer schedule of work at the Publishing House the daily hours are increased so that the plant will not be in operation on Saturdays. However, the book store is open and visitors will be welcome to visit the plant. Our patrons are encouraged to send in orders the early part of the week so as to avoid delays in mailing over the week end.

The sixth annual meeting of Mennonite Hospitals was held at the Groffdale, Pa., Church Thursday, April 29.

The new auditorium of the Iowa Mennonite School, near Kalona, was used for the first time Thursday evening, April 15, when a program of sacred music was given by school choral groups.

Communion services were held at the C.A. Mennonite Church at Norfolk, Va., April 11, in charge of Bro. Ivan J. Miller, Grantsville, Md.

The colonization group at Blountstown, Fla., was recently organized as a congregation and received into the C.A. Mennonite Conference through the Conference Mission Board. Communion services were held in charge of Bro. Alvin Swartz, Talbert, Ky., and baptismal services by Bro. Roman Miller, Hartville, Ohio. Bro. Raymond Byler, formerly of Pigeon, Mich., is pastor in charge. The membership is thirty plus.

Communion services were held at the Sycamore Grove Church, Garden City, Mo., April 18, with Brethren Earl Buckwalter and Menno Troyer, both of Kansas, in charge.

Wanted—40 or 50 used songbooks in presentable condition by the mission station in Cass Lake, Minn. Anyone having such books, please contact Mark Landes, pastor, Mennonite Mission, Cass Lake, Minn.

Central Church, Elida, Ohio, had as speaker on Good Friday, Howard Charles, Goshen, Ind. On April 18, the Motet Singers from Goshen rendered the program.

Announcements

Christian Life and Nonconformity Conference of the Upper District of Franconia Conference at Haycock Church, Quakertown, Pa., May 8, 9.

All-day meeting at Good's Church, Elizabethtown, Pa., on Ascension Day, May 27, with Jacob Rittenhouse, Lansdale, Pa., as speaker.

All-day Sunday-school meeting at the Old Road Meetinghouse, Gap, Pa., on Ascension Day, May 27. This will be the fiftieth anniversary of these meetings.

Bible meeting at the Shirksville Church, Fredericksburg, Pa., on the evening of May 8 and all day May 9. Speakers: Enos F. Hartzler, Marshallville, Ohio, and Truman Brunk, Denbigh, Va.

The Thirty-fifth Annual Sunday-School meeting at Stony Brook, York Co., Pa., Saturday evening, May 15, and all day Sunday following. Speakers: Earl Mosemann, Plainfield, Pa., Walter Keener, Mt. Joy, Pa., Isaiah Alderfer, Harleysville, Pa., and Roy M. Geigley, Gettysburg, Pa.

Church Music program at the New Holland, Pa., Church May 7-9. This meeting is sponsored by the Mennonite Bible School Board of Lancaster Conference, A hearty invitation is extended to ordained brethren, choristers, and others who are interested in developing music talents, and to all the brotherhood.

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Calendar

Conference on Christian Community Relations, E.M.C., Harrisonburg, Va., May 6-8.
Annual meeting Gulf States Regional Conference, Gulfhaven congregation, Gulfport, Miss., May 7-9.
Home Sunday, May 9.
Ohio Mennonite and Eastern A.M. Joint Conference, Walnut Creek Church in Holmes Co., Ohio, May 25-27, 1954.
Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.
North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.
Annual meeting of Ontario A.M. Conference, June 9-10, at East Zorra A.M. Church, Ontario (near Tavistock).
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.
Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girl's Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Rocky Mountain Mennonite Camp: Pre-camp training—June 28-July 2; Week-end Bible Conference on Stewardship—July 3, 4, Milo Kauffman, Hesston, Kans.; Junior Boys'—July 5-10 (ages 9-12); Junior Girls—July 12-17 (ages 9-12); Junior High—July 19-24 (ages 13-15); First Family—July 26-31; Youth Retreat—Aug. 2-7 (ages 16 and above); Second Family—Aug. 9-14; Orientation Camp for prospective I-W Men—August 21-28. Program sponsored by MRSC. Week-end Bible Conference and Annual Meeting of the Rocky Mountain Mennonite Camp Association—Sept. 5, 6.
Peace Sunday, July 4, 1954.
Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.
Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.
Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to Aug. 1.
Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Illinois State MYF Retreat, New Salem State Park, August 5-8.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Milton Vogt family plans to leave Bombay, India, for furlough on May 15. Pray that God will grant them health and a safe journey home.

Dr. and Mrs. John Grasse have been denied a residence visa by the Indian government. This means that they will not be going to India as missionaries in September as previously planned.

Sister Caroline Plank, a missionary-teacher serving under the Eastern Mission Board in Italian Somaliland, has resigned from her service there. On March 29 she left the mission for service under the Board of Missions of the Methodist Church in Penang, Malaya.

Sister Goldie Hummel, missionary to India, left Bombay on April 28 for furlough alone since Sister Lena Graber was unable to get her "no objection to return" permit in time to leave with her.

Bro. and Sister David Shank, Brussels, Belgium, will spend three weeks at the Home of Hope in Ohain during May while the directress, Mlle. Revelard, takes a much-needed rest.

Twenty-five children enrolled in the Children's Camp conducted by the David Shanks at the Belgium Gospel Mission Campgrounds beginning on April 20. Three of the older children from the Home of Hope in Ohain participated. This is the beginning of work among the children in the area of the Foyer Fraternal, the Brussels mission headquarters.

Our Belgium workers are using the films "God of Creation" and "Dust of Destiny" to make contacts in a number of towns close to Brussels. Following the showing of the films several evenings will be given to evangelistic meetings. The schedule follows: April 22, 23—Rixensart, southeast of Brussels; May 2, 3—Ruysbroek, southwest of Brussels in a Flemish-speaking area; and May 5—Braine-le-Chateau. The Shanks hope to establish a permanent work in Ruysbroek and carry on personal work and cottage meetings in the other two towns.

A 25 cubic foot Amana Freezer valued at $700.00 was recently given to the Froh Bros. Homestead, Sturgis, Mich., by the Lizzie Taylor estate. Mrs. Taylor was a guest at the Home for five weeks and died there on Feb. 10, 1954.

A planning Committee is drawing up plans for the remodeling of the Salunga, Pa., church property which was given to the Eastern Mission Board several months ago. This remodeled property will be used as the headquarters of the Eastern Mission Board. The transfer from the present headquarters at Intercourse to Salunga is now scheduled for about July 1, 1955.

The Mennonite Home Mission, Chicago, was host to the All Mennonite Fellowship for Chicago on Monday evening, April 26. A review of the All Mennonite World Witness was presented at 4:30 p.m. Following the fellowship supper, Bro. Archie Graber, missionary on furlough from the Belgian Congo under the Congo Inland Mission, spoke on "Mennonite Mission Work in Africa."

Bro. Emanuel Swartzendruber, Pigeon, Mich., brought the Easter Sunday evening message at the Ninth St. Mennonite Church, Saginaw, Mich., on April 18 and conducted special services each evening during the week following.

Bro. LeRoy Bechler, Saginaw, Mich., spent April 22-25 at the Albany Mennonite Church, Albany, Oreg., in a Missionary-Bible Conference.

Change in address: The Don Rebers are moving to Hokkaido from Tokyo, Japan, to open the fourth witnessing point in our mission area. Their address will be Hombetsu machi, Naka gawa gun, Tokachi kuni, Hokkaido, Japan.

La Biblia Abierta (The Open Bible) is the new name chosen for our Spanish language radio program conducted by Bro. Lester T. Hershey and known as **La Hora del Calvario** (The Calvary Hour). This broadcast has recently come under the sponsorship of the Radio Evangelism Committee of the General Mission Board. The new name has been chosen in order to avoid confusion regarding the sponsorship of the broadcast since **The Calvary Hour,** Orrville, Ohio, has been subsidizing the Spanish broadcast since 1950.

Sponsorships for various stations over which **La Biblia Abierta** broadcast is being heard are available to interested persons and groups who would like to have a part in this Gospel witness. Write the Elkhart office or Bro. Lester T. Hershey, Fisher, Ill. The Hersheys will be returning to Puerto Rico following furlough about Aug. 1.

Bro. J. D. Graber, Elkhart, Ind, will preach the missionary sermon on May 30 at Hesston College and Bible School, Hesston, Kans, during the commencement season activities.

Bro. and Sister J. Weldon Martin, Mathis, Texas, presented the need for a new church building at Mathis to the Virginia churches, April 21 to May 2. Bro. and Sister Martin are from Virginia. They will be speaking at Hartville, Wooster, and Millersburg, Ohio, May 8, 9.

Sister Lois Lauver and son, John, returned to Puerto Rico on May 3 to the other members of their family in Cayey. Sister Lauver came home several weeks ago when her father, who has since passed away, became seriously ill.

Two Gospel teams of workers who have served at Mennonite Youth Village, White Pigeon, Mich., are giving programs in the following northern Indiana churches during May: May 2, Holdeman, Wakarusa; May 9, North Main St., Nappanee; May 16, Emma, Topeka; and May 23, Prairie St., Elkhart.

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Your Treasurer Reports

For each foreign mission field there is a general mission fund set up to which funds are allocated for that field. In addition, in each field there are special accounts to cover specific projects and designated contributions. At present the Mennonite Board of Missions and Charities is sponsoring mission work in the following foreign fields:

India, Central Provinces
India, Bihar
Argentina, Central Provinces
Argentine Chaco
Japan
Puerto Rico
London
Belgium
France
Alaska
Israel

In addition to the above, workers are now appointed for two additional fields which will be open during the coming year. These fields are:

Uruguay
Brazil

For each of the above foreign fields there is a general field fund into which all contributions are placed designated for these areas of mission work. In case contributions are designated for a particular project on these fields, such funds are then placed in designated accounts. At present all of the general field accounts are in need of funds and contributions will be needed to carry on the mission work for the coming year.

As indicated above, there are some special projects in each field for which designated contributions are received. Although it is impossible to list all of the projects, the following are some of the present needs in the foreign mission program:

Support of Children's Home in Belgium
Purchase of Center in London
Hospital Building in Puerto Rico
Transportation Equipment for Puerto Rico
Mission Homes for Japan

Most of the above projects are now under way but for none of them have the total funds needed been received. From time to time information appears in the Missions Sections of the Gospel Herald regarding these developments, and we trust that we will be receiving continued financial support to make possible the realization of these special projects as well as continued support of the general field accounts.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

"He Must Increase and I Must Decrease"

By J. Delbert Erb

Notes on the 1954 Argentine Church Conference

These words of John the Baptist refer to the fact that the importance of Jesus Christ was to increase and the importance of John to decrease. Jesus, the fulfillment of the work of John, was to take up the task of heralding the truth that John had done up until that time. His importance was to be much more than that of John's. Yet John did not drop everything all at once. He continued in a less significant way to point men to Christ, even until the end of his life. John, the human forerunner, decreased while Jesus, the Eternal One, increased.

This relation between John the Baptist and Jesus Christ has many parallels with the relation between a mission and a young national church body. First, the mission goes out preaching sin, repentance, and confession, followed by the baptism of its converts. These are later organized into local church groups. With time the church grows and its importance increases until it equals and surpasses that of the mission organization which gave it birth. The purpose of the mission is to establish the church of Christ. Once the church is established, the mission must take the attitude of John the Baptist. "He [the young church] must increase and I must decrease." The ideal is not that the mission pull out all at once as it has had to do in China, but it must gradually decrease and turn over to its national brethren the responsibilities and tasks it has had. The mission is only a temporal organization; the church is eternal.

It is this situation, the turning over of responsibilities and tasks, which earmarked the various meetings held in Trenque Lauquen, Argentina, January 26-February 3, 1954. Three separate organizations had their meetings, the Pastors' and Workers' Conference, the semiannual Convention, and the Mission Council. The first, up until now, has been the official Argentina church body composed of all full-time national workers plus the missionaries. The second is a conference organized to hold conventions of a spiritual nature for the benefit of the whole church. The last is the field mission organization.

January 26—**Pastors' and Workers' Meeting**

After hearing the various reports, Bro. Darino, the chairman of the constitution study committee, introduced the proposed constitution for the Argentine Mennonite Church. After being read in its entirety by the secretary, Bro. Suarez, each article was taken up separately to be discussed, accepted, amended, or rejected.

January 27—

Discussion on the constitution continued. Some amendments were made but in principle it stayed as drawn up by the committee. Organizationally there are two main bodies.

The Executive Committee is composed of seven members. Only the president, vice-president, and secretary must be ordained pastors. The treasurer and additional members can be laymen. This body takes care of all administrative items including the planning for the annual church conference. It will work toward obtaining the power-of-attorney so that the organization can also hold property.

The other body is the Directors' Council. The church is to be divided into zones with a director in charge of each zone. These are the spiritual leaders of the church and are elected by the conference for a term of three years. They are to organize and co-operate in the work of their respective zones. As a council they are in charge of placing workers and approving candidates for lay pastors as well as for ordination. After some discussion the majority voted to use the title "zone director" instead of "bishop." Since the zone directors are not bishops in the Biblical sense of the term (our present-day ordained pastors are really bishops according to Biblical standards), and since their duties and limited term in office are not in accordance with past practice, it was seen fit to drop the term "bishop" in order to avoid confusion, misunderstanding, and contradiction.

Representation in this new conference organization will be greatly increased. Besides all pastors and full-time approved workers, each congregation will have the right to send its lay delegate, who will have voice and vote. The larger congregations will probably have the right to send two delegates, although the number of lay delegates can never exceed the number of pastors and workers. They must increase and the mission with its supported workers must decrease.

The complete constitution has now been approved according to the minor changes that were made. It will be semiofficially adopted. That is, the spirit and functioning of the constitution will be put into effect. Legally it can not be adopted until the final draft is made and the legal details are worked out. What a day this was for the Mennonite Church in Argentina!

January 28—

The new division of the church into six zones was presented and approved. Later the candidates for zone directors were presented and approved. This year there will be two nationals and four missionaries. Before, the bishops were all missionaries. Someday the national leadership will increase and there will be more national zone directors than missionaries. The church must increase and the mission must decrease.

The elections are now over. Agustin Darino is the new president, stepping into the place of our aging Bro. Luayza. Jorge Quiroga, a layman, was elected treasurer of the new church organization. There are only three missionaries on this administrative executive committee. On all the committees there is a mixture of missionaries and Argentines united to carry out their tasks as representatives of the Argentine Mennonite Church.

January 29—**Convention**

Bro. Amos Swartzentruber preached a soul-searching and soul-inspiring convention sermon. He preached on the "marching church." All the talks of the convention were related to evangelism, for the theme of the convention was "An Evangelistic Church." Bro. Lawrence Brunk's talk pointed out the many ways in which the young people can use their organization and their talents to evan-



Young people singing around the organ after the evening session at the Young People's Retreat, Feb. 24-March 5, 1954.



The theme of the 1954 Argentine Church conference was "Evangelism." Sessions were held at the Trenque Lauquen Campgrounds.

gelize. If we all would do the things Bro. Brunk suggested, things would happen!

This evening the delegate from the Chaco (sent by the Nam Cum Church, not by the mission) gave his testimony. Lumps came to one's throat as this Argentine Indian expressed his feeling of unity and oneness with the whole group. In Christ we are all brothers. Race or language does not make any difference.

January 30—

This evening's meeting was an open discussion on methods of evangelism, past and present. Of all methods proved efficient, the old stand-by, personal evangelism, seemed to win the most votes. In the afternoon Bro. Frank Byler gave a talk on "Personal Work" and by the time the evening session was over, we were about all convinced that it is the method that should be most used and one that we can all use. We even voted to adopt the following motto for our church for this year: "Each one bring another." Then almost every one present pledged himself to fulfill the motto. Of course, we want to bring sinners to the feet of Jesus, but even if we can bring them to our services where they can hear the preaching of the Word, we will consider that the carrying out of our motto. If we could be as enthusiastic all year as we were tonight, I believe the Argentine Church would really increase.

January 31—

This afternoon we were again made to think of the beauty of the unity of the Christian brotherhood as we all gathered around the communion table. Toba Indian, North American, German-Russian, and Argentine, all partaking of the body and blood of Christ. We are all of the same body, each with his specific task following the head, which is Christ.

After the communion service we gathered for the dedication of the new house built by the J. W. Shank family in memory of Mrs. Emma Shank, who died while on the field. It is the newest and nicest-looking building on the campgrounds. It has a bedroom, study, and prayer room. Mr. Strucchi, the delegate from the Trenque Lauquen Church, was the builder.

This evening we went in to the Trenque Lauquen Church for the service. Bro. Nelson Litwiller preached a consecration sermon and there were several responses. Before the sermon a mixed chorus sang several numbers. Although they had very little practice, it proved to be a real treat, especially to those of us who once sang in a cappella choruses back in the States.

February 1-3—Mission Council

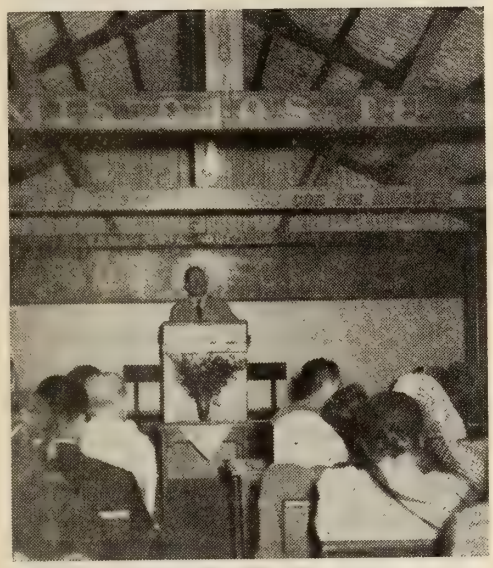
We rested up most of the day, meeting this afternoon to hear the reports. This evening we had a hymn sing in English.

February 2—

Today was a day of discussion and a day in which the mission organization decreased a little bit. The work of the missionary was analyzed. Some expressed the desire to see more missionaries doing frontier work. Others mentioned the need of strengthening the churches already established. The differences between the missionaries and Argentine pastors' salaries were analyzed.

The Historical Committee, organized to gather historical material for possible publication, will no longer be a mission organization. The national church will now appoint its historical committee as one of its new areas of activity.

Another big responsibility that will be shared with the Argentine brethren for the first time is the preparing of the budget for all funds that are received from the Board in North America. Some items will be administered by the church treasurer. Thus, the executive committee of the Argentine Church will have a voice in and will be aware of all funds received in Argentina from the outside.



A session of the 1954 Annual Convention in the tabernacle at the Trenque Lauquen Campgrounds. Agustin Rarino speaking.

February 3—

Two of the remaining mission institutions were considered today. The orphanage will slowly diminish its number of charges. The Argentine Church does not wish to take on this institution and the mission, for various reasons, has seen fit to discontinue it when the present children can be taken care of. The campgrounds in Trenque Lauquen will probably be a charge of the Argentine Church soon, but as yet they do not feel ready to take it over. The mission has started various improvements which they will finish first.

The elections were finished in short order this year. There wasn't much more than the executive committee to elect. It is responsible for all property and the few other items which are still the missions' charge. Following the elections a motion was made that there be no Mission Council in 1955. There is little reason left for an official business meeting of the missionaries. There will still be missionary fellowship meetings, but all official business can be done by the executive committee. The missionary will work, by and large, as part of the Argentine Church.

So ended three separate meetings. Two met for the last time. The mission will continue to be active for many years, but the need of an official business meeting has decreased. The new annual convention will be a combination of the Pastors' and Workers' Conference and the old semiannual Convention. There will be only one annual meeting: the Annual Convention of the Argentine Mennonite Church. There will be problems to be faced and details to be worked out, but the importance of the new convention will continue to increase. It must increase and we must decrease.

Buenos Aires, Argentina.

The Bible Institute in Argentina

By B. Frank Byler

During the past two years our own Bible Institute has not been functioning in Bragado for various reasons, shortage of teachers and students being the main ones. Our young people who wanted to study have been going to an interdenominational school in Buenos Aires. During the year, however, many of us felt a growing conviction that we must have our own school if we are going to train our workers to be Mennonites and if they are to fit into our plan for a strong indigenous church.

We were encouraged this year when five young people decided to begin studies in Bible School, and two who had studied before also decided to study again this year. Two of these had to drop out during the year because of poor health, but five of them continued throughout the year. Four of them are planning to study again in 1954. On interviewing them, we found that they also favor a Mennonite school; so taking that along with our own convictions, we chose Bro. John Koppenhaver as director of the school that shall reopen in Bragado in 1954.

The four students who are planning to continue studying next year are all doing practical work this summer. Three of them are working in congregations under the direction of the pastors, the local congregations being responsible for giving them board and room as well as an allowance that will help them to buy clothes and other personal items needed for next year's schoolwork. The other one is working in the same way, but the congregation being very small, our church conference is helping to pay his allowance. The students are Aladino Scorza, who is working with Bro. Lawrence Brunk in Pehuajo and Carlos Casares; Myrta Romano, who is working with the lay pastors in Bragado, which is her home congregation; Heriberto Palomeque, who is working with Bro. Agustin Darino in Arrecifes; and Juan Carlos Acosta, who is working with me here in Trenque Lauquen.

We are praying that there will be a class of first-year students also in the Bible School this year, and we feel confident there will be, since some people are now expressing interest even though school will not open for three months yet. We especially hope to be able to be of benefit to our lay brethren who are serving as pastors in Bragado, by offering them courses that will be helpful in their ministry.

We wish to solicit your prayers in behalf of our Bible School as it reopens in April, and also in behalf of Bro. John Koppenhaver, the students, and the teachers.

Trenque Lauquen, Argentina.

You Can Meet This Need

By Mrs. Paul O. King

A few weeks ago one of the young people here at Bethel said to me, "It really makes a person happy to share with others, doesn't it?" The fervor with which she said it convinced me that she had found real happiness in sharing. I know that she had been giving of her hard-earned money to others and to the church so that this was no idle statement.

Many of you reading these words have learned that true happiness is yours when you share that which you have. You have shared the glorious Gospel with those in your community by witnessing to others with your life and by your spoken word. You have been used of God to help spread this Gospel in foreign lands and on the home field by giving your material wealth and by your prayers sent to the throne of grace. You, too, have found that it makes a person happy to share with others the blessings God has given you. But have you fully taken your opportunities to share in the work of Christ as He would have you do?

The needs in the work of the church are many. You can see and hear about some of them that are made known to you. Some of these needs are not known and therefore receive little attention. It is for that reason that I am writing this article. I would like to call to your attention an urgent need here at Bethel.

The work at Bethel will soon be ten years old and never during that time has there been any church-owned means of transportation, a car or station wagon that could be used only for the mission church. Many children, young people, and adults have been taken to different camps, conferences, and meetings of our churches but have needed to ask some good brother to drive them with his car or several cars.

The work is progressing so that we need a mission car. It is needed to carry on the mission business. It is also needed by groups that go to summer camps, sewing circle meetings, and conferences of our church. Young people and adults brought into the fellowship of the Mennonite Church need to visit our Mennonite churches and feel a part of the total brotherhood. These people from different backgrounds find the example of a visit to an established Mennonite church more profitable than many words.

One new member of Bethel, who raised the question as to why we don't use musical instruments in our church, was given the opportunity to visit some of our churches and worship with them. She returned convinced that "we don't need pianos to worship God." She had seen and experienced our Mennonite congregational worship of a cappella singing.

Other illustrations could be given such as the youth group that spend an evening in recreation every other Monday night. A gymnasium is used and a car making several trips, takes the group there with seven or eight in each trip. An hour is spent in different games and then the boys will go swimming while the girls meet for a Bible study and prayer meeting. The next meeting two weeks later will find the groups changing and the boys meeting for the Bible study.

Interested individuals have already contributed $400 to a fund to buy some church-owned automobile or station wagon. This is a giving opportunity for your MYF or Sunday-school class so that a Sunday-school teacher at Bethel may take his class to a park, or that a youth leader may take a group of teen-agers to a Mennonite youth meeting, or that an additional load of children too far from the church can be brought to Bethel Sunday School. You can help meet this need. You, too, can find joy in sharing in the work of Christ and His church at Bethel.

Send you contributions clearly marked through the regular channels or to Paul O. King, Apt. 658, 1212 W. Roosevelt, Chicago 7, Ill.

Chicago, Ill.

The Biggest Mission Field in Argentina

By Mrs. Amos Swartzentruber

The city of Buenos Aires and its suburbs continue to be a mission field open to the Mennonite Church. We would do well to enter and take possession of this field as rapidly as possible rather than lose time in discussing the dangers that might confront us or hinder us in our testimony for Him.

Open doors and hungry hearts challenge us. "Seedtime" has been precious during the year. We give all praise to Him who so graciously supplies the patience to prepare the soil. And with words of love He continues to remind us that the seed will grow without fail when planted through tears and prayers. After all, does not "seedtime" determine the harvest?

Dona Carola proved to us that she was sincere when she came early one Sunday morning saying, "I want to be converted." Her faith in God and her continued interest during the last six months proved this. Immediately we took advantage of the invitation to her home to impart spiritual food to her. On one occasion her sister joined us and it seemed that the Lord put His seal of approval upon our little gathering when she, too, manifested a desire to make her peace with God. She is much poorer than her sister Carola and no doubt for this reason she was prompted to pray, "Lord, Thou knowest that I do not want diamonds (jewelry) nor gold (money). I only want Thy peace in my heart and in my home." Her biggest cross is her unconverted and very sinful husband.

One trip to Dona Carola's home requires between two and three hours on the bus but the blessings received outweigh all inconveniences. We consider it a real victory that we were able to have a cottage meeting with both unconverted husbands present. Recently Dona Carola's husband had a serious accident causing a broken leg and other injuries. We are praying that this sad experience may help him to see his need of knowing the True Friend.

The Lord was good in allowing me to witness the "home-going" of one of His saints. Dona Rosa's faith had stood the tests throughout the years. I am convinced that she had what many professing Christians lack. She was too far removed to attend our services, the church of her choice. She never became a member of another evangelical group close to her home because they demanded rebaptism by immersion. Her own children departed from the faith. Dona Rosa until the day of her death reminded one of an evergreen tree "planted by the rivers of water."

Dona Rosa's last plea to us was that we would point her children and their families to the One who has meant everything to her for the last 25 years. Her children are not contrary, but they are ignorant of the Way. Is this not true of multitudes around us that need our help? We are the Lord's only instruments here on earth.

Humbly we pray that He will help us to realize that these multitudes will be eternally lost unless we take advantage of the open doors and feed hungry hearts placed before us. How we do want to be worthy of the charge that He has given us!

Buenos Aires, Argentina.

God's Protection in Kenya

Yes, the Mau Mau are still with us. We go on much as usual but get in before dark, and occasionally are alerted to be ready to move in the night by a siren and bell and many of us have alarm horns on our houses. At present there are a large number right in our forest but they haven't been found. Last evening they shot at the police station near by but did no damage. But how our hearts bleed for our Kikuyu Christians. Only today a telegram came saying the father of Mrs. DeYoung's house girl was killed. He leaves a wife with eight children.

Many are driven from their homes and their gardens. Some came the other day and said, "We are in the middle of all we have left." They had nothing but the clothes they were wearing. Many former places of training are closed to them because they are Kikuyu and no one trusts a Kikuyu. The police beat them to get them to confess to having taken the Mau Mau oath, and their own people beat and kill them to get them to take the oath. They cannot even leave their district without a pass signed by two officers. This takes from a week to two weeks. But they are happy in spite of all of it.

One woman was rudely awakened here and they told her that they had come to kill her or to take all she had. She could have her choice. In church the next Sunday she told this story.

"Satan told me to hide under the bed and I started. Then the Lord said, 'Why are you afraid? Am not I your God?' So I came out and sat on the bed and talked to them about the Lord Jesus, and that He loved them. They said, 'Why do you talk to us about Jesus? We are servants of Satan.' But they were kept off by some power that they could

not explain. When they were about to go away I said, 'The Lord Jesus loves you and I forgive you for breaking my lamp and my door and disturbing my sleep. Go in peace!' "

When another man was called in the night they told him they were going to shoot him and he said, "Go ahead, they are waiting for me in heaven." When they raised the gun and said, "What are you going to do now?" he said again, "Go ahead, they are waiting for for me in heaven." Then they tied a rope around his neck and drew it up and asked the same question and he gave the same answer. He displayed the welts the next day where they drew up the rope and hung it from the ceiling and asked the same question again, to which he gave the same reply. They left him without further harm, saying, "What can you do with a fool like that?"

What faith! What a faithful God! What a wonderful challenge to trust our wonderful God!—Bertha Lynn letter, Africa Inland Mission.

I-W WORK WORSHIP WITNESS

At the Fort Wayne State School

The State School in Fort Wayne, Indiana, cares for the feeble-minded persons from about 42 counties of Indiana. There are approximately 2,200 patients, which is about two or three hundred beyond normal capacity. These patients, six years of age or older, live in eleven cottages and on the two farms and the hospital.

Thirty-three I-W men fill positions in the storeroom, as carpenters, plumbers, farmers, and attendants. The majority of the men are attendants, caring for the patients (all boys) in the cottages and seeing that certain ones get to school, to gym, and to work on time. Classes are one hour long, with much variation in the boys who attend; so there are boys coming from and going to classes each hour. We must walk with them to the school, which is two blocks away, and bring back those who have finished class.

The biggest part of my work is to keep those boys who aren't in class occupied and busy with something. They may play games, work on puzzles, read, look at picture books and magazines, or something similiar. There isn't much variety in the things that they may do and they often get restless. Every other day there is gym, which helps immensely. There are also group recreational activities—ball games, parties, and films on week ends and evenings.

We all work five-and-one-half to eight-hour days, which leaves plenty of time for group activities, hobbies, and recreation. We have a I-W "hour of blessing" each Tuesday evening in the First Mennonite Church. At the present time Bro. Rudy Borntrager is leading us in a study of the four Gospels. The evening shift keeps some of the men from attending these meetings, but the rest of us have experienced an enrichment of our Christian experiences through these studies.

The privilege of I-W service is a means of witnessing for the church and our Lord. There are many instances during work when one can definitely leave a witness for the right. What a privilege it is to show to these boys in everyday situations that Jesus is no respector of persons! He loves us each and all the same.—Jesse Krehbiel.

Via Office for Relief and Service, Elkhart, Ind.



The Mennonite Hour

B. Charles Hostetter and Mixed Octet in Central Pennsylvania

May 7—8:00 p.m.
Springs Church, Springs
May 8—7:30 p.m.
Mattawana Church, Mattawana
May 9—Sun. a.m.
Otelia Church, Mt. Union
May 9—2:30 p.m.
Martinsburg Church, Martinsburg
May 9—7:30 p.m.
Pinto Church, Pinto, Md.

Boston Scoffer Still Listening

The other day B. Charles Hostetter received another letter from the man in Boston who formerly made fun of an eternal punishment for sinners. About one month ago we asked you to remember him in prayer.

The tone of the recent letter has changed considerably—"I appreciate hearing you sing my favorite song, 'Dear Lord and Father of Mankind' . . ." We can thank God that he is still listening and that his attitude seems to be changing. Continue to pray for him.

For a complete list of the prayer requests write to The Mennonite Hour, Box 22, Harrisonburg, Va. A monthly **Prayer Calendar** will then be sent regularly to you.

May—"A Five Sunday Month"

Are you familiar with this radio lingo? If you are not, let's have a little conference together.

If you will check the 1954 calendar you will find that eight months of the year have four Sundays each month and four months have five Sundays each month. The five Sunday months are January, May, August, and October.

The five Sunday months have a two-fold significance. First of all during the month of May **The Mennonite Hour** will go out over the air an extra Sunday—an additional **opportunity** for many to hear the good news of salvation.

Secondly, with this **opportunity** comes an additional financial responsibility. Many of you are faithfully supporting the work. However, we are waiting to hear from many more of you telling us of your interest. Address all correspondence to: **The Mennonite Hour,** Box 22, Harrisonburg, Va. May God bless you as we labor together in presenting "The Living Christ for a Dying World."

Missions Editorial

Who Is the Mission Board?

The General Mission Board is **not** a missionary society. A missionary society is a self-perpetuating organization of mission-minded persons who have joined forces to carry on mission work but who have no organic relation to any church. They seek support for their program where they can get it and are not restricted by denominational lines. They are not responsible to any church group for the way they carry on their work.

The General Mission Board is **not** the staff at the Elkhart headquarters. The revised by-laws of the Board as adopted last June provide for an executive committee composed of non-staff members. The executive secretary, the treasurer, and the administrative secretaries are not members of the executive committee and do not pass on their own programs. All members of the executive committee are elected by the Board and are not appointive officers. The staff members at Elkhart are servants of the Board and of the church. The secretary, treasurer, and the administrative secretaries are appointed annually, immediately following Board meeting, by the newly elected executive and personnel committees.

The General Mission Board is the church at work in missions, relief, and service. It is a democratic organization composed of 22 members elected by district conferences, 17 district mission board chairmen (also elected by their districts), four General Conference appointees, two members each elected by the Publication Board and the Board of Education, eight members at large, four members ex-officio (appointive officers), and one life member.

District Mission Boards like the General Board are also the church at work in their district. They are composed of members elected by the congregations in their district who in turn elect the members on the General Board.

The organizational structure for carrying on mission work in our church—local congregation, district mission board, and General Board—is simple and effective when each one takes its place in the church. Any danger toward bureaucracy which might appear in the staff or the executive committee of the General Board can be quickly taken care of by the members of the Board. The organization is built from the ground up and not from the top down.

The General Board will hold its forty-eighth annual meeting in Oregon, June 17-20. Forty-eight years ago we had only one for-

(Continued on page 428)

Relief and Service News

MRSC Weekly Notes

Summer Service

Have you asked the Lord about your plans for the summer? Perhaps He would have you serve Him in the summer service program. Young folks and older ones who have no responsibilities to hinder such service are still needed to complete the units for this summer.

Bible schools in some rural areas are a vital means of extension into totally unchurched regions. Sometimes this outreach with the Gospel is hindered by a lack of volunteers to serve as teachers. There will be service units at Akers, La.; Culp, Ark.; Minot, N. Dak., and Menagha, Minn.; Gay, Mich., and Mt. Union, Pa. All of these are rural missions that will need Bible school teachers this summer.

Serving in homes for the aged is a practical and vital means of service. There is opportunity for a practical nurse to serve in the Home for the Aged, Eureka, Ill., for a short time during the summer.

There are openings yet for a cook and laundress on the staff which will serve at Mennonite Youth Village, White Pigeon, Mich. This is a youth camp for children and young people from various mission stations. The service is both challenging and rewarding as one assists in the work of influencing young folks in the right way.

If you are interested in or know of someone who could well fill any of the above service opportunities, please contact Mark Lehman, Summer Service Director, 1711 Prairie St., Elkhart, Ind.

During the Station Director's Conference on May 6 and 7, the following subjects concerning summer service will be discussed: The history, scope, and aims of Voluntary Service; ways in which summer service personnel are used; understanding and using the volunteer; developing wholesome unit life, unit administration; and maintaining a true spirit of Voluntary Service. There will be three open discussion periods during the conference which will be valuable in presenting various problems and finding solutions under the guidance of the Holy Spirit.

I-W Services

As a part of their extension work in the city, the Indianapolis, Ind., I-W group is planning to conduct two summer Bible schools. Details of the work are yet in the planning. Pray that this work may prove to be a vital outreach with the Gospel. Also, the men of this unit are planning a study of **Youth and Nonresistance** by Stanley Shenk during their weekly meetings.

Weekly services for the unit in the Philadelphia State Hospital, Philadelphia, Pa., are conducted by the various pastors of the men in the unit.

MISSIONS SECTION

MCC Weekly Notes

I-W Service Leads to Establishment of Hospital Chaplaincy

A new development in the I-W program and possibly the most creative one yet to come out of the civilian work program for conscientious objectors is the establishment of a Protestant hospital chaplaincy in Denver.

This new ministry is in its infancy but supported financially by the Denver I-W men and aided by referrals from these men. It has great possibilities as a service for Christ and the church. The chaplain is Glenn B. Martin, who has had experience in such work at the Mennonite Hospital and Sanitarium, La Junta, Colo., and who has been a city mission superintendent and pastor.

The work of a chaplain is that of a minister in a hospital. The function of the hospital chaplain is to present God, Christ, and love to the patient and to assist him in gaining peace of mind, confidence, and security. The chaplain promotes faith and trust in God and in the hospital staff and doctor, and helps the patient understand his feelings.

This ministry capitalizes on the services of I-W men and is an effective tie-in and outreach of their work. It is an opportunity to minister beyond the physical needs of the patients. The Denver men have elected representatives in the 10 hospitals in which I-W's are employed to aid Chaplain Martin in his ministry. These "contact" men refer patients to Chaplain Martin.

Chaplain Martin and E. M. Yost, pastor of the Denver Mennonite Church, are working with the Denver Council of Churches in getting this program underway. Following the proposal of the chaplaincy, the Council set up a committee on hospital ministry made up of two social workers, several doctors, and about six ministers including Chaplain Martin and Brother Yost. This is a general advisory and study committee for a hospital ministry in Denver.

Fifth PAX Man en route to Korea

A fifth PAX man is on his way to Korea. He is Woodrow Ramseyer of Baden, Ont., who was scheduled to sail from Los Angeles April 28.

Plans are for two more PAX men to sail for Korea early this fall to complete a unit of seven men in that country. Five of these men will be working in a community development program under United Nations Korean Reconstruction Agency. Two of them will be working at the MCC vocational school for orphan boys in Kyong San.

Worker Returns from Europe

Curtis Janzen of Henderson, Nebr., returned from Europe April 21 where he had served for the past 2½ years. During the first part of his service he was a member of the Mennonite Voluntary Service caravan and since December, 1952, he was engaged in the administration of the PAX program.

Released April 23, 1954
MCC Information Service
Akron, Pa.

Women's Activities

Florence Shantz, Field Secretary, spent several days in the office at 1711 Prairie Street, Elkhart, Ind., early in April. Having assumed her position on April 1, Sister Shantz is actively engaged in studying the various avenues of women's work in the Mennonite Church with the hope that all can be organized into one united group for more efficient service in the Lord's harvest field.

* * *

Four hundred women and girls of the Iowa-Nebraska district met on Friday, March 19, in the Conservative Fairview Church, Kalona, Iowa, for their regular spring meeting.

After orders had been given out to the local circles for work to be done for the mission stations, a program was presented which afforded new inspiration and encouragement. Roger Hochstettler, who has served three years in PAX service, told of this work; Ruth Fisher spoke of her work in helping to establish the orphanage work in Formosa; Mrs. William Lauver gave a report of the work in Davenport, Iowa; Mrs. Virgil Brenneman reviewed the activities of the work in Iowa City and also offered words of encouragement to the many women who find their time consumed by home duties. However, Mrs. Brenneman said that too many of us are like the ostrich; we bury ourselves in the sand and forget to come up for air (the blessings received from reading His Word and from prayer sessions). Mrs. Alvin Gascho, secretary-treasurer for the district, also gave a message concerning the work of the organization.

* * *

The thirty-sixth annual meeting of the Ohio Women and Girls' Missionary Society was held at the Central Church, Archbold, Ohio, April 24, 1954. The Ohio sisters built their program around the theme, "Broadening Our Horizons."

* * *

Sheets to be used for bandages, and school supplies for Jordan were the projects for the Yellow Creek circle, Goshen, Ind., for their March meeting.

* * *

Have you been following the mission and voluntary service work at Mathis, Texas? Have you been supporting the work with your prayers and pocketbook? Lela Sutter, R.N., writes:

"Much of my time since I have been in Mathis has been spent trying to wake up the community to its needs and responsibility. I have had a good many conferences with local, county, and state health authorities. I do spend time working in a private hospital too; this money that I earn is then turned over to buy furniture and equipment for the Maternity Home.

"As I mentioned before, we all help with the mission program, teaching Sunday-school classes, taking children's program, participating in MYF, in young people's meetings, crafts classes, and in midweek prayer meeting. All in all we are kept busy. We do not mind as long as we have the necessary things

we need to do our work well. It is because we do not have those things that we frequently become discouraged. . . ."

* * *

"For God to See" was the theme chosen by our sisters of Southwestern Pennsylvania for their annual district meeting which was held at the Mattawana Mennonite Church, May 1, 1954. In the afternoon Betty Kolb, Springs, Pa., led a panel discussion on "Cooperation Among Women's Groups." Orpha Troyer of the General Committee and Mrs. Jonathan Yoder, missionary on furlough from India, were guest speakers on the program.

Gifts for the mission workers of the district were on display.

* * *

When ordering your **Prayer Guides,** please remember the I-W boys in your district. Send all orders to WMSCO, Scottdale, Pa. The price per copy prepaid is 25¢.—Mrs. C. L. Shank.

From Our Churches

HESSTON, KANSAS

(Pennsylvania Congregation)

Greetings in the name of Christ Jesus:

Our group of believers here has been strengthened and blessed much in this year of 1954. Early in February we began a complete renovation of the interior of our sanctuary, including classrooms, which are also our sewing circle rooms. Everybody had a mind to work, and so the work was accomplished even to redecorating the basement primary room. A public speaking system was installed. This also accommodates the mothers' room. A window was added between the mothers' room and the auditorium, which is much appreciated by the mothers of little ones.

On March 21 we had a dedication service to praise and glorify our Lord for making this renovation possible. The speakers on the dedication program, which was given in the afternoon after a basket dinner, were as follows: O. O. Hershberger, Devotion; Lloyd Rodgers, "The People Had a Mind to Work"—a report of building committee; O. W. Miller, "Every One . . . Willingly Offered a Freewill Offering unto the Lord"—report of treasurer; R. M. Weaver, "Remember the Former Things of Old"—review of former dedications; M. A. Yoder, Dedication Sermon; Earl Buckwalter, Litany of Dedication and prayer. Chorister—Marvin Schrock. The Pennsylvania Ladies' Chorus sang "The Lord Is My Shepherd." Chairman—Earl Buckwalter.

An evangelistic sermon was given by Bro. Earl Buckwalter at a Sunday morning service a few weeks before the dedication. A response by three of our young people was very gratifying. Nearly all the young people of our church are active in Christian service. We praise God for His great blessings and desire that others will pray for us, that a continual witness may go forth from this place.

F. Rose Buckwalter.

WINTON, CALIFORNIA

(Sharon Congregation)

Dear Readers:

Greetings in the name of our risen Lord! Our hearts rejoice at this season as we think of the great price that was paid for our redemption.

Our revival meetings, with Stanley Shenk from West Liberty, Ohio, in charge, began March 24 and continued through April 4. Bro. Shenk's wife and children accompanied him and we were very happy to have them. There were no visible results during these meetings, but we know that hearts were encouraged and lifted up as a result of the inspiring messages from God's Word.

We were privileged to have Bro. C. F. Derstine stop with us in March. Bro. Milo Stutzman, Alberta, Canada, was here also and preached for us on April 11. On Monday night, April 12, he showed some slides of his recent trip to Europe and the Holy Land. We praise God for these men and others who spend their time and energy going about encouraging saints and warning sinners to flee from the "wrath to come." May we each be encouraged to the point where we will more faithfully serve our Master in any capacity He chooses and in any place.

Our annual Singspiration will be held with the congregation at Los Angeles on May 1, 2. Please pray for these services.

L. Kauffman.

ZURICH, ONTARIO

(Zurich Congregation)

Dear HERALD Readers:

Greetings in Jesus' name, the sinless One who took all our sins upon Himself so that we might have life everlasting. The suffering and agony of Christ on the cross was brought to us anew on Sunday afternoon, April 11, by our bishop, Roy S. Koch, when we had our spring communion service, and also on Good Friday by our pastor, Albert Martin, and then the glorious triumph was proclaimed on Easter Sunday by our pastor. In the evening we worshiped with our neighboring A.M. Church in an inspiring Easter song service led by Bro. Alfred Ropp and in a challenging message given by Bro. Wilfred Schlegel of Ailsa Craig.

We began our new year by redecorating the church auditorium. Most of the work was done by the members with the help of the local decorator. Church services were held in the afternoon at the A.M. Church for several weeks.

We enjoyed the visiting groups and speakers during the past few months. Bro. Thomas Martin, mission worker at Copper Cliff, Ont., preached for us on Jan. 31. On Feb. 7 students from Ontario Mennonite Bible School and Bible Institute of Kitchener gave us an evening program. Henry Gregory Adams, a converted former monk of Toronto, was with us the week end of March 14, telling of his experiences as a priest and monk, and his work now as founder and general director of Evangelical Mission of converted former monks and priests. Also on the afternoon of March 14 the Rockway Mennonite Chorus of Kitchener presented a program of songs and choruses. The Mennonite Revival Singers of Ohio were with us the evening of April 12.

We had a series of revival meetings from March 27 to April 4 with Bro. Urie Bender of Baden, Ont., as evangelist. There was one first-time decision, and we had a spiritual feast where many were challenged to better and nobler living.

Our church chorister, Bro. Alfred Ropp, wife and family are leaving us to answer a call to mission work in the city of London, Ont. We pray God's blessings upon them.

The annual Mennonite Conference of Ontario is to be held here the first week in June. We extend a welcome to all who can to come and worship with us.

Mrs. Elam W. Shantz.

THE REVELATION OF JESUS CHRIST
(Continued)

concerned, were saved before they entered the ark, but their bodies were saved through the ark.

These persons (souls) in Rev. 20:4 who were beheaded are now resurrected. This group is first mentioned in Rev. 6:9-11 and they are identified by their *white robes.* They were told that others of their brethren would be martyred and the whole martyred group is found clothed with *white robes* in Rev. 7:9-17. This great multitude is present at the marriage of the Lamb. Rev. 19:6, 7.

Third, we notice a group in Rev. 20:4 described as those "which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." The beast followers were branded in Rev. 13:15-17, and death is promised upon those who refuse to accept the brand. This group is encouraged in their stand by the angel warning the earth-dwellers that they are doomed to the lake of fire if they worship the beast or accept his mark. Rev. 14:9-11. Then there is a voice that pronounces a blessing upon the holy martyrs who refuse the worship of the beast and die in the Lord as a result. This third group is present at the marriage of the Lamb and they also reign with Christ. Rev. 19:1; 20:4.

The First Resurrection

There has been considerable discussion regarding the first resurrection. Some think it refers to regeneration, but admit that the second resurrection is a *bodily one.* It is interesting to note that the "rest of the dead lived not again until the thousand years were finished." As it reads, the same things take place in both instances. If *living* means regeneration, then the *living* of the rest of the dead would seem to mean the same thing. Then you would have the teaching that there could be no regenerations for 1,000 years and those who interpret and apply the 1,000 years to the present age, know of no such time or condition. People are still being regenerated.

When the 1,000 years are finished, Satan will be loosed again. He will go out to test those born upon the earth during the 1,000 years and will succeed in deceiving many of them. The saints of God will have gathered together and the Satan-led multitudes will gather together as he had gathered together the armies of the nations at the close of this present age. At the close of the 1,000 years, these Satanic motivated soldiers will meet their doom in a supernatural way the same as they will at the close of this present age before the reigning of our Lord with the saints. At the close of the 1,000 years, God is still on the throne in heaven and Jesus Christ is still King of kings and Lord of lords.

Thus we are brought to the end of another age which started out with people in professed subjection to God, but human nature is still depraved and when Satan is loosed, it is soon manifested in open opposition and rebellion against Christ and His reigning saints as well as against the earthly saints who accept the Lord Jesus Christ. Thus it is being demonstrated that man from Adam down is still at enmity to God by nature. Only the acceptance of the grace of God and the regeneration of the individual will cure this human depravity.

IV WATER FROM MANY WELLS
(Continued)

ginia. It overlooks Cumberland Gap, formerly a gateway to the West.

From your own little tower, by your kitchen sink, at your desk, typewriter, or milk stool, behind the steering wheel, what states can you see? Can you see the states of joy, love, peace, long-suffering,

gentleness, faith, service, forgiveness, thankfulness, and co-operation?

No matter what tower of respect Paul was on or in what dungeon of want, he could always see the state of contentment.

Hesston, Kans.

SUNDAY SCHOOL LESSON (Continued)

Ahab and pronounce His doom on the king. We can see Ahab trembling all over. He had been warned repeatedly and so God's avenging Naboth's death could not have been sudden or unexpected to him. Surely it did not appear unjustifiable. Ahab repented and God showed mercy and loving-kindness. God hates sin but loves the sinner. How wonderful that Ahab met grace! This grace can always be found when sought.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

CHURCH MUSIC (Continued)

him in good stead when he became blind, for he could draw from this storehouse of memory.

He is best known and remembered for his works, "Paradise Lost," "Paradise Regained," and "Hymn on the Nativity."

When we speak of blind authors and composers, we must not fail to speak of Mrs. C. H. (Clara) Morris, who was born in Pennsville, Ohio. It is said that Mrs. Morris ranks next to Fanny Crosby as a hymn and Gospel song writer, for she wrote between thirteen and fifteen hundred compositions, many of which have been rearranged very effectively as anthems.

Some people think that hymn-writing is something that is very easy, but they are wrong. Tennyson said, "To write a good hymn is the most difficult thing in the world."—The Friend.

MISSIONS EDITORIAL (Continued)

eign mission and several home missions and institutions. The present program looks large compared to that of 1906. God has blessed the work of our hands through our co-operative efforts.

May we be prone to pray, rather than criticize. May we remember that we are the General Board the next time the needs of the world are presented to us, and may we be prepared to give counsel to our elected and appointed representatives and support the program outlined for us. Since we cannot all be at Board meeting, our elected representatives will do business for us. Let us pray for them.—L. C. Hartzler.

MISSION NEWS (Continued)

Bro. Lester T. Hershey, missionary on furlough from Puerto Rico and pastor of our Spanish broadcast, **La Biblia Abierta,** will participate in **The Calvary Hour** Radio Rally at the Souderton, Pa., High School on May 8. **The Calvary Hour** subsidized Bro. Hershey's broadcast from 1950 until April 1, 1954.

Bro. Luke Birky, La Plata, Puerto Rico, gave an illustrated talk concerning the medical program in Puerto Rico at Goshen College, Goshen, Ind., on Saturday evening, May 1. On Sunday evening, May 2, he spoke at the Olive Mennonite Church, Elkhart, Ind. He will speak at the North Main St. Mennonite Church, Nappanee, on May 4 and the North Goshen Mennonite Church, Goshen, on May 5.

The Executive Committee of the General Mission Board will meet at the Elkhart headquarters on May 10.

Bro. and Sister Jesse Martin, returning from Israel, sailed from England last Friday and will be landing in Quebec, Canada, this Saturday, May 8. Bro. Martin will be reporting to the Executive Committee of the General Board on May 10 and to the Israel Evangelism Committee meeting in Lancaster, Pa., on May 18.

FIELD NOTES (Continued)

Herald-aires Male Chorus, Akron, Pa., at North Lima, Ohio, Sunday evening, **May 9.**

Bro. A. J. Metzler, Scottdale, Pa., at the Beech Church, Louisville, Ohio, Saturday evening, May 8, and three sessions, May 9, in a Christian workers' conference.

Bro. and Sister Paul Erb, Scottdale, Pa., at Calvary Church, Pinckney, Mich., for a home conference on May 9, 10.

Meeting of all women of the Historic Peace Churches at First Mennonite Church, Kitchener, Ont., May 3, 2:30 p.m., with Martha Ropp, MCC worker from Java, as speaker.

Evangelistic Meetings

Kenneth Good, Morton, Ill., at Hartville, Ohio, May 15-21. **I. Mark Ross,** Hesston, Kans., at Manadier, near Grantsville, Md., April 23 to May 2. **C. F. Derstine,** Kitchener, Ont., at Preston, Ont., for dedication and evangelistic services, May 16-23. **Kenneth Good,** Morton, Ill., at West Sterling, Ill., May 2-6. **Urie Bender,** Baden, Ont., at Thomas Church, Hollsopple, Pa., April 23 to May 2. **Raymond L. Kramer,** Meadville, Pa., at Dillonvale, Ohio, May 9-16. **George R. Brunk,** Greencastle, Pa., beginning May 9 and continuing 3 weeks; Harrisonburg, Va., June 9-27; Kitchener, Ont., July 7-25; Archbold, Ohio, Aug. 4-22; Milford, Nebr., Sept. 1-19; Wilmington, Del., Sept. 29 to Oct. 17; Fentress, Va., Oct. 27 to Nov. 14.

To go to law is for two persons to kindle a fire at their own cost to warm others, and singe themselves to cinders.—Selected.

I Am the Way—the Truth—the Life

By Edna Beiler

I AM THE WAY. Dear Christ of God,
Thy footsteps hallowed all earth's sod.
Bewildered, lost we cry today —
Reveal Thyself, O certain Way!

I AM THE TRUTH. Sham chokes our breath—
Vain tinsel hiding dearth and death.
Cleanse us, Thou Christ, and fill anew
With Thine own Breath, forever true.

I AM THE LIFE. Here where decay
Taints us from birth—O living Yea,
Transform this brief mortality
And quicken for eternity.

Hear us, O Thou compassionate One!
Take our brief hair's breadth in the sun
(With all its hurry and heartbreak)
Perform a miracle—for Thy sake.
Come and control our anguished strife,
O Way—O Truth—O glorious Life!

Reading, Pa.

Grandfather of TV Speaks Out

Dr. Lee DeForest, often called the father of radio because of his invention of the three-element vacuum tube, admitted that his "grandchild, television" is running wild.

"I'm sorry to say that this medium, for which I had such high hopes a few years ago, seems to me already to have become more of an influence for bad than for good," Dr. DeForest asserted when he stopped over in Chicago.

"Television, which could be so uplifting and enlightening, is being used degradingly," said Dr. DeForest. "In Los Angeles, where I live, there are 80 or 90 murders a week broadcast on television programs, mostly movies. This is alarming, wicked, and must not be tolerated. It can have only a vicious effect on children."

"Sponsors must reform and raise their intellectual levels. And I honestly believe they could do it if they would act together, without losing a single viewer."

Mr. DeForest said the most worthwhile programs in TV were the discussions and special events. He said that television had been a disappointment in its handling of good music.

"All you can hear is boogie woogie and jazz," he emphasized. "To hear symphonic music I've got to turn to records and phonograph."

Mr. DeForest reported that television is having an adverse effect on reading of books and magazines: "The pulp publishers, fortunately, are suffering the most. Followers of cheap fiction have just shifted over to watching the television thrillers."—*The Baptist Examiner.*

An external piety without an internal spiritual experience is doomed to failure. —Erland Waltner.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bontrager—Martin.—Maynard Bontrager, Emma congregation, Topeka, Ind., and Mary Martin, Olive congregation, Elkhart, Ind., by J. C. Wenger at the Olive Church, April 18, 1954.

Garber—Reesor.—Leonard W. Garber, Berea congregation, Alma, Ont., and Doris E. Reesor, Cedar Grove congregation, Markham, Ont., by John F. Garber, father of the bridegroom, at the Cedar Grove Church, April 17, 1954.

Heatwole—Kiser.—Willard Joseph Heatwole, Bank Mennonite Church, Dayton, Va., and Melba Frances Kiser, Springdale Mennonite Church, Waynesboro, Va., by Daniel W. Lehman at the Springdale Church, April 17, 1954.

Hochstetler—Byer.—Moses Hochstetler, Bareville, Pa., and Helen Eileen Byer, Wideman Mennonite congregation, Markham, Ont., by Roy S. Koch at the Wideman Church, April 3, 1954.

Martin—Dettweiler.—Ervin Martin, Floradale, Ont., congregation, and Beatrice Dettweiler, Breslau, Ont., congregation, by Oscar Burkholder, assisted by Rufus Jutzi, at the home of the bride near Hespeler, Ont., April 10, 1954.

Miller—Gingerich.—Marvin Miller and Beulah Gingerich, both of the Lower Deer Creek congregation, Kalona, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Church, April 3, 1954.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bartlett, William and Ada (Ford), Toronto, Ont., third child, second son, Karl George, Feb. 18, 1954.

Birkey, Ralph and Mary (Schrock), Brimley, Mich., fourth daughter, Arlene Joyce, March 8, 1954.

Bontrager, Marion and Charlotte (Miller), Goshen, Ind., first child, Jolene Kay, April 14, 1954.

Brackbill, Maurice G. and Rhoda (Shertzer), Millersville, Pa., fifth child, third son, Robert Lamar, March 27, 1954.

Buckwalter, Nathan and Elizabeth (Griffith), Atglen, Pa., fourth child, second son, Richard Lee, March 14, 1954.

Clemens, Paul R. and Kathryn (Landis), Worcester, Pa., first child, Mary Louise, April 7, 1954.

Cressman, Clayton and Pauline (Fretz), Kitchener, Ont., second child, first daughter, Guendolyn Faye, April 12, 1954.

Delp, Alvin D. and Ada (Moyer), Souderton, Pa., second son, La Verne, Feb. 3, 1954.

Doescher, Gerald and Norma Jean (Nitzsche), Bancroft, Nebr., first child, Ricky Lee, April 11, 1954.

Drawbond, Emmett W. and Tillie (Miller), Fortuna, N. Dak., first child, Phillip William, April 8, 1954.

Gingerich, Chester and Barbra (Kauffman), Middlebury, Ind., third child, third son, Larry Dean, April 7, 1954.

Grasse, Mr. and Mrs. Alvin, Kalona, Iowa, first child, Carolyn June, April 12, 1954.

Gregory, William and Ila (Gregory), Filer, Idaho, third child, first son, David Dean, April 8, 1954.

Hartzler, Ralph W. and Virginia (Yoder), Orrville, Ohio, third son, Daniel Mark, Jan. 24, 1954.

Hofer, Sam and Sue (Hofer), Stirling, Alta., first child, June Sara, April 18, 1954.

Hostetler, Dorwin and Lois (Miller), Sturgis, Mich., first child, Lynette Lois, Feb. 12, 1954.

Kenagy, Earl and Lillian (Schrock), Woodburn, Oreg., third daughter, Janelle Lorraine, April 12, 1954.

Martin, Richard and June (Houser), Sandy Hook, Conn., first child, Richard Bruce, March 11, 1954.

Mellinger, Albert H. and Elsie (Newcomer), Strasburg, Pa., first child, Robert N., April 13, 1954.

Nafziger Merle and Norma (Birkey), Minier, Ill., second son, Gregg Allan, April 8, 1954.

Ramer, J. Ralph and Laura (King), Malvern, Pa., first child, John Ralph, April 12, 1954.

Schwartzentruber, Elmer and Magdalene (Wagler), Baden, Ont., fourth daughter, Carol Joy, born Nov. 26, 1950; adopted April 2, 1954.

Sensenig, John K. and Anna M. (Weaver), Lititz, Pa., sixth child, fourth son, David Lee, Feb. 16, 1954.

Smoker, Reuben and Esther (Blank), Bird in Hand, Pa., second child, first son, James Edwin, April 14, 1954.

Troyer, James and L. Irene (Overholt), North Liberty, Ind., a son, Delmar Devon, March 9, 1954.

Troyer, Raymond J. and Betty (Miller), Goshen, Ind., second son, Jon Randall, April 15, 1954.

Ulrich, Raymond and Verda (Zoss), Roanoke, Ill., fifth child, third son, Robert Ray, April 6, 1954.

Vance, Kermitt and Eloise (Clingerman), Artemas, Pa., second son, Weldon, April 18, 1954.

Willouer, Stanley and Mildred (Delp), Souderton, Pa., first child, Diane, April 1, 1954.

Wittrig, Howard and Elva (Good), Hopedale, Ill., fifth child, third son, Jay Rodney, April 8, 1954.

Yoder, David D. and Edith (Longacre), Snow Hill, Md., fourth child, third daughter, Janet Ruth, March 31, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubaker, Sophia Frances, daughter of the late Jacob and Margaret (Heatwole) Showalter, was born Nov. 29, 1877, in Augusta Co., Va.; passed away at her home near Mt. Crawford, Va., March 13, 1954; aged 76 y. 3 m. 13 d. Death came suddenly, due to a heart attack, although she had been in failing health for some time. She had been able to attend church and her seat was seldom vacant. On Jan. 16, 1908, she was united in marriage to William S. Brubaker, who preceded her in death on July 27, 1937. She leaves to mourn her departure the following children: Jacob D., Margaret L.—Mrs. Boyd Shank, Mary F., Anna R., and Daniel A., all of Harrisonburg, Va.; also 12 grandchildren. An infant son (James W.) and an infant grandson also preceded her. The following brothers and sisters survive: Mrs. David Swope, Annie Showalter, and Mrs. Samuel Weaver, all of Dayton, Va.; Henry, Denver, Colo.; Daniel and Peter, Harrisonburg, Va. One brother (Menno) preceded her. Funeral services were conducted at the Pike Mennonite Church by S. H. Rhodes, assisted by Aldine Brenneman and D. W. Lehman, with burial in the adjoining cemetery.

Detwiler, Emma, daughter of John and Barbara (Plank) Detwiler, was born Sept. 15, 1868, near Mingo, Ohio; died March 14, 1954; aged 85 y. 6 m. She became a member of the Mennonite Church in her early youth, and was a charter member of the Bethel Mennonite Church in West Liberty. She lived a life of service for others from the time she was but a young girl. She lived the greater part of her life in Bellefontaine, Ohio, spending her later years in the home of her brother (Clarence) and for the last year and a half at the Solomnson Rest Home in West Liberty where she passed to her eternal reward. She appreciated greatly the Christian care she received at both her brother's home and at the rest home. She is survived by 2 brothers, (Edward, Wellman, Iowa, and Clarence, Bellefontaine, Ohio). Funeral services were conducted at the Troyer and Lynn Funeral Home, West Liberty, Ohio, by Nelson Kanagy. Interment was made in the Alexander Cemetery near Degraff, Ohio.

Eberly, Rose Ann, daughter of Norman N. and Ruth (Landis) Eberly, New Holland, Pa., was born Feb. 8, 1950; died in Lancaster General Hospital, March 28, 1954; aged 4 y. 1 m. 20 d. Death was caused by a fractured skull received in an accident on her father's farm on March 24. She never regained consciousness after the accident. Besides her parents she is survived by these brothers and sister (Leon, Paul, Glenn, Marian, and Joyce, all at home), and her grandfather (Harry M. Landis). Funeral services were held on April 1 at the Groffdale Mennonite Church. Interment was made in the adjoining cemetery.

Hathaway, Lawrence Dale, son of Oliver and Ruby (Greaser) Hathaway, was born Sept. 23, 1951, near Palmyra, Mo.; passed away March 23, 1954, at Barnes Hospital, St. Louis, Mo.; aged 2 y. 6 m. His death was caused by a brain tumor. Lawrence Dale was sick only a short time. He underwent surgery ten days after his first complaint of a headache, and died as the doctor was putting in the last stitches, just after the doctor had remarked that the operation was a success. He leaves to mourn his early departure his parents, 2 half brothers (Howard and James), grandparents, and many other relatives and friends. Funeral services were held at the Pea Ridge Mennonite Church, March 26, with Daniel Kauffman in charge, assisted by Harold Kreider, Ira Buckwalter, and Harry Buckwalter. Burial was made in the adjoining cemetery.

Miller, Annie Mabel, daughter of John B. and Catherine (Yoder) Miller, was born in Johnson Co., Iowa, Aug. 30, 1880; died at her home near Wellman, Iowa, Feb. 8, 1954; aged 73 y. 5 m. 8 d. In youth she accepted Christ as her Saviour, and was a charter member of the Upper Deer Creek C.A. Mennonite Church at the time of her death. On Nov. 27, 1904, she was united in marriage to David D. Miller. To this union 3 children were born (Bertha—Mrs. Ora Swartzendruber, Parnell, Iowa; Emily, at home; and Ivan J., Wellman, Iowa). Besides the children, she leaves 9 grandchildren, 2 brothers (Eli A. Miller, Colorado Springs; and Ura A. Miller, Lone Tree, Iowa), and 2 sisters (Naomi—wife of the late Pre. David Miller, Wellman, Iowa; and Helena—Mrs. Menno Swartzendruber, Limon, Colo.). Her husband preceded her in death on Feb. 10, 1949, also one sister (Esther—Mrs. Chris Hershberger) and one brother (Uriah). Her health had been failing for some time, and the last three weeks she was confined to her bed, and then peacefully passed away. Funeral services were held at Upper Deer Creek Church near Wellman, Iowa, Feb. 10, in charge of Albert S. Miller, Morris E. Swartzendruber, and John Y. Swartzendruber.

Reesor, Thomas, was born March 18, 1867; passed away March 20, 1954; aged 87 y. 2 d. He was married to Adeline Grove, who died in 1943. To this union were born 4 daughters and one son (Amos, of Scarboro Township; Martha, deceased; Esther—Mrs. Aaron Weber, Elmira, Ont.; Elizabeth—Mrs. Allen Wideman, of Stouffville; and Annie—Mrs. Isaac Bober, of Maple), 13 grandchildren, and 2 great-grandchildren. He belonged to the Markham Mennonite Church and was ordained to the ministry in 1916. He was leader in founding the relief organization, and showed a keen interest in the same until old age prevented. Funeral services were held March 22 at the Reesor Church. Ministers who took part in the services were Fred Nighswander, Abraham Smith, and Cecil Reesor. Visiting ministers who took part in the services were Paul Hoover, Goshen, Ind.; Amsey Martin, Wallenstein, Ont.; Moses Horst, Rittman, Ohio; and Banks Horning, Denver Pa. Burial was made in the adjoining cemetery.

Slonecker, Peter J., son of the late Daniel J. and Mary (Krabill) Slonecker, was born in Stark Co., Ohio, Nov. 20, 1874; died April 7, 1954; aged 79 y. 4 m. 18 d. His parents moved to Logan Co., Ohio, when he was a small child and he remained in the community all his life. He was married to Katie Roth, Dec. 12, 1899, and they celebrated their fiftieth anniversary on Dec. 12, 1949. To this union were born 4 children (Mary—Mrs. Archie Headings, West Liberty, Ohio; Margaret—Mrs. Boyd Yoder, Lester, and Carl, all of Bellefontaine, Ohio). Besides his wife and 4 children, he is survived by 13 grandchildren, 8 great-grandchildren, and one brother (Dave Slonecker, of Bellefontaine). One grandson preceded him in death. He always enjoyed good health until June, 1952, when he underwent surgery. His health gradually failed and his daughter, Mary, and her husband came to stay with him and her mother during his failing days. He was a faithful member of the South Union Mennonite Church from his youth. Funeral services were held at the South Union Mennonite Church conducted by Paul Roth, Masontown, Pa., nephew of the family, and Wayne North. Burial was made in the adjoining cemetery.

Troyer, Noah E., born into the home of Elias D. and Susannah (Oswald) Troyer near Berlin, Ohio, May 5, 1879, was the fifth of a family of nine children (Peter, Lydia, Elizabeth, Martha, Amanda, Eli, Sana, and Menno). At the age of three, the family moved to Michigan, later going to Arthur, Ill., McPherson Co., Kans., back to Illinois, and finally to Cham-

paign Co., Ohio, in 1895, in which community he resided since, except for four years given in service to the church as superintendent of the Mennonite Mission at Canton, Ohio.

On Feb. 28, 1907, he was married to Eva Mae Allgyer, eldest daughter of Bro. S. E. Allgyer. To this union 3 children were born (Louella—Mrs. L. J. Martin, Goshen, Ind.; Mark Raymond and Samuel Earl, West Liberty, Ohio). His wife preceded him in death on Sept. 4, 1949, also a sister and a brother. Besides his 3 children, he is survived by 2 brothers (Peter A., who is presently at Sarasota, Fla., and Menno L., Elida, Ohio), 4 sisters (Mrs. J. F. Kanagy and Mrs. Eli D. Yoder, West Liberty, Ohio; Mrs. J. I. Byler, Shipshewana, Ind.; and Mrs. Samuel Witmer, Goshen, Ind.), 10 grandchildren, 25 nieces and nephews, and 54 grandnieces and nephews. As a young man of 16 he felt the need of a personal Saviour, yielded his life to the Lord, and joined the Oak Grove Mennonite Church. From that time he continued a life of unselfish devotion to his Master and his church, accepting increasing responsibilities as part of his service. He served as chorister, Sunday-school teacher and superintendent. He was ordained to the ministry April 28, 1919, and as bishop April 21, 1940. From 1919 to 1923 he was superintendent of the Canton Mennonite Mission. With this experience in the mission, he felt the need of doing additional evangelistic work and devoted as much of his time toward that end as he could spare from his other duties. Few are the communities of Ohio, Indiana, Illinois, Michigan, Pennsylvania, Maryland, and Ontario that have not felt the impact of his soul-stirring messages. He also became active in the conference-wide administrative work of the church. He was president and member for some years of the Executive Committee of the Ohio and Eastern A.M. Conference and a member of the Ohio Mission Board. The burden of his heart was that the church would remain faithful and true. He never wanted to be a burden to his church or community, and so combined farming with his ministerial duties, retiring from the farm in 1944 and from the ministry in 1952. His humility of spirit, his willingness to accept the hard things of life, whatever God asked him to endure, and his great patience and devotion to others were especially noteworthy during the nine years of unselfish care of his wife during her illness and passing.

Gradually failing in health after a life of hard work and unselfish devotion, his last years were spent quietly in rest and meditation at the home of Grandfather Allgyer, his sister Elizabeth, and for a short time with his son Raymond. When his failing faculties required more care, he went first to the Mennonite Home for the Aged near Rittman, Ohio, and then to the Kollmeier Rest Home in Findlay to spend his remaining days. He had been a resident at the latter home only since the Christmas holidays. He had been ill from a complication of diseases which became critical the last three days. He quietly passed from this life on Feb. 4, 1954; aged 74 y. 8 m. 30 d. He could say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Many will miss his wise counsel, his kindly concern for their welfare, his deep humility, his constant devotion, and his unfailing patience.

Wenger, Sarah Frances (Sallie), daughter of Abraham B. and Sarah (Hartman) Wenger, was born Oct. 27, 1878, near Harrisonburg, Va.; died March 14, 1954, at her birthplace; aged 75 y. 4 m. 15 d. "Miss Sallie," as she was affectionately known by both old and young, possessed a kind and gentle Christian personality. She was a lifelong member of the Mennonite Church. She is survived by one sister (Mrs. Rachel Kilburn, of Harrisonburg) and a number of nieces and nephews. Two sisters (Mrs. Rebecca Barnhart and Miss Elizabeth Wenger) and 2 brothers (Isaac B. and Clement D.) preceded her in death. Funeral services were held March 16 at Weaver's Church with Harold Eshleman in charge, assisted by Aldine Brenneman and Daniel Lehman.

Yoder, Ella M., daughter of Mr and Mrs William Tangeman, Talmage, Nebr., was born June 27, 1883; passed away March 11, 1954, at the Municipal Hospital, Wadsworth, Ohio; aged 70 y. 8 m. 12 d. On Feb. 4, 1908, she was united in marriage to Alpha B. Yoder. They lived in Talmage for 21 years and then moved to West Liberty, Ohio, where they lived for 27 years. At an early age she became a member of the German Evangelical Church, later transferring her membership to the Oak Grove Mennonite Church, West Liberty, Ohio, where she was a happy, faithful member. A little more than a year ago, as her health was fast failing, she and her husband decided to enter the Home at Rittman, Ohio, where they were happy and content. Two weeks before her death she entered the Municipal Hospital, where she peacefully fell asleep due to a malignant condition. She leaves her husband, one brother (Elmer Tangeman, Lander, Wyo.), and many nephews, nieces, and friends. Funeral services were conducted at the Crown Hill Church near Rittman, Ohio, by Nelson Kanagy, assisted by Wm. G. Detweiler. Interment was made in the adjoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

People's Padre, by Emmett McLoughlin; Beacon Press; 1954; 288 pp.; $3.95.

When C. S. Lewis' **Screwtape Letters** appeared, a New York Times reviewer observed, "Somewhere in the inferno there must be considerable annoyance." When Emmett McLoughlin's **People's Padre** was published April 7, it is safe to assume that somewhere in the hierarchical inferno there was "considerable annoyance."

Emmett McLoughlin left the priesthood of the Roman Catholic Church. His disillusionment with "A Corrupt Trée," the tactics of the hierarchy leading up to the renunciation of his vows, and its dogged plaguing of his tracks since are sobering revelations.

McLoughlin brings us face to face with the intense power of the hierarchy and its untold influence not only in the lives of individuals but also the state. This book is necessary reading if we are to gain an insight into the inner workings of the Roman hierarchy, its selfishness, its greed, its superstition, its servitude to carnal lusts, its lies, its deceit, its insatiable appetite for power, its ability to ignore morality to gain its ends, and its hold over individuals through "calculated ignorance" (p. 239).

People's Padre is written not to sate the appetites of the morbidly curious as certain types of anti-Rome literature; rather, it appears to be a sincere account of what happened in Phoenix, Arizona.

We will not agree with the author on many counts. We would not condone his marriage to a divorcee. We would not follow him in the use of the law. We would not approve lodges and secret societies. We would not agree with some of his theological tenets. We would not share his enthusiasm for labor unionism. However, these points of disagreement cannot overshadow the main value of the book for us. We must know how the Roman church works. We must know the techniques of the hierarchy if for no other reason than to guard against similar tactics in our own brotherhood. We must know the ultimate goals of the Roman church. We must know the threat of the Roman church to our own spiritual future—we must recognize that the future of evangelical Christianity is as distastrous under Rome as under Moscow. And we must know of the major defection from the Roman church by priests and people, contrary to subtle Romanist propaganda.—Paul M. Lederach.

ITEMS and COMMENTS

Major Mexico City daily newspapers, for the first time in the history of the Republic, featured in their pages meetings of evangelical churches during the evangelistic campaign led by Hyman Appleman. Appleman will return to Mexico in 1955 for campaigns in principal cities of that country. He is also considering invitations from Honduras, San Salvador, Peru, and Argentina.

* * *

Otto Dibelius, head of the Evangelical Church in Germany, has reported that anti-religious pressure again has become clearly discernible in Communist-controlled East Germany. He says that "school children have been put under pressure, clergymen and religious services are under government supervision, and difficulties have arisen in the issuance of permits for religious meetings."

* * *

The United States Post Office Department will not issue a stamp in honor of the Marian Year or the Second Assembly of the World Council of Churches. Assistant Postmaster General Albert J. Robertson made known this decision in a formal letter to Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State. Mr. Robertson's letter was in reply to one addressed to Postmaster General by Dr. Archer, who contended that such postage stamps would violate the principle of church-state separation. Mr. Robertson said the Post Office Department "is not considering the issuance of such stamps at this time and it is extremely unlikely that either of them will be issued in the future."

* * *

Charges by a Protestant editor that 77 per cent of all FBI agents are Roman Catholics were branded "false and unfounded" by FBI Director J. Edgar Hoover. He issued the denial in a letter to Dr. Donald Grey Barnhouse of Philadelphia, editor of **Eternity Magazine,** who made the charges in the March issue of his publication.

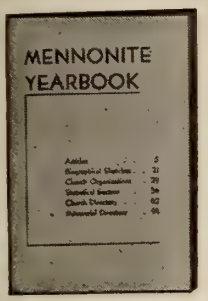
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Frank Laubach, literacy specialist, will spend next December and January in West Pakistan, where he and his team of experts will set a new literacy program in motion for the Sinds of that area. For the first time literature is being prepared in the Sind language. Literacy programs have also been provided to West Pakistan areas where Punjabi and Urdu are spoken. It is estimated that the Laubach method and materials have been made available for some 60,000,000 people who have learned to read in 250 languages and dialects.

* * *

At the end of four weeks of meetings in London, the Billy Graham crusade reported a total attendance at the arena of almost 400,000. In addition to these were the additional thousands who were reached by special meetings during the day. During these four weeks 8,880 persons recorded de-

Where Are the Mennonites? . . .



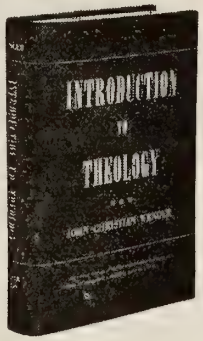
Here's a valuable index to oft-wished-for and never-handy facts about Mennonites and Mennonite institutions. Ministers, churches, missions, schools, committees, officials—you can find them all in this small, neat, inexpensive directory.

Refer to the *Mennonite Yearbook* when you write to a missionary; you'll find the address quickly, and right there are some additional facts about the mission station. Use it when you travel: addresses of Mennonite institutions and their personnel are a useful guide. Use it for informational talks: it lists all other branches of Mennonites, their memberships, pastors, and addresses—world-wide.

Keep in a handy, reachable place for ready reference. Only 50¢ a copy; $5.50 a dozen; $40.00 a hundred.

What Are Mennonite Beliefs? . . .

An interpretation of theology truly Biblical and Mennonite—a combination never before seen in the history of our church. When often the Biblical view of inspiration is forfeited, our church is fortunate to have an author dedicated to this principle. The author, John C. Wenger, writes in the preface, ". . . men need more than philosophy: they must have the eternal verities of divine revelation. Man needs the 'Word of God which will more surely and safely carry him,' as Plato stated . . . ."



A valuable, interesting part of this book is the appendix. It lists six statements made in the Mennonite Church from 1632 to 1951, on faith; catechism; peace, war, and military service; Christian faith and commitment; industrial relations; and a statement of concerns on Christian community relations. $4.00

Address the Mennonite Publishing House, Scottdale, Pennsylvania

cisions to live for Christ. To take care of the crowds which cannot get into the arena, hookups have been made, carrying the service to various theaters and auditoriums in London and even in distant cities. On April 3 Graham spoke in a great open-air meeting in Trafalgar Square. He addressed the students of Imperial College of London University in Albert Hall, where 3,500 students, the largest student religious service in memory, assembled to hear him.

* * *

For the eleventh successive year the American Bible Society is promoting a world-wide Bible reading program from Thanksgiving to Christmas. The theme for 1954 is "Faith for Our Day."

* * *

The historic Church of the Annunciation in Nazareth is to be completely rebuilt on its present site. Dating back to 1730 the present church was erected by the French government on what is traditionally believed to be the original site of the House of the Holy Family. This church is administered by the Franciscan order.

* * *

Children too poor for school in Korea have been organized into Bible clubs, where they have lessons in reading, writing, and arithmetic, as well as Bible study. The classes meet three hours a day, five days a week. The American Bible Society is supplying the schools with an illustrated Gospel, which is being used as the central textbook.

* * *

World Neighbors, Inc., an organization which aids backward nations by teaching them to help themselves, hopes to start 35 new foreign aid projects by the end of 1955. World Neighbors now operates 6 projects in India, Egypt, and the Philippines. Its workers aim at improvement in native agriculture, literacy, hygiene and sanitation, midwifery, child health, nutrition, and various crafts. Specialists first train natives in a given area. The natives then help train others.

* * *

At the request of thousands of persons, the Post Office Department has issued a regular stamp with a religious sentiment, the first time that has been done in the United States. The new 8¢ Statue of Liberty stamp carries the inscription of "In God We Trust" arched over the symbolic torchbearer which stands at the entrance of New York harbor. The red, white, and blue stamp will be the first in a series of ordinary stamps that will eventually replace the series established in 1938. The religious motto will be a reminder of the spiritual foundation upon which any government rests. Christians should make it a matter of prayer that the country might indeed live up to that motto.



A survey sponsored by the **Catholic Digest**, national monthly, contradicts the claim of the **Christian Herald** magazine that some 4,000,000 Roman Catholics in the United States have been converted to Protestantism in the last ten years. The survey reported by the Catholics was conducted by a Chicago marketing and public opinion research firm. It showed that only 1,434,000 Catholics had turned Protestant in the 20 years before the study. It also showed that 1,896,000 Protestants had become Catholics in the same period. The survey revealed a constant shifting back and forth among Protestant bodies also. It also showed that 16,500,000 persons had stopped practicing any religion. These were persons who claimed no religious affiliation at the time of the survey, but who reported they had once been active church members. Of these, 12,926,000 had been Protestants, 2,529,000 had been Catholics, and 462,000 had been Jews.

* * *

The **Chicago Tribune** has suggested editorially that just as a basketball player has to withdraw from the game after five personal fouls, so only five divorces should be permitted to any one person. That any proposal at all should be made indicates a recognition that something ought to be done. The nature of the proposal suggests how frivolously we have come to think of marriage.

* * *

Prime Minister Nehru of India reacted strongly against the U.S. Arms deal with Pakistan, it has been said, for various reasons: his fear of increased military power of Pakistan, his alarm over Kashmir, his fear of involvement in a world war. These factors may have been in his mind, but the positive rather than the negative phases of his thinking have received little or no publicity. The fact is that Nehru, before the

(Continued on next page)

YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent



Production Manager and Foremen

9. Printing

The House has always maintained a plant to take care of most of its own printing. In a few instances work requiring special equipment or handling was taken elsewhere where it could be produced more economically. This was true of our binding at one time and may again become expedient. Song books have at times been printed and bound elsewhere. Because of the large demands for summer Bible school books, these have mostly been printed in Pittsburgh on a large rotary offset press. It is a question as to what extent a publisher is justified in maintaining complete printing and binding facilities for all his requirements, especially as those requirements continue to increase.

House printing falls into the following general classes: (1) books and booklets; (2) periodicals; (3) Sunday-school materials; (4) summer Bible school materials; (5) promotional, advertising, and other smaller items.

More and more we have needed to restrict our printing and binding services to our own requirements. This is due in part to our own growing demands, in part to possible jeopardizing our rating as a nonprofit, tax-free enterprise, and to other reasons. However, we do continue to serve conferences, boards, committees, and institutions, particularly printing items under classes 2 and 5 above. It is only due to very exceptional circumstances that we print anything for an individual or of a nonreligious nature.

In addition to various smaller pieces of equipment, the major items purchased have been a power-lift truck for double stacking skids of paper and plate-making equipment for the present and anticipated offset department. It is quite clear that a larger proportion of our printing could be produced more economically by the offset process.

The securing and training of qualified workers is always a major task in developing the printing plant. Considerable emphasis has been placed upon training. This has been done: (a) by attendance at technical schools, (b) by classes at the House (c) by training on the job, and, (d) by giving workers experience in various departments.

Beginning during the past year we are using the services of Printing Industry of America. This is a progressive trade association whose services are quite extensive. Much practical help is being secured from this source. This includes counsel, technical advice, production figures, and costs from the trade for comparison purposes, information on equipment and processes, etc.

For the present, both Building Maintenance and the Traffic Department are under the supervision of the Printing Division. Building Maintenance includes all building repairs and the janitor services of five people. The Traffic Department handles all incoming and outgoing mail, materials, and supplies, and oversees the dispatch service which delivers and picks up mail and other items at about 40 points throughout the offices and plant frequently each day.



Sewing Machines in the Bindery

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arms arrangement, had worked out a project for a "peace area" in Asia with parts of Africa added to exert constructive world leadership and serve as an inspiring example. He saw this "destroyed."—W.P.

* * *

The increase in consumption of liquor at Washington last year over the previous year was 96 thousand gallons. The national capital drinks more liquor than milk.

* * *

E. Stanley Jones has challenged a statement by the Prime Minister of India that Christian missionaries in that country should not try to convert Indians. "Conversion is indispensable in the East as well as in the West," said Jones. "If you try to forbid conversion, then I will write finis across your democracy." Jones made a clear distinction between conversion, which he defined as "a fundamental inner change accompanied by a corresponding outward change," and proselytizing, which he called "a mere change of group label degrading both the religion and the person involved in it." The following day a leading Indian newspaper commented editorially that "while India has from the earliest times discouraged proselytizing, she has believed in conversion as the sole means of salvation, the true end of human life."

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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THE NAZARENE BIBLICAL INSTITUTE MINNEAPOLIS

The Holy Spirit Works Righteousness

By Earl Buckwalter

Jesus speaks of the Holy Spirit with the personal pronoun "He," a divine being who represents God in the realm of human beings and their activities. He is a working Spirit. He must work if He is to represent God, because God works and doesn't sleep. Jesus said, "My Father worketh hitherto, and I work." He is called the Comforter, the Spirit of truth, guiding erring man into truth; the Spirit of wisdom, taking the things of God and showing them unto believers. He is the sanctifier or purifier of believers, and comes to us in the name of Christ.

What He does for the believer is always in accordance with the inherent holiness and righteousness of God. What the believer says or does when guided or prompted by the Spirit will likewise be in harmony with the holy nature of God. There has always been so much spurious and off-color working of spirits in the world, that we are warned in I John 4:1 not to believe every spirit, but to try the spirits whether they are of God. Do they work in harmony with the Word of God? Do they manifest the Spirit of Christ? Jesus rebuked His disciples for manifesting a very decided un-Christlike attitude and said they didn't know what spirit they were of. What we experience in our own lives and what we attribute to the Holy Spirit must obviously bear the test of being in harmony with the holiness of God and the teaching of Scripture. The Holy Spirit never works unrighteousness or deception. Failure to exercise the precaution of testing the spirits has swept many people off their feet, and has left both them and their faith dangling in mid-air, in uncertainty and doubt.

The teachings of Jesus in John, chapters 14-17, are conclusive that the Holy Spirit works righteousness in the hearts and in the lives of believers.

The New Testament, especially the Book of Acts, gives the practical working of the Holy Spirit in individuals and in the collective body of believers. It also gives examples of the working of spirits in believers that are hardly in accord with the divine, but manifest very much of the human.

The Holy Spirit works righteousness in convicting men of sin. He will reprove the world of sin. John 16:8. This is in harmony with the character of God who wills that all men should be saved. I Tim. 2:4. And the goodness of God leads men to repentance (Rom. 2:4) that they might escape the judgment of God against sin.

Peter, preaching on the Day of Pentecost, brought men face to face with their sin, unbelief and rejection of Christ, the greatest sin that men can commit against a holy God. The one experience in life that can be the door to happiness and peace of soul is the consciousness of sin that compels men to cry, "What must I do?" This can be a soul-tearing-apart experience which no one cares to go through the second time. The Philippian jailer was not mincing meaningless words, when with a sword, ready to commit suicide and trembling with fear, he implored Paul and Silas, "Sirs, what must I do to be saved?" He was desperate and needed help and didn't wait long to get it. Within the hour, he and all his house were saved and baptized. His fear was for both soul and body. Not everyone goes through such a terrifying experience. God promised in Ezek. 36:27 and reiterated his promise through other Old Testament prophets, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Before the Holy Spirit can work righteousness through a man, that man must first face his sins before God and forsake them.

The spirit of wisdom, understanding, counsel, might, knowledge, and fear of God, which Isaiah prophesied (Isa. 11:2) should rest upon Christ, rests also upon the followers of Christ in varying degrees of manifestation, as believers are willing to appropriate or receive by faith the power of the Holy Spirit. We dare not forget that Jesus said we should receive power after that the Holy Spirit is come upon us. Acts 1:8.

The history of the beginning of the New Testament Church sets the pattern of the Spirit's working righteousness in believers individually and collectively. A holy quality of brotherhood characterized the early believers. They "were of one heart and of one soul." We call this the unity of brotherhood, a definite work of righteousness. The believers carried their unity of spirit into their possessions and had all things common. We call the latter an unworkable practice because of the limitations of human nature. At the other extreme of practice, the accumulation of possessions with the too often unnecessary display of wealth, does not promote the righteousness of oneness of spirit. It more often is a wedge of coolness between brethren.

The Holy Spirit gave wisdom to deal with problems which came into existence when believers were added to the church in large numbers. Multiplication of church members always makes problems, but such increase also gives added personnel to work at the problems. It is refreshing to read how the early church leaders tackled their problems. When they needed more men, they called the whole multitude of believers together and took counsel. They stated the problem and suggested a solution. Their plan pleased the multitude which chose seven men full of the Holy Spirit and wisdom. We call these seven men the first deacons. We don't read that these men served tables. The circumstance that called for the choosing of deacons may have been tense, but it did not produce quarreling. The Holy Spirit is not a party to church quarrels.

The Holy Spirit works righteousness through men who pray and fast and who cultivate a sensitive ear to the spiritual. Fasting means more than the common connotation, doing without food. It means to deny ourselves of fleshly, or even aesthetic pleasures, that we might the better concentrate our minds on the spiritual. The Spirit wanted Paul and Silas to preach the Gospel at other places beyond Jerusalem. He called these two men, and also spoke to the church to do something about it. The church commissioned the men and sent them away. Acts 13:4 says, "They, being sent forth by the Holy Ghost, departed . . ." Self-appoint-

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Spiritual Strength

By Ruth King Duerksen

Be Spirit-filled,
And frayed patience
Will become mended and strong,
Nor will it break
Under the strain,
No matter if the day wears long.

Hesston, Kans.

ed preachers somehow pass up this Scripture. They overlook the fact that God works in an orderly manner through His people in calling men to particular tasks. When the Holy Spirit is allowed to work in an orderly manner in the church, men are strengthened by their mutual confidence and are given the added assurance that God is doing the calling. When the going is rough, men need the assurance that the call came from God through the church, and was not a mere passing impression that caused them to act hastily and not too wisely. Happy the senders and happy the sent ones when God can work righteousness through both.

The Holy Spirit works righteousness when Spirit-filled men are divided on interpretation of doctrine, and the application of doctrine to practice. Acts 15. It is commendable for men to have earnest zeal for true doctrine, but zeal not according to knowledge can work havoc in any church. Facing facts with a level head and making decisions with maturity of judgment are necessary even in spiritual matters. Strong words are used concerning the first Jerusalem conference: disputation, dissension, determined, command, and ye must. Such words when used between brethren do not savor of the Holy Spirit but of the spirit of man. Paul says we are to be fervent in spirit, which means warmth with earnestness. But nowhere does the Spirit give license to be hot in temper contending for the faith. We never "prove our doctrine orthodox, by apostolic blows and knocks."

Two men stand out in the Jerusalem conference for their Spirit-inspired decisions: Peter, who had gone through some humbling experiences under the hand of God, and who had witnessed conversions and baptisms of the Spirit in out-of-the-way places and in unconventional circumstances; and James, whom God had blessed with keen discernment and spiritual wisdom. These men instilled confidence by their opening remarks: "Men and brethren," recognizing first that they were talking not to children but to men capable of the power of mature judgment, and second, appealing for decision on the basis of being brethren. The council was divided on the question at hand, but the "resolution" which James framed under the inspiration of the Spirit was both sane and sensible. It recognized all the facts in the case, both concerning the working of God among the Jews and the Gentiles, and also the human limitations of man. It met the approval of the council and was honored by God. The confession of authority, "It seemed good to the Holy Ghost, and to us," carries a sobering responsibility in any church when crucial decisions are made. Such working of the Spirit establishes faith in the church and confidence between believers. The "resolution" caused rejoicing where it was read and when it was repeated and explained by word of mouth. Studying the background of this "resolution" should teach us that it ill becomes us as brethren to flaunt our so-called liberties in each other's faces, whether in the same church or separated geographically.

The Holy Spirit works righteousness in melting away self-righteous or denominational prejudices. Chapters 10 and 11 of Acts give the process by which God in a unique way led Peter, a dyed-in-the wool religious zealot, to the place where he confessed that "God is no respecter of persons." To obey God, Peter had to go to the house of an outsider (Cornelius, the centurion) where he preached Christ. Before he could finish his sermon or even give an altar call, the Holy Spirit fell on all the hearers, to the astonishment of the workers who came along with him.

"To get by" is not a triumph but a tragedy. As a matter of fact, one never really "gets by" with anything. Character invariably suffers and reputation will in time conform to character.—Chas. W. Koller.

When the Holy Spirit can break through the crust of our exclusiveness and close our mouths to argumentation over trivial matters, we stand ready also to be astonished at what God will do.

The Holy Spirit produces the fruit of righteousness in the character of believers. When God's divine power starts working in a believer, the new heart begins the production of fruit—good fruit, pleasant to the taste of the producer and agreeable to his fellows. Paul mentions nine flavors in Gal. 5:22—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control. When a so-called Christian tastes like a crab apple, an unripe persimmon, or a "naughty fig," one can be sure that he is not part of the true vine Jesus talks about in John 15. Paul says further in Gal. 5:25, "If we live in the Spirit, let us also walk in the Spirit." Our bodies surrendered to God and our minds renewed by the Spirit of God will prove the will of God in our conduct. Rom. 12:1, 2.

It should be obvious to all, that the behavior pattern of an individual is governed either by the Holy Spirit or by many other spirits, both human and satanic. What we are and what we do are the criteria by which the world judges Christianity. The measure of the Spirit of Christ working righteousness in us will be the measure of our peace and happiness, and of our usefulness in God's kingdom on earth.

Hesston, Kans.

Our Readers Say–

The statement in "Our Readers Say" column suggesting that our appointed missionaries trust the Lord even in light of low funds set me to thinking. Can we spend our earnings on ourselves and say to the missionaries, "You trust the Lord for your needs"? Don't the rest of us need to trust Him too? The poor widow did, for she "put in more than all of them; for they all contributed out of their abundance, but she out of her poverty put in all the living that she had." I dare say the missionaries will not soon run short of opportunities for the Lord to supply their needs even if funds are available for advancement.—*Mary F. Shenk, Harrisonburg, Va.*

V. Water from Many Wells

By Nora Oswald

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—John 9:4.

While traveling through eastern Colorado we came to a sign which read, "Last Chance." That filling station town, "Last Chance," was the last chance for motorists to buy gasoline until they reached Denver, the mile high city. It was a warning, therefore, that they purchase enough gasoline and oil to take them to that faraway city.

There are many possibilities of last chances in our lives every day. It may be a last chance to go to church, to confess our sins, to help a neighbor, to honor father and mother, to speak a kind word, to sing a cheerful note, or to invite a sinner to Christ.

Let us all avail ourselves of life's opportunities while we can, so that we shall never have to regret neglecting a last chance.

Hesston, Kans.

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EDITORIAL

Mother's Day and Home Sunday

The second Sunday in May, now almost universally recognized and observed as Mother's Day, brings to mind many thoughts of motherhood and home. It invariably makes us think of the noble characteristics of Christian motherhood.

Probably the foremost of these is love. Mother love has a tenderness and spontaneity that is distinctive. Memory recalls the loving ministrations of mother in our childhood days, and then we also note the same manifestations of mother love in the Christian mothers of today. So great and lofty is the love of a true mother that when the Prophet Isaiah wanted to tell of the care and comfort which God bestows upon His people he said: "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13).

Another outstanding characteristic of Christian motherhood is self-sacrifice. The Christian mother gives unselfishly and unstintingly of herself in performing the functions and duties of motherhood. She endures physical suffering and she toils unceasingly in her capacity of a mother. Her duties not only call for busy days but often for sleepless nights. But her sacrifices are rendered freely and ungrudgingly.

Another of the noble characteristics of Christian motherhood is prayer. From the days of Hannah on through the Christian era godly mothers have been known for their prayers for and with their children. Many are the testimonies of sons and daughters of how their mothers' prayers have followed them through life.

As we think these lofty thoughts about our mothers our own life is enriched and we are inspired to follow in their godly footsteps. That is one of the values of the observance of Mother's Day.

Of recent years our church has added to Mother's Day the additional and more inclusive title, "Home Sunday." Our Sunday-school lesson for that day carries with it in parenthesis this title. The young people's Bible meeting also recognizes the day in the following subject: "Youth Lives for Christ in the Home."

This idea of Home Sunday originated with the Commission for Christian Education, and it has added to this the plan for home emphasis to continue from Mother's Day, May 9, through Father's Day, June 20. Suggestions for the observance of Mother's Day and this whole period are found in the May number of the "Herald Teacher" and in the middle spread of the "Handbook for Christian Workers" just released to the churches and Sunday schools by the Commission for Christian Education.

Mother's Day and Home Sunday and this period for home emphasis which it inaugurates can be very helpful if we observe them in ways that are appropriate, constructive, and Scriptural. If they cause us to remember the values of home, help us to give due respect to others in the home, inspire us to give appropriate expressions of love and kindness in the home, and lead us to follow in the footsteps of our godly fathers and mothers, then Mother's Day and all that has come through it will be meaningful, and very much worth while. But, above all, we need to remember to worship and praise God who provided for us all the blessings of mother and home.—H.

The Important Questions

"Our minister," a layman is reported to have said, "can answer more questions that nobody is asking than any minister we have ever had."

One suspects that a lot of ministers and teachers and parents are doing the ridiculous thing of answering unasked questions. Valuable pulpit time is wasted in restating the obvious and in reasserting the irrelevant. With great seriousness we deliver pronouncements on matters in which there is mighty little interest. With great conscientiousness we give opinions on questions that nobody who hears us cares about.

It is true that people are not asking some questions that they ought to ask. They have needs, real needs, of which they have not become aware; there are live issues to which they have not been awakened. A leader ought to give teaching which stimulates thinking and questioning.

But it is still true that we can waste a lot of time and opportunity in giving teaching for which there is no felt need. It is our business to study the situations in which our people are, and then supply the principles and the guidance and the encouragement which they need in those situations. There is no use in talking about things that are ages and leagues away. Our teaching of the Bible must relate the eternal Word to the present moment.

If we answer present questions we will need to tackle some difficult issues. Living in our age poses many problems. It is easier to dodge them all by talking about abstract things that are far away. But such teaching is neither honest nor helpful. We must help our people with the decisions they need to make every day. How does one determine what is right in this day of shifting, uncertain standards? How does one apply Christian principles in a capitalistic society? How can one show Christian love in an atomic age? What responsibility should the Christian assume for community righteousness? What does God require of us in evangelistic living? How does one achieve peace and purpose in a hurried, frustrated work? How does one get rid of guilt? How can one be sure of salvation?

There are the specific questions about family relationships, sex, and vocation; there are the intellectual questions which arise in the harmonizing of Christian faith and human learning; there are the basic questions about the meaning and the goal of life. Every person has some of these questions: bold, pertinent, insistent questions which trouble one unceasingly until he can find the answer. The growth of counseling service and the increasing interest in religious books and magazine articles show something of the spiritual and moral hunger in our world today. The questions people ask in our churches and in other meetings whenever they have a chance show that there are a multitude of queries in the minds of our people.

Parents have a responsibility to discuss frankly with their children the questions which trouble them. Teachers and counselors must meet their people on the ground of their need. Preachers must not shy away from the pressing problems, even though they may get one on to controversial ground. The Gospel

has answers for every human problem and we must help our people to find them.

The same responsibility lies upon the religious press. Our books and publications must honestly and courageously tackle current issues. Editors are obliged to be prophets, bringing the printed word to bear upon the question 'before the house.' Unprofitable wrangling must be avoided; but sometimes in our attempt to avoid controversy we become inane and irrelevant, and therefore unhelpful.

"What is the word of the Lord?" asked many a person of old. People are still asking that question. We must be as forthright and honest as were God's men of old in speaking the truth that people need, and want.—E.

The Revelation of Jesus Christ

By J. L. Stauffer

36. The Great White Throne Judgment. Rev. 20:11-15.

The description of the great white throne judgment chronologically follows the close of the 1,000-year reign of Christ and His saints.

The wicked who rebel against Christ after Satan is loosed are burned up at the close of the 1,000 years. When evil ripens and matures there is no remedy but judgment. The Scriptures furnish us with abundant evidence to confirm this statement. The flood in the days of Noah furnishes us with the first illustration. The burning up of Sodom and Gomorrah is another illustration. The consuming of the 250 princes with fire who conspired with Korah and company against Moses would be a third illustration.

There are those Bible students who seek to identify the judgment predicted in Matt. 25:31-46 with the great white throne judgment found here, but there is scarcely a single comparison, except the *fact of judgment*. These portions of Scripture are really contrasts. All we know about judgment is found in God's Word, just as we find any other subject of divine revelation. Since judgment is also involved in Rev. 19:11-21, the comparisons and contrasts will be shown in these three portions. Rev. 19:11-21 takes place as the Lord and the saints are revealed from heaven and meet with the armies that are encamped about Jerusalem. Matt. 25:31-46 then follows as soon as the Son of Man is seated on His throne of glory. Rev. 20:11-15 follows the 1,000-year reign.

Rev. 19:11-21

Subject: Judgment upon the armies of the nations.
Time: When heaven is opened for Jesus Christ and saints to come to earth.
Place: On the earth.
Subjects: Armies of the nations under the beast and false prophet.
Judge: Jesus Christ as King of kings and Lord of lords, the general of the armies from heaven.
Books: None are mentioned.
Result: Armies destroyed and their bodies left for the fowls of heaven. Beast and false prophet are cast alive into the lake of fire.
Resurrection: None mentioned. It is a judgment upon living soldiers.

Matt. 25:31-46

Subject: Judgment of noncombatants and population of nations.
Time: When the Son of Man shall come in His glory. Verse 31.
Place: On earth. *Then* shall He sit upon the throne of His glory. Verse 31.
Subjects: Living nations. Sheep, goats, and brethren. Verses 32, 40.
Judge: Son of Man, King, Lord. Verse 31, 34, 37, 40, 44.
Books: No books mentioned.
Result: Goats go into everlasting punishment alive. Sheep go into eternal life. Verse 46.
Resurrection: Living nations. No resurrection mentioned.

Rev. 20:11-15

Subject: Judgment of the dead after the thousand years are ended.
Time: After the thousand years are expired. Verse 7.
Place: Before the great white throne after heaven and earth have fled away—evidently in space. Verse 11.
Subjects: Dead, small, and great. Verse 12.
Judge: God. Verse 12.
Books: Books are opened, also book of life. Verse 12.
Result: Dead were judged out of the books. Those not in the book of life were cast into the lake of fire. Verse 15.
Resurrection: Resurrection of all the dead, small and great, from sea, death, and hell.

A careful comparison of the facts as revealed in the Word of God makes it clear that only the judgment upon armies and the citizenship of nations have anything in common. These two constitute a comparison. The judgment of Rev. 20:11-15 is all contrast when compared with the other two. May the Lord help us to make a distinction where there is difference.

Life is given to the believer; life not only in him and for him personally, but life through him for others; life in its abundance, as an overflowing fountain; springing up in time, but flowing on for eternity.—W. S. Bishop.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *April 25, 1929)*

Bro. Archie Kauffman was ordained to the ministry at the Spring Valley Church near Kenmare, N. Dak., on Sunday, April 14.

Married. Bro. Richard Danner of Hanover, Pa., and Sister Annie Ness of York, Pa.

Doctrines of the Bible. The second edition of this useful book has just been printed.

(From Gospel Herald, *May 2, 1929)*

Songs of Cheer for Children, our new songbook for the Primary and Junior departments of the Sunday school, is now off the press.

(From Gospel Herald, *May 9, 1929)*

The Twenty-third Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Sycamore Grove Church near Garden City, Mo., May 19-21, 1929.

Changes constantly take place in our missionary ranks. In February Bro. and Sister E. E. Miller and two children left for their first furlough . . . after nearly seven years on the field. In July Dr. and Mrs. C. D. Esch and children left on their second furlough after seven and a half years of service. In December Sister Mary Wenger returned from furlough . . . with her came Bro. S. Jay and Sister Ida Hostetler and two children as new missionaries.

A Prayer

By Lorif C. Gooding

Give me a vision, Lord,
That I may see
Millions without Thy Word,
Crying for Thee.

Give me a burden, Lord,
So I shall pray
For those who never heard
Thou art the Way.

Give me a labor, Lord,
Give me a task,
Something to do for Thee.
This much I ask.

Holmesville, Ohio.

Spare and Share All You Have and Are

By D. D. Miller

In II Cor. 12:15 the apostle writes to the Corinthians, "I will very gladly spend and be spent for you . . . ." He was not fleecing the Corinthians for what he could get from them. He was not trying to put across an emotional appeal to make a haul. In fact, Paul was easy on their purses. He recognized the wisdom of parents laying up for their children, but *he did more.* He spent both his treasures and himself for their souls—not considering their homes, their clothes, their luxuries, nor their comforts in the deal. He went to the depths of their real needs; Christ supplied these needs and the apostle spent himself to get the supply and the needy together.

Attitudes galore abound in various people, attitudes such as disgust, fear, anger, grief, and joy, but few have the *yearning,* as did the apostle, to spare *for* people and share *with* them all one is and has. Paul labored *for their good,* and *not for their good will.* He worked and preached, knowing that there was something more important than purse strings, which the Corinthians (even as some people today) seemed to have tied tightly about their person. He knew that God could supply his needs by glory's riches, directly, if need be. He knew too that the Corinthians were desperately in need for supplies from heaven, and that he (Paul) had the responsibility of presenting these supplies for them, which, with his indomitable spirit within, would not cease to work until all of Paul and Paul's were spent, and he could rightfully say, "The time of my departure is at hand. I have fought a good fight, . . . there is laid up for me a crown . . . which the Lord, . . . shall give me."

This article is not for the purpose of getting people to see their responsibility toward providing for Paul's (or others') needs. That need existed then, and does now, but today, ministerial support is often discussed more than ministerial responsibility and soul-need are. Only when we spend and are spent are we worth anything to God or man. Only when we yearn with the Apostle Paul to see folks helped with eternal values, can we so work, and only then are we worthy of "ministerial support."

Getting to Give

This truth is best expressed in the life of our Saviour Himself. He took upon Him flesh; He suffered in the flesh. He was tempted in every way as we are; He knows our needs in temptation. His body received lifeblood and gave that lifeblood for us. The bounties of heaven and earth were given Him, and He gave them all for us. "Jesus is all the world to me," but He had to *give Himself,* for that world. Indeed, "one grows by sharing." The world goes forward physically, mentally, socially, and spiritually, where there are those who see the value of making that possible by giving, even to their lives. It is said that every tie in the railroad across the Isthmus of Panama stands for one life sacrificed to make the railroad possible. Again, we are told that the Sea of Galilee has beautiful water, blessing the plant and animal life about it, because *it has an outlet;* while the Dead Sea, which *has no outlet,* but holds all it can get, has water (the same water) that cannot be used by animals nor plants, and presents an unlivable condition to all life near by. Folks, it is one thing to sing, "I've surrendered all," and quite another thing to actually practice it; to have others see that we have actually laid it down at Jesus' feet and said, "Lord, here it is; take it and use *it* and *me.*" The difference between selfishness and unselfishness is always simply either *sharing* what we have and are, or *keeping* both. Getting is a worldly business. Getting and giving is regular for the Christian. Our attitude must be: ready to give all. Our practice must be: *Give all,* as God requires it.

When the late J. P. Morgan was asked what he considered the best bank collateral, he replied, "Character."

There is an abundance of unused talent in the Mennonite Church because God never had a chance at it. There are millions of dollars in the Mennonite Church that should have been, but never have been offered for God's service, which is possibly one reason why our Mission Board earlier reported a deficit of $32,000. The apostle would say, "Let's all give as the Lord gives to us," and the Lord will give more. Sharing makes rich. The person who has nothing to give spiritually, does not have enough to live spiritually and will finally die of malnutrition. When Moses was willing to die for his people, he brought rich blessings to his own life. Brother, we may say we are willing to spend and be spent with Paul, but when the actual practice of that comes most church folks will be doing differently than they now are.

"I gave my life for thee; what hast thou given for me?" are beautiful words to sing, and the question there should send its piercing words home to each one of us, reminding us that we have done very, very little for Him. Let's not compare His doing for us with our doing for Him. He did what no one else could do, nor is asked to do. However, He does ask us for the life that He gave us, as well as the life and services of that life. Selfishness and pride, which are natural tendencies in each of us, are foundation reasons why people refuse to let God have their lives. Only God's grace can master them. Selfishness says, "What I have is mine." Pride says, "I worked for what I have; I'm entitled to it." God says, "The earth is the Lord's, and the fulness thereof." Remember, the good that God gave you will never be appreciated by others unless you share it with them. *Here am I, Lord.* Now what? ALL for God!

Getting to Keep

It has been said that man speaks 11,000,000 words per year, and 5,000,000 of them are "I," "me," and "mine." Indeed, that is very I-ish-ness. According to that, isn't it true that either we have the system of our grammar a bit wrong, or we consider the various use of the pronoun in the first person quite important? The Bible says, "The nations are as a drop of a bucket" (Isa. 40:15), and each of us is less than a pin-point part of the whole; so what is there to be proud of? What of earth is there that is worth spending a whole lifetime for, when we neglect our duties toward God? I recognize that we need some things of earth, but they are a means to an end, and not the end itself.

Jesus said, "Seek ye first the kingdom of God, . . . and all these things shall be added unto you." The Bible further says, "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." The world appraises a man thus: "Mr.——— ——— was a very successful man; he died leaving an estate of $3,755,000." Though he let the poor suffer about him, though he made unfair business deals with widows, though he foreclosed mortgages and took property at much below par value, he was a "successful businessman" —he increased in goods and *kept them all;* everybody understood that when he has it, *"it is his."* Someday, however, God will require his soul of him and will give the property to someone else.

Just recently a friend introduced me to a man about whom my friend said, "He's still got the first nickel he ever earned." The statement possibly exaggerated the real facts, but there are people who are *getting* and *existing* "for keeps." They live to "get all they can and *can* all they get." They are selfish; they are in the way of any program that would bless man and make all happy. (If the folks who live to "keep all" and the folks who live to "spend all" would average their spending practices, they could bless both themselves and others.) I have often wondered how truthful we are when we so enthusiastically sing, "Lord, I care not for riches, neither silver nor gold." Those words bring to us the powerful message of a total love for God, but to sing them in church, then practice the opposite in our business, is unfair and untrue both to God and man.

The Mennonite Church today, possibly, has more wealth than ever in its western continent history. That need not be a bad sign, but it certainly may not be a good sign. Remember, it is very hard for material prosperity and heavenly spirituality to travel together long, and both do well. Past church history, from Acts to now, tells us much. Man has capacity for only so much. He cannot faithfully serve the world and God at the same time; he cannot go two ways at once; he cannot serve two masters with a similar love for both.

Jesus told Peter something that is still good for us to hear in Luke 22:31: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." Satan is also after all of God's people today. Peter's certainty caused him to say to Jesus, "Lord, I am ready to go with thee, both into prison, and to death." Just a little later he was squandering his body and mind denying his Lord. We are glad that not long afterward Peter spent and was spent for man's good. Paul said, "I will very gladly spend and be spent . . . I love you." The godly efforts of the church will never be perfect, but if we all rise together and *say* and *do* with Paul, there will be a marvelous force working and making a telling impact against the evil age in which we live, and making way for the Gospel of Love.

Berlin, Ohio.

What "Habit" Are You Adorned with?

By Katherine Bevis

The word "habit" orginally meant a garment. In the English language we speak of a "riding habit," that garment worn while horseback riding; and the French people use the word "habit" when they speak of dress.

Thus it is easy for us to see why this word is used to describe the "dress or garment of the spirit."

One thing that we desire to know about ourselves is, "What makes us tick?" Since we are different from a machine, it is impossible to take the human personality apart, piece by piece, and discover its intricate operations.

However, there are certain things that cause us to do what we do. Our actions are the result of a desire prompting us to engage in a given pattern of conduct. Before there can be a desire, there must be an interest created which causes a course of action to be appealing. This interest, in turn, stems out of motivation. In the final analysis we do what we are motivated to do, motivated to do through habit.

There are good habits and bad habits, and the most important issue confronting each of us is to make a go of forming those habits in life that are good.

Habits, good or bad, are formed and become permanent through repetition.

Both mind and body are involved in habit. Habit weaves itself into our very being, into every fiber of it.

Someone has said that up to the age of ten we are acquiring those habits which are called manners; between ten and twenty, the habits which belong to personal character; between twenty and thirty, those which belong to professional character, and after thirty it is difficult to alter the pattern because the habits are so thoroughly formed. Habit has been likened unto a twig. At first it is easily bent, but as the days go by and then the years, this "twig" becomes the "trunk of a tree," and super strength is needed to "break" that habit which has reached maturity.

Man has been defined as a "bundle of habits."

It was the Duke of Wellington who, when a friend remarked that "habit is second nature," exclaimed, "Second nature! It is ten times nature." He had been used to training men so that they responded at the word of command to face the enemy and death, instead of obeying the instinct of nature to flee away.

Good habits must be cultivated and protected with the greatest of care and consistency if one would know the value of wholesome growth, for then there will be no room for the bad habits to grow.

The first safeguard for protecting these good habits is Bible reading and prayer. The psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

Paul tells us, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

David says in Psalm 55:16, 17, "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."

Bad habits are formed merely by failing to form good ones. They are like weeds which grow spontaneously wherever the soil is not properly cultivated and sown to good seed. The reading of God's Word and a time set aside for prayer and meditation will keep these "weeds" out of our garden of life.

Someone has said, "Our character is but the stamp on our souls of the free choices of good and evil we have made through life." "Sow a Thought, and you reap an Act; Sow an Act, and you reap a Habit; Sow a Habit, and you reap a Character; Sow a Character, and you reap a Destiny."

Let us be careful of the "habit with which we adorn our spirit!"

Houston, Texas.

A church which concentrates on its own existence is doomed from the start. —Pastoral letter of Episcopal Bishops.

What Was Her Lingering Illness?

By S. H. Brunk

We were not so much shocked with her obituary notice. But we have often wondered why there has not been a greater concern and a more earnest searching after the probable causes of her lingering sickness before she passed away. However, this does seem to be a quite wide mortal weakness; not to give the necessary concern about matters until it is too late.

Yes, Miss Prayer Meeting is dead, and what a loss! But let's not waste our time or energy weeping and wailing over her death. Rather let us try by the help of God to learn the cause for the lingering illness of her many brothers and sisters. Their nearly universal sickness almost makes one feel that he must be on the porches surrounding the pool of Siloam, waiting and waiting for the descent of an angel. Now one more is dead.

Just what is a prayer meeting? Is it a meeting for prayer, or prayer for a meeting? May there be something wanting in the very purpose of our prayer meeting? Is it only to glorify God, be a help to our fellow men, and be a help and blessing to us? Just what is it that is lacking in our regular prayer meetings that removes their drawing power and their thrill of attendance to the body of consecrated Christians? A few causes for nonattendance were mentioned in the Feb. 16 issue, announcing the tragic death of prayer meeting. However, let us look at the probable causes for weakness of those yet surviving. True enough, we all feel the effect to a greater or lesser degree of the mad rush of man against time. We do a hard day's work, and want to rest at night, are just too tired to go to prayer meeting. The telephone, auto, radio, and other things have broken up our hunger for social contact which we had back in old Charlie's days. In going we have lost our desire to go.

Cold, powerless prayers and unanswered too. Would we expect many sick persons to continue regularly visiting their doctor if they received no more help than many get at our weekly prayer meetings? Why is there not more concern for the correcting of this pitiful condition?

Let us agree that a congregation has an attendance of about three hundred at their Sunday services and about fifty at their midweek prayer meetings. How many more than fifty in that congregation do their ministers, or Sunday-school superintendents, or YPBM leaders ever ask to lead in prayers of the Sunday services? If a large group in this congregation must feel that leadership counts them unable, unwilling, unsafe, unfit, or what have you, to ask them to lead in prayer, how can such be expected to come to prayer meeting and take on themselves to lead in prayers?

How much unity, affection, and sympathy are manifest at our regular prayer

A Prayer for This Week

Dear Lord, I thank Thee for calm moments;
for the quietness of the soul;
for the strength in me that surges from Thee;
for Thy oneness that has broken the aloneness of my being;
for Thy magnetic love that even now draws me to Thee.
Still nearer to Thee, Lord, would I be.
Remove the dusty veil so heavy before my eyes;
allow me to see all of life these days
through Thy eternal eyes.
This I ask in the name of Him who pleads for me
at Thy majestic throne, my Saviour. Amen.

—*Theodore Wentland.*

meetings? I have always felt that the effect of united prayer is limited to the extent of our oneness. Until there is a oneness that the attendants can feel, and others can see, there can be little use in assembling for prayer; unless we should wish to earnestly pray for such a condition. Otherwise, we may more correctly call our closet our prayer-meeting place. I feel that if there could be a oneness of mind and heart, there might be a shaking at our prayer meetings today. Is it not yet true that one with God is a majority? And if the love of God is lacking in our hearts, to this extent the whole congregation constitutes a minority.

In conclusion, let the love of God be evident without dissimulation. Mind not high things. Let each esteem others better than themselves. And pray for that grace of God in our hearts and lives to make prayer meetings attractive to others. Let us teach that it is the Christian's privilege, rather than his duty, to take part in prayer meetings, and see if there is not a marked difference.

Denbigh, Va.

SMALL THINGS

By Lorie C. Gooding

The smallest things are surest. Birds will sing
Through any battle's sound, in any spring.

Small things are most enduring. Grass will grow
With strength and vigor after any snow.

Small things are dearest. Where's the heart but knows
A love for violet, pansy, or sweet rose?

Small things are bravest. Though our faith be small
We face the world, and overcome it all.

Holmesville, Ohio.

The White and Doughy Man

By Ford Berg

In the book *This Is India* Santha Rama tells of the Nagas, who live on the Himalaya Mountains and who have the story that God fashioned man out of a kind of bread, placed him into the oven, and baked him.

But God did not wait long enough. He was in a hurry and quickly removed him from the oven. When He pulled out the man he was white and doughy—the first white man.

Then God tried again. But this time God waited too long, and the man He pulled out was burned black. He became the first Negro.

When God tried the third time, He succeeded in making the perfect golden-brown Indian.

In reflecting on this, we may say the Indians are filled with touchy pride, canniness, and assertiveness. But how often have the white people assumed they are God's choice people?

The truth is simply that God is no respecter of persons. "The soul that sinneth, it shall die." "For all have sinned, and come short of the glory of God." The Gospel is for all people. And that is the great leveler.

Scottdale, Pa.

Should We Grow Tobacco?

What would Jesus do in our places?

By Charles A. Marrero

Not too long ago I went to my father and tried to teach him the way of salvation. He agreed that everything is true and right, but will he give himself to the Lord? That I cannot say. Then we went and talked to my uncle who is living with us. He is not a Christian. He disagrees about anybody talking against smoking or drinking. My father caught us in our conversation (as we were talking about the cigarettes and the bad habits) and asked me, "My son, don't you remember when we were working for certain farmers in the town of M——? You know that they are Christians and Mennonites and they grow tobacco."

Then my mind went back two years ago when I used to cut tobacco. I remembered how I used to put grease in my hands. I remembered the long rows of tobacco and the clips of the tobacco shears. I also remember working for seventy-five cents an hour. Then I didn't care about tobacco, or souls, or anything. For I was not a Christian as yet. All I cared for was my money (money which is the god of many men, even of many so-called Christians).

Think about how many Mennonite preachers go preaching against tobacco and smoking habits but think, too, about how many Mennonite farmers are growing tobacco in great amounts every summer. Do you think, my friends, that it is a good testimony for our church? Do you think it is what Jesus would do? If anyone who is reading this article raises tobacco, may I ask you this question? Did you get on your knees and ask the Lord if you may continue growing tobacco? Is this what He has for you to do? Would Jesus grow tobacco if He would be in your place? If you didn't get on your knees yet, go ahead and do it. Pray about it. Every year millions of cigarettes of all kinds are distributed in America and all over the world. Imagine how many kinds of vending machines are distributing cigarettes. When many a person goes to the store, the first thing he does is take a quarter and put it in the vendor and get a pack of cigarettes, when his family may be needing that money for food. And the same time he is still smoking cigarette after cigarette.

Are you sure when you go to church Sunday morning and sing, "I Would Be True," or "Am I a Soldier of the Cross?" that you mean it? Are you sure you will do as the Golden Rule commands?

Remember, too, that every year many people die because of tuberculosis and cancer, without hope. And a cigarette may have started everything, and they became chained to the habit. And just because you helped to raise this tobacco!

Just ask yourself, "Should I raise tobacco?" Should I help to corrupt this world instead of helping to save a soul for Christ? Will you, my friend, take up your cross and follow?

Prayer Requests—

(Requests for this column must be signed)

Pray for the summer Bible schools that will be held in Europe during the summer months. Pray for those who are translating materials to be used in the schools, for the teachers, and especially that the Word of God may find root in the lives of the children who attend these schools.

Pray that the door may not be closed to the evangelical witness in Colombia.

Pray for the various evangelistic tent campaigns to be held during the summer.

Pray for a brother and sister, parents of two children. The father is seriously ill in a Michigan hospital.

Pray for the annual meeting of the Mennonite Board of Missions and Charities to be held in June near Salem, Oreg.

Pray that needed personnel may be found for the Voluntary Service Units for the summer.

Death of Dr. Thomas Lambie

By Ernest W. Lehman

We were shocked to hear the news of the sudden passing away on April 14 of Dr. Thomas Lambie, well-known medical missionary in the Middle East.

Dr. and Mrs. Lambie went on Wednesday to Jerusalem and were invited by Mr. and Mrs. Mattar to have tea at their Garden Tomb home (they replace Mr. and Mrs. May as caretakers at the Garden Tomb). The Lambies came to the Mattar home at about 4:30 in the afternoon and had tea. Our worker, Philip Rittgers, was with them too. While there, Mr. Mattar and Dr. Lambie began talking about the Easter sunrise service to be held on Sunday morning, and Dr. Lambie said he was going to speak on the subject of the various appearances of the Risen Lord. Then he asked Mr. Mattar, "Do you know all the times when Jesus appeared after His resurrection?" He proceeded to name them as he counted them on his fingers one by one. He reached number seven, then paused and uttered some unusual sound. Mrs. Lambie thought he had done this to amuse or attract one of the Mattar children, but soon they all realized that Dr. Lambie had fainted away. By the time a doctor could be summoned, he had passed away from the heart attack which he had suffered.

The funeral services were held at St. George's Cathedral at 3:00 p.m., April 15, with Rev. Donaldson and Rev. Hamilton (Donaldson's assistant) officiating, and at 4:30 p.m. at the Bible Presbyterian Mission Church, Baraka Chapel, in Bethlehem. The services were simple and very fitting, with a selection of Scriptures on the theme of the resurrection followed by prayer, and singing of a favorite hymn of Dr. Lambie:

Jesus, the very thot of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Burial took place in the olive grove just adjacent to the church. The church is located just south of the Beit Jala road intersection, on the west side of the street.

The obituary stated that Dr. Lambie was 69 years old when he died at 5:00 p.m., April 14. He had spent 46 years in medical missionary work here in the Middle East. He had written five books, and completed twenty chapters on a sixth one. The obituary ended fittingly with II Sam. 3:38: "Know ye not that there is a prince and a great man fallen this day . . . ?" We shall not forget the deeply spiritual life of Dr. Lambie, and his tireless work and witness here will live long in the hearts of many.

Jericho, Jordan.

To know the will of God we must first of all be set apart from the world for Him.—Pierre Widmer.

OUR SCHOOLS

HESSTON COLLEGE NEWS

Vincent Krabill, chairman of the Music-Lecture committee, has announced two numbers of the 1954-55 Hess Hall Series. The Denton Civic Boys Choir will appear on November 26 as one of the high lights of the second annual Thanksgiving Alumni Homecoming week end. Francis R. Line will present an illustrated lecture, "Seven Wonders of the West," on December 10. Mr. Line brought his famous "Columbia River Country" lecture as part of the 1951-52 Hess Hall Series.

A YPCA Gospel Team traveled to the deep south during Easter Vacation. The itinerary included programs in English at Hydro, Okla.; Perryton and Premont, Texas. The major portion of their tour included Spanish programs at Mennonite and Mennonite Brethren missions along the Mexican border. The teams also conducted chapel programs at the Rio Grande Bible Institute, Edinburg, Texas, and Jabbok Bible Institute, Thomas, Okla.

Team personnel included Mary Eleanor Bender, faculty sponsor; Fern Bontrager, Dave Buschert, Virgil Miller, and Miguel Solivan, Puerto Rican Bible Student at Bethel College.

The Varsity Chorale of Hesston College is preparing a number of hymns for tape recording. These, along with some numbers from their regular repertoire, will be used by Clarence Horst in his gospel radio broadcast from Mountain Home, Ark.

The Post-Commencement Gospel Team traveled to Nebraska for week-end services in several Nebraska congregations. They gave a program at Shickley on Friday, April 23. On Sunday, April 25, they appeared at the Milford Mennonite Church in the morning and at the East Fairview Mennonite Church in the evening. Members of the team are Velda Miller, Elkhart, Ind.; Joyce Gingerich, Chappell, Nebr.; Don White, Peabody, Kans.; Peter Hartman, Goshen, Ind.; and Merle L. Bender, sponsor and speaker. Ann Kreider replaced Velda Miller, who was ill, for the Nebraska trip. The team had charge of the entire evening worship service at the Pennsylvania Mennonite Church, Sunday, May 2.

The theme of the Faculty Fall Conference is "The Visions, Principles, and Policies of the Founders of Hesston College (especially those of J. D. Charles.)" The conference will be at Camp Wood, near Elmdale, Kans., August 30, 31, and September 1.

107 names appear on the Scholarship List for the second six weeks.

Room reservations for next year totaled 66 as of April 23.

Missions Week on the Hesston College campus was observed April 26-30. Chapels included:

Monday—John Friesen
"The Challenge of Foreign Missions"
Tuesday—President Roth
"Hesston College and Missions"
Wednesday—Elam Hollinger
"The Challenge of Radio Evangelism"
Thursday—Elam Hollinger
"The Challenge of Rural Missions"
Friday—Sanford King
"The Challenge of City Missions"

Paul Marvin Yoder served as song leader.

Mr. and Mrs. Leonard Haines, returned missionaries from Colombia, South America, had charge of a mission service in Chapel Hall on April 30. The program centered around an excellent set of slides depicting the difficult work in Colombia, South America.

Five reproductions of famous paintings were placed in tne Student Lounge yesterday, April 28. These paintings are the work of George Brauge, George Grosz, Rufino Tomayo, Grant Wood, and Paul Gaugin. Bill Garrett spoke briefly about each painter and his work at the regular faculty meeting Wednesday, April 28. These paintings are a gift of the 1952 and 1954 Winter Bible Terms.

Our Duty to Israel

If the Jew has given to us a blessing, it is our duty to give him a blessing. It is our duty to give to him this message of light and life which has come to us.

First of all, we need to pray. We are making a serious mistake in seeking to do the work which we think ought to be done instead of letting God do His work through us. Do we pray that Israel may be converted, and do we pray believing?

In the second place, we need patience. We are so anxious to see this work done quickly, but the Lord has waited nineteen centuries and more. If you and I were half so patient in doing the work of our Lord as He is daily with us, we would accomplish a great deal more.

There are thousands of Jews who do not know exactly where they stand. They need friends, not adroit attacking. Do not force your religion upon them. Let us be patient and win them. I never knew a Jewish mission that did not have a struggle, but I tell you the struggle is worth while. Let us be loving and patient and persistent and courteous, and thus let us win them to the Saviour.—John Timothy Stone.

The dividing line between the Christian and the worldling is where the choice is made between walking after the Spirit and walking after the flesh.—Doctrines of the Bible.

TEACHING THE WORD

Christian Training Is Important

By Cecil J. Brown

A few years ago a wealthy Florida man took his wife and children and started on a trip in the family plane. Flying over Kentucky, he became confused in his directions and was unable to locate an airport where he intended to refuel. In desperation he cut off the motor and swooped down low over a service station to call to the attendant to point out directions. His efforts to start the motor again were futile, and as the plane fell he said, "I'm sorry I did it." One of the children lived to tell the story.

A great many fatal blunders in life bring sorrow, but sorrow does not correct the blunders. In many areas of life there are no second chances.

Life Cannot Be Unraveled

A woman started to crochet a sweater. After she had worked on it a while, she held it up for inspection and discovered that in the last part of her work she had made the stitches entirely too tight. It had to be unraveled and done over again. However, when it comes to life, mistakes are a much more serious thing because life cannot be unraveled and done over again.

Because of this fact we would do well to consider the wisdom of Solomon's injunction to remember God in the days of youth. (See Eccl. 12:1.) It is our job to help our children and youth get acquainted with God and His plans for life.

The training given a child determines his entire future. God's Word says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

This is true in nearly every realm of life. It is not merely the statement of a religious fanatic. Early training has great influence upon a person's life. If it is good, it helps. If it is bad, it harms.

Vast numbers of sons follow their father's profession as doctors, lawyers, merchants, politicians, or ministers. J. Edgar Hoover says, "A boy who goes to Sunday school will not go to jail." A right start will keep him out of trouble.

The Children Who Succeed

Roger Babson says, "I do not know of one single man who has done anything really great who was not a praying man or the son of a praying father or mother." Perhaps the young people who are blessed by being surrounded by the best Christian influence are ministers' children.

Yes, a Christian experience is the greatest assurance of success. We are impressed with the words of Solomon, "Remember now thy Creator in the days of thy youth." Remember Christ, because He is the real key to success.

Going in the Wrong Direction

When sin once comes into a life, it is hard to break away from it. One of the sorrows of pastoral work is to see young people refuse to live for Christ and go on in their sins. The pastor knows the inevitable results of sin: "The wages of sin is death."

Many young people plan to become Christians but they put off salvation. In postponing salvation they are already building a barrier against it. They are going in the wrong direction.

A man asked a little boy how far it was to a certain town. The saucy little fellow replied, "Well, mister, if you go that way, it is about 24,999 miles. If you go this way, it is only about a mile." The direction one goes has a great bearing on when and how he arrives at his intended destination. The longer a person goes in the direction of worldly things, the further he gets from God and the less likely it is that he will ever get back to God.

The Age When Conversion Occurs

Carefully prepared statistics show that the vast majority of those who are now Christians were converted between the ages of twelve and twenty-five. More people are converted between twelve and sixteen than at any other age. This points up the fact that every year after sixteen there is less possibility that a person will be converted.

Bishop Practorus of the Evangelical Church made a survey of his denomination and checked it against several other such surveys. Here are the facts about conversion: 95 out of every 100 are converted before they are twenty-five years of age. Only 5 out of 100 become Christians after they are twenty-four, 1 in 1,000 after they are thirty, and 1 in 10,000 after they are fifty. Conversions after sixty are extremely rare.

Ministers have found this to be true, and that is why they try so hard to lead young people to Christ. It is not that God cannot save when men get older but that men will not seek salvation then.

Why It Is Hard for Adults to Find God

There are a number of reasons why it is harder for an adult than a youth to find God: (1) His conscience has become hardened until he no longer feels the guilt of sin; (2) he has told himself so often that he doesn't need God that he finally begins to believe it himself; (3) the devil has him so tied up in the ways of sin that he can hardly break loose from it; (4) he has strayed so far from the right way that it seems impossible for him to find his way back. He is lost indeed.

The greatest blunder adults can make is to let young people pass from the days of youth into manhood and womanhood without bringing them to accept the Christian way of life. Every day a person lives, he grows more like the master he is serving. Either he is being lifted up from this old world of sin by Christ, or he is being dragged deeper into sin by the devil.

Four Young Men

Four young men sat on the back seat in a little church during a revival. They were close friends. Their interests were much the same. When the invitation to accept Christ was given, one of the four went forward. The others refused to go. God saved the one, and his Master called him to full-time Christian service. The master of the other three kept dragging them down.

Three years later the one who yielded his life to Christ was in college preparing for the ministry. The other three were in prison serving time for burglary. What a blunder they made that night when as young men they refused to let God come into their lives!

It is good for all of us to recognize the importance of Christian education and training of youth and to co-operate to give our children the proper foundation for life. We will thus save ourselves untold heartache. We will save our children sorrow and suffering. We will also be helping to build a better world.

Christian training is important! Let us take it seriously and prepare to do a better job of it.—*The Gospel Trumpet.*

Pray for Me

By a Missionary

Please pray for me, my friend, I need your prayers,
For there are burdens pressing hard, and many cares.
Pray, too, that Christ will make of me
The missionary I ought to be.

Do pray for me, my friend, at morning hour,
That I may not be overborne by Satan's power.
That mid the whirl and maze of things,
My soul may drink of hidden springs.

And pray for me, my friend, when night comes on;
God's stars look down upon us both,
Apart—Alone.

Will you, dear friend, before you sleep,
Pray Him, my soul with yours to keep?
Cease not to pray for me,
Though sundered far,
Come, meet me at the mercy seat
From where you are.

Nor time nor distance can divide
Our hearts that in His love abide,
Thus praying each for each,
That will come true,
Of which our Lord and Master spoke,
"If two of you . . . ."

—*Missionary Banner.*

FAMILY CIRCLE

A Mother Speaks

Do you know that your soul is of my soul such part
That you seem to be fiber and core of my heart?
None other can pain me as you, dear, can do,
None other can please me or praise me as you.

Remember the world will be quick with its blame
If shadow or stain ever darken your name.
"Like mother, like son," is a saying so true
The world will judge largely the "mother" by you.

Be yours then the task, if task it shall be,
To force the proud world to do homage to me.
Be sure it will say, when its verdict you've won,
"She reaped as she sowed. Lo! this is her son."

—Selected.

A Little Mother

By Leo Lillian Wise

Speaking as an elder mother to one with her first-born and giving a free interpretation to a certain German poem, I am moved to exclaim: "I look at you and the quick tears sting my eyelids!" For there is such a lovely look upon your face—something of awed wonder, that although the gates of death yawned hungrily for you, somehow by the grace of God you were permitted to live and enjoy this small creature with your beloved, this small creature who is flesh and blood of the two of you.

And as you sit with the child at your breast softly caressing the lovely little fuzzy head with one gentle hand, I know you are dreaming high dreams and hopes for this child. Yet! you catch your breath in a sudden premonitory gasp, and hold the precious little warm body more closely. Are you seeing the shadow of a towering cross? For after all it is that mothers are fated to take so much of punishment, not only by way of long hours to toil and labor, but heartaches when a mother longs to shield her child from disappointments and failures.

I know that you are moved to swift pity as you look at the child of a dear friend, a child deficient perhaps mentally or physically. Compassion makes you long to tone down the glow of pride in your own, and desirous to say the right word and not the wrong one. You will find it hard, but if your compassion is broad enough, I'm sure you will meet the need graciously.

You will find the first few years so very precious that I pray you may enjoy them to the fullest, the few years when your little one has his whole world bounded by you and his father. This is the time when his every need is anticipated and met by you, when he is so very dependent upon you and does not know that there are worlds beyond!

There will come the time when you must stifle a sigh because the toddler momentarily deems himself independent of your care and strides manfully on a few steps. But never fear, for many times he will come hastening back to the haven of safety in his mother's arms, only to go just a little farther upon his next excursion into the marvelous land awaiting his lusty curiosity. May it be that as long as you live in earthly realms he may have the knowledge that you are waiting with your love and comprehension of his desires.

School days will fly by, and you beset by many problems, for it is a time to help the growing youngster live with other folks and play a game fairly. Still in the stress of trying days you may find yourself guilty of giving way to impatient word or action, that in later days you will be humiliated by haunting memories. May you be big enough to say: "Little one, I beg your pardon; Mother did not mean to do wrong!"

There will be times when it seems to you that you are a buffer for your child. Things go wrong, for someone has said a harsh word, or given an unjust criticism, and it will seem to you that you long above all else to save your child from hurt. But you can not do that, nor can you save him from the consequences of his own acts. But you can keep on believing in him.

You will need a saving grace of humor, for after all it is a bit disconcerting when you have taught your child to make his or her own decisions, to find that his thinking process differs so sharply from your own. I know that.

But the way will be a delightsome way, filled with exquisite mosaic pictures. It will be made up of little acts of endearment, little touches of sudden temper, soft confiding gestures, and the lovely airs of grace. For the unfolding of a child's life is akin to that of the opening of a rare flower.

However, along with the sunshine of life will come the shadows. You will bend over his bed with anxious fear gripping your heart, for sudden squalls of illness will sweep upon you and then with equal rapidity will come recovery making the shadowy hours seem like mist.

And all the time, though you may not see it, the shadow of the cross is near. What that cross may be is not given you in advance to know—disappointments, accidents, failures, even death's angel as an unbidden guest. But suppose the angel does come and summon your darling? After the searing blast of numbing pain has dulled a bit, may you look back into your store of memories and see the loveliness that life has held. Sometimes we think that the grave holds only the symbol of buried hopes, and then find that the loving Father God Himself makes that grave to blossom into something very dear and precious, blessing the paths of men.

"O little mother, I look at you with quick tears stinging my eyelids, and pray that God may keep you safe in His love!"
—*Gospel Messenger.*

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all my friends who so kindly remembered me with visits, cards, flowers, gifts, and above all, for prayers offered in my behalf during my hospitalization and since my return home.—Virgie E. Forry, Hanover, Pa.

* * *

Recently you placed my wife's name (Helen Evans) with the list of shut-ins. She wishes to express her sincere thanks for the very generous and heart-warming response of 60 cards and letters which she received.—Thomas G. Evans, Hamburg, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with cards, letters, gifts, flowers, and visits during my 17 days at the Quakertown Hospital and since my return home. May the Lord richly bless you all.—Mrs. Norman Godshall, Quakertown, Pa.

* * *

I would like to tell all people what God has done for me during my stay in St. Joseph's Hospital and while convalescing at home. He has spared my life; He has shown what kind neighbors and friends can do; He has shown me that relatives are a part of me, and He has shown me what people can do through prayer. For all this I praise God. I want to thank you all for the kind deeds and many gifts. And He also permitted me to hear the singers on that glorious Easter dawn. Thank you.—John B. Seitz, Rohrerstown, Pa.

* * *

I am deeply grateful to each of you who so kindly remembered me during my eight weeks of illness while in the hospital and at home. I want to specially thank you for your prayers, which I know have been the means of my recovery. May God richly bless you.—Anna H. Harnish, Lancaster, Pa.

SUNDAY SCHOOL LESSON (Continued)

convictions are wanted by God today. He needs prophets who will not compromise even if the great majority are against them. If we know God well and know His will, it is not too hard to stand for the right.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

. . . Nearly 18 per cent of the population of the United States falls into the handicapped category—in actual figures more than 26,000,000 people.

TO BE NEAR TO GOD

SONGS OF HIGH FAITH

Faith Is a Song

Sunday, May 16

Read Joel 2:1-17 (RSV)—Song of Doom

Massive clouds of grasshoppers,
hissing, churning, chewing, scorching,
rolling in over the fruitful valley,
are awe-full.
In every Son-of-Israel's heart
lay a doom like molten lead—
a doom voiced by Joel.
In doom **Faith** is born:
Until Paul knew himself
a covetous, doomed sinner,
there was no Damascus experience;
Until I know Romans 1 and 2,
there is no Romans 3.
Father, I'm a sinner, doomed, undone;
"Yet even now" I come.

Monday, May 17

Read Job 42:2-6 (RSV)—Song of Confession

I came home from the discussion and said,
"Lord, I talked too much;
I affirmed that of which I'm not sure
to defend some pet opinion—
not to be on the offensive for you."
I lay in Calvary's dust, and saw
Love enthroned on beam and nail.
With Isaiah I said,
"Woe is me, for I am lost."
With Jeremiah I said,
"Ah, Lord God, I know not how to speak,
for I am only a youth."
"Therefore I despise myself
and repent in dust and ashes."
Give gentle, healing **Faith**.

Tuesday, May 18

Read Eccl. 11:9—12:7—Call to Faith

(If you have S. C. Yoder's "Poetry of the Old Testament," read this selection from there to catch its poetic cadence (p. 372).
"Some more convenient day,"
sneered Felix, to keep from sobbing;
"Almost you persuade me, Paul,"
derisively smiled Agrippa, gathering up
his judgment robe.
The day of **Faith** is now:
God speaks in doom
and smitten conscience—
but not forever.
Dear God, I've waited long—too long;
I accept **Faith**—today.

Wednesday, May 19

Read Psalm 23 (RSV)—Song of Trust

So long I'd wandered, in fear,
the thorn-edged way;
I didn't know
the shepherd's kindly staff,
the paths of righteousness,
the gentle streams of peace.
But now in humble trust,
the healing oil of gladness on my head,
I walk by His safe side.
"Saviour, like a shepherd lead us,
Much we need Thy tender care."

Thursday, May 20

Read Prov. 3:1-35—Song of Practical Faith

Sweet is the **Faith**,
sweet the trust.
But nudged by gentle staff,
I must go forth to others' need,
where paths are rough.
Give wisdom, Lord,
the practical path to tread—
Wisdom born of **Faith**, of Evil shunned;
then shall I walk safely,
my feet unstumbling go;
good works, before ordained,
my footsteps know.

Friday, May 21

Read I Chron. 16:8-36—Song of Praise

We who are of **Faith**
today God's Israel are;
Is it not fit we too
should sing His mighty deeds,
should spread salvation's song?
Where praise is weak,
Faith dies:
A strong body must walk, and do,
and sing health's song;
In a dead body
there is no song.
O Lord, we would
"Tell of [Thy] salvation from day to day.
Declare [Thy] glory among the nations,
[Thy] marvelous works among the peoples."

Saturday, May 22

Read Isa. 60:1-22—Song of Hope

We are entered into Isaiah's hope
and yet not entered;
It is the boast of hope,
that hope is never reached.
When at the rainbow's feet I stand,
the rainbow has moved on;
and yet I know
that where the rainbow was, I am;
that where the rainbow is, I too can be.
Isaiah's hope
gladdens still tomorrow's day:
Today darkness covers
Asia, Africa, the Americas;
Gross darkness covers
Russians, Chinese, Americans.
Yet know, O Church,
Your light is come,
and will come yet;
In faith arise—
and shine.
"O everlasting Light!
Shine graciously within."

—Carl Beck.

Micaiah Withstands False Prophets

Sunday School Lesson for May 23

(I Kings 22:1-40)

One prophet dares to stand against 400 prophets? How can he have such courage? Think you it was easy? Who is the one? Who the 400? Which one gave his prophecy first? Why did the kings ask for direction when they had already decided what they would do? What kind of answer did they want? Is it not like man to ask advice of those who will not restrain him?

Why did Ahab want to go to battle? He had peace for three years with Syria. Perhaps he was greedy for more or loved war or was ambitious as a king. Why did Ahab invite Jehoshaphat to go to battle with him? Who was Jehoshaphat? (This would be a good point at which to review the history of the two nations. See the time line some class member has made. Plan was suggested in May 2 lesson. Use a map, too, to show the locations of the two kingdoms and Syria.)

Since the southern kingdom, Jehoshaphat's kingdom, still maintained the worship of Jehovah, Jehoshaphat was more concerned in knowing the Lord's will than Ahab was. Micaiah was called. Micaiah was a true prophet. See a fine man, a moral hero.

What circumstances made it difficult for Micaiah to give a true word of the Lord? The false prophets had already given a pleasing answer. And they were many. One of these prophets, Zedekiah, had already incited the kings, Ahab at least, with his "horns of iron." The 400 prophesied in the name of the Lord. It is difficult to withstand those who profess to be God's mouthpieces. Micaiah was almost threatened by the messenger to answer as the 400 had.

How could Micaiah be fearless and give the word of the Lord? We must believe that he knew the Lord and was deeply convicted in his heart of the message God would have him say. His faith in God was strong. His love for God was pure. What a graphic answer the Lord gave Micaiah! Let one member of the class read this vision. The prophet not only prophesied the death of Ahab but also told the truth about the false prophets.

Incensed Zedekiah smote Micaiah on the cheek and sneered at him. Ahab ordered him imprisoned and there he probably died if Ahab's command was fulfilled. This was a penalty for telling the truth, but in his heart the true prophet had a great reward of peace, faith, and honor. Who ever was happy with a lie!

What was the end of Ahab's folly? Read the story of the battle. Read the prophecy of Elijah in 21:19. The man of convictions and courage is always needed. It is hard to stand for the right and easy to stand for the wrong. There may be as many odds as 400 against one. Men and women of strong faith and

(Continued on page 442)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Change of Address.—Bro. Mahlon L. Blosser, minister in the Middle District of Virginia Conference, from Dale Enterprise to Star Route, Harrisonburg, Va. The Dale Enterprise post office has been discontinued. Bro. Blosser is also treasurer of the Virginia Board of Missions and Charities.

The Johnstown Christian Day School Chorus gave three programs on Sunday, May 2, at the following places in Ohio: Bethel, Wadsworth; Pleasant Hill, Smithville; and Orrville. Bro. Sanford Shetler as director, and Bro. Royal Bauer, of the faculty, accompanied the group which is promoting the Christian Day School movement.

A Conference-wide meeting of Christian worker groups of Lancaster Conference met at the Mount Joy Church on Sunday, May 2.

Ordination.—Bro. John Drescher was ordained to the ministry at the Crown Hill Church, Rittman, Ohio, Sunday afternoon, May 2.

Eleven persons were received into church fellowship at the Nampa, Idaho, Church, on Sunday morning, April 25; nine were baptized and two received by confession, one a young man from Holland. Communion was observed in the evening.

A Gospel team from Western Mennonite School gave a program at the Seventh St. Church, Upland, Calif., on April 18.

A Home Conference with sessions morning, afternoon, and evening, was conducted at the Protection, Kans., Church by Bro. Maurice Yoder, Hesston, Kans., on Sunday, April 25.

The Jubilaires Male Quartet, composed of brethren in I-W service at the Mont Alto Sanatorium, South Mountain, Pa., sang at the annual conference of Church of the Brethren young people held in the Brethren Church, Uptown, Pa., on Saturday evening, April 24.

A Youth Meeting was held at the Deep Run, Pa., Church on Saturday evening, May 8, with Bro. Frank Horst, Calico Rock, Ark., as guest speaker.

Anyone interested in County Health Nursing should contact Bro. Clarence A. Horst, Mountain Home, Ark., who has been approached on the matter of securing a Mennonite nurse to fill such a position for Baxter County, Ark., where most of our Mennonite centers are located.

The annual Mission Board Meeting of Franconia Conference was held at the Souderton, Pa., Church May 3, 4. Bro. John R. Mumaw, Harrisonburg, Va., was among the speakers.

Approximately 150 people attended a meeting at the Mennonite Church at Bridgewater Corners, Vt., when a Gospel team from Eastern Mennonite College gave a program on April 14.

A group of about fifty young people from the Strasburg, Pa., Church gave a program at Philhaven Hospital, Lebanon, Pa., on Easter Sunday morning.

Bro. Leidy Hunsicker, well known throughout the church as a song leader, passed to his eternal home on Sunday, May 2. Our condolences are extended to the bereft family.

Sister Katie Kreiter, mother of Bro. Clayton F. Yake, YCC editor, died on May 1. The funeral was held on Wednesday afternoon, May 5, at Lititz, Pa. May the Lord comfort those who are bereaved.

The Stark County, Ohio, Hymn Sing was held at the Canton Church Sunday evening, April 25. Besides Canton, the Beech and Hartville congregations join in this time of singing.

Bro. Weldon Martin, Mathis, Texas, brought the morning message at the Warwick River Church, Denbigh, Va., May 2, when he also told about the work in Texas.

The Commission for Christian Education met in its spring session at the St. Jacobs, Ont., Church, Friday and Saturday, April 30 and May 1. Major consideration was given to means of making the work of the Commission more effective and planning for a Conference on Christian Nurture and Child Evangelization to be held at Laurelville Camp, Sept. 29, 30.

Appointments in Ontario churches were filled by Commission personnel at the following churches on Sunday morning, May 2: Preston, J. R. Mumaw; Hawkesville, Paul M. Lederach; Baden, A. J. Metzler; Cedar Grove, Noah Good; Wideman, Richard Detweiler; Floradale, Millard Lind; Millbank, J. J. Hostetler; Geiger, Gideon Yoder; East Zorra, C. F. Yake.

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MYF ANNUAL MEETING AND WORKSHOP

Youth leaders, sponsors, and pastors, as well as young people of the church, should plan to attend MYF Annual Meeting and Workshop, August 14-20. In the informal atmosphere of Laurelville Campground there will be ample time to harvest many good ideas for local youth activities; there will be time to evaluate past work and to plan for the future; time for Christian fellowship and relaxation. The theme, "All of Life for Christ," will challenge everyone.

Included in the personnel are J. D. Graber, Paul M. Lederach, J. Mark Stauffer, Millard Lind, and A. J. Metzler, as well as members of the General Council.

Calendar

Ohio Mennonite and Eastern A.M. Joint Conference, Walnut Creek Church in Holmes Co., Ohio, May 25-27, 1954.

Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.

North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.

Annual meeting of Ontario A.M. Conference, June 9-10, at East Zorra A.M. Church, Ontario (near Tavistock).

Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.

Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.

1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girl's Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.

Rocky Mountain Mennonite Camp: Pre-camp training—June 28-July 2; Week-end Bible Conference on Stewardship—July 3, 4, Milo Kauffman, Hesston, Kans.; Junior Boys'—July 5-10 (ages 9-12); Junior Girls—July 12-17 (ages 9-12); Junior High—July 19-24 (ages 13-15); First Family—July 26-31; Youth Retreat—Aug. 2-7 (ages 16 and above); Second Family—Aug. 9-14; Orientation Camp for prospective I-W Men—August 21-28. Program sponsored by MRSC. Week-end Bible Conference and Annual Meeting of the Rocky Mountain Mennonite Camp Association—Sept. 5, 6.

Peace Sunday, July 4, 1954.

Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.

Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.

Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.

Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to Aug. 1.

Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.

Illinois State MYF Retreat, New Salem State Park, August 5-8.

Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.

Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.

Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.

Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.

Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa area: Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Juan Ramirez of the Mexican Mennonite Church, Chicago, Ill., is assisting with the work at Mathis, Texas, while Bro. and Sister J. Weldon Martin are contacting churches in Virginia and Ohio in behalf of the new church building at Mathis. The Mexican Church in Chicago is paying Bro. Ramirez' transportation to Mathis and return.

Mrs. George Beare, Upland, Calif., former missionary to India, submitted to surgery on April 30.

Two persons were received by water baptism into the church at Mathis, Texas, on Easter Sunday morning; Lucia Flores Molina, a middle-aged mother, and Samuel Hernandez, a boy of twelve.

A Father and Son fellowship meal was held at the Seventh St. Mennonite Church, Reading, Pa., on Friday evening, April 23. Bro. Paul Angstadt spoke to the group.

The Gospel Team from the Gladstone Mennonite Church, Cleveland, Ohio, which made a brief pre-Easter tour to western Ohio, Michigan, Chicago, Ill., and northern Indiana, gave the Easter Sunday evening program in their home church.

A choral group from Rockway Mennonite School, Kitchener, Ont., gave the program for the Young People's Fellowship at the Morningside Mennonite Church, Toronto, Ont., on Friday evening, May 7.

Bro. Lester T. Hershey, missionary on furlough from Puerto Rico, will conduct special services at the Mexican Mennonite Church, Chicago, Ill., May 23-30. Bro. Hershey served as pastor of the Chicago congregation before going to Puerto Rico as a missionary. Bro. Hershey spoke to the Clayton Kratz Fellowship in eastern Pennsylvania on April 26.

A former Sunday-school pupil and a 73-year-old man were received into the Peoria, Ill., Mennonite Church by water baptism on Sunday, April 25.

Bro. Mario Snyder, pastor of the Mexican Mennonite Church, Chicago, Ill., accompanied by several members from his congregation, gave a program at the Waldo Mennonite Church, Flanagan, Ill., on Wednesday evening, April 28.

Bro. and Sister Simeon Hurst, missionaries on furlough from Tanganyika, Africa, spoke at the Morningside Mennonite Church, Toronto, Ont., on Sunday morning, May 2.

Bro. Myron Augsburger, Harrisonburg, Va., will be guest speaker at a Youth Rally conducted by the St. Anne Ave. Mennonite Church, New York City, May 15, 16.

The "Christ for You" tent campaign sponsored by the St. Anne Ave. Mennonite Church, New York City, is now being planned for Aug. 8-29. Pray for this evangelistic effort.

Sister Lena Graber, missionary to India, can be addressed at Children's Lodge, Landour, P.O., Mussoorie, U.P., India, until July 1. Since she was unable to secure a "no objection to return" permit, she will not return for furlough now, but spend several months in advanced Hindi language study.

Friends of our missionaries in India should be advised that high duty on small parcels, sometimes as much as 125%, and strict regulations regarding import licenses to receive larger shipments make any shipments to our missionaries in India inadvisable. Personal gifts in cash for birthday and Christmas presents can be sent through the Treasurer's Office, Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. H. Ernest Bennett, Elkhart, Ind., chairman of the Committee on Hospitals and Homes of the General Mission Board, spoke on "The Challenge of the Medical and Nursing Program of the Mennonite Church" at a meeting sponsored by the Northwestern Ohio Mennonite Nurses Association and held at the Central Mennonite Church, Archbold, Ohio, on Sunday evening, May 2.

Bro. S. M. King, Goshen, Ind., missionary on furlough from India, spoke at the Pennsylvania Mennonite Church, Hesston, Kans., on Sunday morning, April 25, and at the Hesston College Mennonite Church in the evening.

Bro. Luke Birky, La Plata, Puerto Rico, will speak at the Sharon Mennonite Church, Plain City, Ohio, regarding the medical mission program in Puerto Rico on May 11. Bro. Birky spoke at the Forks Mennonite Church, Middlebury, Ind., on May 6 and in the West Liberty, Ohio, churches, May 8, 9.

Bro. Elvin Snyder, La Plata, Puerto Rico, conducted evangelistic meetings for three nights each in Coamo and Coamo Arriba during the first week in May and began a series of evangelistic meetings in the La Plata plaza which is to continue until May 16. Pray for these meetings.

At the annual Missionary Council Meeting held at La Plata, Puerto Rico, April 22, 23, plans were discussed for the establishment of a Bible Training Institute to prepare workers for the church in Puerto Rico. Pray that God will direct in this important phase of building a church in Puerto Rico.

A special feature of Passion Week Services at La Plata, Puerto Rico, was the presentation of the crucifixion and resurrection story by the young people of the community under the direction of Bro. and Sister Bill Swartzendruber. The chorus provided theme music including a rendition of the **Hallelujah Chorus** from Handel's **Messiah.**

An Easter Sunrise Service was held on the lawn of Bro. and Sister Wilbur Nachtigall, Palo Hincado, Puerto Rico, to which members of the Palo Hincado and La Cuchilla congregations were invited. The Nachtigalls live on top of a mountain with a beautiful view toward the Caribbean Sea, an ideal place for an Easter Sunrise service.

The present staff of the "Missionary Guide" was appointed for the coming year. The staff includes Harold Zehr, editor; Arthur Nafziger, circulation manager; Joanne Sommers, office editor.

(Continued on page 452)

Your Treasurer Reports

When Bro. J. D. Graber was in Japan recently, it was generally agreed by the missionary group there that a part of the total witness in Japan would call for a Center in Tokyo. In line with this thinking, Bro. and Sister McCammon have been appointed as business agents for Japan and are to assume responsibility for the Tokyo Center. This will serve as the place through which all financial and business transactions between the home office and the field are carried on. In addition, this Center will become a place of witness and evangelism through the contacting of people in the particular community where it is located and through maintaining contacts with students and other individuals who are found in Tokyo.

Recently word was received from Bro. and Sister McCammon that they had located a building which suited almost perfectly for this Center. On the basis of Executive Committee action they have now been authorized to proceed with the purchase of this building to be used for the Center. The total cost of this building was $9,000.00 and appears to be an exceptionally good buy in light of prices in Tokyo. Since this building had to be purchased immediately in order to obtain it, we have advanced funds from the Elkhart office to cover the purchase even though there were not sufficient funds available in the Japan account. I would now like to appeal to the constituency to again remember definitely the work in Japan and to send contributions for this part of the mission work. Funds may be designated for the Tokyo Center Building or they may be sent for the Japan Mission Fund.

It is most urgent that we continue an active witness in Japan while the door is wide open. We praise God for the many in Japan who have already responded to the Gospel, and we trust that through the efforts of our staff of workers in Tokyo and Hokkaido that many more can yet be given the Gospel before something may happen which will make it difficult to continue an active and aggressive mission program in Japan.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

A Morning at Nazareth

By Anna Mae Graybill



Bedside tables outside Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia.

Come with me and let us take a view together of the activities during the morning hours on the Nazareth Mennonite Mission grounds in Ethiopia. At the break of dawn we enter the green double gates on the south side of the level, dry compound. Yes, there is hardly a green blade of grass on the earth since it is the dry season. Dust encircles us and puts a brown layer on our white faces. Other people laden with beautifully colored enamelware dishes filled with food for patients are coming with us. They are moving hastily, reminding us of the women who hurried to our Master's tomb very early in the morning.

The **zabanyas** or night watchmen have already filled the water barrels and lighted the fires under them for the laundry workers. We hear the 6:30 rising bell and soon see seventeen-year-old students coming out of the dormitory. A few dashes of water from the spigot above a large barrel freshen them for the day. At 7:15 the 35 student boys are ready for breakfast and find their places in the dining hall.

The workers who live off the compound know that it is time to start for work when the second bell sounds at 7:30. The bell, we note, is a large iron hung from a thorn tree limb. A long piece of iron hangs beside it. Beating against the flat piece brings the desired results.

At 7:45 girls and women, young men and older men, meet in the chapel for devotions. This morning Ketama, a believer, is reading I Cor. 13 and telling how important love is in getting along with others and how God gives us true love so that we can love all mankind as we should. After prayer each student and worker finds his place of work. Desta works evenings and has decided to wash his clothes this morning. We see him scrubbing diligently and working in the cement tubs attached to the outside of the dormitory. He places his clothes on the bushes to dry.

MISSIONS SECTION

In the laundry three young men are beginning their morning washing. Brown native soap is cut in small pieces and put into the washing machine, an inheritance from MRSC, which has indeed been a blessing.

Kabada happily greets us at his hospital kitchen door. He had begun work hours earlier. He manages the buying and preparing of food plus washing of dishes for the students and hospital patients. Although this is quite a task, one soon sees that he is dependable and does very well making tasty foods. Muniash is busy making the **injura**, a large, thin pancake-like bread about 18 inches in diameter. On the stove two large kettles of water are being prepared for morning tea served to all workers at 10:15.

Ah, there is an interesting scene outside the hospital. Gonna is threshing the beans grown on the compound. They were pulled out by the stalks and put on one huge pile. Two oxen are now threshing them by going around in circles, trampling on them. Near the garden chaff is being separated from the teff grain. This worker holds his container up high and slowly pours its contents to the ground. The wind blows the chaff away and the teff is then ready for use in making **injuras.**

A truckload of wood cut in pieces about five feet long was brought yesterday. Today it is being cut by hand behind the potato house.

The servants in the American homes are making bread, washing, cleaning, boiling water, and cooking. In the Wenger house Sara Jane is having school with her three oldest children. In the Big House the Gingrichs are studying language. Eunice Byler is working in the office getting ready for pay day for all employees, her baby in the coach beside her.

What do we hear now? It sounds as though someone is sawing. Yes, someone is. Entering the shop we see fifteen boys busily engaged with woodwork. In one corner of the room stands a nicely finished bookcase. There are also four beds made of wood with metal stripping as springs. We dare not miss the twenty-five hospital bedside tables also made by these skilled boys.

While Dr. Eshleman makes his rounds to see the forty bed patients, including ten newborn babies, patients are gathering in the reception room for the clinic. Each who attended clinic before presents his little card with a Scripture verse and his number on it. Upon presenting this at the desk he is given his clinic sheet. When the room is well filled with patients sitting on the benches, a Christian dresser enters to have a devotional period with them and tell them about Christ. Many sit with open ears while a number appear uninterested.

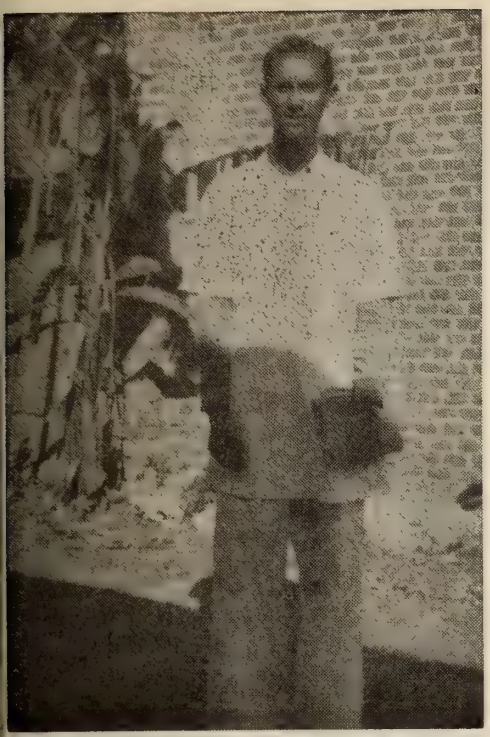
Just what kind of persons does one see here? There may be seven or eight nationalities present at one time, namely, Dutch people from the plantation at Wonji, Indians, Somalis, Italians, Americans, Gallas, Amharas, or Greeks. Each man has his own tongue. Most, however, are Amharas, although we have quite a few Gallas also. One Amhara woman has brought her baby on her back. She is most attractive with her net **shash** which covers a beautiful head of thick, bushy, black hair. Her dress is of pink satin with pleats well ironed all around the waist. Her skirt hangs to her ankles and her sleeves are long and tight at the wrist. A **shama** is draped around her shoulders and hangs over her arms and back.

A Galla woman beside her is also carrying her baby on her back. This woman's hair is braided in many braids. It looks something like French braids only ever so much finer. The braids are no farther than one-half inch apart. It must have taken hours to have had this done. Butter was stuck on top of it to help to manage it and to keep it in place. Her clothes have also had butter smeared over them to help preserve them. They are cotton and have become quite thick and dark but undoubtedly will not wear through for some time.

As the patient leaves the reception room he is seen by the doctor or a native boy for diagnosis. The first has a bad tooth. In a short time he has received an injection and had the tooth removed. The next man has trachoma of long standing. He is told that he should have daily treatment for his eyes and at the end of a week's treatment the doctor will operate on them to keep him from going blind. The eye lashes have already begun to scratch the eyeball; so this must be eliminated soon. A very sick woman with malaria, a most common disease here, has been laid on the **garry** in the hall. She is sent to the hospital side where she is admitted and made comfortable by one of the girl dressers. A dear little baby is brought to the doctor. The child is suffering with scabies and filth. She is sent to the baby's room where she receives her first soap bath and is then treated. Now she looks like a new child.



Desta



Balay outside dormitory at Nazareth Dresser Bible School; banana tree in background.

At 10:30 the nineteen dresser Bible school students who had been helping in the hospital during the morning hours gather in their classroom for their daily Bible class taught by Chester Wenger. During this time the hospital and clinic work continues. At twelve o'clock Balay, a radiant youth of last year's Dresser Bible School, is seen with Bible in hand on his way to the wards where he visits each patient individually. We indeed rejoice with him when he tells us of souls having accepted Christ into their hearts.

The morning's work is finished by one o'clock. The doors are closed and all but two workers leave the hospital. Yes, we have seen much and we again lift our hearts in praise to our Lord for giving us this open door with its many opportunities to serve God and man.

Nazareth, Ethiopia.

Child Welfare Shown as a Missionary Opportunity

"The West Liberty Mennonite Children's Home" was the theme of the 186th Quarterly Mission Meeting of the West Liberty, Ohio, Mennonite churches, held at the Bethel Church, February 28, 1954. Paul Detweiler, Home maintenance man, was moderator of the meeting; Ethel Mumaw, girls' matron, was chorister. Children from the Home had memorized Scripture and songs for the afternoon devotions; Tom Lehman, farmer, led the evening devotions, and a trio of workers from the Home—Erna Saltzman, Lena Gerber, and Ethel Mumaw—brought special music.

John L. Yoder, chairman of the local Board of Directors for many years, gave the "keynote speech," emphasizing the importance of "Child Welfare in the Mission Program of the Church." "In the last 50 years," he said, "1,400 children have been under Christian influence in this home. Two hundred workers have cared for them. Living with the children day and night provides far more chance to make a lasting impression upon them than Sunday school and city mission work can do, where they are contacted for only a few hours a week."

Mrs. Paul Diller gave an informative talk on "A Day at the Home," and Mrs. D. F. Leichty, member of the Board of Directors, and Philip Yoder, farm supervisor, presented some specific needs. Loren King, former superintendent, and Paul Diller, present superintendent, told of the opportunities and challenges of the work.

A human interest feature of the program was a paper read by Mrs. Joe Greider on "Our Other Children." She spoke of her family's experiences in making Home children welcome in their home. This was followed by a number of testimonies from former residents of the Home. The speakers ranged in age from 15 to about 60. The following are quotations from these testimonies:

"How grateful I am that we were placed in this religious environment where we learned to know the Lord."

"I feel it must have been the Lord's will for us to live there, for it was through the Mennonite Home that we came to know Jesus Christ and accept Him as our Saviour."

"Sometimes I felt I had to work too hard; then I had a chance to go back to my father, and I remember this verse came into my mind; I would rather 'suffer affliction with the people of God, than to enjoy the pleasures of sin.' I am glad I stayed."

"We learned to work."

"It was not all work—we had lots of fun."

"We learned to pray—in private and in public."

"The Home is a springboard to help needy children into better lives—better homes."

"After we had families of our own, we appreciated more what was done for us at the Home."

"Religion will Christianize a person, both physically and spiritually."

"Most important of all was the way God worked through the workers to help us."

"Eternity alone will reveal what the Home has accomplished."

"If, in all these years that you have given your time and money, just one soul is saved, it is worth while."

A number of these people had come quite a distance to speak on this program. They seemed genuinely glad for an opportunity to give their testimony, and were a real inspiration to the community and to the present workers at the Home.

We here in the community take the Home, the workers, and the children too much for granted. This program made us realize what a wonderful, fruitful, Christian enterprise we have here on the hill in the West Liberty Children's Home.

West Liberty, Ohio.

Praying stops sinning, and sinning stops praying.

New Believers in Bihar

By Esther Vogt

We rejoice that Harun, Hannah, Chain, and Nathneil have found the Lord and were baptized March 15.

We had been praying for these Mundas for a long time and the preacher living near them was often instructing them. One time the baby girl was sick with stomach trouble. We prayed for her and she was soon better. Then again these men said they had been warned by their neighbors that the evil spirits would bring a terrible calamity on them. We prayed that they might know the One who is more powerful than any evil spirit and could protect them from all calamities. We toured in their village and found that the Holy Spirit opened up their hearts in a wonderful way. They are happy in their trust in the One who is stronger than **Bhuts** (evil spirits).

We are also happy that two more who were absent at the time are also ready to be baptized. Some of their closest neighbors also have faith in our medicine and in our prayers, but still do not know our Christ. Perhaps these new Christians can bring their neighbors also to know Him.

Bihar, India.

From Beggars to Princes

By Roy Kreider

The weekly number of new beggars on the streets of Jerusalem is slowly increasing, and the old faithfuls are still in their chosen domain. Some of them are reading the Torah (the law), squatting on the sidewalk rocking back and forth as they read audibly. Before them, the generous drop their pennies. Others dressed in drab bundles of black and brown rags move among the crowd, hand outstretched, with a whimpering or moaning voice such as one would hear as the soul bids its parting farewell to the body. Then there are those with patched or bandaged eyes, and others who with the glassy stare of senseless eyes know only darkness. Most of these sit with grimy feet protruding from their ragged garments, extending them to the sympathies of passers-by. A few of these newer ones seem to be trained to beg as a profession. Musicians, mostly violinists, take up positions in front of cinemas and play classical melodies. Even women in oriental make-up sit and collect from proverbially charitable citizens. In one city the man with blood-stained bandages around his feet sits in the best place at the bus station and receives his toll from practically every passer-by.

There are the beggars who beg and there are the princes who give. The one evidently has something to give and the other evidently has nothing. The one obviously becomes none the poorer and the other none the richer. The beggar pronounces a beggarly blessing upon his generous bestower and wishes to be a prince like him. Yet strangely enough both

beggar and prince are alike beggars themselves—beggars of soul at the feet of the Prince. Beggars for they know not what. Some too beggarly to care. Beggars squatting on the dunghill and filth of sin, ignorant of the provision to be a joint heir with the Prince. Beggars whimpering and moaning in their appetite for earthly things, unable to sing the Song of the Redeemed. Beggars evidencing the grime of a long life in sin, and unaware of the Fountain opened for sin and uncleanness. Beggars blind by a cataractic veil of unbelief through which the glorious light of Christ has not penetrated.

Their spiritual destitution and poverty of soul tug at the sympathies of the spiritual man. They appeal for giving—giving by intercessory prayer; giving by a yielded life through which the power of the Prince can lift them up so as to dwell in the heavenlies.

"The Lord . . . maketh rich . . . . He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory" (I Sam. 2:7, 8).

Jerusalem, Israel.

How I Became a Christian

By K. Jiwanlal

(The author is a teacher in the Christian Academy, Dhamtari, M.P., India.)

It is said that men get several good opportunities in life, but there is no opportunity like the opportunity of witnessing for the Lord. It is an opportunity which revives the speaker and enlightens the hearers. It really gives me pleasure to speak a few words for the One who saved me. If God had not opened a way for me to receive the Gospel, I would never have known the saving grace of Christ, because I was brought up in such a situation that I could not have come in contact with Christian society.

I was brought up in a village far away from Christian influence. I had never heard about Christianity or seen a Christian before I came to study in a mission school. Even when I think about the possibility of my coming to a mission school, I find the hand of God in it.

In the village named Khundini where I was born, there is no primary school. Because my parents were concerned about how to give me an education, they hired a teacher who taught me at home. But the real problem was about appearing in the Government examination. Private students are not allowed to sit for examination in the primary schools. After heavy correspondence my father got permission to take me to a certain school on the day of examination and I appeared for the examination and passed successfully.

When I went to Garjan Memorial School, twelve miles away, seeking admission, I was admitted in spite of the fact that I was very late. The same day in the Bible period the teacher taught about John the Baptist. That was the hardest subject for me that day. I told my grandfather that I would prefer not to study there because they teach the Bible. He said that there are many good things in the Bible and that I must learn them. These incidents led me to feel that it was He who opened doors for me.

When I look back at my past life, I find a religious inclination from my childhood. When I was just a boy of nine or ten I worshiped Sarasvate, the Hindu god of knowledge. I made an image with my own hands and worshiped it with the other boys of the neighborhood. Every morning and evening we would dance before the image and pay our homage to it. Then I remember to have decided once, with two other boys, to go to the forest and worship God. My teachers at home had told us that God can be seen by children if they worship Him in the jungle. I took part for a number of years in a religious drama and acted the part of Ram, one of the Hindu gods. These things led me to feel that I was in search of truth with the result that the truth was revealed to me in Jesus Christ.

I have told how I tried to find reality in the Hindu religion. Now I shall give a short account of my conversion. I joined the mission middle school at the age of thirteen and for two or three years I studied about Christianity, not for the sake of knowledge about Christianity but to find points to criticize it. During this period I had many discussions with boys and teachers. My main argument was based upon showing mercy to small creatures such as hens, fish, and the like.

Meanwhile my father arranged for me to enter religious ceremony. He wanted me to become a disciple of a known sadhu among the Hindus. My grandfather also used to make disciples, but it was thought better for me to follow someone who was not a member of the family. We three brothers became disciples of the sadhu. I being the youngest served him the most, with the result that I was liked the most by him. As he performed the ceremony he spoke some things in my ears, but I could not follow a single word. According to the teaching given me by the sadhu and by my parents I did not believe in God. There is no God but the guru (teacher) and to him must be given reverence and adoration.

With this kind of background, I continued to study in the mission school. I thought I was instructed enough to face all kinds of people to discuss religion. At the same time I was studying the Bible and securing good marks which embarrassed the Christian boys. I was doing it to find some follies in the religion itself. I would ask any kind of questions and would not be satisfied with the answers. I did not believe in simple faith in God. One must believe in God after rationalization, was my opinion.

It was Mr. E. Pershadi who could meet my need rationally. Although I thought I was very good in argument, I was aware of the fact that I lacked something in spite of my good logic. On the other hand, my Christian teachers and friends kept up good spirits and led good lives. I knew they were sin-conscious and not argument-conscious. That made it clear to me that Christians were fighting against the devil and not just talking. In every meeting I attended I heard them speaking about sin and deliverance from it. Then I became sure that one must fight against sin if he wants to enter into heaven. So I determined to do that while at the same time remaining a Hindu. I went to one of the Hindu temples and lived there for four days, but I did not find any spirituality there. The so-called saintly people who lived there in the temple did not lead pure and happy lives. They were not on good terms among themselves. It discouraged me very much.

In this way my hunger and thirst for the knowledge of truth grew every day. I could judge for myself what should be the standard of true religion and which I did not find in Hinduism. A religion is not just meant to belong to, but it has something to do with the inside of man. This thing I had begun to realize in Christianity, but I had no personal experience of my own which could ascertain the fact for me.

God, seeing the struggle of my heart, opened a way for me and revealed Himself to me. In those days prayer meetings used to be held for the Christian boys under the leadership of the principal of the school and one of the lady teachers. One day I happened to attend that meeting. There I found those boys crying aloud for the forgiveness of their sins. After the meeting they testified to the fact that their sins were forgiven then and there. The more I attended the meetings the more I felt the need of my soul. I saw those boys, who along with myself had done many evil deeds, greatly changed.

Then I prayed in the name of Hindu gods, such as Ram, Krishna, and Kabir, to remove my sins. I did not get any reply. I was just the same afterward. I then resolved to pray in the name of Jesus asking if He could give me freedom from sin. I do not remember the kind of prayer I offered, but I know one thing, that no sooner had I prayed in His name than the assurance of forgiveness came into my heart. I was happy because the work was done. I then read the Bible and strengthened my faith in the Lord.

From the time I followed my Saviour there have been pitfalls in my spiritual life. Sometimes I engaged myself in the affairs of this world so that I seemed to have lost spiritual strength. I again prayed for revival and renewing of my spiritual life and He did it immediately. I know He is so kind to me that He has led me thus far. He opened ways for me, He revealed Himself to me, and kept me under His care. He still forgives my shortcomings and keeps me. In fact, I did not find Him but He found me. The following are the words of Scripture which had timely effect on me: Matt. 11:28-30; 10:36-39; 16:23-27; Mark 10:45; John 3:3; 6:30; 11:25; 20:21; Acts 4:12.

Dhamtari, M.P., India.

MISSIONS SECTION

A Dead Church—A famous artist was once asked to paint a dead church. He painted a beautiful sanctuary full of people with cob webs over the offering plates.

All the Tithes and Offerings

By Myrtle Smeltzer

We have a son who is working in a PAX unit in Germany, helping build homes for refugees. When he went to Germany last August the young men in the unit at Backnang expected soon to begin work on a church for the Mennonites of that area. After the plans were drawn up for a church sufficiently large, it was decided that a church of that size could not possibly be financed by the people who were to use it. When the plans had been cut down in length the government would not approve them because the building would have been too nearly square. Some of the refugees were hoping very much to have a church by Christmas, but it has not even been begun at the present time for lack of funds.

Here is part of a letter we received in December: "The man who was to draw the plans evidently refused to rescale them to a smaller size. I, for one, thought it was too bad they were making the church smaller. The main reason for making it smaller was lack of finances. To make the building the size it should be and the size originally planned, they would have to resort to the Mennonite churches of America, as the German Mennonites here cannot raise that amount of money. Even if it is made smaller, some money will have to come from America.

"Some of the German people have been staying away from services because there is not enough room for everyone. In my opinion that does not create a hunger and thirst for righteousness. Pray that God will open the way for work to be started soon to fill this need. A minister has been found and will be coming soon to take over the leadership of the congregation. A council of seven men was chosen to help shepherd the flock. This is nothing but an answer to prayer. We thank God for it."

At the present rate of exchange, a dollar given for this work would be worth one and a half dollars in Germany. One of the boys who had given nine months at Backnang and has now gone to Greece to serve two more years, was given an offering by his home congregation. He wrote home asking permission to give one hundred dollars for the proposed church, keeping only about thirty dollars for himself.

We are helping build homes for these people, thus taking them out of the refugee camps. Why should we not now help them build a church so that their spiritual needs may be cared for? Much money is being spent remodeling churches in America. I do not say this is not as it should be, but let us also help others to have churches where they can gather for worship and fellowship. I am not suggesting that anyone give to this cause rather than to some other, but am suggesting that many of us could give more. Remember that Jesus said, "Lay not up for yourselves treasures upon earth."

And have you been reading the reports by our Mission Board Treasurer in each issue of the Herald? Does it look good to you to see so frequently that funds are not sufficient for the work our Mission Board has already undertaken or hopes to undertake? Just before Jesus was received into glory He said, "Go ye into all the world." Many of us who cannot go could do more to help others go. How pleased the members of our Mission Board would be and how they would thank God if they would have to look for places to use all the "tithes and offerings," rather than fear some work might have to be discontinued for lack of funds!

Elkhart, Ind.



The Mennonite Hour

Sympathy

The Mennonite Hour Staff extends sympathy to the Hostetter family because of the sudden death of the father of B. Charles Hostetter. Death came as a result of an automobile accident on April 27.

Daylight Saving Time

If you couldn't find **The Mennonite Hour** program recently on WRVA, Richmond; WBZ, Boston; or WOWO, Fort Wayne, perhaps you failed to consider the advent of Daylight Saving Time. WRVA broadcasts on standard time; WBZ and WOWO broadcast on Daylight Saving Time. If your community is on Standard Time and you wish to hear either WBZ or WOWO listen one hour earlier. If your community is on Daylight Saving Time and you wish to hear WRVA then listen one hour later.

KDKA Pittsburgh Listeners

Beginning May 2 **The Mennonite Hour** program was changed from 3:00 p.m. to 1:15 p.m. Sunday. Many listeners did not prefer the former time so it is hoped the 1:15 release will be much more satisfactory. KDKA is found at 1020 on the dial. This broadcast can be heard in Western Pennsylvania, Eastern Ohio, Maryland, and parts of Virginia and West Virginia.

WHRV Ann Arbor Discontinued

May 9 was the last Mennonite Hour broadcast on WHRV, Ann Arbor, Mich. If you formerly listened to this release you can hear the broadcast from WOWO, Fort Wayne at 10:00 p.m. (Eastern Daylight Saving Time), 1190 on the dial or from WBZ, Boston, at 10:30 p.m., 1030 on the dial.

Bible Conference in Lancaster

B. Charles Hostetter will be present for Bible Conferences at the following two churches: Saturday evening and Sunday morning, May 15, 16 at the Brick (Willow Street) Mennonite Church, Lancaster, Pa.; Sunday afternoon and evening, May 16, at the Strasburg Mennonite Church, Strasburg, Pa.

Missions Editorial

Did You Say "No"?

Suppose the disciples had said "No" when Jesus asked them to go forth two by two to heal and preach. They were meeting a need in their day which Jesus empowered them to meet.

For thirty years now the witness of summer Bible schools has been growing. It has become an effective way to teach the Bible and to bring boys and girls and young people to Christ. We use it in our local congregations, mission outposts, rural missions, and city missions.

Ten years ago summer voluntary service was born. It has developed into an effective method of recruiting personnel for the summer Bible school program in missions. District conferences are developing their own summer service program to assist in the summer Bible school effort in their district missions.

The Mennonite Publishing House and the Mennonite Commission for Christian Education have developed a summer Bible school curriculum which ranks among the best. More non-Mennonite children are now using these materials than Mennonite. We praise God for this additional witness through the materials used outside our own circles.

Summer Bible school superintendents and voluntary service directors are now soliciting personnel for the summer program. Many of you have no doubt been asked to teach summer Bible school in your own church or its mission outpost. Did you say, "No"?

Others have heard the call to enter summer service or to assist in a city or rural mission during the Bible school. Will you take a job instead so that you can purchase something for yourself? Or have you made plans to take a trip? Who will teach those boys and girls who need your leadership if you don't? Sure, we could not teach all who are untaught even if every one of us taught Bible school, but that does not excuse us if we shirk our duty for selfish reasons.

Some of us already have important tasks to do which we cannot leave, or we are training or earning to train for future service. But too many of us continue to say "No" when asked to help in this significant part of the church's teaching and witnessing program.

It is not too late to do something about it. Volunteer now to your local pastor, summer Bible school superintendent, or mission outpost director. Contact your district VS director, the MRSC Summer Service Director, or the MCC Voluntary Service Director immediately. May you allow no selfish interests to keep you from the service to which God is calling you this summer.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Serving through the Mennonite Project, La Plata, Puerto Rico

The proposed new hospital for Puerto Rico is estimated to cost about $337,000; two-thirds of this amount will be provided by the government and the remaining $115,000 will be raised in the U.S. and Puerto Rico. Organization of the fund raising campaign in Puerto Rico is getting under way satisfactorily with the wife of the governor as chairman. An Endorsing Committee of 26 members, prominent business men of Puerto Rico, has been chosen to assist in carrying out the campaign. C. L. Graber, Goshen, Ind., and William A. Derstine, Sellersville, Pa., spent some time on the Island working with John Lehman, project director, to get the organization under way.

The following statistics for the year 1953 will give an idea of the service given by the present small 30-bed hospital: "patients hospitalized, 1063; patient days, 7662; major operations, 109; minor operations, 361; deliveries, 205; X rays over an 8-month period, 777. The La Plata Clinic had a total of 10,437 outpatient visits; 2,719 new cases; and 9,374 return visits for the year 1953. Several weeks ago a guagua driver accepted Christ while in the hospital. 'To make Christ known' is our ultimate aim in hospital work. Only by doing this can our hospital meet the most urgent need of Puerto Rico."—from **Rio La Plata,** April, 1954.

If you have not already given your contribution to the new hospital for Puerto Rico, do so now by sending it to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., and designating it for the hospital.

The Mennonite Project at La Plata also includes a demonstration farm program to assist the Puerto Rican farmers to raise more and better produce. The growing broiler project now consists of approximately 1,200 broilers at one time and an average of 800 chicks are received bi-weekly from the Moyer Hatchery in Quakertown, Pa. At present the community is buying 250-300 chicks per week and the demand is increasing rapidly. A large feed company has begun to mix its feeds on the Island which will be a great advantage, as feeds will now be much cheaper and fresher. The dairy, which keeps 12 cows regularly, is another part of the farm project. They have a Grade A license for selling the milk.

In the last issue of Rio La Plata, the VS news sheet, there appeared a sobering article entitled "Guilty?" It gave the story of three homeless boys sleeping under a canvas on the street. Two of the boys were killed when a truck driver going to work in the early morning ran over the canvas. A few days later the wife of the governor had an article in the local paper asking, "Why? Who is to blame?" In answer to these questions she imagines that many will say "We can't do any more. We are doing all we can." But she answers firmly, "The Child Welfare . . . the churches, you . . . and I . . . must do more than we can! We are all to blame for this unfortunate accident." But to the governor's wife this was no accident. "It is the symptom of a disease called indifference." The article closes by saying, "Then she . . . holds up certain people as models of self-sacrifice, Christian love, and redemptive suffering. . . ." Among those are the Mennonites. Our workers are giving a vital witness in Puerto Rico.

I-W Services

The nineteen-voice male chorus of the Newtown, Conn., I-W unit directed by David Brunk, Harrisonburg, Va., gave a program at Middletown, Conn., on April 22.

The Lantern, a pastoral release going out to all Mennonite I-W men every two weeks, will be sent to any other interested persons at the price of $1.00 per year. This is a change in a former announcement when it was offered for $2.00 per year. Those interested in receiving this publication should send their request and subscription fee to the Editor, **The Lantern,** 1711 Prairie St., Elkhart, Ind.

Some pastors have expressed interest in having young men who will soon be entering I-W service receive **The Lantern.** We will be glad to mail **The Lantern** to such if the pastors will send their young men's names and addresses to the Editor, **The Lantern** at the above address.

Released April 30, 1954
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

March, April Relief Shipments Total 282 Tons

Relief materials consisting principally of food, clothing, shoes, and soap weighing approximately 282 tons and valued at $232,546 were shipped to Austria, France, Germany, Greece, Jordan, and Korea during March and April.

These totals include all shipments made from the MCC offices in Akron, Pa., Waterloo, Ont., and Reedley, Calif., during this period. There has been an unusual amount of MCC shipping in recent months.

These shipments totaling 564,160 pounds are possible through the continued generous contributions of Mennonites and Brethren in Christ in the United States and Canada. Each item has attached to it the label, "In the name of Christ," and is given as an expression of Christ's compassion and love.

The food consists of flour, butter, cereal, and canned goods, mostly beef. In addition to clothing and bedding, other materials include school supplies, seed potatoes, Christmas cards, and garden tools.

The following is breakdown of shipments to the various countries according to pounds: Austria, 134,590.5; France, 31,838; Germany, 299,273; Greece, 8,853; Jordan, 20,602; and Korea, 69,003.5.

Released April 30, 1954
MCC Information Service
Akron, Pa.

Women's Activities

"They Caught a Vision" was the theme of the Illinois district sewing circle meeting held at Sterling, Ill., April 24. The following guest speakers represented their own fields of service: Mrs. Jonathan Yoder, India; Mrs. Floyd Sieber, Argentina; and Mrs. Virgil Brenneman, Iowa City, Iowa.

Recently the Illinois district sent funds to Prairie View Hospital to be used in decorating a four-bed ward. This included floor and ceiling tile, wall paint, a door, baseboard, and light fixture.

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In its column "Our Thanks to . . ." of the **Mennonite Hospital News,** the March issue contains a long list of gifts donated to the hospital. Some of the gifts are: bassinet spreads, small draperies, drawsheets, isolation gowns, hot water bottle covers, patients' gowns, cash, dish towels, receiving blankets, pillowcases, rag rugs, pot holders, hand towels, washcloths, diapers, nursery gowns, and bands.

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It is always good to see literature orders balanced, having the same order for **Prayer Guides** and **Sewing Circle Monthlies.** This indicates a live interest in the work of the organization, in the work of the church, and sincere love for Christ in whose name we serve.

Should your circle not have caught the vision for a fully rounded program, why not have a meeting with your officers and arrange to have our literature in every home? You will find this a paying proposition both spiritually and financially. People respond according to the measure that they are informed. Show faith in your people, that their faith may increase.

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While in Florida a few weeks ago, your literature secretary spoke to an appreciative audience at the Bay Shore Mennonite Church on "Forward Moves in Women's Work in the Mennonite Church." Items discussed were the office of the Field Secretary; reasons for inviting all women's groups to work through the general organization of their church; the desirability of a change in name for the organization; and the importance of having each sister contribute according to her ability to the work of her church.

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If you have not already done so, now is the time to take advantage of special sales for selecting items for the Goodwill Christmas Bundles you and your children are planning to send soon to your nearest MCC station. What a joy it must be for our relief workers to hand out Christmas bundles to the hosts of innocent, needy children, and again how painful it must be to have to refuse some of these simply because some of us in our com-

fortable surroundings failed to respond in time! Let us be among the faithful each day of our lives, that our joy may be full in Him.

* * *

Let us pray for the Annual Women's Meeting which is to be held June 18, 19, at Sheridan, Oreg., that God's holy will may be done in all things. Pray for the speakers, for the officers, for all who have special responsibilities.—Mrs. C. L. Shank.

From Our Churches

AKERS, LOUISIANA

(Akers Congregation)

Dear Fellow Laborers:

There aren't enough laborers for the white harvest fields of the south. ". . . pray ye therefore . . . ."

We praise the Lord for His continued mercies to us, and trust that we may become fit vessels for His rich blessings.

We have reasons to praise the Lord. We are happy for the new spiritual life manifest in some of our young people. We are also grateful for the evidence of the Spirit's convicting presence with those who have lost out spiritually, and we trust that they may again seek and find Christ precious to their souls. Those of you who are definite prayer warriors take courage, for we know God is dealing with these people.

Our future plans include Regional Conference at Gulfhaven Church, in Gulfport, Miss., May 7-9; summer Bible school at Akers, June 14-25; and following our Bible school, the service unit will work with Bro. Henry Tregle among the colored people for four weeks of Bible school and visitation.

We want to voice our appreciation for the Mennonite Hour which we enjoy each Sunday afternoon. We also enjoy Bro. Edward Miller's broadcast each Saturday from Mississippi.

May the Lord richly bless you and lay on your hearts the burden of prayer.

George and Ruby Reno.

CANTON, KANSAS

(Spring Valley Congregation)

Dear GOSPEL HERALD Readers:

Bro. Harry Diener, Hutchinson, Kans., was with us on March 14 for counsel meeting services.

We had our semiannual Sunday-school and church election on March 21 with the following officers elected: Sunday-school supt., John Wenger; assistant supt., Jesse Diener; primary supt., Wilma Diener; assistant supt., Ethel Loucks; Sunday-school chorister, Mrs. Clyde Jantz; church chorister, Charlie Loucks; secretary-treasurer, Lonnie Loucks; librarian, Rachel Diener; correspondent, Rachel Sommerfeld.

We had communion services on March 28, when Bro. J. G. Hartzler, West Liberty congregation, was here. This Christian fellowship means much to us.

The Collegiate Chorale of Hesston College and Bible School, under the direction of J. P. Duerksen, presented a program of sacred music on April 4. A fellowship luncheon was served to the chorus and friends.

On April 11 the Pilgrim Quartet from Goshen, Ind., gave a program of singing, testimony, and a talk. We are deeply grateful when others come to our church to give programs.

Services were held on Good Friday evening.

May God's blessings be with you.

Rachel Sommerfeld.

VESTABURG, MICHIGAN

(Zion Congregation)

Greetings in the name of Christ our Saviour. We earnestly watch for His return.

The Good Friday meeting of the Bowne, White Cloud, Pleasantview, and Zion congregations was held at Pleasantview.

We were happy to have with us on Easter morning a Gospel team of three foreign students and Bro. and Sister John Oyer, Goshen College. Their messages reminded us again that we are only pilgrims and strangers here. After the service we all enjoyed a fellowship dinner at the home of our minister, Erie Bontrager.

Bro. and Sister H. James Martin were with us April 3. Sister Martin talked to the children and Bro. Martin brought us a message.

Other speakers of the recent past were the brethren Clarence Yoder, Midland; Floyd Bontrager, Clare; and Royal Buskirk, Brutus, Mich.

At the present time we are trying to landscape the church lawn.

Pray for us in the work here at Vestaburg.

Mrs. Neil Buskirk.

WOODBINE, MARYLAND

(Goshen Congregation)

We greet all Christians in the name of Jesus, the One that made it possible for us to become sons and daughters of God.

The Lord has blessed us so that we were able to establish two outposts the first Sunday in May one year ago. One is at Dawsonville, a church made available to us by the old school Baptist Church. The work is growing with the highest attendance 117, average about 80. Bro. Clarence Piefer is superintendent. Six families from Hagerstown are serving as teachers.

Work started at Gaithersburg the same Sunday. Highest attendance was 60. Glenn Sell and Maurice Horst are superintendents of the Sunday school. We have been holding services in an old bank building in the afternoon but hope to have it in the morning from now on.

We are in need of workers to serve and live here on the field. The harvest truly is great with reapers few. We pray that the Lord will lay it on some hearts to help with His work at this place.

We had Bible school at Goshen in the morning and Gaithersburg in the evening last summer with good attendance at both places.

The high light of the year was in September when Bro. Wilmer Hunsecker was ordained to the ministry for Goshen and outposts.

Our revival meetings were held in November by Bro. Stoner Krady. Meetings were held at Gaithersburg on April 11-18 by John Martin, Bareville, Pa. Three mothers and one young man accepted Christ. We give God the glory.

Our work has been blessed at Goshen. Sunday-school attendance average was over one hundred. The devil also has been busy. Four of our young girls have gone back into sin. Some of them still attend services. Our prayer is that they may see their mistake and will reclaim the Lord for their own.

We observed communion on April 11. The evening before one sister was baptized. One young married man is under instruction now. Bishop Lloy Kniss was with us for these services.

Our fifth anniversary meeting is again history. It was held April 24, 25 with the brethren Amos Weaver and Harold Hunsecker as the main speakers.

Our senior pastor, Bro. Menno Sell, is holding revivals at the Columbia, Pa., Mission.

Our first anniversary was held at the Dawsonville outpost on May 2 with Christian Frank and Lester Hoover as main speakers. Bro. Hoover will continue through the week with revival meetings.

Bro. Edgar Horst, Hagerstown, Md., is our superintendent at Goshen. We have thirteen teachers here, with seven from the Hagerstown area.

We have two great needs—one is workers and the other is for prayers going up to the throne of grace in our behalf.

John and Esther Peachey.

Challenges from Serving in a Mental Hospital

BY A I-W MAN

Next Sunday notice how empty the young men's section of your church is. Notice the gap that appears in the classes after high school age and in the young married classes. Some of these young people are in Voluntary Service, some are away at school, and some are in I-W Service. It is this latter group with which this article is concerned. The young men are not the only ones away from home. Many of us are married and our wives are with us and often working in the same places with us.

The mental hospitals we work in are large institutions—homes for several thousand people who the rest of us have decided are not capable of living "outside." We work an eight-hour shift with one day in seven off. Our fellow employees are usually non-Christian and can see no reason for the consideration CO's receive. Some fellow employees are other I-W's from other religious groups—Amish, Brethren, Church of Christ, Quaker, and many others. While we differ in many beliefs and ideals, yet our love and faith in the same Christ draw us together and give us a common cause.

I-W service in a mental hospital presents many challenges and brings new situations into our lives. Living a Christlike life is one of the main challenges we must face. We are here because we are Christians, and we must be prepared to face each challenge as Christ would. Christ taught us to be kind, loving, and understanding. He said people will know us by our works. Patients soon learn the difference between a I-W attendant and a non-Christian attendant. Attitudes, words, and deeds spell the difference.

We find a challenge, too, among our fellow employees. They notice that we live a different life. Few of us smoke, we don't drink; neither do we swear as that does not go with the Christian life. These are outward signs easily read and understood. We hope that through seeing Christlike lives these people will be led to Him. Often fellow employees may treat us in a manner that is not pleasant. By practicing a Christian spirit these same employees later become our friends.

The treatment of patients is another challenge. We are here for the express purpose of watching and caring for these mentally disturbed people. These people have come to be a real part of our daily lives. We have found that the little "extras" that one does for them are paid back by the happiness it brings to them.

To see Christ in our work presents another challenge. Often it is tiresome to be at the same place week after week and do the same work day after day, especially when we see other jobs we would like better. Most of us don't plan to make caring for the mentally ill our life work, and, therefore, our main interest isn't here. Seeing Christ in our work is then difficult. We are working with a class of people that society largely bypasses. Our work isn't glamorous or exciting and, as often as not, it isn't very clean either. Though we wear white shirts to work, we are far from working in the "white collar class." But we are doing this for Christ, and we have His promise that if we do it unto the least of these we do it unto Him.

Another challenge which comes our way is perhaps more selfish, the challenge of our own lives. This is the first time away from home for most of us. We are out on our own resources and are our own bosses—during off hours, at least.

We are earning money and looking for ways to spend or save it. At home we had our parents to advise and guide us. We naturally went to church on Sundays. Here Sunday is like any other day. We are among a group of other fellows, and when not at work there is little to do—unless we *make* worth-while things to do. It is a real challenge to keep up a devotional life and to go to church somewhere. This challenge extends into social and recreational areas to find things to do that are wholesome and uplifting and also interesting.

We I-W's ask an interest in your prayers. We feel that we in ourselves aren't strong enough to do the job that faces us, and that only through Christ can we serve more effectively. We realize that we aren't in the situation of our older brothers when they were in CPS. We don't make the sacrifices they made and yet this is a real experience for us and will be a part of our lives we will always remember. We hope and pray that our witness and testimony will be to the honor and glory of God.—Via Office for Relief and Service, Elkhart, Ind.

FIELD NOTES (Continued)

Christian Education Conferences were held at the following Ontario churches on Saturday evening, May 1, and Sunday afternoon and evening, May 2: Elmira and St. Jacobs; Wideman, Steinman, and Mapleview. Since these meetings followed the meeting of the Commission for Christian Education, personnel from this group served on the programs, which dealt with the following themes: "The Effective Sunday School Teacher," "Effective Christian Life and Service," and "Effective Evangelism."

Eight new members were added to the fellowship of the church at Wooster, Ohio, seven by baptism, and one by letter, in the service on Sunday morning, May 2. In the evening communion services were held. The total membership is now 130.

The Wooster, Ohio, congregation is planning to complete its new church building so as to be able to dedicate it on Fall Missionary Day.

Bro. Paul Swarr, who has been assisting in the pastoral work at St. Jacobs, Ont., preached his farewell sermon there on Sunday morning, May 2. He left on May 3 for his home in East Petersburg, Pa., and expects to take up his new duties as an area director for I-W men in the Eastern States.

Announcements

"The Home God Meant Lives Economically," will be the topic for the Lititz, Pa., young people's Bible meeting May 16. Raymond Charles will be the speaker.

A special centennial program will be held at the Maple Grove Church, Topeka, Ind., Sunday afternoon, May 16.

Dedication services for the new Preston Mennonite Church, Preston, Ont., will be held Sunday afternoon, May 16. The dedication message will be given by C. F. Derstine. Howard L. Good, pastor, will have charge of the dedication services. The new church building replaces the former Hagey Church, twice destroyed by fire, and marks 112 years of continued service.

Workers' meeting at Mountain View, near Buffalo, Ark., on Saturday, May 15, forenoon and afternoon, for all workers in the Arkansas stations.

Graduation exercises at the Mountain View School, Ark., Thursday evening, May 27, when two will graduate from the eighth grade.

Mission meeting at Reiff's Church, on Ascension Day, May 27, with Stanley Beidler, Quakertown, Pa., and Russel S. Zeager, Elizabethtown, Pa., as speakers.

Twenty-fourth quarterly Bible meeting at Manchester Mission, York, Pa., Saturday evening, May 22, and all day Sunday following. Speakers: John E. Lapp, Lansdale, Pa., and Donald E. Lauver, Oakland Mills, Pa.

Visiting Speakers

April 18. **Truman Brunk,** Denbigh, Va., and **J. Ward Shank,** Broadway, Va., at Sonnenberg Church, Apple Creek, Ohio.

April 25. **Wilbur Hostetler,** Dhamtari, M.P., at Plato, Ind. **Milo Stutzman,** Kingman, Alta., at Fairview, Albany, Oreg. **Allen Erb,** Lebanon, Oreg., at Filer, Idaho.

May 2. **Ernest G. Gehman,** Harrisonburg, Va., at Strasburg, Pa., morning and evening. **Henry Ginder,** Brethren in Christ minister, at Landisville, Pa., Church, speaking on his trip to Japan. **Glen Yoder,** supt. Children's Home, Kansas City, Kans., at Protection, Kans.

May 9. **Bro. and Sister Millard Lind,** Scottdale, Pa., at Johnstown, Pa., in messages on the home. **Bro. and Sister Paul Erb,** Scottdale, Pa., at Calvary Church, Pinckney, Mich., in a home conference.

Evangelistic Meetings

Myron Augsburger, Harrisonburg, Va., in city-wide tent campaign, Hannibal, Mo., July 11-25. **C. F. Derstine,** Kitchener, Ont., at the new church at Preston, Ont., May 16-23. **Nelson Kauffman,** Hannibal, Mo., at East Goshen, Ind., May 2-9, ending with a home conference. **Richard Martin,** Elida, Ohio, at Pinto, Md., beginning May 2.

Meetings conducted by George R. Brunk, Denbigh, Va., at Scottdale, Pa., April 19-25, resulted in about twenty confessions in acceptance of Christ and reconsecration. Bro. Brunk also spoke three times to the Publishing House workers.

MISSION NEWS (Continued)

Passion week speakers at Rabanal, Puerto Rico, included the brethren Esteban Rivera, Fidel Santiago, Samuel Rolon, and John Driver from the La Plata congregation.

Bro. Wilbur Nachtigall, Palo Hincado, Puerto Rico, reports renewed interest shown by local residents in the La Cuchilla area, particularly among the children of former Christians who attended the church there when it was a Baptist chapel. Pray for the Nachtigalls in their witness at La Cuchilla.

All congregations and mission stations in Puerto Rico participated in a Good Friday service at La Plata centered around the theme "The Seven Sayings of Christ on the Cross." Groups were present from Coamo, Pulguillas, Coamo Arriba, La Cuchilla, Palo Hincado, Uzabon, Salto, Cayey, Guavate, Rabanal, and about 50 persons from the Baptist congregation at Maton Arriba. Bro. Elvin Snyder spoke and the choruses from the Pulguillas and La Plata congregations and **La Hora del Calvario** quartet provided special music.

Officers elected at the 37th Annual Meeting of the Illinois Mennonite Mission Board for a two-year term are president, Ralph Imhoff, Metamora Mennonite Church; field worker, Chris Graber, Roanoke Mennonite Church. John L. Harnish was elected to serve as colporteur for the unexpired term of one year. He was also appointed to be director of Wayside Herald for the coming year.

Robert Harnish was reappointed as pastor at Highway Village for the coming year.

Are We Insane?

"Americans are insane," said a European of us recently. Before we show too much resentment at that remark, we should study ourselves just a bit. Dr. Oliver R. Bryant, of Los Angeles, recently said: "Tobacco today kills more people than hard liquor. Tobacco, especially in the form of cigarettes, causes 70 per cent of all deaths in coronary heart disease and its associated heart and circulatory ailments." This statement is from a physician who concedes that he himself is a smoker. He adds, "Seventy-eight per cent of all deaths among doctors are due to coronary heart disease and a similar per cent of all doctors are heavy smokers."

If this is true, and other physicians concur, then we are an insane people, for only the insane deliberately plot and assist in the taking of their own lives.

"In seven cases out of ten, sudden death among prominent businessmen across the nation is caused by heart disease due to tobacco," says Dr. Bryant. How Dr. Bryant ever got that statement into a daily newspaper is the riddle. It is certain that he will not be the idol of the American Tobacco Company or Lucky Strike after this!—**The Methodist Challenge,** June 1953.

Employer—"These recommendations from your minister and Sunday-school teacher are very fine. But we don't work on Sundays. Haven't you a reference from somebody who sees you on weekdays?"—Canton Church Bulletin.

Think of your own faults the first part of the night when you are awake and the faults of others the latter part of the night when you are asleep.—Selected.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beiler—Brubaker.—Raymond S. Beiler, Conestoga, Pa., Mennonite Church, and Eva B. Brubaker, Church of the Brethren, by Ralph E. Ebersole, Jan. 2, 1954.

Bellar—Oswald.—John Bellar and Deloris Oswald, both members of the Plum Creek congregation, Beemer, Nebr., by Sam Oswald, uncle of the bride, at the Plum Creek Mennonite Church, Feb. 14, 1954.

Cressman — Schmucker. — Irvin Cressman, Biehn congregation, New Hamburg, Ont., and Elaine Schmucker, Bancroft congregation, Toledo, Ohio, by Freeman Aschliman, assisted by Curtis Cressman, at the Bancroft Mennonite Church, April 4, 1954.

Martin—Weaver.—Harold W. Martin, Marietta, Pa., and Bertha M. Weaver, Mechanicsburg, Pa., by W. M. Strong, assisted by Amos Souder, Jr., at the Slate Hill Mennonite Church, March 13, 1954.

Miller—Good.—Floyd Miller, Westover, Md., congregation, and Eunice Good, Vincent congregation, Spring City, Pa., by Matthew Kolb, assisted by Norman Bechtel, at the Vincent Church, April 17, 1954.

Ramer—Martin.—James M. Ramer and Margaret Martin, both of the Yellow Creek congregation, Goshen, Ind., by William Ramer, father of the groom, at the bride's home, Sept. 6, 1953.

Rice—Miller.—Detweiler—Alderfer.—Howard Rice, Perkasie, Pa., and Anna Miller, Dublin, Pa., Deep Run congregation.

Durrell Detweiler and Miriam Alderfer, both of Perkasie, Pa., Deep Run congregation. This was a double wedding by Erwin K. Nace at the Deep Run meetinghouse, April 17, 1954.

Swartzentruber—Miller.—Norman E. Swartzentruber, Riverside congregation, Turner, Mich., and Ruth Marie Miller, West Clinton congregation, Pettisville, Ohio, by Raymond Richer, assisted by Noah Swartzentruber, father of the groom, at the West Clinton Church, April 18, 1954.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Benedict, Clyde E. and Verdna J. (Hershey), Philadelphia, Pa., first child, Marlin Eugene, April 12, 1954.

Bontrager, Eli and Ruth (Yoder), Milford, Del., seventh child, fourth son, Philip Edwin, April 5, 1954.

Brenneman, Willard and Ruth (Marner), Wellman, Iowa, fourth child, second daughter, Karol Lynne, April 19, 1954.

Diller, Jacob R. and Naomi R. (Martin), Hagerstown, Md., third child, second daughter, Lorraine Ellen, April 5, 1954.

Gingerich, Beryl J. and Marion (Jantzi), Lowville, N.Y., fourth child, third daughter, Barbara Ann, April 15, 1954.

Graybill, Melvin M. and Dorothy (Brubaker), Palmyra, Pa., third child, second son, Dale B., April 20, 1954.

Graybill, Wilbur and Lucy (Byler), Mifflintown, Pa., twin sons, Wilbur Dale and Wilmer Dean, Feb. 5, 1954.

Grove, Martin B. and Iva (Showalter), Hanover, Pa., a son, Lester Harvey, March 25, 1954.

Herr, Paul M. and Esther (Hauck), Quarryville, Pa., fifth child, third daughter, Esther Kathleen, April 18, 1954.

Hoover, George and Rachel (Good), Kutztown, Pa., third child, second daughter, Beverly G., April 21, 1954.

King, Clifford E. and Mona Bebe (Yoder), Fort Worth, Texas, third child, first son, Robert Claire, April 8, 1954.

Landvater, Robert and Kathleen (Wenger), Mount Joy, Pa., first child, Donna Lou, Jan. 22, 1954.

Mack, Andrew, Jr., and Ruth (Halteman), Yerkes, Pa., fourth child, third son, Paul H., April 9, 1954.

Martin, Herbert and Lucille (Mitten), Columbiana, Ohio, fourth child, third daughter, Lucinda Mae, April 25, 1954.

Miller, Raymond and Orpha (Murray), Rochester, N.Y., first child, Robert Lee, April 19, 1954.

Miller, Mr. and Mrs. J. Robert, Manheim, Pa., first child, Robert Lynn, Feb. 16, 1954.

Oswald, Sam, Jr., and Dorothy (Erb), West Point, Nebr., second child, first son, David Lynn, April 21, 1954.

Peachey, LeRoy L. and Lois (Hostetler), Belleville, Pa., third child, second son, Dean Edwin, April 22, 1954.

Petersheim, Oliver and Ethel (Diller), Greencastle, Pa., fifth child, third son, Laverne, April 21, 1954.

Rheinheimer, Maynard and Mildred (Albrecht), Pigeon, Mich., first child, Terry Lynn, April 23, 1954.

Rufenacht, Willard and Waneta (Fielitz), Archbold, Ohio, third child, Richard Dean, April 23, 1954.

Selzer, Merle and Lois (Nitzsche), Canton, Kans., third child, first daughter, Karen Eileen, April 25, 1954.

Shenk, Clarence M. and Marian (Root), Lancaster, Pa., second child, first son, John Clarence, April 20, 1954.

Shenk, Samuel S. and Katherine (Showalter), Broadway, Va., fourth child, second daughter, Emily Kay, Nov. 13, 1953.

Showalter, Oliver and Frances (Miller), Linville, Va., sixth child, third daughter, Elizabeth Ann, April 22, 1954.

Weaver, Martin H. and Ruth (Gehman), Ephrata, Pa., fourth child, first son, Martin G., April 14, 1954.

Yoder, Elmer A. and Velma (Yoder), Riverside, Iowa, second child, first son, Myron Keith, April 7, 1954.

Zehr, Marvin D. and Florence (Eigsti), Manson, Iowa, second daughter, Julia Faye, April 14, 1954.

Ziegler, Kenneth W. and Ruby (Nice), Denbigh, Va., second child, first son, Stephen Michael, March 22, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bontrager, Mary Magdalene, oldest daughter of Amos and Elizabeth (Grove) Weaver, was born Oct. 11, 1915, near Kinross, Iowa; was called to rest at the Halstead Clinic, April 21, 1954; aged 38 y. 6 m. 10 d. She had been afflicted five years previously with chronic ulcerative colitis. She had a second major operation from which she never recovered. She leaves to mourn her departure her husband (David A. Bontrager), 2 daughters (Twila Fern, aged 12; Bonnie Jean, aged 5), 2 sons (Orval Lee, aged 11; Duane Dee, aged 9), her parents, 5 sisters (Esther—Mrs. Leroy E. Schrock, Glen Flora, Wis.; Goldie—Mrs. Melvin Miller, Ft. Seybert, W. Va.; Virginia, Goshen, Ind.; and Velma—Mrs. Dean Yoder, Wellman, Iowa), and one brother (Vernon, Kalona, Iowa). She was preceded in death by 2 brothers (Floyd and Melvin).

She united with the Liberty Mennonite Church, South English, Iowa, at the age of seven. Her faithful service at home and her activity in the home church prepared her for her call to serve at the Hutchinson Mission. She married David Bontrager on Nov. 10, 1940. Funeral services were held at the Yoder Mennonite Church, April 25, conducted by Harry A. Diener, Andrew Bontrager, Edward Yutzy, and John E. Wenger.

Hochstetler, Ruth Leona, daughter of Joseph and Elizabeth (Dettweiler) Tyson, was born March 8, 1899, in Elkhart Co., Ind.; died April 21, 1954; aged 55 y. 1 m. 13 d. In her youth she accepted Christ as her Saviour and united with the Yellow Creek Mennonite Church where she remained a faithful member until death. On Nov. 3, 1923, she was united in marriage to Levi G. Hochstetler. To this union were born 4 daughters and 2 sons (Gladys, Westville, Ind.; Ernest, Syracuse, Ind.; Lois—Mrs. Lloyd Miller, and Fern—Mrs. Maynard Begly, both of Goshen, Ind.; and Faye and Otis, at home). Surviving besides her husband and 6 children are 4 grandchildren, her mother, one sister (Mrs. William Goetz, of Goshen), and 2 brothers (Levi, Elkhart, Ind., and Elmer, Wakarusa, Ind.). Three grandchildren, her father, and one brother preceded her in death. Funeral services were held at the Yellow Creek Mennonite Church with Roy S. Koch and Peter Wiebe in charge. Interment was made in the adjoining cemetery.

Hochstetler, Samuel D., son of the late Pre. David and Magdalena Hochstetler, was born in Elkhart Co., Ind., Aug. 25, 1872; died Feb. 17, 1954, on the same farm where he was born; aged 81 y. 5 m. 23 d. He was united in marriage to Magdalena Troyer on March 26, 1893. She preceded him in death in 1947. He leaves to mourn his departure 2 sons, 5 daughters, 2 foster sons, and one foster daughter (Elmer, of Goshen; Sarah—Mrs. Henry Miller, Middlebury, Ind.; Mary—Mrs. Manasseh Bontreger, Calico Rock, Ark.; Elam, of the home place; Fannie—Mrs. Fred Otto, of Goshen; Lucy, a patient at the mental hospital, Logansport, Ind.; Susie—Mrs. Andrew Miller, Millersburg, Ind.; Blair Ringler, Portland, Oreg.; Walter Heinrich and Almeda—Mrs. Daniel Kauffman, both of Goshen, Ind.), 24 grandchildren, 13 foster grandchildren, 6 stepgrandchildren, 14 great-grandchildren, 12 foster great-grandchildren, and 3 brothers (Joseph, Kokomo, Ind.; Daniel, Canby, Oreg.; and Amos, Nappanee, Ind.). He was preceded in death by 4 small sons, 2 grandsons, one granddaughter, his parents, 5 brothers, and 3 sisters. He died of a weak heart and obstruction of the bowels. He was bedfast for about five months but suffered little pain except for the last eleven hours of his life. He was ordained to the ministry on Nov. 3, 1902, and to the office of bishop on Nov. 23, 1923. Funeral services were held at the home on Feb. 20, conducted by Rudy Kauffman and Christ Miller in German, and Ira S. Johns in English, assisted by Perry Nisley, Harry Stutzman, Henry Miller, and Albert Graber. Interment was made in the Nisley Cemetery.

Leatherman, John S., son of the late Jacob L. and Elizabeth (Swartz) Leatherman, was born Dec. 12, 1872, at Pipersville, Pa. He was married to Ellen M. Landes of Pipersville. After marriage he and his wife united with the Deep Run Mennonite Church. To this union 9 children were born; one was stillborn, Howard died in infancy, and Jacob, who was pastor of the Providence Mennonite Church, passed away in December, 1953. Six are still living to mourn his departure (Elizabeth, Abner, Paul, and Lydia—Mrs. Milton C. Keeler, all of Perkasie, Pa.; Sara—Mrs. Russel M. Moyer, Telford, Pa.; and Elsie—Mrs. Curtis K. Freed, Souderton, Pa.). He was a truck farmer most of his life, and attended the Blooming Glen Mennonite Church very regularly over the years, where he taught Sunday-school classes as long as he was well. He retired about seven years ago and spent the last years at the home of his daughter and son-in-law (Mr. and Mrs. Curtis K. Freed). He passed away March 18, 1954; aged 81 y. 3 m. 6 d. Services were held at the Blooming Glen Mennonite Church on March 22. Joseph L. Gross preached the sermon, assisted by David Derstine and Menno Souder. Burial was made in the adjoining cemetery.

Lehman, John P., son of Peter J. and Elizabeth (Kipfer) Lehman, was born Feb. 1, 1871, near Kidron, Ohio; died at the home of his son (Mr. and Mrs. Simon J. Lehman) on April 22, 1954, from a heart attack; aged 83 y. 2 m. 21 d. He accepted Christ as his Saviour and joined the Mennonite Church in his youth. He remained faithful to his religious beliefs until the end of life. He was a lover of music and enjoyed singing. He composed a song entitled, "Saviour, Lead Me All the Way." He married Mary Zuercher on Dec. 14, 1893. They were occupied in farming in this community all their lives. In 1935 they sold their farm and moved to Kidron. On March 25, 1942, his companion preceded him in death. Surviving are 5 sons (Aaron, Apple Creek, Ohio; Simon, David, and Martin, of Kidron; and Weldon, Wooster, Ohio), 19 grandchildren, 15 great-grandchildren, one brother (David P., of Apple Creek), 2 sisters (Anna Zuercher, Harrisonburg, Va., and Sarah—Mrs. Simon W. Sommer, Millersburg, Ohio), also a large number of other relatives and friends. Funeral services were held April 24 at the Kidron Mennonite Church with Reuben Hofstetter, Isaac Zuercher, and Allen Bixler officiating. Burial was made in the adjoining cemetery.

Roth, Lydia, daughter of Joseph L. and Catherine (Zehr) Roth, was born near Baden, Ont., Sept. 29, 1883; passed away at St. Mary's Hospital, Kitchener, Ont., March 16, 1954; aged 70 y. 5 m. 15 d. She accepted Christ as her Saviour in her youth and united with the Maple View A.M. Church, Wellesley, Ont., and later

when she moved to different communities, she transferred her membership to the Croghan A.M. Church, Croghan, N.Y., and to the Steinman A.M. Church, Baden, Ont. She also served in the A.M. Children's Home in Maryland for some time. She was in ill health the last five years. Surviving are four brothers (Christian, Joseph, Benjamin, all of Wellesley, Ont.; and Samuel, Waterloo, Ont.) and 6 sisters (Mary—Mrs. Abraham Steinman, New Hamburg, Ont.; Katie—Mrs. Joseph B. Leis, Elrose, Sask.; Salome—Mrs. Emanuel Roth, New Hamburg, Ont.; Madeline—Mrs. William Kropf, Kitchener, Ont.; Sarah and Edna, Waterloo, Ont.). Funeral services were held at the Steinman A.M. Church, Baden, Ont., in charge of Elmer Schwartzentruber, assisted by Peter Nafziger. Burial was made in the adjoining cemetery.

Rushly, Chris W., son of the late Chris and Anna (Klopfenstein) Rushly, was born July 2, 1868, at Alsace Lorraine, France. At the age of 14 he, with his mother and sister (Emma), came to the United States, settling south of Holden, Mo. In his youth he accepted Christ as his personal Saviour and became a member of the Mennonite Church, in which faith he remained until his death.

On May 12, 1907, he was united in marriage with Susie Raber. This home was blessed with 3 sons (Rolla Alfred, Lawrence Ervin, and Ralph Daniel). With his family he moved near Garden City, Mo., in 1916.

Recently he was stricken with pneumonia but was soon able to resume his duties. On March 30 he submitted to surgery from which he never recovered. He was called home on April 4, 1954; aged 85 y. 9 m. 2 d. Besides his parents, one sister preceded him in death. He is survived by his companion of nearly fifty years, his 3 sons, and 6 grandchildren, all of the same community, a sister (Mrs. Emma Klopfenstein), and a niece and nephew, all of Downey, Calif., and many other relatives and friends.

The funeral was held at the Sycamore Grove Mennonite Church near Garden City, Mo., on April 7. Frank Raber preached the sermon, assisted by S. S. Hershberger and John A. Kauffman. Interment was made in the Clearfork Cemetery.

Snyder, Linda Carol, was born Dec. 16, 1953, in Peoria, Ill.; departed this life April 21, 1954, at Proctor Hospital, following a brief illness of pneumonia; aged 4 m. 5 d. She was enrolled on the Ann Street Mennonite Church Cradle Roll. She leaves to mourn her departure, her parents (Robert R. and Shirley Huffman Snyder), 2 sisters (Barbara Jean and Sharon Sue), a brother (Jess Russell), all at home; her grandparents (Mr. and Mrs. Jess Snyder, and Mrs. Emma Bouchez, all of Peoria), besides many other relatives and friends. Funeral services were conducted at the Ann Street Mennonite Church in charge of the pastor, J. J. Hostetler, with interment in the Swan Lake Memory Garden.

Winder, Charles, was born in Wales July 23, 1867; passed away at the Kitchener-Waterloo Hospital April 22, 1954; aged 86 y. 3 m. He was married to Emmaline Shirk in 1904. He is survived by his wife, one son (Harvey, of Orillia), 2 daughters (Bertha, of Orillia; and Ida—Mrs. Colin Saunders, of Toronto), and one grandchild. He was a faithful member of the First Mennonite Church since his reception on July 30, 1933, when he transferred his membership from the Erb Street congregation in Waterloo. Funeral services were held in the Ratz-Bechtel Funeral Parlor, April 24, with J. H. Hess officiating. Interment was made in the First Mennonite Cemetery, Kitchener.

Yoder, Jacob B., oldest son of Jerry and Elizabeth (Christner) Yoder, was born in Elkhart Co., Ind., Aug. 23, 1877; died at the Halstead Hospital of cancer, April 29, 1954; aged 76 y. 7 m. 28 d. On Feb. 10, 1904, he was united in marriage to Anna Miller. They were blessed with 7 children (Edwin, Polly—Mrs. Wm. E. Bontrager, Lizzie—Mrs. Orie Troyer, Susie—Mrs. Paul Schrock, Moses, Sarah, and Rachel—Mrs. Maurice Bontrager). Surviving are his wife, Tobie (her son by a former marriage), the 7 children, 30 grandchildren, 12 great-grandchildren, one brother (David), 2 sisters (Fannie and Susie), and many other relatives and friends. As a young man he became a Christian and united with the Amish Mennonite Church, and lived faithful to the Lord until death. He was one of the charter members of the Yoder Mennonite Church and showed an active interest in Christian service all his life. In 1892 he, with his parents, located near Yoder, Kans. At the time of their marriage, they moved to an adjoining farm on which they lived ever since, for over 50 years.

Funeral services were held at the Yoder Mennonite Church, April 24, in charge of Harry A. Diener, assisted by John E. Wenger. Interment was made in the adjoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Sober Faith, Religion, and Alcoholics Anonymous, by G. Aiken Taylor; Macmillan; 1953; 108 pp.; $2.00.

Here is a thought-provoking, well-written book that ought to be read by every Christian worker. Not that everyone works with the alcoholics. In fact, that had better be left up to Alcoholics Anonymous. But every Christian worker uses religious methods in dealing with people and this is how AA (Alcoholics Anonymous) manages to be so successful.

It is a known fact that AA is successful where the medical profession and the church have failed. Here a minister took the trouble to find out what AA has got that the church hasn't got. He finds that they have a great deal in practice that the church has in theory. The alcoholic has a feeling of lostness that is actual despair. He believes in a greater Power. He makes an unconditional surrender of his entire will and entire life. He makes confession, undergoes a complete change of life that amounts to sanctification, he forgives and asks forgiveness, makes restitution, lives in humility, renews his dedication continuously through meditation and prayer, and gives himself in service and fellowship to others who are in the same desperate situation. This sounds like the church as it ought to be.

But it is not a church at all. There is no creed and virtually no organization. One is simply asked to place his life in the care of God "as he understands Him." God may be referred to as "The Boss Upstairs" or "Electricity," amid a volley of profanity. The author concludes that our God must be very lenient—at first, at least—to be effectively approached in this manner. How such methods can be effective—and the fact cannot be doubted—is the problem for discussion in this book.

It is always dangerous to take extreme, pathological material, and try to make universal principles out of them. To construct a theology on the basis of what happens to men in extreme despair and apply it to all men may be a fallacy. Accordingly, we need to be wary in accepting the extreme crisis theology, or better stated, despair theology, with its implications that there is no freedom of choice—and hence no moral responsibility—that appears to be the fact in the case of these alcoholics.

It is undoubtedly true that Satan has completely fettered and bound these unfortunates so that they are completely helpless and only the grace of God can intervene. It does not follow that the way to be saved is to go into the ocean beyond our depth and have the Life Guard come in when we are limply going down for the last time. It does follow that those who are thus saved have had an experience they are not likely to forget, and a testimony which, if shared with others with similar experiences, is convincing and sustaining. In a sense, of course, all mankind is shackled. But most men are neither entirely free nor entirely bound. There is a limited freedom, and therefore a responsibility.

The author believes that one reason the AA shuns churches is because of the bungling though well-meaning attempts of zealous church workers, amateurs and professionals, who have gone out to help them at times when they did not feel the need. AA refuses to help a man who does not himself ask for help. This is not because they would not like to. Experience has shown that it drives men away to run after them. Rescue missionaries may well ponder whether many of their attempts are defeating their purpose. The author believes that one reason the church is so powerless is that there are many within her ranks that have been brought in under pressure who do not really want to be in, who have not had a personal awakening of their own, but who go through the proper motions and say the proper things because it is the respectable thing to do. Food for thought here.

There is good comment on the value of confession, and its manner. It may well be an honest statement of one's condition (objectivication is the $15 psychiatric term) to those who are in position to understand, in this case those who have had the same experience. There is good comment, too, on the completeness of commitment, and its daily or hourly renewal, so that it is not a statement of determination, but rather one of continual dependence on God. Meditation and prayer are spontaneous, not conventional or stylized. Keeping an inventory in writing is a healthy spiritual exercise. "Step-Twelve activity," helping each other, is seen to be more than a fellowship. It is necessary to the survival of the helper. In these and other ways the author learned from AA the principles of effective Christian living and witnessing.

For there is more of the shackling effects of sin working in our lives than we care to admit. The chronic alcoholic is but the endpoint on the road on which all of us travel, more or less. It does us good to be reminded where the tendencies to sin lead us, and to say, "There, but for the grace of God, go I."

The book deserves a wide and serious reading.—H. Clair Amstutz.

Love "doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly.

ITEMS and COMMENTS

The color line has been erased in ministerial organizations in Norfolk and Newport News, Virginia.

* * *

Southern Baptist bookstores, 47 in number, did a gross business of almost 8 million dollars in 1953.

* * *

Legal executions are on the decrease in the United States. Fifty-eight persons were put to death by the State and 4 by the Federal Government in 1953, a total of 62 civil executions. This compared with 83 in 1952 and 105 in 1951. From 1930 until 1950 there was not a single year when the number of executions was less than 100. Sometimes they reached almost 200. Less encouraging is the fact that in the last 25 years more than 56 per cent of the persons executed have been Negroes or members of other colored races. The population in this country of colored people is only one eighth of the total population.

* * *

The Confessional Church of Germany lost about 60 per cent of its buildings in the Rhineland in World War II. Since then it has built or rebuilt more than 1,200 churches, parsonages, parish houses, etc., nearly as many as it lost, at a total cost of about 19 million dollars. Of this expense sixty percent has been borne by the local churches themselves.—W.P.

* * *

The Fellowship of Reconciliation has sent to the people of Japan a public letter of regret for the calamities associated with the explosion of the H-bomb in the Pacific. A special letter was sent to the 23 members of the crew upon whom radioactive ash fell. The Fellowship expresses its opposition to American effort to secure the rearmament of Japan. The letter says, "We are urging them without waiting for other nations to agree to renounce the suicidal and diabolical means of war which can but corrupt and negate any good ends men and governments may seek to serve. We shall plead especially with our fellow Christians and the churches of our own and other lands to heed in this day of terror the prophetic Word, 'not by might, nor by power, but by my spirit, saith the Lord.' The sobering impact of the development dramatized by the recent nuclear weapon tests has, we are convinced, disposed many people in our land to turn anew to God for wisdom to discern and courage and faith to pursue a new way."

* * *

While the Supreme Court considers the segregation issue in public schools, the color line in Southern colleges is making an orderly retreat. Already over 2,000 Negro students are enrolled in colleges and universities in seventeen Southern states and in the District of Columbia. . . . The transition has been made in a mannerly way without disorder and tension, even in cases where Negroes eat in the student cafeterias, attend athletic events, and, to a lesser degree, social functions.—**Worldover Press.**

* * *

When twelve families were burned out of house and home at Kasugade, Japan, MCC workers helped them to a new supply of bedding. Three dailies, one the third largest circulation in the world, carried news items. "Where West meets East" is how they described it.

* * *

Growing terrorization of Christians by roving bands of Moslem fanatics has been reported from Southern Celebes. Christians have been murdered and mistreated, churches have been forcibly converted into mosques, and thousands of Bibles have been burned or torn into strips for cigarette papers. At one place 6,500 Christians were forced by roving bands to accept Islam under threat of death. Celebes and its neighboring island of Amboina are the major centers of Christian concentration in Indonesia. Both were the scenes of mass conversions in the latter part of the nineteenth century, and their people have remained firmly Christian.

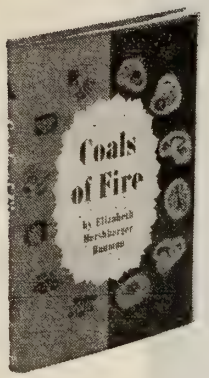
* * *

A proposed city ordinance banning the sale of groceries and meats on Sundays in Pueblo, Colo., was defeated in a special municipal referendum. The Pueblo Grocers Alliance had urged a favorable vote, declaring that "Sunday is a holy day . . . Sunday is a family day."

(Continued on next page)

Especially for young folk—

but a treat for anyone



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Elizabeth Bauman

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Mennonite Yearbook 1954

edited by Ellrose Zook

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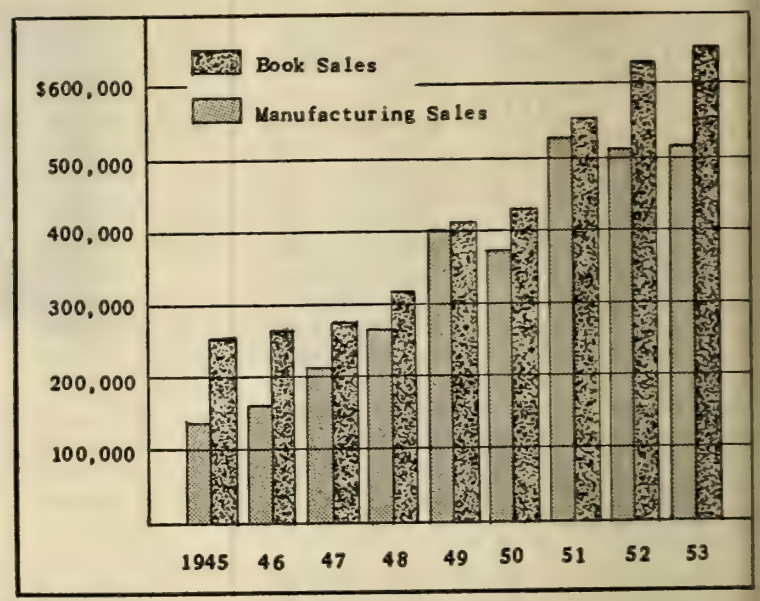
MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent



Mail orders receiving attention



10. Sales

The total sales of $1,173,172 are up $61,446 over the previous year and are made up as follows:

Six book stores	$ 436,086
Mail order and wholesale	221,017
Uniform S. S. helps	143,044
Graded S. S. helps	24,981
Tracts	28,069*
Sunday-school papers	82,502
Five periodicals	78,999
Printing and Binding	174,982

* Also included in printing and binding.

The work of selling requires the services of 44 people. About half of our total floor space is needed for sales service. A growing proportion of our retail sales is over the counter in our stores as compared to mail order sales.

The Sales Division operates through the following five departments. Mail order, the six Publishing House stores, trade (wholesale), advertising, and circulation.

Most of our catalogs go to our own brotherhood, and therefore the major portion of mail order sales comes from members of the Mennonite Church.

Our six stores offer the opportunity of serving many people beyond our fellowship. In most of the stores substantially more than half of the sales are to non-Mennonites.

The wholesale service has been developing gradually, although the number of regular accounts is not large. The summer Bible school books have been by far the most popular in this service. Otherwise, not many of our productions have had a very wide appeal to the general religious book trade.

More attention is being given to advertising. The three chief media are our own publications, other religious magazines, and direct mail.

Worldover Press reports that in East Pakistan there has been strong disapproval of the Pakistan-United States arms agreement. Several enormous public gatherings have condemned the pact, one of them drawing nearly 50,000 people.

• • •

A Roman Catholic archbishop has ordered eighty parochial schools in the archdiocese of San Antonio, Texas, to open their doors to any Catholic child regardless of color, race, or poverty.

• • •

The United States Commissioner of Education has defended the private schools of the country against the charge that they are undemocratic and un-American. He feels that by their very existence they contribute to the American tradition of freedom of belief. "Cultivation of a habitual awareness of God and . . . teaching the history and bases of religion are inalienable rights which the nonpublic schools may exercise in their attempts to make God-centered rather than self-centered youth."

• • •

The International Affairs Commission of the National Christian Council of Japan has adopted a resolution calling for the use of atomic power "exclusively for peaceful measures."

PAX men, a team of farm experts from the Mennonite and Brethren in Christ denominations of the United States, have found that many Greek wheat farmers plant too thickly for good results and have showed how better crops could come from better fertilization and the use of tractors. They have demonstrated that savings on seed could pay for a tractor to be used by an entire farm community.—WP

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, MAY 18, 1954 — NUMBER 20

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Jesus Was Both Human and Divine

By Robert J. Baker

The title of this article is a seeming paradox. How could it be true? How could any man be both human and yet divine? God is divine. We have no trouble fathoming that truth. His divinity is attested by His attributes of omniscience and omnipotence. Our Christian experience confirms such facts. God to us is all knowing. He has searched out our secret sin. He knoweth our frame, He remembers that we are dust. His concern is for each of us. His love seeks out each individual upon this earth. He knoweth the sparrow's fall. Our God is omniscient. That omniscience helps to prove His divinity. As God's servants we are also conscious of His power. The countless prayers of Christendom arise to Him and are answered at a seeming flick of the finger. He rules the world, kingdoms rise and fall at His nod, and all powers are ordained of God. Yes, we can easily recognize the divinity of God.

And we can well recognize ourselves as human. Our many errors, our ever-present frailties, are frequent reminders to this effect. The humiliation that comes when we fail in a particular phase of our Christian living serves as a sharp reminder of our own human weaknesses.

Yes, we can easily apply the word, "human," to ourselves, and the word, "divine," to God, but it is difficult for us to see these two words being used to fully describe a single person. Yet they do. Jesus was human. God placed Him on this earth 2,000 years ago to live a human life. And He did. For thirty-three years He maintained the characterization decreed by God. He lived the part. He was human, the son of a carpenter, the offspring of the Virgin Mary. And yet He was divine. He was God. He, Himself, said, "I and my Father are one." God acknowledged that Sonship. He said upon different occasions, words to this effect: "This is my Son, listen to Him."

Now the writer does not intend to explain how such a dual role was possible, laying before the reader a carefully worded exposition of this deep truth that would simplify it in our minds forever. Norwood in his book, *The Man Who Dared to Be God,* presents the insipid explanation that Jesus developed wonderful powers and used them because He found God.[1] I believe He was God. I do not believe He had to find God. I do not have to find myself. I know where I am. And neither did Christ have to find God.

Miller in writing on this subject seems even weaker than the above. While speaking of the virgin birth of Christ, he backpedals furiously away from stating that Christ was miraculously conceived by the Holy Ghost. He draws with haste away from the virgin birth by saying, "It is because the evidence is not clear and strong that we must leave the matter in abeyance, to say the least."[2]

We would not run from this question of whether Jesus was truly the Son of God. We would not argue it. We simply believe that He was the Son of God. We believe that He was God incarnate. The miraculous conception we cannot explain in terms that will satisfy the biologist of today, yet we believe it. Let others who classify themselves as theologians debate the fine points of the matter. I do not have to fully comprehend the internal combustion engine to drive a car, and neither do I demand that God clarify with me all the fine points of His plan for my salvation before I accept it. To me Christ's divinity is a truism. I believe that God gave His only begotten Son so that I might believe. And I believe that Son lived on this earth for thirty-three years as a human being tempted in all points as we are.

The most interesting part of this thought area is not the presentation of legalistic proof that Christ played the dual roles of both God and man. It is most interesting, however, to look at the life of Christ and notice how these two forces, that of being divine, that of being human, revealed themselves in His daily living. It is indeed interesting to see how these two forces pulled and tugged at His heartstrings.

Christ was human. Recall the emotions He felt and expressed. Think, for example, of the emotion, sorrow. Jesus knew sorrow. He wept outside the tomb of Lazarus. Tears flowed down those sun-tanned cheeks because a man had died whom He loved dearly, because a crowd stood by who doubted His power.

We hear today of man's frustrations. Christ knew of such emotion. Over Jerusalem He cried out with soul-shaking feeling, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" In Gethsemane's darkest hour He prayed for the cup to be removed from Him if at all possible. For Him to be made sin who knew no sin, there first must come a great frustrating, emotional struggle within His tortured human, yet divine, self. He saw at the climactic close of His earthly life the very men whom He had chosen to be His intimate followers flee from Him. He heard them contest among themselves for power. As a human He certainly knew the bitterness of frustration.

Jesus experienced anger, the soul-quivering anger that righteously comes when one sees that which is good and beautiful being blackened and shamed. And thus with cords fashioned by His own human hands, He drove with vigor the evil from His Father's house.

The parables and illustrations used by Jesus reveal His love of nature. He con-

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For You—For Me

By Rose Magines

Jesus left His home above
For you, for me;
Came to earth because of love
For you, for me;
Returned to heaven to prepare
Mansions far beyond compare;
Now He's interceding there
For you, for me.

There is pardon full and free
For you, for me;
Bought by Christ on Calvary
For you, for me;
Oh, the agony and pain
Jesus suffered to obtain
Full redemption—praise His name—
For you, for me.

Rule each heart, Lord. We would live
Just for Thee.
Meager though the store, we give
All to Thee.
Bless each life that it may bring
Honor to Thee, Christ, our King.
In eternity we'll sing
Praise to Thee.

La Junta, Colo.

sidered the lilies of the field, the mustard tree, the pearl of great price, the weather-predicting sky, the trusting sheep beneath the shepherd's watchful eye, the budding of the fig leaves, etc. He could look at a field of grain and have its waving beauty remind Him of the need for more disciples who would venture forth as human instruments of a divine plan to spread the Gospel of love to all areas. He viewed nature about Him through human eyes, but His divine connection with God never let Him lose sight of the spiritual glories He had left and was so soon to return to share with His Father.

Our divine, yet human, Leader felt the joy of winning souls. When Matthew left his tax accounts, the fishermen their nets, and when Peter reconsecrated his life on the sands of the shore of the Sea of Galilee, Christ experienced the acme of joy.

The heart of Christ was filled with compassion, deep and compelling, forceful, and action-provoking. His compassion raised the widow's son, touched blind Bartimaeus' eyes, broke the loaves and fishes for the five thousand, and guaranteed paradise to the thief upon the cross.

The Bible is crammed with incidents and accounts which picture Jesus as being human, a Man of emotions who was stirred by His surroundings and who responded so well and nobly to the earthly environment that encompassed Him for His brief stay in Palestine.

But we thank God that Christ was not simply another great man. We would not rank Him with Mohammed, Confucius, or any other religious leader. We thank God for the divine fire in Christ. No mere human could work the works of Christ, yea, the works of God. Christ displayed His divinity in His numerous miracles, His revealing of man's inner thoughts, His triumph over death, and by the very role He played in God's plan for man's redemption. They speak so graphically of the imbued nature of God. This was God working through Christ His great redemptive work for man. The life of Christ testifies of God, reveals God, was God dwelling among man, the Word made flesh.

Christ did not misuse His divinity as He lived so humanly, so humbly, for us. The fire was not rained down upon the cities of Samaria; the legion of angels were not called to His rescue upon the cross. He could have summoned them by a single consenting thought, but He did not. Christ never let His divinity choose the easy way out of His human perplexities. It is true when His hour was not fully come, He did escape the crowd who sought to stone Him, but when that hour was here, He accepted the cross. He refused to use His divine power to escape human pain, when that pain fitted into God's plan for man's redemption. His divinity could have been used to anesthetize the cross, but it was not. If the temptation occurred to do so, He discarded it quickly for the horror of three hours of human torture upon Golgotha's brow. The physical and mental anguish here displayed has never been equaled.

Yes, Christ was also divine. With Speer we would say,

Christ was such a Man that He could not have been a mere man. He was a Man so great, so perfect, that He must have been more than just a man. . . . If our Lord was only a man, it is strange that the nineteenth century cannot produce a better one. . . . With nineteen hundred years of His influence upon the world, with advantages possessed by us such as were never dreamed of in His day, if Christ's character was purely human, it ought long ago to have been surpassed, and there ought to be in the world today many men and women who are superior in character to Him.[3]

What statesman, or general, or author, or philosopher could we name that equaled Christ? Whom should we nominate? It is folly to even think seriously upon the question. There is none to equal Christ. The Galilean has never been equaled. He never will be equaled. We cannot match His life, His words, His works. We are human. He was both human and divine.

[1] Robert Norwood, **The Man Who Dared to Be God,** p. xiii.
[2] Lucious Hopkins Miller, **Our Knowledge of Christ,** p. 32.
[3] Robert E. Speer, **The Meaning of Christ to Me,** pp. 51, 52.

Elkhart, Ind.

The Givers

By Kenneth Seitz

There they go. Look at their rich robes. How pious they seem! Hear the large, heavy coins call, "Look, look; hear, hear," as they drop to the bottom of the offering box in the temple. That trumpet? Oh, that's Simon announcing his large offering. He's one of our richest and most righteous Pharisees. He owns quite a number of houses. See how erect and dignified he walks. Surely he is a picture of holiness and must challenge others to give liberally. He is evidently very happy. See that broad, satisfied smile on his face. He has done well in business. He is a good steward of God's material blessings. It would not be good business for him to defer the collection of a single rental. Even Anna, the poor widow, must pay her rent on the day, while her hungry, poorly clad children sometimes go to bed crying for something to eat. If Simon would give one a little grace, he'd soon have trouble with all the rest of the renters. You know how that is.

Yes, Simon seems to be very well satisfied. God must be blessing this man for his regular, liberal giving and for his very evident piety.

It seems to take him considerable time in choosing the proper coins from his heavy coin purse.

Look, here comes Anna, the widow of whom I spoke. Her shoulders are bent. Her garments are faded and mended. She seems tired; but a deep peace and trust give her countenance the glow of gold from the finer's fire. Aren't—aren't her eyes a little red? Has she been crying? Are the children hungry? Ah, yes, her rent was due yesterday at noon to Simon, her landlord. But she is confident. Her eyes are mellow with holier scenes than rich robes walking sanctimoniously before her. She knows not nor sees the riches of earth. She knows the riches and providence of her loving God, "the Father of the fatherless and the Judge of widows." She doesn't hesitate nor fumble for the right coin. Taking her two and only small copper coins from her little worn purse she places them quietly into the offering box. She hesitates just a moment with bowed head and closed eyes. Her heavy but full heart rises to her God, "My Lord, Thou who dost relieve the fatherless and widows, for the penny I could give Thee, I thank Thee. I am not poor. I have given my poorness to Thee. I have the riches of Thyself. I thank Thee for Thy tender providence and Thy joy."

(Continued on page 460)

Our Readers Say—

. . . Thank you for the editorial, "When You Can't Sing." It is the first time I can remember anyone understanding such a thing. . . . I have long ago learned that to truly worship, I must watch the book and the words. . . . One of the great rewards in heaven for me will be to sing with best of the singers, and not be proud of it or jealous of anyone else's singing. . . . I do so much love the Isaac Watts hymns, and all the old hymns of praise. Surely it makes one sit in heavenly places to listen to them! I know of no other "thrill" quite like it. May God bless you for this editorial. Surely it was Spirit-inspired for myself and others that suffer in the same way.—*Ella Hochstetler Kinsinger, Parnell, Iowa.*

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Which Son?

In one of the dramatic moments in the trial of Jesus before Pilate, the Roman procurator, in his anxiety to save the life of an innocent man, proposed to release Jesus in accordance with the custom of releasing to the Jews a prisoner at the Passover. According to Matthew, he offered them the choice of Jesus or Barabbas. The latter was a notable prisoner, a murderer, who even by the code of the Jews was worthy of death. No doubt Pilate felt sure they would not want so undoubted a criminal set free.

The word Barabbas means, "Son of a father." The Jews condemned Jesus in their religious court for claiming to be the son of God. The choice which Pilate presented, therefore, was between the Son of God and a son of a father, between the Son of Man and a son of a man. Origen says, according to McClintock and Strong, that in many copies Barabbas was also called Jesus (Jesus Barabbas). The Armenian version of Matt. 27:17 is: "Whom will you that I shall deliver unto you, Jesus Barabbas, or Jesus that is called Christ?"

While textual scholars have not generally accepted this reading, it is still most interesting to consider that here men were faced with the choice of a Saviour sent from God, whose methods were spiritual, and a savior rising among men, whose methods were political and violent. On that dark day of history men chose the human savior, and ever since have seemed to place the greater confidence in the methods of political power and military might. The Jews of that day cried for the crucifixion of the divine Saviour, and ever since the methods of spiritual renewal and loving conquest have been spurned by the worldly wise. "Give us Barabbas," cry the men who are so obsessed with themselves and their own efforts at salvation that they cannot believe in the Son of God, His salvation, and His way of living. The light of the Eternal is too bright for eyes accustomed to the darkness of sin, and they choose to live in the shadows.

Every choice of a humanly evolved religion in preference to the Revelation from above is a choice of Barabbas instead of Christ. Every preference for an ethic that is "safe" and "practical" and "realistic" over the plain command of God which must be accepted by faith is a call for Barabbas. Every time men push back the call of the Spirit to faith in Christ and to holy living, in order to go their own carnal way, they are leading Barabbas out of prison and pushing Christ toward Golgotha. When we do our work, even Christian work, in the energy of the flesh instead of the Spirit, we are accepting Barabbas and rejecting Christ.

Oh, that scene in Pilate's courtyard is being enacted again and again as men choose the son of a man above the Son of God. Which will you have, Barabbas or Christ?—E.

Daily Prayer Guide

Prayer is not only a command but a glorious privilege of the children of God. It is vital to their spiritual health and progress; it is "the Christian's vital breath." And yet it is very often neglected or allowed to become aimless and superficial. It is one of the areas of the Christian life which Satan attacks and tries to make meaningless and ineffective. The fact that "the effectual fervent prayer of a righteous man availeth much" calls for constant reminders to and guidance in prayer.

This need for prayer reminders has been reflected in the publication of devotional books, prayer guides, and worship columns in various papers, including the Gospel Herald and *Christian Living*. All of these can be very helpful if properly used and not allowed to become substitutes for the reading of the Bible itself.

For a number of years we have been indebted to the Women's Missionary Sewing Circle Organization of our church for the publication of an annual Daily Prayer Guide. The Guide for the year from May 1, 1954, to April 30, 1955, has just been issued and is now being distributed.

In its suggestions for Bible reading it follows the daily readings for the International Sunday School Lessons. It then gives brief, pointed comments on each reading, followed by suggestions for prayer for that day. These suggestions bring to our minds the needs of our missions and church institutions, our Sunday schools and churches, and the unsaved world of our day. Each month there is given a memory selection of Scripture and a hymn to be memorized. Other helpful and informational features of the 160-page book are a Missionary Book List and statistical information concerning our missions, church institutions, and sewing circle organizations.

With such a helpful and practical Prayer Guide available for use we should make efforts to get it into every home or family unit so that we may have concerted intercessory prayer for the activities of the church and for the needs of a lost world. A few suggestions for its effective distribution may be in order here. One of the most effective ways is for each congregation to secure enough Guides to supply its constituency and then see that they get into every family unit. The Guides can be placed into the literature rack or some other accessible place so that every one can receive a copy. The people can be invited to pay the nominal price of twenty-five cents each and if there is any deficit the church or Sunday-school treasury can make it up. In some cases the sewing circles may implement some means of getting them thoroughly distributed. The method is inconsequential so long as it works effectively. A fine gesture on the part of our congregations is to see that their I-W and Voluntary Service workers are supplied with Guides.

It should be noted that this publication is a prayer *guide*. It does not take the place of the Bible; in fact, the Bible must be used with it. It has been largely used to help people to establish and maintain regular and meaningful private and family devotions. May we encourage its thorough distribution and use so that it may bring blessings to an increasing number of people.—H.

Any program of Christian action should be formulated from principles taught in the New Testament.—John R. Mumaw.

The Revelation of Jesus Christ

By J. L. Stauffer

37. The Eternal State. Rev. 21:1-8.

Following the description of the reign of Christ and its conclusion in the great white throne judgment, we are next led to see the eternal state, as it is called for want of a better descriptive term.

John is now shown the new heaven and the new earth because the former were passed away. The new heavens and the new earth were predicted in II Pet. 3:13. The new earth will be like the regenerated man; it is the old made new. The earth is not annihilated according to Ps. 104:3; 119:90; Eccl. 1:4; II Pet. 3:6, 7.

It is also noted that there was no more sea. Science of course would tell us that this would be impossible, but they have said that many times in the past and have had to bow to the Word of the Lord. We know nothing more than what is revealed, but the Lord's children prefer to believe God's Word rather than rely upon the questionings of science.

John next beholds the new Jerusalem that comes down out of heaven. A great voice announces that God is tabernacling with men. In this portion of the Word, we are taken beyond our experience and observation. What all is involved may be true of us as it was when Jesus came the first time. He had to unfold to those present the truths and realities that He wanted them to know, because it was new and beyond their experience. Certain it is that the sorrows and pains of earth will be past. Physical death that came as a result of the fall of man will be no more. It is the last enemy to be destroyed at the great white throne judgment. Rev. 20:14. All things are now made new. The words are "faithful and true."

John is told to write. The future glories are here briefly unfolded for the benefit of the seven churches and whosoever will read. The reward to the overcomers is described. God's children will inherit all things. Were we not told that if we became heirs of God, we would also be joint heirs with Jesus Christ?

Again, the doom of the lost ones is briefly described, but they will have to endure it forever and ever.

THE GIVERS (Continued)

When the poor widow turned to go, Simon happened to see her back of him as he didn't want to miss seeing any of his admirers.

"Oh—a—er—a—gmm [clearing throat], God bless thee, Sister Josephus! How farest thyself and thy dear little ones?"

"The Lord be with thee, Brother Simon," answered Anna meekly. "God graciously cares for us day by day."

"Yes, God does bountifully bless us; doesn't He, sister?"

Harrisonburg, Va.

The Death of C. F. Klassen

By Marion W. Kliewer

Bro. C. F. Klassen, much of whose life activity was devoted to the cause of Mennonite refugees, died of a heart attack in Gronau, Germany, at 9:30 a.m. Saturday, May 8.

His death in Gronau was very symbolic of his consuming love for refugees, for it was through that German city that practically all Mennonite people passed in the migrations to North and South America after World War II. Bro. Klassen was director of the Mennonite Central Committee program in Europe at the time of his death, having served in that position since July, 1953.

According to information received at MCC headquarters in Akron, Pa., Saturday, May 8, the funeral was planned for Wednesday, May 12, with burial in Europe. Mrs. Klassen, who was in Europe with her husband at the time of his death, felt that he would want it that way.

Bro. Klassen had left his headquarters in Frankfurt, Germany, last week and then visited Bremen and Hamburg before reaching Gronau. He was en route to a meeting in Amsterdam.

On arrival in Gronau he had a very severe heart attack and was moved to the hospital immediately. Mrs. Klassen was called and was in Gronau at the time of his death.

The many Mennonite communities in the United States and Canada will recall Bro. Klassen's visit last April, May, and June in behalf of the current MCC resettlement program of Mennonite refugees in western Germany.

Bro. Klassen, who would have been 60 years old this August, entered Germany in 1945 as an MCC commissioner for refugees and spent most of the time since then working with refugee movements and resettlements. His exhaustless efforts in those years contributed very much to the movement of thousands of Mennonite refugees to South America, the United States, and Canada.

Bro. Klassen's efforts in behalf of Mennonite refugees and his MCC services began in the early 1920's in Russia. Following arrival in Canada around 1925, he was very active in assisting in the Russian Mennonite movement into that country. Following 1930 he served the Canadian Mennonite Board of Colonization and the Canadian Pacific Railroad in collecting money to repay loans that had been made to pay for the transporting of these refugees.

Born in Russia in 1894, Bro. Klassen early in life experienced hardships and persecution, including imprisonment. In addition to Mrs. Klassen he is survived by four children (Harold, Walfried, Herbert, and Irmgard), the latter two living in Europe with their parents at the time of the death of their father. The Canadian residence of the Klassen family is in Abbotsford, B.C.

Besides his interest in refugee work, the operation of the European Mennonite Bible School in Basel, Switzerland, and the publication of *Der Mennonit*, international Mennonite periodical, were particularly close to Bro. Klassen's heart. He was deeply interested in the European Mennonites, and because of his knowledge of the German language, he was particularly close to the German Mennonites—likely as close to them as any North American Mennonite. He was also active in Mennonite world conferences.

Bro. Klassen had been a member of the MCC since 1944, having been a member at large. He was also a member of the MCC executive committee. He belonged to the Mennonite Brethren Church, and was a member of that group's general welfare and public relations committee.

Akron, Pa.

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, May 5, 1904)

Pre. Isaac A. Miller, . . . born near Johnstown, Pa., May 4, 1839, . . . passed peacefully away while sitting in his chair at Fairview, Oscoda Co., Mich., on April 19, 1904, aged 64 y., 11 m., 15 d.

(From Herald of Truth, May 12, 1904)

Notes from Dhamtari. The bungalow at Rudri is still in process of building. Two rooms are now occupied, while the third, it is hoped, will be ready soon. . . .

The Leper Asylum is progressing nicely in its work. Three new inmates were admitted within the month. Nineteen persons are applicants for baptism in the Asylum.—Lina Z. Ressler, April 6, 1904.

(From Herald of Truth, May 19, 1904)

Bro. Isaac Miller was ordained to the ministry at the Mountview M.H. near High River, Alberta, Canada, on May 1st, Bish. A. S. Bauman officiating.

The new meeting house at Fairview, Oscoda Co., Mich., will not be ready for the first service May 15th, as had been previously mentioned. May 22nd is the date set for the opening services.

A highly mechanized, organized, socialized program makes it hard to find time or means to have the family function.—Noah G. Good.

"Can Any Good Thing Come Out of Nazareth?"

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Amid the stony hills of Galilee there lies a city spreading its houses over rounded slopes, which in spring are blue with iris and bright with cyclamen. Its seclusion and domesticity of aspect harmonizes with the sentiment of the maternal instinct, and this is in our thoughts the day we visit Nazareth.

There is something additionally thrilling if one can see a historic place from a distance as one approaches. Nazareth has this advantage. To one coming from the highlands of Samaria to the Plain of Esdraelon appear the hills of Galilee, while white and high lies the city of the childhood of Jesus. A friendly sweetness pervades it.

This is Nazareth, the home of the Holy Family, the place of the boyhood of Jesus that it might be fulfilled, "He shall be called a Nazarene." It lies with its white houses and graceful minarets, while cypresses stand tall and dark against the white walls. Behind cactus hedges are orchards of almond, pomegranate, peach, palm trees, and dates; terraced on slopes rise vineyards and olive gardens. The quiet loveliness of the valley seems to give it an air of seclusion, as if shut away from the outer world. Nazareth has been in great veneration since the earliest times of Christ and has attracted innumerable pilgrims and tourists from all parts of the world, which renders it prosperous. Perhaps as we come in sight of Nazareth we, in view of its precious and sacred memories, find our hearts filled with tender and emotional feelings and carry away with us memories never to be forgotten. Nazareth means "a flower." Well chosen, for Nazareth is indeed a flower of beauty in a most charming setting.

Before Christ gave this little town its lasting fame, it seems to have lain hidden in complete obscurity. This seclusion may have been one reason why Joseph on his return from Egypt made it his home, little thinking how his infant Son was destined to hallow and to immortalize the little town, of which one contemptuously asked, "Can there any good thing come out of Nazareth?" With regard to the "bad character" of Nazareth, it must be borne in mind that Nathanael was a Pharisee, despising all the Galileans. But in Nazareth was a carpenter's shop destined to become the universal temple of toilers, and from it went forth One called by its name "the Nazarene" in whom the whole world is blest!

I much desired to wander about the town and see its inhabitants, for to study the life of a country, to understand its people, there is no better way than just to ramble about, walking slowly and examining without seeming to do so. Interest attaches to everybody and every place in Nazareth. Everywhere the eye rests on a view of quiet beauty. In every walk, at every turn in the streets, or in the hills, or in those flowery valleys, one seems to realize the presence of both the Mother and the Holy Child.

Walking in the ways of the wicked by keeping evil company leads to the deterioration of character.—Selected.

There is one name above every name associated with Nazareth. Although we cannot point to one spot more than another as the true home of our Saviour, yet we know that He must have walked these streets, climbed those hills, and viewed this valley. In what kind of house may we suppose that Joseph, the carpenter, and his wife lived with the divine Son? Perhaps it was not unlike the homes of the humble yet not the poorest people.

Let us climb a hill and there remain for some time. We look down upon the view that our Lord must have seen thousands of times. Perhaps in His day the town may have stood higher up on the side of yonder hill, but otherwise at this distance it may have appeared much as it appears to us now. The situation of Nazareth is very romantic. The scenery around is of the kind in which one would imagine our Saviour delighted to wander, and to withdraw Himself when meditating on His great mission—deep and secluded dells, covered with a wild verdure—silent and solemn paths, where overhanging rocks shut out all intrusion. No one can walk round Nazareth without feeling thoughts like these enter his mind, while gazing often on many a sweet spot, traced perhaps by the Redeemer's footsteps and embalmed by His prayers. I remained for some hours upon this holy spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. My eyes swept around and finally rested on the towers of the Four Churches whose members profess to walk in the steps of One who grew from childhood to manhood and whose prayer is that all His followers be one flock!

Sitting on the hill we opened our Bible and read John 1:42-51. These verses give us a vivid picture of the state of feeling which prevailed in people's minds when Christ began His public ministry. He comes forth from the obscurity of His home life, and addresses to the fishermen and peasants the magic words, "Follow Me"! It is wonderful to see the eagerness with which these poor men hastened to tell each other the good news that the long-promised Messiah had at last come. We see as we read the story how from lip to lip the glad tidings passed—how Andrew told Simon that at last a Light had sprung up in the dark place, that at last He was found of them of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph. So Philip, when invited by Christ to accompany Him, sought to bring with him his friend Nathanael Bartholomew. He was one of the devout Jews who had long been wondering who that mysterious personage should be of whom all the prophets had spoken and for whom the world waited that He might complete it. The news that He was found seemed only too good to be true. He had come too easily and unostentatiously, and from too unlikely a quarter. In the midst of the general eagerness, when all were ready to receive most favorable impressions of the Coming Man, the accidental mention of an unpopular place, the casual allusion to His connection with a town of ill reputation, was enough to turn the current of feeling which had set so strongly in Christ's favor into a decided, though most unreasonable, objection to Him. As soon as Philip says that Christ is a native of the town of Nazareth, a warping prejudice seizes Nathanael. Surely you must be mistaken, he thinks. The Redeemer of Israel can never be a native of that obnoxious place! "Can there any good thing come out of Nazareth?"

Nathanael, who was apparently a Galilean, might not have the same prejudice against Nazareth which would have been natural in an inhabitant of Judea. But there is another prejudice, often hinted at by our Lord, which is quite as hard to overcome. Can a prophet appear in "our neighborhood," close to us? Must he not come upon us from some more sacred region? The Galileans, who were despised by others, must have learned to despise themselves! All their habits of mind must have prepared them to expect that Jerusalem, or some place near it, would be the seat and birthplace of the great King. There was, however, at least as much ground for doubt and unbelief in this man's mind as in that of any learned scribe. Nevertheless he comes, and he is hailed a genuine Israelite, an Israelite without guile. Till then Nathanael supposed that his face had not been known to Christ. How much less his heart! Had they met for the first time? Had he never sat and knelt beneath the fig tree? Had he never wres-

tled for light to himself, for blessings to his country?

The shade of the fig tree is the natural summer house or arbor under which Eastern families delight to take their meals or their midday rest. Nathanael had used the dense foliage of its large and thick leaves as a screen behind which he found retirement for devotional purposes. It is in such absolute seclusion, retirement, and solitude that a man shows his true self. It was here Nathanael had uttered himself to his Father who seeth in secret. Here he had found liberty to pour out his true and deepest cravings. His guilelessness had been proved by his carrying into his retirement the same simple and unreserved godliness he professed abroad. Nathanael heard and wondered at Christ's remark, "There before Philip called thee, I saw thee."

When he was screened from public gaze, at home under the shade of his own fig tree, thinking his thoughts probably of the coming Messiah, Christ knew his meditations. There was, therefore, in the greetings of our Lord a supernatural knowledge; there was a comprehension of Nathanael which was outside the range of ordinary human experience. He is astonished to find that the eyes of Jesus had penetrated this leafy veil and had been a witness to his prayers and vows. He feels that he is known best at the very point in which he had most carefully contrived concealment, and he recognizes that no one is more likely to be the fulfiller of his prayers than the same Person who has manifestly been somehow present and heard them. Such a knowledge of himself made Nathanael feel that he was in the presence of no ordinary man, and the conviction burst upon him that before him stood the Messiah. He may have come from the despised Nazareth, but the insight of Christ had touched the inner consciousness of Nathanael, and so he cried out, "Rabbi, thou art the Son of God; thou art the King of Israel." There is no more debating within him about Galilee or Judea, Nazareth or Jerusalem. A flood of light is poured into his soul from the clear heaven where God dwells.

* * *

As we look down upon this town of sacred memories it occurs to us as no unlikely conjecture, that the very position of Nazareth might in some measure account for its "ill character." It was a kind of frontier town. It was frontier in three directions: toward Samaria to the south, a region notorious for iniquity and frequent revolts; toward the land of the Philistines on the southwest; and on the west toward the maritime cities, peopled by heathens. Between these three regions and Nazareth is little more than a broad sweep of the Plain of Esdraelon. This plain lies more or less at the foot of the mountains encircling Nazareth. In the rear of Nazareth, northward and eastward, are the peaceful towns and plains of Galilee. Now in addition to the bad character of the Samaritans the inhabitants of all the seacoast were notoriously wicked. They were left, as we are expressly told in Judg. 3:1-6, to prove the Israelites, and that the generations of the children of Israel might learn war. An evil neighborhood this for Nazareth! The men of Nazareth might in such a vicinity easily be ensnared into heathenish affinity. Their worst characters, fleeing from justice or revenge, could easily find the nearest asylum, at a distance of thirty miles, in Nazareth. In every quarrel or war, between Galilee on the one side, and on the other side either Samaria or the Philistines, and the inhabitants of the coast, Nazareth would stand foremost. In commerce with the maritime towns, Nazareth would lie constantly exposed to the temptations to break the Sabbath. Thus by degrees might this frontier town become a nest of the very worst characters, and addicted to the worst sins. Its condition would probably be the more notorious from the contrast which it would form to the better protected and more peaceful inhabitants of the interior of Galilee.

Truth is the backbone of character.—Selected.

Prejudice intrudes on holy ground. It is a weed which disfigures even sacred soil. Good men, as well as others, have their narrow views and illiberal prejudices and mark off in their own minds as hopeless and barren whole countries out of which God determines to bring that which is for the healing of the nations. How often men in the most unreasoning way dislike and, as a consequence, misjudge others persistently, and thereby cut themselves off from much good. Without any reason worth calling a reason, we avoid and secretly dislike a fellow creature to whom we might do much good, or who might do much good to us. This because they have a bad manner, a plain face, a name we don't know, or because they come from a place against which we have a prejudice.

Now as long as we pass a verdict on the outward appearance only, we are right. But when from the superficial glance at the outward appearance we infer the moral character, we are very likely to be wrong. And when we act on that hasty glance, or worse still, on the remark of another, and straightway form an opinion against the person, we commit the fault Nathanael committed. Let Nathanael's remark be a standing warning against hasty verdicts. If any one is conscious of latent dislike of and unfairness to his neighbor, let him be careful, deliberate, serious, and considerate. When we hear of any excellence in a quarter little expected, let us not turn away with Nathanael and say, "Can there any good thing come out of Nazareth?" But in a more considerate temper, let Philip take us by the hand, and let us "come and see." Who knows but that in the despised place, in the slighted person, we may find as he found—Christ!

Old City, Jerusalem, Jordan.

Mennonite Mutual Aid

By Harold L. Swartzendruber

The Board of Directors of Mennonite Mutual Aid met for their semiannual meeting on April 2, 1954, at the new headquarters office at 1202 South Eighth Street, Goshen, Indiana. The various office reports presented gave indication of a continuing growth and of the scope of services rendered to the Mennonite constituency.

A total of $113,679.59 in loans outstanding to 92 families was reported as of March 20, 1954. These loans are "mutual aid" loans and are not to replace satisfactory local credit. They were made to help our young people and others whose home community recommended loan aid and who presented a sound financial program. In addition, $34,002.45 in special gilt-edge investment funds from the Burial Aid program and other special funds has been loaned to 11 families qualifying for such first mortgage loans.

Much financial counseling is done by Mennonite Mutual Aid, and much more seems to be needed. Many of our people do not understand basic commercial laws or procedure. Too many of our young people are victims of easy credit regulations or are taken advantage of by indiscriminate money lenders.

The Mennonite Community Service is to be established with facilities in the MMA office. The purpose of this service is to provide a clearinghouse for "farms for rent" or "businesses for sale," "help wanted," etc. Thus those in one Mennonite community will be assisted in relocating in another Mennonite community where such situations are available. Ads which qualify will be placed in *Christian Living*.

Mennonite Aid, Inc., the hospitalization-surgical-burial aid program reported a continuous growth since its beginning in 1950. At present 4,853 persons are participating in the hospital-surgical program and about one fourth of these are participating in the burial aid program. As now operated, this program is providing savings to its members and is providing a fellowship for brethren who are sharing the burdens of each other. With expanded membership the results could be even more rewarding.

Thirty-two Mennonite individuals or corporations are using the services of the Mennonite Foundation and its tax exempt status as a depository for contributed funds. To date, over $43,000 has been deposited. A large share of these

A Prayer for This Week

Dear Father,

We thank Thee for the privilege of belonging to that band of men and women who in past generations walked with their God.

We are thrilled to belong to such a group—

Jacob, the schemer who became a prince,
John, the beloved disciple,
Mary Magdalene, symbol of devotion,
And all those from all ages and all walks of life who chose the path of faith before us.

Thou hast told us that those whom they sought to serve often spurned them because they could not understand their purpose or destiny. We are grateful to Thee, our Father, for revealing to us the meaning of their lives.

Forgive us for too many times forgetting that we are citizens of heaven. Remind us often to whom we belong and of those fellow citizens who too "looked for a city which hath foundations, whose builder and maker is God." In the name of Christ. Amen.

Gladys A. Stoltzfus.

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funds have been disbursed to recognized charities. Certain services are also being rendered in estate planning for members of our church.

A special subcommittee presented plans for a systematic savings program to be operated by Mennonite Mutual Aid. This was approved subject to the completion of various details. Announcement of the plans will be made in the GOSPEL HERALD as soon as the plan is ready for operation.

As a result of the recommendations of the Insurance Study Committee which were approved by the General Conference at Kitchener, Ontario, last summer, special subcommittees have been selected to study the advisability and practicability of services in the area of automobile insurance, widow's rehabilitation funds, disability, and other forms of aid among our brethren.

Mennonite Mutual Aid expects to obtain a full-time field representative to interpret and promote its various programs among its constituency.

The Directors heard a report on various migrations of Mennonites in this country. They are interested in keeping in touch with such movements and to assist wherever possible.

The following officers were elected for the year: O. O. Miller, President; John L. Yoder, Vice-President; C. L. Graber, Treasurer; H. L. Swartzendruber, Secretary and Manager. Other members of the Board are John D. Burkholder, Jr., E. C. Bender, H. A. Diener, M. R. Good, G. F. Hershberger, and Harry Wenger. Both Mennonite Aid, Inc., and the Mennonite Foundation have separate Boards of Directors chosen for the effective operation of a specific part of the mutual aid work. Pray for these organizations as facilities are provided to help share the financial burdens among our brethren.

Goshen, Ind.

NOT CHARITY BUT BROTHERHOOD

A plan whereby members of the Mennonite Church can share one another's burdens of hospital, surgical, and burial aid expenses. Join now and help others so that in your distress you will receive help. This plan authorized by Mennonite General Conference. Write for further information:

Mennonite Aid, Inc.,
1202 S. Eighth St.,
Goshen, Indiana.

Half-Way Christians

BY STANLEY C. SHENK

Yes, we've just got to admit that we have some of them around. They're always in church on Sunday mornings, and they claim they just love to go to church, but the midweek prayer meeting, the local missionary organization, and the Sunday evening service are pretty much virgin territory to them. They declare that they just love the Bible, but somehow its profound passages on Christian love, brotherhood, second-mile religion, motive-judging, whispering, backbiting, and the love of the truth don't seem to be applied too much from day to day. They protest solemnly in Sunday-school classes about how bad things are going in the congregation and the church, and they seem to know exactly what's wrong, but when you try to enlist them in the work of the kingdom, they're often just the ones that are too busy with their other work or who plead, "I'm not *gifted* enough. Let George over there do it." They're pretty keen at picking out real or imaginary inconsistencies in other brethren or in church boards or committees, and yet they're not beyond inventing an excuse now and then to justify (to themselves and others both) the acquisition of a shady dollar or two. These people, like the poor, death, and taxes, are always with us. Shall we let ourselves get so discouraged with them that we decide to pull up stakes and forget about Christianity? Such a decision would please the devil mightily.

Now we've given the term "half-way Christians" to these folks, but the devil has a harsher word for them. He calls them hypocrites, and he can really go to town on that word. One of the most effective publicity stunts he has is to put up a signboard in front of every church, and this is what it says: "Keep out! There are hypocrites in there." He really gets results with it. It's one of the main reasons for the rapid increase of the population of hell. Are these people weak Christians, or are they hypocrites? They *can* know, and God *does*. We don't. Now regardless of *which* they are, we'd be very foolish to get so discouraged over them that we'd throw Christianity over. In any case, they need our help, and furthermore, we need the consolation of the church as a whole and of its Christ. And, if some of these people should turn out at the Judgment Day to be complete hypocrites, we're still better off to spend a few years with them in the church here on earth than to have to spend eternity with them in hell.—*Herald Youth Bible Studies,* October, 1952.

Christians Weep with Those Who Weep

By Edna Hull Miller

Though every one must bear his grief alone,
For sorrow is a personal thing,
Yet tears unseen have fallen for your sake,
And Christians long to ease a sting.

And may the healing balm of time be such
As eases loneliness and pain,
For winter's stark and lonely tree
In spring has petaled peace again.

Oklahoma City, Okla.

Prayer Requests—

(Requests for this column must be signed)

Pray that the door may not be closed to the evangelical witness in Colombia.

Pray for the various evangelistic tent campaigns to be held during the summer.

Pray for the annual meeting of the Mennonite Board of Missions and Charities to be held in June near Salem, Oreg.

Pray that needed personnel may be found for the Voluntary Service Units for the summer.

Pray for the summer Bible schools that will be held in Europe during the summer months.

Pray for the summer Bible schools soon to be held in America.

Pray for the church conferences to be held this spring and summer.

OUR SCHOOLS

Introducing the American Scientific Affiliation

By Esther Stoltzfus

Eastern Mennonite College, Harrisonburg, Virginia, has invited the American Scientific Affiliation to hold its ninth annual convention on its campus, August 24-27. Maurice T. Brackbill is serving as general chairman.

The American Scientific Affiliation is a group of Christian men and women of science who attempt to correlate the findings of science with the writings of the Scriptures, apply the results of these studies to their concepts of science, and give a positive Christian witness in the scientific world.

The Affiliation originated in the week of September 2, 1941, when five Christian men who were professors of sciences in colleges and universities were requested by Irwin Moon to come to Chicago to discuss together a problem of concern to them all.

Irwin Moon had been speaking on campuses giving his "Sermons from Science" lectures, and as he interviewed Christian students he was constantly confronted with the problem they faced—the problem of why the findings of sciences are so often in conflict with what they understand the Bible teaches, on such subjects for instance as the creation and the origin of the species.

In that meeting they discussed this situation and decided the American Scientific Affiliation should be formed to study out solutions and make available help and guidance for the student.

Their first project was the publication of a Symposium Volume for college students, the book *Modern Science and Christian Faith.* This book contains chapters on the areas of science, such as astronomy, geology, archaeology, medical science, chemistry, anthropology, psychology, and physical science. It also presents a chapter on the "Christian Interpretation of Science." In each field of science the difficulties the student faces are presented, the Biblical position stated, and actual facts tabulated. For over six years twenty men compiled materials for this book, which was printed in 1948 by Van Kampen Press, Wheaton, Illinois. It was reprinted in 1950 with several changes, additions, and deletions. Today approximately 10,000 copies have been distributed.

The A.S.A. carries out its program by reviewing books on science written by Christians, printing monographs on subjects relating to science, and quarterly printing the Journal of the A.S.A. They also make available doctrinally sound speakers who have an understanding of science for colleges, high schools, and summer camps.

By April, 1954, the group has grown to five hundred and twenty-five men and women in many different professions and scattered throughout many countries. These are men and women who have a bachelor or doctor's degree in a science subject, and have signed their names to the doctrinal statement of the American Scientific Affiliation, as follows:

I believe the whole Bible as originally given to be the inspired Word of God, the only unerring guide of faith and conduct. Since God is the Author of this Book, as well as the Creator and Sustainer of the physical world about us, I believe there can be no discrepancies between Biblical statements and scientific observations when both are properly interpreted. Accordingly, trusting in the Lord Jesus Christ the Son of God, my Saviour, for strength, I pledge myself to the furtherance of the task of the A.S.A.

Over twenty-six denominations are represented in the A.S.A. The highest representation is from Mennonite, Baptist, Presbyterian, Undenominational, Methodist, and Brethren.

Since the membership is well distributed over the United States and Canada, the convention is held alternately in eastern, midwestern, and western states. This year's convention will be a time of fellowship, discussion, lectures, and field trips.

Further information about the American Scientific Affiliation, and materials it has published can be obtained by writing to H. Harold Hartzler, Secretary-Treasurer, 107 W. Plymouth Ave., Goshen, Indiana.

Goshen College, Goshen, Ind.

HESSTON COLLEGE NEWS

Fifteen pre-nursing students and Dorothy Detweiler, Orpha Zimmerly, and Evelyn Rouner attended the Nurses' Commencement at the La Junta Mennonite School of Nursing May 3. M. A. Yoder preached the Baccalaureate Sermon, Sunday evening, May 2. Eight of the fourteen graduating students are alumni of Hesston College.

Merle L. Bender, director of public relations, will be one of the discussion leaders at the Topeka I-W Retreat, May 13-16. The retreat will be held at Forrest Park, Topeka, Kans.

Bro. John P. Duerksen conducted a music conference at the Argentine Mennonite Church, Kansas City, Kans., April 30—May 2. The new book, **Songs of the Church,** was used.

Grace Mattar, student from Jerusalem, Jordan, gave an address at the Mother-Daughter Banquet, Halstead, Kans., May 5. The banquet was sponsored by two mission societies of the General Conference Mennonite Church. Miss Mattar spoke on "Wartime Experiences in Palestine." Approximately 100 were present at the banquet.

The $8,000.00 goal of the fifth annual Hesston College Spring Work Days was topped. A total of $8,010.36 was turned in by the faculty, students, and staff who participated in this year's Work Day activities. 296 of the college family participated. Eleven students were unable to work because of illness. The average earnings of all participants was $26.06. Workers were employed in 17 different states.

The first $2,000.00 was earmarked as a completion fund for the new Farm Shop building. All earnings above will be used for construction of a Church-Chapel building. The Sunday-school wing of this building has been completed. Work on the Sanctuary and Bible department annex will begin within the next year.

Spring Work Days are an integral part of the annual fund-raising program at Hesston.

—Merle Bender.

Doing an injury puts you below your enemy; revenging one makes you even with him; forgiving one sets you above him.—Benjamin Franklin.

VI. Water from Many Wells

By Nora Oswald

There be four things which are little upon the earth, but they are exceeding wise: the ants . . . .—Prov. 30:24, 25.

An ant colony is organized like a large wheel. The hill is hub and center of activity. The lanes that lead away from the hill in all directions are the spokes. The length of the lanes determines the size of the wheel. The ends of the lanes make the rim.

Labor in an ant hill is skillfully organized, and each crew has its particular work to do. Some serve inside the hill while others bring food to be eaten or to be stored for the winter.

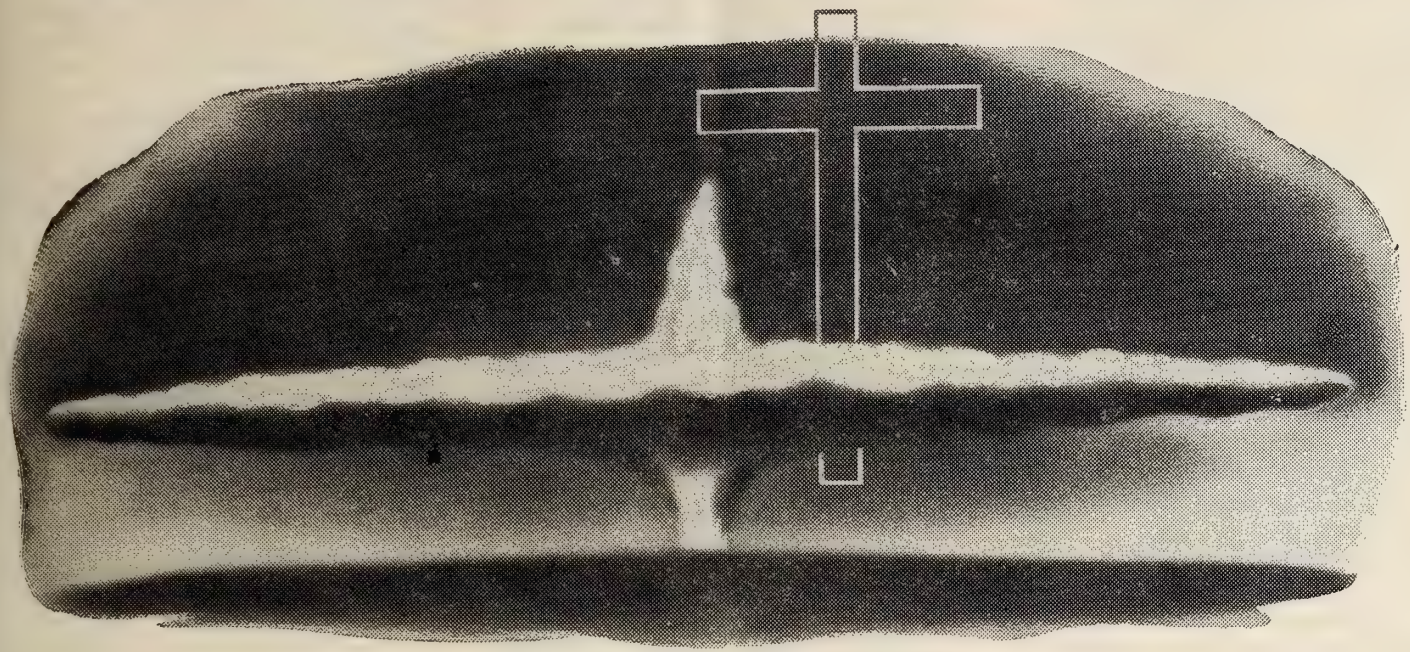
Every Christian Church should be like an ant wheel. The church is the hub, where members receive spiritual teaching, counsel, and inspiration. The lanes or avenues are the voice, song, the press, automobiles, buses, ships, airplanes, radio, books, magazines, etc. On these avenues willing workers carry Gospel pebbles all over the world, making personal contacts and establishing new mission hubs. Converts are brought into the church, ever increasing the size of the hub.

Christ's kingdom is a network of wheels whose spokes reach into every field where live needy souls.

Hesston, Kans.

PEACE AND WAR

NO MAN CAN SERVE TWO MASTERS



Today our thoughts go back 2000 years to Calvary, but for mankind in 1954 the cross of Christ stands in the shadow of the cross of hydrogen.

Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil.

Man cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear. Men do not gather grapes from thorns. Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer.

"Not by might, nor by power, but by my spirit, saith the Lord"

AMERICAN FRIENDS SERVICE COMMITTEE BRETHREN SERVICE COMMISSION MENNONITE CENTRAL COMMITTEE

This statement appeared originally in the New York Times and other newspapers on Good Friday, April 16, 1954

FAMILY CIRCLE

Which Shall It Be?

Which shall it be? Which shall it be?
I looked at John; John looked at me,
And when I found that I must speak,
My voice seemed strangely low and weak:
"Tell me again what Robert said";
And then I, listening, bent my head.
This is his letter:

"I will give
A house and land while you shall live,
If in return, from out your seven,
One child to me for aye is given."
I looked at John's old garments worn;
I thought of all that he had borne
Of poverty, and work, and care,
Which I, though willing, could not share;
I thought of seven young mouths to feed,
Of seven little children's need,
And then of this.

"Come, John," said I;
"We'll choose among them as they lie
Asleep." So walking hand in hand,
Dear John and I surveyed our band:
First to the cradle lightly stepped,
Where Lillian, the baby, slept.
Softly the father stooped to lay
His rough hand down in a loving way,
When dream or whisper made her stir,
And huskily he said, "Not her."

We stooped beside the trundle bed
And one long ray of lamplight shed
Athwart the boyish faces there,
In sleep so beautiful and fair.
I saw on James' rough, red cheek
A tear undried. Ere John could speak,
"He's but a baby, too," said I,
And kissed him as we hurried by.
Pale, patient Robbie's angel face
Still in his sleep bore suffering's trace;
"No, not for a thousand crowns, not him."
He whispered, while our eyes were dim.

Poor Dick, bad Dick, our wayward son—
Turbulent, restless, idle one—
Could he be spared? Nay, He who gave
Bade us befriend him to the grave;
Only a mother's heart could be
Patient enough for such as he.
"And so," said John, "I would not dare
To take him from her bedside prayer."

Then stole we softly up above,
And knelt by Mary, child of love,
"Perhaps for her 'twould better be,"
I said to John. Quite silently
He lifted up a curl that lay
Across her cheek in a willful way,
And shook his head: "Nay, love, not thee."
The while my heart beat audibly.

Only one more, our eldest lad;
Trusty and truthful, good and glad;
So like his father, "No, John, no,
I cannot, will not let him go."
And so we wrote, in a courteous way,
We could not give one child away;
And afterward, toil lighter seemed,
Thinking of that of which we dreamed,
Happy in truth that not one face
Was missed from its accustomed place;
Thankful to work for all the seven,
Trusting the rest to One in heaven.

—Ethel Lynn Burs.
Contributed.

The Virtuous Woman

(Proverbs 31:10-31)

By Barbara Ann Yoder

My dear friends, I should like to introduce you to a woman who is the ideal of every young Christian girl, and whose type is desired by every Christian man as a wife.

We shall say her name is Mrs. Jewel, but her price is far above rubies or jewels of any kind. Of all the women in the neighborhood there is none like her. Her husband has no reason to worry, for she does her work so carefully that he has no fear of waste.

She goes out and finds material of different kinds, such as wool, linen, and flax. She does not buy the most expensive, but she buys a very good grade in order to save and be thrifty.

She goes to the market herself and buys food which is good for her children, food that is nourishing and body-building. She also sees to it that her children get three square meals a day. Her children eat what is set before them, for they know that their mother gives them only of the best food.

She does not lie in bed until nine or ten o'clock, but she gets up in the morning before it is quite light and prepares breakfast for her whole household.

When her husband comes down to breakfast, he does not meet a woman who looks like "the last rose of summer," with her hair uncombed in pin-curls, and her face pale because of no make-up. Instead, he meets his wife, smiling, sweet and tidy, and with her hair neatly combed. She needs no make-up because God has given her a beautiful, rosy complexion. Even if her husband feels a little tired or blue, all his cares are scattered by his smiling wife, for she spreads happiness and joy wherever she goes.

When her children arise, she dresses them herself (and not her maids). While she is dressing them she talks to them pleasantly and kindly, after which they all sit down *together* and have family devotions. Their breakfast is a pleasant one as are the rest of their meals, for no one feels grouchy, because God is there and each one feels His presence.

Mr. and Mrs. Jewel have taught their children that God is to be honored and feared and that He loves and blesses godly homes.

She helps all her neighbors, rich and poor. She turns no one from her door, of those who are in need. She takes of her own to help supply the needs of the poor. In this the Lord blesses her. She believes and lives the injunction, "Freely ye have received, freely give."

This does not mean that her family is neglected. She does not fear the winter, for she has been sewing in the summer and fall, so that her children have sufficient clothing to wear. And if at times it looks as though she will not have enough she takes her troubles to God and not to her husband or neighbors. "For," says she, "why worry when you can pray?"

Mrs. Jewel is a very modestly dressed woman. Her clothes are simple, but very neat. She does not wear her hair after the fashions of the world, but in a natural and attractive manner, and her devotional coverings are neat and well-fitting.

She does not gossip over the back fence, and when she speaks about some one it is for good and not evil. People all love her and say, "Truly Christ is glorified in this woman."

Even though she may be busy, she often takes time to talk to her children and to discuss their troubles with them, small though they may seem.

Her children look back on their childhood days with joy and say, "God has richly blessed us in that He has given us such a wonderful mother." Her husband says, "Of *all* the women in the world you are the best."

Truly, "Who can find a virtuous woman? for her price is far above rubies."

Bridgeville, Del.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks to the blood donors. May the Lord reward you. Also for the many prayers offered, flowers, cards, gifts, and visits during my stay at the hospital and since my return home. May God bless you all.—Mrs. Levi W. Bucher, Manheim, Pa.

* * *

I take this way to thank my many friends for their kindness in remembering me while in the hospital and at home—for cards, letters, and the prayers that I believe went with them—also for visitors, plants, the many bouquets, fruit, gifts, books. I enjoy the cards from the different churches and from their Sunday-school classes and the sewing circle. And I thank the Shining Stars for singing, and the neighbors for their kindnesses.—Ada M. Brubaker.

* * *

We wish to express our sincere appreciation to our friends and relatives for prayers offered in our behalf, and sympathy given us. Also for cards and letters sent to us in our recent trial, and at the passing of our beloved daughter and sister, Mrs. Nathan Landvatee.—Mr. and Mrs. David Z. Miller and family, Middletown, Pa.

TO BE NEAR TO GOD

THEME—TEARS

Sunday, May 23

Read Heb. 12:16, 17—Esau

Tears cannot reverse the clock of old Father Time. History cannot be unwritten with tears. Esau may obtain forgiveness for the rash deed of a careless moment, but he cannot find reversal and receive the birthright over again. How often young folks and others think that wild oats can be watered with the tears of repentance later on, and that the ultimate harvest of such sowing and watering will be good. No, the place for tears is at the place and time of temptation. Esau should have wept at the thought of losing that precious birthright; such weeping would have been timely and proper.

We are happy to report that Esau found a large measure of blessing in his later life, so large that he could say, "I have enough." But he never found that tears of sorrow could erase the history of the day when he despised his birthright.

Monday, May 24

Read Mark 9:23, 24—The Father of the Child with the Dumb Spirit

If I get a speck of cinder in my eye, I shed tears in an endeavor to wash it out. Onions also provoke me to tears. And if I get an overcharge of emotions, my eyes behave the same as if I had introduced a foreign physical or chemical agent. Frankly, I do not know why; I merely know it is so.

Through all the years there was a build-up in this father's emotions until now. No wonder his eyes joined his heart in begging for help in his unbelief. Men have discovered that certain chemicals are sure death for the weeds on our lawns. Well, for your lawn of belief that surrounds the mansion of your soul, there is an age-old remedy for the weeds of unbelief. Unsightly plants they are, these doubts and suspicions. Treat them to a liberal dose of tears while you call on Jesus of Nazareth to help eradicate your unbelief and there will be a speedy answer. Tears still arouse a willing Master to action. And green indeed will be the faith which has been well watered with tears.

Tuesday, May 25

Read II Tim. 1:3, 4—Timothy

How kindly was the tender relationship between Paul and Timothy! The contemplation of the love between these two is pleasant indeed. Some years undoubtedly separated them. The disparity of ages did not affect the friendship. Rather, it seemed to deepen it.

Paul loved Timothy as one would have loved a son. Timothy loved Paul as one would love a father. It may be surmised that Timothy left Paul in chains and that the last picture Paul had was one of Timothy going away, weeping as he went. This is a difficult memory for any lover to have of another and not one to be willingly entertained forever. Therefore Paul sought to dissolve it and replace it with a memory of joy.

"Mindful of thy tears," says Paul to the man of another generation. How worthily should we walk so that it may be said of us also that separation from us brought tears to those whose only bonds were the ties of oneness in Christ. Are we thus living?

Wednesday, May 26

Read Rev. 7:16, 17—God and Tears

In that day there will be no more pile-up of annoying emotions until they must be discharged with the washing of tears; no more unbelief to be banished by a tearful appeal for help; no more sorrow which seeks to be transported to the better past; no more want or lack of that to which one had been accustomed; no more fearful apprehension of the unknown with its terrors. Sufficient unto its pleasant fullness will be each moment of heaven. No more build-ups or let-downs. Spiritual aspirations will all be transmuted into spiritual completeness. And sin, "missing the mark," will be absent. At long last there will be no tears.

Aren't you anxious to arrive there? As soon as your work is done, I mean.

Thursday, May 27

Read Acts 20:19, 31—Paul's Tears

If I could summon the apostle to sit by me as I write this on Good Friday, I suppose our conversation would run like this.

"Paul, why did you weep at Ephesus?"

" 'Twas brought to me in sad remembrance how I, the chief of sinners, persecuted the Lord Jesus in the person of His saints, even as the Jews persecuted me at Ephesus. I haled members of Christ's body, not understanding, and put them in prison. So, indirectly I was present at the crucifixion, nailing Christ to His cross. But the Jews would have none of it, and so I wept as Jesus did for me in the Garden. I wept also for those who believed. The wolves are many, and they wear sheep's clothing. Sheep are often so silly that they cannot discern between a sheep and a wolf in sheep's clothing. For such I weep. God save them and bring them safely home with the other sheep. My heart is not my own any more; it belongs to Christ and these sheep."

(Continued on page 476)

Elisha Reveals Spiritual Resources

Sunday School Lesson for May 30

(II Kings 4:8-37; 6:8-23)

Today the people of the world, all men, are surrounded by the threat of death, of extermination. What shall men do? That was the situation of Elisha and his servant exactly. What did they do? Read the lesson together and see. Read to the end of the story. Verse 23.

In the crisis of our day many people are represented in Elisha's servant. They have no faith and have a feeling that the problems of the present world are insurmountable. Elisha represents the Christians. They have spiritual resources the world knows nothing about. (Each member of your class needs greater resources to withstand the faithlessness of men today and also to help those who know not God. Strengthen them in God.)

Elisha was a remarkable leader in Israel. He was a trusted counselor of the kings. He helped the allied kings of Israel, Judah, and Edom against the king of Moab. Chapter 3. Let a pupil report this thrilling victory of the Lord's.

Elisha was given power to do miraculous things: to heal bad spring water (2:19-22); to multiply the oil of a widow and sons (4:1-7); to heal the poisonous pottage; to multiply bread; to cause the ax to float; and to raise to life the Shunammite's son. 4:8-37. (Good subjects for brief reports.)

Elisha was called the "man of God" 4:9; 5:8; 6:10. Did he deserve this title? Discover the secret of his strength.

Elisha had been with another great man of God, Elijah. He saw Elijah courageously stand for God. When Elijah left him, Elisha asked for a double portion of Elijah's spirit. 2:1-11. This was a very discerning request. What was this spirit? Above all it was an unquestioning faith in God. See how he prayed in crises; how God told him things; what clear spiritual insight he had; how kind he was to Israel's enemy. Here's an excellent illustration of Old Testament nonresistance.

We are too inclined to study our social and economic resources, both as individuals and as a nation. We need rather to understand our spiritual resources. Have we faith in God? This is the only steadying force for us in the midst of world unrest and international conflict. In God's light we will see light, and in this light we will see a power stronger than the enemy of our souls, or the enemy of our nation.

Men and women of strong faith like Elisha are needed in the home, the school, the hospital, the factory, the store, the office, and everywhere. Everywhere today there are crises looming, but we need only remember, "The angel of the Lord encampeth round about them that fear him, and delivereth them," and "He shall give his angels charge over thee, to keep thee in all thy ways."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Dewey Emswiler, R. 2, Broadway, Va., pastor of the Bethel Church in that region, died suddenly at his home on April 29. He had earlier served in mission work at Knoxville, Tenn. His death came as a great shock to his family and friends. The funeral was held at Trissels Church, near Broadway, on May 3.

The statement on the Peace and War page under the caption, "No Man Can Serve Two Masters," was printed in the "New York Times" on Good Friday at a cost of $2,800.00 and was financed by the three historic peace churches. It was similarly printed in a Lancaster, Pa., paper at a cost of $270.00. The original size as it appeared in the daily papers was 11¼ by 16 inches. It has been reduced to fit the GOSPEL HERALD page size. This is a unique type of peace witness, and in the case of the "New York Times" was practically world-wide.

The death of Bro. C. F. Klassen, at Gronau, Germany, on May 8, as reported elsewhere in this issue, came as a distinct shock to his many friends in all areas of the Mennonite Church. He apparently died as he wished, while in active service for the Lord in the interests of the Mennonite refugees to whom he had devoted his labors and prayers.

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The Ohio Conference has approved the plan to build a Church High School in Wayne County, in the vicinity of Kidron, as soon as funds are collected. A concerted solicitation program was carried on May 10-15.

The Conference on Christian Community Relations, held at Eastern Mennonite College, May 6-8, was attended by representative people from various areas of the church. A profitable meeting was held, one of the interesting and helpful features of which was a tour of industries, churches, and other points of interest in the local area of the Shenandoah Valley. Bro. J. Winfield Fretz, North Newton, Kans., was guest speaker from a distance.

The Curriculum Committee of the Commission for Christian Education met at Souderton, Pa., May 3, and again at Chicago, Ill., on May 14, 15, working on plans for the new materials for graded Sunday-school lessons and weekday Bible school.

At the centennial meeting held at the Maple Grove Church, Topeka, Ind., Sunday forenoon and afternoon, May 16, the brethren Sanford C. Yoder and C. L. Graber, Goshen, Ind., were among the speakers. Two applicants were baptized at the Maple Grove church Sunday, May 9.

Congratulations and the Lord's blessing to two of our well-known octogenarian ministers who recently celebrated birthdays: I. B. Witmer, Columbiana, Ohio, who observed his 89th birthday, May 14; and I. W. Royer, Orrville, Ohio, who was 81 years old, May 2.

Ground-breaking ceremonies were held on the grounds of the Maple Grove Church, Belleville, Pa., on Saturday, May 8, preparatory to beginning work on the new church building to be erected this summer. The old building will be allowed to stand until the new one is ready for occupancy.

Important Instructions for All Persons Ordering Herald SBS Supplies:

Grade 6 Herald Summer Bible School Pupil's Workbook and Teacher's Manual, entitled **Teachings of Jesus,** has been completely revised. The new revised books for both teacher and pupil can be identified by three white dots on the cover of each book just beneath the title. Please make certain all your copies are of the new edition. It will be necessary to purchase a new Teacher's Manual if you plan to teach Grade 6 this year. A combination of old and new pupils' books cannot be used in any one class. Check your stock **now** and order the quantity you need for Grade 6 teachers and pupils. **Any unused copies** of the old edition may be returned for replacement.

Mennonite Publishing House
Scottdale, Pennsylvania

The Handbook for Christian Workers, recently issued by the Commission for Christian Education, emphasizes the theme for the year: "Every Member Evangelism," by giving suggestions how every church agency and individual may help to carry on the great task of world-wide evangelism. Every home should have a copy of this book.

A vesper communion service was held at the Orrville, Ohio, Church on Sunday afternoon, May 16, for the benefit of those who could not attend the regular communion service on Easter Sunday.

Bro. Richard Moyer, recently appointed as pastor of the church at Crenshaw, Jefferson Co., Pa., made an appreciated call at the Publishing House last week. This work is sponsored by the Locust Grove congregation, Belleville, Pa., and is located about twenty-five miles from the Rockton Church, Clearfield Co., Pa.

(Continued on page 476)

Calendar

Ohio Mennonite and Eastern A.M. Joint Conference, Walnut Creek Church in Holmes Co., Ohio, May 25-27, 1954.
Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.
North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.
Annual meeting of Ontario A.M. Conference, June 9-10, at East Zorra A.M. Church, Ontario (near Tavistock).
Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.
Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.
1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.
Rocky Mountain Mennonite Camp: Pre-camp training—June 28-July 2; Week-end Bible Conference on Stewardship—July 3, 4, Milo Kauffman, Hesston, Kans.; Junior Boys—July 5-10 (ages 9-12); Junior Girls—July 12-17 (ages 9-12); Junior High—July 19-24 (ages 13-15); First Family—July 26-31; Youth Retreat—Aug. 2-7 (ages 16 and above); Second Family—Aug. 9-14; Orientation Camp for prospective I-W Men—August 21-28. Program sponsored by MRSC. Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association—Sept. 5, 6.
Peace Sunday, July 4, 1954.
Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.
Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.
Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.
Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Illinois State MYF Retreat, New Salem State Park, August 5-8.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa, area: Oct. 14-16, 1954.
Annual meeting Mennonite Conference and Associated meetings of the Pacific Coast District at Western Mennonite School, Salem, Oreg., June 1-4.
Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Three mission board secretaries spoke in chapel at Goshen College, Goshen, Ind., on Friday, May 7: Bro. Harvey Driver of the Congo Inland Mission Board, Bro. Orie O. Miller of the Eastern Mennonite Board of Missions and Charities, and Bro. J. D. Graber of the Mennonite Board of Missions and Charities. Throughout the day students interested in foreign mission service were given opportunity to interview these mission board representatives.

Sister Jean Garber, missionary nurse appointee to Honduras, arrived in San Jose, Costa Rica, for language study on May 5.

"The Nakashibetsu Mennonite Hour is becoming one of our best means of getting out the Word of God," writes Bro. Lee Kanagy from Nakashibetsu, Hokkaido, Japan. This is a fifteen-minute radio broadcast sent out every Sunday morning over the local station. The local group is requesting that it become a daily broadcast geared to the local farmers' rising and breakfast time, sometime between 4:30 and 6:00 a.m. One person has requested that this broadcast tell the whole life story, teachings, and purpose of the coming of Christ in simple language in a long series of broadcasts. Pray for this evangelistic effort.

Bro. Aquilla Riehl, city mission pastor from New York City under the Eastern Mennonite Board of Missions and Charities, completed a seven-week course of Spanish language study on April 29 in the Spanish language school at La Plata, Puerto Rico.

Bro. Wilbur Hostetler, missionary on furlough from India, spoke at the Science Ridge Mennonite Church, Sterling, Ill., on Sunday, May 9, and at the Plato, Ind., Mennonite Church, Sunday evening, April 25. Sister Hostetler was one of the speakers at the Ohio Women's Missionary Sewing Circle meeting at the Central Church, Archbold, Ohio, on April 24.

A city-wide evangelistic tent campaign is scheduled to begin June 20 at Pottsville, Pa., with Bro. Noah Hershey as the evangelist. This campaign is sponsored by the Palo Alto mission.

Bro. and Sister Carl Beck write from Obihiro, Japan: "Easter services included a number of inspiring meetings: a Good Friday evening fellowship when Sunaire San, the assistant pastor here, preached an impressive sermon to a small but serious congregation; a Saturday evening hymn-sing; and Sunday morning and evening services. . . several of our members have gone to college again, two to Tokyo, one to Sapporo, and one to Kushiro, and we are missing them in our services here."

Dr. and Mrs. Fred Swartzendruber, former service workers in Puerto Rico, gave an illustrated message on Puerto Rico, at the Detroit, Mich., Mennonite Church on Sunday evening, May 9.

Sister Florence Nafziger, missionary nurse in Dhamtari, India, writes: "It is increasingly apparent that if the church here is to move forward and become the real evangelizing agency that God wants it to be, that we must have a real outpouring of God's Spirit upon every one of us, missionaries and nationals as well. What is it that stands in the way? We don't know, but we most sincerely want to know so that, as we are able, we may remove that obstacle so that God can really use us. Will you pray with us?"

Bro. Henry Wyse, Archbold, Ohio, preached for the Lima, Ohio, Mennonite Church on Sunday morning, May 2.

The Chester Wenger family is due to return from Ethiopia on furlough July 23. Bro. Paul Gingrich has been appointed to serve as director of the Nazareth Dresser Bible School, replacing Chester Wenger during his furlough. Reports from the field indicate that the church in Ethiopia is growing.

The Christian Workers' Band at Hesston College and Bible School, Hesston, Kans., has invited Bro. J. D. Graber, Elkhart, Ind., to speak to their group on Sunday morning, May 30, on the subject, "The Challenge of Missions." Bro. Graber will preach a missionary sermon to the College congregation and commencement visitors that same morning.

The Subcommittee on Negro Evangelism of the Urban Evangelism Committee of the General Mission Board is preparing a bibliography on race relations to be used by local study groups, our church schools, and other interested groups in studying the race question.

Live like the people you serve is a present emphasis in missions. Bro. and Sister Lee Kanagy, missionaries to Japan, underscore this as follows: "Since missionaries to Japan have generally transplanted housing and gadgets where they are now carrying on a missionary program, and since this has largely been the reason that the church has only reached the middle classes and upper classes of Japanese, and since the poorer and farmer class which comprise a half or more of the population have been neglected, we have felt rather strongly that building and living in a western fashion on Japanese soil is not the best way to reach the farmers and fishing people. . . . Because our living has so much to do with what we say. . . we have felt best not to build this year but to try to adapt to the Japanese way of living in a rented house."

A two-week Bible School was recently held at Trujillo, Honduras, with an average attendance of 73. Many children were reached who do not attend Sunday school. About 115 children, parents, and friends attended the closing program. On March 14 two Moreno men were baptized, the first persons to be received from that group of people. Many more are believers and through the ministry of one of them in particular the treasurer of the Catholic church in Santa Fe has been brought to the Lord.

Three graduates of Napporo Christian Agricultural College, Hokkaido, Japan, who are living in the Nakashibetsu area where Lee Kanagys are working, are interested in establishing an agricultural school there and the local Snow Brand Creamery has offered a plot of land. Pray for this undertaking. This would be a three-love school—love for God, love for one's neighbor, and love for the soil—patterned after the Napporo school.

The Quarterly Missionary Round Table sponsored by the Eastern Mennonite Board of Missions and Charities was held at Goshen, Md., Monday, May 10. The program featured a panel discussion on "Evangelism and the Child." The following brethren were panel speakers: David Thomas, Paul M. Lederach, Noah Hershey, and Amos Horst with Paul M. Lederach serving as panel chairman.

(Continued on page 476)

Your Treasurer Reports

Bro. and Sister Orley Swartzentruber are now serving as missionaries in France and have, during the past year, been active in raising a foundation for the work there. Developments in recent months appear to be very good and with the assistance of French Mennonites it would seem that a significant mission project can be developed in Paris.

In this connection, Bro. Swartzentruber has had a need for transportation. Through the assistance of one of our brethren who was in France this past winter, we have been able to locate a car which has been obtained at a very reasonable price. The total cost for this car is $925.00. Since funds received for the French work are very limited, we feel that this car purchase would be a good project for special contributions. Therefore, we would like to make this special project known to both individuals and groups who might want to contribute towards it. I am sure that Bro. Swartzentruber will appreciate any help which can be given towards purchasing this car which will be of considerable assistance to the program in France. Please send your contribution to your District Treasurer or direct to this office designated for the Swartzentruber Car Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Beginning at Jerusalem

By Roy Kreider

The Land of the Bible is today the strange product of influences resulting from a history and culture that is ancient, the evident lack of peace with her neighbors, and the divergent philosophies of the immigrants who came from extremely varying cultural backgrounds. The efforts to assimilate and amalgamate their strong biases and prejudices will require considerable time. Therefore, the cultural, educational, and philosophical situation of Israel is in a period of flux. Gradually the Jewish communities are becoming more closely knit together and there is in the communal life a growing group persuasiveness. The expanding pressure of group opinion is significantly influencing the thinking of the individual.

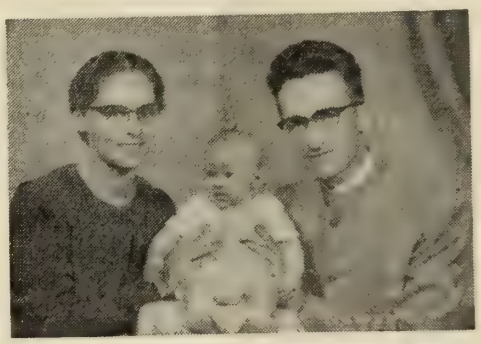
To understand the people among whom we have come to live we have made several tours of the cities and villages of Israel. We chatted with shopkeepers and businessmen, and on one occasion interviewed the town clerk. Afterward we interviewed some of the missionaries here concerning problems of carrying on a witness in Israel, methods of approach, the attitudes and thinking of the people, and concerning areas relatively untouched with a Gospel witness. Some missionaries recommended clusters of smaller towns to the north in the prospering agricultural sections. Others advised that the tightly woven cultural patterns of the smaller towns would increase the difficulty of witnessing since group thinking is a more powerful factor in the close associations of the small villages. Another suggestion was to locate in one of Israel's three large cities, and move from there among the outlying communities near by.

These include Tel-Aviv, the largest, a city of 350,000, with plans for a deepwater harbor and destined to become one of the major cities of the Middle East. Superimposed upon the gate of entry to Aion at Tel-Aviv is the motto, "I will build thee and thou shalt be built" (Jer. 31:4). This modern city with a fast, feverish tempo of life is the social, commercial, and cultural focus of Israel. Here there are but four mission groups at present.

Second in size is Jerusalem, Israel's capital city, the seat of Orthodox Jewry. Modern Jerusalem is a collection of suburbs and perhaps the most difficult place to witness because of the influence of the strong Orthodox element. More than 60 missionaries are at work in Jerusalem.

Third is Haifa, a modern, bustling city of 150,000, termed the "City of Israel's Future." It is a city of business, industry, and leisure. The beautiful port of Haifa, reaching from the sea up the gentle slopes of Carmel, has been the port-of-entry for the returning Diaspora, and a large portion of this mixed multitude have chosen to make Haifa their home. Therefore, Haifa is not a typical Jewish city, but a concentration of multi-cultures as yet unblended. To these there are twelve missionaries witnessing. Not far from Haifa are numerous smaller towns prospering in the fertile valleys of Megiddo and Jezreel, and the Sharon Plain on which there is no witness.

The decision on a permanent location is still in process. The immediate task is the study of the Hebrew language. Since our arrival we have been studying under a private teacher, and on January 4 enrolled in an intensive five-month course in a language school. The stress of the private lesson is grammar, and the school concentrates on conversation; so the two make a fine combination. Jerusalem is rated as being the best place to study Hebrew, and so for the present our plans are to remain here.



Florence, Roy, and Jeryl David Kreider, missionaries to Israel.

Study at the Hebrew School draws the students together in a unique friendship, and the chats with them are becoming more confidential. The spirit of Nicodemus is the spirit of several of these new friends, and conversation concerning spiritual things has found a warm response with several. "The tortures of Europe," one friend admitted, "have taught me to be cautious in entering into confidences." Classroom discussions have disclosed the fact that for many the flame of hope in a Messiah has been snuffed out.

The spiritual crisis in Israel today compares with the physical crisis in the days of Queen Esther. God has brought us "to the kingdom for such a time as this." We stand before a King more powerful than Ahasuerus who always holds out for us the golden scepter of acceptance before His throne and has even more abundant eagerness to grant our requests. Like Esther we ask for the salvation of Israel—salvation that comes only to a soul at peace and oneness with God.

Jerusalem, Israel.

A well-ordered life is like climbing a tower: the view half way up is better than the view at the base, and it steadily becomes finer as the horizon expands.—William Lyon Phelps.

God Didn't Let the Tire Go Flat

By Esther Vogt

I had been sick with a bad cold and 100-degree temperature. I had spent a restless night and Sister Gladys Becker gave me another penicillin injection. The time for the last women's meeting I could attend was coming this afternoon. Could I go? About an hour before time to start I still had some fever. But by the time of our noon meal I was normal; so I decided to go and enjoy once more the sweet Christian fellowship of my Indian sisters.

God gave me strength to go and drive the car with a full load of women (twenty-one—quite a load for a station wagon!). They were packed in so tightly that one had to stand up, but that was better than making anyone walk seven miles.

The devil tried to defeat me again on the way by getting us stuck in the mud twice, but God showed a way out. Praise His name.

Biswasi was the leader and she felt very ill prepared because her baby had been sick and she had had little time to prepare, but we all felt that she gave us something from the Lord.

After a time of prayer for special requests, yes, even praying for Martha sitting in our midst because she and her family had started to go to the Roman Catholic Church (she seemed touched by the prayer), the women said, "Now we want to have something more." They brought garlands and put them around Gladys' and my necks and then read Psalm 121, prayed and sang "Blest Be the Tie That Binds" and "God Be with You Till We Meet Again." Then they brought me a lovely brass vase, a parting gift from the entire group for our entire family, a very kind thought, indeed. May God bless them for their kindness and make them grow up in Christ.

Then they passed the tea around. One who had just gotten real victory, after a spell o anger and threatening to run away, passed the tea around with a smile on her face. The poorest member in the group had furnished milk from her home and another siste brought popped rice.

When we returned we had two more passengers—a sick baby was being brought fo a malaria injection and a crippled man wh walks on sticks wanted to take the train—s we took this Christian, happy although hi legs were absolutely helpless, to the statio

When we got off to let him out, a ma pointed to the back tire and said, "Look Air is coming out."

Sister Becker said, "Oh, the tire will soo be flat. We can never get home."

"Well, let us get in and see how far w can go," I replied. We stopped twice t check and it still seemed to be standing up so we reached home without the tire goin flat.

God is good. He remembered the poo baby who needed an injection. He remembered how tired and sick some of us were God is a present help in time of need. Prai His name.

Bihar, India.

MISSIONS SECTION

From Mission to Church

By B. Frank Byler

Except the Lord build the house, they labour in vain that build it.

The stage of our building here in Argentina is one of transition from a church carried on and governed by the mission, to a self-governing and indigenous church. The transition is neccessarily very slow, but one can see that progress is being made. I am reporting as president of the mission, not as president of the church in Argentina. We missionaries are members of the church in Argentina and as such we have a voice in the government and the plans for carrying forth the Gospel. Because of this emphasis, the work of the mission organization as such is constantly diminishing. The church places all workers including missionaries, handles all government of the conference, and makes all vital decisions. The work of the mission organization is mainly the administration of the budget and caring for properties. Even this we hope will be taken over by the church as we enter this new era.

In order to facilitate the transition, during the past year a committee was appointed by conference to prepare a new constitution for our church. It is interesting to note that the proposed constitution does not mention Mission Council nor Field Committee of the mission in any way. In fact, the missionaries and the Mennonite Board of Missions and Charities are not mentioned. This is all in perfect harmony with the plan for the indigenous church. We missionaries work here as brethren, and relations between the church here and the Board at home are fraternal. This is not a weakening of the structure nor an offense to the Board and the missionaries who founded this church. It is only a desired step in reaching the ultimate goal of the founders and a cause for rejoicing today. It will be only natural, therefore, that ere long this report of the president will be replaced by the report of the moderator of conference.

While there is much reason for rejoicing, and we praise the Lord for the progress that is made in His kingdom in Argentina, we must confess that as we look at our work and our church we feel a great longing for new experiences of the infilling of the Holy Spirit and dying to self and to sin that will make our spiritual life keep pace with the enthusiasm for the indigenous church. We realize that the church goes forward, not on plans and policies, but by the power of the Spirit in lives fully consecrated to the Saviour. We find it easy to talk about ideals and make new constitutions, but we see the futility of all of that where a burden for the Lord's work, for lost souls, and for sacrificial giving and living is lacking. Pray for us that we missionaries may lead the way and give the example and that our Argentine brethren may catch the vision.

Trenque Lauquen, Argentina.



This shows the church group at Mathis, Texas, with Bro. and Sister J. Weldon Martin, workers in charge, at the far right. Fourteen voluntary service workers are participating in the mission-service program at Mathis. The small church shown here has become too small for the work. Bro. and Sister Martin have recently contacted churches in Virginia and Ohio in behalf of a new church building which has been authorized by the Executive Committee of the General Mission Board. The voluntary service workers have also been contacting their friends about this need.

Geraldo Gonzales, a member of the junior boys' class, testifies as follows:

"We thank the Lord for the power of prayer. . . . One Sunday in January there were four members in our class present and ten absent. Those of us who attended regularly searched our lives and prayed for members who were continually absent. We know the Lord has answered our prayers and we praise Him for the increased attendance and enthusiasm our members have for Sunday school."

Mathis, Texas.

Bible Truth Lives Again

"Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season" (Jer. 5:24).

For seven summer months the land here had not received a drop of rain. During these months of dry season the mountains, hills, and fields had become barren and brown under the burning, beating sun, with no sign of any green life remaining. The brooks and wadis (small river beds) were completely dry. Flocks of sheep and goats roamed over the hillsides, searching for even the dry stubbles of the grass that had been. The crops in the valleys had to live on the moisture stored in the soil from the previous rainy season, and in some places, from the irrigation water channels. The vegetation on the mountainsides received only a little moisture from the early morning dews.

Then one day in mid November the "early rains" began. It was a day long to be remembered. So many people in the Jericho area were unprepared for this sudden abundance of rain; for usually this part of the country receives rain later and in smaller amounts than the regions of Jerusalem, Hebron, Nablus, and Bethlehem. These rainy, cold days were difficult times as we saw many poor refugee mud houses with roofs fallen in; and the thin, worn tent homes, torn by the wind, could not shed the rainfall. Barefoot children and women had to walk through muddy paths and the pools of cold water standing around the houses, tents, and huts in the refugee camps. The refugees suffered especially from this rainy weather because they did not have enough clothing, shoes, and blankets to keep warm and dry.

In spite of the cold, everyone seemed very, very thankful for the wonderful rain. Even from the lips of the shivering refugees could be heard the words, **"Humdallallah, shitta quois!"** (Thank God, the rain is good.) We were told that the price of flour was lower after this early rain because the **fellaheen** (farmers) were now sure that the wheat crops for the next year would probably be good. A good wheat crop means life for the people here—we understand more clearly the statement that "bread is the staff of life."

After the "early rains" it is a marvel to behold the areas which were parched and barren so long, now so rich with grass and flowers. Patches of delicate wild flowers of red, yellow, blue, white, and pink now brighten the hills of Judea with beautiful colors. In the fields and valleys and among the rocks everywhere are narcissus, crocus, anemones, cyclamen, iris, and the other flowers native to this country. Farmers everywhere are scattering the seed, and scratching the rocky soil with the plows pulled by oxen or donkeys, or perhaps an "unequal yoke" where a donkey and camel or other unlike animals are crudely yoked together.

During these winter months we will have occasional days of rain, until perhaps March. The people hope that **"enshallah"** (if God wills) there will be several good rains late in the spring season. These "latter rains"

will give the moisture reserve for the crops to grow to maturity and yield a good harvest.

In Deut. 11:14 God told His people, "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." James teaches us by referring to the example of the farmer: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

The Scripture also speaks of God's blessing coming upon His obedient children just as the showers of rain fall from the heavens. Hosea pleads with his people, "Come, and let us return unto the Lord . . . . He shall come unto us as the rain, as the latter and former rain unto the earth."

God has given the promise, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Mary Lehman, in **Jordan News.**

"The Time Is Short"

By Orrie D. Yoder

Our text is a Scriptural warning and is cited more today perhaps in connection with the rapid consummation of our day of grace and Gospel evangelism than with any other cause. Since it is true as never before that the day of Gospel opportunity is "short," what about radio evangelism and preaching as a God-blessed means of accelerating and augmenting our established means of reaching the lost?

Certainly, some will say, we should use the radio, for it greatly multiplies and enlarges our opportunities to spread the Gospel and Word of God.

But others will say, "No!" Have we not been warned both from the pulpit and from our official church circles of the evils of the radio and its baneful effect upon home and Christian life?

Let us reason together. Is the radio all wrong and is there nothing right about it? Is there no right use of the radio? Should our missionaries refuse to travel on the steamer equipped with safety radio activity? Is it a sin to view the picture of the tragedy on the other side of the globe simply because it was transmitted by radio? If the auto was once "the devil's wagon," are all our autos today wagons for the devil, as most of us own and use them?

"Yes, but we need our autos, and we don't need the radios." Thank the Lord! Then, let us be sure that we never possess them. But what about the millions of homes never having had such conviction against the radio given to them, and whose members listen to the radio for varied reasons of acquiring knowledge, including the preaching of the Word of God? Shall the devil alone possess the use of their radios, or shall God speak to them because someone prepares the message of God and gives it over the radio?

How about the multitudes lying on sickbeds and living in our institutions who may hunger as never before in their lives, for the living Word of God, and have little or no opportunity to hear except by means of the radio? If we can never reach them otherwise, do we owe to them the Word of God and the love of our Christ by means of the radio broadcast? If the message of our Christ by song and preaching brings faith and hope to needy souls, even by radio, shall we forbear such testimony?

What about the masses who know no church, synagogue, or religious circle where the true Word of God is proclaimed, and who search their radio dial for the message of God; do we sin by using the radio, or do we sin by withholding the truth from being proclaimed?

Think of the millions of souls scattered over the face of our globe for whom our Christ died, vast masses of whom have never heard the Word of our Christ, and are blinded, barred, or shackled by Islam, Catholicism, Communism, or some other "ism." If the message going out over the radio, and proclaimed over a large network of stations is the ready and quick means to enlighten from among such masses multitudes of hungry souls, shall we to them the light of life deny?

What about the testimony of thousands of happy souls who from isolated places and from the neglected masses now testify to the joy of salvation after having heard the Gospel over the radio? If millions are not being reached in person, or by literature, shall we not thank God and gladly give our prayers, our time, and our means to any and every way that our Christ can honor and bless to quickly give His Gospel to lost souls before it is forever too late?

Brethren, "the time is short," and if today there is both a bad and a good use of modern inventions, let us as never before shun the bad, but promote the good. Even if radio evangelism is costly, let us augment our present testimony of the Gospel wherever it is right, and let nothing hinder a costly service for our Christ and His church and for the lost of this world for whom He died. The time is short.

Del Paso Heights, Calif.

MISSIONS SECTION

Bible Society Conducts Campaign

Nagoya, Japan, was the scene of a special two-month Bible distribution campaign which began on Jan. 10 under the auspices of the Japan Bible Society. Secretary G. Ishikawa, Audio Visual Aids expert, assisted in the campaign which was conducted by eight colporteurs in co-operation with the local churches.

Veteran JBS colporteur Mr. Kichibei Kamata went to Okinawa during January to work in the Bible Depot established there last summer. He helped train local workers during his two-month stay there.—**Japan Christian Activity News.**



The Mennonite Hour

Radio Rally in Virginia, May 23

Sunday afternoon, May 23, at 2:30, **The Mennonite Hour** staff will present a program at the Eastern Mennonite College auditorium located near Harrisonburg, Va.

Mistake in THE INFORMER

The May **Informer** stated that the boat ride would be Tuesday, July 14, This should be Tuesday, July 13. The **Delaware Belle** will leave the Chestnut Street Wharf in Philadelphia at 8:30 p.m. and will return about 11:30 p.m. All tickets will be sold in advance and can be had by writing to either the Mennonite Hour, Box 22, Harrisonburg, Va., or to Mahlon A. Souder, Blooming Glen, Pa. Adult tickets, $1.00; children's tickets, 50¢. The cruise is sponsored by the Clayton Kratz Fellowship of Franconia Conference.

FROM BOX 22

Baptist Appreciates Mennonite Influence:

"I just heard your broadcast and thought I would write to you before I turn out my light. Your program means so much to me. I listen every Sunday night. I am a Baptist. Today we studied Baptist history and how much we owe Mennonites! I thank God you helped as you did. I am anxious to know more about your people. Will you please send me information about Mennonites and of Eastern Mennonite College? I am our Choir Director at school and I would love to have some music that your choir uses on the radio . . . I told our class today about your broadcast. They are going to listen. . . ."

President of a Bible Institute Writes:

"I was listening to your splendid program on Easter morning over station WNAR in Norristown, Pa. Every part of the service was very well done, and I appreciated the forthright presentation of the Gospel. I was very much interested in the testimony of a young Arab whom I think I recognized as the one who interpreted for me when I addressed congregations over in Bethlehem . . . ."

Mennonite Hour Witnesses in a Western Hospital:

". . . Since this is my day off I had the privilege to hear the program this morning over KOA, Denver. All of our hospital beds are equipped with radios in which you deposit a dime and it will play for one hour. On Sunday mornings while taking care of my patients, I tell them about the program and often they will listen to it. Of course not all of them are interested, but those who do listen receive a blessing from it. . . ."

An Encouraging Note from Williamsport, Pa.:

"We enjoy the sermons and the singing—your programs are the very best of all those devoted to a Christian ministry by air. My wife and I are Christians and feel that you deserve widespread support."

WBZ, Boston, Heard in Arizona:

". . . We are living and working in a part of our United States that is still rather isolated and we are away from our churches and so when we are able to tune in to **The Mennonite Hour** it gives us a special lift. Reception here isn't very good, so we take what we can get before the station fades out. We get our best reception over HCJB. One Sunday evening we happened on to your broadcast over WBZ in Boston, and it came in very clear for most of the half hour. We want to assure you of our prayers in your behalf and for the many lost, wandering souls in our land. May the Lord bless your ministry richly."

Virginia Station Heard in Wisconsin:

"Please send booklet announced over WRVA last Sunday evening. I listened to your program over my bedroom radio—a nice way to close the day. The station does carry a long way from Virginia. Thanks."

In the measure that we neglect to preach the Gospel, we minimize the importance of the message of the Gospel.—J. H. Mosemann.

Our Witness in Belgium

By David Shank

IV. Through the Russian Brethren

One of the earliest direct evangelistic efforts carried on by our church in Belgium was in co-operation with Bro. Charles Grikman and his brethren of the Russian Evangelical Church in Belgium. Because of the fine testimony, faithful work, and unquestioned blessing of the Lord on their work, we continue to support regularly one brother for full-time evangelistic and colportage work, and three others are given part-time support.

Bro. Banit and his wife write a long letter of thanks from the mining area of Limburg in Eastern Belgium.

Dear brothers and sisters in Christ:

We would like to express once again to all our Mennonite brethren and sisters our deep sentiments of gratitude for the living expression of love which you have shown to us in the financial aid given to make possible our work in the harvest field of the Lord. To you all we say from the depths of our hearts, "Thank you." We are reminded in this connection of the words of the apostle in II Cor. 9:10-15: "He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for your generosity which through us will provide thanksgiving to God. For the rendering of this service not only supplies the wants of the saints but also overflows in many thanksgivings to God. Under the test of this service, you will glorify God by your obedience in acknowledging the Gospel of Christ, and by the generosity of your contribution for them and for all others; while they long for you and pray for you, because of the surpassing grace of God in you. Thanks be to God for his inexpressible gift!"

Yes, dear brethren and sisters, the spiritual labors accomplished in Belgium these past few years in the Russian Evangelical Church has been fruitful, and it has been with joy, thanks to your help, that my dear husband has been able to contribute to the work of the church. Everywhere in Belgium in the mining centers where the displaced persons have been placed, there have been souls that have been called and saved for eternity. In all of these centers, little communities have been formed, under the direction of our beloved shepherd, Charles Grikman, whom many of you know, aided by a number of elders.

We would like to describe for you, for your own edification, two conversions which are typical of those which have taken place in the region of our labors.

In January of last year, we received a letter from New York, sent to us by a young man who during these past years was located at our area in Beringen Mines. This is what he writes: "In 1948 I was in your home for the first time, and it was there that I heard for the first time a testimony for Jesus Christ, as well as for the first time heard the true prayer of a Christian, your own. At that time I had to go to Hasselt for an operation, and you gave me several pamphlets, and even before leaving your home you offered to have a word of prayer that God would undertake for me during the operation. Even today the echo of that prayer is in my soul; it is as though I were hearing it just now. Praise be to our God who seeks His own by such marvelous ways. I pray that God will enable you to continue to witness to many people of His mercy, just as earlier you witnessed to me. In 1949 I left Belgium and went again to Germany where in 1950 I was baptized in the city of Munich. There I knew at least two other people who told me that they heard the Gospel for the first time by your ministry. Now located at New York City, I, too, witness with all of the enthusiasm and zeal that I have to others of the Lord Jesus, who is my personal Saviour." Thus was the seed planted, and although the seed did not take root immediately, the Lord sought this soul and saved it according to His own time and will.

Another young man whom we met during some visits which my husband made in another camp at Zolder, about ten kilometers from us, appeared to be interested in the Word of God and was thus invited to come on Sunday to the small meetings held in our home with several other displaced persons from Beringen Mines. He learned to know God, believed in Him, and received the Lord into his heart. Since he was single and had time, he undertook himself to cover the whole camp at Zolder in giving his witness. With much zeal he went from house to house, inviting the people, and little by little small meetings began in one house or another, which resulted finally in the formation of a fine community which obtained a barracks somewhat later from the administration of the mines. After this was painted, papered, and cleaned by those who were interested in the Word, it became the regular meeting place for worship on Sunday, and prayer meeting on Thursday. Later this young man who had been converted was baptized. Soon after that he left for Canada, and the Lord led him to Montreal where he received the conviction to go to the Bible School at Three Hills, Alberta, where, in spite of the great language difficulties, he is progressing spiritually and studying in order to prepare to be a real "fisher of men." May God have all the glory from the life of this young man.

For some time my husband has carried on translation work of French articles into Russian for a Russian journal published in Basel. This and all the work is carried on with much joy in the Lord as we see the results of sowing the Word in love.

Sincerely in Christ,
Vital and Yvonne Banit.

Bro. Serge Ivanitsky, a former sailor, now working among the mines in southern Belgium, writes the following summary of his work.

Dear Brethren in Christ:

Five years have passed since I began to do Gospel work among Russians, Ukrainians, and other Slavic refugees in Belgium at Borinage. This has been possible through your help and I do thank the Lord and yourselves for this possibility. My wife assists me in this work. Thus we are able to cover the whole western part of the province of Hainaut. Gospel literature is being spread all the time, also among the Italians, who are working the coal mines of this country. Their number in Belgium has gone up to 150,000.

Then I am sending out Scriptures and Gospel literature by post to needy souls who are writing letters of gratitude.

I have a regular entrance into some 50 homes. This is, so to say, my immediate field. There are people who know little or nothing concerning God and His Word. They try to read the Bible, but do not understand. When visiting them, I read to them a Scripture portion and explain it. Thus they become interested and continue to read for themselves. Their eyes are being opened to see their sinful state. They learn to pray. These are homes into which I am invited. There are open doors and hearts.

There are others who are less interested and do not ask me to come again. I visit them once or twice, then leave them alone for a while and go to see them again after a season to remind them about the claims of Jesus Christ. Some are very friendly, but are not interested in spiritual things.

Besides a number of cottage meetings in different places, we have our regular Sunday services at Boussu-Bois every Lord's day in the afternoon. There are certain obstacles in the way. For instance, some husbands do not allow their wives to attend these services. Yet we do continue, enabled by His grace, to sow the Word of God in human hearts.

Then I am regularly visiting two homes for aged refugees. In one of them I am conducting services every Sunday morning in the room of a dear sister who has been confined to her bed for the last five years. She has tuberculosis of the bones. Other aged people attend these meetings. I have had several very encouraging talks with dying ones to whom it was possible to point out the way of salvation and to lead them to the Saviour. There is much to be done in every way.

I do thank God for health and strength to go around and visit people. In places where there are no trams I travel on a bicycle which has become old and worn out under my weight. Yet it is important to go with the Lord's testimony. Please remember this ministry in your prayers. God bless you and grant you much joy and peace and reward you a hundredfold for everything.

With hearty greetings and best wishes,
Yours in the Lord,
Serge Ivanitsky.

Bro. Vasil Magal, a brother of Ivan Magal, well known in the Virginia and eastern Pennsylvania conferences, writes that "it is useless

(Continued on page 476)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

There are several service opportunities at the Braeside Home, Preston, Ont. A housekeeper is needed not later than June 1; there are also openings for a nurse and a maintenance man. This home serves aged folks and provides an opportunity for practical Christian service. Any one interested in these openings may write directly to J. A. Cressman, 125 Eagle St., Preston, Ont., or to Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The Iowa City VS unit gave a program at the West Union Church, Parnell, Iowa, early in April. This church has furnished the food supplies for the unit during the month of April. This excellent co-operation from the local churches means much to these young people in Voluntary Service. A program was also given at the Sugar Creek Church, Wayland, Iowa, on May 9.

John Mann, Elkhart, Ind., and Mr. and Mrs. Robert Yoder, Nappanee, Ind., left Puerto Rico on May 3 after having served in Voluntary Service in La Plata, Puerto Rico.

Sister Martha Kanagy, Manitou Springs, Colo., missionary teacher in language study in Puerto Rico, is serving temporarily at the boys' home, El Hogar del Niño, Rio Piedras, Puerto Rico, until someone can be secured to help in this work. The urgent need for a sister to help in this boys' home will continue until someone volunteers to fill this opportunity. If you know of anyone who would qualify or if you are interested, please contact D. J. Mishler, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The unit in Kansas City, Mo., has moved into their new home at 2512 Holmes St., just across the street from their old location. The former I-W center, also on Holmes St., has been sold and this new, larger house will be an activity center for both those in earning service and those in VS in Kansas City.

Financial

The budget of MRSC for the current fiscal period is an extremely heavy one. Although contributions have been increasing, the expenditures are also heavier due to the expanding I-W, VS, and PAX programs. Congregations that are not now contributing a monthly relief and service offering are urged to do so, while others may want to increase their giving for this area of the church's work.

The Mennonite Central Committee has made arrangements to purchase a building for the Bible school in Basel, Switzerland, which serves our brothers and sisters in Germany, France, and Switzerland. Our American churches will assist in making the down payment of $20,000. MRSC shares $5,000 of this amount.

I-W Services

Earl Hostetler, Bedford, Pa., has recently been elected leader of the I-W group at Middletown, Conn.

The I-W group at Brattleboro, Vt., is planning a conference on May 15 and 16 with Bro. Norman Kraus, Goshen, Ind., as guest speaker.

On May 10, Bro. and Sister Russel Musselman, Souderton, Pa., assumed responsibility as leader and matron of the Brattleboro, Vt., I-W center. Bro. Musselman will also serve as pastor to the men from the Franconia conference in the New England area, and as Field Representative in that area for MRSC.

Bro. Paul Swarr, Lancaster, Pa., is serving as MRSC Field Representative for the eastern Pa., New York, and New Jersey area.

On May 4, a committee composed of A. Lloyd Swartzendruber of the Iowa-Nebr. Conference; Justus Holsinger, South Central Conference; Jess Kauffman representing the Rocky Mountain Campground Association; and Henry Weaver, Jr., of the MRSC office met to plan an orientation camp for I-O and I-W men to be held at the Rocky Mountain Camp on August 21-28.

Correction: The chairman of the Mennonite Relief and Service Committee is Bro. Paul Erb, Scottdale, Pa., and not Bro. H. S. Bender, Goshen, Ind., as listed in the 1954 **Yearbook** and **Prayer Guide.** This was a mistake in the copy sent from this office. We regret that it was made and trust that this notice will help to clarify the matter. The committee members for the period from July 1, 1953, to July, 1954, are Paul Erb, Chairman; H. S. Bender; Mahlon Blosser, Star Route, Harrisonburg, Va.; Justus Holsinger, Hesston, Kans.; and O. O. Miller, Akron, Pa.

Released May 7, 1954
Office for Relief and Service
Elkhart, Indiana.

MCC Weekly Notes

Peace Seminar to Consider "Nonresistance and Eschatology"

A peace seminar having as its subject, "Eschatology and Nonresistance," will be held in the MCC international conference center at Heerewegen, Holland, May 27-29. This seminar is sponsored by the MCC peace section and Dutch Mennonite peace groups. It will consist of the presentation of study papers and discussions.

John Howard Yoder, Wooster, Ohio, MCC representative in Europe, will discuss "Peace without Eschatology?" Fritz Kuiper, a Dutch Mennonite journalist who does not hold to the pacifist position, will speak on "Eschatology, History and the Bible." Hendrik Bremer, a Dutch Mennonite peace leader, will present a study on "Eschatology, Adult Baptism and Peace."

Esko Loewen, Topeka, Ind., MCC representative in Holland, will preside at some of the sessions. The devotional leader will be Robert Davis, chairman of the London Friends' Yearly Meeting Peace Committee.

Eschatology is concerned about the end times and accompanying developments for the Church and the world. Study and research on nonresistance and eschatology have been limited. This Heerewegen seminar comes at a time when there is much church interest in such studies. The World Council of Churches in its meeting in Evanston, Ill., this summer will have as its theme, "The Christian Hope." Even though eschatological studies have received little attention from the Church in general for many years, the Christian's belief in such matters may affect his whole life and practice very profoundly.

Nurse to Sail for Java

Ruth Kennel, R.N., Atglen, Pa., is scheduled to sail from San Francisco on May 15 for Java where she will join the other six MCC workers in their various medical and relief services.

Miss Kennel is replacing Liesel Hege, R.N., a German Mennonite who has returned to her home in Worms, Germany, after three years of MCC service in Java. Miss Kennel will be working in the medical clinics at Kajuapu and Margoredjo.

The major activity in the Java MCC program is the medical services. More than 200 patients a day have been treated at the clinics in recent months. Indonesian Mennonites distribute Christian literature at these clinics and seek to lead patients to a commitment to Christ.

In addition to medical services, MCC personnel assist in the instruction at the Pati Theological School. They also assist Indonesian and Chinese Mennonite Christians in various ways.

Several hundred Christmas bundles, clothing bundles, and bundles for leprosy patients have been distributed in recent weeks by MCC personnel to needy Javanese. The first such recipients were leprosy patients in two government hospitals which were started by the Dutch Mennonite mission. Bundles were next distributed in a girls' orphanage in Djapara. The recipients of the largest distribution were victims of the eruption of the volcanic mountain Merapi on Jan. 18. More than 300 Christmas bundles were given to children and older folks. This eruption killed 70 persons, wounded 40 more, and made almost 1000 persons homeless.

MCC personnel in Java in addition to Miss Kennel include Hans van den Berg, Baarn, Netherlands; Dr. and Mrs. David L. Epp, Chilliwack, B. C.; Mr. and Mrs. Robert Miller, Akron, Pa.; and Anne Warkentin, Superb, Sask.

Released May 7, 1954
MCC Information Service
Akron, Pa.

Put any burden on me, only sustain me; send me anywhere, only go with me; sever any tie but the one that binds me to Thy service, and to Thy heart.—Titus Coan, Missionary to Hawaiian Islands.

MISSIONS SECTION

Women's Activities

Are you among the groups who have contributed to the fund for furnishings for our missionaries under appointment to Uruguay? Thank you very much for your kind and prompt response. We now have about $850 in this fund. More is needed. To you who have overlooked this opportunity of sharing, we extend a hearty invitation for your participation between now and the Annual Meeting in Salem, Oreg. Send your contributions to your district treasurer. Thank you.

* * *

It is good to know that many of our circles are providing Daily Prayer Guides for the boys of their congregations who are in I-W service. We encourage the local circles to do this. In many cases the district organization will be glad to help in case the local circle cannot manage to supply the whole group. This is an opportunity for us to show our loving concern for our boys who are giving a peace witness. Sending personal letters along with our gifts will be another evidence of our warmest regards and supports.

* * *

. Pictures of the La Junta and Cheraw sewing circles along with listings of the many things they have made and done for the La Junta Mennonite Hospital appeared in the April issue of the **Mennonite Hospital News.** It was also stated that last year 36 sewing circles such as these helped to supply patient and hospital linens for the Mennonite Hospital and Sanitarium at La Junta. The editor adds, "These circles play an important part in helping to make possible the witness and service of the hospital to the surrounding community."

Among the many things made were: white surgical towels, drawsheets, outing patient gowns, isolation gowns, hand towels, nursery gowns, dresser scarves, napkins, pediatric gowns, pneumonia jackets, face towels, and wrappers as well as many of the other little things that are needed to make patients comfortable in our hospital.

* * *

Florence Shantz, Executive Secretary of WMSCO, attended the Indiana-Michigan district annual women's meeting in Goshen, Ind., April 24, and spoke a few words concerning her new field of service. Sister Shantz also spent some time with your president and literature secretary. We are certain that her services will mean growth in our activities both among our women and girls. Let us pray for a spirit of unity and a willingness to work together in all of our church activities that the most possible may be accomplished for our fellow men in the name of our Lord. —Mrs. C. L. Shank.

The spirit of good cheer and loyalty cannot be overestimated. These characteristics open up many avenues for service for others. —Noah W. Risser.

From Our Churches

GULFPORT, MISSISSIPPI

Dear HERALD Readers:

Greetings in our Saviour's name. We have again been reminded of the suffering and death of our Saviour. May we be submissive to Him, who gave Himself for our sins.

Communion services were held at the Gulfhaven Church on Good Friday evening.

On March 13, 14, a youth rally was held at the Wayside Church, with the Akers, La., and the Allemands, La., churches participating.

Sister Martha Hershey, who has been ill for several days, is improving again. Mrs. David Geil, better known as Grandma Geil, has been confined to the hospital with a touch of pneumonia, but seems to be well on the way to recovery.

Bro. Edward Miller and family returned to their home on April 16 after a trip to Colorado where Bro. Miller held meetings.

Mr. and Mrs. Oren Miller, Jackson, Miss., spent the week end with home folks. Oren is serving his I-W in the Whittfield Mental Hospital near Jackson.

Bro. and Sister Mahlon Detweiler and two children spent the winter here. They left for a trip to Colorado before returning to their home in Pennsylvania.

We are looking forward to the Gulf States Regional Conference which is to be held May 7 through 9 at the Gulfhaven Church. We ask an interest in your prayers.

Lydia Miller.

MARION, PENNSYLVANIA

(Marion Congregation)

Christian greetings to all.

"Praise the Lord, all ye nations . . . For his merciful kindness is great toward us."

Our congregation has been spiritually blessed many times this year. On the evening of Jan. 24, we were privileged to have Bro. George R. Brunk preach an inspiring sermon. On Jan. 31, votes were taken for a minister, and three were chosen for the lot. On Tuesday morning, Feb. 2, Bro. Merle Cordell was ordained to the ministry at Marion.

The evenings of March 11, 12, 13, and all day March 14 was our annual Bible Conference with the brethren Paul Bender and Noah Hershey as our guest speakers. Our hearts were again filled with new truths and blessings from God during this conference.

Early Easter morning the young people of the Marion congregation and a few surrounding congregations enjoyed singing Easter carols at six different places in the vicinity of the Cedar Street Mennonite Church. The church is new and is located in a government project in Chambersburg. Remember this work and the workers in your prayers.

Friday evening, April 23, we had our preparatory and baptismal services. One young lad was received by baptism. The following Sunday we commemorated the death of our Lord by communion. Bishop Harvey Shank preached for us.

We invite you all to visit us in our congregation.

Martha J. Bauman.

NAMPA, IDAHO

(Nampa Congregation)

Greeetings in our Saviour's name.

Nine young souls were received into church fellowship by baptism and one young man by letter on April 25. On the evening of the same day we had communion services.

On April 18, a group from the Western Mennonite School rendered a program of music.

Bro. and Sister E. S. Garber returned from Winton, Calif., April 24.

Bro. Obed Miller, Hammett, Idaho, who underwent major surgery recently, is convalescing in the home of his daughter-in-law, Mrs. Lavina Miller.

Bible school plans are under way for the near future. We expect to have four schools again this year.

Sister Anna Good accompanied her son, Edwin, to Hesston, following his Easter vacation here, and will visit her sisters in Mississippi and her daughter, Esther, who is teaching school at Culp, Ark.

Mrs. Sam D. Miller.

WAUSEON, OHIO

(Tedrow Congregation)

On Jan. 1 we had our annual business meeting. Again this year a number of young folks were privileged to attend Canton Bible School for six weeks.

On Jan. 24, Bro. Vern Miller, from the Cleveland Gladstone Mission, brought us the morning message. A group of girls with some of the workers sang, and some of the boys gave their testimony.

Bro. Frederick Erb, Detroit Mission, was with us for one of our bimonthly meetings during February.

Our revival meetings were held Feb. 15-22 with Bro. Howard J. Zehr, Fisher, Ill., as evangelist. Quite a number of young children gave their hearts to the Lord during these inspiring meetings.

A Peace team from Goshen College gave a program on the morning of Feb. 28. Bro. William Flory, Archbold, Ohio, and a group of Puerto Ricans gave a program at our regular prayer meeting and Bible study.

On March 28, Bro. Jonathan Yoder and family worshiped with us. Bro. Yoder related many of his experiences in ministering to the needs of the lepers in India.

Dr. H. Clair Amstutz spoke to us on "Home Building" at our regular Bible study and prayer meeting on April 2. Mrs. Jesse Short had charge of the children in the basement.

Sunrise services were held on Easter morning. A group from Lockport brought us the evening program.

Baptismal services were held on April 25. The brethren Noah Hilty, Edward Frey, and Newton Weber were here. Bro. Weber brought the morning message after which Bro. Sauder and Bro. Frey conducted the baptismal services for seventeen young people.

On April 26 a group of singers known as the "Revival Singers" from Hartville, Ohio, were with us.

Plans are under way to conduct a summer Bible school here at Tedrow beginning on June 7 and continuing for two weeks. A new field has been opened to us and we are endeavoring to start a Bible school for the Negroes near Crissey, Ohio, also.

Pray that the Lord's will may be done and that through this school souls may be led to Christ.

Marie Rupp.

YODER, KANSAS

(Yoder Congregation)

Dear Readers of the GOSPEL HERALD:

Greetings in Jesus' name. We are thankful to our heavenly Father for over two inches of rain. It has been very dry, with many dust storms.

On March 21 Edd P. Shrock preached for us. He and Fred Shrock came to attend the funeral of their brother-in-law, Perry Troyer, who had suffered for a long time.

We still have a siege of mumps, not only among the children, but some parents are suffering also.

Mrs. S. J. Yoder, R. 1, Hutchinson, Kans., is sick with heart trouble. She has been in the hospital three times in the past year. She came home Nov. 30, but is in a hospital bed. Sister Yoder says she knows many people are remembering her in prayer, and she asks that they continue to pray that she may be patient and willing to endure whatever God has in store for her. Just lately a group came to their house to sing for her. She loves singing.

On April 24 was Jake Yoder's funeral and on April 25, Mrs. David Bontrager's. Our sympathy goes to both families.

April 15, 16, Phil Frey and Justus Holsinger conducted a Peace Conference for us. On April 17-25 Bro. John Wenger held meetings. On account of sickness and the two deaths, the meetings were not so well attended.

Bro. John Friesen and family worshiped with us on May 2. If the Lord is willing, we will have our Sunday-school Conference on May 9.

Mary Headings.

. . . our next revival may profit by and advance greatly Christian education in our church.—Lacy, Revivals in the Midst of the Years.

TO BE NEAR TO GOD (Continued)

And saying this I imagine the apostle would break out in fresh weeping and I should leave him there, asking myself as I quietly withdraw, "Do I love the Lord and His sheep as much?"

Friday, May 28

Read II Kings 20:1-5—Hezekiah's Tears

The Lord tried out Hezekiah and found him to be pretty good stuff. No plea was there to live because "I am so young yet," nor "my family needs me." There were tears, but of an unusual sort. An evil king preceded him and an evil king, as yet unborn, was to follow him. How could he bear to "sleep with his fathers" if the kingdom were not solidly for the Lord? So he wept. God listens to men of sorrows; in fact, the most successful wielder of spiritual weapons was "a man of sorrows, and acquainted with grief." Why shouldn't God give petitions to one who cares enough for kingdom affairs to weep about them?

God honored Hezekiah's unselfish weeping. Great events occurred in those stirring fifteen years of prolonged life. Spiritually inspired tears cause joy in God's heart.

Saturday, May 29

Read Psalm 126:5, 6—The Sower's Tears

Why should sowers weep? Do they doubt the seed? Well, hardly. This seed they carry came to fruition all right, else it would not be at hand. It's the soil that causes the sower to weep. Maybe the seed will never have a chance; the devil may see to that. Maybe the soil is shallow and folks will not "stick it out." Maybe the hearers may be obsessed by the notion of being big rather than useful, and so become unfruitful in God's kingdom. No wonder sowers weep, if they care. Jesus wept at a place where the stones of scorn and misunderstanding were so crowded together that faith had scarcely room enough to sprout. "Jesus wept; those tears are over." Already He has brought an abundance of sheaves home to the glory world with Him. Strong crying, copious tears, are the sprouting agents of the seed of the kingdom. Happy are they who sow beside all waters, weeping.

—J. Paul Sauder.

OUR WITNESS IN BELGIUM (cont'd)

to express to you all our gratitude and thanks first to the Lord and secondly to all the children of the Lord who have a part in our work. May the Lord bless you all and render hundredfold joy to all those who participate by their gifts in our work.

"The work is continuing very well with the help of the Lord. We have several new persons who appear to be interested in the things of God. Right now I am doing a great deal of colportage work in the camps and mining cities of our workers and the Italians. And now we have meetings for the youth in French each Sunday. Despite the many who have emigrated, there are many here and there who are seeking the Lord."

Bro. Magal with his wife and three children live near Charleroi and work in this large mining area, and with the increasing aging of Bro. Oudovitsky at Liege, will probably be driving regularly to Liege in eastern Belgium to carry on the ministry there.

Bro. Grikman visits regularly these various mission posts and carries on an extremely heavy correspondence. His last monthly report tells of these visits and gives samples of the spiritual need met in his heavy correspondence.

"Greetings in the name of Him who says, 'Behold, I make all things new.' What a comfort there is in this thought that there is One who watches over His own, whose purposes will be achieved in spite of all obstacles. May we have sufficient grace to follow Him with humble and obedient hearts.

"Over Christmas and New Year's we had a series of special gatherings at our local churches and mission stations for young and old. Our children and young people had a large part in the program with singing and recitations. The Gospel was preached and at all places there were some who expressed their decision to begin the New Year with a new life in Christ.

"The program included several talks, illustrated with lantern slides on the following subjects: 'The Holy Land,' 'The Life of Christ,' and 'Pilgrim's Progress,' which were much appreciated, especially at homes for the aged. We are endeavoring to supply the refugees not only in Belgium, but also in other lands with Holy Scriptures and good, sound books. . . .

"Many thanks for your interest and cooperation in meeting this great need. Please pray with us that through the reading of His Word many might come to a saving personal faith in Christ and that believing they might have life through His name."

Brussels, Belgium.

MISSION NEWS (Continued)

Sister Carol Glick, missionary teacher in Puerto Rico, has been granted a teacher's furlough for the summer of 1954. Missionary teachers are being granted summer furloughs every two years so that they will not need to be absent while school is in session.

Saito san, a member of the Obihiro, Japan, Mennonite Church, is studying at the Teachers' College in Kushiro and giving valuable assistance in the Kushiro Mennonite Church.

Sister Betty Schultz, Meadville, Pa., is serving at the Tavistock, Ont., Old People's Home under the Ontario Amish Mennonite Mission Board.

Bro. Luke Birky, La Plata, Puerto Rico, is continuing his deputation work in behalf of the medical mission program in Puerto Rico by a brief trip to Ontario during mid-May. He spoke at Bothwell on May 12 and Bloomingdale on May 13. He will speak at Clarence Center, N.Y., on May 26 and Beaver Dam, Pa., May 27. Bro. Birky will conclude his deputation work by Annual Mission Board Meeting time.

FIELD NOTES (Continued)

Announcements

The annual meeting of the MYF of the Southwestern Pa., Conference at the Thomas Church, near Hollsopple, Pa., on the afternoon and evening of May 22. MYF groups please send delegates.

Brethren John H. Shenk, Denbigh, Va., Paul Barnhart, Stuarts Draft, Va., John R. Mumaw and Myron Augsburger, Harrisonburg, Va., are speakers on the program, "Building the Home Christian," to be rendered at the Springdale Church, Waynesboro, Va., Saturday evening and Sunday, May 22, 23.

Annual Sunday-school meeting at the Cross Road Church, Richfield, Pa., on Ascension Day, May 27. Speakers, David Thomas, Lancaster, Pa.; Mervin J. Baer, Carlisle, Pa.

Ascension Day program at the Martindale, Pa., Church, with David High, Mahlon Witmer, and Paul Angstadt as speakers.

Christian Literature meeting at the Lititz, Pa., Church May 22, 23.

All-day Gospel meeting on Ascension Day, May 27, at the Maple Grove Church, near Atglen, Pa. Speakers: Harry Y. Shetler, Davidsville, Pa.; Wm. Martin, Menges Mills, Pa.; Ralph Fisher, Newport News, Va.; Daniel Smucker, Harrisonburg, Va. Every one welcome.

Bro. Ralph Palmer, Denbigh, Va., will speak at the young people's Bible meeting, Stony Brook, York, Pa., May 23, at 7:30 p.m.

Forty-second Annual Bible meeting at Elizabethtown, Pa., Church, May 29, 30, with Paul M. Miller, Goshen, Ind. as guest speaker from a distance.

Forty-fourth annual Sunday-school meeting at the Mummasburg, Pa., Church June 6. Speakers: Walter Lehman, Chambersburg, Pa.; Ira Landis, Bareville, Pa.; Stanley Beidler, Shelly, Pa.; Lloyd Hollinger, York, Pa.

Bro. Jesse B. Martin, Waterloo, Ont., recently returned from Israel, will speak at the East Petersburg, Pa., Church, Tuesday evening, May 18.

Youth Conference at East Union Church, Kalona, Iowa, May 20-22, with John H. Hess, Kitchener, Ont., as guest speaker.

Visiting Speakers

April 18. **John P. Duerksen,** Hesston, Kans., at Iowa City Mennonite Church.

May 9. **John Paul Oyer,** Goshen, Ind., at Leetonia, Ohio. **M. E. Bontreger,** Calico Rock, Ark., at Clinton Frame, Goshen, Ind. **Elam Hollinger,** Hesston, Kans., at Protection, Kans. **J. Weldon Martin,** Mathis, Texas, at Wooster, Ohio. **John L. Horst,** Scottdale, Pa., at Woodridge, Washington, D. C.

May 16. **James Lark,** Chicago, Ill., at Scottdale, Pa., three preaching points. **A. J. Metzler,** Scottdale, Pa., at Salem, Elida, Ohio.

Evangelistic Meetings

George R. Brunk, Denbigh, Va., at Chambersburg, Pa., May 9-30; Harrisonburg, Va., June 9-27; Kitchener, Ont., July 7-25; Archbold Ohio, Aug. 4:22; Milford, Nebr., Sept. 1-19; Wilmington, Del., Sept. 29-Oct. 17; Fentress, Va., Oct. 27-Nov. 14.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Basinger, L. Eugene and Lola (Schertz), Columbus Grove, Ohio, second child, first daughter, Deborah Elaine, April 29, 1954.

Bixler, David and Marjorie (Atwater), Elkhart, Ind., second child, first daughter, Patricia Louise, April 19, 1954.

Bontrager, Perry and Mabel Viola (Miller), Kalona, Iowa, fourth child, third daughter, Lois Eileen, April 26, 1954.

Bowers, Harley C. and Bertha (Miller), Albuquerque, New Mexico, first child, Ruth Ann, April 16, 1954.

Breckbill, Elvin and Mary (Nice) (no address given), third child, first son, William Henry, April 19, 1954.

Burkhart, Wilmer H. and Anna (Snoder), Mohnton, Pa., third child, second daughter, Susan Kay, April 30, 1954.

Burkey, Paul and Lydia Mae (Schwartz), Wakarusa, Ind., fourth child, first son, James Lee, April 28, 1954.

Clemens, Edgar M. and Rhoda (Hostetter), Belleville, Pa., first child, Frederic Lynn, April 30, 1954.

Clymer, James W. and Mary (Horst), New Holland, Pa., sixth child, third daughter, Rosene Fay, March 13, 1954.

Erb, Roy B. and F. Ruth (Hershey), Lancaster, Pa., fourth child, second son, James Robert, April 24, 1954.

Gehman, Robert R. and Adeline (Rush), Plumsteadville, Pa., first child, Barry Ross, April 25, 1954.

Gingerich, Andrew and Esther (Zimmerman), Mannsville, N. Y., fourth child, third son, David Allen, May 2, 1954.

Greaser, Earl and Verna Faye (Garber), Alpha, Minn., third child, third daughter, Rita Earle, April 18, 1954.

Hershberger, Leo and Esther (Sevits), Kalona, Iowa, third child, a daughter, Carol Louise, Jan. 23, 1954.

Hochstedler, J. Wesley and Alice (Gingerich), Des Moines, Iowa, first child, Evelyn Joy, Dec. 30, 1953.

Hochstetler, Owen and Bertha (Brenneman), Creston, Mont., second child, first son, Merlin Owen, April 27, 1954.

Horst, Luke L. and Ruth (King), Reading, Pa., sixth child, first son, Thomas Allen, April 27, 1954.

Kanagy, Gene and Wilma (Leichty), Elkhart, Ind., first child, Bradley L., April 23, 1954,

Kennel, Ezra L. and Viola E. (Guengerich), Lynwood, Calif., third daughter, Janice Maureen, April 7, 1954.

King, Morley L. and Pearl (Widmer), Hubbard, Oreg., second son, Rickie Donavon, April 19, 1954.

Leichty, Clarence and Wilma (Ewert), Elkhart, Ind., second son, Bruce Duane, April 25, 1954.

Leichty, Paul and Marietta (Yoder), Ft. Wayne, Ind., first child, Brent Lynn, April 25, 1954.

Martin, Edwin W. and Martha (Good), Ephrata, Pa., fifth child, first daughter, Mary Ellen, March 31, 1954.

Martin, Theodore and Jean (Moyer), Ellicott City, Md., first child, Wayne Lee, April 28, 1954.

Miller, Mahlon and Dorothy (Nissley), Northville, Mich., first child, a daughter, Michele Lynn, March 27, 1954.

Mininger, Walter and Grace (Moyer), Souderton, Pa., first child, Ronald Lee, April 12, 1954.

Minnich, R. Herbert and Shirley (Showalter), Harrisonburg, Va., second child, first son, Michael Garth, April 27, 1954.

Nafziger, Chester J. and Doris (King), Pettisville, Ohio, fifth child, second son, Leonard Jay, April 20, 1954.

Neuenschwander, Marcus and Esther (Nussbaum), Apple Creek, Ohio, second child, first son, Conrad Leon, March 24, 1954.

Redcay, Harold M. and Elsie (Fenninger), Quarryville, Pa., fifth child, first daughter, Jean Louise, April 21, 1954.

Redcay, Henry and Kathryn (Stoltzfus), Cochranville, Pa., fifth child, second daughter, Anna Mary, April 28, 1954.

Rittenhouse, Henry L. and Beulah (Hendricks), Souderton, Pa., first child, Dennis Ray, April 8, 1954.

Roggie, Wilburn M. and Elveira (Lehman) Croghan, N.Y., second child, first son, Calvin Glen, April 25, 1954.

Rohrer, Luke and Alta (Showalter), Smoketown, Pa., first child, Wayne Allen, April 18, 1954.

Schrock, Elmer and Alta (Roth), Archbold, Ohio, sixth child, Joyce Marie, March 23, 1954.

Stoltzfus, John F. and Elizabeth (Stoltzfus), Gap, Pa., sixth child, second daughter, Ruth Lorene, April 28, 1954.

Stoltzfus, Melvin R. and M. Pauline (Hufford), Ronks, Pa., fourth child, first son, Marlin Melvin, April 25, 1954.

Summers, Elam and Arlene (Gehman), Gordonville, Pa., first child, a son, Glendon Carl, April 23, 1954.

Weaver, Alvin M. and Elta (Frey), Lebanon, Pa., third child, second daughter, Deborah Jean, April 22, 1954.

Weaver, Oliver and Freda (Stalter), Waynesboro, Va., first child, Karen Elaine, April 25, 1954.

Yoder, Jesse M. and Mae (Lauver), Thompsontown, Pa., first child, Ronald Eugene, Nov. 1, 1953.

Yoder, Thomas E. and Doris (Mayer), Gettysburg, Pa., fifth child, second daughter, Diane Kaye, April 27, 1954.

Zoss, Arthur and Violet (Unsicker), Lowpoint, Ill., second child, Laurel Kay, April 21, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Amstutz—Geiser.—Aquilla A. Amstutz, Cleveland, Ohio, and Ada Marie Geiser, Apple Creek, Ohio, by Louis Amstutz at the Sonnenberg Church where both were members, April 17, 1954.

Dewitt—Angel.—Leslie D. Dewitt and Mollie J. Angel, both of Barberton, Ohio, by Louis Amstutz at the Sonnenberg Church where both were members, April 18, 1954.

Groff—Hurst.—Ernest B. Groff and Mary Ann Hurst, both of the Shirksville congregation, Fredericksburg, Pa., by Simon G. Bucher, May 1, 1954.

Hochstetler—Brenneman.—Orlin Hochstetler and Lores Brenneman by D. J. Fisher at the East Union Church, Kalona, Iowa, April 17, 1954.

Rufenacht—Beck.—Marlin Rufenacht and Lois Beck, both of the West Clinton congregation, Wauseon, Ohio, by D. L. Sommers at the West Clinton Church, Feb. 21, 1954.

Schrock—Moore.—Leroy Schrock and Marlene Moore, both of the Iowa City, Iowa, congregation, by Virgil Brenneman at the church, April 6, 1954.

Weber—Stoltzfus.—Lewis E. Weber, Bowmansville, Pa., congregation, and Irene Stoltzfus, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church, May 1, 1954.

Yoder—Yoder.—Cloyd Yoder, Meyersdale, Pa., and Mable Yoder, Salisbury, Pa., by Eli D. Tice at the Mountain View A.M. Church, March 24, 1954.

Zerger—Brenneman. — Myron Zerger, Eden Mennonite Church, Moundridge, Kans., and Ardis Brenneman, East Union Mennonite Church, Kalona, Iowa, by D. J. Fisher at the Iowa City Mennonite Church, April 30, 1954.

ANNIVERSARIES

Hauder, Joseph B. and Martha (Steider) Los Angeles, Calif., celebrated their fiftieth wedding anniversary on April 24, 1954, at a dinner with their eleven children (Floyd, Lester, William, Harry, Wilda, Velma, Clayton, Elda, Hazel, Myrtle, and Lois) all present. The following day, Sunday, Bro. John Zehr dedicated the morning message, "What Makes the Years Golden," to Bro. and Sister Hauder. From 2:00 p.m. to 5:00 p.m. they had open house to 100 friends and relatives. They have 27 grandchildren and one great-grandchild.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachman, Barbara, daughter of Joseph B. and Catherine Good, was born near Hopedale, Ill., Feb. 25, 1867; passed away at the home of her daughter, Martha Bachman, Metamora, Ill., April 20, 1954; aged 87 y. 1 m. 23 d. On March 6, 1890, she was united in marriage to Samuel Bachman, who preceded her in death on Jan. 10, 1925. To this union 2 sons and 2 daughters were born (Martha, of Metamora; Ida Stringer, and Roy, both of Lowpoint, Ill.; and William, deceased). Also surviving are 8 grandchildren, 6 great-grandchildren, and 4 sisters (Phoebe Birkey and Sarah Bellar, both of Eureka, Ill.; Katie Horsch, Fisher, Ill., and Mary Birkey, Shickley, Nebr.). Her parents, 3 brothers, and 2 sisters preceded her in death. She accepted Christ as her Saviour in her youth and remained a true Christian until death. Funeral services were held at the Roanoke Mennonite Church in charge of John Hostetler, Ezra Yordy, and Dan Hostetler. Burial was made in the Stuart Harmony Cemetery.

Beiler, Sarah, daughter of the late Isaac K. and Rebecca (Zook) Stoltzfus, was born May 30, 1872, near Lancaster City, Pa.; passed away April 1, 1954, at the home of her son, Harvey, Elverson, Pa.; aged 81 y. 10 m. 1 d. After suffering from pernicious anemia for some years and having received over thirty pints of blood by transfusions, death was finally due to a liver condition. She was a member of the Conestoga Mennonite Church. On Jan. 17, 1892, she was united in marriage to Levi Beiler, who preceded her in death by almost 21 years. Surviving are 12 children (Rebecca—Mrs. David L. Smoker, Atglen, Pa.; Mary—Mrs. Levi M. Stoltzfus, Levi, David, Isaac, and Stephen, of Elverson, Pa.; Carrie—Mrs. David M. Kurtz, and Irvin, of Morgantown, Pa.; Martha— Mrs. John M. Stoltzfus, Parkesburg, Pa.; Fannie—Mrs. Jonas K. Yoder, Boyertown, Pa.; Harvey, with whom she resided; and Sadie, a missionary in Asuncion, Paraguay), 55 grandchildren, 38 great-grandchildren, and 3 sisters (Mrs. Katie Stoltzfus, Intercourse, Pa.; Mrs. Fannie Allgyer, Monterey, Pa.; and Mrs. Rebecca Yoder, Long Beach, Calif.). One daughter and two sons died in infancy. Services were held at the Conestoga Mennonite Church, April 5, in charge of C. J. Kurtz and Ira Kurtz. Interment was made in the near-by Mast Cemetery.

Hartzler, John Y., son of the late Menno S. and Mary (King) Hartzler, was born Oct. 3, 1878; passed away at his home near Belleville, Pa., April 17, 1954; aged 75 y. 6 m. 14 d. He is survived by his wife, Fannie Kauffman Hartzler, 2 daughters (Mary Dumm and Mildred Renno, of Belleville, Pa.), and a sister (Mrs. Sadie Peachey, also of Belleville). He was a charter member of the Rockville Mennonite Church near Belleville. Funeral services were held at the home, April 20, in charge of Raymond R. Peachey, assisted by Aaron Mast and Jacob Weirich. Burial was made in the Allensville Mennonite Cemetery.

Kalin, Joyce Marie, infant daughter of Edward and Ella Mae (Shireman) Kalin, Ontario, Calif., was born April 26, 1954, and passed away the following day. Surviving besides her parents are her grandparents (Mr. and Mrs. James Shireman, Ontario, Calif., and Mr. and Mrs. Wm. Kalin, Riverside, Calif.). Graveside services were held April 27 in charge of Sherman Maust.

King, Elba Lee, son of John W. and Eliza (Bontrager) King, was born Nov. 20, 1877, near West Liberty, Ohio; passed away at Mary Rutan Hospital, Bellefontaine, Ohio, April 20, 1954; aged 76 y. 5 m. His death came after a brief illness of only 10 days. On Dec. 21, 1899, he was united in marriage with Elsie Yoder. To this union were born 5 children (Mabel—Mrs. Paul P. King, of West Liberty; Freda—Mrs. Carl Slonecker, Bellefontaine, Ohio; Margaret, at home; Winfred, of West Liberty, and Herbert, of Bellefontaine). He is also survived by his companion, a sister (Mrs. George Dowell, of Bellefontaine), a brother (Leon, of West Liberty), 12 grandchildren, and 2 great-grandchildren. He joined the South Union Mennonite Church as a young man and was a faithful member until the time of his death. During the last years of his life, and until the day when he was stricken with his fatal illness, he was employed at the Maple Drive

Dairy in West Liberty. Funeral services at the South Union Mennonite Church were in charge of Stanley Shenk, with Wayne North and Richard Hostetler assisting. Interment was made in the South Union Cemetery.

King, Mary Ann, daughter of Jeff and Mary Knepp, was born in Logan County, Ohio, Jan. 27, 1879; died suddenly at the Solomonson Rest Home, April 22, 1954; aged 75 y. 2 m. 26 d. Death was due to a heart ailment. She was preceded in death by her husband, 2 children who died in infancy, and a sister (Mrs. Ella Thoman). She was a member of the South Union Mennonite Church. Funeral services were held at the Troyer-Lynn Funeral Home in West Liberty, April 25, in charge of Stanley Shenk. Interment was made in the Yoder Cemetery near West Liberty, Ohio.

McCarter, James R., was born in North Carolina in 1858; died April 2, 1954; aged 95 y. In 1884, he was married to Mary Jane Nelson, who departed this life in 1947. To this union were born 7 children, of whom only one son (Walter C., Purvis, Miss.) survives. Also surviving are 6 grandchildren and 12 great-grandchildren. He was a resident of Sarasota, Fla., since 1911. He was received into fellowship with the Pinecraft Mennonite congregation in 1950. Funeral services were conducted at the Pinecraft Mennonite Church, April 4, by R. W. Benner, assisted by Otho B. Shenk and J. M. Nissley. Interment was made in Rosemary Cemetery, Sarasota.

Risser, Martha E. (Mattie), daughter of Pre. Jacob H. and Fanny (Eby) Risser, was born Oct. 16, 1872, in Washington Co., Md.; died April 18, 1954, at the Mennonite Old People's Home, near Maugansville, Md., where she had been a guest since 1941; aged 81 y. 6 m. 2 d. Aunt Mattie, as she was known by both old and young, spent about half her years in total blindness, her eyesight having failed in her youth. She did not enjoy good health as most of us do, but bore her affliction with much patience. She possessed a kind, sympathetic Christian personality. She was a lifelong member of Reiff's Mennonite Church. She is survived by 2 brothers (Benjamin E., Hagerstown, Md., and Amos E., Greencastle, Pa.) and several nieces and nephews. Funeral services were held at Reiff's Mennonite Church, April 21, conducted by Moses K. Horst and Stanley H. Martin. Burial was made in the adjoining cemetery.

Sensenig, Barbara N., daughter of the late Isaac and Barbara Martin, was born Nov. 1, 1891; passed away Jan. 21, 1954; aged 62 y. 2 m. 22 d. On Jan. 4, 1912, she was united in marriage to C. E. Sensenig. To this union were born 2 sons and one daughter. One son (Mervin) and the daughter (Helen) preceded her in death. She is survived by her husband, one son (Carl), 2 grandsons, and 3 brothers (Horace N., East Earl, Pa.; Isaac N., and Martin Y., Blue Ball, Pa.). One brother and one sister preceded her. She was a member of the Weaverland Mennonite Church. Funeral services were held at Weaverland, Jan. 25, conducted by John Burkholder, Mahlon Witmer, and Alvin Martin. Interment was made in the adjoining cemetery.

Stoltzfus, Elaine Marie, infant daughter of Stephen and Almeda Stoltzfus, was born prematurely, April 4, 1954, and died immediately. Burial was made in the Conestoga Mennonite Cemetery, April 7. Graveside services were conducted by Luke G. Stoltzfus.

Troyer, Levi S., was born Nov. 17, 1870, in Howard Co., Ind.; passed away April 15, 1954, after an illness of 12 weeks; aged 83 y. 4 m. 28 d. He is survived by 5 children, 33 grandchildren, 36 great-grandchildren, and one brother (Seth, Goshen, Ind.). He accepted Jesus as his Saviour in 1889 and united with the Amish Mennonite Church. On Jan. 1, 1891, he was married to Savilla Miller, who preceded him on May 10, 1948. They lived in matrimony 57 y. 4 m. 10 d. To this union were born 6 children (Samuel, John, Barbara—Mrs. Jacob Miller, and Levi, of Mio, Mich.; Katie Ann—Mrs. Aden Kauffman, and Susanna—Mrs. Wilbur Yoder, of Middlebury, Ind.). One brother (Samuel) and one grandchild (daughter of Jacob and Barbara Miller) preceded him in death. They moved to Oscoda Co., Mich., on April 2, 1903, and lived on the same farm the rest of their days. He was ordained Oct. 16, 1910, as a minister and as a bishop on May 24, 1939. Funeral services were held at the Fairview Mennonite Church, April 18, in charge of Harvey Handrich and Ammon Troyer. Interment was made in the Kittle Cemetery.

Wolf, Newton L., son of Michael and Hester (Cable) Wolf, was born in Stephenson Co., Ill., April 16, 1870; passed away at his home April 24, 1954, following a brief illness after suffering a stroke on April 21; aged 84 y. 8 d. He was married to Sadie Lapp on Dec. 25, 1902, at Dakota, Ill. Not long after his marriage he became a member of the Freeport Mennonite Church, where he remained a member throughout life. Surviving are his wife, 2 sons (Milton and Paul, both of Freeport), one brother (James, Pecatonica, Ill.), and 5 grandchildren. He was preceded in death by 5 brothers and 3 sisters. Funeral services were held at the Freeport Mennonite Church, April 27, with Richard Yordy and A. C. Good officiating. Burial was made in the church cemetery.

Yoder, Frank L., was born Feb. 13, 1896, near Garden City., Mo.; passed away at a hospital in Columbia, Mo., April 17, 1954; aged 58 y. 2 m. 4 d. Death was due to Hodgkin's disease. For at least 13 years he had been in poor health due to a lung condition. During these years he underwent surgery four times and was often hospitalized. In his youth he accepted Christ as his Saviour and became a member of Sycamore Grove Mennonite Church, and was a faithful member of the church. He was one of six children born to I. Z. and Sarah (Kauffman) Yoder. His marriage with Ann Nafziger, Pryor, Okla., occurred May 18, 1922, and they began life together near Garden City, Mo., later moving to their present home near Harrisonville, Mo. Surviving him, besides his companion, are 3 children (Maurice and Jean—Mrs. Joe Durbin, of Harrisonville; and Barbara, at home), 3 grandchildren, 3 brothers (Will, Chauncey, and Roy), a sister (Edna), and many other relatives and friends. Preceding him in death were a daughter (Frances), his parents, and a brother (Melvin). Funeral services were conducted at the Sycamore Grove Mennonite Church, April 20, in charge of Frank Raber, assisted by S. S. Hershberger and John A. Kauffman, with burial in the Clearfork Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Sex Ethics and the Kinsey Report by Seward Hiltner; Association Press; 1953; 238 pp.; $3.00.

Here is a little Kinsey Report for those who are too busy to read the big ones. It is more than that. It is a running commentary on the Reports from the viewpoint of Christian ethics. The author is a well-known writer and teacher, member of the Federated Theological Faculty of the University of Chicago. Theologically, he is decidedly of the liberal school.

Despite his liberal viewpoint, or because of it, he takes a more penitent view than many who have delighted in excoriating Kinsey. "Kinsey," he says, ". . . has distorted the Christian understanding of sex. The blame for this has been placed primarily on ourselves, not on him, in that we have not witnessed to the Christian view in such a way that Kinsey could actually see it operating in people's lives." In other words, Kinsey reported facts as he found them. If the church does not like it, she should penitentially learn why she has failed.

The church has had considerable influence among the women. But the social level of men determines their conduct more than the church. The author believes the churches are now paying the price for "holding the notion that it is dangerous to discuss such things because otherwise the ideas might not enter people's heads."

But chiefly, the church has failed in teaching a positive, constructive view. She needs to teach that sex, anatomy and physiology, is also a creation of God; that it is an instrument, if used in accordance with God's will, of fostering love, of revealing inner meaning to a person; that sex standards are at all times under the judgment and love of God, "of which the Christian community may at all times be representative."

He might have stressed further the positive values of family living, the acceptance of responsibilities as parents, the development of character that is almost a corollary of intimately living with persons in a family situation. The author goes far in seeing positive values in sex as sex, but not far enough in seeing the values of reproduction and parenthood.

The author accuses the church of being vague in its teachings, yet strangely insists that he himself should offer only principles and make no applications. Thus he refuses in the face of obvious pressure to give a clear "yes or no" answer to the question of premarital intercourse. He is right, in a sense, that every person has to make his own decision.

On the other hand, if the author on his high pinnacle as trained theologian, with a knowledge of Christian history, as marriage counselor with the stories of personal problems before him, as psychologist with an understanding of the probable emotional effects of sex which the author insists is "radical and serious"—if, I say, he is unable to do more than hand out vague principles, how is the teen-ager expected to make a wise decision? Will he wait until he has had a degree in theology before embarking on experimentation? If the church is vague in its teaching, it may be because the trumpets utter an uncertain sound.

The author's principles are good enough. "Any form of Christian statement that ignores the Bible, Jesus Christ, or Christian history is not likely to be deeply meaningful; but any view that does not make contact with our modern knowledge is likely to be irrelevant," is a true statement of the problem. The author insists that the Christian view must have theological content. He is very weak in telling us what that content is.

Thus, while this book is not the final answer to the sex problems of our age, it is a good beginning. Church readers do well to inform themselves about a positive Christian view as an analysis of the modern situation. The style of writing does not lend itself to easy reading, but a careful study and critical evaluation should be rewarding.—H. Clair Amstutz, M.D.

ITEMS and COMMENTS

Lincoln University, at Oxford, Pa., has just passed its one hundredth year. It is the world's oldest university for Negroes. In recent years it has become biracial.

• • •

A conscientious objector cannot be barred from United States citizenship on grounds of "moral turpitude" because of a prison sentence he served for refusing to comply

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MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

with the Selective Service law. The Board of Immigration Appeals issued this ruling in favor of Vasyl Sereda, a stateless refugee from the Russian Ukraine and a member of the Ukrainian Baptist Church. Mr. Sereda was convicted in the United States District Court at Richmond, Va., for refusing to accept noncombatant service in the army and sentenced to three and one-half years in prison despite the fact that he had expressed a willingness to perform alternative civilian work. While he was serving his sentence, deportation proceedings were started against him on moral turpitude grounds. This decision is an important one to religious objectors because it provides a precedent for proving that draft act violations motivated by conscience do not constitute offenses involving moral turpitude. The moral turpitude cloud has prevented objectors from obtaining many kinds of professional or occupational licenses such as teaching certificates. One World War II objector was denied a license to drive a taxicab in Washington, D.C.

* * *

The population of Latin America is growing more rapidly than any other section of the world, already having passed that of the United States plus Canada. Experts calculate that by 1980 Latin America will have 400,000,000 people.—W.P.

* * *

The American University of Beirut is placing heavy emphasis on its new School of Agriculture, for which the Ford Foundation granted $1,000,000. The University's trustees, noting that nine tenths of all Arabs derive their living directly from the soil, believe that the most effective way to raise the level of economy in the Arab Middle East is by teaching scientific agriculture. With a handsome new building in Beirut and a large experimental farm in the rich Beka'a Valley, the school is on its way toward becoming the best in the area. An important phase in the school's program is to study new means by which, through agriculture, the whole life of a village can be improved.—W.P.

* * *

A six-member committee has been appointed by the government of Madhya Pradesh (the Central Province in which our largest work in India is located) to investigate missionary activities in the state. The committee will survey the missionary question from historical and other aspects and make recommendations to the government. It was set up because the government had received complaints, both against and from missionaries.

* * *

More than one half of all the philanthropic giving in the United States goes to the nation's churches, according to the Executive Director of the National Council of Churches, Department of Stewardship and Benevolence. Of the total of four and a half billion dollars Americans give to philanthropics each year, approximately $1,600,000,000 goes to Protestant churches. Assuming that Jewish and Catholic groups give on approximately the same basis, total church giving would be "well over two and a half billion dollars, or more than one half." The average church member's contribution in 1952 was $41.94, an increase of 7.6 per cent over the previous year. It is expected that final returns will show a 10 per cent increase in 1953.

* * *

Any Greek Orthodox girl who participates in a beauty contest will do so at the peril of excommunication, not only of herself, but of her parents, the Holy Synod of the Greek Orthodox Church at Athens has warned in an encyclical letter addressed to priests. The Synod said such contests are injurious to "the dignity and chastity of womanhood and disturb the peace and harmony of the family."

* * *

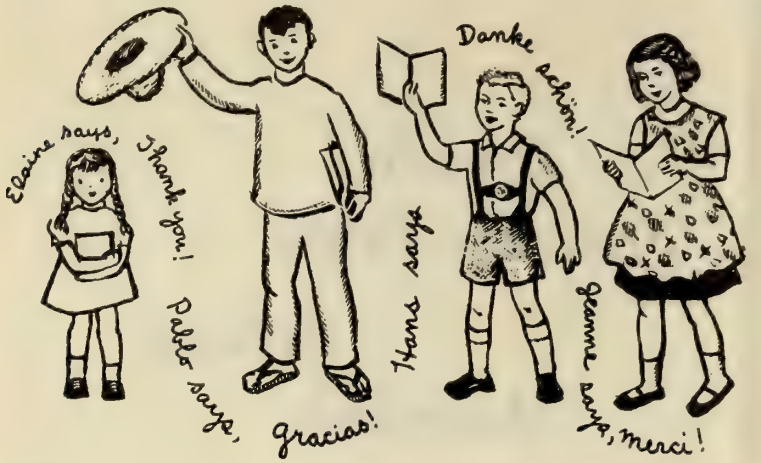
Some 40,000 persons jammed Hyde Park in London on Good Friday to hear the open-air sermon by Billy Graham, American evangelist. Graham told the throng that he had listened to a debate in the House of Commons on the hydrogen bomb and came away with the feeling that civilization is doomed unless we can find a solution to our problem in the next few months or years.

* * *

Of Japan's total population of 87,000,000 people, over 52,000,000 live in rural Japan. Eighty per cent of Japan's needy pastors were rural born. Thus any mission work which ministers to the rural people of Japan is performing a very important service for the future of the country.

YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent



11. Foreign Literature

The foreign literature program includes the following areas: European Christian Educational material, Spanish Summer Bible School materials, *El Heraldo* (monthly Spanish paper), and tracts in several languages.

The translating, publishing, distribution, and use of the *Herald Summer Bible School Materials* in the French and German languages in Europe began under Mennonite Central Committee supervision in Children's Camps and Orphanages in the relief program. The opportunities for using these materials are growing gradually, as is shown by the fact that in 1953 they already went into seven countries. Several workers are at Basel, Switzerland, translating, editing, and producing these books for European use. Some of the German books are being used in Canada and South America. The Mennonite Central Committee is aiding in subsidizing this work.

Teachers' and pupils' books for the eight grades, Kindergarten I and II and Grades I to VI, have now been translated and published in Spanish. This work was all done at Scottdale. During 1953, 4,542 Spanish books were sold. The Mennonite Board of Missions and Charities is helping to subsidize both this project and the *El Heraldo*.

The *El Heraldo* is an attractive, two-color, 12-page Spanish monthly with a circulation of 2,386. It goes into nearly 20 countries. Almost 700 go regularly into Spain, thus making a significant addition to the very few witnesses to the Gospel in that country.

The Publishing House's portion of subsidy for these various foreign literature projects has been about $7,500 for the year. The church, in various ways, especially through mission offerings from the summer Bible school children, has very generously contributed $5,790.98 toward this most worthy work. With the likelihood of this work increasing and the limited ability of our patrons to pay toward their publication due to the economic conditions in the countries served, substantial contributions will be needed for some years.

A Summer Bible School class abroad



A Buddhist congregation was organized in New York sixteen years ago. It now has 300 worshipers. Some of them are American soldiers who married Japanese Buddhist girls.

* * *

One of the Indian delegates to the United Nations, himself a professing Christian, has pointed out that in 1947 there were 2,271 foreign missionaries in India. In 1952 this number had increased to 2,814. In 1954 there are 4,683. He felt that these figures disprove any claim that India is keeping foreign missionaries out of the country.

* * *

Mindanao, the second largest of the Philippine Islands, is suffering from a terrible scourge of brown marsh rats. These rats sweep over the country by the thousands, eating all food supplies. As a result, the island is suffering from starvation, with 200,000 people in great need. The American organization of CARE has been asked to assist.

* * *

Kagawa, noted Japanese evangelist, has reported that in the first six months of a nation-wide evangelistic campaign he has conducted 179 meetings attended by a total of 82,940 persons, and received 17,261 decision cards.

* * *

Andre Trocme recently wrote in a British Pacifist Journal: "The French readily accuse the Americans of unintelligence. I myself found them very intelligent, too intelligent. Intelligence (intellectual astuteness) is shown when our heads start to explain to our hearts why it is wise to disobey our conscience. (The serpent in Genesis was very smart.)"

* * *

A United Press dispatch from Formosa said that President Chiang Kai-shek in an Easter message to his people called for a holy war against the Chinese communists, based upon "freedom, equality, and brotherhood." Generalissimo Chiang said that the war must be waged to the finish "for the realization of God's righteousness for the salvation of mankind." Strange mixture of the language of war and peace.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, MAY 25, 1954 — NUMBER 21

We Must Be Born Again

By C. J. Ramer

Introduction

There is in the world today a religious recession. While there are evidences of spiritual thirst, yet there is an ever-growing attitude of "Does it matter?" There is a good deal of the same spirit manifest in religious circles when the question is indifferently asked, "Is it necessary?" We appreciate the American way of religious tolerance and yet, praiseworthy as it is, in religious thought one cannot be a believer of divine revelation without becoming convinced of essentials. Modern psychology would no doubt reject Jesus' method with His immediate answer to Nicodemus of the *must* of the new birth. Jesus leaves no question as to whether the new birth is essential, but emphatically states, "Ye must be born again." The story of Nicodemus in John 3 provides the basis and introduction to this subject.

Nicodemus was a ruler of the Jews. That meant he was a member of the Sanhedrin, a man of influence and learning. He himself enjoyed a high reputation among his fellows. He came to Jesus by night, but we do not question the sincerity of his coming. His present recognition of Jesus does not seem to be more than that of a teacher or prophet. If his address to Jesus was nothing more than a gracious platitude, the subject was quickly turned to his own inner need. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). This is the miracle that Nicodemus and all men need to experience in their inner being. The religious emphasis of the Pharisees was the coming of the kingdom, which they expected to come through a political Messiah who could deliver them from the iron hand of the Roman rule. This hope was the inspiration of every true son of Abraham, who by right of birth expected deliverance. When Jesus raised the question of the new birth, Nicodemus astonishingly questions this miracle referring to the natural birth.

The How?

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye *must* be born again" (John 3:6, 7).

The kingdom of which Jesus is speaking is a spiritual kingdom. To enter it requires a new birth. This cannot be done by man. It is only in the power of the Divine. Jesus declares it is accomplished by water and the Spirit.

The use of the word "water" may couple it with John's ministry, of which Nicodemus was well informed. He was preaching, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). The repentance was sealed with water baptism. But John himself says that his baptism was only a forerunner of Him who would baptize with the Holy Spirit. From other passages we learn that "water" refers to the Word. Paul to the Corinthians says, "In Christ Jesus I have begotten you through *the gospel.*" And in the Ephesian letter he uses the phrase, "with the washing of *water* by the *word.*" James puts it, "Of his own will begat he us with the *word of truth.*" Peter also writes, "Being born again, not of corruptible seed, but of incorruptible, by the *word of God.*" It is quite evident that Jesus meant the *Word of God* when He referred to water. The preaching of the *Word* through the operation of the Spirit produces conviction of sin which worketh repentance. There must be repentance, confession, and cleansing to prepare one to enter the kingdom. It is the *Word* that brings this about. This operation of the Spirit Paul calls a quickening. The spirit of man is dead in trespasses and sins. He is in the throes of death and can only be raised to a newness of life by the power of God.

We cannot tell *how* it happens, but we know it happens. Jesus says that it is like the wind—you cannot tell whence it cometh or where it goes. "So is every one that is born of the Spirit" (John 3:8).

A man south of Calgary, Alberta, had a set of buildings collapse in a storm. The weather bureau had no recording of a storm and wondered how it happened. The man replied, "I don't know how it happened, but it happened."

Nicodemus must still know, "How can these things be?" The question is one of ignorance, but he, being a teacher, should have known. However, he displays a willingness to be taught, for Jesus unfolds to him in simple yet startling fullness the *how* of salvation.

He reveals that He is not an earthly messenger, but one who came down from heaven, sent from God as His only begotten Son. The recognition of Jesus as the sent one, the Son of God, the Messiah, is the prerequisite of salvation. Jesus uses a familiar scene from the history of Israel to explain to this teacher the *how* of salvation. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). The only explanation of the healing of those snake-bitten Israelites with the deadly venom in their veins was the *look.* The prophet foretelling of the *how* proclaims, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). When anyone will thus turn to God in faith, he shall be saved from the sting of death which the fiery serpent of sin has thrust into his heart. He shall not perish but have everlasting life. The crucified Jesus becomes the center of his faith. He sees himself identified with Him. He has died in his place. Thus Nicodemus was led to see the *how* of the new birth. It is still the way. It is simple and yet profound. Jesus is the only way.

The Experience

The experience of the new birth is an inward and thorough renovation of our

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A Plant of God

By Mary Alice Holden

The plant grew up in the springtime,
A tender young shoot of the Lord,
Reborn as a work of His Spirit
And fed on the milk of His Word.

He flourished in youth's day of June time,
When duties are born every hour;
Like Jesus he increased in wisdom,
In stature and knowledge and power.

But in the fierce heat of dry August
He showed forth the life from on high—
When winds came to blast him and burn him,
His soul like the corn reached the sky.

Cimarron, Kans.

moral being. The prophet spoke of it when he wrote, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:25, 26). Here Ezekiel is describing the inner experience when the Holy Spirit comes into our hearts and brings to us a new relationship with God. It is a new life. It is the life everlasting that Jesus said should come to those that believe in Him.

There came to those who knew Jesus in the flesh, through Him, a new revelation of God. It did not come to an end at the crucifixion, as His disciples thought it had. Very soon afterward they discovered that the divine Presence had come back to them, as Jesus had promised, and that He would continue in a far deeper and a more marvelous way, for God had taken possession of them. They knew that this experience which depended entirely on Jesus was not confined to them that knew Him on earth, but it could come to anybody, anywhere, through hearing and believing the story of Jesus. When they went in different directions telling of Christ and Him crucified, this transformation kept happening. It was a new experience of God, a regeneration, a new birth. It lifted people out of themselves and gave them an inner desire for good, which they knew was not of themselves, but of God. It was transforming, changing, bringing people from darkness to light, and causing them to turn from idols to serve the living God.

Paul declared, "If any man be in Christ, he is a new creature [new creation]: old things are passed away; behold, all things are become new" (II Cor. 5:17). It was all the doing of God who had reconciled them to Himself through Christ. It is still the same. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the *divine nature* having escaped the corruption that is in the world through lust" (II Peter 1:3, 4).

We are a "new man, which after God is created in righteousness and true holiness" (Eph. 4:24). "And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10). Here is a spiritual rebirth, a new generation of being, created unto good works. It renews us in the image of God. Just recently I heard Rabbi Ebner of Calgary speak on the subject, "Created in the image of God." He aptly stated that God's crowning work was not a society, but an individual, a man and a woman created in the image of God. For this he thanked God. "The gift of an immortal soul," he said, "is God's greatest gift to man. To know we possess this spark of the infinite, although beyond any sensory perception, is the truth that will broaden our horizons and widen our outlook and lift our spirits as a weary traveler who learns his destination is near. One who does not know this truth will fail and fall although he may be near his goal."

Rabbi Ebner, like Nicodemus, missed the one great truth; that men are dead in trespasses and sins. Man *has* lost the divine image. He is separated from the divine spark. He *may* realize what an advantage it would be to be reunited to God, to be renewed in His image, but to actually experience it he *must* be born again by believing the work that God has accomplished for his redemption, *must* permit the Holy Spirit to convict him of sin, and *must* accept God's only provision, Jesus Christ, as His Saviour. He will then know the quickening experience from the dead life in sin to the new life in Jesus.

This is God's crowning work. He still does it to individuals. If we want to enter the kingdom of God we *must* experience the new birth.

The Manifestation

Spiritual existence and spiritual life are different. All have spiritual existence, but only the born again have spiritual life. We must realize that spiritual life does not come through any merit of our own. It is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). We must accept the fact of spiritual impotency and receive in faith God's Son. We accept facts and receive persons; therefore we must receive the person of Jesus by a personal appropriation. We must see ourselves as sinners—lost and in need of a Saviour. I must see Jesus as the only one who can save me. I look up and by faith see Jesus as *my* Saviour.

The first manifestation of the new birth is the willingness to publicly confess Jesus with the mouth and acknowledge Him as Lord. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). "For the scripture saith, Whosoever believeth on him shall not be ashamed" (Rom. 10:11).

The second manifestation may well be joy. "And not only so, but we also *joy* in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11). Joy in the Holy Ghost is a characteristic of the kingdom of God. The new life with the renewed mind and new emotions is joy.

The third manifestation is love for God and fellow man. The love of Christ constrains us to tell the story to those who have not heard or received Christ. We now love those who are friends, but not only so; we also love our enemies and desire to see them saved.

The fourth manifestation is a new and holy desire to do the will of God. The whole volitional life is transformed. It is no longer conformed to the world, but to the mind of Christ. There is a longing in the heart to perform the will of God. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2). We cry, "Lord, what wilt thou have me to do?"

The fifth manifestation is a peace of conscience that we never had before. We are justified before God, which fills the soul with tranquillity and quietness. It is no wonder that everything looks different when viewed from such a peaceful interior.

The sixth manifestation is assurance. Doubt has disappeared and we can say, "I know whom I have believed." "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (I John 5:13). "Blessed assurance, Jesus is mine."

The seventh manifestation is a living hope. Peter says, He "hath begotten us again unto a lively hope by the resurrection of Jesus Christ" (I Peter 1:3). The future holds no dark shadows; the veil has been drawn back and life and immortality have been brought to light. Heaven becomes real and we rest in the promises of God. We have received the earnest of our inheritance in the gift of the Holy Spirit. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in

(Continued on page 484)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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EDITORIAL

In Times of Transition

Nothing is static in this world. There are eternal verities, but they speak in the changing settings of the flow of history. Today is not yesterday, and tomorrow will not be today. In that sense we always live in times of transition. But there are specific moments when we are conscious that the old is giving place to the new. It is important in such moments that we give to the transition the guidance and direction which principle and experience can furnish. There are values in the old which must not be lost as we adapt to new conditions and requirements. There is always a danger that we will throw away the baby with the bath water.

One of the transitions in which the Mennonite Church now finds itself concerns the support of ministers. In the past our ministers were selected from among the laity and after their ordination continued to make their own living, doing their church work as well as they could on marginal time. For some years now we have been moving away from this pattern, and at present the movement is being greatly accelerated. Many pastors are being partly supported, and an increasing number are fully supported by their congregations. Is this move in the right direction?

It is more than interesting to observe that just at the time we are moving toward a professionalized ministry, others with long experience in professionalized leadership are raising questions about it. One reads in the papers of a pastor here and there who holds a factory job because he feels a closer connection with people if he works with them every day. We have all read of the worker priests in France who are loath to give up, by order of the Pope, what they felt was an excellent way to reach the nonchurchgoing masses. Are we about to forsake a system which others are just discovering is an effective means of bringing religion to the common man?

It seems we are caught in a dilemma. On the one hand it is impossible for a pastor who has another full-time job to give to the church work what it requires. We expect much of our preachers these days. The growth of the church program requires more administration. We want the pastor to visit in our homes, certainly in times of sickness and other trouble, but also at other times. And we want sermons that give evidence of reading and careful thought. All these requirements are time-consuming, and the minister who tries to put his church work first will have to neglect his secular employment. Then his business and family will suffer, and he himself may experience serious frustrations. Moreover, the teaching of the Scripture seems to be clear that they who preach the Gospel should live of the Gospel.

The other horn of the dilemma is the aversion we have to a professionalized ministry that has only a church contact with the members of a church. Anything that sets the pastor off from his people may create a barrier to the most helpful spiritual relations. We have always been glad to have a preacher who was one of us. We want him to be conversant with our economic as well as our spiritual problems. We want him to counsel us on all sorts of matters. We want him to be a leader in community life as well as in the Sunday worship. We don't want a foreigner who drops in for a professional visit of a few years. Only a ministry that has roots in the life of the community, we believe, can come to full flower and fruitage.

We must have a pastor who has time and energy for his exacting task. But we must also have the close relationships which have characterized our system of the past. Can we have both? We believe we can. But we must make our transfer from one system to another fully aware of the problem, and determined to have the real values of both the old and the new. The transition must be deliberately guided so that we will avoid the evils we do not want. The General Conference ministerial committee, the ministerial committees of the several conferences, our seminary faculties, and the congregational organizations all have a responsibility to be aware of the problems, and to lead the church to such a solution as will bring blessing and spiritual efficiency to the church. Will our sons look back to this transition with thankfulness or with regret?—E.

Linked with the Eternal

The constant changes and uncertainties of life in our day tend to cause tensions, frustrations, and despair. Whatever sense of security and stability that people have is apt to be displaced by anxiety and fear. Current happenings all make their contribution toward such feelings. A hydrogen blast is set off in the Pacific, a fortress falls to the Communists in Indo-China, a peace conference at Geneva is hopelessly deadlocked, a senatorial investigation in Washington drags on interminably, a strike paralyzes the public transportation system in Pittsburgh, a judge is shot in a Pennsylvania courtroom—all these are samples of what people read and hear day after day to disturb their tranquillity and peace of mind, not to mention the pseudo-crimes of the radio, television, and movie. Other things which contribute to insecurity and instability are ill health, tragedies, financial difficulties, disappointments, and domestic troubles.

While the Christian recognizes all of these things and is to a certain extent affected by them, he has a source of serenity and strength that enables him to live through them and find peace and security in spite of them. These are temporal things, while he is linked by faith to the One who is eternal. The national and international stresses and disturbances have to do with earthly kingdoms, while he belongs to the eternal kingdom of God. As he seeks first the kingdom of God, he rests on the promise of Christ that things temporal will be cared for. He remembers the statement of the writer to the Hebrews: "Thy throne, O God, is for ever and ever." He is not too much concerned about the threat of extinction by the hydrogen bomb, for the Scripture says concerning the visible heaven and earth: "They shall perish; but thou remainest; . . . and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

The secret of the Christian's serenity and security in the midst of a changing and troubled world, plagued by fears and fightings, is that he is interested in and joined to the things which are eternal. His affections are set upon things above and not on things on the earth. He remembers that the things which are seen are temporal, while those which are not seen are eternal. He has the assurance that nothing temporal can separate him

from the eternal love and care of a beneficent heavenly Father. His implicit trust in God enables him to say with the Apostle Paul: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—H.

VII. Water from Many Wells

By Nora Oswald

Come unto me, all ye that labour and are heavy laden, and I will give you rest.
—Matt. 11:28.

At close of day, travelers were looking for a lodging place to rest their wheel-weary limbs, for a draught to quench heated thirsts, for water to bathe sand-scorched eyes and perspiring, dust-clung bodies.

But cabins, courts, hotels, alas! flaunted their neoned signs, "No Vacancy." No vacancy at the close of day? No host to invite them in? No soothing cup, no cooling tub, no clean-sheeted bed?

They journeyed on through the night until physical endurance had no more elasticity. They ignored the familiar sign and drove into a court.

"Have you not one more bed?" they said.

"Nay, not so. But had you wired ahead, we would have saved for you a nice clean bed."

"Wired ahead," they drowsed. "Yes, that must be it."

If you desire repose at the end of life's highway, wire your reservations ahead, and you shall find the welcome sign, "We Have a Vacancy."

Hesston, Kans.

Packed for Vacation—But Are You Ready?

You are leaving for your well-deserved annual vacation. Mentally you check your preparations: "I stopped deliveries of newspapers and milk. I disconnected gas, water, and light. I have arranged for care of the pets. John Tomkins will forward all first-class mail. All doors and windows are securely locked. The neighbors have been told where I will be."

Yes, you are quite satisfied with your foresight!

But wait; are you actually ready? There are other provisions, just as necessary, that you might have neglected. Check again! Is your Bible packed so that it is easily accessible for your daily devotional time? Have you taken the Christian books and periodicals you have constantly put off reading pending leisure time vacation provides?

Do you have the name and address of your church treasurer so that you can continue your regular systematic giving even while away from home?

Do you have the location and addresses of evangelical churches en route where you can worship as faithfully as you do at home?

Do you have a list of lonely people or shut-ins who would more than many others enjoy receiving a bright, colorful pictorial postal telling of your whereabouts and carrying a special note of cheer?

What has been your prayer preparation? Have you sought God's guidance and protection? Have you prayed that you might be a blessing and a witness wherever you are?

Only when you can answer these questions in the affirmative are you adequately prepared to begin your vacation. When you include Christ in your plans God will bless you on your way! And you will enjoy your vacation as you have never done before!—Margaret Anderson, in *Youth Today;* used by permission.

WE MUST BE BORN (Continued)

the heavens" (II Cor. 5:1). Such hope liberates from the bondage of the fear of death. What better can anyone have?

The eighth manifestation is the seal of ownership. This could be likened to a mark or a tag which denotes the owner. "Nevertheless the foundation of God standeth sure, having this *seal,* The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19).

On the range calves are often ear-marked so that the owners will know which are theirs in the day of branding. These newborn calves may have a hole punched in one ear or both, or may have a V cut in the end of the ear or in the bottom of the ear. A combination of the above on one or both ears is sometimes necessary. The Apostle John gives us some positive marks by which we can know that we are His. They are also evidences or manifestations of the new birth.

1. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1).
2. "Every one that doeth righteousness is born of him [God]" (I John 2:29).
3. "Whosoever is born of God doth not commit [practice] sin" (I John 3:9).
4. "Whatsoever is born of God overcometh the world" (I John 5:4).
5. "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18).
6. "Every one that loveth is born of God, and knoweth God" (I John 4:7).

It would be difficult to feign all these evidences, which are true manifestations of the new birth. This proves the necessity of the new birth and to a man as good as Nicodemus Jesus says, "Ye *must* be born again." You may say, "I can't live a Christian life," but remember He has said, "*I* will cause you to walk in my ways." God will supply all He demands and give to us what He requires, but we *must* respond. We *must* be born again if we want to belong to God. We *must* be created in His image if we want to abide in His presence. We *must* be regenerated by the Spirit of God if we want to inherit eternal life. We *must* walk in the Spirit if we want to enjoy the kingdom of God now. God will do all this for us if we will receive Him into our hearts. He stands at the door and knocks. He will never intrude. Will you turn Him away? You may be a church member. You may be active in Christian service. You may be a good moral man. You may be an influential business magnate. You may be a respectable father or mother. You may be a teacher or preacher, but, my friend, are you born again? You may be a gambler or a drunkard. You may be an adulterer or a licentious person. You may be a thief and condemned to prison. My friend, let God create a new heart within you. "Ye *must* be born again." He who hath the new birth will not experience the second death. It is death or life. Choose life.

Duchess, Alta.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *May 16, 1929)*

April 27, . . . at Duchess, Alta., . . . Bro. Clarence J. Ramer . . . ordained to the ministry by Bishops N. E. Roth and Isaac Miller.

On April 30, Bro. Monroe Wyse [now E.M.C., Harrisonburg, Va.] and Sister Dora Short were united in marriage by Bro. Troyer [at Midland, Mich.]

Annual Report of the Mennonite Publishing House. . . . The financial report shows a net gain this year of $16,717.20, which is $8,820. 61 less than the net gain a year ago, and $11,690.43 more than the net gain of two years ago. This year's Book Sales totaled $41,145.44 as compared to $50,321.04 last year, a decrease in gross sales of $9,175.00. . . . The income from periodicals for the year is approximately the same as last year. The large sale of the first and second editions of the new *Church Hymnal* last year was the main factor in the large net gain in last year's report.

Bro. David Weaver of La Junta, Colo., well known throughout the church for his active service and substantial contributions to the cause of Christ, passed to his eternal reward May 5.

The Homeward Trail

By Hazel E. Howard

"We'd better start home," I suggested to Margaret, my friend.

"We'll get soaked," she answered, looking out of the mountain cabin's windows. Her voice rose above the crackling phonograph record, wheezing out "Home, Sweet Home," as the plunk-plunk of raindrops on the roof beat a satiric accompaniment.

"Well, we can't spend the night here and it'll soon be dark. Come on." We buttoned our sweaters up to our necks and started for the door. The indifferent crowd in the recreation room was absorbed in its reading or games. No one missed us. What had begun as a pleasure hike had telescoped into a light mist and, two hours later, a dismal, drizzly rain. We were a good two hours' walk from the end of the streetcar line and much farther from our homes.

"This must be the trail," Margaret said. It was covered with sodden dead leaves. I followed her. A few minutes later, we were back where we started from.

"Well, what do you know," I said puzzled. "This looks like it over here. Let's try it." Again we struck out but soon returned to the same spot.

"We got down here so there must be a way out," Margaret said. And then memory returned.

"Look. There's that pile of old tin cans." I pointed my finger at the heap. "Remember? We passed them on the way down. That's our trail."

We had lost precious time. It was only four o'clock but already night's curtain was closing in the canyon. We Indian filed silently, climbing steadily. It was no time to talk, but my thoughts were activated. How many people are lost in the wilderness of sin, I wondered? They search for the old trail they strayed from but in so doing, wander in circles of self-reformation.

"I'll stop drinking," they resolve. "I'll give up my cigarettes. You'll never hear another swear word out of me." Or, "I'm going to start attending church every Sunday from now on," they promise themselves. "I'll read my Bible. I'll pray." And then, a short time later, they discover themselves back where they started from. Walking in the old, careless, Christless, sinful paths. Self-reformation cannot avail. Only Christ-reformation.

It is essential that they start remembering. Recalling the joy that was once theirs, their blessings and prayer answers and the peace that was beyond comprehension. They must start remembering as I did, when I spied the tin cans and shouted, "That's the way. There's the trail." They must start remembering as the prodigal son did when he sat in his filthy rags, feeding the swine.

"My father is rich," he thought. "Even his hired servants are better off than I am. At least they have enough to eat and drink. And here I am, a common swineherd, starving and dirty, taking care of these unclean animals." Then the Bible parable says, "He came to himself."

It is only when we start remembering and comprehend how far we have sunk in sin's mire, how far away from our Father's house we have strayed, that we take action.

"I will arise and go to my father and tell him I have sinned," the young man vowed as he started on the lonely homeward trail. The path he took was the same one over which he had traveled so light-heartedly and confidently a short time before. But returning, it became the Trail of Restitution and Repentance. We all know the happy ending—how his father was watching and waiting for him, how he ran to meet the boy with wide open arms, how he ordered the servants to bring out the finest robe and held a celebration in honor of his lost son.

Character must stand behind and back of everything—the sermon, the poem, the picture. None of these is worth a straw without it.—Selected.

The homeward trail is filled with new travelers who have only recently discovered the joy of salvation. Zacchaeus, the short-statured, short-changing taxgatherer began walking along it when he saw Jesus from his perch in the sycamore tree. We need more people up sycamore trees, or any other kind of trees today, if it will help them to see Jesus. And many would never see Him, were they not up a tree of Difficulty, or Disappointment, or Disillusion. Zacchaeus proved his true repentance by restoring, not only penny for penny, but fourfold, all he had gained unlawfully.

One reason why more seekers, after kneeling at the altar and professing salvation, do not experience it, is that they do not make restitution, as far as lies in their power. It is not enough to say, "I will steal no more." Past wrongs must be righted, in so far as it is humanly possible.

"Be careful. Keep close to the wall." Margaret interrupted my thoughts. We could no longer see the narrow, fog-shrouded footpath. We were practically on our hands and knees, groping our way and then, suddenly, our feet struck the wide pavement of the auto road. Solid ground.

Just like the sinner, my thoughts simmered again. He is on his knees, but darkness surrounds him. He can't believe Jesus Christ saves him immediately. He thinks he has to do something himself, not realizing that the work has already been done on Calvary. And so he prays and gropes his way through the mist until, trusting only in the Saviour's blood and merit, he's standing on the solid rock, Christ Jesus.

But, even then, dangers lie ahead. There are cliffs from which it is easy to tumble. All through God's Word we read of men and women who followed the example of Adam and Eve and fell from grace in different ways and had to get back on the trail again.

There was Jacob, who deceived his twin brother; Moses, who "lost face" when he lost his temper and disobeyed God by striking instead of speaking to the rock. Samson let God down when he disclosed the secret of his God-given power. David had to cry out to God for a clean heart. Even Peter denied his Lord, and Thomas doubted Him. But God "knoweth our frame; he remembereth that we are dust." He knows our humanity, its frailties and weaknesses and He is ever ready to forgive when we return to Him.

As we continued on our homeward way, wondering if perchance wild animals or highwaymen might be lurking in the shadows, we began to sing "Onward, Christian Soldiers." It is wonderful how a simple hymn will increase faith and strengthen courage. It wasn't long before a light penetrated the dense darkness. At first we thought it might be a searchlight, but soon it brightened our path and the car driver and his wife invited us to ride to town. How safe we felt in the warm car! The man at the wheel knew the way. And how safe the Christian feels when the light from above shines in his heart and Christ is at the wheel! We were on the homeward trail, and the way was growing brighter.

But supposing we had struck a trail that had led us deeper into the mountains and darkness had overtaken us? Where would we be, I thought? Probably lost. I shuddered. And what about the sinners? So many roads lead to hell—roads bearing the signs, Doubt, Unbelief, Christ-Denial, and the bypaths of sins of all kinds. There is just one road to heaven. Someone will ask how they will recognize the road. The answer is, By a roadmap. Whenever I arrive in a strange city, I secure a map. Sometimes I pay a small fee for it. Sometimes it is free for the asking. With it spread out on my lap, the way is very plain. I am never lost. The Bible, God's Road Map, is available to all—rich, poor, sinner, saint. It shows the way. Isaiah advised, "This is the way, walk ye in it." Then Jesus Christ came and said, "I am the way." The way to heaven is straight and plain, and it is marked by the sign of the cross all along the homeward trail.

Redlands, Calif.

"A Small Down Payment"

By Harold L. Swartzendruber

Credit in your local community is a wonderful thing in times of distress. Credit is a basic ingredient of our American economy. Certain types of credit, however, are a pitfall for a conscientious Christian steward. Inexperienced young people and others are often hopelessly involved financially because of unscrupulous money lenders.

"One dollar down and 18 months to pay." "$500 and 20 years to pay for your dream cottage." "Your old car, regardless of age or condition, is a down payment on a new one." "Consolidate all of your debts in one place and take advantage of our easy terms." The ads beg you to become involved.

A young man was in the Mennonite Mutual Aid office recently and wondered if we would figure over his payments which he was making to a finance company, since he thought that it was taking too much money to pay off his debt. We did so and discovered that he was paying over 30 per cent interest. "The monthly payment was reasonable, and all I had to do was just sign my name and they loaned me the money without asking any questions." Interest rate was probably the last thing that entered his mind.

Many young people become involved from the day they are married. They want their home and equipment just as good as their parents had it, or better. By careful planning they can distribute their savings over the necessary down payments to acquire the home, car, furniture, gadgets, and equipment they need to start out in style. After the bills begin to come in they realize that the wife will have to work to meet all their monthly obligations. This may go quite well until she can no longer work and then the crisis is at hand. Parents, relatives, ministers, and Mutual Aid are consulted, but the damage may already be done. The cure, if there is one, is difficult. Despair and embarrassment mar what was to have been a happy marriage. Some young people face the situation squarely and because of their crisis become better Christians. Others lose out along the way.

These are only two extreme cases of many which have come to our attention. The fact remains, easy credit can be almost as bad as drug addiction. At least the prevention is similar: a sound, thorough teaching program showing the results of continuous use or misuse. The person should be taught the dangers and pitfalls before becoming addicted. Our Mennonite families need to evaluate regularly the implication of material things upon their own lives and their children. The home, church schools, and the church need to give more teaching in this area of stewardship and the place of material things in our lives. No doubt the amount of excessive interest paid to unscrupulous money lenders by indiscriminate Mennonites would take care of all the deficits which our Mission Board has faced in recent years and also provide funds for many new mission fields.

Goshen, Ind.

The Greater London Crusade

By Quintus Leatherman

The Greater London Crusade has now been in progress for ten weeks. Nearly every night the Harringay Arena (capacity 11,000) was filled, and frequently many were turned away. Numerous churches and town halls in Britain have also joined in these meetings by telephone relay. Billy Graham's message at Trafalgar Square in the heart of London, and his Good Friday message in Hyde Park attracted large audiences. Mr. Graham has addressed large groups of university students within London and at Cambridge. Perhaps no evangelist in Britain has ever proclaimed the Gospel message to so many people in so short a time, and the response has exceeded all expectations. The evangelist has frequently reminded his audiences that no people have been more prayed for by groups throughout the world than those who attend these meetings.

Before the campaign opened some fears were expressed about using American methods of evangelism with British audiences. Some expected "high-pressure" methods and extreme forms of emotionalism often associated with large crowds. Still others were wondering how Mr. Graham would work with the churches. All of these fears were allayed when they learned that the campaign was conducted with restraint and reverence. Billy Graham is in London at the invitation of a Committee of Evangelical churches. All the counseling with the converts is with the direct purpose of connecting them with the church of their choice. Over one thousand Evangelical churches co-operated through the Evangelical Alliance in sponsoring the Crusade.

Individual leaders in the Free churches supported the Crusade, but the official church bodies were quite reserved in their statements. The Free Church Council issued a statement expressing the hope that as a result of the Crusade many would be brought into the kingdom of God. One leader, however, expressed fear that there would be a further gap between the truths of science and religion. Among various religious liberals is expressed the fear that there will be a further rending of the churches. Much is made of Mr. Graham's conservative theology, but nearly all, whether liberal or conservative, agree that he is a man of God, and that he is stirring the churches.

At the end of the eighth week there were a total of over 18,000 decisions; one night there were over 500 decisions. Mr. Graham admits that a number may be "wayside hearers." A number are reaffirmations of a previous decision. Statistics indicate, however, that 65 per cent are first-time decisions for Christ.

There is no question that the churches of London have been stirred and awakened and are reaping the benefits of the campaign. One night as I sat next to a businessman who is also a Methodist local preacher, he told me that his son who is a pastor of a London church had the unusual experience of having eleven of his young people respond to an invitation to accept Christ in a regular morning service. Numerous coach parties come from various points in the provinces, as far as Bristol, Wales, and Liverpool. Many of them are young people who come with their pastor or vicar, and no doubt have been urged to make a decision for Christ.

There is no doubt that the campaign has also awakened opposition among some churchmen. One leader expressed his view by saying he would have nothing to do with the "Harringay affair." Another had this to say, "There are many who cannot agree with the preacher's theology, or with his methods of preaching the Gospel; yet the results in the vast arena leave even the keenest critic puzzled. The steady tramp of feet at nine o'clock every weeknight baffles all explanation."

Once again the power of prayer among so many Christians throughout the world is the only obvious explanation for the large audiences and the number of decisions. We appreciate the privilege of uniting our prayers and counseling efforts with fellow Christians. Helping in this way gave us an opportunity to meet English Christian leaders and to understand their problems.

Billy Graham has a simple Gospel message, which is directed to man's soul needs, and calls for a decision. He speaks with authority with an open Bible in his hands, convinced that he is giving God's message to men.

A great effort has been made in the follow-up of converts. Regular meetings each week have been held for counselors and church workers and officials. There were several meetings for ministers stressing the importance of revival beginning with the churches if they are to receive and properly nurture the new converts. Revival is basic to evangelism.

London, England, May 10, 1954.

NOT CHARITY BUT BROTHERHOOD

"Bear ye one another's burdens."
Hospital expenses
Surgical expenses
Burial expenses
Mennonite Aid, Inc.
1202 S. Eighth St.
Goshen, Indiana

A Prayer for This Week

Dear Father:

As we plant the seed for the harvest of souls, may the sharp plow of Thy Word drawn by the perfect power of the Holy Ghost break up the fallow ground of our spirits. Prepare us, we pray, for the planting of divine truth. Nurture within us the precious Seed. Make the tendrils of new life to reach upward, clinging to the Saviour, holding to Thy promises. Help us, we plead, to reach the maturity of full fruition. Then use us in sharing the precious Seed with all men now held in the cold embrace of spiritual death. In Jesus' name, Amen.
—*Raymond L. Kramer.*

Beauty Revealed by God

By Martha Groff Weaver

We cannot doubt that God is a lover of the beautiful. His entire work of creation is beautiful and good. Do you appreciate the wealth of beauty and harmony about you?

In every form of nature there is beauty. Every cliff, mountain, and tree is a statue of beauty. Pictures of beauty are seen in every hill, dale, and landscape. The blazing sun, the shadowy moon, the sparkling, twinkling stars, and the heavenly planets are manifestations of God's power revealed in beauty.

All along the old winding trail through the forest are many traces of beauty—the flowers, the trees, the many-colored leaves, the cheerful, chirping birds. The melody of a thousand voices praising their Maker's name. Their sweet tones awaken a sense of delight in the heart of every lover of aesthetic values.

The universe is the dwelling place of all things beautiful. The paths of the earth and the great arches and expanses of the heavens are the framework upon which God has given us breath-taking scenes to behold. Man is encompassed with beauty on every side. Our hearts melt with joy and gratitude with such refreshing scenes as the multicolored rainbow, or the misty, fleecy clouds floating about in a sea of blue.

One of the highest types of beauty to be found in the creation is characteristic of God. There is an inner expression illuminating the soul which constitutes the beauty. It is the sparkle of the eyes, the calm expression of the brow, the curved lip, the smile on the cheek, or the features of the countenance. Beauty adorns every honest face. It shines from the virtuous life. It sweetens the voice of sympathy. It writes the countenance of the one who does good. Beauty is within reach of every born-again child of the Creator. A beautiful heart and soul will be seen on the countenance; it will flash out through the eyes.

Many works of beauty are painted by the artist. Radiant faces are painted with a beauty that sin has never darkened. But these works of the artists are the efforts of earthy humans. Hence nothing has ever been portrayed to equal the perfect harmony in beauty revealed in God's creation. Our God is omnipotent.

"Lift up your eyes on high, and behold who hath created these things" (Isa. 40:26a).

Pequea, Pa.

The Revelation of Jesus Christ

By John L. Stauffer

(Sixth parenthesis between the Description of the Eternal State and the concluding portion of the book)

38. A Vision of the Holy City. Rev. 21: 9—22:5

Are these words a description of the eternal state, or a description of the 1,000-year reign of Christ? Commentators are divided on this point. It is certain that it does not affect our salvation and we know it will be glorious whenever it occurs. That there is something here that will yet come to pass we cannot doubt. Faith can believe God and with patience hope for its fulfillment in His own time and way.

In Rev. 17:1, one of the angels having the seven last plagues came to John and said: "Come hither; I will shew unto thee the judgment of the great whore." A description of the judgment that followed we have already noticed.

Here in Rev. 21:9 we have one of the seven angels having the seven last plagues again talking to John and saying, "Come hither, I will shew thee the bride, the Lamb's wife."

We have revealed to us here a description of the holy Jerusalem that involves statements that go beyond our present knowledge and experience. Why philosophize on it? Those who have attempted to explain have not been able to agree upon their explanations. Would it not be better to believe what is written and rest in the assurance that God in His own time and way will make it plain? To the eye of faith there is nothing stated here that would be impossible of literal fulfillment by a resourceful and omnipotent God.

Certainties that can be understood include the coming glories of God as expressed by the names of the most beautiful and precious stones known to earth. There will be no need of the sun because the Lamb will be the light thereof. The saved nations and kings of earth will bring their glory and honor into it. The gates will not be shut by day and there is no night; so they will be open all the time. Nothing that defiles will enter therein.

There will be a river of the water of life proceeding from the throne of God and of the Lamb. There will be fruit-bearing trees ripening every month. There will be no more curse and God's servants will serve Him. They will see God's face. This is something that no man has seen since Adam was placed in the Garden of Eden. The redeemed will reign forever and ever.

What Little Time

By Ruby Reno

What little time it takes
To bring before the Father's throne
Our friends in need!
What little time—
And yet so oft we fail
To bring them there.
Is it that we do not care?
Or have we no faith in God
To answer prayer?

Akers, La.

Prayer Requests—

(Requests for this column must be signed)

Pray for the various evangelistic tent campaigns to be held during the summer.

Pray for the annual meeting of the Mennonite Board of Missions and Charities to be held in June near Salem, Oreg.

Pray that needed personnel may be found for the Voluntary Service Units for the summer.

Pray for the summer Bible schools that will be held in Europe during the summer months.

Pray for the summer Bible schools soon to be held in America.

Pray for the church conferences to be held this spring and summer.

Pray for a middle-aged man who needs a deeper experience with God that he might be able to break from the world and be willing to fully consecrate his life to the Lord.

Pray for the Howard Hammer tent evangelistic campaign to begin in Oregon on May 28.

OUR SCHOOLS

Training Young People to Meet Current Cultural Trends

By Sanford G. Shetler

In order to introduce this particular need of the hour, it will be necessary first to define the term "cultural trends" and then to name some of these trends.

The word **culture,** in its broadest sense, includes the general social pattern of any civilization or society group of the past or present. Thus we speak of an American culture and German culture, of a primitive or modern culture, or of a city or urban culture. More specifically, the term is often used to refer to those finer aspects of any given society.

The word **trend** denotes change. Modern society has witnessed many changes. Say Landis and Landis in **Social Living,** "Much of the stress and strain that a person endures in modern life is due to our changing culture. Personality must adjust constantly to a changing culture. Some people make changes readily. Others suffer when forced to change. Too many and too rapid changes disturb the setting in which their lives are placed, bringing fear and uncertainty. It seems that all of life is being disturbed." So rapid have been some of these changes that it has been difficult for society to keep its equilibrium. What sociologists call **cultural lag** is the situation that exists when material changes brought about by science have surpassed man's moral advances. The result is dangerous. Today we have entered into an atomic age scientifically, but morally we are not far enough along to control the product of man's scientific genius. The result as described by the writers Landis and Landis is fearfulness and uncertainty.

Following the line of the broadest definition of culture, that is, the social pattern of any civilization or age or group, we want to note the trends in the social pattern of the society that we know today—our American life or culture. What are the present-day trends? In our American culture we have witnessed in our day these changes: (1) The home changing from the old institutional type to the modern romantic type, with terrific conflicts of traditional ideals with present-day social practices, and the increase in divorce. (2) The changes in transportation with the possibility of rapid intermixture of many cultures and the problem of safety. (3) The shorter working day with increase in leisure and its temptation to a life of ease. (4) The socialization of government and the trend to social security. (5) The development of the doctrine of statism with the state entering into the private life of every citizen. (6) A program of militarism and a wartime economy with definite effects on our thinking and life. (7) A change from a sense of moral responsibility to a nonreligious, unmoral attitude toward man's behavior.

In line with the second part of our definition, where we think more specifically of the development of the finer aspects of man's achievement, we note a constant change. Here we observe also that those criteria by which individuals are rated are constantly changing. A cultured gentleman of earlier days sipping tea from a saucer and eating food with his knife would today be marked as uncultured by Emily Post standards. In this area then we list the following trends:

1. The lact of conventionality and disregard for old customs.
2. The development of an affected personality shaped to bring about one's own desires.
3. The limiting of families among the higher educated.
4. The development of appreciation for certain inferior types of music, art, poetry, etc.
5. A definite Hollywood pattern in everyday life.
6. Loss of personal responsibility.
7. Extravagant living.
8. Love for pleasure—marked influence of radio, movie, television.

Live with wolves and you will learn to howl.—A Spanish Proverb.

These and many other trends have been observed in our time. To repeat, much of the stress and strain that a person endures in modern life is due to our changing culture. There is much frustration today among people. This is due to the rapid changes. Yet to remain static is impossible and undesirable. The problem then is, What shall our attitude be toward change of any kind, and how may we be able to train our youth to meet the present trends in society?

The answer is both difficult and simple. It is difficult when we attempt to make applications of Scriptural principles to the many varied practices and ideas of the world today. It is simple in this that the nearer we live to Christ, the less attractive will seem the highly esteemed things of this world, and the more balanced we can remain in our thinking.

We, in the Christian schools, have the unique opportunity of developing young people with a Christian poise that will assure a distinctive life of peace and holiness without which, as the Scripture says, no man shall see God. Ours is the task to lay a foundation that cannot crumble though everything around us does. The following challenges face us in our important task of preparing young people to meet current cultural trends:

1. Our youth must be given a deep appreciation for the Bible as the final answer to man's needs. This must be caught and not taught. Unless the teacher himself has a rich enthusiasm for his task and for the Word of God, he can hardly expect his pupils to gain an appreciation for it.

2. Youth must be taught. We might call this indoctrination. Free expression as taught by progressive education, democracy, as taught by the government, or experimentation, as taught by science, cannot be permitted to function to the point where the pupil acts on his own judgment based on what is before him. There is a need first to provide the student with the tools of thinking. He must be taught what is right and what is wrong. So much of our present-day teaching is of the type where the professor makes an attempt to give the pupil a wide orientation of views without divulging his own. The Christian teacher, while avoiding being dogmatic, will lead his class into serious thinking to the point of reaching at least some conclusions. He will feel morally bound to say at times, "This is the way, walk ye in it." Only by this method can he instill the idea that ethics is not relative but absolute, and that the Word of God is the source of **Truth,** and that it does have an answer for man's problems.

3. We need to train our young people to approach the Bible from the standpoint of finding in it broad principles that govern every phase of conduct. When once an appreciation for this is gained, the young person has a rich heritage which will help him in any situation. He will learn to think for himself in the light of these principles, so that although there is still room for difference of opinion, yet he will always be moored to the Word of God. The various principles, all of which harmonize, will tend to draw him toward one center. Principles are not petty rules of conduct; they are deep underlying laws governing all of life, whether physical or spiritual. They function in orbits of their own, carrying with them inherently the curses and penalties or rewards and blessings for the breaking or the keeping of them. Just as certain as is the possibility of death by violating the law of gravity in the physical realm, so death may come in the spiritual realm to one who ignores God's eternal laws.

4. Young people need to be aware of the great conflict that exists between the spiritual forces and the forces of evil. The world system, the lusts and evils of this world militate against the forces of righteousness. To quote from the Apostle James, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). The young people need to evaluate critically that which is commonly accepted by the world around us to see whether after all those things are not a part of the lusts and fleeting fashions of men. "For all that is in the world," says John, "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:16, 17).

5. Young people need to be taught to pray. Here is opened a new world of power to those who believe. Paul told the Corinthian church that his preaching was not "with en-

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CHURCH HISTORY

Kansas-Nebraska Mennonite Conference (1879-1920)

By Harry A. Diener

As early as 1871 a few Mennonites had settled in central Kansas. In 1872 several families settled in Marion and eastern McPherson counties; they were served communion by Bishop Henry Yother of Blue Springs, Nebr., in December, 1872. Within the next few years Mennonite settlements were also started in Adams Co., Nebr., and Osborne, Ness, Harvey, and western McPherson counties, Kansas. In April, 1876, a church was built on the land of Bishop Daniel Brundage, known as the Spring Valley Mennonite Church, located near Canton, Kans. Brother Brundage had homesteaded a 160-acre farm in 1875.

The first conference met in the forenoon of April 14, 1876, in this church. Bishop Brundage read Isa. 28:16 and I Tim. 3, which he followed with admonitions. By the afternoon Bishop Yother from Nebraska had arrived and took part in the conference. Besides the bishops, Yother and Brundage, two ministers, one deacon, and an assembly layman attended the conference. Singing and Scripture reading were in both English and German. Six resolutions were discussed and approved as follows: (1) Members should not seek protection in lightning rods; (2) Members should take no part in worldly insurance; (3) It was considered inconsistent with nonresistant doctrine to go to the polls to vote; (4) It was not considered advisable for brethren to hold the office of Road Overseer; (5) Attendance at worldly amusements is not in accordance with the Word of God: and (6) Brethren moving in from abroad should bring a church letter.

It was decided that conference should meet again on the fourth Friday of April, 1877, at the same place.

Bro. Brundage was for fifteen or more years very active in encouraging and organizing the Mennonite settlers who came to Kansas. R. J. Heatwole, a layman who settled in Kansas in the early years, served as secretary of the first conference and a number of later sessions. He also was elected and served as moderator of a number of sessions. For many years his helpful influence was felt as a promoter of Sunday schools, evangelistic meetings, congregational singing, and mission work.

From 1879 to 1890 the conference met for both a spring and fall session; the spring sessions were usually held in one of the churches in central Kansas and the fall session in either Osborne Co., Kans., or Adams Co., Nebr. From 1892 on there was only an annual session of conference which was usually held in the month of October. Friday was usually the day for conference with a meeting in the evening. Frequently on Saturday forenoon there was a preparatory service and then communion service on Sunday forenoon. Many of the conference attendants would stay for the communion service.

Among the resolutions adopted were the following:

"Resolved, That we be submissive to the law of Kansas, requiring each person belonging to a church opposed to bearing arms, to give his name before the first of May in each year, that the authorities may know, when soldiers are needed, who has belonged to a nonresistant association, and thereby favor us so that we may be undisturbed." Conference 1887, page 16 (8).

Practice unsupported by belief is a wasting asset.—Arnold Toynbee.

"That our ministers should not misuse the time in church by preaching too long so as to weary the patience of the hearers." Conference 1889, page 25 (4).

"Resolved, That it is not wrong to sing more than one part music, for the reason that our Creator has seen fit to give a variety of voices." Conference 1890, page 32.

"Are all the churches supplied with ministers as they should be, and if not, is it advisable to have them supplied?" Answer, "Bishops should see that ministers are ordained wherever it is desired." Conference 1890, page 33 (9).

Question, "Is it right for a brother to receive pension for service in the war?" "Resolved, That it is right to receive pension." Since a soldier who had become a brother would not be required to give up his home (160 acres of land) which he had received from the government there was little right to deprive him of his pension. Conference 1890, page 32.

Question, "Is it advisable to send out and support an evangelist chosen by the conference for one year?" The answer was favorable and J. M. R. Weaver was elected for one year. Conference 1897, page 81 (3).

A letter was read requesting conference to send delegates to a general conference to be held at Elida, Ohio, Nov. 11, 1897, to consider the matter of establishing a General Conference. The conference decided to send the three bishops, A. Schiffler, B. F. Hamilton, and S.C. Miller with other brethren to the General Conference. Conference 1897, page 83.

"The minutes of the Sunday school conference were heartily approved and endorsed by the conference." Conference 1897, page 83.

Among the questions for the 1898 conference was, "Do missions pay?" Resolved, "That missions pay largely and that this conference unitedly encourages all evangelical mission work with our means, talents, and prayers." Page 89.

In the 1898 conference, J. M. R. Weaver gave the following report of his work as conference evangelist. Days from home evangelizing 94. Sermons preached away from home 78. Sermons preached at home 8. Meetings in private homes 78. Public and private confessions 25. Expended $36.29. Page 90.

In the 1904 conference T. M. Erb and D. G. Lapp were chosen to investigate the advisability of starting a mission in Kansas City. Page 127.

The 1905 conference approved the movement of establishing a Sanitarium near La Junta, Colorado. Page 134.

The conference of 1907 took action requesting the Mennonite Board of Education to take steps to establish a school "in which Bible work is made a specialty somewhere in the west." Page 140. As a result of this action Hesston College and Bible School was established in 1908-9.

The conference of 1912 appointed D. S. Weaver and L. O. King to meet with persons from other interested conferences to consider establishing a home for the homeless. Out of this interest the Kansas City Children's Home was established. Page 173.

Beginning, it seems, with only a few churches in central Kansas in 1876 and adding to the Kansas churches the church in Adams Co., Nebr., the conference continued to grow by adding churches in other states. By 1895 mention is made of the churches in Oklahoma. In 1900 churches in Idaho and Oregon were added. In 1904 Colorado was added, in 1908 the congregation at Plainview, Texas, and in 1911 the congregation at Las Vegas, N. Mex. The conference of 1905, which was held in Oregon, decided to divide the conference, making the Rocky Mountains the dividing line. Page 130. From the small beginning of five ordained men in 1876, by 1892 names are given of three bishops, twelve ministers, and five deacons who attended conference (page 43), and in 1908 seven bishops, twenty-one ministers, and eight deacons. Pages 150, 151. In the year 1920, the closing year, six bishops, twenty-two ministers, and nine deacons were present of whom eight were visitors from other conferences. The first indication of lay membership is recorded at the spring conference of 1890. Page 50. "About fifty partook of the emblems of the broken body and shed blood of our blessed Saviour." The conference of 1896 reports that there were 65 members added during the year. Page 71. The report-

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FAMILY CIRCLE

Infant Tragedy

By Lorie C. Gooding

She cried so long, so late into the night,
I feared she would be ill, but still she cried.
She was so young I couldn't tell her,
"God will make it right."
She knew that something threatening was abroad,
Awful and terrible. And so she wept
Almost until the dawn. At last she slept.
Poor little child, she knew her loss, not knowing
Her mother had no choice about her going.

The Marys of the Bible

By Lois Snelling

The most popular feminine name in the world is Mary. Alone or combined with another name (Mary Jane, Mary Lou, Mary Elizabeth, etc.) Mary outnumbers all other names among our acquaintances. There is a reason for this, of course. Phonetically, it is a pretty name. By tradition, it is a revered one.

But Mary seems to have been a popular name for girls even before we learned to honor it because it was borne by the mother of our Lord. Among the women mentioned in the Bible, we find far more Marys than those of any other name. The New Testament introduces six women by this name. The Old Testament has two Miriams, which is the Hebrew form of Mary. One of these Miriams is the well-remembered sister of Moses and Aaron. The other is merely enumerated in the Chronicles as one of the children of Jether. The word Mary is a Greek derivative. Its frequent use during the New Testament era probably is due to the popularity of Mariamne, the wife of Herod the Great.

First among the Marys of the New Testament, as among those of all future generations, is the Nazarene woman who was the mother of Jesus. We first meet her as she receives the angelic announcement that her Son is to be born. After the birth of the Child in Bethlehem, we see her fleeing with Him into Egypt; finding Him, as a twelve-year-old boy, talking with the Rabbis in the Temple; as a guest at the marriage feast in Cana; weeping at the cross on Calvary. After the ascension of Jesus, we find her meeting with the disciples for prayer. And with that meeting, the narrative of Mary, the mother of Jesus, comes to a close.

Mary Magdalene was one of Jesus' most faithful followers. According to Luke, He had "cast out seven demons" from her. We do not know what these demons represented, whether it was of a physical, mental, or moral nature. But whatever it was, Mary was freed of a serious disability and was deeply grateful. She allied herself with the disciples and, with other women, went with them and their Master on the tour through Galilee. She was present at the crucifixion, remained at the tomb after the door was sealed, and the following morning was one of the first to discover the empty sepulcher. It was to her and another woman named Mary that the Risen Lord first spoke.

In the story of the crucifixion and resurrection, reference is made several times to "the other Mary." This Mary was the mother of James and Joses. She watched the crucifixion, and sat with Mary Magdalene beside the tomb after the door was sealed. She it was who went with Magdalene to the empty sepulcher at dawn, and heard the words of the Lord, "Be not afraid."

Mary, the sister of Martha and Lazarus, was one of Jesus' most devoted friends. He was often a guest in her home at Bethany and she sat enthralled at His feet, listening to His spiritual teachings. At the death of Lazarus, she and Martha sent for their Friend. When she saw Jesus, she said, "If thou hadst been here, my brother would not have died." Such was the faith of Mary of Bethany!

Of the other two Marys of the New Testament, one lived in Jerusalem, the other in Rome. Mary, the mother of John Mark, was prominent in Christian circles in the years immediately following the death of Jesus. It was at her house that the friends of Peter and James gathered to pray after Herod attacked the disciples. James was killed and Peter was imprisoned. After making his escape, Peter went to Mary's house to report on the miraculous event.

The Mary of Rome was a friend of Paul's. All that we know of her is contained in one brief sentence in his letter to the Romans. "Greet Mary, who bestowed much labour on us."

Rogers, Ark.

God's Little One

By Orville Stutzman

"This little one was prayed for, longed for, and prepared for. But that which was longed for was not to be. God had other plans for her." These words were spoken by our pastor as the immediate relatives and a few dear friends were gathered for a graveside service for our infant daughter. Yes, it is true that God had other plans for her when He chose not to give her breath of earthly life.

But we cannot say our prayers were not answered. Even before she was conceived in her mother's womb, we had dedicated her to God. We asked Him to take control of her life. That prayer was answered, but not as we had expected.

In our hour of sorrow some dear friend remarked, "Our heavenly Father wants a few of His little ones, too, and not just we older folks."

God did not choose to let her live with us, but our consolation is that we will meet her beyond the grave. She is in heaven waiting to welcome us. Her presence there gives us a better understanding of and a greater longing for, our heavenly home.

I have written these lines as a means of expressing my thoughts in this period of sorrow. If they are a comfort to anyone who reads them, give the glory to God.

Newton, Kans.

Respect for Others

There is a reaction when one is disrespectful to another which lessens one's own happiness. There is little happiness in the home where the members of the family carry on programs of unkindness to others. Our way of thinking and doing may be unlike that of others who are as conscientious as we are. Too often children gain from their parents a dislike for people of another race, color, religion, or political party. There are heard too many expressions filled with opposition to others. Listen to the speeches in a political campaign or even in common conversation. How many religious denominations have been organized because there was a lack of respect for those holding other religious views! How many feuds in history and how many wars because there was a lack of respect for the views and convictions of others! Where there is outright wickedness, self-respect forbids favoring such conduct, but at the same time, it is possible to look back of all evil and remember that in even the evildoer there are good potentialities, the better self that needs to be lifted out of the mire. Let every one know that somebody cares. A family is happy only as it has made others happy.—Clara and Carl.

EXPRESSIONS OF APPRECIATION

I wish to thank all my friends and relatives who remembered me with prayers, cards, and gifts during my hospital experiences and since I'm at home. May the Lord bless all of you.—James W. Clymer, Jr., New Holland, Pa.

* * *

I wish to express my sincere thanks and appreciation to my relatives and friends who so kindly remembered me with prayers, cards, flowers, visits, and other gifts during my stay in the hospital and since my return home. May the Lord bless you all.—Mrs. Harold Zimmerman, Ephrata, Pa.

TO BE NEAR TO GOD

THEME FOR WEEK—PARTINGS

Sunday, May 30

Read Luke 24:50-53—The Ascension

It would seem extremely odd to a this-worldly mind that the disciples would have "great joy" just after saying a last farewell to that bodily form they had learned to love so well. We must stand where they stood, however, as we try to see what emotions were theirs.

They saw a resurrected and renewed body of a loved one; we never have. They had the promise of one who said, "All power is given me in heaven and in earth, go ye therefore." Thenceforth He was to be invisible, yet working invisibly in heaven and in earth. What band of mortals in this ever-perplexed world ever had a better-bonded guarantee than they? That was the priceless ingredient of the joyful parting. Henceforth He was to be with all His disciples, **everywhere, always.** If, on this Sunday of this week, you let that truth soak in and let down your weight on it, and float on it, your heart will be as light as Peter's was. Oh, parting of power!

Monday, May 31

Read Psalm 136:13-15—At the Red Sea

The Red Sea was a nonliving thing but it was an instrument of death to some and a lifesaver to others. Pharaoh, if he had been successful, would certainly have killed many men and been the Hitler of his day. But the sea of parting, the **Red** Sea, the color-of-blood sea, spared the lifeblood of some and took the lifeblood of others. T he author of the Pentateuch was there; you owe the first five books of the Bible to that sea. Yes, indeed, you owe all that the Jewish race has given you; the whole Bible you owe to that sea of parting. Yes, One was there whose earthly tabernacle was of that race which was saved that day. Utterly inescapable was that sea of parting, both for blessing and for death. It only mattered on which side you were and all on both sides were on the side of their choice, for some faithful Egyptians had become Hebrews in faith and were on the east bank of the sea at daybreak.

Tuesday, June 1

Read Eph. 2:14—No Partition

Once upon a time the Jew had an edge on my ancestors. My folks were parted from the Jew by a vast chasm of ignorance and idol worship, coupled with fears and superstitions. My ancestors didn't like Jews, if they knew them, and it is certain that Jews didn't like Gentiles any better.

But now a Jew has come and with His blood has made us, Jew and Gentile, common sons of God, if indeed we each will trust in that blood to do this. I freely testify that it has been done for me, and I have met Jews who would give as hearty a testimony as I. Nor was it done only for us but for all races. One we are, and there is no more partition. In that I rejoice. It is a deeper thing than the variance of separate customs of various races. Those who would bring divisions between men argue much about segregation and therefore work out a deeper segregation, yea, even antipathy. No more partition between us, we are **one** in Christ, if indeed we are **in** Christ.

Wednesday, June 2

Read II Cor. 13:11—Farewell, Corinth

Good-by, Corinth, I'll not see you again. I certainly hope you will fare well. And indeed you will if you have a grown-up attitude. Be perfected or finished out, not half-grown or half-baked. Feel comfortable, cheerful, contented. Have the same kind of mind to all at Corinth. You can't help liking your friends; be of the same mind toward others. Have other-person concern—charity, in other words. You deserve the supreme satisfaction of living in peace; I hope you get what you deserve. All this you may have for the taking and if you take it, the shadow of the Almighty Himself will cover you. Truly I'd love to come and kiss you, but I cannot; so kiss each other for me. Fare you well.

Paul (Apostle, by the grace of God).

Thursday, June 3

Read Luke 9:61, 62—Not Separated

There are times when good-bys need to be said and separations made. Then on to the work, even though it be far away. This poor fellow evidently was of the type which could not bear separation from the steadying home circle. The whole story isn't given here evidently. He was the "linger longer" type who would always be looking back toward his accomplishments rather than forward toward his possibilities. How could such a man plow a straight furrow in life? How could he be one of the rejoicing disciples at Pentecost, a short two years hence? Even if he followed Jesus now, the Master would see to it that his folks would get to see him or find out what became of him. No, he wanted to go home for a parting. Who knows what would have happened then? He might never have left home to return to Jesus. No, my friend, if Jesus is your friend, follow Him, now. He'll take care of this family reunion business in His way, a better way than yours. Separate from your family but not from Jesus and His will for you. Plow that furrow straight, right on up to heaven's door, with the Master by your side.

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Amos Condemns Social Injustice

Sunday School Lesson for June 6

(II Kings 14:23-29; Amos 7, 8)

A storm is gathering—the storm of God's wrath. Before a storm there is thunder. "The Lord will roar from Zion, and utter his voice from Jerusalem." Who speaks for the Lord?

A strange personality, Amos, emerges from the wilderness, "a dresser of sycamore trees." He had come 22 miles to Bethel in the northern kingdom as God's messenger to Israel.

What king was reigning now? II Kings 14:23. Bring the kings up to date by looking at the time line which someone has prepared. Jeroboam II lived in a time of peace. Syria had been conquered by Assyria and was not bothering Israel. The king began a vigorous building program. The limits of the kingdom were extended. II Kings 14:25.

What was the character of this king? 14:24. Herein lies the cause of the storm. We learn about the social and religious conditions in Israel from the Book of Amos, which is just a series of messages God told Amos to thunder against Israel. Why was Amos so full of loud condemnation? Because of Israel's sins. What were they?

After pronouncing judgments on Damascus, Gaza, Tyre, Edom, Ammon, Moab, and Judah, Amos spoke God's wrath against Israel. Read some of God's judgments. 2:6-8; 3:1, 2; 4:4-13; 5:12. Israel was God's chosen people and He had done so much for them, yet they of all the families of the earth had not returned unto Him.

The priest of Bethel (recall the calf worship established there) insolently attempted to silence Amos, but the prophet gave a fiery answer. Israel needed to know God's Word and Amos was out to give it. Sin did and does need to be called by its right name.

One sin condemned was the injustice that Israel was practicing. (The great sin of intemperance is next Sunday's lesson.) It was a "mighty" sin. Find phrases that Amos used to describe the economic injustice: 2:6; 3:15; 8:5, 6; social injustice: 8:4; 5:12. God plainly teaches that He will not accept worship from such sinners. 4:4, 5; 5:21-24. Social injustice is intolerable to God. Consider carefully how these very sins are in our nation today, in the lives of men and women; how we are all tempted to get wealth at the expense of the poor. How much luxury should any one of us have? Any nation have?

Sin is sin and must be punished. Don't omit the penalty for injustice that God promises. 7:8; 7:17; 8:7-12; 9:8-10; 6:14.

"Whatsoever things are . . . just . . . think on these things." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "O man of God, flee these things."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Frank Horst, Calico Rock, Ark., visited the Publishing House last week on his return home from Eastern Pennsylvania, where he served on mission programs.

Bro. Paul M. Lederach, Scottdale, Pa., last week made a trip to Hesston, Kans., and Chicago, Ill., in the interests of field work for the Commission for Christian Education.

Bro. Milo Kauffman, Hesston, Kans., gave lectures at Goshen College, on Christian Stewardship, May 8, 9.

Students of the Franconia Mennonite School earned over $200 in commissions by securing new subscriptions to **Christian Living** and other Publishing House periodicals.

Student groups from Western Mennonite School represented their school in various churches in the community by giving programs during Easter vacation. One group, accompanied by Bro. and Sister Clarence West and Bro. Clayton Swartzentruber, appeared at Seattle and Spokane, Wash., Creston, Mont., Filer, and Nampa, Ida., and Redmond, Oreg. Another group, under the sponsorship of Bro. Bernard Showalter, gave programs at Canyonville, Oreg., and Sacramento, Upland, Los Angeles, and Winton, Calif.

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Items and Comments

Bro. Stanley Shenk, West Liberty, Ohio, conducted a conference on Mennonite History at Western Mennonite School, Salem, Oreg., April 9-11. Good interest and splendid messages are reported. The conference was a real contribution to those that could attend.

A tornado near Versailles, Mo., on April 30, wrecked farm buildings at the homes of our ministers, C. B. Driver and Leroy Gingerich, and also at the George Diener farm.

Mennonites in Kansas sent a number of men to Meeker, Okla., to clean up after the tornado which struck there. Bro. John Diller, Hesston, Kans., is secretary of the Kansas Mennonite Disaster Service.

Rockway Mennonite School at Kitchener, Ont., is planning a building program which will provide four additional class rooms which should be in use by next fall. The school next fall will add home economics and manual training to the curriculum of grade 9.

Music groups from Kidron, Ohio, assisted in the meetings at Dillonvale, Ohio, held by Raymond L. Kramer.

Bethany Christian High School, near Goshen, Ind., has already a promised attendance of over 65 students for this fall.

Four new members were received into fellowship at North Goshen, Ind., on April 11.

In response to the request for the identification of the picture printed in the May 4 issue of the GOSPEL HERALD, we were informed that the subject is Bro. Joseph J. Blough as he was sitting outside his home in Smithville, Ohio. He was about 85 years old when the picture was taken. He was born in Somerset Co., Pa., and emigrated with his parents to Wayne Co., Ohio, when he was quite young. The information was furnished by Bro. Amos Schloneger, Orrville, Ohio, aged 79, who is a grandson.

Seven persons were baptized at the Midway Mennonite Mission, Pekin, Ill., with Bro. Simon Litwiller, Hopedale, Ill., officiating. This mission is sponsored by the Hopedale Church.

A German service was held at the Towamencin, Pa., Church on Sunday afternoon, May 23, with Brethren Jacob Moyer and Daniel Reinford speakers.

The annual meeting of the MYF of Southwestern Pennsylvania Conference was held at the Thomas Church, Hollsopple, Pa., Saturday afternoon and evening, May 22. Ministers of the district who spoke were Jacob Weirich, Belleville; Le Roy Zook, Otelia; and Clyde Fulmer, Martinsburg.

Bro. John G. Hochstetler, Creston, Mont., is listed as a guest speaker at the annual meeting of Ontario Conference, at Zurich, Ont., June 1-3.

The annual Sunday-school meeting of the Masontown and Scottdale churches in Southwestern Pennsylvania was held on Sunday, May 23, at Masontown. Bro. Harry Y. Shetler, Davidsville, Pa., was the guest speaker.

Bro. and Sister Wilfred Schlegel and children, with two other carloads of young people of the Nairn congregation, Ailsa Craig, Ont., gave a program at the Bethany congregation, Imlay City, Mich., on Sunday evening, May 16.

On Sunday morning, May 16, ten rural mail carriers and their wives attended services at the Bethany Church, Imlay, Mich. Bro. Paul Wittrig, pastor of the church, is president of the Letter Carrier's Association of Lapeer Co., Mich.

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Calendar

Ohio Mennonite and Eastern A.M. Joint Conference, Walnut Creek Church in Holmes Co., Ohio, May 25-27, 1954.

Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.

North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.

Annual meeting of Ontario A.M. Conference, June 9-10, at East Zorra A.M. Church, Ontario (near Tavistock).

Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.

Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.

1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.

Little Eden Camp: Youth Camp, June 26 to July 3—Boys' Camp, Grades 4-6; July 3-10—Girls' Camp, Grades 4-6; July 10-17—Jr. High, Grades 7-8; July 17-24—Sr. High, Grades 9-12; July 24-31—Young People's Camp; Adult Camp, July 31 to Aug. 7—Christian Business Men; Aug. 7-14—Music & Family Week; Aug. 14-21—Bible Conf. & Family Week; Aug. 21-28—Farmers' Week; Aug. 28 to Sept. 4—Christian Layman's Fel.

Chesley Lake Camp, Allenford, Ont., June 27 to Sept. 6. Special camps: For children, July 26-31, Stirling Ave. Church, Kitchener; Aug. 9-14, Mennonite Boys' Camp; Aug. 16-21, Mennonite Girls' Camp; July 31 to Aug. 6, Christian Endeavour Society; Aug. 23-28, Mennonite Youth Camp.

Rocky Mountain Mennonite Camp: Pre-camp training—June 28-July 2; Week-end Bible Conference on Stewardship—July 3, 4, Milo Kauffman, Hesston, Kans.; Junior Boys—July 5-10 (ages 9-12); Junior Girls—July 12-17 (ages 9-12); Junior High—July 19-24 (ages 13-15); First Family—July 26-31; Youth Retreat—Aug. 2-7 (ages 16 and above); Second Family—Aug. 9-14; Orientation Camp for prospective I-W Men—August 21-28. Program sponsored by MRSC. Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association—Sept. 5, 6.

Alberta-Saskatchewan Mennonite conference and associated meetings, July 1-4, Salem Mennonite Church, Tofield, Alta.

Peace Sunday, July 4, 1954.

Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.

Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.

Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.

Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.

Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.

Illinois State MYF Retreat, New Salem State Park, August 5-8.

Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.

Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.

Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.

Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.

Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa, area: Oct. 14-16, 1954.

Annual meeting Mennonite Conference and Associated meetings of the Pacific Coast District at Western Mennonite School, Salem, Oreg., June 1-4.

Annual meeting Conservative A.M. Conference, Maple Glen congregation near Gramtsville, Md., Aug. 10-13, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

At the May 12 meeting of the Eastern Mennonite Board of Missions and Charities, Bro. Orie O. Miller, secretary of the Board, was authorized to visit the Europe and Africa mission fields. This deputation trip will be included with his proposed trip in the interests of the Mennonite Central Committee.

Correction: Friends of Sister Lena Graber, missionary to India, will want to address her at Childer's Lodge, Landour, P.O., Mussoorie, U.P., India, until July 1. Her address was reported incorrectly as Children's Lodge recently.

A display of Mennonite activities in missions, service, education, and publication was included as part of the community displays during the dedication of the Grace-Abbott housing addition in the Bethel Mennonite Church area, Chicago, on May 10. This display brought a number of enquiries from visitors at the dedication which will provide valuable contacts for our workers.

Emphases at the Seventh Annual Worldwide Missionary Conference held at the East Chestnut Street Church, Lancaster, Pa., May 19-23, included foreign missions—Israel, Japan, Africa, Europe, South America; home missions—American Negro, American Indian, Eskimos; and foreign relief.

Sister Mary Royer, Goshen, Ind., spoke to the young married couples' fellowship of the Mexican Mennonite Church in Chicago on Saturday evening, May 15, on the subject, "Child Training in the Home."

The Bible Clubs of the Bethel Mennonite Church, Chicago, held their final rally and closing program for the 1953-54 term on Wednesday afternoon, May 5. Nearly 140 boys and girls participated in the program presenting some of the things they had learned during the year.

Sister Ruth Nussbaum, Nampa, Idaho, missionary teacher under appointment for Puerto Rico, plans to leave Chicago by plane for Puerto Rico on June 10.

A group of students from Goshen College, Goshen, Ind., helped to fix up the Dearborn Street Mission Hall, Chicago, Ill., on Friday evening and Saturday, April 30 and May 1.

The July business and inspirational sessions of the Eastern Mission Board are scheduled to be held at Stumptown, Pa.

Sister Mildred Heistand, Manheim, Pa., was reappointed for a five-year term as missionary teacher in Ethiopia at the May 12 meeting of the Eastern Mennonite Board of Missions and Charities. She will leave for the field about July 15.

Bro. James Lark, Chicago, Ill., spoke in the Scottdale, Pa., churches on Sunday, May 16. On May 17, Bro. Lark met with the editors at the Mennonite Publishing House to discuss certain problems on race relations raised at the City Missions Round Table in Detroit the last of March. Bro. Lark conducted special services in New York City's Harlem at 2526 7th Ave., May 22-26, where Bro. John Henry Krabill is superintendent.

Bro. Mahlon Amstutz, Orrville, Ohio, who has served 20 months in the PAX program in Europe, has been elected presiding chairman of an International Institute in UNESCO headquarters near Munich, Germany. He was elected by a group of youth leaders from 15 nations who met to encourage young people from various countries to work together and to learn to understand each other. Members of the conference, which met April 10-25, worked together in a community development project in the mornings, were invited into German homes for dinner, and met for study and discussion in the afternoons and evenings.

Approval was given at the May 12 meeting of the Eastern Mennonite Board of Missions for the Ethiopia mission to set up a boarding school for girls at the Deder station. A number of young men are active in the mission church in Ethiopia, but very few girls have been brought into fellowship. This move is an effort to improve that situation. These girls will attend the Deder school which the mission is operating.

Bro. and Sister Mahlon Glick, from the Homeville congregation, Cochranville, Pa., moved to Alabama, April 30. Their address is Route 3, Atmore, Ala. Bro. Glick has been asked by the Itinerant Evangelism Committee of the Lancaster Mennonite Conference to be responsible for the mission program at Century, Fla. The Glicks will be self-supporting workers.

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ANNUAL MEETING

Mennonite Board of Missions and Charities
to be held at
Western Mennonite School
on highway 221 about ten miles northwest of Salem, Oreg.
June 17-20, 1954

If You Are Coming by Air

from Chicago and points east, buy a ticket for Salem which costs no more than to Portland, and you will be closer to the annual meeting grounds. You will change at Portland.

If You Are Coming by Train

buy a ticket for Salem. From the north and east you will have to change at Portland. Be sure your agent makes reservations for you from Portland so that you will have no delay. Four trains daily run from Portland to Salem. Clergy rates are honored on all trains coming to Portland except the **Empire Builder** of the Great Northern.

If You Are Coming by Bus

buy a ticket for Salem. Twenty-six buses run daily from Portland to Salem.

If You Are Coming by Car

from south and east, come to Salem, cross Marion bridge to the west side, turn right at first street on highway 221, which will lead you to the school grounds. Sign will indicate grounds.

Arrangements

will be made to meet all types of public transportation in Salem. If you arrive there and find no one to meet you, call M. A. Bender, 865 Jefferson St., telephone 2-7647, or Western Mennonite School, telephone 2-0127.

Air Mail

sent to Board meeting visitors should be sent in care of Western Mennonite School, R. 1, Box 626, Salem, Oreg.

Lodging

Dormitory rooms, private homes, motel accommodations, and trailer parking space will be available. For reservations write H. E. Brenneman, R. 2, Albany, Oreg.

Your Treasurer Reports

Several weeks ago Bro. Paul Erb included in his editorials in the Gospel Herald a suggestion to help meet the financial needs of the Mission Board. Bro. Erb's suggestion was that special contributions of $1.00 or more be sent to the Elkhart office before the end of the fiscal year in order to help offset accumulated operating deficits in mission accounts. This interest in the mission needs of the General Board by Bro. Erb was much appreciated and we would like to report to you the results of this suggestion.

Although all contributions received during the last month of the fiscal year were not clearly labeled as to whether they were a result of Bro. Erb's suggestion, we kept a list of all contributions clearly designated and those which we thought were a response to this appeal. Our records show that total contributions received from this appeal amounted to $12,542.60. Contributions received in response to this appeal were of various amounts and many co-operated in advising us that separate vouchers were not required. We can assure you that these contributions have been most helpful and it now appears that we can close our records with all mission operating expenses met. There is also sufficient balance to meet building fund debits but we are not closing all of these accounts since further designated contributions are anticipated.

With many contributions we received letters expressing concern for the continuing mission program and many gave us their assurance of continued support so that the mission program can be maintained on its present basis. We have appreciated very much these letters of encouragement and sincerely hope that we can find God's will for the continuing work of the General Board so that contributions received can be used in the most effective way to take the Gospel message to those who have not yet heard it.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Looking Ahead in Puerto Rico

By John Driver

As we look over the past and count the blessings of God upon His work here in Puerto Rico, we can only say, "Hitherto hath the Lord helped us." Many have been the opportunities for witness. Some have come under the most unexpected circumstances but always the Lord has continued to lead. So, with confidence in the leading of our heavenly Father, we are looking ahead in Puerto Rico.

At the present time there are five organized congregations and eight outstations where a regular witness is carried on. It is our fervent hope that soon more congregations and outposts may be established. During the past year the city of Cayey was entered. The assignment of resident workers to a second city area, Coamo, is under consideration. The work has progressed in Guavate. The believers have built their own house of worship out of palm branches. We hope that soon a congregation may be established at this place. There are at the present time quite a number of Mennonite believers, both continental and Puerto Rican, living in the San Juan area. Others are planning to move there soon. Perhaps the Lord will lead in the opening of a center for Mennonite Gospel witness in that metropolitan area.

For some time we have felt that something should be done in the way of literature evangelism. The Executive Committee of the Mission recently authorized the preparation of a tract entitled, "What the Mennonites Believe." Bro. Wilbur Nachtigall has prepared this tract which we hope to publish soon. There are other materials such as "Bible Studies for the Instruction of Converts" which we also hope to publish in the near future.

We are looking forward to the building of a new hospital in the city of Aibonito. Final plans are being drawn up by the architect which call for an estimated expenditure of $337,000. We anticipate that Hill-Burton funds can be gotten to cover two thirds of this amount. This new hospital will greatly increase the opportunities for witness and service for Christ by the Mennonite Church in Puerto Rico.

One of the most urgent needs facing the Mennonite Church in Puerto Rico is the need for workers. Although two of the congregations already have full-time Puerto Rican workers who were called and are supported by the churches, there is a need for consecrated laymen trained in the Word who can carry on the witness in their communities. We feel the need for a Bible Institute or perhaps the services of an itinerant Bible teacher who can go from congregation to congregation holding training classes for those interested. Some of our young people will, no doubt, continue to attend our church schools on the continent, but the majority of the lay workers must be trained here on the island.

In the field of radio evangelism we look forward to a continually expanding witness, not only in Puerto Rico, but also to Spanish-speaking peoples throughout Latin America as well as Spain.

As we look forward our fervent hope is that soon a strong indigenous church may emerge in Puerto Rico made up of consecrated members who are dependent only upon Christ. Pray with us that God may continue to open the doors of opportunity and that by His grace they may be used for His honor and glory on the island of Puerto Rico.

La Plata, Puerto Rico.

God Led Us to Coamo

By Gladys Widmer

The Lord has led to the work in Coamo in an interesting way. Dona Rafaela and her son had accepted Christ as their Saviour. They lived in the country in Pedro Garcia district where a Sunday school had been begun. In July, 1952, they moved to the housing project in Coamo and so the pastor of the Betania Church at Pulguillas, Bro. Lester T. Hershey, continued giving these two instruction in their home in Coamo every other Friday evening. About the third meeting the type of service needed to be changed since Dona Rafaela invited so many people and children to the meeting. After several months a public service was held each Friday evening. These weekly meetings continued until the summer of 1953.

About that time it became possible to rent an old, forsaken house right next to the 112 homes of the housing project. One Saturday, after a few brethren from Betania spent the day with hammers, nails, and boards, the building was brought back to usefulness. During the following two weeks, June 16-26, 1953, summer Bible school was held there. The three teachers were overwhelmed the first day with the 90 plus pupils that filled the seating space. Those who stood in unoccupied spots and on windows sills were not counted. This was something new on this city lot which had been a popular place for the children to play. The smallness of the space called for the use of a living room in a near-by home for the older class. The average attendance was 79.

The climax of the summer Bible school was the opening of a Sunday school the following Sunday afternoon, June 28. The Word of God is taught to the five different classes by members of the Betania Church. There is an average attendance of 50. Each Friday evening a preaching service is conducted by



This is the group who meet at Coamo for Sunday-school services. The meeting is held in an abandoned home beside the housing project where some of our members live.



Evening devotions in the Juan Colon home in Rabanal. Juan is a sincere active member of the Rabanal congregation. It was through his influence that mission work was started at Cayey, where some of his relatives live. At extreme left of picture is Mrs. Colon's mother, as yet unconverted, and beside her is Don Pepe, a neighboring convert.

the present pastor at Betania, Bro. Lawrence Greaser. On Sunday morning the homes are visited and personal contacts made. Many people will not come to the services until they are convinced that the Bible contains the true way to God. An instruction class for converts is held on Sunday afternoon before the regular services. A Saturday evening prayer meeting has also been begun at the request of the members and converts.

We, too, can say with the early church that the Lord is adding to His church in Coamo. Three received baptism during the year. The number of converts consists of seven adults and six young people and children. Many others are seeking the true way and many are under conviction.

"I am nothing now. I don't know what to believe since I left the Roman Catholic Church some time ago," said a seeker. After Jesus was presented to him as the only way to salvation he said, "Soy dispuesto." (I am ready.) And there in his home he came to know the Lord as Saviour. The following Sunday he said that he had learned more from reading the Bible these eight days than he did in the fifty years before. He had never understood the Scriptures until the Holy Spirit was allowed to be his teacher.

Another man who had been given a Bible several months before came to a Sunday afternoon service. Since he showed great interest, he was asked whether he wanted to accept Jesus as his Saviour. "That is why I'm here this afternoon," was the answer. He had once led Catholic rosarios, but now is happy that he knows the true way to the heavenly Father through Jesus Christ.

May this new move to the city where the "harvest" is great beckon us to prayer. Remember your new brothers and sisters in Christ and those who are yet seeking to know the Truth.

Pulguillas, Puerto Rico.

Extending the Borders of the Kingdom in the Cayey District

By Paul Lauver

Cayey

There have been many blessings of the Lord to encourage us since our moving into the city of Cayey in February, 1953. We have continued to hold our Sunday services in the large living room of our home which is rented in the city. On Sunday morning our worship service includes a preaching service as well as a Sunday school. Since the month of September we have been happy to have Dr. Earl Stover and his family worship with us on Sundays. Dr. Stover has charge of the adult Sunday-school class. Bro. James Snyder was also one of our regular teachers at Cayey, as well as assistant in the work of the Guavate community, until his release from I-W service.

Our weekly Bible class for children on Tuesday afternoons has been a real blessing to us due to the fact that many of the children who come to this class are from strong Catholic families. We feel that this is a real opportunity to reach into these homes with the Gospel since these young children can become missionaries to their own homes.

We have also enjoyed the opportunity of contacting people in cottage meetings in various sections of the city. We hope that a suitable hall can be found closer to the downtown area where we can hold our public services. As yet we are not sure what our program for the future should be for our work here in the city, but we are open to the leading of the Lord for the future expansion of the work. The doctor who was instrumental in opening the work in Cayey has stopped coming to our services altogether. We pray that he might have a true heart experience of salvation and yield his life completely to Christ in faith.

Barrio Culebras

In the month of October we began holding open-air services in the Altura district, Barrio Culebras, high in the mountains about five miles from the city. More recently we have been able to rent a garage which we are now using for services in that area. A man who accepted Christ in one of the services last fall recently finished a new home. He said that he would not move into the home until a service of thanksgiving was held in it. In this service we had the opportunity of speaking to many Catholic people and we know that this young believer gave a wonderful testimony in this way.

Guavate

We are thankful to our Lord for opening up the field of Guavate for the preaching of the Gospel. Barrio Guavate, a rural area belonging to the Cayey district, is located in the hills about a fifteen-minute ride from the city of Cayey. The invitation to go and preach the Gospel there came from the people themselves who through a relative who is a member of the Rabanal congregation made their desire known that we go and preach the Word of God to them.

Meetings began every other week in the home of Primitivo Lopez, who invited his neighbors and friends to meet with us in his small living room. At our first meeting on April 19, a number of persons responded to the invitation to receive the Saviour into their hearts. It was interesting to notice that as the meetings continued only adults responded to the invitation at first, later a young lady, and finally a large group of children. From the beginning we were impressed with the faithfulness of these people in their attendance to the services. About 12 homes are represented in our services every Sunday and the attendance at Sunday school is usually between 50 and 60.

One of our first activities was the sale of Bibles to the people who were coming to hear the Word of God. The people seemed to appreciate so much the privilege of possessing a Bible. More recently we sold 20 hymnals at Guavate and in this manner the people can carry, not only their Bibles, but also their songbooks. In the month of September a Bible was given to the person who was victorious in a Scripture memorization contest. It was amazing to us to see these new-born babes in Christ quote many verses from the Scriptures.

As the group attending services continued to increase, it became more and more uncomfortable to worship in the living room of the Lopez home. In the month of October the group began to plan the building of a temporary chapel made out of materials that could be taken from the land where they lived for the most part. A tabernacle-type of building was planned so that all the men could come to help on a chapel-raising day. However, it was decided to delay this day until after the last session of Bible Institute which ended early in November. On November 14 the group met to begin construction and the work proceeded even though it was a rainy day and all the paths were very muddy. In two days and a half the main work of the tabernacle was completed, and on November 22 the building was dedicated. It is a simple 16′ x 22′ building made with wood from the local land, thatched palm leaf sides, a tar paper roof, and a packed clay floor. The believers undertook to take care of the expenses of the building themselves, and with the offering taken on dedication day plus two other offerings taken on previous Sundays and a gift from the Cayey brethren, the expenses were more than covered.

It is the evening of Three Kings Day on January 6, 1954. As we step into the Guavate chapel, we notice that all the seating room is taken and a number are standing. In the testimony meeting we hear of the joy that has come into the lives of the brethren who have found Christ as their Saviour. Don Ramon comes forward and tells of the wonderful peace that has come to his life since his day of salvation. For years he had lived a restless life of fear. True, he had not been addicted to the vices that are so common to man, but he had at last found the peace which he had needed so badly. Anastacio rises to his feet and tells how Jesus has rescued him from a lost life of drunkenness. He has found that God has power and today he is living a totally different life with his family in a happy home . . . and so continues a testimony meeting.

Please pray for these young Christians that they may continue on in victory with Jesus as their Master and Lord.

Cayey, Puerto Rico.

Meat for Relief

Mennonite, Amish, and Brethren in Christ groups in Lancaster County, Pa., canned 133,852 pounds of beef, pork, and lard for MCC foreign relief during February and early March.

The contents of the 66,926 cans weighing approximately 67 tons are valued at about 62,200. The MCC portable canner was in operation for 26 days in Lancaster County.

This canning program was arranged and planned by a committee with Alvin Sauder of East Earl as chairman. Ira Buckwalter of Intercourse was committee secretary and treasurer, and Amos K. Mellinger of Mountville and John Bomberger of Elm were committee members.—via MCC Information Service, Akron, Pa.



This is the new home of the European Mennonite Bible School in Basel, Switzerland, where the fifth annual session will be held. The four previous sessions have been held in the Basel MCC center.

"We Can't Be Without It"

By Cornelius Wall

(Brother Cornelius Wall is principal and instructor in the European Mennonite Bible School in Basel, Switzerland. In addition, the Walls spend much of their time ministering at Bible conferences, youth retreats, and to scattered Mennonite and refugee groups in Germany. The Walls are from Mountain Lake, Minn.)

A child four years of age, the European Mennonite Bible School is a reality, although somewhat feeble up to this time. But now it suddenly begins to stretch and make itself known. And its "family" is already being heard to say: "We can't be without it." Of necessity the school is bilingual—German and French. This causes some difficulty but makes work so much more interesting.

This year's term closed January 29. Seven weeks of school is not much of a term but it is more than the school ever had before; so we are grateful for what we have, and look for longer terms in the future.

The student body numbered 29. It was a very happy, orderly, considerate, and studious group. Since the school was housed in the already-crowded MCC center in Basel, the orderly conduct of the students was greatly appreciated.

Our students found lodging with the families of the two Basel Mennonite churches. They were guests of these families, entertained free of charge, with two meals a day. Reception was very warm at every place. As an expression of appreciation for the unusual hospitality, the students prepared a Christmas program primarily for their "parents." During school days the noon meals were served in the MCC center. Fellowship and work were real pleasure to all of us. With grateful hearts we recall the splendid co-operation received from the personnel of the center, the help in the kitchen and the student body, but particularly Mr. and Mrs. D. C. Kauffman of West Liberty, Ohio, who are in charge of the Basel center.

Our little festivities will long be remembered. Birthdays were closely watched and joyfully celebrated. A trip was made into Alsace and another one into the Jura Mountains where most of the Swiss Mennonites live.

But the real purpose of the school is work and once more work, interspersed with periods of wonderful Christian fellowship, particularly during devotional periods and prayer meeting. Let us have the students themselves tell what the school meant to them. May I introduce to you two young men who by their testimonies represent the school:

"It seems that the seven weeks have just started and now they are already past. This time of blessing has passed all too quickly.

"Even though I had the opportunity to come to Bible school in the fall, I did not want to come. This was the impression I gave from the outside. My inner longing, however, was that I learn to know my heavenly Father now. I came to school with great anticipation and was not disappointed. Today I can testify that I have received that for which I was looking. I learned to know Jesus as my personal Saviour. I gave myself to Him and He took me as His own. How thankful I am for it!

"I was very richly blessed during these seven weeks of Bible school. Whether it was in the Old Testament or New Testament studies, in meditations, in Ethics, Christian Living, Church History, or in the Sunday-school class, so much was offered, and I could learn much. How many truths were revealed to me! With this intensive studying of the Bible I realized how superficial my Bible reading had been before. All courses become living and interesting when one studies them carefully. Through all this we felt the nearness of the Lord, beginning with the morning devotions and prayer hour until the last school lesson of the day.

"I would not have received all this if I had not come to the Basel Bible School. I am thankful with all my heart to all those who made it possible to have a Bible school. Especially do I thank our teachers who spared no effort to give to us the Word of Truth clearly and plainly.

"We received very much for our future life. What we received here has made our lives richer. And that is why I wish to encourage everyone if it is at all possible to come to the Basel Bible School. It is truly worth while and it is not lost time."—Roland Nussbaumer.

"I consider it a special privilege that I was able to come to the Bible school. Looking back I realize all the blessings I received. My greatest experience was that it is here that I met my Saviour. The school exceeded my expectations because I am going away a different person.

"The teachers instructed in such a way that one felt as though they were speaking to the heart. What was discussed in the class period spoke to my heart. Honestly speaking, these things made me feel uncomfortable at first. We were taught in such a way that we could do nothing else than to examine ourselves. That is exactly the purpose of the school. We are to learn to know ourselves. They want to make better persons of us. My eyes were opened through difficult struggles. I knew very little of the things of God and knew still less how insignificant I was. I am very thankful the teachers were here not only for the class periods but that they were willing to help us with problems at any time. We had the feeling that we belonged together. The morning devotions and the prayer hour made us aware that we grew closer together spiritually.

"We discussed our questions together with real understanding. The teachers did not have a superior or unsympathetic attitude to our questions. On the contrary they made special efforts to give clear answers. They remembered when they were young and had the problems that sometimes make our heads hot. If things didn't go right in the Sunday-school class hour, we were not criticized but were helped and told with love: 'Next time you will do better.'



The European Mennonite Bible School in Basel, Switzerland, trains young people as workers in European Mennonite churches. Courses are taught in French and German. Here is the French class during the 1953-54 term. The instructor, John Howard Yoder of Wooster, Ohio, is at the right.

"We as students learned to understand each other. Obstinacy had no place and the conviction of each one was respected. If there was a difference of opinion, a good remedy was found by saying: 'You are correct, but perhaps the other one is not wrong either.'

"I could never complain that I did not have enough work. There was no time to be lazy. The contrary was more correct. Often my head would go round and round when I thought of all that I should know when I left the school.

"I must mention my hearty thanks to everyone who helped this school become a milestone in my life. I appreciate the sacrifices that have been made. You have done it out of love for our Saviour. The Lord bless you for it.

"I also realize the responsibility which is now placed on me. I do not dare to keep it to myself but I must give it to others by word and deed. In this way we may be workers and witnesses for building the kingdom of God. We thank the Lord for it."—Otto Funck.

Already at the closing exercises we were led to think in terms of next year. One of the reasons for such continued attention on the school was the fact that on Jan. 25, a few days before the close of school, a house was bought by MCC which is to be the future home of the Bible school. Its location is very suitable. The house is comparatively new and will serve our purposes very well. We are grateful for this new development. We will take possession July 1. However, we are now planning how to arrange and equip our new school. The Swiss churches are also manifesting great interest in the project. They are anxious to find ways in which they can help in furnishing the school. And our student body before leaving requested that a student association be organized which would have a part in building up the school. All these are signs of life and keen interest.

But not only here we see a growing interest in our institution. Also from America come evidences that Bro. C. F. Klassen's plea made in the interest of the European Mennonite Bible School while touring U.S. and Canada does not go unheeded. We are very grateful for responses from the churches at home and hope that our Lord will enable us here to redeem the opportunities we have. May all our efforts result in building the kingdom of God and aiding the Mennonite churches in Europe in their efforts to effect spiritual growth and consecrated Christian living.—MCC Information Service, Akron, Pa.

[Editor's note: The MRSC has agreed to secure $5,000 toward the purchase of the building for the Basel Bible School. Interested persons and congregations should send their contributions clearly marked for this purpose through the regular channels, or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind. Our workers in France and Belgium have served on the staff of this Bible School.]

To be "almost persuaded" is to altogether perish.—**The Soul Clinic.**



The Mennonite Hour

Colorado Listeners!

Starting June 6, **The Mennonite Hour** will be broadcast from KVOD at 3:00 to 3:30 Sunday afternoon. Formerly the broadcast was heard over KOA at 9:00 a.m. Sunday. KVOD is found at 630 on the dial.

New Witness in Puerto Rico

Free time has been made available to broadcast **The Mennonite Hour** on WIAC, San Juan, 3:00 to 3:30 p.m. Sunday. This opening came as a result of a contact made with WIAC by some I-W men. This station will cover the eastern part of the island.

WPRA, Mayaguez, an excellent 10,000 watt station which will cover the western part of Puerto Rico, will begin broadcasting **The Mennonite Hour** June 5, Saturday, 8:00 to 8:30 a.m.

Pan American Broadcasting Company stated regarding WPRA: "This is probably the only station of any real value in Puerto Rico that will accept a program in English, let alone a non-Catholic program." So the opening up of these two Puerto Rican stations should give us much to be thankful for. Puerto Rico has over two million population, with about one quarter million living in the capital of San Juan. Even though Spanish is the popular language, many people can also speak English.

A Real Challenge!

Reading, Mass.:

"I heard your radio program for the first time not too long ago. In fact that was the first time I ever heard of the Mennonites.

"I have been an Episcopalian all my life (I am eighteen). I believe that God has spoken to me to spread His Word. However, I am not quite satisfied with my own religion. I have been looking into other religious sects, trying to find one whose beliefs coincide with mine.

"I have looked up the Mennonite religion in several encyclopedias, but none of them give a satisfactory explanation of the religious beliefs of the Mennonite Church. I was wondering, sir, if you would enlighten me with some information on the beliefs of your church."

Brookline, Mass.:

"I listen to your Sunday night service each week and I am tremendously interested. Will you kindly advise me where the nearest Mennonite Church is located as I would like very much to attend their services. . . ."

Marching Orders

If I refuse to give anything to missions, I practically cast a ballot in favor of the recall of every missionary.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contributions.

If I give the same as formerly I favor holding the ground already won, but I do not favor any forward movement. My song is "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. **I shall join this class!—The Soul Clinic.**

Missions Editorial

The Bible and the Brush

When God asked Moses to build a tabernacle in which the children of Israel could worship, He also laid conviction on the hearts of certain artisans whose services were necessary to build the tabernacle. We believe that God works in much the same way today.

No one questions the fact that God calls certain of His chlidren to be missionaries, ministers, and institutional workers in the church. This call may come through experiences with need, talks with missionaries, or reading the Word of God and prayer.

We have also learned by experience that services other than ministering the Word are required to carry on the church's mission-service program. Too often we take it for granted that we must hire the services of painters, mechanics, masons, carpenters, and other artisans needed to provide our facilities. That is often the case, but certainly we are beginning to see that God can call such persons to be missionaries.

Our mission boards are recognizing this fact by sending to the foreign mission field workers with manual skills to find service opportunities in our missions and institutions. Thus, any person eighteen years of age and older who hears a call to serve the church through his manual skills has an opportunity to find such service through MRSC, MCC, or his district conference VS program. Such service in a city or rural mission provides opportunities for the volunteer to assist in the mission program in any way he is able, if it be no more than going along on home visitation or jail visitation. He thereby identifies himself with the local mission effort.

Local groups of laymen are organizing into Mennonite Service Organizations in various parts of the church to serve in disaster areas and to give assistance in local mission and institutional work. Through these organizations persons with manual skills can hear the call of God and find avenues of service.

It is possible to paint for God, carpenter for God, and use one's hands in other ways for God. Paul said to the Colossians, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus . . . ."

If God is calling you to consecrate your skills to Him, contact your pastor, your mission board, or one of our church institutions where such skills can be used.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Volunteers are still needed for the summer service program, especially for the city mission unit in Wichita, Kans. A summer spent in a city mission can be one of significant service and valuable training. Anyone interested in this service opportunity should contact Mark Lehman, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

Fourteen summer service station directors attended the conference held on May 6 and 7 at the Elkhart Headquarters. There was a strengthening of purpose as problems and questions were raised and solutions were discussed. Pray that the program this summer may be a means of extending the borders of the Kingdom.

An orientation school for beginning service workers is scheduled for May 26 to June 8. So far ten volunteers are enrolled: Hettie Snyder, Elmira, Ont.; Ruth Reesor, Markham, Ont.; Evelyn Burkey, Sargent, Nebr.; Gladys Alderfer, R.N., Souderton, Pa.; Miriam Kauffman, Minier, Ill.; Daniel Miller, Kalona, Ia.; John E. Hostetler, Washburn, Ill.; Leila Hostetler, Beaver Crossing, Nebr.; William Shumaker, Degraff, Ohio; and Willard Miller, Arcola, Ill.

The fruit and vegetable growers who hire the Navaho Migrants whom our VS unit is serving in Grants, New Mex., and Phoenix, Ariz., have agreed to contribute a lot and $1500 for building a house for the unit members.

I-W Service

Negotiations are underway to complete the purchase of a house to be used as a center for I-W men in Elgin, Ill.

Leaders of I-W units: Galen Swope, Harrisonburg, Va., has been elected to serve the group at Williamsburg, Va.; Elvin Weber, Ephrata, Pa., for the Newtown, Conn., group; John Eby, Lancaster, Pa., is corresponding secretary for the Norristown, Pa., unit; and in Mt. Pleasant, Iowa, Harry Yoder, Hutchinson, Kans., is succeeding James Roth of Oregon as unit leader.

Oswald Goering, Bloomington, Ind., a graduate student in recreation at Indiana University has recently completed a series of visits to I-W units presenting a large variety of useful hobbies and recreational ideas. He has also spent some time in these units discussing the principles that should guide the Christian in his choice of leisure time activities.

Administrative

The Mennonite Relief and Service Committee meeting on May 14 at the Elkhart Headquarters received reports on the long term VS program, I-W services, and on the MCC relief, refugee aid, and mental health programs.

The MRSC long term VS program now has 156 workers serving in a variety of ways in our units in hospitals, community service, mission stations, old folks' homes, and children's homes in continental United States and Puerto Rico.

The I-W services program has grown rapidly during the past year. According to the report of the I-W services director, Henry Weaver, Jr., between 2,000 and 3,000 I-W men in 22 units which have their own leaders are now being served by fourteen area field representatives. The services offered to I-W men include educational counseling facilities, assistance with employment problems, development of a strong group life and witness, and a mobile, lending library.

The MCC program, the Committee was informed, received 58½ per cent of the total MRSC disbursements during the fiscal year of 1953-54. Monthly sendings to the MCC continue to be budgeted at $11,000 for relief, refugee aid, PAX support, and other items. Forty men from the MRSC constituency are being supported in PAX at the rate of $75.00 a month per man.

All of this large program requires a monthly budget of around $23,500. This support comes from the regular monthly relief and service offerings in the local congregations. Further reporting on this will be given through the **Gospel Herald** and other avenues in the coming months.

This large budget, however, is a matter of extreme concern since the MRSC treasurer's report reflects less than one month's operating balance on hand at the beginning of the fiscal year.

You will want to keep all of this in mind as you give in your congregation's relief and service offering. Congregations which are not presently lifting this monthly offering are urged to do so. Individuals will also want to send contributions through their district conference treasurers or direct to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Thank you for your continued fine support of this part of the church's work.

Released May 15, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Memorial Service for C. F. Klassen Held at Akron Headquarters

A service in memory of C. F. Klassen, much of whose life was spent seeking the welfare of his refugee brethren, was held at MCC headquarters in Akron, Pa., Thursday, May 13.

Funeral services and burial for Bro. Klassen were held in Frankfurt, Germany, Wednesday, May 12. Death came to him as a result of a heart attack in Gronau, Germany, Saturday, May 8.

In commenting on his services, Orie O. Miller, MCC Executive Secretary and close friend of Bro. Klassen for 30 years, said he knew Bro. Klassen to be driven by three particular passions: (1) The welfare of his refugee brethren, (2) the building of bridges between the various Mennonite brotherhoods, and (3) the anticipation of some day returning to Russia to minister to the brethren there.

Listing his characteristics as "kindness, enthusiasm, co-operativeness, and tenacious courage," Bro. Miller went on to elaborate on the pilgrim theme in Psalm 84 which he had heard Bro. Klassen use as a meditation.

"Bro. Klassen found deep joy in pilgrimage. He went from strength to strength. He placed himself in the center of the Mennonite pilgrim movement. How fitting that he stopped at the spot he did!" Gronau, where Bro. Klassen died, was the German city through which practically all Mennonite people passed in the migrations to North and South America after World War II.

C. N. Hostetter, MCC chairman, in a brief memorial meditation, recalled how he had met Bro. Klassen in the Gronau headquarters in 1950 and heard him say: "I have seen many tears and heard many sad stories in this place, but the joy of my life has been to help these people." Bro. Hostetter in the meditation described a life of service as being one which "costs something, which is definitely related to the person of Christ, and which is divinely defended and approved."

Bro. Klassen was director of the MCC program in Europe at the time of his death, having served in that position since July, 1953. He has spent most of the time since 1945 in Europe working with Mennonite refugee movements and resettlements. Previous to this he gave much time and effort in the Mennonite refugee movement in the post-World War I period.

Good Crops in Paraguayan Chaco Colonies

Good crops this year in the Paraguayan Chaco colonies—Fernheim, Menno, and Neuland—have been a great encouragement to the people and have done much to stabilize these Mennonite settlements.

A larger cotton crop than in the past few years coupled with a good price has been particularly encouraging. Kaffir and peanuts have also produced well. Good crops have reduced talk of moving away from the Chaco.

In the face of good crops, however, some villages in the Neuland colony are experiencing severe ant infestation. A total of 204 families have been affected by this plague in 26 villages. Fourteen of these villages are in serious condition.

Neuland colonists are being assisted in their fight against these pests by the Mennonite Central Committee, the Mennonite Central Relief Committee of western Canada, and STICA, governmental agricultural assistance agency. MCC and MCRC have made money available to purchase a poison known as methol bromide. STICA is providing technical assistance and equipment to administer the poison. Should methol bromide prove successful in initial trials, it will be used more extensively.

In other agricultural developments in the Chaco, Robert G. Unruh, Bloomfield, Mont., operator of the experimental farm, reports planting alongside harvesting. Vegetable plants have been started for the winter months. Nursery stock consisting of several

MISSIONS SECTION

varieties of grapes was sent by a Reedley church. Mr. Unruh hopes that within a year or two he will be in a position to make recommendations on the variety of grapes best suited to the Chaco.

The Unruhs are again instructing in the Zentralschule in Filadelfia. Mr. Unruh teaches a course in agriculture and Mrs. Unruh assists in a home economics course. The term began in March.

Gerald Thierstein, Whitewater, Kans., one of the voluntary service men on loan to STICA, is now assisting the Unruhs in the operation of the experimental farm. He will be replacing Eldon Brandt of Hillsboro, Kans., also a volunteer with STICA.

Released May 14, 1954
MCC Information Service
Akron, Pa.

Women's Activities

"The Power of the Gospel in a Changing World" is the theme for the Women's Missionary Sewing Circle meeting, Saturday morning, 8:30, June 19, at Salem, Oreg.

Program

Call to Worship
Song Service
"The Unchanging Word" ..... Mrs. S. M. King, Dhamtari, India
The Gospel Changing Lives:
In Puerto Rico ..... Mrs. Lester Hershey, Aibonito, Puerto Rico
In Navaholand ..... Mrs. Stanley Weaver, Chinle, Ariz.
In Israel ..... Mrs. J. B. Martin, Waterloo, Ont.
In Nursing Education. . .
Introduction of Missionaries
Offering
Devotion: "The Unchanging Saviour" Mrs. J. G. Yoder, Dhamtari, India

The business meeting of the Women's Missionary Sewing Circle Auxiliary, Friday afternoon, June 18, is open to all interested. Following the reports of the officers, there will be a short inspirational program as follows:

Devotion ..... Mrs. George Smoker, Tanganyika, East Africa
Welcome Address ..... Mrs. Albert Snyder, Canby, Oreg.
Response ..... Mrs. Allen Ebersole, Canton, Ohio
"Working in the Local Circles"
Creating Interest ..... Mrs. Daniel Horst, Atwater, Calif.
The Work Program in the Adult Circle ... Mrs. Guy Hershberger, Goshen, Ind.
The Work Program in Girls' Activities .... Mrs. Henry Yoder, Grantsville, Md.
Offering
Open Discussion ..... Orpha Troyer, Leader, Walnut Creek, Ohio
Mrs. Clarence West, Sweet Home, Oreg., chorister
Mrs. J. D. Graber, Elkhart, Ind., chairman

* * *

Someone asked recently why we hold the nursing profession so high and constantly keep it in the minds of our women, whereas we seldom say anything about teachers, who are of equal importance in their service. The answer is simple: We have pledged ourselves to provide $3,600 annually for the cause of Nursing Education because the Mennonite Board of Education urged us to help in this program of the church. Undoubtedly the Board would be happy to have us do the same for teachers but they are reluctant to ask for such a favor until we shall have managed to meet completely our pledge for Nursing Education.

We are well aware that our girls who are preparing for Christian teaching in the public schools or in the church school are just as deserving of help as are our nursing students; we know, too, that the Christian witness given to our boys and girls throughout our land is just as significant as that of our Christian nurses. All service in Christ's name is the same.

Let us pray that the time may soon be here when we can also contribute annually to the cause of Christian teachers.

* * *

The Associated Sewing Circles of the Lancaster, Pa., district met in the East Chestnut Street Church for the eighty-fifth semiannual meeting, Saturday, March 5. Guest speakers were: Mildred Heistand, Ethiopia; Ruth Lederach, Jordan; Isaac Frederick, Puerto Rico.

The circles responded enthusiastically in taking the numerous orders which were presented from the various mission stations, the Millersville Children's Home, the Welsh Mt. Home, Philhaven Hospital, and the Nazareth, Ethiopia, Hospital.—Mrs. C. L. Shank.

From Our Churches

FLANAGAN, ILLINOIS

(Waldo Congregation)

Greetings in the name of Him who loved us and gave Himself for us.

One Sunday morning, Feb. 21, we had the Calvary Hour staff give the program which was enjoyed by all present.

On March 7, several students from Goshen College spoke at the morning and evening services. On March 21, Sister Lela Mann of the Home Mission worshiped with us. With her were a number of children from the mission Sunday school. On March 31, Luke Birky of Puerto Rico showed pictures and reported on his work there. On April 9, a quartet from the VS unit at Kansas City gave a program of testimony and song. The Metamora Chorus of over fifty voices gave the evening program on April 11, and the A Cappella Chorus of Goshen College gave the program on April 14.

On Easter Sunday we observed the Lord's Supper at which time most of the members were present. For this we were grateful.

On April 25 we were happy to have Sisters Dorothy Bean and Ida Habermehl with us. Both spoke during the Sunday-school hour, telling us about the work among the Mexican people in Chicago. And on April 28 Bro. and Sister Mario Snyder, accompanied by a group from Mexican Mission, had charge of the evening service. We praise God for having had the privilege of fellowshiping with all of these who came to witness for their Lord.

Emma Hartzler.

KOUTS, INDIANA

(Hopewell Congregation)

Dear HERALD Readers:

Greetings of love in Jesus' name. Sunday evening, May 2, closed the first series of revival meetings held at English Lake conducted by our pastor, Samuel Miller. Interest was good and visible results were a number of confessions. Just previous to these meetings, an elderly couple was baptized and united with the Mennonite Church.

On January 24, thirteen young people were received into the church at Kouts by baptism. Services were conducted by our bishop, Paul Mininger, and J. C. Wenger.

Gordon Schrag, Lowville, N.Y., delivered the message on Jan. 17. On Sunday evening, Feb. 14, a quartet from Goshen College gave a program, and on Tuesday evening, Feb. 16, a Christian Life Conference was held with Etril Leinbach as chairman. On Feb. 21, the Messengers Quartet from Flanagan, Ill., accompanied by their pastor, Edwin Stalter, gave the evening program. March 28, Bro. Wilbur Yoder delivered the morning message. On March 14, Wilbur Hostetlers were with us and showed pictures of the work in India, and on Friday, April 9, Luke Birky showed pictures of the work in Puerto Rico. These pictures give us a clearer vision of the work and the needs in other parts of the world.

We enjoyed an Easter sunrise service at the church, when we worshiped and sang songs of praise and glory to our Risen Lord. Alvin Becker preached for us on April 25, and on May 2 Willis Hallman of Vineland, Ont., now of Goshen, delivered the message. The same evening a peace team from Goshen met with us, and we received many ideas on our duties in these critical times. On Sunday evening, April 25, the Burr Oak congregation rendered a program. We appreciate all these visitors and do thank them.

We have at present seven young men in I-W service at several different places.

Bro. Jim Brownsberger, Westville, Ind., is giving one evening a week to instruct our young people in singing. This is much appreciated.

We thank the Lord for all the spiritual and temporal blessings that He so richly bestows on us.

Mrs. Lewis Birky.

MARK CENTER, OHIO

(Lost Creek Congregation)

Dear HERALD Readers:

Greetings in the precious name of Jesus. We are reminded of the words of the psalmist when he said, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

We are thankful for the different groups that brought us Sunday evening programs—groups from Jackson, Ohio; Liberty, Mich., and Leo, Ind. We invite you all back again.

There were a number from this place that helped in the meat-canning project at Archbold, Ohio.

Our revival meetings were held March 14-21, with Bro. William Miller, Crumstown, Ind., as evangelist. We thank God for men that preach the Word without fear or favor of men.

Eight young souls have accepted Jesus as their personal Saviour and at present are receiving instructions and will be baptized in the near future. We pray that each one will be true and faithful to God and the church.

Three sisters from here had the privilege of attending the annual meeting of the Ohio Women's and Girls' Missionary Society. The theme was "Broadening Our Horizons," and was challenging to each one of us.

We desire an interest in the prayers of God's people.

Mrs. Elmer Mullett.

PARNELL, IOWA

(West Union Congregation)

Dear HERALD Readers:

Greetings in Jesus' name: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

We are thankful for the added ministerial help when Bro. Herman Ropp was ordained to the ministry on March 14. May the Lord bless him in his ministry.

A number of our members who spent the winter in the south have returned to their homes. We are glad to have them in our worship service again. Also some of our shut-ins are able to worship with us again since the return of warmer weather.

We have been having Sunday school or group singing in the homes of our members that are sick or shut-in during the Sunday-school hour. This is enjoyed by the sick as well as by those who are privileged to go to their homes.

Plans have been made for summer Bible school beginning May 31.

We are looking forward to the Hammer revival meetings in this community beginning July 1. May we all pray earnestly that the Lord might have His way.

Recently it was our privilege to have as guest speakers Irene Weitert, a Christian who lived under communist rule: Dr. Martha Ropp, a French Mennonite doctor who served in Java, and Grace Miller, who was in relief work in Germany. We are made to wonder whether we are as thankful to the Lord as we should be for the many blessings we are enjoying.

Mrs. Roy L. Yoder.

TO BE NEAR TO GOD (Continued)

Friday, June 4

Read Ruth 1:17—Shall Death Part?

No, Ruth, not even death will part you and Naomi. You will be a mother of a boy, and his son way on down the line, generations hence, will make it so that not even death will part you and Mother Naomi. Ruth, woman of faith, this "thy God" of whom you spoke is "the God," the ELOHIM, the plural, yet one, God. And One Person of the Plurality will inhabit that descendant of yours. In His sinless flesh will be placed your sins, Naomi's sins, as well as all other sins, and then He will, by His death, make offering for those sins which are not His except that they are His to carry away from God's sight. He will lie in the grave, even as you and Naomi and Boaz, but ere His flesh knows corruption He will rise. You understand down payments, Ruth. Well, His resurrection will be the down payment of yours also. No, Ruth, by that descendant of yours, the faithful may say, "Naught, not even death, shall part thee and me." A little sleep at the end of our weary day (and we shall need it), then life, and His Presence, and ageless, unwearisome day.

Saturday, June 5

Read Luke 5:6-8—Depart from Me

We may know Jesus, or think we do, as Peter thought he did. But here now was a miracle, a mighty work. Peter was struck full in the face by it. So towering was Jesus that Peter saw his own sinfulness and need. Surely sin and righteousness had about as much business together as cleanliness and dirt. Jesus, leave me; we two don't belong together. You simply will suffer loss by association.

Here, my friends, is a sinner's prayer which will not be answered. Here is a sinner for whom there is hope, for he knows exactly what he is—a sinner. So Jesus is very reassuring and stays right by him. Men surely did not understand Jesus in His day. He did not come for the righteous but to call sinners to repentance. So to this repentant and self-seeing sinner He said, "Fear not; from now on you will catch men." Man says to God, "Go, I am not worthy to remain in Thy presence," and the God-man replies, "You are just what I want; I came for sinners. Where I am there you may be also. I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am there you may also be."

Thus ended Peter's fruitless plea to the Son of Man. How glad we are that the Son of Man will not depart from the sons of men, but will come in and make Himself at home with us and take a meal. Blessed familiarity, for I and my brethren are sinners all.

—J. Paul Sauder.

MISSION NEWS (Continued)

Bro. Luke Birky, La Plata, Puerto Rico, will be speaking regarding the medical mission program in Puerto Rico at the Sunnyside Church, Conneaut Lake, Pa., on Sunday morning, May 30, and at the Midway Church, Columbiana, Ohio, in the evening. He is also scheduled to speak at the Science Ridge Church, Sterling, Ill., on June 2; at Alpha, Minn., on June 3; and at Manson, Iowa, on June 4 en route to Mission Board Meeting.

Bro. Roy Kreider writes from Israel: "Tomorrow I shall have a unique privilege to deliver a 20-minute sermon over **Kol Israel,** the radio voice of Jerusalem. It is time granted every month to Christians for a religious broadcast. This station can be reached by a large section of the Middle East. We have the confidence that God will bless His Word. Thank you for your prayers."

The M. C. Vogt family left Bombay, India, for furlough on May 15, if previous plans carried. They will be stopping in Palestine and Europe en route home, leaving Amsterdam, The Netherlands, on July 9. They have been granted a "no objection to return" by the Indian government.

Bro. J. G. Yoder, M.D., missionary on furlough from India, spoke to the Men's Fellowship of the Goshen College congregation, Goshen, Ind., on May 19 and to the semiannual Christian Workers' Meeting held at the Middlebury, Ind., Mennonite Church on Sunday afternoon, May 23.

Bro. Tobe Schmucker, Goshen, Ind., superintendent of the Hope Rescue Mission, South Bend, Ind., has been asked by his local board to give full time to the work of the mission. Thirty evening meetings and 15 street meetings were held in April. The total attendance at the evening meetings reached 1351. Meals served during the month totaled 927 and lodging was provided for 308 persons.

FIELD NOTES (Continued)

Bro. and Sister Joseph Buzzard, Elkhart, Ind., recently moved to Scottdale, Pa., where Bro. Buzzard serves as treasurer of the Mennonite Publishing House. They will be followed by their two children, Gerald and Eileen, after school is over. Two other new workers at the Publishing House are Tony Blucas and James Cable, Hollsopple, Pa.

The Scottdale Bookstore of the Publishing House held a summer Bible school workshop for its local customers in the Scottdale Church on Tuesday evening, May 25.

Two examples of books which keep on selling year after year are "Church and Sunday School Hymnal" and "One Thousand Questions and Answers," the latter by Daniel Kauffman. No one has a total sales figure since this popular songbook was first published in 1902, but 15,000 have been sold since 1949. A total of 27,000 of the Kauffman books have been sold during the past forty-five years. New printings of both these books will be made during the next few months.

Communion services were held at the Pleasant Hill Church, Peoria, Ill., Sunday, May 9, Bro. J. N. Kaufman officiating.

Bro. Paul Mininger, president elect of Goshen College, is scheduled to give the commencement address at Tabor College, Hillsboro, Kans., on Thursday, May 27.

An auction sale, held recently by the MYF of the Springs, Pa., congregation, netted about $600.00, which will be donated to relief and mission purposes and the church building fund of the local congregation. Bro. I. Mark Ross, Hesston, Kans., served as auctioneer.

Back numbers of

THE WAY

are available again. Minimum order: 500. Rate; ½¢ each. October, November, January, February, March, April issues. State first and second choice.

Mennonite Publishing House
Scottdale, Pa.

Announcements

Bible meetings at the Stouffer Church, near Edgemont, Md., Whit Monday, June 7, with Donald Lauver, Oakland Mills, Pa., and W. Banks Weaver, Bunkertown, Pa., as speakers.

Commencement at Western Mennonite School, Salem, Oreg., with Pres. Roy D. Roth, Hesston, Kans., as speaker, May 24.

Sunday School and Bible meeting at Sunnyside Mission, Lancaster, Pa., all day, May 30.

Ascension Day meeting, May 27, at the Gantz Church, Manheim, Pa., with sessions morning, afternoon, and evening.

Services for the ordination of a minister at the Stouffer Church, Edgemont, Md., June 1, 9:00 a.m. D.S.T.

"The Home God Meant Supports the Church" is the topic for the young people's Bible meeting held at Hess Church, Lititz, Pa., May 30, with Paul D. Angstadt, Wernersville, Pa., as speaker. An essay, "Can Youth Serve?" will be given by Ann Angstadt.

Annual Ascension Day meeting of the Johnstown District churches at the Johnstown, Pa., Church all day, May 27.

Loyalty Conference at Columbia, Pa., Mission, Saturday evening, May 29, and all day Sunday following. Speakers; Harold G. Eshleman and Ernest G. Gehman, Harrisonburg, Va.

Fiftieth anniversary meeting at the Fairview, Mich., Church, June 19, 20.

Ordination services for a minister for the Cambridge congregation, near Honey Brook, Pa., at the Weaverland Meetinghouse, East Earl, Pa., June 3.

The Menno Singers, a group of men from the Elkhart, Ind., community, will give a program of sacred music at the Pleasant View Church, North Lawrence, Ohio, at 8:00 p.m D.S.T., May 29.

Visiting Speakers

May 9. **Alvin Kauffman,** Hesston, Kans. at Pleasant Valley, Harper, Kans. **B. Charles Hostetter,** Harrisonburg, Va., at Martinsburg, Pa.

May 16. **Abner Stoltzfus,** Atglen, Pa., at Wesley Chapel, Newark, Del. **John Friesen** missionary to India, at Pleasant Valley, Harper, Kans.

Evangelistic Meetings

The Howard Hammer evangelistic campaign, previously announced for the Upper District, Franconia Conference this fall, is postponed, but plans are underway for 1955

CHURCH HISTORY (Continued)

ed membership the next year, 1879, was 483. Page 79. By 1909 the reported membership had increased to 949. Page 151.

The last session of the Kansas-Nebraska Conference was held Aug. 2-4, 1920, at the Spring Valley Church, near Canton, Kansas, the same congregation where the first session had been held. D. H. Bender served as moderator and C. D. Yoder, son-in-law of R. J. Heatwole the first secretary, served as secretary. Since the (old) Mennonite conferences west of the Mississippi overlapped, and since it was more difficult to travel north and south than east and west, each conference chose several brethren who met with the representatives of the other conferences and together they effected a redistricting of the conferences. In 1921 the new conferences met and most of the congregations that had formerly been in the Kansas-Nebraska Conference were now in the Missouri-Kansas, later known as the South Central Conference.—Mennonite Historical Bulletin.

OUR SCHOOLS (Continued)

ticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. . . . For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:4-13). And then again he says, "But he that is spiritual judgeth all things, yet he himself is judged of no man" (I Cor. 2:15). Prayer unlocks the door to heavenly wisdom, for the power of discernment, for divine guidance. Youth needs a Master and a Guide. Youth needs the stabilizing power of prayer.

But someone may raise the question, "Is all of our modern culture evil?" Surely what is good in this world we do not want to reject. We appreciate the cultural heritage of our civilization. We today enjoy the fruits of man's scientific development, the modern conveniences, the schools, the roads, the music and art, our hospitals and institutions. We do not need to deny ourselves of what is good simply because the majority are enjoying the same advantages. Yet we must carefully sift and evaluate these modern devices in the light of the principles of the Word in order to be adequately assured of a safe development of character, and the assurance of a final destiny.

By what methods or means shall we attempt to develop the objectives set forth thus far in our discussion? Any good program of training will of necessity include guidance. Guidance today where it has been developed most fully functions in several directions. The first step is getting acquainted with the individual. In a large school it becomes difficult to know each individual student as he should be known. A guidance expert is hardly adequate. Students should feel the family spirit somewhat that prevails in a home. Not one but many teachers should take into confidence the different students. Perhaps each teacher might be assigned a certain number of students to look after and to keep in his interest. He could serve as a counselor, having in his mind and heart their spiritual as well as their natural life interests. He would work to impress his students with the necessity of a strong devotional life and the effort to become well adjusted and well balanced. Guidance strives to enable every youth to achieve economic, social, and moral competence.

Christian schools can well afford to place special emphasis on their guidance programs since this is the major purpose of their existence, to lead young men and women into a fuller relationship with God in order to be of greater value to Him and to the society in which we live.

To insure the proper Bible emphasis in our schools there needs to be a threefold attack. One will be the devotional periods, chapel services, Gospel meetings, and expression activities in Christian service. The personal blessing that comes from all of these is an invaluable asset to every student. Secondly, there needs to be a Bible emphasis in all of the academic subjects of the curriculum. For, after all, all wisdom and knowledge is centered in Christ. "The fear of the Lord is the beginning [foundation] of wisdom." This type of indirect learning is one of the strongest means of teaching at our command. History, geography, science, language, music, mathematics, can all be used as effective means to teach God's plan for man and to show the beauty that lies in His creation. Then, in the third place, there will need to be direct Bible study in which the Word of God itself is studied as a book, as the Book of Books, with a breaking down into chapters and verses to try to get from it the message of God for us today. This type of approach will unfold rare literary gems, divine principles, rich biography, and history. The orations of Isaiah and the music of the Psalms will challenge the finest cultural tastes of any lover of the finer things. The dramatic story of the Gospels, the doctrinal truths of the Epistles, and the predictions of the second coming of Christ will stir the deepest emotions and call for a positive answer in the heart of the student. Surely he will be able to meet life better and be more able to understand the purpose of it all. This threefold approach in our schools is a threefold cord that cannot easily be broken.

Hollsopple, Pa.

The current appropriation of fifty-six billion for the military will swallow up a fifty-thousand-dollar farm every thirty seconds.—A. J. Metzler.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Alderfer—Kerr.—Stanley Alderfer, Perkiomenville, Pa., congregation, and Mae Kerr, Skippack, Pa., congregation, by Abram G. Metz at the Skippack Church, May 1, 1954.

Bowman—Gingerich.—Leonard Bowman, St. Jacobs, Ont., and Dorothy Gingerich, Zurich, Ont., by Albert Martin, assisted by Urie Bender, at the Zurich Mennonite Church, April 3, 1954.

Burkholder—Zimmerman; Burkholder—Zimmerman.—Jacob S. Burkholder and Martha Zimmerman, both of the Metzler congregation near Akron, Pa.

Ivan S. Burkholder and Esther Zimmerman, both of the Metzler congregation near Akron, Pa. This was a double wedding by Mahlon Witmer, May 8, 1954.

Byler—Yoder.—Albin Byler, Middlefield, Ohio, and Martha Arlene Yoder, Greenwood, Del., by Nevin V. Bender at the C.A. Mennonite Church, Greenwood, Nov. 26, 1953.

Grieser—Wyse.—Paul Grieser and Evelyn Wyse, both of Central congregation, Archbold, Ohio, by Jesse J. Short at the Central Church, March 20, 1954.

King—Reber.—Ellis King, Pleasant Valley congregation, Harper, Kans., and Ruth Reber, Crystal Springs, Kans., congregation, by D. Lowell Nissley at the Crystal Springs Church, April 2, 1954.

Russel—Miller.—Clinton B. Russel and Elsie L. Miller, both of Greenwood, Del., by Nevin V. Bender at the C. A. Mennonite Church, Greenwood, Dec. 18, 1953.

Stalter—Hochstedler.—James Philip Stalter, Roanoke congregation, Eureka, Ill., and Alta Marie Hochstedler, Howard-Miami Mennonite Church, Kokomo, Ind., by E. J. Hochstedler, father of the bride, at the Howard-Miami Church, May 9, 1954.

Weaver—Mininger.—Herman R. Weaver, Goshen College congregation, Goshen, Ind., and Grace Eleanor Mininger, North Goshen congregation, by Paul Mininger, father of the bride, assisted by F. W. Weaver, father of the groom, at the North Goshen Mennonite Church, May 8, 1954.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alderfer, Russell and Gladys (Henning), Harleysville, Pa., third child, second daughter, Marcia Christine, March 15, 1954.

Allebach, Clyde and Verna (Stauffer), Menahga, Minn., sixth child, second son, Rodney Lee, May 3, 1954.

Beam, William and Ada (Hertzler), Elverson, Pa., ninth child, third daughter, Frances Eileen, April 17, 1954.

Bowman, Linden R. and Rosalie (Harman), Park View, Harrisonburg, Va., first child, Delores Jean, April 20, 1954.

Good, Ira M. and Ruth (Weaver), Lititz, Pa., seventh son, Linford W., April 22, 1954.

Headings, Roy J. and Elsie (Hostetler), Springfield, Oreg., fifth child, fifth son, Robert Earl, Feb. 19, 1954.

Kauffman, LeRoy J. and Mary (Lehman), Hutchinson, Kans., first child, Linda Jane, April 25, 1954.

Knechel, Frank A. and Kathryn (Heebner), Telford, Pa., fourth child, second son, Kenneth, May 4, 1954.

Knechel, Harold A. and Gladys (Moyer), Telford, Pa., first child, a son Jeryl, Jan. 18, 1954.

Landis, Curtis L. and Doris (Derstine), Telford, Pa., second child, first son, David Glenn, April 30, 1954.

LeFever, Harold and Mary (Hess), Lititz, Pa., first child, Lois Ann, April 15, 1954.

Lefever, John M. and Nora (Hershey), Quarryville, Pa., second child, Lois Ruth, April 4, 1954.

Miller, Clarence and Ethel (Kandel), Rittman, Ohio, fourth child, first son, Donald Wayne, May 4, 1954.

Miller, Merlin and Leona (Miller), Fentress, Va., fourth child, first daughter, Joyce Linette, May 1, 1954.

Miller, Victor V. and Eva (Mishler), Seney, Mich., fifth child, fourth son, Phillip Ray, April 30, 1954.

Moshier, Norman J. and Irene (Gingerich), Lowville, N.Y., fourth child, third son, Norman James, April 16, 1954. (The baby was born 7 weeks after his father's death.)

Moyer, Lester K. and Pearl (Styer), Shelly, Pa., fifth child, third daughter, Mary Jane, April 19, 1954.

Peachey, John A. and Martha (Byler), Belleville, Pa., first child, Virginia Lois, April 24, 1954.

Reeder, Henry S. and Marjorie (Kropf), Halsey, Oreg., third child, first daughter, Charlene June, April 26, 1954.

Troyer, Cleo and Ferne (Fisher), Kalona, Iowa, third child, third son, Randall Jay, April 26, 1954.

Weaver, Raymond and Mary Belle (Balser), Waynesboro, Va., first child, Jane Elizabeth, April 30, 1954.

Wyse, Charles and Patricia (Short), Archbold, Ohio, second child, David Lee, May 6, 1954.

Zehr, Edmund and Miriam (Kuhns), Beatrice, Nebr., second child, second son, Clark Daniel, May 2, 1954.

Zehr, Robert and Vivian (Guengerich), Middletown, Conn., first child, Lynn Allen, May 5, 1954.

Zimmerman, Wayne and Twila (Blough), Hollsopple, Pa., a son, Donald Wayne, born Aug. 13, 1952; a daughter, Judith Elaine, born Sept. 16, 1953. By adoption.

Zimmerman, Willis and Lucy (Musser), East Earl, Pa., fifth child, third daughter, Helen M., April 25, 1954.

ANNIVERSARIES

Gunther.—Bro. and Sister Adam Gunther celebrated their golden wedding anniversary on May 11, 1943, in their back yard, with most of the Pleasant Hill congregation present. Ten years later Bro. Gunther was sick and only a few of their friends gathered with them. He recovered very nicely and on May 11, 1954, they celebrated their 61st wedding anniversary. They have one adopted daughter, Charlotte, at home. May the Lord bless their remaining years as He has the past.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Buckwalter, Marian Ruth, daughter of Robert and Faith (Steffy) Buckwalter, was born Sept. 22, 1953, at Wellsville, N.Y.; was called home April 6, 1954; aged 6 m. 15 d. After having tonsillitis and swollen glands for about a month, she contracted pneumonia which resulted in death at the same hospital where she was born. Her parents and 6 brothers and sisters (Linda, Robert, Jr., Judith, Joyce, John, and Leon) miss her. Also surviving are her grandmother (Mrs. Martha Buckwalter, Lancaster, Pa.), her grandparents (Mr. and Mrs. Noah Steffy, Leacock, Pa.), and her great-grandparents (Mr. and Mrs. Benj. Denlinger, Lititz, Pa.) Funeral services were held at York's Corners Mennonite Church, April 9, conducted by Ivan Smoker, Harold Thomas, and Richard Buckwalter, with burial in the adjoining cemetery.

Burkholder, Andrew Levi, son of Levi M. and Ethel B. Burkholder, Phoenix, Ariz., was born prematurely March 18, 1954; died the same day. Besides his parents, he is survived by a sister (Elizabeth Ann) and his grandparents (Mr. and Mrs. William Boyer, Phoenix, Ariz., and Mr. and Mrs. Moses E. Burkholder, Middlefield, Ohio). Graveside services were held at the Rest Haven Cemetery near Glendale, Ariz., by the pastor, Melvin L. Ruth.

Emenheiser, Reuben E., son of the late Benjamin and Elizabeth (Keller) Emenheiser, was born in York Co., Pa., Feb. 17, 1877; passed away at his home near Elizabethtown, Pa., April 1, 1954, after a lingering illness of a heart condition; aged 77 y. 1 m. 14 d. When a young man he came to Lancaster Co., Pa. On Dec. 23, 1900, he was married to Barbara S. Ginder, after which they together united with the Mennonite Church and remained faithful members until death. She passed away Dec. 18, 1929. To this union 7 children were born, 5 dying in infancy. Two grew to maturity, but the last one, Benjamin, died Feb. 6, 1953. On March 9, 1932, he married Katie B. Zimmerman. This union was blessed with one son, who also died at the age of 7 years. He is survived by his wife, 2 grandchildren, 2 great-grandchildren, a brother (Frank, Quincy, Pa.), and a host of nieces and nephews. Funeral services were held at the Mt. Pleasant Brethren in Christ Church, April 5, by Graybill Wolgemuth and Noah Risser. Paul Emenheiser, a nephew, had closing prayer. Interment was made in the adjoining cemetery.

Graber, Samuel, Jr., son of the late John R. and Mary (Stoll) Graber, was born in Daviess Co., Ind., Dec. 14, 1899; died in an automobile accident at a grade crossing near his home, April 9, 1954; aged 54 y. 3 m. 25 d. On March 1, 1928, he was married to Caroline Kemp, who survives. To this union were born 3 sons and one daughter (James, who also met his death in the same accident; Ben, Indianapolis, Ind.; John and Mildred, at home). Also surviving are 3 brothers (Peter and Amos, of Loogootee: and Jacob, Odon, Ind.). Four sisters (Hannah, Lydia, Rebecca, and Leah) preceded him in death. In his young manhood he affiliated with the O.O. Amish Church. In recent years he transferred to the Amish Mennonite Church where he held his membership at the time of his death.

Graber, James, son of Samuel, Jr., and Caroline (Kemp) Graber, was born in Daviess Co., Ind., Jan. 2, 1930; died in an automobile accident which also took the life of his father, at a grade crossing near his home, April 9, 1954; aged 24 y. 3 m. 7 d. He is survived by his mother, 2 brothers and one sister (Ben, of Indianapolis, Ind.; John and Mildred, who live at home), his grandfather (Samuel Kemp, Loogootee, Ind.), 7 uncles, and one aunt. He was baptized and received into church fellowship of the Berea Mennonite Church, where he held membership at the time of his death.

A double funeral was held at the Berea Mennonite Church, Montgomery, Ind., April 11, conducted by David Graber, Wm. Yoder, and Edd P. Shrock, with burial in the adjoining cemetery.

Lehman, Salome, daughter of Jacob and Elizabeth (Kreider) Buzzard, was born near Goshen, Ind., Nov. 21, 1872; died May 4, 1954, after having been confined to her bed for nearly five years; aged 81 y. 5 m. 13 d. In her early years she accepted Christ as her Saviour and united with the Yellow Creek Mennonite Church, where she worshiped and served her Lord faithfully. On Nov. 20, 1892, she was united in marriage to Simeon Lehman, who preceded her in death Jan. 15, 1937. To this union were born 8 children (Howard, who died in infancy; Arthur, Wakarusa, Ind.; Ruth—Mrs. Enos Mumaw, Elkhart, Ind.; Hazel—Mrs. Floyd Weaver, Goshen, Ind.; Joseph, Archbold, Ohio; Edna—Mrs. William Kauffman, Mt. Ayr, Ind.; and Wilbur, Nappanee, Ind). She is also survived by 18 grandchildren, 9 great-grandchildren, and 2 brothers (Alph and John, Goshen, Ind.). Besides raising her own family, she also took into her home and cared for a number of other individuals at different times, and for various lengths of time. Services were held at the Yellow Creek Mennonite Church with Ralph R. Smucker and Peter B. Wiebe in charge. Burial was made in the adjoining cemetery.

Mast, Wilmer J., son of Isaac C. and Lydia (Stoltzfus) Mast, was born Nov. 4, 1924; passed away Sept. 8, 1953, in Lancaster General Hospital, two hours after being injured in an automobile accident; aged 28 y. 10 m. 4 d. He is survived by his parents, one sister (Elizabeth), and 2 brothers (John and Samuel). Funeral services were held at the Millwood Church, Sept. 11, in charge of Noah Hershey and LeRoy Stoltzfus.

Myers, Clara, daughter of the late Henry and Alma (Dollman) Weldy, was born June 2, 1888, near Wakarusa, Ind.; died at the Goshen Hospital, May 9, 1954; aged 65 y. 11 m. 7 d. On Dec. 29, 1906, she was married to Aaron Myers. To this union was born 7 sons and 3 daughters, all of whom survive (Mabel—Mrs. John Yoder, Elkhart, Ind.; Kenneth and Harold, New Paris, Ind.; Lowell, Jerome, Mich.; Roscoe. Bertha — Mrs. Ivan Martin, Forrest. Maxine—Mrs. Franklin Newcomer, Warren, and Robert, all of Goshen). Also surviving are 38 grandchildren and the following brothers and sisters (Noah, Sarasota, Fla.; Cornelius, Anna —Mrs. Oliver Loucks, Emma Mullet, and a foster sister, Della—Mrs. Mahlon Weaver, all of Wakarusa). One brother, one sister, and 4 grandchildren preceded her in death. She had been in failing health for the past 5 years, bedfast 3 weeks. Death was caused by complications. Early in youth she accepted Christ as her Saviour and united with the Mennonite Church, in which faith she died. Funeral services were held at the Yellow Creek Mennonite Church with Ralph R. Smucker and Peter B. Wiebe in charge. Interment was made in the adjoining cemetery.

Nofziger, Levi, son of David and Barbara Nofziger, was born near Archbold, Ohio, Feb. 27, 1879; departed this life at his home in Archbold, April 1, 1954, after a few hours' illness due to a heart attack; aged 84 y. 1 m. 4 d. On Dec. 8, 1892, he was united in marriage with Lizzie Riegsecker, who passed away Dec. 15, 1939. To this union were born 4 sons and 2 daughters (William, of Archbold; Ira, Wauseon, Ohio; Cora—Mrs. Menno Maust, and Herma—Mrs. Oscar Gautsche, both of Archbold; Floyd, of Wauseon; and Jesse, Goshen, Ind.). His passing away is mourned by his children, especially by his daughter Cora who for the last 31 years, after the death of her husband, cared for her parents; also 23 grandchildren, 17 great-grandchildren, and 3 sisters (Lizzie—Mrs. Simeon Grieser, Emma—Mrs. Solomon Short, and Sarah, all of this vicinity), besides a host of other relatives and friends. There preceded him in death his companion, one grandchild, 3 great-grandchildren, 2 brothers (Jacob and Samuel), and 2 sisters (Mary—Mrs. Jacob Short, and Katie—Mrs. Samuel Sauder). In his youth he accepted Christ as his personal Saviour, uniting with the Central Mennonite Church, where he remained faithful. His place was seldom vacant, and he was present at the services the last Sunday of his life. Funeral services were held at the Central Mennonite Church in charge of Jesse Short, P. L. Frey, and Henry Wyse.

Oswald, Sevilla, daughter of Simon D. and Mary (Keim) Troyer, was born in Holmes Co., Ohio, March 11, 1880; died April 24, 1954; aged 74 y. 1 m. 13 d. She was in ill health for two years, having been bedfast for the last two months. On June 2, 1897, she was united in marriage to Albert W. Oswald, who preceded her in death March 10, 1937. To this union were born 3 sons (Archie, at home; Oscar, of Farmerstown; and Woodrow, of Bunker Hill) and 2 daughters (Mrs. Russell Sheneman, of Sugarcreek; and Mrs. Clifford Gilson, of the home). She leaves to mourn her departure her 5 children, 18 grandchildren, 1 great-grandchild, and 2 sisters (Mrs. Adam Oswald, of Berlin; and Mrs. Annas Miller, of Elkhart, Ind.). One brother and one sister preceded her in death. She united with the Walnut Creek Mennonite Church in her early youth and remained a member there until ten years ago, when she transferred her membership to the Berlin Church. Funeral services were held at the Berlin Church, in charge of D. D. Miller and Simon Sommer, with interment in the Walnut Creek Cemetery.

Saltzman, Barbara, daughter of Joseph and Christina (Eicher) Stalter, was born Feb. 15, 1868, near Gridley, Ill.; passed away at her home in Flanagan, Ill., May 7, 1954, after a lingering illness of more than three years; aged 87 y. 2 m. 22 d. On Nov. 10, 1887, she was united in marriage with Peter Saltzman, who preceded her in death Nov. 10, 1921. To this union were born 7 children, 2 of whom preceded her in death in infancy. The following survive (Mrs. Roy Hartzler, Minonk, Ill.; Clara, at home; Mrs. Will Yordy and Mrs Noah Eigsti, of Flanagan; and Raymond, of Minonk). Besides her children, she leaves 18 grandchildren, 20 great-grandchildren, and one brother (John Stalter, of Gridley). She became a member of the Waldo Mennonite Church in her youth, remaining a faithful member through life and having been a member of this church for about seventy years. Funeral services were held at the Waldo Mennonite Church in charge of J. D. Hartzler, assisted by E. J. Stalter. Interment was made in the Waldo Cemetery.

Shetler, Daniel Nafszinger, son of the late Lewis and Lydia (Nafszinger) Shetler, was born June 10, 1880, at Hollsopple, Pa.; died April 16, 1954, at the home of his daughter, Ruth; aged 73 y. 10 m. 6 d. In May, 1908, he was married to Lucy Weaver, who preceded him

in death in July, 1925. Surviving are 3 children (Clayton, Hollsopple, Pa.; Ruth, at home; and Dwight, Johnstown, Pa.), one sister (Mary Shenk, Atglen, Pa.), and 8 grandchildren. He was preceded in death by a daughter (Erma) and 2 brothers (Jacob and William). He became a member of the Mennonite Church in 1907, and remained faithful until the end, holding his membership with the Kaufman congregation, where he served as a Sunday-school teacher for many years. Funeral services were conducted at the Kaufman Church, April 19, in charge of Harry Y. Shetler, Harry C. Blough, and Irvin M. Holsopple. Interment was made in the Kaufman Cemetery.

Stauffer, Minnie M., second daughter of Abram and Lizzie Hernley, was born near Manheim, Pa., July 11, 1887; died near West Linn, Oreg., of cancer, April 17, 1954; aged 66 y. 9 m. 6 d. On Oct. 10, 1911, she was married to Elmer E. Stauffer. She leaves to mourn her departure her husband and the following children (Mrs. Mary Menchel, Mrs. Martha Johnson, and Paul, Portland, Oreg.; Mrs. Grace Hatfield, Mrs. Clara Griffiths, and Chester, near Portland, Oreg.; David, West Linn, Oreg.; and Wesley, Prospect, Oreg.), also grandchildren, and friends. Funeral services were held in Oregon City Funeral Parlor with James Bucher and N. A. Lind officiating. Burial was made in the Hopewell Mennonite Church Cemetery near Hubbard, Oreg., of which congregation she was a member.

Yoder, Sharon Lee, daughter of Rollin and Edna (Shantz) Yoder, Eaglesham, Alta., was born March 28, 1954; passed away April 24, 1954; aged 27 days. Her death was caused by pneumonia. On this earth she leaves her father and mother, one brother (Clifford), a sister (Yvonne), and her twin sister (Shirley), her grandmother (Mrs. C. D. Yoder, Windom, Kans.), and grandparents (Mr. and Mrs. Sam Shantz (Geneva, Nebr.), 5 uncles, 5 aunts, and other relatives and friends. Funeral services were in charge of D. D. Brenneman, assisted by Loyal Roth.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Manners and Customs of Bible Lands, by Fred H. Wight; Moody Press; 1953; 336 pp.; $4.00.

This is a book in everyday language giving the manners, customs, and background of Biblical lands, including Palestine, Syria, Egypt, Sinai Peninsula, and the desert lands to the south in relation to the Bible.

Here is a fine book in helping to understand the Bible. It is especially for those who are not conversant with Bible encyclopedias and reference works on Biblical life. The contents are very extensive and inclusive in general interest.

Basic in the groundwork is that the oriental people live and even today think differently than the people of the west.

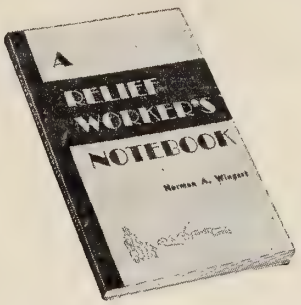
Included is information on customs at mealtime, foods, houses, the position of parents, marriage, illness, oriental hospitality, funerals, birth of children, and many other interesting facets of Biblical life. Since many of these customs and practices are still followed today, an understanding of today's practices aids greatly.

Here is an example. "Because dogs were so often regarded as mere scavengers, the Bible does not use the word 'dog' as Westerners are accustomed to thinking of this animal. The price of a dog was never brought to the house of the Lord (Deut. 23:18). To call anybody 'a dog' was to consider him as very low down indeed (Rev. 22:15). The attitude of the oriental toward dogs needs to be kept in mind in interpreting the Scriptures which refer to them" (page 269).

On pages 129, 130, for instance, is a good explanation of the difference between betrothal and marriage. This explains the relation of Joseph and Mary in the familiar virgin birth account.

There are quite a number of illustrations which help very much in understanding this material. This book might well be used as a text for midweek Bible study, or for general reference reading. The average student interested in the Bible will be able to read page after page simply because of the general interest. The book should by all means be included in libraries.—Ford Berg.

Feel the pulse of Europe's people

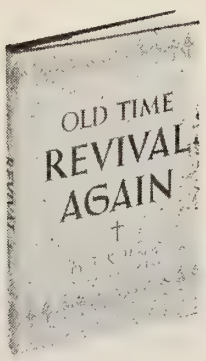


A Relief Worker's Notebook

Norman A. Wingert

Heart-stirring glimpses into shaken Europe. This author tells with deep human insight these scrapbook incidents of his experience as a relief worker. Something to make you think— and wonder. $1.00

Revival centers within



Old Time Revival Again

T. K. Hershey

This writer presents the conditions necessary for true revival. He exemplifies early evangelists—their methods and results, pitfalls and successes. It leads to a plea for and an aid to true revival *again* in every heart. $1.75

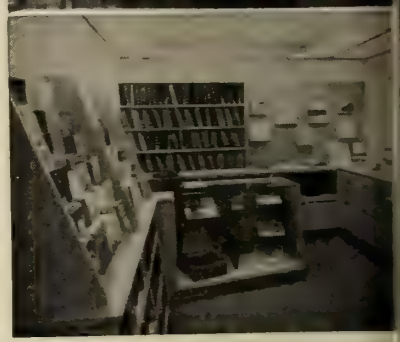
Mennonite Publishing House Scottdale Pennsylvania

YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent



Weaver Book Store, Lancaster



Golden Rule Book Store, Kitchener

12. Book Stores

Of the five stores outside Scottdale, all but one were founded by others. The following are our retail stores:

Name	*Location*	*When acquired or founded by Pub. House*	*1953 Sales*
Mennonite	Scottdale	1908	58,857
Weaver	New Holland	1927	19,305
Weaver	Lancaster	1927	139,198
Golden Rule	Kitchener	1937	86,974
Herald	Souderton	1939	73,867
Gospel	Goshen	1942	57,884

Branch stores are maintained for two primary purposes: First, to make possible better service to many in our own constituency; second, to provide an opportunity to serve many beyond our own circle. Consideration has been given to opening other stores in thickly settled Mennonite centers, but our expansion otherwise has made this impractical thus far.

We have made major alterations at the Kitchener store during the last year and at Goshen the year previous. We own all our own store buildings except the one at New Holland.

Herald Book Store, Souderton

Gospel Book Store, Goshen





ITEMS and COMMENTS

Whatever else may be involved in the case of J. Robert Oppenheimer, it is evident that he illustrates the dilemma of our modern scientists. These men whose researches have produced the various nuclear bombs realize that there is more than science involved in their work. There are moral implications which they cannot evade. Oppenheimer said, in his statement to the AEC: "In some crude sense, which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin and this is a knowledge which they cannot lose." He was speaking concerning their reactions to the production of the first atomic bomb. Oppenheimer is being suspected of Communist sympathies in some delay in the preparation of the H-bomb, but there may be another explanation. Time magazine says that he opposed the doctrine "that the main reliance of the United States in preventing the war or in winning the war was the capability of retaliation against Russia with the most effective atomic weapons that can be built." Certainly a man should have some credit for such a moral sense.

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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MENNONITE BIBLICAL SEMINARY LIBRARY

God Calls All to Repentance

By M. M. Troyer

Except ye repent, ye shall . . . perish.—Luke 13:3.
The Lord is . . . not willing that any should perish, but that all should come to repentance.—II Peter 3:9.

What Is Repentance?

The word "repent" as used in the English language of the Old Testament is translated from several different Hebrew words. Sometimes it means "to sigh" or "to grieve." God is sometimes represented as repenting, as in Gen. 6:6, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." God is always deeply grieved because of the sinful living of man. Sometimes the word "repent" refers to a change in God's intended course of action toward man. When the people of Nineveh changed their attitude toward sinful living, the king charged them to "turn every one from his evil way, and from the violence that is in their hands" (Jonah 3:8). "God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3:10).

The prophets frequently used the word "repent" in the sense of "to turn" or "to return." It implied a personal radical change in attitude toward God and sin with resulting pardon and rich spiritual blessing from God. The great message of Isaiah in chapter 55 illustrates this beautifully. Note especially verse 7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

In the New Testament, the Greek word, *metamelomai,* translated "repent" has the meaning of regret or remorse. Note the following: "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood" (Matt. 27:3, 4). Paul in writing to the brethren in Corinth referred to his first letter, "For even if I made you sorry with my letter, I do not regret it" (II Cor. 7:8, RSV) or, "I do not repent" (AV).

The word "repent" as used by John the Baptist, Jesus, His apostles, and usually by Paul, is the Greek word, *metanoeo.* It expresses all included above: grieving, turning, returning, and remorse. It expresses the complete change implied in a sinner's coming to and being accepted by God. The real experience of repentance in its full process implies man's deep feeling of regret for his own sinful being and conduct, his readiness to correct and restore his error in as much as possible, his faith in the grace of God through the sacrifice of Jesus Christ on the cross, and a separation from a life that ignores God or is set against Him. On the part of God, there is remission and forgiveness of the guilt of sin and an acceptance of the repenting sinner as his own dear child. "To all who received him, who believed in his name, he gave power to become children of God" (John 1:12, RSV).

Repentance is positive in the sense of the sinner's turning to God, and it is negative in his turning from sin. These two concepts with the resulting expression of that change are inseparable and are complementary. "Ye turned to God from idols to serve the living and true God" (I Thess. 1:9). The reality of repentance is manifest in a life that is lived in happy relationship with God and fruitful service among men. Repentance has for the sinner an initial experience. It has for the child of God a progressive experience of growing separation unto Him and from all that is worthless and evil.

God Calls to Repentance

For a vivid description of the awful corruption of every one of us humans, if not having benefit of true repentance, note the following: "dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:1-3).

Man in spiritual deadness and corruption is not happy nor content. He is ever so miserable, even often despairing of life itself. Of himself he can never rise to spiritual understanding, life, and blessing of fellowship with God. But God, in His compassionate love and mercy, makes the first move. The writers of the first three Gospels were each led to record the statement of Jesus that He came to call sinners to repentance. God, through the words and works of Christ and through the Holy Spirit, presents His call to individuals through many and varied ways. It may be through the teaching and influence of godly parents and Christian home life. It may be through the direct effort of the Christian worker in one of varied church activities. It may be through severe disappointment, illness, or dreadful tragedy. It may be through personal Bible reading, or many other ways that God in His infinite goodness gives His call. "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" The life and right attitude of every servant of God, which means every Christian, has much to do with making it possible for God to call lost souls to repentance. "Have nothing to do with stupid, senseless controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth, and they may escape from the snare of the devil, after being captured by him to do his will" (II Tim. 2:23-26, RSV).

God Calls All to Repentance

The first direct call for repentance in the New Testament era was through John the Baptist. He was "preaching in

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Christ or Chaos

By Edna M. Mertz

Whosoever shall fall upon Christ the Rock
In a moment shall broken be,
Broken to sin and the things of the world
For time and eternity.

But on whomsoever the Rock shall fall
It shall grind him to powder small,
In the day of wrath of Almighty God
Men for mercy too late shall call!

Ft. Wayne, Ind.

the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1, 2). After John the Baptist was imprisoned, Jesus left Nazareth and went to Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15). After having called and organized His twelve apostles, Jesus sent them out by twos to preach. We are told that "they went out, and preached that men should repent" (Mark 6:12). Fifty days after the resurrection of our Lord, Peter was preaching to a vast crowd of people in Jerusalem. As he spoke to the thousands, representing many races and nations, concerning the death and resurrection of Jesus Christ, he was interrupted with an expression of conviction, "What shall we do?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37, 38). Very soon after this great event in Jerusalem, the enemies of this movement which called men to repentance had the apostles imprisoned. But during the night an angel of the Lord opened the prison doors and commissioned them to "go, stand and speak in the temple to the people all the words of this life." They went, but were again met by officers who brought them before the council. In their answer, Peter in referring to the death and resurrection of Jesus, said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Peter, in answer to the criticism brought against him by the apostles and other brethren for going into the company of Cornelius and his household, told his experience of the vision, his message of salvation through faith in Jesus Christ, and the manifest presence and power of the Holy Spirit in these Gentile believers. "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

The universal call to repentance is well illustrated in the following two incidents: Peter writes concerning the scoffers of the Christian believer's hope of the second coming of Christ, then states that the Lord "is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). Paul, while preaching to the people in Athens, who were ignorant of the provided salvation through Jesus Christ, said that now God "commandeth all men every where to repent" (Acts 17:30).

Why Do Many Persons Not Repent?

It is a fact that many, many persons are ignorant of the personal need and possibility of repentance. Some have become so engulfed in sinful living that they are deaf to any call to repentance. Another group are those who have heard the call and accepted it. They have enjoyed the presence and power of the Holy Spirit, but have "fallen away" because of disobedience. They cannot hear the call to repentance because of their awful sin against "the heavenly gift," the "Holy Ghost," and the "good word of God." "For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt" (Heb. 6:4-6, RSV).

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Goshen, Indiana

The possibility and clearness of God's call to people over all the earth in every generation is terribly limited by those who have heard and rejected. It is also limited by those who have accepted but through indifference, carelessness, or disobedience either muffled or prevented God's clear call to others to repent.

Conclusion

The call to repentance is intended for every person. God would have every soul renounce sin through the Father's provided grace in Jesus Christ and enjoy the fullness of the blessing of the power of the Holy Spirit for life and service. God will never fail in His faithfulness to call those who need true repentance.

Conway, Kans.

. . . About 265,000 children between the ages of 7 and 17 are brought to juvenile courts each year.

Our Readers Say—

In the Gospel Herald of April 27, 1954 (p. 389), Bro. Chester K. Lehman writes a very well prepared review of J. C. Wenger's recent book, "Introduction to Theology." I read the review with great interest. However, I wonder if it is not confusing to some people to say: "Dispensationalism is shown to be unscriptural," when a great many Bible teachers claim that it is Scriptural. Also to say that "Menno Simons was amillennial in faith," when certain other historical accounts say he was premillennial in faith.

Personally, I am not a firm believer in dispensationalism as taught by some; that is, that each began well but ended in 'human and divine judgment." But my criticism is, since there are many Bible teachers who firmly believe thus, should we not respect these brethren and recognize them as sincere, and grant them the full right to believe and teach the prophetic word as they understand it? Is it wise for us to say your teaching is unscriptural and mine is Scriptural?

Now, was or was not, Menno Simons amillennial in faith?

The following quotations seem to give evidence that Menno Simons was not amillennial in faith: M'Clintock and Strong's Cyclopedia says: "The Mennonites in the 16th century held in common with the Anabaptists, the belief in Christ's personal reign during the Millennium." Buck's Theology Dictionary says: "remarks that Menno discarded the extravagant views of certain Anabaptists, but retained the doctrine of the Millennium or the 1000 years reign of Christ upon the earth."

I should like to state John Wesley's belief on Premillennialism. Years ago many Methodists said that John Wesley was a Postmillennialist, but since that doctrine has practically disappeared as a millennium teaching, there are those today who say that John Wesley was amillennial in faith. We shall let him tell us what he believed.

In a Methodist magazine in 1783, Wesley wrote to Tyerman, the author of *The Life of Wesley*, the following: "Your book on the millennium was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt as long as I believe the Bible."

To the above statement, Tyerman frankly and honestly adds: "with such a statement in reference to such a book, there can be no doubt that Wesley like his father before him was a millenarian, a believer in the Second Advent of Christ to reign on earth, visibly and gloriously for a thousand years."

In a letter to Dr. Middleton published in 1749, in which John Wesley endorses Justin Martyr's millennial view, he writes: "To say that they (i.e., the Fathers of the second and third centuries) believed this, was neither more nor less, than to say they believed the Bible."—*T. K. Hershey, Goshen, Ind.*

. . . More than 6,000,000 children in the country today come from homes broken by death, divorce, or desertion.

GOSPEL HERALD

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EDITORIAL

A Reminder

What is your church doing for its young men who have been taken away by the military draft? They are in serious need of the steadying influence of the folks back home. They need as never before a sense of belonging. A church which fails to follow its young men into their service stands a good chance of not getting them back again when their two years are over. The church which does hold these young fellows close to its heart during these days of testing and growth will very likely receive them back again as mature workers in the church.

We refer both to the men who are in I-W service and to those who have gone into military service. We have tried, more or less faithfully, to nurture our young people in spiritual understanding and nonresistant conviction so that they will use the government's provision for alternative service for conscientious objectors. But in some cases (in what proportion we shall know when the census now being taken is completed) we have failed, and a number of our young men have gone into the armed forces. Shall we write them off as losses and forget about them? Too often that is what happens. Should we not rather still consider them our own, though erring, and assure them of our love and concern? Many of these men will learn inside the military establishment the truth of what their churches have taught, and will want to return to Christ's way of love. It is our business to keep the door open in such a way that they will feel they want to come back to the nonresistant faith.

The majority of our young men, we trust, have gone into some form of I-W service. They may be in Voluntary Service, at home or abroad (PAX), where for maintenance and a pittance of spending money they are performing a service of mercy and love to the needy. These men receive a certain amount of direction and care from the sponsoring agencies, whether the Mennonite Relief and Service Committee or the Mennonite Central Committee. Their knowledge that the church is investing money in the project on which they are working is a constant reminder of the interest of the folks back home. Others are in Alternative Service, where the contacts with the church may be more remote. They secured their own jobs, they get their pay, they make their own living arrangements. They may be working where a number of I-W's are employed, and church agencies may have assisted in the development of a unit life, with leadership, a recreation and social center, and worship and service opportunities. These men may get to come home frequently, but still they are away from the home community most of their time, and can easily get out of touch with the home church. This is especially true where only a few of our young men are at a place, and where they find fellowship and interest among other people.

What can your church do for all these young men?

1. Individuals can write letters to them. Remember especially those who are less likely to hear regularly from family or friends. Letters should be newsy and show personal interest. But don't preach.

2. Make a big thing of it when they leave. It is an important step for them, and the church should recognize it. The event should be recognized in Sunday services, and the young people may want to give them a special send-off.

3. Keep praying for them, publicly and privately. It is good to know that somebody is lifting you up to God.

4. Send them regularly the church bulletins and other congregational releases. This is an excellent way to keep them in uninterrupted touch with what is going on at home.

5. See that they have access to the Gospel Herald and other church publications.

6. Give them a warm welcome when they come home for visits. Let them know how glad you are to see them.

7. Take regular offerings for the budget of the Mennonite Relief and Service Committee, Elkhart, which is providing support for the voluntary service projects, including PAX, and is providing numerous services for the various I-W units.

8. Make sure that your conference has paid its share of the General Conference budget. From the General Conference treasury come funds to support the Peace Problems Committee, which supervises the pastoral service to our I-W men.

9. I-W men should receive pastoral calls. Most conferences have someone appointed to see to this, but home pastors may want to supplement these efforts.

10. Make plans to reintegrate these young men in the life of the congregation when their period of service is over.—E.

The Ascension

It is a beautiful story that Luke tells of the ascension of Christ in the last chapter of his Gospel and the first chapter of the Book of Acts. Forty days after His resurrection our Lord led His discipes to the Mount of Olives and gave them the commission to be His witnesses even to "the uttermost part of the earth." Then as He lifted His hands in blessing, He was parted from them and carried into heaven. As the men stood gazing into the cloud that had received Him out of their sight, two men in white apparel stood by them and assured them that He would return to earth in the same manner that He had left.

The ascension of Jesus was as much a part of the plan of God for Him as His crucifixion and resurrection. It was necessary to complete the work of Christ. It was necessary too because Jesus' post-resurrection body was not adapted to earth life. It was not subject to the physical laws which we are familiar with and His stay here after the resurrection was only temporary.

It was important too that the disciples should be witnesses to Jesus' ascension. They needed to have positive evidence as to where He had gone, both for their own assurance and to give witness of the fact to others. They needed to be able to say that the very same man who had died and had risen again had ascended to heaven whence He had come to earth.

What then is the need for and significance of the ascension to the Christian?

1. It was necessary that Christ should ascend so that He might take His place of power and authority at the right hand of God. Since all power is given to Him in heaven and in earth we need to recognize His Lordship of our lives.

2. The ascension of Christ was necessary so that He might fulfill His promise to send the Holy Spirit as a Comforter and Guide to His people. He had plain-

ly said "If I depart, I will send him unto you."

3. The ascension was necessary in order that Jesus might appear in the presence of God as our High Priest and Intercessor. Thus we can approach God with our petitions and present our needs with assurance and confidence.

4. It was necessary for Christ to ascend to heaven so that He might prepare a place for His people. He is now making all necessary preparations to receive His bride, the church, at His second coming.

Because of its unique significance our Mennonite ancestors considered Ascension Day as a holiday in which they performed little manual labor and had appropriate church services. The practice has declined somewhat, but that it still continues to some extent is borne out by the different announcements of Ascension Day meetings.

We trust that though practices change, we may never lose sight of the importance and significance of this great event in the plan of God and the work of Christ. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Heb. 4:14).—H.

The Revelation of Jesus Christ

By J. L. Stauffer

39. Concluding Admonitions and Warnings. Rev. 22:6-21.

The angel now assures John that *these sayings* are faithful and true. They will shortly come to pass. Jesus is coming quickly. A closing blessing is pronounced upon those who keep the sayings of the prophecy of this book. John would worship the one who showed him all these things, but he is forbidden to do so. God alone is to be worshiped, John is informed.

The sayings of the book are not to be sealed up because the "time is at hand." The ungodly will remain so; also the holy will be holy still. Probation is now past. Observe the seven beatitudes of Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14.

Jesus has His reward with Him and He will give to every man as his work shall be. All times of judgment and reward are based on the works of an individual. Note the following testimony from the New Testament: Matt. 25:31-46; John 3:19; 5:29; Rom. 2:5-12; 14:12; I Cor. 3:8; II Cor. 5:10; Gal. 6:5-9; Col. 3:25; Rev. 2:23; 20:11-15.

Both the Spirit and the Bride give an invitation to those who are thirsty for everlasting refreshment to come.

Solemn warnings of eternal consequence are found in Rev. 22:18, 19 against *adding to* or *taking from* the words of the prophecy of this book.

May every reader be able to respond as did John, "Even so, come, Lord Jesus." This book that unfolds the terrible judgments to come, closes with "The grace of our Lord Jesus Christ be with you all. Amen."

In Every State in the Union

(Report of Ralph Palmer's tract work through the year 1953)

Besides working in the Middle Atlantic States, my wife and I made one trip to Florida during the winter, giving out large numbers of tracts in the winter resorts there. Then during May, June, and July we went to the west coast, going by the Southern States and returning home by a northern route. In all these states we gave out tracts—mostly in larger cities. The route was arranged to take in all the states where we had not yet distributed tracts throughout the western sections of the United States.

In the late summer and early fall we made a tract trip into New England, working in all the states in that group. One of our record days on this trip was in Boston, Massachusetts, where I distributed 7,000 tracts in six hours. With the completion of this trip came the satisfaction of knowing I had distributed tracts in every state in the Union since the beginning of my tract ministry. But I feel that I have just begun.

All of my tracts are purchased from the Herald Press. We want to express our appreciation for the excellent quality of the tracts. During 1953 we bought $2,200 worth of tracts. These, together with about $500 worth which were on hand, brought my total to well over two million tracts, weighing over five tons

In addition to many letters from all over the country telling of blessings received through the tracts or asking for further help, we have had some unusual experiences such as the following: My tracts had been distributed to the inmates of a large Virginia State Prison Farm over a period of about six months. Then I had opportunity to hold a service with the men in this prison. The service was from 3:00 to 5:00 P.M. and there were fifty-four responses. Many of the men were weeping. A large percentage of them said they had never had any religious teaching in their youth, and several said that the tracts they had read played a large part in bringing them to conviction. Some of them have made request for more tracts to give to other inmates there. At times there are several hundred prisoners on this prison farm. Work is still carried on there in charge of a brother from our home congregation.

We also have had opportunity to get our tracts into the Virginia State Penitentiary in Richmond. One of the prisoners there has been saved and baptized into the Mennonite Church and he is quite concerned and active in giving out tracts to the other prisoners there. We have also had contact with prisoners in a number of other institutions in different states, and have had the happy experience of leading some to the Lord.

During the war we received a number of letters from soldiers in Korea who had received our tracts before going overseas. One soldier who returned from Korea in 1953 and from whom we had received several letters (having sent tracts and other literature to him overseas) is now engaged in Christian work such as jail meetings, etc. He has a bright testimony and has told me that it was one of my tracts received from me on the street in Newport News, Virginia before he went overseas, which brought him finally to accept Christ.

There is hardly a stopping place in telling of people who have received help through the tracts, but we have tried to give a glimpse of the work. The main part of our work is carried on in the large

(Continued on page 524)

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, May 26, 1904)

The Warwick congregation near Newport News, Va., was made a part of Virginia Conference at its last session held at the Brenneman M. H., Rockingham Co., Va., on May 13.

Bro. J. A. Ressler writes under date of April 21st that they have over one hundred cases of mumps among the boys at the Sundarganj Mission, Dhamtari, India.

Marriages. Burkholder—High. On the 11th of May, at the home of the bride's parents, in Lincoln, Ont., by S. F. Coffman, our ministering brother, Lewis J. Burkholder of York Co., Ont., and Sister Lucetta High were united in marriage.

Sir Henry M. Stanley, the African explorer and finder of Dr. Livingstone, died at his home in London, England, on May 10th, . . . at the age of 63 years.

(From Herald of Truth, June 2, 1940)

Twenty-four persons were added to the church of Good's M. H., Lancaster Co., on May 21st by water baptism, and one reclaimed.

The warrant under which John Bunyan was apprehended and placed at Bedford for six months during the reign of Charles II was sold at auction in London for $1,525.

Elijah Beside the Drying Brook of Cherith

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

As soon as we left the Good Samaritan Inn and drove our car along the ancient road of Jericho, the scenery was changed. Ascending a rocky mountain slope we paused and surveyed the picturesque wild view. Here we obtained a glimpse of the wild grandeur and immense depth of the Valley of Cherith.

Looking at the scenery in front of us we notice that while there is not so much moisture as a drop of dew on the sides of the mountain, there is a brook of considerable volume and breadth flowing in the bottom of the valley, thickly covered in many places with oleander bushes which grow on either side of it, but in other places open and clear, moving on with a steady current of some force. What rivulet is this?

The stream which rarely dries up entirely in the rocky bed has been identified as the Brook Cherith that is "before the Jordan," where Elijah the Tishbite, in obedience to the Voice Divine, lived in retreat during the severe drought which preceded his appearance on Mount Carmel.

During the winter season the stream of the Cherith is strong, deep, and tortuous. Little terraces of green slope almost perpendicularly between the stratified rocks. Far overhead, where the sky peeps above the lofty brink of the precipice, are gray bushes, brown soil, and a fringe of herbage. The soft blue of the distant sky seems to whisper of peace even in that desolate gorge.

Then with the sharp curve in the path, comes the sight of a strangely built monastery perched high against the opposite cliff. Like a dollhouse and looking as though it were tucked in a cranny and absolutely flush with the sides of the ravine, this monastery is inhabited today by those who feel called the "followers of the prophet's example."

Do you notice how closely the dome over its chapel hugs the overhanging rock? A modern stone bridge with a large and a small arch spans the gulf at a great height. It is arched with a vine-grown awning, which though now a network of bare stems and sparse foliage, would in summer form a tunneled screen of green, shielding pedestrians from the burning sun.

Across the bridge the straight walls of the Monastery of St. George are built up from massive rock foundations which date from the sixth century. The wooden balconies above overhang the abyss at a tremendous height. To the right of the building a small dome indicates the position of one of the churches. A steep and winding path leads upward from the bridge with a long gradient at the end, which curves sharply round to face the small walled court of entrance to the monastery. To the left drops the sheer cliff; to the right rises a terraced roof.

A balcony projects above the narrow archway and its strong iron door. The cord suspended in air is a method of communication from within with belated and suspicious visitors. We entered through the open door. It was like a plunge into the dark, so sudden is the transition from the sunshine to an interior that had no windows but lancet-slits in the outer wall built up from the solid cliff.

Our best reliance is not more and bigger bombs but a way of life which reflects religious faith. —John Foster Dulles.

An ancient stone staircase is within a few paces of the door, and we walked into the center of a large hall supported by pillars. Alcoves in it open out upon three balconies. We looked out from one of them into an abyss and up and down the gorge. The terraces and paths are toylike in size and outline; figures are in miniature. Only the sound of the rushing water borne upward testified to the force of the current swirling between the rocky barriers of its deep bed. Boulders barred the stream, which divided with foaming rush to meet and boil beyond them in eddying whirlpools.

The cypress trees of the monastery garden rear themselves dark and distinct against the gray-brown cliffs. Below spreads a small plantation of olive and fig trees.

A door on the opposite side of the hall leads through a narrow room hung with ancient pictures into the church, which is built in a cavern of the cliffs. On all the rock walls are frescoes of great antiquity, worn almost to illegibility. One figure of noble outline still remains, and its head had been repainted in a sympathetic, masterly style. Both the frescoes and mosaic pavement beneath are relics of the old Crusader's church.

In the smaller church the rocky wall is visible, and it contains an inner cavern, or sanctuary, which the monk gave us to understand had ancient and mystic associations. Frescoes and mosaic are in this church too.

Both of these unique rock-shrines of worship contain many pictures of crude modern work, probably done by the monks. There is more than one painting of Elijah, and a figure of St. George in complete armor and helmet.

From the church the monk conducted us into the open where above our heads we see the jagged mouths of caverns in the face of the cliffs. Rude ladders descend from several. I looked closely within one of the caves and saw a staircase roughly hewn out of the rock mounting the interior of the hillside.

We then entered into an ancient catacomb, gruesome to look upon, for behind a low iron railing, stacked all round the rock walls, are skulls and bones of the hermits and monks who had died in this isolated retreat of the Brook Cherith. Tapers are alight in every corner. It is a place of prayer, for the missal stands open on a small lectern, which has an antique capital for its base.

In the heart of the wild gorge the monks have planted a garden which makes out of the desolation an oasis of verdure. We descended to the bridge and walked through the narrow, terraced orchard of fig trees, lemon trees, pomegranates, palms, and olives. A disused mill and a ruined water tower rise close to the bridge.

The Brook Cherith has been described as one of the most sublime ravines in the Holy Land. Few mountain gorges can compare with it. Personally I should think that its combined charms of association and scenery are hardly equaled in the world, and we saw it under ideal conditions. Perhaps the great convulsion that swallowed up the cities of the plain rent asunder this chasm in the mountains. It is one of the most stupendous chasms in the ancient mountains, so narrow that we can hardly measure twenty yards across the bottom, so deep that one can just see the slender stream which winds along amidst caves and rank rushes to the Jordan. The place forms a grand setting for that ancient drama; its wild, stern grandeur being so exceedingly appropriate to the grim old prophet of Jehovah. It is the flowing brook which makes this such an ideal camping ground, and one can easily understand Elijah's hiding place. The water of the brook is clear, cool, and sweet. In early autumn, as in the time of Elijah, the black-winged raven croaks in its flight over the deep ravine.

* * *

The drought which followed the message of Elijah lasted three and a half years. The fury of Jezebel may be easily imagined, the more so that by a particular irony it seemed that Baal, who was considered to be the sun-god, was able to exercise his sway to the full, burning up the parched fields and killing the cattle as they pined under the monotony of the blazing sunrays. The queen proceeded to organize the extermination of the prophets of Judah, hoping thereby to silence forever the prophet who had proclaimed the coming of the dreadful

drought. But saved from the vengeful arm of Jezebel, by the word of the Lord, Elijah had turned eastward to find refuge and shelter in one of the many steep and rocky ravines.

How strange to be sent to a brook, which would of course be as subject to the drought as any other! How unlikely that he could remain secreted from the search of the bloodhounds of Jezebel anywhere within the limits of Israel! But God's command was clear and unmistakable. It left him no alternative but to obey.

One evening, as we may imagine, Elijah reached the narrow gorge, down which the brook sounded with musical babble toward the Jordan. Here sat this venerable old man clothed in the coarsest attire, a garment of black camel's hair, bound with a leathern girdle. At his feet the brook ran in its stony bed, making perpetual music as it foamed among the rocky masses that lie in its channel. Stern and frowning as were the huge precipices, rent with many a fissure and yawning cave, the bottom of the gorge was not unpleasant, for a narrow belt of verdure ran up on each side of the crystal brook. At the back was the mouth of the cavern, so well concealed from view by a protection of the rocks and by the luxuriant creeping plants that hang in verdant festoons over it, as to afford a secure retreat.

In the thickets that hung over the yet unexpected stream the prophet hid himself for the time. The bed of the river was concealed by steep and wooded banks, and in the leafy covert thus afforded, Elijah had refuge. There he drank from the brook and was supported by "bread and flesh" brought to him each morning and evening by ravens, which cry unto God and which He not only feeds but makes to fulfill His bidding as truly as the angels round His throne.

How contrary to nature to suppose that ravens which feed on carrion would find such food as man could eat, or having found it would bring it regularly!

Elijah might have preferred many hiding places to Cherith. But that was the only place to which the ravens would bring him supplies and as long as he was there, God pledged to provide for him.

Looking at the various natural conditions of the scene it is impossible to imagine any more wonderfully fitted to be the refuge of that fearless "prophet of fire." If Elijah sought a refuge there from the wrath of Jezebel, he was well hidden. How suddenly that mighty prophet bursts upon the view with his message of warning and then as suddenly departs to his hiding place! Can you not picture him sitting alone in yonder cave, sheltered by the mighty walls around, feeding upon the scanty dole brought by the ravens! We picture him bending over the brook drinking from his hands, hollowed out into a cup. How he watches that stream, his only supply, sink into narrow channels day after day! And so Cherith began to sing less cheerily. Each day marked a visible diminution of its stream. Its voice grew fainter and fainter, till its bed became a course of stones, baking in the scorching heat. It dried up. If ever lived a man of mighty faith, that man was Elijah, and his faith was nourished by his prayer, for he dwelt in fellowship with the Highest.

* * *

We listened to the music of the brook on its way to the plain and drank in the silence of the hills and penetrated into the caves where the anchorites dwelt long, long ago. We caught something of the spirit which drove them from this world to pray for those who could not or would not pray for themselves. We might all unknowingly have entered the very cave once inhabited by Elijah.

We walked back to Jericho through the glen itself. The pathway is narrow and winding, placed halfway between the summit of the cliff and the extreme base where the sturdy brook sweeps untiringly to the plain. I looked back to take a farewell view of the weird, extraordinary spot hidden away in the midst of the hills, but the irregularity of the cliffs has already hidden every trace of the monk's handiwork from sight. Savage barrenness and ruggedness extend skyward on both sides. The depth below is immense, the height above even greater.

Large rocks project everywhere like giant sounding boards. At intervals there come tremendous stretches of sudden descent from the edge of the path. Solitary bushes are dotted between great boulders, and occasionally a strip of verdure dipped as far as the brook. The margin of the water is thick with reeds and vegetation which showed the youthful green of spring, together with winter foliage still loath to quit the trees.

The solitariness and the wildness of it all are overpowering. We crept along the face of the cliff, insignificant as midges on a wall. Just above our heads a large bush of white flowery bloom suddenly came into sight. The dainty, white-tipped branches seemed to wave courage into the hearts of the "hikers."

With every curve of the pathway the threatening attitude of the cliffs relaxed, their lofty height dwindled. The purple shadow across the plain was but the tranquil surface of the Dead Sea. Light and shade chased each other with bewildering effects on the Mountains of Moab. We kept to the left making direct over the plain for the houses of modern Jericho.

Old City, Jerusalem, Jordan.

The measure of a man's character is what he would do if he knew he would never be found out.—Macaulay.

Awake

By Merle Shantz

The world in which the Apostle Paul lived, preached, and died for the faith was a world of deep moral and spiritual darkness. The old pagan religions had been discredited by many, but the newborn Christian faith was still only accepted by few. The empire in which he witnessed was politically totalitarian. Yet this was the world in which Paul and many other Christian believers whose names have been lost to history bore courageous witness concerning the saving power of the Son of God. Although these witnesses were not primarily concerned with political and international problems, still their impact on others dynamically influenced the godless life of their day.

Read what Paul wrote to Christians residing in Ephesus, a stronghold of heathenism:

"Have no fellowship with the unfruitful works of darkness, but rather reprove them.

"For it is a shame even to speak of those things which are done of them in secret. . . .

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:11, 12, 14).

We need to rouse ourselves out of the spiritual stupor that envelops the world and paralyzes our souls. In case we think our conventional Christianity should excuse us from spiritual self-examination, let us ask ourselves: Where do our interests lie? Do we spend more time in homes of pleasure than in houses of prayer? Do we have a greater desire to acquire needless luxuries for ourselves than to share what has been entrusted to us with a world that needs not only food for the body but also the knowledge of Christ for the soul? To a Rip Van Winkle church God says: "Awake thou that sleepest." To sleep at the post of duty or in the hour of need is not only callous; it is criminal. Is this not a message for our time too? There are more heathen now than in any preceding age. The Methodist Board of Missions (U.S.) has been informed that continental Europe's percentage of churchgoing population is "probably smaller than that of so-called pagan Africa." Nor can we cast condescending eyes at Europe. Crime is said to cost each family in the United States an average of $495.00 a year. But lest we think the international border to the south is the frontier of the unfruitful works of darkness, we have been reminded by one of our Canadian senators that in 1951 the sale of alcoholic beverages in this country amounted to $741,000,000. These are but a few of the reasons why professing Christendom needs to awaken.

Somehow people who think seriously about the moral and spiritual trends of our time have a disturbed feeling that our western civilization and possibly our entire Christian culture is approaching

A Prayer for This Week

Almighty and Holy God, we adore Thee and worship Thee. We humbly enter the Holy of Holies through the shed blood of Jesus.

Enable us to help bring about Thy kingdom and Thy will in this world today.

Give us our daily spiritual and physical food.

Reveal to us, Thy servants, Thy eternal truths and the interpretation of them applicable to this twentieth century.

Grant us Thy courage and boldness to faithfully obey Thy will and give Thy message to those needing it, as did the prophets of old.

Teach us to forgive those who misunderstand and wrong us just as Thou dost forgive our many sins against Thee.

Keep us from evil and temptations through a victorious faith in Thee and Thy Word.

For Thine is the power, glory, honor, and majesty now and throughout all the ages to come. Amen.—Ella May Miller.

the end of an era. If so, what would follow? An age of barbarism? Or perhaps enslavement by some superstate of godless and totalitarian design? These are grim and imminent possibilities which should challenge followers of Christ to an alert life and should challenge those blinded by this world's darkness to repentant faith in the Saviour. There are other possibilities, such as the revival of evangelical Christianity, whereby the moral savor of civilization could be restored and reinforced, not to mention that ultimate and final possibility which will mean the return of Christ and the full establishment of His universal kingdom.

It matters not which of these lie across the imminent threshold of the morrow. God's call to us is: "Awake, thou that sleepest."

Hespeler, Ont.

VIII. Water from Many Wells

By Nora Oswald

Cast thy bread upon the waters: for thou shalt find it after many days.—Eccl. 11:1.

The above is a command with a promise attached. The command is, "Cast thy bread." Bread is nutritious, harmless, liked by all.

Whatever thou hast of physical food, of spiritual food, Gospel news, love, kindness, faith, cast it out, cast, cast, cast! They may return a hundredfold, may return in several days, or may never return. The command is, "Give."

When our children were small we lived near a park lake which was full of fish, especially gold fish. The children enjoyed toting bags of bread to feed the fish. At the landing of the first morsel a half-dozen fish would rise to nibble on the bread. More bread, a whole school of fishes! The bag was thrown away after the bread was all gone. The children never thought of taking a reward back; the thrill was solely in tossing the bread and watching fish snatch the crumbs.

The major emphasis of this verse in Ecclesiastes is on casting, giving out; the promise is minor. Give that which is useful, needful, upbuilding, eternal, and do not dwell upon the promise alone.

If we find ourselves disgusted, disgruntled, impatient, unkind, and discouraged, must we admit that we are more solicitous in receiving than we are in giving?

Hesston, Kans.

The People of God

By Raymond L. Kramer

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Biblical history affirms that these "people of God" were stiff-necked, rebellious, quarrelsome, and willful. They took stones to stone Moses, their God-appointed leader. They murmured, complained, and pouted. When Moses turned right, they said he should have turned left. When he went forward, they yelled he should have gone backward. While Moses went up to the mountain to get the law of God, they tore loose from their moorings and yielded to the law of the flesh.

But Moses stuck with *the people of God.*

I believe he knew they were the best people in the world!

In this age of grace I'm glad I belong to *the people of God.* It may be that I'll suffer occasionally. I'm sure there will be some cross fire of criticism among the people. I may get punctured, but I'll take my place with *the people of God.*

Just as Moses knew the other side, the good side, of his people; the sacrifice to build the tabernacle, the hardships, the devotion to duty in routing the enemy; so I am convinced there is sacrifice, endurance, and devotion in God's people today.

Yesterday some of them dropped in to visit us. We had never met any of these six young people before. The three married couples had set out from home to visit our mission station. With them in the car were boxes and boxes of provisions. I know these folks represented generous hearts. I could tell that by looking in the boxes. But more important, these people acted like *people of God.* They were hardly inside our door until they began to ask questions about the spiritual history of our church. We didn't find out what their occupations were until we asked them specifically. They seemed more interested in God than in cattle. We exchanged information with some of them about others of God's people that were mutually known to us. We showed them our converted dance hall church building. They were very much interested. They bubbled with enthusiasm. They told us with intense spiritual fire and fervor of their own church—a young congregation, an outpost of a group of three established congregations.

Back in our kitchen over a cup of coffee and a cooky we continued the fellowship. One of my brethren led in prayer. The atmosphere was warm; alive with mutual spiritual interest and the exchange of eternal values. You see they were *God's people!*

They had hardly left when another couple from the same church came in with the rest of the provisions. (They couldn't get them all into one car!) These were older people, folks of more experience. They were mellow and tender and reserved. But I recognized the same marks of identification: interest in the kingdom of God. I saw tears stand in my brother's eyes as we visited about

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Prayer Requests—

(Requests for this column must be signed)

Pray for the various evangelistic tent campaigns to be held during the summer.

Pray for the annual meeting of the Mennonite Board of Missions and Charities to be held in June near Salem, Oreg.

Pray for the summer Bible schools that will be held in Europe during the summer months.

Pray for the summer Bible schools soon to be held in America.

Pray for a middle-aged man who needs a deeper experience with God that he might be able to break from the world and be willing to fully consecrate his life to the Lord.

Pray for the Howard Hammer tent evangelistic campaign to begin in Oregon on May 28.

Pray for the Mennonite Hour staff as they prepare and record the weekly programs.

Pray for the evangelistic meetings now in progress at Hickory, N.C.

OUR SCHOOLS

GOSHEN COLLEGE NEWS

The challenge of Christian work in foreign countries was presented by various speakers at the daily chapel service throughout the week of May 3-7. At the final service representatives of three mission boards spoke on the opportunities for young people to serve in foreign lands. The speakers were: Harvey A. Driver, Secretary, Congo Inland Mission Board; J. D. Graber, Secretary, Mennonite Board of Missions and Charities, and Orie O. Miller, Secretary, Eastern Mennonite Board of Missions and Charities.

Bro. Milo Kauffman of Hesston College delivered his lectures on Stewardship at Goshen College on May 8 and 9. He also preached a Mother's Day sermon at our regular Sunday morning worship service on May 9.

The annual all-school outing is to be held at Camp Mack after lunch on May 13. The afternoon will be spent in various types of recreation. Following the evening meal there will be a program of group singing and talks.

In the "Write for Your Church Papers Contest" sponsored by the Mennonite Publishing House, seventeen prizes were won recently by Goshen College students. Those receiving one or more awards are:

1. For **Beams of Light**—Ida Arnone, Kathryn Aschliman, Edith Hostetler, and Kathryn Miller.
2. For **Words of Cheer**—Kathryn Aschliman, Marie Gingerich, Marion Holdread, Edith Hostetler, and Arlene Martin.
3. For **Youth's Christian Companion**—Ida Arnone, Joyce Burkhart, Edith Hostetler, Margaret Jantzi, Howard M. Snider, Esther Stoltzfus, and Bertha Wenger.

Commencement activities this year begin with a program by the Biblical Seminary Class on Friday evening, June 4. Class reunions and athletic events on Saturday will be followed at 3:30 by the Dedication Service for Westlawn, the Social Room and the Teacher Education Center. The Alumni Banquet will be held at 6:00 p.m. Services will be held as usual on Sunday morning and a chorus program is arranged for the afternoon. The Baccalaureate Service is at 8:00 p.m. at which time President Miller will preach the sermon. The College Senior class program will be given Monday afternoon, June 7, at 2:30, and the Commencement Exercises will be held at 8:00 p.m. Dr. Guy E. Snavely, Executive Director of the Association of American Colleges, Washington, D.C., will deliver the Commencement address.

The regular Summer Session begins June 8 and ends August 6. The Biblical Seminary is holding a Graduate Summer Session of two three-week terms: the first term from June 8 to June 26, and the second term from June 28 to July 15.

S. M. King.

The Task of Our Church Schools

To Provide Guidance for the Christian Investment of Life

By Roy D. Roth

A Relationship with Christ

The Christian investment of life presupposes a heart and will regenerated in a new relationship with the living Christ. This is more than a philosophy. This is an experience with the real, living Christ. In my devotions recently, Col. 3:4 impressed me. There I read, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The present reality is the thrilling fact. Christ *is* our life. Newman once said that faith is a habit of the soul, a practical keeping alive of such a sustained and full communion with God that every instinct of the spirit, in all daily tasks and experience, is in perpetual reference to Him. This reality is too wonderful for words. Perhaps we shouldn't try to talk about it. We need here the help of the poets. Here are a few stanzas which emphasize the fact of the living relationship with the real Christ:

> Breath of our breath, in Thee we live;
> Life of our life, our praise receive.
>
> Our throbbing life is full of Thee,
> Throned in Thy vast infinity.[1]
>
> Jesus, my Saviour, let me be
> More perfectly conformed to Thee;
> Implant each grace, each sin dethrone,
> And form my temper like Thine own.[2]

Christ is the center of this relationship. His immortal life transforms the life of men. In the third chapter of Colossians we also read, "And above all these things put on charity, which is the bond of perfectness" (verse 14). Those of us who are engaged in the work of Christian education need constantly to engage the Spirit of Christ in our work. We fail utterly if we do not continue to be the exponents of Christ living within us. Christianity is more than a cause; Christianity is a person. I like what a contemporary author has written on this point:

> I think all Christians would agree with me if I said that though Christianity seems at first to be all about morality, all about duties and rules and guilt and virtue—yet it leads you on, out of all that, into something beyond. One has a glimpse of a country where they don't talk of those things—everyone there is filled full with what we should call goodness as a mirror is filled with light. But they don't call it goodness. They don't call it anything. They are not thinking of it. They are too busy looking at the source from which it comes. But this is near the stage where the road passes over the rim of our world. No one's eyes can see very far beyond that.[3]

[1] Samuel F. Smith, "Lord of Our Life."
[2] Anonymous, "Jesus, My Saviour."
[3] C. S. Lewis, **Christian Behavior**, p. 70. The Macmillan Co., 1944.

A Relationship with Others

No man lives to himself and in Christian experience a true relationship with Christ results in a redemptive relationship with fellow men. In the parable of the ninety-nine sheep, the lost sheep, to be sure, symbolizes the value which Christ puts on the individual soul. But we must also remember that the lost sheep was out of relationship with the shepherd, and consequently, the communion of the fold was broken; fellowship was broken. In the same chapter, Luke includes the lost son and elder brother parables to point up the emphasis of the relationship that should exist in the home between the two sons and their father. In the first instance the fellowship was broken by the younger son, and in the last, by the older son. The gift of God is a daily, eternal bond of common union between His children. Howard Lowry has written, "This is the Christian realism about democracy—the realism of man as a person in relation with other persons. These last include both the living and the dead, and his sense of obligation to them is part of his sense of worth."[4] Another author has said that what you have inherited from the fathers you must earn in order to possess.

That teachers are obstreperous and sometimes find it difficult to realize the ideal of harmony and unity, particularly within the secular context, was quite ably declared by John Dale Russell in a speech at the inauguration of Ralph Waldo McDonald as fourth president of Bowling Green University in Ohio. On that occasion he said:

> It was said of the great universities of the Middle Ages that they were builded of men. In a real sense the university is its faculty. We are so accustomed to think of the buildings and the football stadium and the other physical properties as the "university" that we forget that these are only facilities where scholars, who are the true university, can carry on their work. Each scholar on the faculty is, of necessity, a specialist in his own field of teaching and research. Such a specialist usually has a strong trend toward rugged individualism in his nature, especially as concerns his own scholarly activities. He does not like to be told what to do or how to do it, especially by someone who is less of an expert in his particular field than he is. Sometimes a young, a very young, instructor can be induced to accept a suggestion from an old experienced head of his department, but the young scholar soon gets over that stage of his development. This trait of scholarly individualism is admirable and necessary. It is a product of the kind of rigorous mental training that I commented on earlier as essential in the face of modern mass media of communication. Even though each faculty member must be a specialist, with strong characteristics of doing his own thinking and making his own decisions, somehow the efforts of all staff members must be co-ordinated and directed toward the accomplishment of commonly recognized and commonly accepted goals.[5]

[4] Howard Lowry, **The Mind's Adventure**, p. 131. The Westminster Press, 1950.
[5] **The Widening Road**, p. 37. Bowling Green State University, 1952.

(Continued on page 525)

CHURCH MUSIC

Come to Laurelville

August 21-27, 1954

By J. Mark Stauffer

(The following statement was read September 27, 1953, at a Church Music Conference, St. Jacobs, Ontario, Canada)

We Resolve:

1. To honor the New Testament Scriptures that Christian believers should "teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

2. To follow the spirit and practice of the early Christian Church in the maintenance of congregational singing without instrumental accompaniment.

3. To continue the original, basic philosophy of congregational music as we find it in the Protestant Reformation, especially as it was taught and used by John and Charles Wesley.

4. To hallow the memory and work of the faithful Mennonite Church musicians who anticipated the needs of our day and labored accordingly.

5. To plan and care for the music needs of our children more adequately in the future by providing better musical leadership and music material.

6. To do all in our power to improve the sacred character of our worship services in song by maintaining high spiritual standards for our music leaders and by using congregational music for occasions which are suitable for worship.

7. To advocate and use the best types in church music; this music must preach Christ, feed the soul, and be in keeping with Christ's clear specification of worship in "spirit and in truth."

8. To strengthen and develop our choral, congregational music in every good way by improving the character of our leadership, by continuing to teach our people to read, and by providing suitable material for them to sing.

9. That our special music activities shall be consistent with our church music theory and that they shall make a positive contribution to congregational singing.

10. That our church music shall be the handmaiden of effective evangelism and revival; that our church music must not only be employed to win men and women to Christ, but that it shall contribute to keeping them saved.

If this statement has value to the Mennonite Church of today, and for tomorrow, we need to recruit a large army of young men and women who love their Lord and the Christian Church which He built. Our consecrated, talented musicians in the church must find some time and place where they can be better fitted for music work in the church. Laurelville Church Music Conference, August 21-27, 1954, under the blessing and direction of the Lord, can be one of those times and places. Plan now to be with us for a spiritual fellowship in church music at Laurelville.

Harrisonburg, Va.

Charles Wesley—"A Singing Bird"

Charles Wesley, born at Epworth, England, December 18, 1807, was one of nineteen children born into a Church of England minister's family which has been called a "nest of singing birds." He had one of the world's most famous mothers and received a fine education at Oxford along with his older brother John. The two are reported as walking the fields while at Oxford and singing songs and hymns.

The brothers were ordained and came to America, John as a minister and Charles as secretary to Governor Oglethorp of Georgia. They did not remain quite a year. On their way home they met on shipboard some Moravian missionaries, and each was led to "find peace with God." Evangelism at once seized them and projected them into lives of incessant labors, resulting in the great Methodist movement. When the two "got religion," it made them sing as few Christian leaders in all history.

Charles at once began to exercise his God-given poetic talent. "Oh, for a Thousand Tongues to Sing" was written on the first anniversary of his conversion. He wrote a hymn practically every day, taking no time to polish them. This resulted in much of his work being crude and long since forgotten. He died at the age of eighty-one, physicians testifying that they could find no cause for death except "old age and weakness due to a strenuous life."

During their sensational labors the brothers suffered much from the clergy of the established church. Many of Charles Wesley's hymns were not widely accepted until after his death. Probably his most famous, "Jesus, Lover of My Soul," though written within two years after his conversion, was not included in John's "Hymns Collected for the People Called Methodists" (containing 525 hymns). John thought the word "Lover" was too sentimental. It did not appear in any Methodist hymnal until after the death of Charles.

There are three conflicting stories told as to the origin of this great hymn: One that a bird, escaping from a hawk, flew into the room where Charles was working. Another that he wrote while secreted in a hedge to escape a mob. Lastly, that it was written on board a ship during a severe storm. "None of these stories has been substantiated" (McCutchen).

The simplicity of Charles Wesley's hymns is remarkable. In "Jesus, Lover of My Soul," 156 out of 188 words have only one syllable, and Jesus is presented as a refuge, pilot, lover, wing, and fountain of healing. As first written, Wesley used "Jesu" instead of Jesus.

The truths of the Gospel passed through the crucible of his experience to become more poetical and reached a broader range of emotions. An English historian asserts that more people were won to the Wesleyan "Societies" by the songs of Charles than by the sermons of John.

Time is a great eliminator. Of the more than 6,000 hymns Charles Wesley is reputed to have written, less than fifty are found in the latest Methodist hymnal. Some have criticized him for writing too much chaff, but we ask, How is golden grain to grow without some chaff? A study of the topical index will discover Wesley hymns which cover every great Christian emotion or experience. His contributions were broad and realistically vital. They have so long been in use that his fame will remain so long as "I Know That My Redeemer Liveth," "Christ the Lord Is Risen Today," "Oh, for a Thousand Tongues to Sing," "Depth of Mercy, Can There Be," "Blow Ye the Trumpet, Blow," "Love Divine, All Love Excelling," "Ye Servants of God, Your Master Proclaim," and all the rest remain with which Christian believers can express their praises and thanksgiving. The Christian world owes a great debt of gratitude to God for the life and work of Charles Wesley.—Ernest O. Sellers, reprinted in *The Free Methodist.*

If You Were a Third Verse

The song leader announced the number of the hymn and paused while folks turned to it. Then after a moment, as is frequently the case, he added,

"We will omit the third stanza."

Thereupon a friend sitting next to me, turned and said in a whisper,

"How would you like to be the third verse of a hymn?"—*The Christian Evangel.*

THE PEOPLE OF GOD (Continued)

God's family. We had dinner together. We shared also the bread of life.

Now I'm sure that if I'd go digging around with the carnal snout of a religious anteater, I could find some things about these folks that would embarrass them. There might be some ghosts in the closets of yesterday. But praise God for the cleansing of the blood! Praise God for the ministry of the Holy Spirit! Praise God for *God's people!* I'll take my lot with them!

Meadville, Pa.

FOR OUR SHUT-INS

Sharing

By Opal Brammann

He understands each heartache,
He understands each pain,
He understands each bitter loss,
Each joyful, glorious gain.

He knows each deeply hidden thought,
Each longing of our heart.
And of each disappointment
The Saviour has a part.

He shares our life from day to day,
If we but let Him share.
Or do you carry all your load,
And leave Him waiting there?

Park Rapids, Minn.

Seeing Through Tears

We need not tell you that life has many things which cause tears. No doubt you have found it to be true and likely have often seen things through tears.

Perhaps our vision has been distorted by them, for this is the natural physical effect of tears. Things lose their proportion. But this physical characteristic of tears is not what we would like to speak about. We like to speak of faith which sees through tears without losing the clear vision faith gives and though understanding may be lacking, yet clings to the mercies and goodness of God, content to meet circumstances as they come, with the help of God.

Tears may be uncomfortable. Hearts may be sore. Grief may grip us and render us subject to dejection. Sorrow may cast a dark pall on our days. Yet, if we are where God wants us and what He wants us to be, the dark clouds will have a silvery lining which will be more than gilt edges. We shall truly learn that all things work together for good if we love the Lord.

In things of the Spirit, tears deepen our trust and confidence in our heavenly Father. Spiritual sight is never dim because of natural film. The Lord walks with us as we travel the way of sorrow and He leads faithfully and helps to carry the burdens of each day. He wept also. He suffered too. He knows every step of the way you and I need to take.

Are you afraid of tears? You need not be. Do you cringe from sorrow? He will help you bear it. Do you think tears will blind your spiritual vision? Look up; your real help comes from above and it will surely come if you want it. And sometime, "God shall wipe away all tears" from your eyes if you let Him.—Evan J. Miller, editorial in *Herold der Wahrheit.*

The "Gift Burden"

By Chester Shuler

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. Ps. 55:22.

This verse from the Psalms has brought comfort to many hearts. 'Most everyone has burdens. Some have more and heavier burdens than others. And to some folks even a light burden is grievous and seemingly heart-crushing in its intensity.

But every burden-bearer, whatever his degree of fortitude and strength, is eager to have the burden lifted.

This verse gives such promise to those who, by faith, can claim the promise.

But we came upon a brief comment by some unknown writer recently which gave us a slightly different light on the deeper meaning of the verse, and particularly the word "burden." He stated that this word translated into our English word "burden" really means "gift."

No, the idea is not to cast gifts—as we usually think of gifts or offerings—at the Lord's feet. That, of course, is proper, but it is not meant here. "What it really says," this writer continues, "is 'Cast back upon the Lord what He has given you.' "

Most of us have difficulty thinking of any burden or other unpleasant, difficult thing, as a gift. We consider a real gift to be something which gives pleasure only.

A gift is an expression of love—if it is given in and with the proper spirit. Has the psalmist intended to tell us, then, in this statement that God would give us, as a gift, a burden?

At first thought, this seems unlikely. He is a God of love, and of justice. It does not seem too much like either love or justice to give burden-gifts, does it? But let us see.

While Jesus walked the earth, He was one day approached by an afflicted woman (Matt. 9:20-22; Mark 5:25-34; Luke 8:43-48), who for a dozen years had been given up as a hopeless invalid. The slightest hope of recovery to normal health had been denied her by her physicians. She had spent all her living for doctors' fees, in vain. Worse still, her life had been made drab by the prospect of perpetual invalidism. And then one day she heard that Jesus was coming her way. She hurried to meet and see Him. There was nothing unusual in that; multitudes always thronged Him wherever He went. But this lady had an extra special reason for wishing to meet Jesus. She had heard much about His miracles, and how He had healed many sorely afflicted persons. A faint ray of hope sprang into her heart—He might, just might, be able to help her!

And so this woman, afflicted grievously for twelve long, painful years, went to Jesus to cast her burden of suffering upon Him—to "cast back upon the Lord what He had given her." To return the burden-gift. Without this "gift" their meeting would have been just the same as that of many other persons in the crowd that saw Jesus. But the burden-gift brought to her a great thrill, when as she touched Jesus' garment, unnoticed, healing came into her body!

No, most of us are not similarly afflicted, perhaps have no physical afflictions at all. But nearly all have burdens of worry, anxiety, trouble, confusion, uncertainty, indecision. Are these troubles bringing us closer to God? Or farther from Him? They can do either—according as we look upon and think of them.

We do not mean to say that all our troubles and burdens come from God. They do not. He may permit us to have some, at times, if by so permitting He can help us keep from transgressing. But many of our troubles are of our own making. However, there are numerous instances where we can, like the woman of the Bible story, be drawn nearer to His healing touch through our burdens. —Selected.

Addresses of Shut-ins

Lina Mae Thompson—b. Nov. 9, 1880
Route 1
Christiana, Pa.

* * *

Miss Amanda Dietrich—b. May 27, 1864
Route 1
Washington Boro, Pa.

EXPRESSIONS OF APPRECIATION

We sincerely appreciated the prayers and letters of sympathy and encouragement which have been offered and received during the past year for us and by us. May God richly bless and reward each of you in His own good way.—D. Rohrer Eshleman, Clayton and Martha Keener, Nazareth, Ethiopia.

* * *

I wish to express sincerely my appreciation for the prayers of fellow Christians on my behalf during my stay in the hospital and since I am at home. Also for the visits, beautiful bouquets, potted plants, cards, and other gifts. I wish you all God's richest blessings.—Mrs. Merle Cordell, Greencastle, Pa.

* * *

We wish to express our sincere thanks to our friends and neighbors for the kind assistance given during the illness of Reuben E. Emenheiser, and also for the cards, gifts, prayers, the fruit baskets from the different Sunday schools that were given to him. And we also thank them for the many cards and letters and the words of sympathy expressed and assistance given since our bereavement in the loss of our husband and grandfather. May the Lord bless each one of you is our wish and prayer.—The Emenheiser family, Elizabethtown, Pa.

* * *

We wish to express our sincere thanks and appreciation to all friends who so kindly shared with us during our daughter's stay in the hospital. We also wish to thank those from whom we received through the mail, bearing no name. May God have a blessing in store for them all.—Mr. and Mrs. Harold Kratzer, Richfield, Pa.

TO BE NEAR TO GOD

THEME—MEETINGS

Sunday, June 6

Read Gen. 33:4, 10—The Meeting of Reconciliation

The grace of God is manifested in that, after time and Providence have dealt with erring men, they can embrace, kiss, and weep over the folly of both. The Esau who despised his birthright can now say, "I have enough," and refuse a gift. He who had murder in his heart can recognize faith in his brother Jacob who now limped and was to limp forever. Time, separation, God's blessing in the interval, and, above all, the marvelous grace of God had worked together to make this meeting one of lasting satisfaction. It is a monument for the ages, to be pondered over by men who have differences, yea, murder-inciting differences. This incident proves for all time that jealous brethren can bury forever that which properly belongs to the mistaken past.

Monday, June 7

Read Num. 23:3, 4—God Meets a Prophet

Prophets should love God above all else, but this one loved money, sad to say. Nevertheless God met him and gave him his message. The prophet delivered it, cash in advance, however. It was clearly not God's intent that Balaam go, yet God suffered it. As the prophet went, God met him in the way in the person of an angel who turned his ass aside. And after meeting the heathen king who was an enemy of God's people, God met with the prophet once again after sacrifices were kindled. Mankind did not have to wait until the time of Christ to see that God was long-suffering; God always was so, as this incident reveals. God may not approve of the place and circumstance of your present state, but He surely is willing to give you directions as to carrying out His will. He will at least give you directions as to how to return to the people of God. You need not die with the enemy as Balaam did.

Tuesday, June 8

Read Judg. 6:34, 35—Meet General Gideon

Gideon had been called of God and he obeyed. He did a very daring thing; he threw down his father's Baal altar and cut down the grove of worship. No wonder that the Spirit of the Lord came upon such a young man! Such an outpouring results in an everlasting dissatisfaction with things as they are. It will give the energetic one no rest until things are as they ought to be. General Gideon was being forged on the anvil of experience.

Having been called of God and having magnified his office boldly, he blew a trumpet and men of good heart answered him by the thousands. When faith so obsesses men as it did General Gideon, they too will blow and men who are tired of the spiritual oppression of the devil will answer. Through our modern General Gideons weary souls meet Gideon's God who saves by His own might. "The sword of the Lord and of Gideon."

Wednesday, June 9

Read Prov. 22:2—Millionaires and Paupers

The rich have money and the poor merely lack it; why should either class boast or complain? The poor must spend in order that the rich may receive and the rich must hire, else the poor would not have money to spend. If either needs a transfusion, the blood of the other will do. Even in the economic scale there may be a reversal of positions ere they lie down to die. Each is here to do what good he can; let him therefore promote that good for humanity which lies nearest his door. We have seen great riches held in sacred trust for the Lord, and we have seen envious poverty a fertile breeding ground for the devil's works. God grant us in our relative possession of wealth that we may know that God is the Maker of us all. Then, rich, poor, or moderately wealthy, we shall have ourselves and wealth, or lack of it, as unto Him. Then shall we cherish His loving favor as we meet others who are outside our own particular monetary classification.

Thursday, June 10

Read Amos 4:12—Meet God

If I chastise my son I mean that it shall do him good. So did God in the times which Amos reviewed. God had dealt as a father. Dry weather was a whip, but the people learned not. Blasting, mildew, palmer worm, pestilence of man and beast, and the devouring sword all failed to bring Israel to her senses. Therefore, as a collective group, "prepare to meet thy God, O Israel." Even though in all these things they had met Him, now they must meet Him as judge. How many suspended judgments hang over us nationally? Don't view things from a national viewpoint, nor yet from your own viewpoint. It must give us pause to consider the wide divergence between God's aims and judgments and our respective nations' aims and performances. Therefore Amos' word thunders at us also, "Prepare to meet thy God, O . . . ."

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Amos Condemns Intemperance

Sunday School Lesson for June 13

(Amos 2:6-12; 4:1, 2; 6)

Amos saw God with a plumb line in His hand. What is a plumb line? Why did God speak with this symbol? That was an excellent figure because Israel had not measured up to the standards of God, and Amos was to remind them. It is a good figure for Christian conduct at any time, for the individual or the nation.

God was about to punish Israel. Why? 2:6-12. And, like our God, He had done so much to call Israel away from their sin. But they had even made drunks of their saints, the Nazarites. And they didn't want to hear any correcting voice. "Prophesy not," they told the prophets.

Wealth had given Israel ease, luxury, and idleness. With these had come the great sin of intemperance. Really they were intemperate in the use of their money and time. To gain their money, they had oppressed the the poor. 4:1, 2.

The women were very intemperate. They led the men on. They, no doubt, had cried for the summer and winter houses and the beds of ivory. What would Amos say to the drinking, intemperate women of today? Drunkenness among the poor is more understandable than among the rich. What is the effect of this sin on womanhood?

How like the wantonness of today was that of Israel! Nothing to work, luxury in furniture, food, ointments, wines, and music. Nothing to nourish the mind. How could they keep from degenerating morally? Moral lapses of this kind must lead to destruction.

We too have great wealth of food in our good country, and so much physical help in our learned medical skills, yet men and women in the United States live largely for the fleshly pleasures and they practice those in excess. A loud voice is needed. Hesitate not to lift up the standard of God in your class. Cry aloud against all intemperance. Many of our people are tempted with wealth. Really we are all too rich in America. Present some facts on drinking in the U. S. and in your community.

We as Christians should be awakened to stir all people concerned with this awful sin of drink. H. A. Bosley says in the "Christian Herald" that Christians must be concerned because drinking is related to mental, physical, and social disease; to poverty, disillusionment, and broken homes; to the making of criminals and educating our children to vice. Here are seven reasons for good teaching on drinking. We must be interested in saving all drinkers. God loves them.

Consider in class your friends, your neighbors, your community. Whom should you help? Whom can you help and how? Every drinking youth or adult needs our help badly. We may not preach like Amos, but we can tell the evils of the sin and the better way of God. Challenge each member of the class to help at least one drinker.

"Alcoholism is cancer of the ego."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The annual meeting of the Non-Resistant Relief Organization of Ontario was held at the First Mennonite Church, Kitchener, Ont., on May 3. Bro. J. C. Hallman, treasurer, reported that the total receipts for the year were $52,436.00.

The Executive Committee and Bishops of the Southwestern Pa. Conference met at Scottdale Saturday, May 15, to arrange for the annual conference to be held at Martinsburg, Pa., Aug. 3, 4, and to care for other business.

The Executive Committee of the Mennonite Publication Board met at the Publishing House, May 14, 15. Important items of business transacted will be reported later.

The Schowalter Foundation, Inc., a nonprofit religious, charitable, and educational organization, was organized at Newton, Kans., recently as follows: Orie O. Miller, Akron, Pa., chairman of the board; H. J. Andres, Newton, Kans., president and general manager; Herbert H. Sizemore, Newton, first vice-president and general counsel; Ernest Bachman, Newton, second vice-president and assistant manager; D. C. Buller, Halstead, Kans., third vice-president and assistant manager; C. L. Graber, Goshen, Ind., treasurer; and Adin Holdeman, Hesston, Kans., secretary. The corporation will administer the million-dollar estate of the late J. A. Schowalter, Newton, Kans., who willed all his property to three churches: General Conference of the Mennonite Church of North America, Mennonite General Conference (Old Mennonite), and the Church of God in Christ Mennonite, all of whom elect representatives to the organization. The litigation against the estate has been partially settled and it is hoped to satisfy all claims by relatives in the near future.

One person was received into church fellowship by letter at the Kingview Church, Scottdale, Pa., Sunday morning, May 16.

Dedication services were held for the new church building at Exeland, Wis., on Sunday, afternoon May 9. Elmer Hershberger, Detroit Lakes, Minn., gave the dedication message, Wallace Kauffman, paster, made the dedication statement, and B. B. King, Scottdale, Pa., led in the dedicatory prayer.

Bro. Marcus Bishop, paster of the congregation at Pueblo, Colo., on April 26, fell from a ladder while helping in the construction of the new church building. His left elbow was broken and dislocated. The congregation hopes to have the new building ready for use for summer Bible school by June 7.

Bro. T. K. Hershey, who has been ill at his home in Goshen, Ind., is said to be much improved.

Bro. Howard Hammer, who is engaged in tent evangelistic work, states that his permanent mailing address for the summer is R. 1, Apple Creek, Ohio, c-o Peter F. Geiser.

At the commencement exercises at the Iowa Mennonite School, Kalona, Iowa, May 17, Bro. Frederick Erb, Detroit, Mich., gave the address.

The commencement address for the fifty-sixth commencement of Goshen College was delivered by Dr. Guy E. Snavely, Executive Director of the Association of American Colleges, Washington, D.C.

Bro. O. N. Johns, Louisville, Ohio preached the Conference sermon at the Ohio Conference at Walnut Creek last week.

Bro. Abner Miller, pastor of the Cumberland, Md., mission, was the guest speaker at the annual Ascension Day meeting of the Johnstown district, held at the church at Johnstown, Pa.

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Items and Comments

Important Instructions for All Persons Ordering Herald SBS Supplies:

Grade 6 Herald Summer Bible School Pupil's Workbook and Teacher's Manual, entitled **Teachings of Jesus,** has been completely revised. The new revised books for both teacher and pupil can be identified by three white dots on the cover of each book just beneath the title. Please make certain all your copies are of the new edition. It will be necessary to purchase a new Teacher's Manual if you plan to teach Grade 6 this year. A combination of old and new pupils' books cannot be used in any one class. Check your stock now and order the quantity you need for Grade 6 teachers and pupils. Any unused copies of the old edition may be returned for replacement.

Mennonite Publishing House
Scottdale, Pennsylvania

Calendar

Indiana-Michigan annual meetings at Howard-Miami Church, Kokomo, Ind. Mission Board, June 1; Conference June 2, 3.

North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.

Annual meeting of Ontario A.M. Conference, June 9-10, at East Zorra A.M. Church, Ontario (near Tavistock).

Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.

Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.

1954 Schedule for Laurelville; Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.

Little Eden Camp: Youth Camp, June 26 to July 3—Boys' Camp, Grades 4-6; July 3-10—Girls' Camp, Grades 4-6; July 10-17—Jr. High, Grades 7-8; July 17-24—Sr. High, Grades 9-12; July 24-31—Young People's Camp; Adult Camp, July 31 to Aug. 7—Christian Business Men: Aug. 7-14—Music & Family Week; Aug. 14-21—Bible Conf. & Family Week; Aug. 21-28—Farmers' Week; Aug. 28 to Sept. 4—Christian Layman's Fel.

Chesley Lake Camp, Allenford, Ont., June 27 to Sept. 6. Special camps: For children, July 26-31, Stirling Ave. Church, Kitchener; Aug. 9-14, Mennonite Boys' Camp; Aug. 16-21, Mennonite Girls' Camp; July 31 to Aug. 6, Christian Endeavour Society; Aug. 23-28, Mennonite Youth Camp.

Rocky Mountain Mennonite Camp: Pre-camp training—June 28-July 2; Week-end Bible Conference on Stewardship—July 3, 4, Milo Kauffman, Hesston, Kans.; Junior Boys—July 5-10 (ages 9-12); Junior Girls—July 12-17 (ages 9-12); Junior High—July 19-24 (ages 13-15); First Family—July 26-31; Youth Retreat—Aug. 2-7 (ages 16 and above); Second Family—Aug. 9-14; Orientation Camp for prospective I-W Men—August 21-28. Program sponsored by MRSC. Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association—Sept. 5, 6.

Alberta-Saskatchewan Mennonite conference and associated meetings, July 1-4, Salem Mennonite Church, Tofield, Alta.

Peace Sunday, July 4, 1954.

Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.

Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.

Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.

Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.

Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.

Illinois State MYF Retreat, New Salem State Park, August 5-8.

Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.

Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.

Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.

Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.

Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa, area; Oct. 14-16, 1954.

Annual meeting Mennonite Conference and Associated meetings of the Pacific Coast District at Western Mennonite School, Salem, Oreg., June 1-4.

Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

In Carmen de Areco, Argentina, five converts were baptized on Good Friday, thus forming the first group of believers there since the work has been started by Sisters Edna Good and Marta Quiroga. Bro. and Sister Amos Swartzentruber were present for the service. Prayer is requested for those who, having completed the instruction classes, declined baptism.

Missionary speakers serving on the annual meeting program for the Ontario Mennonite Mission Board, May 22-24, included Bro. Simeon Hurst, missionary on furlough from Tanganyika, Africa, and Bro. J. B. Martin, recently returned from Israel.

Sister Mary Ellen Shoup, a student at Goshen College and former MCC worker in Europe, gave an illustrated lecture on orphanage work in France to the Elkhart Women's Missionary Meeting held in the Prairie St. Church, Elkhart, Ind., May 28.

Sister Goldie Hummel arrived in New York from India on S.S. United States Tuesday, May 25. She is spending her first days of furlough at her parental home in Greenwood, Del.

Bro. and Sister J. Otis Yoder, who have been serving at the Mennonite Home Mission, Chicago, Ill., since the fall of 1952, will conclude their ministry on June 6 and return to Eastern Mennonite College, Harrisonburg, Va., where Bro. Yoder serves on the faculty. He has been absent on leave for graduate study at Northern Baptist Theological Seminary.

Bro. Don Driver, assistant pastor at the Mennonite Home Mission, Chicago, Ill., since last September, will serve as pastor at the Home Mission during the summer months.

On Sunday, May 9, Bishop M. L. Troyer, Elida, Ohio, worshiped with the Lima Mission congregation and officiated in a service of reception of new members in which three were baptized and one received by letter. Pray for these new members.

Bro. Nelson Litwiller, Buenos Aires, Argentina, spent the first two weeks in May in the Argentine Chaco giving assistance to the missionaries there in planning their building and linguistic programs. He reports that Dr. and Mrs. William D. Reyburn are doing very good work in helping the missionaries put the Toba language into writing and in better understanding Toba customs.

The Old Order Amish Committee responsible for operating the Hillcrest Home, Harrison, Ark., a county home for the aged, has been asked to operate the County Home at Van Buren, Ark. The home at Harrison is operated with the help of I-W and VS personnel.

Bro. Lawrence Brunk and family were guests in Floresta, Buenos Aires, Argentina over the week end of May 2. On May 1, Labor Day in Argentina, Bro. Brunk accompanied the young people of the local Mennonite churches on an outing to an island in the delta district of the Parana River. The executive committee of the JEMA, the Argentine Mennonite Youth Organization, also met during the same days.

Bro. and Sister John Litwiller and their sons Nelson and John left Buenos Aires, Argentina, on May 6 returning to their work in the Argentine Chaco. Bro. Litwiller had earlier gone to the Chaco by car but returned to get his family.

The purchase of the Shepherd's Hill property in London, England, to be used as a Mennonite Center has been completed, according to Bro. Quintus Leatherman. Some alterations were required before the building could be occupied. The London workers hoped to have their May 29 meeting in the new Center.

The student group from American Mennonite Colleges going to Europe this summer will be in London over the week end of June 20. Three of the students have agreed to help the Quintus Leathermans with their summer Bible school program.

Bro. Lee Kanagy reports from Nakashibetsu, Japan, that land may be available soon on which the local group can build their church and kindergarten. Pray for God's leading in this matter.

The Kentish Town Church in London, the mission church where summer Bible school was held last summer, will be definitely coming up for auction on June 15. The Executive Committee of the General Mission Board has authorized Bro. Quintus Leatherman to put a bid on the building. Pray that God's will may be done about the acquisition of this building and the added witness which such acquisition would entail.

Bro. and Sister Stanley Weaver, Chinle, Ariz., are planning to begin regular Sunday services as soon as they can secure a Navaho worker to help them. At the present time they conduct regular visitation on Sundays. Sister Lois Kauffman, who is presently serving as nurse in the Navaho India Migrant Unit, plans to join the missionaries later this year as a missionary nurse.

Bro. Lester T. Hershey, missionary on furlough from Puerto Rico, is scheduled for the following appointments in Illinois early in June: June 2, Arthur; June 3, Dillon; June 6, a.m., Science Ridge and West Sterling, Sterling; and June 6, evening, Freeport. Bro. Hershey spoke at the Morrison, Ill., Mennonite Church on May 31 and at the College Mennonite Church, Goshen, Ind., on May 23.

Bro. Luke Birky, La Plata, Puerto Rico, is completing his present deputation schedule in behalf of the Puerto Rico Hospital in the midwest as follows: June 6, evening, East Fairview, Milford, Nebr.; June 8, Shickley, Nebr.; June 9, Roseland, Nebr.; June 10, Chappell, Nebr. Bro. Birky spoke at Meadville, Pa., on May 28 and Martins Church, Orrville, Ohio, on May 31.

(Continued on page 524)

Your Treasurer Reports

I should like to report the result of recent appeals by the Mission Board for funds to meet accrued operating deficits within the year. I am very happy to advise that the several appeals, including the one by Brother Erb, have resulted in substantial contributions being received for the General Mission Fund during the past several months. Mission Board financial reports have now been completed for the fiscal year, and we can report that sufficient funds were received to meet all operating deficits and would have been sufficient to close out all debit accounts including expenditures for construction. Therefore, the Mission Board has been able to close all operating accounts for the year.

Due to the fact that the General Fund balance would be quite low if all capital expenditure accounts were closed out, it has been agreed that we should carry forward in our accounts some of the major building funds in anticipation that some of these can be met through designated contributions during the coming year. The major account being kept open is the home for the aged at Sturgis, Mich.

The consolidated financial statement for the year indicates that total contributions amounted to $789,901.90. This actually represents an increase of contributions over last year, which increase is accounted for by the sizable contributions received during the year for the Bethel Church Building, Puerto Rico Hospital, Relief and Service funds, and the General Mission Fund. Contributions during the previous fiscal year amounted to $700,588.84. This indicates a total increase of $89,313.06 in contributions during this year as against contributions received last year.

The ready response from the church to contribute for the needs of the Mission Board is much appreciated. The enlarging mission program does require more funds to carry on the work, but we must continually face the responsibility of using the resources that we have for the work of the kingdom. We solicit your continued prayer and financial support that during the coming year we might know God's definite leading in the further planning of the mission, relief, and service programs of the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



The graduation exercises of the 1954 nurse aide class at the Mennonite Hospital, La Plata, Puerto Rico. On the left is John Lehman, hospital director, and on the right is Rev. Fidel Mercado, pastor of the Baptist Academy at Barranquitas.

La Plata Mennonite Hospital Graduates Nine Nurse Aids

By Elsie Eberly

Friday, April 9, was a happy day for nine nurse aides who had successfully completed their twelve-week course of intensive study and practice. At 1:00 p.m. all were dressed in their gray and white striped uniforms with white collars and cuffs and their white nurse aide caps, ready for the commencement exercises at the community center. Each one quietly took her place on the platform.

The **bienvenida** was given by John Lehman, director of the hospital, and the invocation led by John Driver. Two of the girls read compositions: the first entitled "The Kind of Nurse I Want to Be" was read by Maria Mercedes Suarez; the second entitled "The Nurse Aide in the Community" was read by Rosalie Rodriguez. The girls then sang their class song, **Las Futuras Enfermeras.**

Our guest speaker, Fidel Mercado, Principal of the Baptist Academy in Barranquitas, gave us a challenging message on service. A mixed quartet composed of two nurses, Mrs. Robert Yoder and Mrs. Floyd Litwiller, pharmacist John Mann and laboratory technician Weldon Troyer, sang a hymn, "Living for Jesus." Each girl came forward to receive her diploma which was handed to her by Dr. R. J. Yoder. After reciting their pledge together, a dedicatory prayer was offered by E. V. Snyder.

This was a happy day for the teachers who had spent much time and effort choosing materials to use in the courses, translating from English to Spanish, supervising practices, etc. These teachers were Dorothy Yoder, R.N., Medical Diseases; Lona Litwiller, R.N., Nursing Procedures; Mrs. Elvin Snyder, English; Jeanette Lewis, R.N., Foods and Nutrition; Elsie Eberly, R.N., Hospital Supervisor, Ethics and Obstetrics.

Although this was a new venture for most of us, we all agreed that it had been an interesting and challenging experience. We thank God for this experience to contribute and witness to this community. There is a great need for health teaching. We trust that as these girls serve in the hospital and in the community many parents will learn the importance of caring for their children, supplying good nutrition, taking measures to prevent illness—in other words, to attain and maintain good health.

Only three in this class were from Protestant homes. We pray, too, that through their contacts here these girls will be drawn to the Saviour who alone can save and will also join us in a spiritual ministry to their people.

La Plata, Puerto Rico.

Working Together in Argentina

I like to think of you all as sister missionaries. You may never cross the ocean in person but in spirit you are crossing all the time in one form or in another; and not just to Argentina but to every foreign country where together we witness for the Lord Jesus. God's children are especially blessed, for they, in spirit, can travel to the uttermost part of the world even though they may live their whole life in a small community. In this very real way you missionary sisters are obeying the great commission to "go . . . into all the world."

We continue to praise the Lord for what He has done and for what He will do here in Carmen de Areco. In spite of continual opposition we see His Spirit at work because God's children are praying and struggling together with the Almighty. We have great reason to rejoice, for we know we will triumph in Him.

We were sorry to have to say good-by to Isabel on Friday evening but her visit with her uncle had to come to an end. However, there was also joy mixed with our sorrow because she is returning home with her Saviour. She is an orphan girl; so for that reason we are especially glad to know that she has the Lord's presence and help at all times. She realizes that it will be difficult for her to fit in at her old home since she is conscious



The nursing staff at Mennonite Hospital, La Plata, Puerto Rico: Left to Right: Virginia Showalter, Juanita Detweiler, Elsie Eberly, Jeanette Lewis, Mrs. Dorothy Yoder, Lona Litwiller, Viva Lugbill.



The 1954 nurse aide graduates and their nursing instructors.

of the change in her own life. Her old friends will not find the same Isabel when they go out with her. She does not know of an Evangelical church in her town; so you can imagine that poor Isabel does not have an easy road ahead of her. We will try to do all we can to pray for her, send literature, and I know you will want to help her also. She has the best intentions to be true to her Lord, but we know how sly Satan is and how difficult it is when there are no Christians near to have fellowship. May the Lord bless this 18-year-old orphan girl and keep her under the shadow of His wing.—Edna Good, in **Argentine Missionary Women's News Letter.**

215 Tons of Food Canned This Season

Mennonite, Brethren in Christ, and Amish communities in Virginia, Pennsylvania, Ohio, Indiana, Illinois, Minnesota, Iowa and Kansas have already canned 172,391 cans of food for foreign relief this season. Most of this food is meat. Each can contains 2½ pounds which makes a total of approximately 215 tons.

Most of this food has been processed with the MCC portable canner which began the season's operation in Kokomo, Ind., Oct. 12. The remainder was processed by local canners. The MCC canner concluded its operations for the season in Lancaster County, Pa.

Most of the meat will be shipped to Korea, Germany, and Austria. Some will be shipped to Jordan as well as to other countries in which MCC has relief services. Some of this meat is already en route. Canned meat includes beef, pork, poultry, and lard. Most of it, however, is beef. Other food canned this season includes vegetables, fruits, jam, and preserves. A final report will be made when the canning season is completed.

The number of cans which the various communities and groups have processed with the MCC canner: Kokomo, Ind., 6,615; Elkhart County, Ind., 17,633; Archbold, Ohio, 7,082; Eureka Ill., 2,214; Buda, Freeport, and Sterling, Ill., 7,927; Lagrange County, Ind., 5,260; Springfield, Ohio, 3,612; West Liberty, Ohio, 6,069; Louisville and Hartville, Ohio, 7,122; Aurora, Ohio, 3,601; Columbiana, Ohio, 2,500; Belleville and Martinsburg, Pa., 12,563; Harrisonburg, Va., 19,800; and Denbigh, Va., 10,305.

These communities processed the following number of cans with local canners: Riverside, Ohio, 3,348; Wellman, Iowa, 7,512; Parnell, Iowa, 2,332; Olds, Iowa, 4,536; Kalona, Iowa, 2,424; Pandora, Ohio, 2,400; Plain City, Ohio, 4,250; Mountain Lake, Minn., 884; Delft, Minn., 234; Conway, Kans., 120; Salisbury, Pa., 323; Kokomo, Ind., 984; and Old Order Amish churches, Lagrange County, Ind., 451.

MCC Information Service, Akron, Pa.

Jesus is the way: are you helping the heathen to walk in it?—**The Soul Clinic.**

La Biblia Abierta to Open the Closed Bible

By Lester T. Hershey

Recently a Puerto Rican priest said that if the Catholic Church were to really push the reading of the Bible, in less than a year 40 per cent of the Catholic Church in Puerto Rico would be Protestant. Maybe this sounds high, but the point is that for many Latins the Bible is a closed book. They have heard of it only as a book belonging to the heretic Protestants. They have heard their priests condemn it. In some countries it has been burned—yes, piles of them burned at public gatherings.



"La Biblia Abierta" octet includes personnel from the mission, MRSC, and Ulrich Foundation programs.

Today there are 70,000 more people on the earth than there were yesterday. This year there will be 25,000,000 more people in the world than there were last year at this time. The population of the world is increasing. And, to many of these new souls on the earth, the Bible will be a closed book.

That is why our Spanish Broadcasting Committee in its meeting in Elkhart last April 20 decided to call our Mennonite Church's Spanish broadcast "La Biblia Abierta" (The Open Bible). We hope to be able to open the Bible week after week in a way that those who would not go to a Protestant church for fear of being discovered might be able to hear God's Word behind closed doors. We hope to be able to be of help also to ministers and Christian workers on the frontier who need some help in preparation for giving talks. Some of them need help like the Dominican Republic minister who wrote some time ago:

"I am listening each week to your broadcast over the station 4VEH (Haiti). I hope you don't mind what I am doing. I am taking notes from your messages and using them as sermons to my people." Of course we don't mind. May God bless His Word.

God has given us a vision of what can be done to expand our Spanish Broadcast. We see the need not only in Spanish-speaking countries such as Honduras, Cuba, Uruguay, and other Central and South American countries, but we also see the 450,000 Puerto Ricans in New York City; the 150,000 Latins in the Chicago area; the 250,000 Mexican-Americans in Bexar County of which San Antonio, Texas, is the largest city; the 500,000 to 750,000 Mexican-Americans in and around Los Angeles; the 75,000 Spanish-speaking people in and around Austin, Texas; Cleveland and its surrounding suburbs; Milwaukee; Lancaster, Pa.; and Philadelphia, as well as other challenging points.

So we ask ourselves the question: Why not minister to these people, too? They come from Spanish-speaking countries to our south. Many of them may have had some contact with the Gospel before leaving home. Many of them have found it quite hard to live their Christianity in the midst of an American culture which looks down upon them. Many have thought of the United States as a land of Christianity. But many too often have been disillusioned after living here a while. To these we can't all go personally. But we can go to them over the radio stations located near their homes. In each of the cities named above, there are at least one or two radio stations that have a Spanish-listening audience. We don't need to work up a listening audience. By far the majority of these people have radios, and many have television sets. They like good singing. If we can get on these stations, we can carry the Gospel of the Open Bible right into their homes.

But in order to do this missionary work over the radio we need financial help. We need Sunday schools, congregations, Bible classes, MYF's, individuals, and men's organizations to come to the aid of our broadcasts.

A group of young people in Michigan having heard our desire to go to New York have pledged themselves to send $80.00 per month for one week's broadcast. But, as you know, there are four weeks in a month, and some month's have a fifth. We need others to help out for this one station. Two stations in Texas are being backed by a group of MYF's. Four congregations in one of our states have considered our Chicago broadcast.

But there is the broadcast going into Spain over Radio Internationale at a cost of $35.00 per week. Someone has called it piercing the purple curtain. And certainly the people of Spain need to have the Bible opened to them. Will someone come to the aid of this broadcast? A group of men are undertaking to foot the cost of a broadcast into Honduras each month. But then there is the broadcast going into the Central American country of Nicaragua at a cost of $20.00 per week. Where are there 20 people who will give $4.00 per month for this broadcast?

Recently President Peron of Argentina said there was a mistake made in restricting Prot-

estants, and now the Protestants have as much privilege to broadcast over Argentine radio stations as do the Catholics. Here is a missionary cause worthy of your undertaking. We may need to broadcast from Uruguay, across the bay from Buenos Aires, at a cost of $35.00 per week, if we cannot get on an Argentine station. Will you and your Sunday school, MYF, or your Sunday-school class undertake this missionary cause?

At least will you pray for these broadcasts? Will you bear these broadcasts on your heart day after day so that the Open Bible will really be opened to these people? If you will pray daily for the Spanish broadcast, **"La Biblia Abierta,"** I am sure we will not lack funds to finance these various broadcasts.

If you are interested, tell us you are pledging support for one of these broadcasts for a year. Write for further information to either The Spanish Broadcasting Committee, 1711 Prairie Street, Elkhart, Ind., or to Lester T. Hershey, director of **"La Biblia Abierta,"** Fisher, Ill.

Fisher, Ill.

Whether life grinds down a man, or polishes him, depends on what he is made of.



Progress is being made on the construction of the Bethel Mennonite Church and workers' quarters in Chicago. Pray and give that this project may be carried through to completion, providing the much-needed worship and activity space for the Bethel community.

MENNONITE BOARD OF MISSIONS AND CHARITIES

Western Mennonite School, Salem, Oregon

June 16 to 20, 1954

Theme: **THE POWER OF THE GOSPEL IN A CHANGING WORLD**

Wednesday, June 16

9:00 a.m. Executive Committee Meeting.
1:00 p.m. Executive Committee Meeting.
7:00 p.m. Executive Committee Meeting.

Thursday, June 17

8:00 a.m. Executive Committee Meeting.
1:30 p.m. Opening business session of the Mennonite Board of Missions and Charities. **This session is open to the public.**
7:00 p.m. Devotion ..... S. J. Hostetler, Elkhart, Ind.
The Power of the Gospel in a Changing World:
In the New Testament Church ..... J. Frederick Erb, Detroit, Mich.
Through the Centuries ..... Ford Berg, Scottdale, Pa
In Mennonite Missions ..... S. C. Yoder, Goshen, Ind.

Friday, June 18

8:30 a.m. Business Session of the Board.
Voluntary Service Conference
8:30 a.m.
The Power of the Gospel in a Changing World: In Voluntary Service
Devotion ..... Orie Roth, Elkhart, Ind.
As Voluntary Service Grows ..... Levi C. Hartzler, Elkhart, Ind.
You Have Opportunities ..... Louise Miller, Kansas City, Mo.
Ida Showalter, Kansas City, Mo.
Ina Roth, Elkhart, Ind.
Marianna Stutzman, Kansas City, Mo.
Roman Stutzman, Kansas City, Mo.
Luke Birky, La Plata, Puerto Rico
Others.
To Serve Christ ..... B. Charles Hostetter, Harrisonburg, Va.
Chairman ..... Boyd Nelson, Elkhart, Ind.
Chorister ..... Mary Ann Hershberger, Kansas City, Mo.
8:30 a.m. Business Session of the Mennonite Nurses' Association. At 10:15 Mr. and Mrs. Luke Birky will speak about medical work in Puerto Rico.
11:00 a.m. Public Program of the Mennonite Medical and Nurses' Association:
The Challenge of the Expanding Program of Hospitals and Medical Work in the Church ..... Allen H. Erb, Lebanon, Oreg.
The Expanding Medical Program in India ..... J. G. Yoder, M.D. Dhamtari, India
1:30 p.m. Devotion ..... James Lark, Chicago, Ill.

The Power of the Gospel in a Changing World:

In Israel ..... J. B. Martin, Waterloo, Ont.
1:30 p.m. Business Session of the Women's Missionary Sewing Circle Auxiliary. **Open to anyone interested.**
Devotion ..... Mrs. George Smoker, Tanganyika, East Africa
Welcome Address ..... Mrs. Albert Snyder, Canby, Oreg.
Response ..... Mrs. Allen Ebersole, Canton, Ohio
Delegates' Roll Call
Reports:
Secretary ..... Mrs. Mahlon Eigsti, Hesston, Kans.
Treasurer ..... Amanda Frey, Archbold, Ohio
Sewing Secretary ..... Mrs. Paul Yoder, Columbiana, Ohio
Girls' Activities ..... Florence Shantz, Waterloo, Ont.
Literature Secretary ..... Mrs. C. L. Shank, Goshen, Ind.
Working in the Local Circles:
Creating Interest ..... Mrs. Daniel Horst, Atwater, Calif.
The Work Program in the Adult Circle Mrs. Guy Hershberger, Goshen, Ind.
The Work Program in Girls' Activities Mrs. Henry Yoder, Grantsville, Md.
Offering
Open Discussion ..... Orpha Troyer, Walnut Creek, Ohio
Chairman ..... Mrs. J. D. Graber, Elkhart, Ind.
Chorister ..... Mrs. Clarence West, Sweet Home, Oreg.
Special Music
2:30 p.m. Business Session of the Board.
5:45 p.m. Devotion and Workers' Meeting ..... M. D. Stutzman, Kingman, Alta.

The Power of the Gospel in a Changing World:

In Our Cities ..... John D. Zehr, Los Angeles, Calif.
In Latin America ..... Lester T. Hershey, Aibonito, Puerto Rico

Saturday, June 19

9:30 a.m. Business Session of the Board.
9:00 a.m. Program of the Women's Missionary Sewing Circle Auxiliary

Theme: **The Power of the Gospel in a Changing World**

Call to Worship
Song Service
The Unchanging Word ..... Mrs. S. M. King, Dhamtari, India
The Gospel Changing Lives:
In Puerto Rico ..... Mrs. Lester Hershey, Aibonito, Puerto Rico
In the Ozarks ..... Ruth Cressman, Culp, Ark.
In Navaholand ..... Mrs. Stanley Weaver, Chinle, Ariz.
In Israel ..... Mrs. J. B. Martin, Waterloo, Ont.
Introduction of Missionaries
Offering
Devotion: The Unchanging Saviour Mrs. J. G. Yoder, Dhamtari, India
1:30 p.m. Devotion ..... George Miller, Honduras, Central America

The Power of the Gospel in a Changing World:

In Africa ..... George Smoker, Tanganyika, East Africa
In Radio Evangelism ..... B. Charles Hostetter, Harrisonburg, Va.
3:00 p.m. Concluding Business Session of the Board.
3:30 p.m. Conjoint Meeting of Executive and Personnel Committees.
7:00 p.m. Mennonite Youth Fellowship Program
Devotion ..... Orval Shoemaker, Hesston, Kans.
Youth Discovers Ideals for Fellowship ... Everett Metzler, Manheim, Pa.
Youth Commits All of Life to Christ John R. Mumaw, Harrisonburg, Va.
Consecration Service ..... Paul Erb, Scottdale, Pa.
Special Music ..... Mennonite Hour Quartet

Sunday, June 20

9:30 a.m. Devotion ..... Daniel Miller, Argentina, South America
The Power of the Gospel in a Changing World:
In Our Local Churches ..... Milo Kauffman, Hesston, Kans.
In Navaholand ..... Stanley Weaver, Chinle, Ariz.
Mission Sermon, I Cor. 9:22 ..... Paul Erb, Scottdale, Pa.
1:30 p.m. Devotion ..... J. G. Yoder, Dhamtari, India

The Power of the Gospel in a Changing World:

In Relief and I-W Service ..... Boyd Nelson, Elkhart, Ind.
In India ..... Wilbur Hostetler, Dhamtari, India
3:00 p.m. Consecration Service
6:45 p.m. Devotion

The Power of the Gospel in a Changing World:

Other Lands Where the Gospel Is Needed ... J. D. Graber, Elkhart, Ind.
Mission Strategy in This Changing World John H. Mosemann, Goshen, Ind.



The Mennonite Hour

The following itinerary has been planned en route to the annual Mission Board meeting at Salem, Oreg., and return for the Mennonite Hour pastor, Bro. B. Charles Hostetter, the octet, and quartet. Check the nearest stop to your home and plan to attend that service. All services will be evening appointments unless otherwise indicated.

Mixed Octet with pastor and other speaker
June 8, Tues.—Johnstown, Pa., District
Kaufman Church
June 9, Wed.—Archbold, Ohio, District
Central Church
June 10, Thurs.—Elkhart County, Ind.
College Union, Goshen, Ind.

Ladies' Quartet and speaker—Return trip
June 11, Fri.—Sonnenberg, Apple Creek, Ohio
June 12, Sat.—Conneaut Lake, Pa.
June 13, Sun.—
a.m. Sunday-school hour
Britton Run, Spartansburg, Pa.
a.m. Preaching hour
Beaver Dam, Corry, Pa.
eve. Rockton, Pa.

Men's Quartet and pastor
June 11, Fri.—Garden City, Mo.
June 12, Sat.—La Junta, Colo.
June 13, Sun.—
a.m. Pueblo, Colo.
p.m. Colorado Springs, Colo.
eve. Denver, Colo.
June 15, Tues.—Filer, Idaho
June 17-19,—Mission Board Meeting, Salem, Oreg.
June 20, Sun.—
a.m. Albany, Oreg.
eve. Portland Rescue Mission
June 21, Mon.—Nampa, Idaho
June 25, Fri.—Protection, Kans.
June 26, Sat.—Harper, Kans., District
Pleasant Valley Church
June 27, Sun.—
a.m. Hutchinson, Kans.
p.m. Hesston District
Hess Hall, Hesston, Kans.
eve. Yoder, Kans., District
Yoder Church
June 28, Mon.—Shickley, Nebr.
June 29, Tues.—Milford, Nebr., District
East Fairview Church
June 30, Wed.—Manson, Iowa
July 1, Thurs.—Kalona-Wellman, Iowa, District
Iowa Mennonite School Auditorium
July 2, Fri.—Wayland, Iowa, District
Sugar Creek Church
July 3, Sat.—Metamora-Roanoke, Ill., District
Metamora Church
July 4, Sun.—
9:30 a.m. Peoria, Ill.
11:00 a.m. Morton, Ill.
p.m. Hopedale, Ill.
eve. Fisher, Ill.
July 5, Mon.—Howard-Miami, Amboy, Ind.
July 6, Tues.—Leo, Ind.
July 7, Wed.—Elida, Ohio, District
Salem Church
July 8, Thurs.—West Liberty, Ohio, District
South Union Church
July 9, Fri.—Holmes County, Ohio, District
Walnut Creek Church
July 10, Sat.—Wayne County, Ohio, District
Martins Church
July 11, Sun.—
a.m. Sunday-school hour
Hartville, Ohio Church
a.m. Preaching hour
Beech Church, Louisville, Ohio
eve. Mahoning-Columbiana, Ohio, District
Midway Church
July 12, Mon.—Morgantown, Pa.

Since it is not possible for Bro. Hostetter and The Mennonite Hour Quartet to serve in all of our churches, pastors are urged to invite near-by congregations to these services wherever possible.

Publicity Office, Elkhart, Ind.

16-Page Anniversary Book Just Off the Press

God has blessed the radio work in a very real way in the past three years. In 1951 the broadcast was begun over one station—now it is heard over 30 stations in the U.S.A., two in Canada, and four in foreign countries.

The publicity department has prepared a pictorial booklet which shows the staff in action. Also in the booklet is a brief account of the history of the broadcast as well as a sketchy write-up of duties related to the various departments of the broadcast.

For your free copy write to **The Mennonite Hour,** Box 22, Harrisonburg, Va. Extra copies to hand out are 15¢ each, two for 25¢, ten for $1.00.

Washington, D.C., Station Discontinued

Because of insufficient funds it is necessary to leave WMAL, Washington, D.C., with the last broadcast on May 30. It is very difficult to leave this station for two important reasons. First of all, WMAL is one of the choice stations in the nation's capital with many listeners in Washington, D.C., Maryland, Delaware, Virginia, and Pennsylvania. Secondly, Washington, D.C., is a needy city. A recent report claims that the people of Washington drink more liquor than milk.

It is hoped that additional gifts will be given so that the Washington, D.C., broadcast may be resumed before too long. **The Mennonite Hour** continues its witness as interested Christians give and pray for the work. If God would have you help in this missionary program, send your gift to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

The Mennonite Hour Is Your Broadcast

It is almost a year since **The Mennonite Hour** has become officially related to the Mennonite Board of Missions and Charities. The working arrangement has been entirely satisfactory to both parties and during the year the broadcast has had a vigorous and healthy growth. The message is now being carried on five 50,000-watt stations in the U.S.A. as well as on HCJB in Quito, Equador, Radio Ceylon, and on about 30 smaller local stations. From many, many places come letters to Box 22, Harrisonburg, Va., telling of blessings received from the singing and the spoken message.

The support of the broadcast is dependent on the contributions of interested listeners. Even though **The Mennonite Hour** is sponsored by the Mennonite Board of Missions and Charities, it is not supported as a part of the Board budget. Any funds sent to the Elkhart office of the Mission Board, however, and designated for **The Mennonite Hour** are turned over to them in full. Having a denominational name for the broadcast means for the most part that Christians of other denominations will let us pay the bills.

Friends of **The Mennonite Hour** are encouraged to send their contributions directly to Box 22, Harrisonburg, Va. Please pray for Bro. Hostetter and his staff and be assured that your suggestions and criticisms are also gladly received. Help to make effective over the air waves the message of "The Living Christ for a Dying World."

Elkhart, Ind.

There is no culture in the world in which the church of Christ cannot thrive.—Henry Garber.

Missions Editorial

Wait! Don't Buy That Second Home

Why not use in Michigan or Ohio the money you are planning to invest in a second home in Florida? Why not give city children a chance for two weeks in the country each summer under the direction of their pastors and teachers? Jesus said, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven" Our city mission workers are trying desperately to save their children from the temptations presented by the world in modern cities. They try to provide activities during the week after school hours. They make the church the center of these young people's lives in every way possible. They exploit every opportunity they have to spend time with their young people, to influence their lives for good. Even so, many are lost to Christ and the church because of the attractions which the world, offers.

One way our city workers have for getting these young people out of this environment and into a wholesome atmosphere for Christian fellowship and teaching is through the summer camp program. Two weeks at camp in the country gives the city pastor a chance to impress his young people with the reality of God through nature and a study of the Bible without the distractions of city life.

For the past several years the pastors of our missions in Saginaw, Cleveland, Youngstown, and the Bethel Church in Chicago have been taking their young people to a camp in Michigan for fellowship, Bible teaching, and preparation for leadership in their home churches. This experience has proved the great value of such fellowship, (for these young people and the future of our church).

Furthermore, Camp Rehoboth, Ill., Mennonite Youth Village, Mich., and Camp Ebenezer, Ohio, have attempted to provide such facilities for the younger children from these churches. With the exception of Camp Rehoboth, these summer camp facilities are also used for children from other churches or for other conference programs. The needs of our Negro young people have reached the place where one camp is needed for the whole summer to adequately provide the facilities to do a good job of teaching.

This is where your second home comes in. Properties would be available which could be equipped to make possible this much-needed teaching and fellowship program. If you are interested in meeting this need, in being a part of this witnessing program by helping to provide summer camp facilities for these four churches, write to the General Mission Board secretary at Elkhart, Ind.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Administrative

Beginning in the last week of May, monthly I-W job opening reports are being sent to all pastors. These reports will show where there are openings for I-W men, and will enable pastors to counsel their young men who are entering service as to the likely places for obtaining a job where other young men are serving.

On May 20, Ray Horst, Ephrata, Pa., joined the MRSC staff as Director of Voluntary Service. Boyd Nelson continues as Secretary for Relief and Service, and Dorsa Mishler as Personnel Director for Relief and Service in addition to personnel assistance for the General Mission Board program. Bro. Horst has had previous experience in VS administration under the MCC and will make a fine contribution to this part of the Relief and Service program.

Relief and Service Funds Low

Your relief and service dollar supports the MCC relief and refugee aid programs; our forty PAX men in Europe, Asia, and Africa (Egypt); and voluntary service workers from the MRSC constituency serving under MCC. In addition this service dollar supports an MRSC-VS program of 156 workers here on the continent and Puerto Rico in missions, hospitals, community service projects, children's homes, and homes for the aged; and the I-W services program which brings the men into vital fellowship with each other and the church.

I-W service has put our young men on the front lines in voluntary service, alternative (earning) service, and PAX. Your offerings enable them to serve more effectively wherever they are. Your support will enable you to share with the young men in this momentous experience. This is a challenge for our church. It is a challenge for each of us personally. What are we doing with it?

A total of $23,500 per month is required for the entire Relief and Service program, which is more than we have ever given in this way. A monthly relief and service offering in every congregation will help. The congregations now lifting this offering may want to increase their giving.

On April 1, the Relief and Service Committee began the new fiscal year with less than one month's operating expense on hand. The way we respond will decide whether the programs mentioned above will be able to continue or need to be curtailed. Contributions clearly designated for relief and service may be sent through your district conference treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Released May 21, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Luxembourg Mennonites Need Church Building Assistance

Among the European Mennonites needing assistance with the construction of church buildings is the 13-family congregation in the community of Friedhof/Diekirch, Luxembourg.

This congregation, whose present members and ancestors have lived in this Luxembourg community since about 1850, has constructed the shell of a church building but now need financial assistance to complete the structure. The building thus far has cost 175,000 Luxembourg francs, which members of the church have paid, and will require about 228,000 Luxembourg francs for completion and furnishing.

If money were available, this simple chapel could be completed by July or August. To date the walls have been erected, roof laid, and ceiling and windows installed. Members of the congregation contributed roofing and wood for the doors and brought stones and sand to the building site. When completed, this house of worship will accommodate 150 to 170 persons. Construction was started by the European Mennonite Voluntary Service caravan late in 1952. This group did the excavating and quarried the stone and sand.

A church building is vital to this Mennonite group in its worship and service activities. The pastor and bishop, Joseph Oesch, has indicated that this Mennonite brotherhood scattered throughout Luxembourg is deeply grateful for all the assistance of other Mennonite brotherhoods and welcomes their fellowship.

At present this group meets every second Sunday in the month in a wooden barrack and every fourth Sunday in Lauterborn in a home of one of the members. The closest Mennonite church is in Lotringen, France, which is 130 kilometers (approximately 80 miles) distant. The Eastern Mennonite Board of Missions and Charities has workers at Esch and Dudelanga which are about 35 miles south of this Luxembourg Mennonite community.

A fund has been established at MCC headquarters in Akron, Pa., for contributions to assist European Mennonites in the construction of such church halls as the Luxembourg brotherhood needs. American Mennonites who wish to assist their European brethren in this way may send their contributions to their regular conference channels or MCC headquarters in Akron either designated for Luxembourg or the general European church building fund.

The German Mennonite congregations which are being established through the construction of housing by American PAX men also need assistance in constructing church halls. More information on the need for financial help by the various European Mennonite groups in the construction of these simple church building facilities will be presented in the coming months.

Nonpacifists Comment on "Peace Is the Will of God"

The unified peace statement entitled "Peace is the Will of God," prepared by representatives of the historic peace churches in Europe with the participation of the International Fellowship of Reconciliation, is drawing the attention of nonpacifist thinkers.

The April issue of the "Ecumenical Review," a nonpacifist publication, carried two articles on the nonresistant witness. One of the articles quotes from "Peace is the Will of God" and from "The Christian Conscience and War," which is a Church Peace Mission publication. The author, Professor Soe, Copenhagen theologian and author of a massive textbook on ethics, brings into focus the real pacifist issues and treats the arguments on both sides with remarkable objectivity and fairness. The title of this article is "War and the Commandment of Love."

While Professor Soe expresses an inability to agree with conscientious objection to war, he refuses to support the nonpacifist position. The significance of such articles is the change of attitude on the part of some nonpacifist thinkers and their willingness to give these matters further study and consideration. Ten years ago a treatment such as Professor Soe's in a nonpacifist organ would have been unthinkable. The fact that ecumenical leaders dare to permit discussion in such a way is reason for gratitude and respect.

Copies of "Peace is the Will of God" and "The Christian Conscience and War" are being circulated to delegates to the World Council of Churches assembly in Evanston, Ill., this summer.

Women's Activities

A call for money contributions has come from Mrs. Roman Stutzman, Kansas City, Mo., for the purchasing of several pieces of furniture and a few cooking utensils. Bunk beds, a studio couch, and larger cooking kettles are needed. It is thought that some groups would prefer to contribute money rather than articles. Please write to Florence Shantz, 1711 Prairie St., Elkhart, Ind., before sending your money, so that Sister Shantz can advise the amount needed at the time you wish to make your donation.

* * *

The Sewing Circles of the Ontario Conference held their thirty-seventh annual meeting, Tuesday, May 11, at the Erb Street Mennonite Church, Waterloo, Ont. The program was built around three related ideas: for the morning session, "Look Back and Praise Him"; for the afternoon, "Look Around and Serve Him"; and for the evening meeting, "Look Up and Trust Him."

Special speakers were Mrs. Simeon Hurst, Mrs. Ross Goodall, and Bro. and Sister J. B. Martin.

* * *

The first district meeting of the recently organized women of the Virginia Conference is scheduled to take place Thursday, May 13, Harrisonburg, Va.

All members of the Executive Committee of the Women's Missionary Sewing Circle Organization will be engaged in special meetings with groups of women and girls in the various conference districts en route to the annual meeting to be held at Salem, Oreg., June 18, 19. A number of meetings have also been scheduled for the return trip. The object of this plan is to give more sisters the benefit of the annual meeting and to share with them the purposes and ambitions of their organization.

En route to Oregon, Mrs. Mahlon Eigsti and Florence Shantz will take a southern route; Mrs. J. D. Graber and Mrs. C. L. Shank, the middle route; while Mrs. Paul Yoder, Amanda Frey, and Orpha Troyer will follow the northern route. Pray that these meetings may be helpful and a means of strengthening the work of our women's organization for the cause of Christ.

* * *

A newly organized sewing circle, South Boston, Va., has been busy making bed covers. They have also helped with a project they call "pounding" for a young family who lost their home by fire. Some of them have made scrapbooks for elderly people. What joy willing, loving workers can bring to others!

* * *

Sisters of the Mt. Herman congregation, Bergton, Va., have been active throughout the year, sewing for local needs and for foreign relief. Recently they had an all-day meeting with a fellowship lunch at noon which was much appreciated. This circle usually meets in the evening.

* * *

For your convenience we are offering single subscriptions to the **Missionary Sewing Circle Monthly** at the rate of three years for one dollar. Now is a good time to renew your subscription. Send your renewals to WMSCO, Scottdale, Pa.

Notice

At the annual meeting of the Women's Missionary Sewing Circle Organization to be held near Salem, Oreg., June 18, a constitutional change authorizing a change of name of the organization will be placed before the voting delegate body in order to make the name more nearly describe the nature of the activities now being carried on by women's and girls' groups.

Practices change during the years. The work of the women in the home and in the church is much different than it was a few years ago. For a long time we have had women's groups known as sewing circles. Most of these sewing circles spend some time in sewing, but nearly all of them have also been cooking, canning, cleaning, etc., as well as giving large sums of money to the various missionary causes of the church. Now we suggest changing the name of the Women's Missionary Sewing Circle Organization so as to include the activities in which we are now engaged.—Mrs. C. L. Shank.

No lips speak so loudly to us as those from which the breath of life has gone forever.—YCC.

From Our Churches

KALONA, IOWA

(Lower Deer Creek Congregation)

Greetings in the name of our Risen Lord:

At the present time our prayer-meeting group is studying Torrey's "How to Pray." With the oncoming Hammer tent revival it is a very profitable study and should teach us how to pray better. Our leader, Bro. Lloyd Brenneman, is in bed with a light stroke. May God direct as is His will.

On May 2 we observed communion. Love and unity were expressed and we pray God this manifestation will continue. We changed the routine, and communion was held in the morning and Sunday school in the evening service.

Visiting speakers in the community recently were Frank Peters, Luke Birky, Elam Hollinger, and Nelson Kauffman. Two from this community, Ruth Fisher, who returned from Formosa, and Roger Hochstetler, who served several years in Germany, also spoke to us about their work.

Our present Sunday-school organization is as follows: Supt., Edd Brenneman; Asst. Supt., Alvin K. Grasse; Chor., Beulah Miller; Sec.-Treas., Philip Marner; Primary Dept. Supt., Wayne Miller; Asst. Supt., Roger Hochstetler.

Recent results of sewing circle organization: Pres., Mrs. Ora Marner; Vice-Pres., Mrs. Clark Brenneman; Sec.-Treas., Mrs. Glen Burkholder; Devotional leader, Mrs. John W. Gingerich; Sec. of Literature, Alma Brenneman; Food committee members, Mr. and Mrs. Omar Marner.

A project the MYF is sponsoring this summer is the upkeep and mowing of the church cemetery.

Over the Easter season the Goshen and Hesston choruses combined gave a program in the new gym at the Iowa Mennonite School.

Commencement services were held May 16-18 at I.M.S. This class was the first to hold graduating ceremonies in the new auditorium-gymnasium. The local school tour was to Nebraska this year.

As we wait for the revival meetings, may we continue in earnest prayer.

Correspondent.

PHOENIX, ARIZONA

(Sunnyslope Congregation)

God's work in "The Valley of the Sun" is going on "line upon line, here a little, and there a little." The presence of many saints last winter was an inspiration to us. We appreciated the timely messages of ministers from various parts of the globe.

God has blessed us with an early spring. Several people that had not been here before are sure that summer has begun!

The work in the Lord's vineyard at the Buckeye Migrant Labor Camps has been progressing under His blessing. A new building was erected at Camp 29 last winter. Six converts are under instruction at present in this camp. A summer Bible school is to be conducted at the camps under the direction of the general superintendent, Johnwilliam Boyer.

The summer Bible school in the home congregation is to be under the direction of Sister Helen Frey.

The school board is happy to announce that Sister Doris Yoder will teach our Christian day school for the 1954-55 term.

A goodly number from Sunnyslope are planning to attend the annual district Singspiration. The Los Angeles congregation will be host this year. The redeemed really have a song.

Melvin Mast.

PORT TREVORTON, PENNSYLVANIA

(Susquehanna Congregation)

Greetings in our blessed Saviour's name:

We thus far in 1954 are rejoicing in the good and bountiful works of God. In I Thess. 5:16 it says, "Rejoice evermore."

On April 4 we had our communion service and we were glad our elderly bishop, Bro. W. W. Graybill, and our new bishop, Bro. Donald Lauver, could both be with us.

On Good Friday our aged minister, Wm. Shaffer, spoke on "Our Suffering Saviour" in English and Bro. John Reinard delivered a similar message in German.

The attendance in our Sunday school has been very good the past year and is gradually increasing.

Bro. C. M. Brubaker has been in bed for several months now. Please pray for him.

Please pray for us at this place. Visitors are always welcome. Sara Hinkle.

RENSSELAER, INDIANA

(Burr Oak Congregation)

Greetings in Jesus' holy name:

While we laid a new floor in the auditorium, our church services were held in the basement.

On March 7, Sister Lydia Muller, a foreign exchange student at Goshen College, worshiped with us, and talked for a short time on her home country, France.

On Missionary Day, March 14, Bro. and Sister Floyd Sieber were here. They had recently returned from Argentina.

Marie Yoder, Carol Yoder, and Luke Birky worshiped with us on April 11. Bro. Birky spoke in the interests of the new Puerto Rican hospital.

A peace team from Goshen College was here May 2. Foreign exchange students from France, India, and Holland gave messages. They were accompanied by Bro. Paul Frey and another Goshen College student.

Our communion services were held on Easter Sunday. Five girls, one woman, and one boy were baptized on Easter also. We ask that you remember these seven in your prayers that their lives may grow richer in Christ.

May God bless you.

Regina Frey.

SALFORDVILLE, PENNSYLVANIA

(Spring Mount Congregation)

Dear Readers of the GOSPEL HERALD:

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Ps. 68:19).

The past year we were again blessed in a number of ways. Bro. Paul Clemens was the evangelist and brought challenging messages from the Word of God. There were many decisions made during the week, and we praise God for those who were willing to go all the way with Jesus Christ. Then there were those who were not willing to go all the way and drifted back into the world. Among these was a man who is living in his latter days. Will you pray for him so that he might find the Lord before it is eternally too late?

The increase in the Sunday-school attendance is also very encouraging. We are truly thankful, especially for those who come from the town of Spring Mount and the community round about.

On March 27, 28, we had a Christian Life Conference with the brethren Harold Lahman, Elkton, Va., and Norman Bechtel, Spring City, Pa. We were again reminded of our duties concerning the lost souls about us and the necessity of living exemplary lives so that the world can see Jesus magnified in us. Will you remember us at the throne of grace so that we may go about our Lord's work in winning the lost for Him? Ervin Long.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear GOSPEL HERALD Readers:

"Rejoice in the Lord always: and again I say, Rejoice."

For some time we have been studying in our Bible meeting about the needs of youth, and we pray that parents and older folks will do all they can to help youth find Christ.

Since we wrote last we have had many visiting ministers here. Bro. Harold Lehman held a series of revivial meetings when he made plain the will of God concerning us. There were two converts and some requests for prayer.

On May 1 Bro. Mark Stauffer and a group of thirty young people gave a message in song and testimony. What can make us happier than to see young folk in the service of the Lord?

Hattie Koger.

STRYKER, OHIO

(Lockport Congregation)

Greetings in the name of our Lord Jesus Christ:

Thanks be to God for His unspeakable gift and for all who have accepted the call to be of service for Him. We have been privileged in the past few months to have some of these from other congregations visit us and bring inspiring messages. The following brethren were among these: Olen Nofziger, Wauseon, Ohio, Jan. 3;

Alvin G. Becker, Woodburn, Ind., Jan. 10; in the evening of Jan. 17, Max Short, West Unity, Ohio, told of his work and experiences during two years of PAX service in Europe. May the Lord bless those who are willing to help build up a nation rather than to destroy.

On Jan. 24, D. Walter Miller, Wooster, Ohio, spoke to us in the morning, and in the evening Ira Amstutz, Orrville, Ohio, gave an address.

May God bless the class of ten who were received into the church on Feb. 14 by our bishop, Walter Stuckey.

On March 7, the Lost Creek congregation and on March 28 a service unit from the Northville Mental Hospital, near Detroit, presented the evening programs. On April 1 a male quartet from the service unit at Kansas City gave a program in song and testimony. All of these groups showed us the opportunities they have for witnessing to all classes of people.

A group of workers from here hold services every Sunday morning at a church about twelve miles from Lockport called the Salem Church. During the week of April 6-11 Bro. Jesse Short, Archbold, Ohio, held evangelistic meetings there.

On April 28, a group from the Conservative Church, Hartville, Ohio, presented a full evening of testimony and song. Let us remember them in prayer, as they make their European tour, in the service of the Lord.

On May 2 we were again made aware of the great need in our orphanages when Sister Mary Ellen Shoup, Goshen, Ind., who spent seven years as superintendent of a Children's Home at Valdoie, France, told about the work. After finishing her studies at Goshen, she plans to return to her work in France. Also at the same service Bro. Hans Wieler, Goshen, Ind., told about his war experiences among the fleeing refugees. He also plans to return to his work as German Youth Leader when he finishes his schoolwork.

On May 9, Bro. Nelson Kanagy and a quartet gave a program in the interest of their radio work.

May God bless each one as they present the Gospel to a lost and dying world.

Correspondent.

MISSION NEWS (Continued)

Three converts were received into the church by water baptism on Easter Sunday morning in Floresta, Buenos Aires, Argentina. Bro. Amos Swartzentruber, zone director, was in charge of the service.

Bro. J. Weldon Martin, Mathis, Texas, reports that funds received thus far for the new church building at Mathis total approximately $2800 of the total $10,000 required for the purchase of the lots and construction of the building.

The Seventh Annual World-wide Missionary Conference at the East Chestnut St. Church, Lancaster, Pa., May 19-23 was largely attended and good interest was shown as speakers from many parts of the church gave the messages. The church was crowded to capacity over the week end.

Philos Farm, Inc. is the name of the new Mennonite Children's Home for Negroes, near Harrisonburg, Va. An article describing this project will be published in the HERALD in the near future.

IN EVERY STATE (Continued)

cities right on the streets where I offer tracts to everyone who passes by—rich and poor, high and low. The majority of the letters we receive come from just such people who get tracts on the streets.

Interest in the tract work is good in congregations where I have had opportunity to speak. I have spoken on the tract work in about three hundred schools and churches, and it seems that our people all over the country are waking up to the great possibilities in this work. We have had a number of letters from young people's groups as well as church leaders asking for information and suggestions for carrying on such a work.

During 1954 we hope to be able to carry on the work further. There are thousands of communities all over the country where the testimony is needed. May the Lord lead us where and how He would have us to go.

[Bro. Palmer is worthy of our prayer and financial support in this work. All tracts are furnished to him at cost. Even so, this work costs him about $5.00 an hour for tracts alone. Will you make a sacrifice to reach some of this summer's city crowds? Be sure to designate your contribution to "Ralph Palmer" and send it to Herald Press Tracts, Scottdale, Pa.—*Harold Brenneman, Tract Editor.*]

Denbigh, Va.

FIELD NOTES (Continued)

A group of thirty tourists worshiped with the Elizabethtown, Pa., congregation on Sunday morning, May 30, a part of the guided tour service rendered by Ira Frank, during the summer, for people mostly from New York City.

Baccalaureate services for the Belleville Mennonite School were held at the Maple Grove Church, Belleville, Pa., on Sunday evening, May 23. Bro. Jacob Weirich, home minister, preached the sermon. Commencement exercises were held at the Allensville Church on Friday evening, May 28.

The twelfth commencement of Lancaster Mennonite School was held May 27, 28.

The congregation at Pinto, Md., is planning to hold a summer Bible school at the Wiley Ford School building, near Cumberland, Md., June 14-25.

"The Foundation Echo" is the name of a paper, published by the Ulrich Foundation, Aibonito, Puerto Rico, which has just come out with its first issue. Its aim is to acquaint our people with the work of this organization.

Change of Address.—Lester T. Hershey from New York City to Fisher, Ill.

Commencement activities of the Johnstown Mennonite School, held at the Kaufman Church, included the baccalaureate sermon by Bro. A. J. Metzler, Scottdale, Pa., and the commencement address by Bro Myron Augsburger, Harrisonburg, Va.

At the annual meeting of the Mennonite Youth Fellowship of the Southwestern Pennsylvania District, held at the Thomas Church, Saturday, May 22, the following officers were elected; President, Bradley Otto, Springs, Pa.; Vice-President, Stanley Yake, Scottdale, Pa.; Treasurer: Mervin Zook, Scottdale, Pa.; Secretary of Fellowship, Elnora Schrock, Springs, Pa.; Secretary of Faith and Practice, Ruth Yoder, Johnstown, Pa.; Secretary of Extension, Paul Roth, Jr., Masontown, Pa.

Bro. and Sister Earl Buckwalter, Hesston, Kans., by action of the conference executive committee and approval of the Sycamore Grove congregation, Garden City, Mo., will live in that community a part of each month as Bro. Buckwalter serves as bishop of the congregation for the next six months.

"Thank you very much for your generous gift of New Testaments recently received. We shall make the best use of it in our daily life. Please thank the donors for us. Yours prayerfully." This message, followed by sixty-five signatures, has come to the editor's desk from Christian Medical College, Vellore, South India. This is from some of the 224 students to whom Testaments were sent several months ago. In the same mail we received a request for 75 Testaments to be given to incoming students at Christian Medical College, Ludhiana, Punjab, India.

Announcements

Quarterly conference at the Steelton, Pa., Mission June 23, with A. J. Metzler, Scottdale, Pa., as instructor.

Monthly meeting for Jewish evangelism at Vine Street Church, Lancaster, Pa., Monday evening, June 7. Speaker, M. S. Stoltzfus, Gap, Pa. Prayer service at 1:00 p.m. preceding.

Young People's Institute, Aug. 6-13, at Laurelville, Pa., Mennonite Camp. Bulletins available June 10. Address C. F. Yake, Secretary, Scottdale, Pa.

Eighth annual meeting of the Gospel Messengers, afternoon and evening, June 6, in a tent on Broad St., Lebanon, Pa. Speakers: Noah Hege, Roy Newswenger, and Jacob Rittenhouse.

Youth Conference at Mt. Joy, Pa., Church June 12, 13. Speakers: Richard Detweiler, Perkasie, Pa.; Myron Augsburger, Harrisonburg, Va.

Song service at the Churchtown Church, southeast of Carlisle, Pa., June 6, 7:00 p.m., with Reuben Stoltzfus as leader.

Ordination of a deacon at the Groffdale Church, near Bareville, Pa., June 10, 9:30 a.m. Pray for the work.

Visiting Speakers

May 23. **Harry Stutzman,** Berlin, Ohio, at Congregational Mennonite Church, Marietta, Pa. **Samuel M. King,** India missionary, at South Union, West Liberty, Ohio. **John L. Horst,** Scottdale, Pa., at Marion Church, Chambersburg, Pa. **Andrew Jantzi,** Alden, N.Y., at Zion Church, Beckersville, Pa. **Eli Jutzi,** Kalona, Ia., at Mt. Pisgah, Leonard, Mo. **Joseph Boll,** Lititz, Pa. at Fairpoint, Ohio.

May 30. **Jacob Kolb,** Spring City, Pa., at Zion Church, Beckersville, Pa. **Noah K. Mack,** Morgantown, Pa., at Towamencin Church, Kulpsville, Pa. **Jacob Peltz,** Jewish evangelist, at Olive Church, Elkhart, Ind.

Evangelistic Meetings

Elno Steiner, Elkhart, Ind., at Crumstown, Ind., beginning May 23. **Erie Renno,** Reedsville, Pa., at Barrville, Belleville, Pa., May 30 to June 6. **John S. Hess,** Lititz, Pa., at Bernville, Pa., Mission, beginning June 6. **Peter B. Wiebe,** Goshen, Ind., at Berea Church, Alma, Ont., beginning May 23. **Myron Augsburger,** Harrisonburg, Va., at Broad St., Harrisonburg, Va., May 30 to June 6.

The tent meetings by George R. Brunk near Marion, Pa., have been well attended and the interest has been good.

TO BE NEAR TO GOD (Continued)

Friday, June 11

Read I Sam. 17:40-45—Mr. Goliath, Meet David

What an annoyance that this stripling comes out against me! What arrogant insolence! I'll thrust him through with these twenty pounds of sharp spear point. The force of the twenty-pound shaft will carry it clean through him.

So might have mused Goliath. Evil has ever trusted its brute force. Sometimes good men do also when they lapse from their better thoughts. So eager was force to overcome God's representative that Goliath went to meet David. But so eager was righteousness to meet the enemy that David ran to meet Goliath. And in that memorable meeting the small things in the hand of faith brought to naught the mighty forces in the hand of evil. What a meeting!

Nerve me, O Lord, that I may run to meet the evil which stalks toward me to curse God's elect. Grant me a true eye and lips to praise Thee as I meet him who would defame Thy name. Amen.

Saturday, June 12

Read Matt. 25:6—Meet the Bridegroom

Recently a happy couple chose their wedding invitations. They look forward to a great day. They want it to come; so they are getting ready for it. How foolish they would be if they simply said their marriage day would come sometime and prepared nothing! By all appearances they will be ready when the set day comes. How foolish if they would sleep instead of prepare! No one in his senses would think of doing that.

And yet there is to be a wedding of Christ and His church on a date as yet unannounced. This Bride is to be constantly ready, her robes of righteousness worn at all times so that she will be instantly ready. Her lamp is to be ready for instant use. Sad indeed it is that there are those who claim to be the bride who wear the garments of the world, soiled with the stains of that which defiles! Their lamps are not trimmed enough to light the way for sinners, let alone themselves. Stern is the warning that there will be no marriage supper of the Lamb for them. Barred forever and forever.

"Behold the bridegroom cometh!" Go I out to meet Him?

—J. Paul Sauder.

OUR SCHOOLS (Continued)

This is a secular pronouncement. Where does one turn for the answer within the Christian context? Certainly the ideal of co-ordination and common goals cannot be realized unless the love of Christ constrain us. The simplicity of the Christian life is pre-eminently manifest in the one goal of all Christians, namely, to serve and glorify God, and not self. Can our Mennonite faculties exemplify good will, unity, harmony, cooperation, love, interdependence, and constructive helpfulness? This is in part what we mean when we speak of *Christian* teachers and *Christian* administrators. They are not characterized by the mere tossing in of a religious observation from time to time in a classroom lecture; they are persons with the radiant spirit of one who loves God and his brethren in the body of Christ. A Christian school man or woman is one whose approach, attitude, and conduct is totally Christian.

Christian Investment in Terms of the Church in the World

The practical outcome and fruit of Christian education is the enriching and strengthening of the work of the church. Christian schools are the agency of the church to accomplish a segment of her work and mission in the world. The The Christian life is not contemplation or even a bond of divine relationship only, but a practical, redemptive force in the world. Rufus Jones once said that the church must face the real issues of life and make a practical difference in the lives of actual men and women, or it is doomed to become a disappearing affair. One appreciates indeed the account of the fifty years of progress in Mennonite education, as he observes the conservation and the enrichment of Christian life which has resulted. But one is also thrilled to note that Christian schools have been used by the church to promote her outreach in an unregenerate world and society. In this, particularly, we need to learn how to engage the Spirit of God, because in this outreach we confront the realistic fact that the Christian life in the world is absolutely contrary to the spirit and idealism of unregenerate society.

This calls, then, for an appropriate humility. By appropriate I mean a humility really sincere and honest. With a little learning and a little education sometimes comes the temptation to a spirit of pride, to success-feelings, independence, and even perhaps to estrangement from the moorings of faith and the church. One recognizes that some succumb to this temptation. Perhaps those who were funneled out of the Mennonite Church in the first twenty-year period of our experience in education fell prey to this danger. Maybe we aren't free from this danger yet. Many sincere brethren in our church still feel that to go away to school results in a spirit of pride, arrogance, and spiritual inadaptability. We need therefore to take inventory constantly concerning the kind of spirit which our church schools foster. With what attitudes do our graduates go home after their church school experience?

A sincere humility in Christian service finds its very real opposition in the modern craving for popularity and personal publicity; and schools are especially susceptible to this kind of "success" philosophy. Lowry writes some incisive words concerning this trend of our times:

> The measure of collegiate accomplishments was not in the moral rightness of the graduates but in the extent of their success—the money they made, the positions they held, the influence they wielded, and the number recorded in **Who's Who**. . . . This then is the tragedy of our day that there is no party that would rather be true than to win an election, no nation that would rather be just than victorious, no candidate who would rather be right than president. It is a startling fact that this doctrine of clever expediency has had its rise in the same period in which the college graduates have begun to dominate the scene.[6]

The upshot of all this is that the efforts to make the Christian cause known must be different from the publicity which the world employs. Worldly publicity is definitely built upon a "success" philosophy and sounds like this: "Look here, see who we are! See what we are doing! Look what great honors the world has bestowed on us! Can you believe it, how much money we are making? Did you ever see such great success or accomplishments as we are having?"

No doubt you know about the study made a few years ago under the sponsorship of *Time* magazine, projected to show the value of a college education. The results of the study were presented in a book, *They Went to College*. The researchers compared the actual incomes of 9,064 representative college graduates with those of Americans generally. By considering on a lifetime basis the figures of income as reported in the *Time* study, we learned that the average man who has graduated from college has a life income at least $115,000 greater than the life income of a man who has not been to college.[7]

But this is not for us; for Christian schools, it is more of the Lord's glory and less of personalities. I Peter 4:11 sets the pace for any and all pursuits of the Christian: ". . . that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." As Christians, we want the whole school situation in which we move to be permeated by those touches which reflect the glory of God.

The Christian investment of life is through the church. It is based upon firm conviction, and results in a church-loyal contribution to the world. The church founded upon a rock is in a unique way symbolic of conviction and firmness. While we appreciate the doctrine of academic freedom and promote within the Christian context the free spirit of inquiry, such inquiry should result finally and always in firmer convictions than those held heretofore. To be educated is not to be "ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7); but rather "being rooted and grounded in love, [that ye] may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

"Conviction is one of the crying needs of our age," said Robert M. Hutchins a few years ago. Therefore, we must go

[6] Howard Lowry, **The Mind's Adventure**, pp. 129, 130.
[7] Information from **The Widening Road**, p. 52.

beyond the search after truth to the business of living. Life is lived according to convictions. True education does not stop short with fact finding and information getting, but moves on to commitment and decision. Man's personality is constituted of mind, heart, and will—reason, emotion, and volition. Two Christian thinkers have expressed themselves on the value of conviction and the effect of moral power:

A detachment which affects to be non-committal, is, in practice, denial.[8] . . . In view of the chronic tendency of academic persons to sit on the fence, the theologian should at all times stress the duty of decision and commitment. He should stress, too, the futility of all attempts to shirk commitment, since such attempts themselves involve a decision unconscious, ungrounded, and irresponsible.[9]

Fact-collecting, open-mindedness as an end of life, to be forever learning and never coming to a knowledge of the truth—is less arduous than reflective commitment. Reflection is easy and commitment is easy, but the two together—that is an educational task that demands the highest powers. For education that seeks intelligent conviction about the meaning of life and its ends is no food for babes. But education that does not seek it is hardly anything we can decently refer to as "the higher learning."[10]

In summary, the Christian investment of life is an experience with the real Christ. It is a relationship with the living Lord in all of life. It is communion with the Saviour of the world. It is sitting at the feet of Jesus.

The Christian investment of life is the redemptive outreach of man in unregenerate society. It is lived in the fellowship of the saints; it is an encouraging of the brotherhood in the ways of godliness and holiness.

The Christian investment of life is effected in terms of the church in the world. It is witnessing, serving, struggling; it is keeping one's eyes on Jesus in an appropriate humility; it is witnessing rather than gaining publicity; it is putting His name in the headlines and keeping our names in the background; it is being convinced deeply about the reality of Christ's sufficiency for all of life; it is getting off the fence of doubt and indifference and rolling up one's sleeves to the hard work of Christian discipleship. The poet said:

For travails and perplexities of mind
Through which we wrestled, nobler life to find,
And found, beyond our craving soul's upreach,
The wonder of the lessons Thou wouldst teach,
We thank Thee, Lord.

For all Thy leadings through life's devious ways,
With faith illumined and high heart of grace,
For sweet laborious days and restful nights,
For work to do, and strength to do the work,
We thank Thee, thank Thee, thank Thee, Lord.[11]

[8] Sir Walter Moberly, **The Crisis in the University**, p. 307. Student Christian Movement Press, Ltd., 1949.
[9] **Ibid.**, pp. 291, 292.
[10] Howard Lowry, **The Mind's Adventure**, pp. 134, 135.
[11] John Oxenham.

Hesston, Kans.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bontrager—Weaver.—Daniel Bontrager, Clinton Frame congregation, Topeka, Ind., and Helen Weaver, Olive congregation, Elkhart, Ind., by Elno W. Steiner, assisted by Vernon Bontrager, at the Olive Mennonite Church, May 1, 1954.

Burkholder—Shenk.—Carl G. Burkholder and Dorothy Shenk, both of the Stumptown congregation, Lancaster Co., Pa., by Elmer G. Martin at the Stumptown Mennonite Church, May 8, 1954.

Geisinger—Yoder.—Lawrence C. Geisinger and Effie Yoder, both of the Crown Hill congregation, Rittman, Ohio, by Noah Hilty at the Crown Hill Church, April 18, 1954.

Martin—Horst.—Jay L. Martin and Florence S. Horst, both of the Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the Weaverland meetinghouse, April 17, 1954.

Petre—Heatwole.—Lawrence Nathaniel Petre, Reiff and Paradise congregations, Hagerstown, Md., and Norma Pearl Heatwole, Bank congregation, Dayton, Va., by Daniel W. Lehman at the home of the bride, May 12, 1954.

Salah—Brubacher.—Isaac Salah and Magdalena Brubacher, both members of the Petoskey Mennonite Church, Petoskey, Mich., by Ivan K. Weaver at the church, April 17, 1954.

Weaver—Petre.—Paul M. Weaver, Churchtown congregation, Cumberland Co., Pa., and Ruth H. Petre, Reiff congregation, Washington Co., Md., by Moses K. Horst at the home of the bride, May 15, 1954.

Wright—Wagner.—Robert Wright, Conshohocken Mennonite Mission, Conshohocken, Pa., and Mrs. Bessie Wagner, Worcester, Pa., congregation, by Paul R. Clemens at his home, March 27, 1954.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alger, John Paul and Retha (Mishler), Broadway, Va., third child, second daughter, Phyllis Faye, May 12, 1954.

Bergey, James H. and Mary (Troyer), Fentress, Va., third son, Leonard Eugene, May 13, 1954.

Brubaker, Albert and Mildred (Shaffer), Port Trevorton, Pa., third child, third son, Kenneth Dale, March 31, 1954.

Brenneman, Allen R. and Virginia (Miller), New Castle, Del., first child, Richard Allen, May 4, 1954.

Byers, Harold and Naomi (Smoker), Norristown, Pa., first child, Beverly Ann, April 23, 1954.

Byler, Delmar and Bonnie (Welty), Hesston, Kans., second child, Jeanne Marie, May 13, 1954.

Clemens, Paul R. and Mary (Kaufmann), Lansdale, Pa., a daughter, Mary Elizabeth, April 24, 1954.

Eyer, Stanley and Imogene (Hinkle), Northumberland, Pa., third child, second daughter, Amy Louise, April 5, 1954.

Gingerich, Floyd B. and Gladys (Yoder), Keenesburg, Colo., fourth child, second son, Stanley Floyd, May 2, 1954.

Graber, Harvey and Miriam (Hochstetler), Goshen, Ind., first child, John Howard, April 26, 1954.

Harnish, Lloyd K. and Helen (Thomas), Willow Street, Pa., third child, Gary Lee, March 8, 1954.

Hawes, Ralph and Greta (Burkhart), Guernsey, Sask., second daughter, Vivian Joan, April 11, 1954.

Heimbach, Albert and Mary (Kauffman), Selinsgrove, Pa., second son, Robert William, Jan. 27, 1954.

High, Daniel W. and Nora M. (Becher), Lancaster, Pa., sixth child, third daughter, Lydia Lorraine, May 12, 1954.

Hollinger, Russel S. and Esther Ruth (Bucher), Lancaster, Pa., third child, second son, Edward Lynn, April 22, 1954.

Leaman, Charles H. and Janet E. (Metzler), Ronks, Pa., second child, first son, Roger Dean, May 10, 1954.

Martin, Kenneth and Betty Lou (Prough), Caledonia, Mich., first child, William Edward, May 4, 1954.

Martin, J. Leon and Katherine (Schaefer), Castorland, N.Y., third son, Darrell Schaefer, May 8, 1954.

Miller, Edwin L. and Nellie Irene (Miller), Hutchinson, Kans., a son, Omar Lee, May 15, 1954.

Myers, Earl C. and Ruth (Ebersole), Greencastle, Pa., fifth child, second daughter, Sharon Elaine, May 1, 1954.

Nussbaum, Irvin and Arlene (Steiner), Walker, Mo., third son, Dean Larry, May 11, 1954.

Peterschmitt, Willy and Jeanne (Baltzinger), Muntzenheim (Haut-Rhin), France, first child, Miriam, April 24, 1954.

Reinard, Amon and Alice (Sholly), Port Trevorton, Pa., third child, second daughter, Martha Louise, April 15, 1954.

Rush, J. Nelson and Bertha (Detweiler), Lititz, Pa., first child, Debra, April 24, 1954.

Siemens, Cornelius J. and Lois (Stanton), Eagle Hill, Alta., seventh child, a daughter, Glenda Dawn Marie, May 8, 1954.

Stauffer, Earl and Juanita (Robertson), Knoxville, Tenn., second child, first daughter, Pamela Joy, May 15, 1954.

Stehman, Morris and Rosalie (King), Waukegan, Ill., first child, Judy Allene, May 9, 1954.

Turman, Wm. Rupert and Arlene (Hess), Allisonia, Va., first child, Sandra Kay, May 9, 1954.

Yoder, Sherman and Cleora (Ropp), Wolford, N. Dak., first child, a daughter (no name given), May 1, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birky, Mary Elizabeth, daughter of Emanuel L. and Lydia (King) Kenagy, was born in Cass Co., Mo., June 7, 1876; passed away at her neighbor's home near Columbia Falls, Mont., from a heart attack, on April 9, 1954; aged 77 y. 10 m. 2 d. In her youth she accepted Christ as her Saviour and became a member of the Mennonite Church near Garden City, Mo. She served faithfully as a deacon's wife till the calling home of her first husband, and was true to her Lord until the Lord called her home. On Jan. 7, 1897, she was married to John W. Oesch, who preceded her on Sept. 28, 1936. To this union were born 3 sons and 3 daughters, all of whom survive except one who lost his life in an accident during childhood. They moved to Creston, Mont., in 1917 where Bro. Oesch was ordained as deacon and he served there until his death. In February, 1940, she was married to Joseph N. Birky, who passed away April 5, 1953. Surviving are 5 children (Buella Miller, Bernice Hooley, and Harold Oesch, all of Kalispell, Mont.; Lella Lapp, Nampa, Idaho; and Vernon, Rexford, Mont.), 11 stepchildren (Roy Birky, Parnell, Iowa; Elmer Birky and Mary Benson, both of Creston, Mont.; Harry, Vernon, Jonas, Ezra, and Paul Birky, all of Kalispell, Mont.; Jacob and Emma Birky, Columbia Falls, Mont.; and Eva Greig, Nickerson, Kans.), 5 half brothers and one half sister (Urie and Irvin Kenagy, Albany, Oreg.; William Kenagy, Hubbard, Oreg.; George Kenagy, Glendale, Calif.; Sarah Birky, Oregon City, Oreg.; and Thomas Kenagy, Salem, Oreg.). Funeral services were held in the Wagner and Campbell Funeral Home in Kalispell, Mont., in charge of J. G. Hochstetler and D. D. Brenneman. Burial was made in the Conrad Memorial Cemetery.

Klinglesmith, Grover E., son of Benjamin and Sarah Klinglesmith, was born Oct. 14, 1892, in North Grove, Ind.; died very suddenly on April 27, 1954, at his home near Brethren, Mich., of a heart attack; aged 61 y. 6 m. 13 d. On Aug. 28, 1919, he was united in marriage to Clara Murry. This union was blessed with 5 children, 2 sons and 3 daughters. In 1936 he was received as a member of the Mennonite Church and of the Pleasantview congregation in which faith he died. He was a trustee of the congregation at the time of his death and

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MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

a regular attendant at church whenever health permitted. Those left to mourn their loss are his wife, the following children (Dean, Brethren, Mich.; Phyllis—Mrs. Don Weaver, Elkhart, Ind.; Bernice—Mrs. John Harnish, and Mildred, both of Elkhart, Ind.; and Jerry, Northville, Mich.), one sister (Bessie Janzi, Beaver Crossing, Nebr.), and 2 brothers (Harry, Onondaga, Mich., and Dewey, Barberton, Ohio). The funeral was held on May 1 at the Pleasantview Mennonite Church by the home minister assisted by Lester Wyse.

Moshier, Norman James, son of Joseph J. and Katherine (Roggie) Moshier, was born Jan. 18, 1920, in New Bremen, N.Y.; passed away at The House of the Good Samaritan, Watertown, N.Y., Feb. 27, 1954; aged 34 y. 1 m. 9 d. On Nov. 24, 1953, he was injured when a tractor tipped over on him. He apparently recovered and was again able to work. On Feb. 18 he was suddenly taken ill and after eight days of intense suffering, passed on to his eternal home, death resulting from a diaphragmic hernia caused by the tractor accident. On Oct. 2, 1938, he was baptized in the C.A. Mennonite Church at Lowville, N.Y., remaining a faithful member until death. On Oct. 1, 1946, he was united in marriage to Irene Gingerich. He is survived by his companion, 4 children (Frederick Dean 6; Joseph Loren 4; Cynthia Ann 19 m., and Norman James, born 7 weeks after his father's death), his parents, and the following brothers and sisters (Marion—Mrs. Ezra Yousey, Castorland, N.Y.; Luella and Spencer, Lowville, N.Y.; and Richard, of Korea). Funeral services were held March 3 at the C.A. Mennonite Church by Elias Zehr and Leon Martin. Burial was made in the adjoining cemetery.

Sommers, Anna, daughter of Samuel and Nancy (Stutzman) Yoder, was born at Millersburg, Ohio, Oct. 30, 1896; died May 13, 1954, at the St. Joseph Hospital, Kokomo, Ind. On the morning of her death she suffered a cerebral hemorrhage and was removed to the hospital where she died. On Feb. 14, 1922, she was married to Mose Sommers. She leaves to mourn her departure her husband, and the following children (Sanford, Amboy, Ind.; Paul, Camp Carson, Colo.; Ena Miller, Kokomo, Ind.; and Alvin, at home), also one stepson (Raymond, Klamath Falls, Oreg.), 6 grandchildren, 8 stepgrandchildren, 4 brothers and 2 sisters (Jacob, Farmerstown, Ohio; Aden, Sarasota, Fla.; David and Lee, Greenwood, Del.; Elizabeth, Hemlock, Ind.; and Fannie Swartzendruber, Schuyler, Va.). In her youth she accepted Christ as her Saviour and remained faithful to the end. She was a member of the Howard-Miami Mennonite Church. Funeral services were conducted at the Howard-Miami Church by E. J. Hochstedler and A. G. Horner. Burial was made in the Mast Cemetery.

The Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Recovery of Family Life, by Elton and Pauline Trueblood; Harpers; 1953; 127 pp.; $1.50.

Readers of the excellent series of books that have come to be known as the "Trueblood series" will be delighted to have this newest venture, an interpretation of the modern family, its problems, and what can be done about it. Those who have admired the Quaker philosopher's clear style and conservative approach will be pleased to learn that Mrs. Trueblood has earned a rightful place as an author alongside her husband. Preferring to write informally in the first person, her chapter on the vocation of married women has the telling direct effect of a personal testimony.

The authors start out by making a diagnosis of the sickness that has come over the American family. They find it is suffering from malnutrition and neglect. Many of the functions of the family have been taken over by the school, the community, and the church. Particularly damaging has been the fact that both father and mother are working away from the home. The Truebloods have a strong conviction that the family is at its best when it follows God's order in family relationships. The father must take his rightful place as head of the home. This entails not so much a privilege as a responsibility, and the responsibilities are clearly explained.

The mother, on the other hand, is the heart of the home, a function no less important than the head. This should entitle her to more privileges than she usually enjoys. This high honor clothes her with a dignity that makes her the equal, or superior to, the career woman. The home builder need never apologize that she is "just" a housewife. Indeed, Mrs. Trueblood discovers that there is no word in the English language that does justice to her significant and difficult position, and she invents such a word. Henceforth when you housewife-mothers are asked by some sophisticated career lady what your profession is, you may proudly answer that you are an agathelian!

The family is basically a religious institution and the last and best chapter in this volume is devoted to a consideration of how

YOUR PUBLISHING HOUSE

By A. J. Metzler, Publishing Agent



Henry Hernley, retired after 47 years of service

13. Personnel

At the close of the year our personnel at Scottdale, at the branch stores, and the nonresident writers and editors, comprised 142 full-time workers. There are 65 women and 77 men.

In addition, there are 33 regular part-time workers, and from five to ten who are called in occasionally. The workers who have responded to this call for Christian service come from 13 states and Canada.

Workers have a number of committees which they elect to look after their common interests. These include: Spiritual and Social Welfare, Mutual Aid, and Cafeteria. The House provides a host and an assistant, and a hostess and an assistant. These serve both workers and guests.

Our own Mutual Aid is supported 50-50 by the House and workers. It gives assistance for medical, surgical, hospital, and funeral expenses and pays two thirds of the wages for time lost due to sickness, up to twenty weeks.

Regular Social Security benefits are supplemented by the House. During the last year, Henry Hernley retired after 47 years of service with the House. Retirement is at 65, except as extended on a year by year basis by mutual agreement.

The Training-in-Service program continues to sponsor evening classes and aids workers in taking specialized training for more effective service.

During the past year we have used more non-Mennonite workers, mostly from Scottdale and vicinity, than any time heretofore.

The Executive Committee of the Board has had a committee studying the House Wage Policy. The cost of living, plus small considerations for skills, experience, training, and responsibility have constituted the general basis for determining wages rather than the prevailing scale for comparable services in industry or professions. While the committee has spent considerable time studying the various considerations for determining a satisfactory wage policy, it is evident that this is a continuing task.

The monthly House organ for workers and friends has been improved and given a new name, "Hi-Lights of the Mennonite Publishing House."

The Annual Outing



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one can have an effective religious climate in the home, for the authors rightly say that religion is more caught than taught. Pastors and parents will profit equally by a careful reading of this book. In a day when family living is pushed aside by the press of other less significant duties, such a volume is as welcome as a candle when the electricity gets shut off.—H. Clair Amstutz.

ITEMS and COMMENTS

The Russia Orthodox Easter, which came one week later than that of Western churches, was observed by multitudes in Moscow. A special report to the **New York Times** said that more churches were open, more priests consecrated, and more believers, young and old, participated in the ceremonials than ever before since the Bolshevik Revolution.

* * *

A study of Philadelphia revealed that 82 per cent of all Negro families and 22 per cent of all white families live in blocks in which there is some racial integration. In 27 per cent of the city's residential blocks, Negroes and white families live side by side.

A writer in **The Sunday School Times** said, concerning the singing at the Billy Graham meetings in London: "How tremendously significant too is the fact that the great hymns of the church are being sung almost exclusively; these are the messages in song that serve the crowds bent upon finding Christ. When men are hungry for that which can satisfy the depths of the human spirit, they crave something other than that which a jazz-crazy age has to offer. These hymns touch the heart and stir the soul as they are sung."

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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God Is Everywhere

By J. Lester Brubaker

"What was your verse in Sunday school today, Mary Jane?"

" 'Thou God seest me.' "

"Ah, that's a good verse for you. You like to do naughty things when you think nobody is looking. That verse means that God sees you *all* the time and so if you are bad, He knows about it."

If this was the conversation just before Mary Jane went to bed, would it seem strange that an innocent little girl lay in bed restlessly in growing terror of a God who, holding a big stick, was eager to punish the slightest wrongdoing? Yet how easy it is to misuse this truth regarding one of God's most beautiful attributes in order to frighten little ones into subjection to ourselves!

God is Spirit (John 4:24), and spirit is not bound by limitations of space. It is because God is a spiritual being that He can be everywhere at once. True, the Bible speaks of God as dwelling in heaven (e.g., Isa. 8:18). Perhaps we could think of heaven as God's headquarters from which His presence reaches out into every part of the universe. We often think of the heart as the headquarters of the soul in man; yet that soul fills and permeates every part of the body.

There are those (pantheists) who believe that God is everywhere and that He is in fact contained within every part of the material universe. The pantheist sings

"In the rustling grass
I hear Him pass"

with a different interpretation from that of the evangelical Christian. He sees God in the grass as a part of each green blade; we see God in the grass only in that He created it. It is as though we would say of a beautiful carving made by a friend, "I see John's hand in that." If this seems to be a quibbling over details, let it be remembered that this "insignificant" point marks a fork in the road, for the pantheist denies the personality or individuality of God.

God is everywhere, and because He is everywhere He knows everything. The omnipresence and the omniscience of God are in reality inseparable; the latter is dependent upon the former. Because God is where we are (wherever that may be), He knows all about us. This fact has a twofold result; it makes some people happy and others unhappy.

Take a look at the context of "Thou God seest me," the story of Hagar in Gen. 16. Having been maltreated by Sarai because of jealousy, Hagar was fleeing from the cruelty of her mistress. Surely she felt alone and cast off as she paused to rest in the wilderness. But alone and lost, she was met by God and comforted by His sympathy. "Thou God seest me" was uttered from the depths of a heart that rejoiced in the fact that God inhabited even the wilderness, seeing and caring for one so despised as she.

David the psalmist was made glad as he contemplated the fact of God's being present everywhere. In Psalm 139:7-12 he names the most distant points that he can think of in the universe and the most unlikely situations for God's care to be manifested; one can almost hear the exultation in his voice as he cries out after every *if*, "Behold, thou art there."

If we are children of God, we are made happy by the truth of God's omnipresence. We know God as a loving Father who cares for His own. Realizing we can never get away from His presence, we rejoice, for to have Him near is to be safe in His keeping and to know that "all things" will "work together for good" to us.

I hear James saying, "Is any among you afflicted? let him pray." Why? Because God is present and will hear and answer prayer.

Is any discouraged?
Is any sorrowing?
Is any ill?
Is any unloved?
Is any misunderstood?
Is any fearful?

A most comforting truth for all such (who isn't included sometime?) is that God is right where the troubled one is, eager to pour on the wound the healing balm of Gilead that he might be made completely whole.

Many a young man or young woman is kept from stumbling into sin by the knowledge that a beloved friend believes in him and is sympathetically watching him and entering into his conflicts, offering a helping hand at the right moment. The knowledge that God is with us, ready to make His power operative in us for overcoming every attack of Satan, is evidence of His love and deters Christians from yielding to sin.

But we have looked at only the one effect upon man of God's omnipresence. Though we selfishly overplay the other side many times in dealing with children, it is true that God is fully aware of all evil that we do and will punish us for sins unrepented. This is a truth that must be expressed, for it is a means of bringing some to salvation. However, it seems to me that the Bible stresses this side of the truth only to those who have willfully determined to continue in sin, refusing the claims of a loving God upon their lives.

In Jer. 23 God speaks through His true spokesman against those who pose as prophets but lie. Says He, "I have seen folly in the prophets of Samaria." God is a God both "at hand" and "afar off." In warning against these ungodly men who pervert the truth and against those who listen to them God cries out, "Can any hide himself in secret places that I shall not see him? . . . Do not I fill heaven and earth?"

Again in Amos God gives a similar warning against those who sin against Him by reminding them of the impossibility of escaping from His presence and power to punish. The words are reminiscent of Psalm 139, but how different the emotional feeling attached to them! "Though they dig into hell, thence shall mine hand take them; though they

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In Every Thought of Mine

By Lorie C. Gooding

From this day forward and forevermore
I shall be servant of the Lord Divine.
He is my Saviour and He is my King,
And He shall be in every thought of mine.

And He shall be in all my words and deeds,
And He shall be in all my nights and days.
He paid a sinner's penalty for me,
And every thought of mine shall be His praise.

And whether life be dark and full of woe,
Or whether all my days with gladness shine,
He is my God and evermore shall be,
And He shall be in every thought of mine.

Holmesville, Ohio.

climb up to heaven, thence will I bring them down." Then He continues by naming earthly places of attempted escape, "And though they hide themselves in the top of Carmel, I will search and take them out thence . . ." (Amos 9:2, 3).

In the New Testament Jesus remarked that "every idle word that men shall speak, they shall give account thereof in the day of judgment." It is because God is everywhere present and knows all that occurs that men can thus be warned of the necessity of avoiding sin.

Truly Belshazzar learned the fact of God's omnipresence to his own horror and eternal doom.

In the words of the song writer, "You cannot hide from God." What those words make us feel depends upon our attitude toward God which in turn depends upon our relationship with Him. To some it is a fearsome warning. But, oh, as a Christian it is a comfort to me! How I thank Him that wherever I am, He is there to guide and bless! What a challenge this truth is to me to keep myself in the center of His will! Let us exult in the fact of our ever-present Lord.

Lancaster, Pa.

How Big?

By Martha B. Nafziger

"I want to go to work with Daddy," the three-year-old pleaded this morning.

I smiled sympathetically and shook my head. "Sorry, David, but you are not yet big enough."

"But I am big enough," he insisted and he stood straight and tall to prove it.

The rattles, the diapers, the teething ring, the high chair—to David these are now disdained symbols of babyhood. I thought of God's children in the church. Are they also as impatient to be about this business of being "big"? Would to God they might likewise disdain the symbols of their spiritual infancy—self-gratification, sensitiveness, self-pity, tattling, whining, in an eagerness to be mature Christians and shoulder the burdens of the young and weak.

What are some evidences of being "big"? If you are spiritually mature—

You are wise to the treachery of the flesh. Rom. 7:18.

You do not complain about your circumstances. I Cor. 10:10.

You do not worry. Luke 12:29.

You hold no grudges. Gen. 50:21.

You do not lose your temper. Eph. 4:31.

You utilize the wisdom of praying "impossible" problems loose and not prying them loose by strong words and fleshly efforts. Phil. 4:6.

You have a healthy appetite for the Word. Ps. 119:103.

You have faith to believe that every experience of life works for your good. Rom. 8:28.

You value trial as a means of spiritual growth and enrichment. I Pet. 1:7.

You find joy in every circumstance, even adversity. II Cor. 11:30.

You have learned experimentally that He who assigns your task will give you the ability to perform it. Phil. 4:13.

You do not scheme to work matters to your advantage. Gen. 27:18-20.

You allow no mistakes or successes of the past to spoil the present. Phil. 3:13.

You unquestioningly serve Christ, regardless of painful sacrifices involved. Mark 10:29, 30.

You share personally in the responsibility of reconciling sinners to God. II Cor. 5:20.

You know that wisdom will not perish from the earth when you leave it. Job 12:2.

You are tenderhearted and forgiving. Eph. 4:32.

You rejoice in the promotion of others. John 3:30.

You find deep sorrow and a cause for prayer in the sin of a fellow Christian. I Cor. 5:2.

You are conscientious about not offending others. I Cor. 10:32, 33.

You refuse to think critical or suspicious thoughts about others; much less will you gossip about them. I Cor. 13:5b; I Pet. 2:1.

You cultivate the Barnabas spirit of recognizing and appreciating real spiritual progress in every true Christian or Christian cause. Acts 11:22-24.

You are completely trustworthy of the confidences of others. Prov. 11:13.

You recognize that suggestions for carrying on God's work can be very good, even if they do not originate within your skull. Ex. 18:13-26.

You work co-operatively and not competitively with fellow Christians. III John 9, 10.

You do not talk back to your opponents nor fight for your rights. I Pet. 2:23.

You do not lend yourself to the devil as a tool of opposition to revival, missions, Christian education, or any other cause that would promote more and better Christianity. Acts 13:10.

Spiritual maturity is not achieved through brute self-effort, nor through the accumulation of years necessarily. It is the result of complete surrender to the will of God and full appropriation of the crucifixion experience in every area of life, plus a daily nourishing diet of the Word and an obedient walking in the strength of it.

How big are you?

Ft. Vermilion, Alta.

That I May Know Him

Philippians 3:10a

By Leroy Hostetler

In the third chapter of the Book of Philippians we have a passage in which the very heart of the Apostle Paul is laid bare, and in this clause "that I may know him" is found the core of the passage. These words reveal the intense longing that motivated and actuated Paul's life—the longing to become personally and intimately acquainted with the Lord Jesus Christ.

Paul had his introduction to Jesus on the Damascus road one day as he traveled along "breathing out threatenings and slaughter" against the followers of this very One whom later he came to love. He carried with him letters from the high priest in Jerusalem which would grant him entrance into the synagogues of Damascus and the right to search out and bring to trial any whom he might find who were followers of "this way"—followers of Jesus.

As he journeyed, suddenly at midday a great light, brighter than the sun, shone around him and Saul of Tarsus was struck down, brought up short in his career, and there humbled in the dust, blinded by the glory of that light, he came face to face with Jesus. For three days and nights, the world shut out, the glorious vision of the Son of God burning into his very soul, he waited before God. For the first time in his life Saul of Tarsus really prayed.

Word came from God to Ananias, a disciple in Damascus, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth." Ananias was obedient, the scales were lifted from Paul's eyes; he received his commission to go "far hence unto the Gentiles," and forever after there flamed in his heart a great passion to become better and better acquainted with the glorious Son of God whom he had met for the first time on the Damascus road.

In order to gain an increased knowledge of Jesus, Paul was willing to re-

(Continued on page 532)

GOSPEL HERALD

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EDITORIAL

"Tell Me About Your Church"

Anyone who contacts people outside his own church fellowship, and practically all of us do, will be asked sometime or other for information about his church. Either out of curiosity or because of a deeper interest in religious matters people may want to know what our historic roots are, what our denomination believes, what our distinctive practices are and the reasons for them, where we have our centers of population, what forms of philanthropy and evangelism we carry on, what means of education we employ. Any self-respecting Christian must be able to answer questions about his church, and we should be able to give an appealing answer to sincere questioners. Ignorance or lack of understanding conviction certainly gives no recommendation to a faith.

Any Christian may at any time need to give a reason for his faith and practice. But a Mennonite or any other member of a minority, nonconformist group will be pretty sure to meet often the challenge, "Tell me about your church." Sometimes our time may be short, and one always thinks afterwards of things he should have said. One must be able to give a personal testimony and the kind of presentation out of one's own heart that carries conviction. But it is always helpful to have some literature that your inquirers can take along and read at their leisure.

We have some tracts that suit this purpose: *Who Are the Mennonites; We Believe; Will Just Any Church Do; Neglected, Rejected, Forgotten Truth.*

But just now we would call attention to a new booklet written especially for non-Mennonites who want to know more about us. It is *Mennonite Life,* by John A. Hostetler, the author of a similar booklet on *Amish Life.* Our readers will be interested in the ad on the last page of this issue. We heartily recommend this booklet for the purpose it is intended to serve: to inform people who want to know more about us. It is written in language that is easy to read, and is attractively printed with a number of illustrations. Its facts are authentic and up to date, even though you may have to explain some slight variations that apply to your particular neighborhood. The author recognizes that differences of practice make it exceedingly difficult to describe all the Mennonites at one time. He says enough about the different branches of Mennonites to give a reader a concept of our differences. But the book in the main is devoted to our own branch, the Mennonite Church, sometimes designated, though not officially, as the (Old) Mennonites.

It would be a good idea to buy a dozen copies or more of this booklet and always have one with you when you travel. They are priced so that you can afford to give them away to interested persons. Your editor intends always to have a copy in his brief case to use in this way. Your Publishing House is already using this booklet to help answer the many inquiries that come to us about the Mennonites. You may want to put one in your city library.

Bro. Hostetler has done us a good service in writing this booklet. It deserves, and we feel sure will enjoy, a wide distribution.—E.

The Minority Prevails

Again it has happened. A minority voice courageously announced its dissent. It got a slight hearing. But since the minority opinion was on the side of truth, as the years passed men came to see that the dissenting opinion was the right one. There was a rehearing, a re-evaluation, and a new decision in line with right and truth.

The case is that of racial segregation. In 1896 the U.S. Supreme Court, in upholding a Louisiana railway segregation law, established the principle of "separate but equal" facilities for Negroes. But the vote was 8 to 1. Justice John Marshall Harlan in a lonely dissent said, "Our Constitution is color-blind and neither knows nor tolerates classes among citizens. . . . The arbitrary separation of citizens on the basis of race . . . is a badge of servitude wholly inconsistent with the civil freedom and the equality before the law established by the Constitution." But Justice Harlan was only one, and the principle of "separate but equal" ruled (with the "equal" often unequal) in much of our life, including education in a third of our states.

On May 18, 1954, an important date in the history of human liberty, the Supreme Court reversed itself in a unanimous decision regarding segregation in education. Chief Justice Warren read the ruling which said that separate facilities are inherently unequal and which outlawed segregation in public schools as "a denial of the equal protection of the laws" guaranteed by the Fourteenth Amendment.

Christian people, who do not believe that God shows partiality in dealing with His creatures, will rejoice in this decision. We will see to it that the principle of this decision is thoroughly implemented in the life and work of the church. Our only regret should be that the church has not led the way as she should have in racial impartiality.

But the point of this editorial is that one on the side of God's truth is a majority. Thank God for courageous men through the centuries who have been willing to express a lonely dissent. Again and again they have been vindicated. The truth crushed to earth rises again all the stronger for the testing it has gone through. The dissenter may not live to see the vindication: Justice Harlan has been dead for forty-three years. But the important thing is, right has a way of reasserting itself. The way of the minority is often difficult. But it is a comfort to know that in so far as we stand for the truth, both time and eternity are on our side. In a day when evil so often is enthroned, it is a satisfaction to believe that the enthronement is only temporary, that eventually the truth and right will prevail. Certainly the eternal world will bring this vindication; but time also produces numerous instances.

Of course not every minority is right. Sometimes we stand alone because we are wrong. A true humility is willing to leave it to time to demonstrate the truth, and accept the verdict with good grace. But the years bringing this verdict may be long, and many a man lies down in death with no answer except that of his own conscience, which tells him he has stood with God, and that in God's own way the vindication will come.

Our Lord Jesus was a lonely figure on

the cross of Calvary, but through the centuries has been acknowledged by millions as the Son of God. Paul on Mars' Hill was ridiculed by the worldly wise, but today his words are engraved on a copper plate on that very hill. Galileo was forced to publicly recant his cosmological folly, but all modern science is in his debt. Luther was condemned and excommunicated, but today carries the honor of the Father of the Reformation. Our Anabaptist fathers, who were executed by the hundreds for their intolerable heresy, are acknowledged today as the creators of important religious liberties. John Wesley was ridiculed and maligned, but even secular historians today call him the most important influence of his century in England. John S. Coffman and John F. Funk were lone voices in their day, but they gave us the Mennonite Church of today.

That man who is always careful to stand with the majority is not likely to make a significant contribution. Dissent for its own sake is of no value. But dissent for the sake of truth is the price of every advance in the kingdom of right. —E.

THAT I MAY KNOW HIM (Continued)

nounce all things else in favor of Christ. Even those things which were so dear to his heart, his background, his ancestry, his ability, his training, his zeal, even his own righteousness he was willing to cast utterly aside and count as refuse in order to experience a fuller knowledge of Jesus. To walk with Him, to talk with Him, to listen to His voice, to contemplate Him, to behold Him in His beauty and holiness and glory, to have unbroken fellowship with Him became Paul's chief delight. And why not, when he had found One so wonderful, so gracious, so soul-satisfying? And so Paul took time out to be alone with the Lord for three years in Arabia, "not conferring with flesh and blood," but listening to the voice of the Lord and learning from Him. And so his acquaintance with Jesus grew.

Mindful of his commission and directed by the Holy Spirit, he came out of retirement, went up to Jerusalem, and began his great public ministry of witnessing for his Lord. So real was his acquaintance with the Lord that he could hear His voice at every turn of the road, "This is the way, walk ye in it," and so he was guided in his missionary endeavors. Because he knew Jesus so well, the Lord could whisper in his ear things that were meant for him alone. In the midst of opposition and pressure in a great city such as Corinth, Jesus spoke to Paul in a vision in the night, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Do you wonder that Paul was fearless? He was acquainted with Jesus. Arrested in Jerusalem, in danger of being torn in pieces by a mob, the Lord stood by him in the night watches and said, "Be of good cheer, Paul [you see He knew him by name]: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." A prisoner on a ship in the midst of a great storm in the blackness of a starless Mediterranean night, the angel of God stood by him and said, "Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." Do you wonder that Paul could say, "I believe God"? You see Paul was acquainted with Jesus.

"And the Fire Fell"

By Mary Alice Holden

Man has ever had his altars
Where the heavenly fire could fall.
Righteous Abel built an altar,
Rich with blood and pleasing God,
For God answered with a token
Of His might, consuming fire.

Noah when he left the ark-boat
For an earth yet damp and dark
Built an altar praising God
For deliverance for all.

Solomon who built a temple
Pleased the Lord and caught this fire.

So our hearts are now God's altars
And His Spirit's fire and grace
Makes us living temples—firebrands
Of His love and lasting truth.

Cimarron, Kans.

And so Paul became like Him. He knew the thinking of Jesus, and he thought with Him. He knew the glories and the excellencies of the character—the Person—of the Son of God, and there came to be imprinted upon his life the image—the likeness—of the One whose name is above every name. His fellowship with the Lord was so intimate that he talked the language of Jesus. We find him saying, "I could wish that myself were accursed . . . for . . . my kinsmen according to the flesh," if that would result in their salvation; and that reminds us that "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." He could say, "I am made all things to all men, that I might by all means save some," because he knew the burden of the Lord when he "looked upon the multitudes and was moved with compassion on them." Paul's great desire, his passion to know Christ, was being realized. Is it any wonder that he could say, "For to me to live is Christ, and to die is gain"? To be in constant fellowship with Him now, and then one day to step over into His very presence there to enjoy even richer and more intimate association, to go on forever increasing in knowledge of Him, what could present a grander outlook for the future?

My friend, do you know Him? Have you ever really met Jesus? Would you like to become acquainted with Him? Christian, would you like to know Him better? Shall we not say with Paul, "I cast everything else aside in order *that I may know him*"?

Winona Lake, Ind.

It Happened—

SEVENTY-FIVE YEARS AGO

(From the Herald of Truth, June, 1879)

In the Pretty Prairie congregation, Lagrange Co., Indiana, Jonathan Hartzler was ordained deacon on the 18th of May.

Daniel F. Yoder was ordained deacon May 4th, in the Walnut Grove congregation (Amish) in Logan Co., Ohio.

Sunday schools have been opened in both the Walnut Grove and the Champaign congregations (Amish), the former in Logan, the latter in Champaign Co., Ohio. Both commence with good prospects.

A copy of the great Mentz Bible, printed by Gutenberg, in 1455, the first book ever printed, was recently sold by auction at Paris for $10,000. . . . At a sale in 1873, a copy of the same work was sold for $17,000.

Some of the Mennonites who emigrated from Russia to South America are returning disappointed to their old homes: 542 have recently reached Antwerp, and many more are soon to follow.

If we wish to really consecrate ourselves to the vision of Christ, we must first of all consecrate ourselves to the Christ Himself.—J. N. Smucker.

Unless we can eliminate prejudice from the home, it will never be stopped in the streets.—Basil O'Connor.

Faith and Shifting Social Standards

By H. Clair Amstutz

We have already heard that faith is the ongoing work of God and a sense of participation in this significant work is needed in this day of shifting social standards. As an evidence of this fact I want to point out something that comes from the now famous Kinsey report. This group reports that religious piety has a greater effect on moral behavior than any other factor which they examined. It must be recognized that in our present generation a change in control of social activities has come about. Secularization of the school and the home have played a significant role in this change. The change is so profound that it is perhaps not accurate to say that the social standards have shifted. Indeed the nature of standards are such that they cannot well be shifted without being destroyed. We are faced today with a situation which can best be described as being without social standards. In this confusion, there is an honest and painful search for an anchor, an inquiry for a faith which is adequate.

There are, as I hinted, a number of reasons for the destruction of standards. Loss of other-worldliness is one reason. There is a feeling that what one *does* may not really matter provided one does not get caught. Then there have been a series of philosophies which are destructive of absolute standards. Among them have been Darwinism with its teaching that man is essentially a creature of the jungle, Freudianism with its emphasis on expression of biological urges, and Kinseyism with its teaching that whatever is, is normal. Other factors are the urbanization of life in which both father and mother may work in separate factories, so that members of a family have only a meager acquaintance with each other, and really greater acquaintance with their workfellows, or schoolmates. This has contributed to a breakdown in the feeling of family solidarity. Family living has become incidental, a peripheral experience, and its deeper meanings are not understood or even thought about.

Finally there has been a removal of the classical fears which in the past have kept people from illicit behavior: the fear of detection, fear of venereal disease, and the fear of pregnancy. The fear of detection has been removed by the anonymity of the large city and in the rural area by the means of private transportation, the automobiles.

The fear of venereal disease has been largely removed by the knowledge of prevention and cure of these infectious diseases, and the fear of pregnancy by the knowledge of contraception. It should be said that there is still considerable danger in each of these areas—fear of detection by the very nature of the human conscience, of disease by the failure of the antibiotics, and of pregnancy by the inefficiency of all known methods of contraception. Nevertheless, the fact is that people *believe* that is no occasion for fear and therefore *act* as though they had no fear.

A generation or so ago there were so many external safeguards that a person was very much like a trolley car. There was literally no opportunity to jump the track. Now, however, the tracks have been removed. There are few if any external restraints. The logical thing to do, then, is to provide the driver with a steering apparatus and a route of the city. In other words, we need a bus with internal controls for our modern times. Too often the church has tried to meet the problem by blaming the trolley cars for crashing into sidewalks in this day when there are neither tracks nor steering wheels. Having passed into an age of pneumatic tires we cannot expect buses to follow streetcar rails.

Reputation is precious, but character is priceless.—Y.C.C.

We are living in a scientific age, and we cannot destroy it or ignore it. One of our basic tenets is that we have faith in truth. A scientist, too, must have faith. He too has a stated creed. This was made plain in Dr. Robert Yerkes' foreword to the Kinsey report. Said he: "We, as scientists, have large faith in the values of knowledge, little faith in ignorance." Prof. Kinsey stated his faith negatively when he said we do not "believe that the happiness of individual men, and the good of the organization, is ever furthered by the perpetuation of ignorance."

So far we agree with these scientists. A scientist must have faith—faith in the source of his information, for example. After all, a scientific fact is said to be established if it is the universal, independent conclusion of competent observers. Do we have information on the results of social behavior gathered by competent observers? The cumulative experience of the race should give us some insight as to how to proceed safely, just as we learn to drive a car in the city. There are complex rules about red and green lights, about left-hand turns, speed limits, and parking rules. No one can make up his rules about driving as he goes along. Safety is dependent on observing the rules which the experts have gathered through cumulative experience. Sometimes minor refractions seem safe. Occasionally a major break in the rules does not produce a wreck. Perhaps one could cross a street in Chicago with the eyes closed, but one should certainly beware of advocating such a procedure just because we have done so and gotten by.

So history does teach us something. No one would accuse Prof. Kinsey of being a conservative traditionalist, yet here is what he says in his famed report: "Throughout most human groups, everywhere in the world, the home has been recognized as the basic unit of social organization. In only a few instances have there been serious attempts to abandon the family organization, and to substitute some state-centered institution which would abolish the long-time association of adults and their offspring. Such abandonment of family was attempted in ancient Sparta, and in the communal groups such as the Brook Farm Colony, the New Harmony Colony, the Oneida Colony, and the various other experimental societies which developed in the United States a century or more ago. Something of the sort has been attempted more recently in Nazi Germany, Soviet Russia, and Communist China. *None of these schemes, however, has provided satisfactory substitutes for the home,* and most of them have been short-lived. *History confirms the importance of the family,* even though it does not justify some of the other customs which are a part of our culture." I think we may put down as accepted scientific fact No. 1 that the family is essential to civilization.

A second fact that we may regard as being scientifically established is that sex needs control. Sex does have something to do with the family. The weakness of the Kinsey report is precisely in that it overlooks this very important fact. Nowhere in the report is there any consideration of love, parenthood, or responsibility, only a mathematical summation of the sexual behavior of the human mammal. This is not scientific because the human species does not, in actual fact, deal with a sexual object except with either affection or disdain. Parenthood, too, is a scientifically observed fact. Adults need children. Children have a right to have parents, and to have parents give them what they need for the nourishment of their souls, namely, affection. For these reasons all cultures have regulated social behavior. In Shakespeare's Troilus and Cressida, the Greek Hector says,

> There is a law in each well-ordered nation
> To curb those raging appetites that are
> Most disobedient and refractory.

A modern view is that of the well-known psychoanalyst, Dr. Brill, who says, "As long as civilization will endure, sex will have to be controlled, and only irresponsible imbeciles believe that one can run riot with sex." This, of course, makes irresponsible imbeciles of many Americans, including members of first families of the land. I think we are agreed that there must be some control of social behavior.

Psychiatrists point out that in humans there is a basic need for parenthood. Karl Meninger, in "Love Against Hate," points out that many people are neurotic and frustrated because they do not have enough children to satisfy their emotional needs. The deep needs of the human personality are not met by sex activity of the Hollywood type, to which the Kinsey report is confined. The deep emotional needs of humans are met only in their fulfillment in love and parenthood. Ernest R. Groves in his book, "Fulfillment in Marriage," points out the same thing. It is because of close association of sex and parenthood, close both physiologically and psychologically, that one cannot deal with sex behavior without considering the moral aspects—the effect on the individual and on the family institution.

A third fact to bear in mind is that sex is not love. Sex is a physical affair which man has in common with mammals. Love is a psychological and spiritual quality which is peculiar to humans and, of course, God. In the matter of the use of the word "love," the English language has been ravaged. In much of modern literature the word "love" is used in such a way that an immediate translation of "sex" is accurate. The notion has gained ground, therefore, that since love is a good thing, sex expression, being love, must also be good and desirable. Such confusion is due to the misuse of the word "love." As, for example, in the story of the farmer who caught a rooster, picked up his ax, and marched to the block behind the woodshed. As he swung his ax he was heard to remark, "Boy, do I *love* chicken."

Love is not destructive. Love is an attitude that seeks to do what is good for the loved. Sex, in the family situation as ordained of God, may lead to love, but it is not love. Love may be the spiritual outcome. On the other hand, when sex is destructive of character, when it destroys, it is not productive of love but of lust.

Shakespeare had a verse on this theme:

Call it not love, for Love to heaven is fled
Since sweating Lust on earth usurped his name;
Under whose simple semblance he hath fed
Upon fresh beauty, blotting it with blame;
Which the hot tyrant stains and soon bereaves
As caterpillars do to the tender leaves.
Love comforteth like sunshine after rain,
But Lust's effect is tempest after sun;
Love's gentle spring doth always fresh remain,
Lust's winter comes ere summer half be done;
Love surfeits not, Lust like a glutton dies;
Love is all truth, Lust full of forged lies.

It will help us in thinking about social standards to keep this distinction clearly in mind. Love seeks the good of the loved.

This brings us to the next point. *Morals is that which is good for people.* Some people have the idea that being moral is doing anything that is against nature. Morals are in line with natural law. Good morals bring happiness. "Her ways are ways of pleasantness, and all her paths are peace," said the Wise Man. "My yoke is easy, and my burden is light," said Jesus. Good morals may mean controlling what is immediately pleasurable for the ultimately desirable. It takes faith to see that, but it is a clear truth. But in the long run, good morals mean good living.

This is something quite different from saying that morals are derived from the cultural mores of the middle class, or of the general populace. Yet that is exactly the use that is being made of the findings of the Kinsey report. People are saying, "Everyone is doing it; it must be all right." One does not establish rightness or wrongness by conducting a Gallup poll. Doing so in certain sections of the Amazon would establish that head hunting is a noble sport. What *is,* is mores; what *ought to be,* is morals.

This brings us, then, to the conclusion of the matter. We have shown that good wholesome living is not contrary to the teachings of science; that science deals with facts, and that there are certain clearly demonstrable facts about the results of different ways of social behavior. We have seen that the most desirable are those which lead to happiness, and the fulfillment of our real natures; that in the human heart there is a longing for love, affection, mutual trust. There is a need to believe in the future, and in the ultimate triumph of good. This is faith—faith in the ultimate purposes of God, faith in the goodness and wisdom of His plan for us. There must be a willingness to shoulder the responsibilities with which He trusted us, a confidence to follow in the paths which He has outlined in His revealed Word, and in the paths which human experience confirms as the road to happiness. Ours is a high and noble calling, for God has entrusted to us the power of creation and has endowed us with redemptive love which transforms our own lives and those given to our care. Such a faith is adequate to guide us, to give us the inner controls which we so much need in these days of shifting standards.

Goshen, Ind.

Character is a perfectly educated will.—Selected.

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Tolerance

By Ruth Burkholder

The Nature and Value of Tolerance

Tolerance is not necessarily or solely a Christian virtue. Most broad-minded, civilized people have a certain degree of tolerance. Arthur Helps has said, "Tolerance is the only real test of civilization." Let us not confuse tolerance with credulity. To be tolerant means to allow and understand the existence of beliefs and practices different from our own without accepting them as our own.

The presence of the virtue of tolerance in an individual is a measure of the breadth of his personality and outlook on life. It shows that he recognizes differences in the background, personality, and training of other people, and the possibility of error in himself. Seneca once said, "Hardly a man you will find who could live with his door open." In the fine art of living with other people, tolerance is an indispensable tool. Remember—others live here, too.

The Christian Aspect of Tolerance

Many people can be tolerant of differences in areas which to them are relatively unimportant, but are unable to exercise tolerance in matters which mean most to them. This is the real test of a tolerant attitude. Can I in a matter which means the most to me respect an opinion or practice totally different from mine? As individuals we naturally want people to be tolerant of us, but when tolerance must be an outreaching virtue, that is a difficult matter. We talk much about the Christian grace of charity, which, after all, includes tolerance and understanding of our fellow men.

It seems to me that as Mennonite people we have in the past been particularly susceptible to intolerance in the area of denominational differences and the application of Christian principles in specific behavior. Perhaps our policy of isolationism has been largely responsible for our relatively narrow view of life and the resulting intolerance toward people of different beliefs and practices.

Christianity is not stereotyped into one mold. We can be tolerant of interpretations of Christian experience other than our own without accepting them, recognizing a difference in degree of enlightenment of conscience. To respect the opinions of other people is much more likely to win respect, in response, for our beliefs, than dogmatic assertions that we only are right and the rest of the world just hasn't arrived yet. There is a difference between tolerance because of principle and credulity from lack of principle. We do not want to accept every belief presented. But we do want to recognize the right of others to do differently than we without antagonism. Certainly Christians who have a spirit of charity and love toward their fellow men will have respect for the individual and his beliefs.

A Prayer for This Week

Father of Lights, in whom is no variableness, we praise Thee for the recurring wonder of the spring. Each year from Thy hand it comes—full proof of the basic glory of life; miraculous object lesson of the resurrection; sure sign of Thy provident love for the creature which Thou hast made.

Confidently we plant our gardens and our fields with tested seed, knowing that the same Hand which dialed spring will surely indicate a harvesttime.

Yet teach us daily, O Lord, to be carefully conscious that all time is seedtime in Thy kingdom; that what we sow we shall reap. Give us this day the sense to plant wisely. And if already we have planted the seeds of resentment, or pride, or covetousness, give us courage to pluck out the bitter weeds before they break into sinister flower. O wise Gardener, share with us Thy skill, Thy wisdom, Thy patience as we work Thy fields. The glory will be Thine, for Thine are the kingdoms—of the earth, of the heavens, and of our hearts, forever. Amen.—Miriam S. Lind.

The Practical Expression of Tolerance

As Christians, the question is not, Shall we be tolerant or not? but, How shall we properly express tolerance? It is not the part of wisdom to sit idly by while beliefs are expressed which are decidedly opposed to the truth as we know it. It is the manner in which controversial issues are handled that makes a great difference. An argumentative manner indicates immaturity, and dogmatism indicates a lack of knowledge.

To clear the mind of former prejudices and emotion concerning a specific issue is the first and most difficult step. The mature person, when making important decisions, will not let his emotions and biases unduly influence him. As someone has said—every question, like every jewel, has several facets. A tolerant person will listen respectfully and without irritation to all opinions and will present his own opinions reasonably and open-mindedly. A intellectually and emotionally mature person will not blindly reject all that he has been taught, nor think that to be broad-minded he must accept all that he hears. The proper balance is to consider all the facts and make one's own decision without condemnation or ridicule for those who may reach a different decision.

In our own circles we may have intolerance masquerading as religious zeal, when actually it may mean intellectual stubbornness. It is the enlightened mind which is tolerant, and enlightenment comes by considering varying opinions in an open-minded, reasonable way. To be able to maintain friendly relations with those who disagree with us on important matters is the supreme test of tolerance.

Rewards of Tolerance

Objective thinking such as is necessary for a tolerant attitude is difficult, but it is also rewarding. It will increase our knowledge and give us a broader outlook on life. It will win increased respect for ourselves and our opinions, and promote friendlier relations between individuals and among adjacent groups. Tolerance provides a balance for life—spiritually, socially, and intellectually.

Harrisonburg, Va.

Bill Borden and the New Car

By Stanley C. Shenk

Bill Borden was a strong, virile, joyous young man—capable, and a leader of men. At the age of twenty-one he inherited a fortune of over a million dollars. At the age of twenty-two he entered a theological seminary to prepare himself for a life of sacrificial foreign mission work. (Bill died in Cairo in 1913 at the age of twenty-six while on his way to his foreign field. In his will be left his entire fortune to the work of the kingdom.) About the year 1910, he was standing with a friend in the doorway of his home when a fine automobile flashed by. He was thrilled, and exclaimed to his friend, "Wouldn't I like a car like that!"

"Why do you not get one, William?" asked the friend.

"I cannot afford it," was his startling reply.

"Couldn't afford it?" you may say in amazement. "Why, the man was a *millionaire!* He could have had a whole fleet of them!" Yes, that is true; he *could* have—even though cars then often cost $5,000, and were definitely luxury items. However, luxury or no, the fact still remains that Bill had a *million dollars!* He could have bought 200 such cars. Why then did he say he couldn't afford *one?* Because his money as well as himself and his life were dedicated to the *Lord. He had no room in his budget for unnecessary luxuries.* Do we? Today, a car is no longer necessarily a luxury. It is often or usually a necessity—but we have discovered other lures for our money—lures that claim to be necessities and that maybe are, and maybe are not.

What are luxuries? Are they simply things that *other* people buy while we, of course, just buy the things that we need? Is a luxury just something that we don't want anyway? In a world of sin, needy mission boards, struggling missionaries, and hungry, crying children, how much can a thoroughly consecrated Christian pay for a house? for a car? for a radio? How many radios do we have a right to? How thick should our rugs be? How far can we go along the line of installing deep-freezes, plush furniture, dishwashers, electric mixers, vacuum sweepers (with all the attachments), record changers, automatic washers and dryers, air-conditioning units, super-mattresses, electric blankets, etc., etc.? Is there anything wrong with any of these things? Not necessarily. But how many of them should any single home have? Must we not limit ourselves somewhere and deny ourselves something that we want if we are to avoid the accusation of luxurious living? Or doesn't it make any difference if we live luxuriously? It did to the prophet Amos. *"Woe unto them that are at ease in Zion!"* he cried. They were rolling in luxury and they didn't give a hoot for the social and religious evils around them—evils that their misspent money could have helped to correct. Doesn't it make any difference if we live luxuriously? It did to Bill Borden. I believe it does to Jesus. Whatever we spend selfishly for luxuries limits by that much the dedication of ourselves and of our money to God.—*Youth Bible Studies,* February, 1953.

Prayer Requests—

(Requests for this column must be signed)

Pray for the various evangelistic tent campaigns to be held during the summer.

Pray for the annual meeting of the Mennonite Board of Missions and Charities to be held in June near Salem, Oreg.

Pray for the summer Bible schools that will be held in Europe during the summer months.

Pray for the Howard Hammer tent evangelistic campaign to begin in Oregon on May 28.

Pray for the Mennonite Hour staff as they prepare and record the weekly programs.

Pray for a sister who is tempted to disobedience regarding self-denial.

Pray for the salvation of a teen-age girl who is disobedient to her parents.

In order to have power to unite men of different races the church must first rise above class distinction within the races.—John R. Mumaw.

OUR SCHOOLS

LA JUNTA MENNONITE SCHOOL OF NURSING NEWS

The La Junta Mennonite School of Nursing held its thirty-fifth annual commencement on Monday night, May 3, 8:00 P.M. at Herren Junior High auditorium. Members of the graduating class were: Viola Diener, Wellman, Iowa; Pearl Good, New Hamburg, Ontario, Canada; Truva Hood, Lamar, Colorado; Regina Kauffman, Mio, Michigan; Joanne Keller, Eureka, Illinois; Jeanette Kennel, Iowa City, Iowa; Doris Rupp, Pioneer, Ohio; Lydia Schlabach, Arthur, Illinois; Mary Schlegel, Albany, Oregon; Eleanor Stoltzfus, Premont, Texas; Leabell Troyer, Conway, Kansas; Norma Jean Weldy, Wakarusa, Indiana; Marjorie Wittrig, Beemer, Nebraska; Marjorie Yoder, Hesston, Kansas. Paul M. Miller, member of the seminary faculty at Goshen College, delivered the commencement address.

M. A. Yoder, professor of biological sciences at Hesston College, preached the baccalaureate sermon on Sunday evening, May 2, at the First Methodist Church in La Junta.

In addition to the many parents, relatives, and friends of the graduating class, guests over the commencement season included fifteen pre-nursing students from Hesston College, Dorothy Detweiler, Orpha Zimmerly, and Evelyn Rouner of the Hesston College faculty and staff. Mr. and Mrs. L. A. Dubbs, members of the hospital board at Ransom, Kansas, and Ada Smoker and Grace Selzer of the class of '53.

The class of 1949 had their five-year reunion during the commencement season. Members able to participate in this fellowship were: Sara Plank, Mary Anna Eichelberger, Pauline Dooley, Mildred Kuhns Schrock, Jerry Hansen Wagner, Violet Troyer Miller, and Leona Brenneman Yoder.

Edna Amstutz, R.N., president of the Mennonite Nurses' Association, attended a meeting of the Executive Committee of the M. N. A. at Elkhart, Indiana, on May 12.

The class of '54 journeyed to Denver on May 17. On the 18th and 19th they were engaged in writing their State Board Examinations.

The faculty and nursing staff had a picnic supper in the park on Thursday evening, May 20. Guests of the evening were members of the class of '54.

Nelson Kauffman, president of the Mennonite Board of Education, attended to business matters in La Junta on Thursday, May 20.

Maude Swartzendruber R.N., attended a meeting of the Nursing Education Council held at Hesston College on Friday, May 21.

The bimonthly Hospital-School meeting was held in the social room of Miller Hall on Friday evening, May 21, at 7:30 P.M. The main feature of the program was the showing of slides taken by hospital personnel.

Orpah Mosemann, director of the school of nursing at Goshen College, visited in La Junta over the week end of May 22.

Newly elected officers of the Colorado State Student Nurses' Association of District 4 are: president, Katherine Yutzy, Plain City, Ohio; vice president, Joan Shettler, Wellman, Iowa; secretary, Doneta Yoder, La Junta, Colorado, and treasurer, Freda Roth, Woodburn, Oregon.

Maude Swartzendruber attended a meeting of the State Board of Nurse Examiners in Denver, Colorado, on Thursday, May 27.

The Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Pictorial History of the Bible and Christianity in 1000 Pictures, edited by Baldwin H. Ward; Simon & Schuster; 1953; 192 pp.; $7.95.

Here is a valuable and unusual pictorial history of the Bible and Christianity, including a brief section on the other world religions. This is a large book, about three times larger than an ordinary book. Pictures cover perhaps about three fourths of the space.

While presenting all religions in general, prominence is given to Christianity. After tracing in brief the historical events of the Old Testament and the patriarchs, there is also a splendid section on the New Testament. Following this are familiar scenes in church history, such as the persecution of the early Christians, the Crusades, the Inquisition, Martin Luther, Zwingli, Calvin, John Knox, papal reforms, great churches and cathedrals.

All of the major Christian groups are depicted, including the Mormons, Salvation Army, Baptists, Presbyterians, Methodists, and others. Credit is given to the Mennonite faith, but on page 93 under a scene of an early Anabaptist baptismal scene, is an erroneous statement that the Mennonites "recognized only the New Testament." It should read they "recognized the supremacy of the New Testament." Also there are about 275,000 Mennonites of all branches instead of about 150,000.

The last approximate 50 pages cover the other religions of the world. Pictured are paintings and pictures representative of religions such as Buddhism, Shintoism, primitive religions, and others. An excellent detailed index makes the book especially valuable for students.

The church history student will revel in this book. It is an excellent supplement to show familiar scenes, many of them reproductions of early paintings, as specific periods and events are studied. Those interested in church history may receive surprise at the pictures of battle shown so frequently. But that is the shameful record of the church.

The section on primitive and comparative religions will be helpful for those making a study of other religions.

This book can be used handily in church school and college libraries, and in winter Bible schools. The extensive index makes it of especial value for study and quick reference. Even those not concerned about indexes, who enjoy simply to browse through the pages, will find many items of interest to Christians. This is a tremendously informative book.—Ford Berg.

CHRISTIAN HOSPITALITY (Continued)

well-directed exchange of conversation in matters spiritual, to the believer; a challenge needs to be thus put to the non-Christian.

Is a man's house really his castle? Is a man to be king over all that goes on in his house? In I Tim. 3:12 deacons are to rule their own houses well. It seems fitting that parents too should rule their own houses well. In that sense a man's house is his castle. Should we allow our homes to be used for drinking? No! In a Christian home usually the drinker doesn't feel at ease to drink nor the smoker to smoke. In fact, most people do not feel at home to use profanity in our homes. Now, if the right atmosphere can exclude these evils, should it not also make gossiping, unkind and uncharitable remarks about others, and undue criticism seem out of place as well?

Our mottoes and pictures have a very prominent way of directing the thoughts of guests to the fact that we endeavor to serve Christ. Praise God for every one that is used; many more could profitably be used. Especially could the number increase in our places of business. These should serve as a challenge to us as well as to our callers. Let us hang up the mottoes, then by God's grace live consistently with their message. The motto without the life backing it up is an empty phrase. "Christ Is the Head of This Home," "Prayer Changes Things," "Jesus Never Fails." Do we live out the truth of such?

Speaking of hospitality—do the poor feel at home with us? Or do we make them feel they must be so careful of the above familiar surroundings that it puts them ill at ease? "The simple way of life," a phrase supposed to be peculiar to the Mennonite and related churches, would go a long way toward solving that difficulty. The question is, "Do we actually believe in and live in this 'simple way of life'?"

Do agents feel our hospitality? Though it is something of a test to be cheerful and patient with an insistent agent, as a Christian I can do no less than treat him courteously and kindly. This does not imply buying his wares against my will but neither does it imply ignoring the Golden Rule.

How about working men? Is it a cross or a pleasure to serve them a meal and

share the joys of conversation with them? It presents an opportunity to show forth the love which constraineth us, does it not? What about those hired to work for us? Are they treated as graciously as our guests are? After all, they are our guests, in a sense, are they not?

Are older people welcome and do they feel at home with younger people? Do we love to have children visit us? Do the extremes in age enjoy calling on us? The love of Christ knows no age barriers—praise His name for that! Are we not partakers of that love?

Are our callers made to feel that our work is being hindered by their presence? Usually our work can wait. Time out is more often than not beneficial to both the called upon and the caller.

A characteristic of Christian hospitality is that it is extended to all—not to "the gang" over and over again while others are excluded, forgotten, or lonely. Christ perhaps had His inner circle, but He used it very moderately and not over and over again to the exclusion of others. He also had His Zacchaeus—a sinner until Jesus was his guest; He had His despised Matthew who made a feast where Jesus again ate with publicans and sinners after Matthew became His disciple; He had His friends at Bethany—Mary, Martha, and Lazarus. When He was entertained in their home the fellowship and devotion received His commendation rather than the food and table service. When He was Peter's guest He was first concerned with being of service to the sick mother-in-law. As guest of the ruler He didn't comment upon the luxury of His surroundings but restored the daughter the same as He helped the poor.

Do the lost feel at home with us? Should they? They felt at ease, it seems, to dine with Christ; hence it is evident they should be made to feel at home with us too. However, they should very definitely not feel at liberty to engage in sinful practices in the Christian home. Love, kindness, and courtesy, not for politeness' sake, but for Christ's sake, will generate a warmth of love which reaches the person regardless of his spiritual standing. If the unbeliever isn't won by his association with Christian friends, let him at least know that his spiritual welfare is our concern. Let us try to help him to desire the love and inspiration from above also.

In I Tim. 3:2 among the qualifications for a bishop, "given to hospitality" is listed. Heb. 13:2 says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." I Pet. 4:9 tells us to "use hospitality one to another without grudging."

We have each individually met with selfless and loving receptions at some time or other. Whether rich or poor, young or old, gifted much or gifted little, Christian hospitality is to every one of us a real responsibility and opportunity. Let us share generously of our material blessings in a simple and direct way, but let the warmth of fellowship and degree of love be abundant with the spirit of Christ. It is in good taste to be kind and to put guests at ease regardless of fixed propriety so long as it does not interfere with Christian principles. May our contacts and associations be such as to show forth Christ's love, inspire fellow believers, and warmly invite others to accept the love and the cleansing of the Master.

TEACHING THE WORD

Shall I Go to Camp This Summer?

By Roy S. Koch

As the temperature rises with the approach of summer, so year by year there has been an increasing interest in our church camps. The summer camp malady is infecting increasingly greater areas of the church. For some people this growing interest is indeed a malady and a serious one. They view the trend with misgivings. They shake their heads sadly and point out one indication after another of the "drift" in the church.

"Programs are arranged for every age and interest group," they say. "Camp leaders are acquiring more and more 'know-how' of camping; more church camps are springing up. Even some of our congregations have their own camps now. And to top it all off the Mennonite Commission for Christian Education has appointed a secretary of church camps to integrate and actually promote the church camp program.

"It's all foolishness, this running off to camp every summer. When we were young we stayed at home and worked. These newfangled ideas! Camps cost money and teach the children to idle away their time in play—better teach them to work. If I still had youngsters they'd stay at home and work, I'll tell you. What good do camps do anyway . . . ?"

After the sound of these stentorian tones and imperial pronouncements has died away we may begin to assess them. Maybe it is just as well that their children have grown up. But let us be charitable as Christians should be. After all, camps are comparatively new, and new things can easily go in wrong directions. Critics with their objections compel leaders to operate on high standards.

Well, what is good about our church camps? Do they have well-defined goals, and do they reach them? The charge that they cost money is not serious. All good things cost money. If value is received for money spent, we don't usually complain.

Church camps afford young people real learning experiences in a natural and pleasant setting. Certainly camping is not a Sunday morning church service dragged out over seven days. Young people don't go to camps only to listen to sermons. Our camps give opportunities to do things, worth-while things. Learning is natural. Information is gained and attitudes are shaped by group living under the friendly supervision of an older Christian who serves as a counselor to the children and young people. While children are there for a vacation, the counselor makes it his business to relate the whole of life meaningfully to God for every boy and girl under his care.

A week of camping for the boys and girls should make them return home feeling that God is kinder than they had thought and that He is closer to them. They should have new friends whom they appreciate. They should appreciate the Sunday school and the church and spiritual things more because some consecrated counselor has made them all more meaningful to them.

Even older people can profit immensely from living closer to nature for a week or two. The Sea of Galilee environment, the mountains or woods, the lazy lapping of water on the beach, the distant chug-chugging of an outboard motor, the music of a mountain stream or the animated voices of playing children can all be part of God's great handiwork for you.

So explore. Come away from your busy schedule of appointments and walk around in the woods. Take time to notice things. You have no appointment; you need not hurry. You are not going anywhere; you are only on your way.

Relax. Sleep and rest or pursue your hobbies. Fill your days full of delightful things and enjoy the night sounds. Prepare yourself with a devotional book and a relaxed mind. Meet God in His world and enjoy Him.

Worship God. Meet Him when the birds awake. Commune with Him in your private devotions and in the morning Bible class. Appreciate Him as you see Him in other lives. Meet Him again when He draws the drapes for the night.

This summer plan your vacation around one of our church camps where there is not the constant temptation to slip your moral standards into neutral. Vacation where you need not fight against the music and motions of an amusement park. Go where you and your family can enjoy true relaxation and receive a genuine spiritual tonic. Look up the names of our camps and their activities in the calendar found elsewhere in this paper. Write to them for information.

St. Jacobs, Ont.

FAMILY CIRCLE

Christian Hospitality

By Mrs. Aldine Gingerich

"Good old-fashioned hospitality" and "Good old southern hospitality"—how familiar the term *hospitality* has become! In fact we have grown up hearing about "hospitality." If then hospitality has long been a familiar virtue among our people, why bother to discuss it? As Christians and as members of a community it is our privilege and challenge to witness to those we meet from time to time. Our hospitality or lack of it can greatly help or hinder our witness.

What is "hospitality"? To whom does it reach? Is a man's house his castle as the statesman has said? How does Christian hospitality differ from any hospitality? What makes a good host or hostess? Have we failed along the hospitality line? If so, wherein? What does the Bible say about hospitality? What benefits are to be gained by being consistently hospitable? Did Jesus set us any examples in hospitality?

"Hospitality" in my thinking is that virtue by which others, especially guests or strangers, are received and cared for with warmest consideration, kindness, and generosity. We usually think of home when we think of hospitality, and well we may, for here is where we have our most frequent opportunities for exercising hospitality. However, the hospitality of the Christian goes with him wherever he goes; when he cannot take strangers into his home he can graciously take them into the circle of his concern and friendliness.

At church hospitality is needful much as it is in the home. Do strangers in our worship services feel they are strangers? Do they feel that the heavenly Father, whom they worship, is the only One who cares and notices that they are in services? Oh, yes, the guest speaker or the prominent religious leader may be so well surrounded with "home members" it's difficult to manage to meet him. That much is fairly good. But what of the poor little boy or girl who comes shyly into our church or Sunday-school service? Or the aged grandfather or grandmother who "is probably too hard hearing to understand us anyway"? Or the semi-stranger who isn't very interesting (we think)? Or the person we know will keep us talking so long if we start conversation—what about the person who has been recently bereaved, or has met some other unfortunate or unhappy experience—do we keep our distance because we don't know what to say? What about the stranger who doesn't understand our language, or who seems so far above us intellectually and culturally? Or the person whom we see with such regularity that we come to take him for granted? Does hospitality imply that we treat all of these the same? No, not the same in detail, but with the same warmth and love with which our loving Master has inspired and filled us. A smile and a friendly word or handshake are the least we can do in every one of these cases, adding as much more as reason, prompted by the Spirit, directs. Older people, young people, children, and all are usually appreciative of your interest if it is sincere.

In a large church it's impossible to meet everyone, but does it not seem unchristian to hastily and coldly pass by those who are our brothers and sisters in the faith (if they aren't, they should be)? There are those who feel that no one cares to converse with them; let's make them know we love them. If you feel prone to believe that no one cares for you, try finding a cheerful word and sincere smile for another; especially for someone who seems discouraged or who has come through recent difficulties. Better yet, look unto Jesus, who bore so much alone, was misunderstood more than you can ever be, yet befriended and died for those who hated Him.

Much of what applies to hospitality at church applies at home too. First—to be hospitable at home we must *be* at home. My opinion is that the trend is to be away from home entirely too much. Of course, in moderation we are justified in going away. It is our Christian duty and desire to visit the sick, the lonely, and other friends. Church services, missionary work, and other Christian activities are worth leaving home for. But when we add our opportunities for going away from home day after day and night after night in succession, it is very likely that we defeat the influence for good that we seek to achieve. If we (especially we parents) feel we are needed in the civil and cultural affairs of the community, how much more are we needed in the small family circle? Programs promoting business and secular affairs—entirely harmless and even good in their purpose—can become a detriment to the welfare of the family, and finally to the church and the community if they keep us from spending enough time at home with the family. How shall our young people enjoy evenings at home if their parents don't see enough value and enjoyment in family living to give at the very least an average of two evenings out of seven to be at home together? If evenings at home aren't enjoyable, it's time we see what is wrong. Look around a bit for some things the family enjoys doing together. The type of thing chosen will depend upon the age and type of talent of the family.

If our homes are to radiate hospitality, the members must be happy, well adjusted, interested in the home, loving and being loved, considerate, unselfish, and courteous to each other. Hospitality isn't something we put on and take off with the appearance and disappearance of guests. Love must be the foundation of any happy home, and who is the author and source of love save Christ Himself? When the love in a home is Christian love, there will be plenty to spill over and reach out to those who come and go from the home. Did you ever have a "ringside seat" at a family quarrel or argument while you were the guest of another? What was your reaction?

The family needs to work together, also, to enjoy recreational activities together; but even more than these it needs times of heart-expressing devotion together. There should be regular time set aside for worship and in addition there need to be those special and impromptu times when some form of prayer, praise, or other worship activity seems to be the proper outgrowth of the situations as they arise. Spontaneity prevails more readily at the time the heart is moved in gratitude or supplication; so why not an "on the spot" prayer, song, Scripture, or whatever seems fitting?

Taking it for granted that conditions in the home are satisfactory, what can we do to make others feel at home with us? To give guests a great variety of foods—the fanciest we can think of, served in the prettiest way possible, with snowy linen, sparkling silver and glassware, and expensive china—surely these must convince our guests that we do esteem them highly, especially if our house and furnishings are spotless and dust free! Surely these will prove we are hospitable! No! Offhand I can think of five times when Jesus went to dine with friends and the only details of food and service mentioned were the bread and wine, and the waterpots at the wedding in Cana.

Do we prove our hospitality by parading or airing all the work which we can accomplish, or all the possessions we have been able to acquire? We don't mean to do it, but certain sentiments creep into our contacts, such as "we have a new this or that" and all about its merits, etc. Think a minute. Perhaps your guest isn't helped much by being reminded in effect that he isn't keeping up with the "Joneses." Be a bit selfish here; wouldn't even you gain more by asking him about things in which he is interested, by leading the conversation into channels which interest him and which will improve and widen your views too? To be a good listener is characteristic of a good host or hostess, though the guest may need some "priming." Better yet, open the conversation and develop it along spiritual lines. Certainly this should be a topic from which both guest and host profit mutually. Inspiration and blessing should follow the

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TO BE NEAR TO GOD

THEME—KISSES

Sunday, June 13

Read Luke 7:45—No Kiss from Simon

Simon, you professed Pharisee with zeal for the law, cannot you kiss Jesus, the one who never broke the law? A kiss is due your guest, isn't it? It is the custom, is it not? The man's father is dead, so 'tis said, and He has left home and everything to love the lovely and unlovely; why not kiss Him? You would feel honored to have a distinguished rabbi in your home and would be delighted to kiss such a one; this man was at twelve already learned enough to instruct doctors. Kiss the rabbi, Simon.

But Simon withholds the greeting of love. The Master of all learning is here and Simon comprehends Him not. The Son of Man is here, and Simon does not see that He is also Son of God. Yes, God the Pardoner is here and Simon does not know it. The woman does; so she weeps and kisses the travel-stained feet which doubtless had searched her out, as other sinners were searched for. In all sobriety I ask the question whether I would steal into a house where the Son of Man was reclining at table and kiss the tired feet while I bathed them with my tears. Or am I successor to Simon who would refrain from showing love toward the present-day body of Christ which is His church? I wonder.

Monday, June 14

Read Luke 22:47, 48—A Kiss from Judas

The night is dark. There must be no mistake. I had counted on the near-full moon to shed her light, but she is hidden. I know what I shall do; I'll walk in among them and pick Him out easily enough, but I'll not alarm that impulsive Peter. He has two swords and might run me through. I'll kiss Jesus and step back. I'll get the money; he'll get into a contest and we'll see how things turn out this time. A kiss,—that's the thing.

* * *

I have sinned; my scheme is sin. It's bloody sin too. He'll bleed to death on a cross. One false kiss yields death for Him and me. One false kiss. Woe is me. My mother in Kerioth, why did you bear me?

Tuesday, June 15

Read I Kings 19:20, 21—Elisha's Kiss

"This is so sudden," young Elisha might have exclaimed. Perhaps he thought it. But perhaps God had talked to his heart many times as he was plowing so that he was already prepared mentally. Perhaps, in his heart, his oxen were already boiled by the fire of his kindled plow. At any rate, it was a rather long-drawn-out "kiss" which he gave his parents, for it included a farewell feast for them and the neighbors. Somehow I rather like the testimony and his manner of giving it. Surely plow-cooked beef must have made an impression. What a grand send-off his parents gave him. Who now would tend the acres? Who now would support them in their old age? Maybe there were other sons, who knows! But the essentials are there, the utter dedication of self, the decent farewell, the testimony to the neighbors, and the white bones of the work animals.

P.S. He never returned.

Wednesday, June 16

Read Gen. 27:24-29—Jacob's Kiss

Jacob, the "supplanter," has prepared to dupe his aging father. Jacob wants a blessing. Isaac is prepared, as soon as his stomach is full, to give one. The time is now come. But, horror of horrors, the blind old man asks for a kiss which will bring the son closer than ever, too close for comfort, by far. It's too late to turn back now, Jacob, or is it? No, he who has lied much, can lie some more; and, like his infamous descendant centuries later, he can lie with a kiss, And the kiss deceived an old blind man for a brief hour, but it didn't deceive Esau, nor God, nor Jacob himself, nor history. Man's greatest woes come from turning acts of love to personal, fleeting, and painful self-advancement. And the pain is in this that the false kiss, the hypocritical profession, carries a sting which is never erased, though it be forgiven. No wonder one of Jacob's descendants said, "Keep thy heart with all diligence, for out of it are the issues of life."

Thursday, June 17

Read I Kings 19:18—They Didn't Kiss

What a horrible thing it is to kiss an impersonal object! The kiss is a demonstration of affection, and how can there be an affection for inanimate objects? Love for things is wrong, as the second commandment so clearly teaches.

How brave these seven thousand were! In the midst of "Everybody else does it," and "Why be different when we all seek to worship the same God back of all these forms?" these seven thousand stuck to Jehovah worship and refused to kiss the sun-god's image. They needed no carving of man to remind them of God. They had no woman to whom they prayed as intermediary, hence they needed no reminder of such person. They wouldn't even make an image of their conception of God, for He had forbidden it. Not seeing His Person they had nothing to kiss other than those persons whom they saw and loved. This would be a better world today if we shared their attitudes. Speaking

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Hosea Pleads with Israel

Sunday School Lesson for June 20

(Hosea 4:6—7:16)

Amos condemned and denounced Israel for their sins. But the heart of God is also love as well as justice. Hosea speaks the love of God to the same sinning Israel. He pleads with them: "Come, and let us return unto Jehovah."

Why had God "torn" and "smitten" Israel? It was love that had disciplined them for their sins. They had forsaken God. We saw the great prosperity and luxury under Jeroboam II in our previous study. Luxury had brought debauchery. They would not listen to Amos. Sin increased. With the death of Jeroboam affairs passed quickly into general anarchy and decay. Jeroboam's son reigned only six months. He was slain by Shallum, who reigned one month. Menahem slew Shallum and reigned 10 years. His son Pekahiah reigned only two years, when he was slain by Pekah and Hosea also saw Pekah killed by Hoshea. It was during these years of anarchy, bloodshed, and revolt that Hosea called Israel back to God.

Once Israel was good and knew God. But they committed whoredom. 6:4-10. From the first three chapters of Hosea we learn that Hosea had experienced in his own life just what God was experiencing with Israel. Hosea's wife, Gomer, had left him and become an adulteress. Hosea bought her back when she was sold as a slave. What love he displayed! God is a God of love, calling adulterous Israel to return to Him. This Hosea can appreciate. Verses 4:1, 2, 6, 13, 15-19; 7:1-4, 9; 8:13; 9:1; 10:1, 2. Picture the sins that touched the heart of God. Especially must the blasphemy of their sacrifice have hurt God.

God's love for Israel is told by Hosea 11:1-4, 8; 14:1-7. God will receive if they will return. Here we see the great mercy of God toward the backslider. There's healing, binding up, reviving, raising up, life, knowledge, and blessing (rain) of God. Make the picture clear to your class.

See how the heart of God yearns for genuine worship of Himself. Israel's chief sin was in forsaking God and therefore disobeying His commands. They did keep some forms of worship, especially the sacrifices, but these meant nothing when the heart of love for God was not in them. Licentiousness at the time and place of worship came to prevail. We wonder how Israel could do it. How do men today worship God in vain?

Hosea loved and pleaded and begged Israel to return to God. He also warned them. It is the part of love to warn. 11:5; 13:9-14. In our next and last study of Israel we will see the end of the northern kingdom.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

"Christ for the Jews" was the theme of a meeting held at Blooming Glen, Pa., Church, Monday evening, May 24. Speakers were Isaac Baer, Washington, D.C., and Paul Erb, Scottdale, Pa.

Bro. T. H. Brenneman, Sarasota, Fla., recently spent a period embracing two Sundays visiting the churches in Puerto Rico, over which he has bishop charge.

The Belleville Male Chorus rendered the evening program at the Martinsburg, Pa., Church, May 30.

A fourteen-year-old Mennonite boy, willing and able to work, wants a summer farm home with Mennonites willing to take the boy as their own, give Christian guidance, and teach farm work. Location preferably in Pennsylvania, Eastern Ohio, or Virginia. When answering give details about family and kind of farming. Address: Department A, Gospel Herald, Scottdale, Pa.

Ordination.—Bro. Emerson McDowell, pastor of the Danforth Church, Toronto, Ont., was ordained as bishop at the Wideman Church, Markham, Ont., on May 26. May the Lord bless him in these new responsibilities.

Teachers and leaders of juniors and intermediates will find materials in **Words of Cheer** for June 13 on the Mennonite Board of Missions and Charities, its personnel, and its work. The discussion of this material in class will add meaning to announcements and conversations they hear concerning the coming Mission Board meeting in Oregon.

Editorial Appointments. The following appointments were recently announced by the management of the Publishing House: John A. Hostetler, who has just spent a year in Europe under a Fullbright Scholarship, has been appointed Book Editor. Urie A. Bender, Baden, Ont., has been appointed editor of **The Youth's Christian Companion,** to assume full responsibility, January, 1955. Helen Trumbo, Scottdale, will be the new editor of the **Beams of Light,** also to take full charge January, 1955. Fuller announcements will be made later.

The Gospel Messengers, a men's chorus from northern Indiana, conducted by Rollin Hostetler, gave programs at the Longenecker Church, near Winesburg, Ohio, and Martins Creek Church, Millersburg, Ohio, Sunday, May 30.

The Mennonite Revival Singers, a mixed octet from Hartville, Ohio, left on June 2 for a three months' tour of Europe. Arriving in England on June 13, they will spend a month in England and Scotland singing in various churches and mission halls. The second month will be spent in Germany and the remainder of their time in Austria. They plan to be back in the States by Sept. 26.

The John Friesen family, on furlough from the India Mission, spent May 23 with the First Mennonite Church, Denver, Colo., when Bro. Friesen spoke in the morning service and the family brought the evening program, which included some pictures.

Change of Address.—Bro. LeRoy Kennel, from Roanoke, Ill., to Metamora, Ill.

Dr. Martha Ropp, missionary to Java, showed slides of the work there at the Warwick River School, Denbigh, Va., on Saturday evening, May 15. On Sunday evening following she spoke at the Warwick River Church concerning the Java work with the Japanese and Chinese.

Communion services were held at the Rainy River Mission, International Falls, Minn., on May 23. Bro. D. A. Yoder, Elkhart, Ind., officiated.

The fourth annual youth retreat of the Johnstown District was held at Blue Knob Park, Bedford Co., Pa., June 3-6. The retreat is sponsored by the Golden Rule Literary Society.

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Important Instructions for All Persons Ordering Herald SBS Supplies:

Grade 6 Herald Summer Bible School Pupil's Workbook and Teacher's Manual, entitled **Teachings of Jesus,** has been completely revised. The new revised books for both teacher and pupil can be identified by three white dots on the cover of each book just beneath the title. Please make certain all your copies are of the new edition. It will be necessary to purchase a new Teacher's Manual if you plan to teach Grade 6 this year. A combination of old and new pupils' books cannot be used in any one class. Check your stock now and order the quantity you need for Grade 6 teachers and pupils. Any unused copies of the old edition may be returned for replacement.

Mennonite Publishing House
Scottdale, Pennsylvania

Calendar

North Central Mennonite Conference and associated meetings, June 7-11 at Lake Region Church, Detroit Lakes, Minn.

Annual meeting of Ontario A.M. Conference, June 9-10, at East Zorra A.M. Church, Ontario (near Tavistock).

Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.

Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.

1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls' Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.

Little Eden Camp: Youth Camp, June 26 to July 3—Boys' Camp, Grades 4-6; July 3-10—Girls' Camp, Grades 4-6; July 10-17—Jr. High, Grades 7-8; July 17-24—Sr. High, Grades 9-12; July 24-31—Young People's Camp; Adult Camp, July 31 to Aug. 7—Christian Business Men; Aug. 7-14—Music & Family Week; Aug. 14-21—Bible Conf. & Family Week; Aug. 21-28—Farmers' Week; Aug. 28 to Sept. 4—Christian Layman's Fel.

Chesley Lake Camp, Allenford, Ont., June 27 to Sept. 6. Special camps: For children, July 26-31, Stirling Ave. Church, Kitchener; Aug. 9-14, Mennonite Boys' Camp; Aug. 16-21, Mennonite Girls' Camp; July 31 to Aug. 6, Christian Endeavour Society; Aug. 23-28, Mennonite Youth Camp.

Rocky Mountain Mennonite Camp: Pre-camp training—June 28-July 2; Week-end Bible Conference on Stewardship—July 3, 4, Milo Kauffman, Hesston, Kans.; Junior Boys—July 5-10 (ages 9-12); Junior Girls—July 12-17 (ages 9-12); Junior High—July 19-24 (ages 13-15); First Family—July 26-31; Youth Retreat—Aug. 2-7 (ages 16 and above); Second Family—Aug. 9-14; Orientation Camp for prospective I-W Men—August 21-28. Program sponsored by MRSC. Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association—Sept. 5, 6.

Alberta-Saskatchewan Mennonite conference and associated meetings, July 1-4, Salem Mennonite Church, Tofield, Alta.

Peace Sunday, July 4, 1954.

Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.

Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.

Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.

Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.

Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.

Illinois State MYF Retreat, New Salem State Park, August 5-8.

Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.

Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13, 1954

Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.

Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.

Church School Day, Aug. 29.

Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.

Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa, area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Daniel Miller, missionary to Argentina, spoke at La Plata, Puerto Rico, on Sunday morning, May 23, en route home for furlough. His wife and son had preceded him by several months.

Bro. and Sister S. M. King, missionaries on furlough from India, will be stopping at La Junta, Colo., en route to General Mission Board meeting and speaking at Cheraw on Sunday morning, June 13. On May 16 they spoke at the Oak Grove Church, West Liberty, Ohio, in the morning, and at the South Union Church in the evening. They served the Lockport and Central churches near Archbold, Ohio, in a similar manner on May 30.

Bro. Martin Landis, Lancaster, Pa., will serve at the St. Ann's Mennonite Church, New York City, over the week end, June 12, 13.

Bro. Mario Snyder, superintendent of the Mexican Mennonite Church, Chicago, Ill., will keep the following appointments en route to the General Mission Board meeting: June 9, Lower Deer Creek, Kalona, Iowa; June 11, Manson, Iowa; June 13, Milford, Nebr.; and June 14, Wood River, Nebr.

Bro. and Sister J. G. Yoder, missionaries on furlough from India, will be speaking at the Lower Deer Creek Church, Kalona, Iowa, on Sunday morning, June 13, and at the East Union Church in the evening.

Bro. and Sister Wilbur Hostetler, missionaries on furlough from India. will be keeping the following appointments en route to Oregon for the General Mission Board meeting: June 8, West Sterling, Ill.; June 9, Alpha, Minn.; June 11, Miller, S. Dak.; June 13, Bloomfield, Mont.; and June 15, Creston, Mont.

Bro. and Sister Lester T. Hershey, missionaries on furlough from Puerto Rico, will be speaking at the following churches on their way to the annual Mission Board meeting: June 9, Wellman, Iowa; June 10, Argentine Church, Kansas City, Kans.; June 11, Pennsylvania Church, Hesston, Kans.; June 13, morning, Spanish Church and the La Junta congregation, La Junta, Colo.; evening, Colorado Springs, Colo.; June 15, Nampa, Idaho.

The brethren H. Ernest Bennett and Boyd Nelson, Elkhart, Ind., will participate in the annual meeting of the North Central Conference Mission Board at Detroit Lakes, Minn., on June 8.

Bro. Elvin Snyder, La Plata, Puerto Rico, will serve as director of the Boys' Camp to be held at El Yunque YMCA campgrounds, July 2-7. The Girls' Camp will be held at the McLean Campgrounds, June 28 to July 3.

The Counseling Committee of the Hokkaido Mennonite Fellowship met at Obihiro, Japan, on May 17. Among other things the committee set the date for the second general meeting of the Fellowship for Aug. 10-12.

Sister Hilda Stoltzfus and children, Fortuna Ledge, Alaska, are spending several weeks in Nome for medical and dental check-ups. Mission Covenant friends have granted them the privilege of living in the house of a missionary on furlough.

The Annual Summer Bible Camp planning meeting for our Japan churches was held at Kushiro on May 31 with representatives from Hombetsu, Obihiro, and Nakashibetsu also attending. Tentative dates for the camp are set for July 26-30.

Bro. J. D. Graber, Elkhart, Ind., will be keeping the following appointments en route to the General Mission Board meeting in Oregon: June 9, Manson, Iowa; June 11, Chappell, Nebr.; June 13, morning, Filer, Idaho; evening, Nampa, Idaho.

The Spanish Broadcast Committee of the General Mission Board met at the Mexican Mennonite Church in Chicago on Tuesday, May 25. Further plans were laid for securing financial sponsors for the broadcast on present and new stations where the program has been requested by local pastors and missionaries in the United States. Because a local broadcast in Panama is using the name **La Biblia Abierta,** the Committee decided to find another name to be announced in the near future.

Pray for the Church in India. Persecution is beginning there, but our missionaries report that the church is being stimulated by it. Pray daily for our brethren and sisters in India.

Eight or nine new pastors are needed in Madhya Pradesh, India. Pray that the church will select the men God is calling for this work.

Sister Lillian Yoder of the West Union Mennonite Church has volunteered to do Mission work at the Daytonville Mennonite Mission Church. Sister Hazel Horst has completed her first year of service and is continuing on in her service here. Pray for these girls as they are giving of their time to the service of the Lord.

Recent visiting ministers at the Daytonville Mennonite Mission Church were William Brenneman, Chicago, Ill., Max Yoder, Wellman, Iowa, and Perry Blosser, South English, Iowa. Bro. Samuel Hershberger of the Iowa City Mennonite Church is giving a series of lectures on Christian Stewardship, which are very much appreciated.

Six members were received by baptism at the Poarch Indian Mission, north of Atmore, Ala., on May 22. This service was held at a forest stream near by, and was well attended by approximately 75 persons. The mission is located adjoining an Indian Reservation and the response of the Indian people to all of the services is very good at present. The Gospel work here is an outgrowth of the Freemanville congregation conducting summer Bible school among these people, and is affiliated with the Lancaster Mennonite Conference.

Seven souls were received into fellowship by baptism and confession at the Calvary Mennonite Church, Brewton, Ala., recently. Five of these are young men which are much needed in the church. Will you pray for their continuance with the Lord and the church?

Bro. J. D. Graber, Elkhart, Ind., is the guest speaker at the annual Mission Board meeting of the Southwestern Pa. district on July 9, 10, at Otelia Mennonite Chapel, Mt. Union, Pa.

The congregation at St. Jacobs, Ont., recently took action to purchase four lots in Hamilton, Ont., to be used as a site for the erection of a church building. The congregation is sponsoring a mission in Hamilton.

Your Treasurer Reports

Reports from Chicago indicate that the Bethel Church Building construction is progressing very satisfactorily. The contractor reports that barring difficulty the building should be ready for occupancy the latter part of this summer. At the present time the masonry work is being completed and within the next month the roof and exterior construction should be completed.

The total estimated cost of construction has not changed significantly from original estimates. Contributions are still being received for this building and we would like to encourage additional contributions since we do hope to have the building ready for occupancy including purchase of equipment within the next several months. No doubt there are many who have been planning to contribute to this project who have not yet sent in their contribution. May we take this opportunity to thank those who have contributed, and we would like to encourage those who are yet planning to give for this project to send in their contribution as promptly as possible during the next two months. By doing so the contributions will be received in time to help meet the payment for construction and purchase of equipment.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

We must by some means overcome the fault of assigning young people to the "waiting room."—John R. Mumaw.



Tsuneo and Hiroko Sunairi (center) with Carl and Esther Beck. Bro. Sunairi was ordained to the ministry in the Obihiro Mennonite congregation, Hokkaido, Japan, on Dec. 27, 1953. He is our first Japanese pastor.

"He Putteth Forth His Own Sheep"

By Carl Beck

It is December 27, 1953.

You are there. Although, occasionally, as you glance up at the consecrated figures before you, you find it almost necessary to pinch yourself. Is it possible that God has answered your petitions so far beyond your own faith? You look full into the faces of your Brother and Sister Sunairi, and you know that it is true. You are there.

Brother J. D. Graber is speaking from God's Word. The truth of his words, couched in the earnestness of his spirit, is setting fire in the hearts before him. As he pauses regularly to let Brother Oikawa interpret, your mind has time to remember, doesn't it? And you recall many things.

You remember the first time Sunairi San slipped into the Sunday evening service. When he left, you knew only his name and his address, and you wondered if you would ever see him again. Then he began coming to instruction class for beginners in the Christian life, and you learned to know more about him. He was a Christian. He had been baptized some years earlier in Tokyo. He and his wife came to Obihiro to work—she as a physician and he as a high-school teacher. God allowed disease to touch his body and he was put on sick rest.

Then one day he came to your home and told you what you had already guessed from the class discussion periods. He is much attracted to the Anabaptist understanding of the Faith. The call to everyday, obedient discipleship and a Biblical approach to all matters of faith and practice seem to him to fit especially into the teachings of Jesus. The centrality of love in the Gospel and its practical applications, even down to the military problem, meshes with his own concerns. Literal observance of I Cor. 11 and John 13 seems to him to be the most logical way to accept those passages and to advance the deep spiritual principles taught in them.

Could he join your fellowship even though his wife was a Catholic believer? That bothered you a little, didn't it? You didn't quite know how to handle this kind of situation, did you? You consulted with Brother Buckwalter at Kushiro. But a good, all-wise Father made the decision for you. Your wife, Esther, became ill. The doctors you called in were afraid to risk their reputation and didn't come back. And each day the little red line on the thermometer climbed a bit higher. You remember the dread-filled fear that lay, in disobedience to Matthew 6, like dragging lead in your inward parts, when the second doctor refused to come a second time or to prescribe, don't you?

Finally, you did what should have been obvious from the start. You called on Mrs. Sunairi. Esther began to improve and Mrs. Sunairi asked to study the evangelical faith. Her nurse came with her and soon Mr. Sunairi's mother joined the group. Brother Sunairi was received into church fellowship by letter and a little later Mrs. Sunairi was received, too, and the mother and the nurse were baptized.

Then one day in his reserved manner, he told you more about himself. You remember that day well, don't you? It seems that Hiroshima is the home town of both the Sunairi clan and the wife's family. After graduating from Meiji University in Tokyo and doing a stretch in the army, he had returned to the parental roof to rebuild a broken body and do what he could with the shreds of a torn soul.

As you remember it, it was at this juncture that God spoke in a big voice. Suddenly the room where he sat was brighter indeed than the brightness of the noonday sun. There was a dull approaching roar. The parental roof rose upward. Doors and windows disappeared, even as a hot breath smote him in the face. Minutes later a still partially blinded Sunairi San clambered to the summit of a small protective hill that shut out the view of the city. On the other side of the hill there were no houses; there was no city! You saw again the look of horror on his face, as he told of seeing the heart of that vast city as one great smoking, flame-belching crater. Beyond the fiery rim were hundreds of smaller fires to set off the horror of the scene in a sort of satanic frill. His beloved Hiroshima was no more.

Three days later he had worked his way to the heart of that deadly waste, to the smoking ashes that had been his uncle's home and began digging in the rubble to recover a few bits of bone to take back for entombing in the family shrine. But soon the color of the skin on his hands turned a fiery red. Thousands of tiny vibrations raced through his brain. His head ached fiercely. Blood oozed from nose, gums, and internal tissues. Every bone and joint ached. With his treasure of scorched fragments of bone, he made his labored way through the smoking plain that had once been streets, shops, and homes, filled with laughing children. Several weeks later the pain in his head had subsided; his gums no longer oozed blood. But the dull ache in his heart continued. There must be a better way than this. There must never again be a Hiroshima.

What made him seek the answer in a Christian school, when it was a Christian nation that had wrought this havoc, is one of those strange twists of the Oriental mind that you'll never understand, isn't it? Or do you suppose the Jesus of the Damascus road had already claimed him, and was leading him to the house of one, Ananias?

Three years later, when he had graduated from St. Paul's Seminary-University in Tokyo, he was a determined disciple of the Lord Jesus. But deep within him he felt that the Good News of Love he had learned was not the Gospel he saw in practice. He could not give himself to the work of a professional holy man here. He was baptized in a small church of another denomination. There, too, he was not a man at home. He would teach school until the voice of God should come again. He must have his Arabia.

On that same fateful afternoon when tragedy struck Hiroshima, a train was carrying a lonely little girl from her beloved family back to the dull grind of Tokyo Medical College. She would not see her loved ones again for eleven months, and the loneliness that only a small girl away from the parental tokonoma (a tiny alcove off the living room which is the center of Japanese family life) can know, flooded her soul. A high-pitched voice over the train loud-speaker system barked suddenly, "A dreadful thing has come

MISSIONS SECTION

to pass. A mysterious explosion has destroyed all of Hiroshima. Please do not plan to go back. Your homes are gone and there is poison in the air."

The loneliness in her heart went numb. This frail girl would see her loved ones no more. And the One who suffers in all of earth's suffering reached down and touched that bleeding heart. She too must find an answer to the Hiroshimas and Nagasakis. It was in a Catholic church that she finally found peace and a simple faith in God.

And now these two had grown together in their faith and devotion, until God had spoken again. You had watched them in the latter part of this growth. You had watched a bit anxiously, hadn't you, as they together wrestled with this new word from God? But you were relieved, when they said "yes" to God and to the request of the church, sitting in solemn council.

Here they sit now, with heads bowed, drinking in the kindly earnestness of Brother Graber's closing admonitions. Farther back in the tiny basement chapel you see Kizue Sensei, the local Episcopal pastor, and your true brother in the Lord, who had led in the opening prayer, wipe the moisture from his eyes. He was remembering past days when God had laid His hand on his shoulder.

Now they are kneeling before you. Your hand rests on those of Brother Graber and Brother Buckwalter. Your voice trembles with emotion as you translate the questions being phrased by Brother Graber. Their voices—his husky, hers clear and soft with feeling—are heard clearly in the Spirit-charged silence of the meeting-room. As they receive their charge, the Spirit again places it strongly on your own heart.

The brothers and sisters have gathered around and Ralph leads all in singing "Hover o'er Me, Holy Spirit." And you know that this is really the heart-prayer of each one. You thank God for this solemn-faced man and this equally consecrated, gracefully veiled woman before you.

Pastor Kobayashi of the local Salvation Army Chapel leads while you all pray for God's blessing on these two and on all of you as you work together for the extension of the kingdom in this land.

A few closing words of encouragement to the Sunairis, some kindly advice to the entire congregation by Brother Graber, and the first ordination service in the Japan Mennonite Church is history.

Obihiro, Japan.

The Church in an Alien Climate

By Lee and Adella Kanagy

Sandwiched between two great cultures and ideologies, communism and democracy, the church of Christ in Japan is struggling in a culture quite different from either of the two.

The words **peace, democracy, communism,** and **Christianity** are becoming sensitive and dangerous terms to many Japanese. To be identified with one or the other means being under suspicion by someone. Christian schoolteachers and students are mocked at or given a silent ostracism. It has happened here in Nakashibetsu-cho and it is happening in other schools in Japan. The same can be said for those who follow the Marxists' line, or American democracy, or some "peace" group. An age of fear, suspicion, and distrust is gnawing at the foundation of the church.

Yet for the Christian Church, this may be its golden age, because it will be a purifying age. "Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit, he prunes, that it may bear more fruit" (John 15:2). From the beginning the Christian Church has been marked with much suffering and pruning. It is the way Christ took to redeem His church, and the church is literally fulfilling today the words of Christ, "Ye shall be hated of all men for my name's sake."

So in Japan, people who came to church during the "occupation period," who may even have signed decision cards, are being pruned and tried for those motives in the present sandwiched position between two "worlds." God is doing His work for His church, for His struggling but not defeated church.

We moved to Nakashibetsu-cho on July 17, 1953. We moved into an old Japanese dwelling through the kindness of Mr. Fujita, head of Snow Brand Creamery, who had taken the responsibility for finding a house to rent until we could move into a small, new, village cinder-block house, 18 x 24 feet, on January 20, 1954. Don McCammon was a big help in packing our things in Tokyo. He accompanied us all the way to Nakashibetsu-cho and helped to uncrate and set up housekeeping in the 18-year-old dwelling. The first Sunday in Nakashibetsu, 38 children gathered (probably out of curiosity) at our home for children's meeting. Up until November 1 we had church services in our home, and beginning on November 8, 1953, church services were held in the Bible house.

When Brother J. D. Graber was here at Christmastime we, together with the interested people, dedicated the Bible house to be used for services. The Bible house was officially opened on March 1, 1954, for reading purposes and for selling Bible literature and Bibles. On Sunday the Sunday-school attendance ranges from 80 to 100. If 100 or more come we cannot accommodate the students adequately. In the evening church services there are 20-25 interested ones who come quite faithfully.

Up to March 1, 1954, Mr. Oikawa helped with translating my sermons and reading them during church services. But he and his family have now moved to Teshio, a village near to Wakkanai, the northernmost village in Hokkaido, due to his government job in an Agriculture Experiment Station. His moving practically forced me to begin preaching in Japanese since there was no other Christian helper available. Preaching in Japanese is still a difficult task, but God is seeing me through.

Adella has a weekly chorus practice class at a girls' sewing school, a monthly Bible study hour for the interested women, and in April by request of the women, she started a monthly cooking class. The women prefer meeting about 10:00 a.m.; they prepare Japanese and Western foods, and then they all stay with the children to sample their new recipes and visit until about 3:00 p.m. Adella has also been working with Sunday-school teachers and the Sunday-school program.

We also have a small radio program every Sunday morning from 6:30 to 7:45 a.m. The program varies with hymn-singing, Scripture reading, and prayer, using largely local talent. On this program Sunday-school and church services are announced. Thus far the broadcast has not cost anything and we are thankful to God for this privilege of getting His Word out once a week into thousands of homes in our area.

Would you join us in prayer for Mr. and Mrs. Uematsu who are interested in Christianity? Mrs. Uematsu has been an invalid for many years and since she found Christ she said that she no longer needs the little shinto god-shelf which one finds in practically every home.

Pray also for Mr. and Mrs. Fujita and their twelve children. Neither have been baptized but they show much interest in the church. Pray with us that they may be able to make this final step.

Pray for our Sunday-school teachers who are also not baptized yet. They have done a real service in teaching the children who come to Sunday school. We are praying that the day may soon come for them also to take the final step in baptism.

We thank you for your prayers and material support during the past year. As we face another year in bringing the message of Christ to bear on the lives of our neighbors in this village, pray with us that the church may move forward by His Spirit in an alien culture, sandwiched between two great opposing cultures.

We look for His return and redemption.

Nakashibetsu-cho, Hokkaido, Japan.

Girls . . .

With professional training or without it, you can make important contributions to the witness of the church. Whether you enjoy housekeeping, working with children, or nursing, there is a place for you. If you are a practical nurse, a teacher, or a secretary you are needed. There are openings for you if you would like to be a nurse aide or an assistant mission worker. Christian service is our duty—our privilege. "If any man will come after me, let him deny himself, and take up his cross, and follow me," Jesus said.

At the present time there are openings for both registered and practical nurses in our homes for the aged in Eureka, Ill., and Sturgis, Mich.; also in our hospitals in La Junta, Colo., and Greensburg, Kans. Bookkeepers, clerks, and accountants are also needed in the hospitals in La Junta and Rocky Ford, Colo., and Greensburg, Kans. Nurse aides are wanted for the Iowa City, Iowa, Hospital unit. A girl is urgently needed to help in El Hogar Del Nino, a boys' home in Puerto



Jeannie thinks that having her hair combed is the best thing about getting up in the morning. The nurse aide is Fannie Mae Stutzman, Sheridan, Oreg., working in the Hospital School for Handicapped Children, Iowa City, Iowa.

Rico. From time to time there are other openings.

For further details, write to the Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The March number of the CIM magazine, **The Millions,** quotes a letter recently received from inside China, place not mentioned, from a Christian student. Some quotations follow: "The special classes on 'unified assignment of jobs' have ended and the list of assignments has been announced. Some of my schoolmates were assigned to Tibet, North China, Northwest China, etc. As for me, little did I think I would be assigned to a job right here. You can imagine how happy my mother is . . . . During this past summer vacation we had meetings for three days running at our church. These services were only for those young Christians who are studying in universities, colleges, and middle schools. We had some of God's choice servants to preach to us. In a big bright hall we, more than 600 young Christians, listened to God's Word, sang hymns, and prayed with one accord. Instead of hatred, prejudice, and hypocrisy there were fraternal love, kindness, and genuine sincerity one to another . . . . In the churches here we have meetings several times a week. All those who go to church regularly are very devoted . . . . Those who were rice-bowl Christians have denied our Lord and dropped out, but the churches are still full. Don't you remember that in the past we had many differences between churches? But today we hardly ever hear anyone saying, 'What church do you belong to?' We belong to none on earth, but our Lord Jesus Christ in heaven." —China Bulletin.

MISSIONS SECTION

Confronting the Japanese Mind

By Eugene Blosser

There is always somewhat of a problem involved when a missionary on the field attempts during his first year to find something about which to write an annual report. Sooner or later one becomes involved in an English or national language Bible class. I happen to be teaching a Japanese Bible class by means of an interpreter. This class is made up of students who have come from our churches in the north to Tokyo for their higher education. Some of the boys are already Christians, while others have not made the all-important decision. We do consider it a privilege to have this opening for witnessing and teaching aside from language study.

Then there are reports to give concerning one's own family. Our major report in that area is the arrival of our daughter, Rachel Ann, on Dec. 22, 1953. She and her big brother Philip (3½) make a major contribution to our family happiness.

In thinking of what might constitute the remainder of this report my mind has turned to a lecture I heard recently on "The Psychology of the Japanese People" by a Professor Hiroshi who studied in the U.S. during the war and also served there for a number of years as a professor of psychology. Some of the facts he has presented may help you to understand a little better a few of the trends of thinking among the Japanese people today.

First of all, Professor Hiroshi suggests that many of the Japanese people have a dim impression of the last war and its climax. Many seem to think that the war was stopped by the Emperor and not by defeat. Neither do they think the fascist political system suffered an inevitable defeat by a democratic government. Rather they believe it was the material superiority of the U.S. forces and not the weakness of the fascist polical system which caused their defeat.

Furthermore, many of the Japanese are quite superstitious and believe in a number of religions. As a nation they looked to their Emperor as their supreme spiritual authority as well as the one who stood at the head of a hierarchical form of government. Until the end of the war the Japanese people stood in good faith on the authority of the Emperor, but since the war this foundation has been destroyed, and especially since the Emperor's declaration that he is not divine. Democracy has not proved to be adequately strong to satisfy this need for authority. Also democracy has come from the outside and is not a product of Japan. As a result, the Japanese are psychologically unstable since the war, and some are seeking a new spiritual support or foundation.

Among the youth of Japan there is a considerable anti-authoritarian spirit being manifested. In this anti-authoritarian spirit there is opposition to both spiritual and worldly authority. They feel that the grownups are not reliable because they supported both the Emperor and fascism during the war, and to the young people both of these have been proved false. If Professor Hiroshi's evaluation is correct, and there is considerable evidence that it is, then the youth of Japan are wide open to Communism which is making a strong appeal to them.

Another trend of thinking turns toward materialism. As noted earlier, Japan before and during the war was highly religious. During the war the Japanese looked upon the national mobilization as a spiritual mobilization rather than a military. The defeat in war has upset their spiritual foundations as



Japan Mennonite missionary group who met in Tokyo at the beginning of January, 1954. Eight of our missionaries are in language school, eight are manning posts on the island of Hokkaido.

a nation. As a result of this national and spiritual defeat there has been a noted turn toward materialism and irreligion. The superior material strength of the U.S. forces has become to many the symbol of power. As a result of this turn from the spiritual, their literature also has come to emphasize the material. The Japanese have turned to (using Professor Hiroshi's term) "a literature of the flesh." Literature including plays and drama has turned to the non-spiritual, materialistic aspects of life in which sex fills a major role.

With this brief look at trends of thinking among the Japanese people, one readily sees that the task and challenge of presenting the Gospel to the Japanese mind is tremendous. We are too small and insignificant to move these people to accept the Gospel we preach. However, by your prayer support and by the power of the Word through the Spirit we shall be able to lead many to simple faith in Christ as Saviour. Pray with us that we may, in the words of the Apostle Paul: "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation . . ." and that we may "shine as lights in the world; holding forth the word of life; that. . . [we] may rejoice in the day of Christ, that. . . [we] have not run in vain, neither laboured in vain" (Phil. 2:15, 16).

Tokyo, Japan.

Launching into Hamilton, Ontario

By Leonard Haarer

The last five years of rapid growth and development in some of our cities has presented great challenges for extension work in city missions. Hamilton, Ont., is just such a city.

Hamilton, a city of 216,000 population, has vast housing projects in which there is very little evangelical witness. The mountain area, with an estimated population of 35,000, is a fast developing region. The older section of the mountain has some churches. The newer areas have few at present, but more are being proposed.

The St. Jacobs congregation has felt the call to launch work in one of the newer areas on the mountain. Several surveys had been made previously by interested parties from the Erb St. Church and also by several parties (students) of the Ontario Mennonite Bible Institute. The St. Jacobs congregation then took further steps of investigation and began work last summer with two weeks of summer Bible school. The school was a success, with an average of over eighty the second week.

Immediately following Bible school, Sunday-school work was started and this has been in operation ever since. There was a very small beginning, but under the blessing of God through faithful workers the attendance has been over forty.

The work is being carried on in a schoolhouse at present. Two sister workers, Lucinda Snyder and Beatrice Habermehl, are on the field. Bro. Paul Swarr had been in charge of the work until of late when he was called to serve as area director of I-W men in Pennsylvania. Bro. and Sister Leonard Haarer have been appointed for this field and will assume responsibilities July 1.

We would like to share with you the urgent needs for this work. A home needs to be secured for our family. A suitable location has been bought for a church site. Funds are needed for the erection of a church building. The present arrangement with the school board for the use of the building is only on a temporary basis, and so construction will need to begin as soon as possible. Anyone who feels constrained of the Lord to help in this cause, please contact Bro. Roy Koch, St. Jacobs, Ont., or myself. Will you enter with us into a prayer fellowship in relation to the needs of this new venture in a new and needy field?

187 Erb St. W., Waterloo, Ont.



The Mennonite Hour

New Station Wagon Donated

The Mennonite Hour staff is very grateful for the kind friends in Virginia and Pennsylvania who donated money to be used in the purchase of a Pontiac station wagon. We are grateful also to John Burkholder, local Pontiac dealer, who sold the station wagon at cost.

The station wagon was a very much needed piece of equipment. According to present plans the station wagon will travel about 10,000 miles this summer touring churches from coast to coast. This will represent a big saving in traveling expenses. The station wagon will also be used on local business trips as well as future week-end tours.

Thank you, dear friends, for your generous gift.

Male Quartet and Ladies' Sextet on Tour

The itinerary of the male quartet and ladies' sextet appears in last week's issue of the **Gospel Herald.** The following correction should be noted. July 1, Sugar Creek, Wayland, Iowa, July 2, Science Ridge, Sterling, Ill. The male quartet will be giving programs en route to and return from the General Mission Board Meeting held at Western Mennonite School, Salem, Oreg., June 17-20. The ladies' sextet and Daniel Suter will be traveling with the male quartet as far as Goshen, Ind., and will be giving programs on their return from Goshen.

Remember these groups in prayer as they make this extended tour. If any of these groups visits your community, you are cordially welcome to hear them in person.

Amidst all the opposition of earth and hell, look upward and forward and you will feel your heart animated by the view.—Philip Doddridge.

Missions Editorial

Supporting a Missionary Voice

Most of our foreign missionaries have their support pledged by individual congregations, Sunday-school classes, or individuals. This method of support is attractive because of the personal element involved. Missionaries write letters and send pictures to the group supporting them and make a special effort to visit them during furlough.

The radio now extends the missionary witness far beyond the village in which he works. His carefully prepared and divinely directed messages are carried into homes many miles away from his base of operation. These radio contacts often bring inquiries which provide opportunity for sending Bibles and Christian literature to those who have no missionaries preaching in their village.

But many stations reaching non-Christian homes are unable to carry a broadcast unless a fee is paid. Who will provide the money to send the missionary's voice into Spain, for example? The cost for a half-hour broadcast of Gospel songs and a Gospel message is $35.00 per week, or approximately the equivalent of the monthly allowance for a missionary couple in Puerto Rico. The Spanish Broadcast Committee is looking for sponsors for this station. Although such sponsorship may seem like supporting only a voice, yet when that voice is proclaiming the Gospel of Christ to those who have never heard the true way of salvation, should it not be supported?

Letters from Spain indicate that the voice is being heard, even by those who disbelieve. And there are other stations, even in our own United States, where a broadcast in Spanish will reach those who have been brought up in a religion which worships a dead Christ.

Recently **The Mennonite Hour** staff announced the discontinuance of their Washington, D.C., outlet effective May 30 for want of funds to support the broadcast over that station, a station reaching many in our nation's capital who need the Gospel.

Who then is willing to keep the voices of our radio pastors and singers on the air and reaching into homes otherwise untouched by the Gospel? What MYF, Sunday school, congregation, family group, or individual is ready to pledge support for a station over which **La Biblia Abierta** or **The Mennonite Hour** can be heard? What prayer helpers will make this need a matter of earnest prayer?

"How shall they hear without a preacher?" But we have the preachers. We only need radio outlets for their voices.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

On June 3, Bro. and Sister Carl Metzler, Goshen, Ind., joined the service unit working among the Navaho Migrants, Grants, N. Mex., as unit leader and matron for the summer while Bro. and Sister Marion Bontrager, the regular workers there, are on leave to attend summer school at Indiana University, Bloomington, Ind. The Metzlers had previously served in this work for one year when the unit was first organized. Sister Bertha Alderfer, R.N., Telford, Pa., who has also served for a one year term among the Navahos, will be joining the unit for the summer months.

Thirteen young folks attended classes during the May 28-June 8 orientation school. Ten of these have received their assignments. Gladys Alderfer, R.N., Souderton, Pa., will be taking charge of the nursing services of the Mathis, Tex., unit as the term of Lela Sutter, R.N., Hopedale, Ill., expires in July. Evelyn Burkey, Sargent, Nebr., Ruth Reesor, Markham, Ont., and Edith Hostetler, Roanoke, Ill., are joining the nurse aide class at the Mennonite Hospital, La Junta, Colo. Hettie Snyder, Elmira, Ont., is replacing Miriam Renno, Belleville, Pa., whose term at the Elkhart Mission Board Headquarters as housekeeper expired in May. Miriam Kauffman, Minier, Ill., will serve as a kindergarten teacher in La Plata, Puerto Rico. Daniel Miller, Kalona, Iowa, is joining the La Plata, Puerto Rico unit as bookkeeper, and Wallace Brenneman, Kalona, Iowa, as a sanitation worker in the community service program. Silvia Hostetler, Kokomo, Ind., has begun her service as a nurse aide in the Iowa City, Iowa, Hospital Unit. The group enjoyed several excursions and work projects during their two weeks of preparation for service.

Joe Kauffman, Seeley, Mont.; Joseph Plank, Arthur, Ill.; and Eugene Diller, Hesston, Kans., have received their releases from I-W service after serving for more than two years in the La Junta, Colo., VS unit. The Kauffmans and Planks have returned to their respective homes, and Eugene is continuing to work in the finance office of the La Junta Hospital as a staff member.

Bro. John Lehman, Director of the La Plata Mennonite Project, Puerto Rico, and **Bro. Wm. Derstine,** Sellersville, Pa., are continuing in the organization and carrying out of an effective program of solicitation on the Island for the new hospital to be built in Aibonito, Puerto Rico. An endorsing committee of thirty-three persons has been set up with Mrs. Munoz-Marin, wife of the Governor, as chairman.

I-W Services

The Moody Bible Institute film, "God of the Atom," was recently shown in the following I-W units: Plymouth, Kalamazoo, and East Lansing, Mich.; Gary, Westville, and Ft. Wayne, Ind.; Elgin, Ill.; and Cincinnati and Cleveland, Ohio.

Mervin Swartzentruber, leader of the Plymouth, Mich., unit, has been devoting a considerable amount of time to the investigating and reviewing of audio-visual educational devices for use in the I-W program.

An attractive, sixteen page booklet, **Proceed with Caution,** has been prepared for distribution to men who are anticipating I-W service. Copies can be obtained free of charge by writing to the Mennonite I-W services Office, 1711 Prairie St., Elkhart, Ind.

On May 23, the I-W group serving in the Beatty Memorial Hospital, Chicago, Ill., gave a program of chorus numbers and talks at the Holdeman Mennonite Church, Wakarusa, Ind.

Released May 28, 1954
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Worker to Sail for Jordan

Menno Ebersol, Goshen, Ind., and formerly of Kokomo, Ind., sailed from New York 28 for Jordan where he will join the MCC unit in Jericho.

Relief activities in Jordan include the distribution of material aid, supervision of arts and crafts classes, welfare work, and medical service. Of special significance are the self-help projects such as the cobbler's school, classes in sewing and needlework projects.

MCC personnel in Jordan in addition to Brother Ebersol include Mr. and Mrs. Walter Rutt, Gulfport, Miss.; George Peters, Boissevain, Manitoba; Ada and Ida Stoltzfus, Morgantown, Pa.; three nurses: Ethel Wolgemuth, Mt. Joy, Pa.; Clara Bauman, Floradale, Ont.; Marian Krupp, Souderton, Pa.

Mr. and Mrs. Ernest Lehman, who have served as director and matron of the Jordan unit the past two years, left there May 5 and are expected to arrive in New York about the middle of June.

Harold Yoder Reports on Good-Will Bundle Distribution in Korea

The first shipment of good-will bundles reached us on March 12. We had decided that the majority of them would go to the Bible Club children and so for several months we had been answering questions about how soon the bundles would arrive. These children, who come from families who cannot afford to pay the public school tuition, are poor even according to Korean standards.

We had the preliminary work all done, and so on the following day we held the first good-will bundle distribution in Korea. The superintendent of the clubs told us he would send about 1500 children to this first distribution. He was a bit surprised when over 2000 boys and girls came. Fortunately we had enough Korean New Testaments on hand so that no one went home disappointed although about 500 had to come back the following Saturday to get their bundles.

The distribution was held outside and the superintendent had foresightedly borrowed a sound truck to enable all the children to hear during the worship service and also when the instructions were given. The children sat on the ground in rows and barely moved a muscle for an hour except to sing and pray in unison, which they do with great earnestness and volume. These Korean children who, in their play and general reactions remind us so much of American youngsters, are somehow able to contain their energy and sit still much longer than American children.

The next several hours are not too clear in my memory. There were children—most of them quite small for their age, some with apparent physical handicaps, but all very polite and very grateful. In those next several hours the four of us, Harry, Adam, Patricia, and I, gave out 1524 bundles, not according to age but according to size. We found, for example, that the recipients of our eight-year-old bundles were often twelve years old or even older. The Koreans reckon age a bit differently than we, but there is nearly always at least three years' actual difference between the age written on the bundle and the age of the Korean recipient.

Two weeks later, on March 27, we had a similar distribution for 1164 children, which brought our March good-will bundle distribution score to 2688 or slightly over half the total number we intend to give to these Bible Club children. The remaining 300 bundles will be given to other needy children, including orphans. We are using some of the older boys bundles for "our boys" at the farm.

Released May 28, 1954
MCC Information Service
Akron, Pa.

Women's Activities



Worship service at the Children's Home, Valdoie, France

The above pictures a regular Sunday evening service for children at Valdoie, France, with an outside speaker. Sunday morning they go downtown to Sunday school.

French Mennonites can fruit for this children's home and occasionally give other foods. There are no sewing circles or missionary groups among the French churches, but the French help by taking some of the children on their farms in summer.

The future of the Valdoie home is still indefinite; Mary Ellen Shoup returns to the home this fall for two years, but from there on nothing is decided.

The June issue of the **Missionary Sewing Circle Monthly** gives more information concerning our children's homes in France. You will want to read all of this material; also you will want your own copies of the pictures on the cover. These babes we feel sure will be Christian workers, for they are already helping to win the friendship of others.

* * *

Mr. and Mrs. Ernest Lehman, who have just finished a two-year period of relief service in Jericho, Jordan, are presently visiting MCC stations in Europe and the Belgium Mennonite Mission en route home. They are scheduled to reach New York on June 11. After spending a few weeks in Indiana with their parents they will again be serving at the MCC headquarters, Akron, Pa.

* * *

Leona Yoder, president of the Ohio and Eastern A.M. Women's Organization, has recently accepted an appointment to serve in Jordan. May God bless her as she goes forth to minister to the people in this needy field.

* * *

News in General, the publication of the Kansas City Voluntary Service Unit, expressed appreciation for the **Daily Prayer Guide** in its April-June issue:

"We at the unit spend a period of time with God each day as a family. It has blessed each one and has helped to strengthen our faith in God.

"Every morning we have Scripture reading and the prayer request is read from the **Daily Prayer Guide** before someone leads in prayer.

"This morning the prayer request was for the work among the colored people in Los Angeles. We asked that each worker might have special strength and guidance. . . .

"The **Daily Prayer Guide** has proved to be very helpful. . . . Following the prayer requests for certain communities and the particular needs, we can pray more effectively. A church united in prayer is a great blessing to those who pray as well as to those for whom we pray."

* * *

Are your young people supplied with **Prayer Guides?**—Mrs. C. L. Shank.

From Our Churches

ASHLEY, MICHIGAN

(Bethel Mennonite Congregation)

Greetings in the name of our Saviour to all GOSPEL HERALD readers: Bro. and Sister John Landis and two daughters, Faith and Ruth, have moved into the J. Kore Zook home for the year while the Zook family are absent. They moved in from Hesston, Kans., the fore part of April and are in charge of the pastorate work of the church here. We are grateful for their presence and work in our church.

At our midweek meetings on Thursday evening, besides our season of prayer, we are studying and memorizing Psalms. At present we are memorizing Psalm 51.

We are making plans for a two-week Bible school to open June 7. A pre-Bible school conference is being planned for June 5, 6, with Arnold Gingrich, Bothwell, Ont., and LeRoy Bechler, Saginaw, Mich., as speakers.

The young people have been meeting at the John Landis home for their MYF meetings and have been working on a monthly church newsletter. This had its first publication this week.

The past month our church has entertained the Gladstone Mission quartet from Cleveland, Ohio, and their pastor, Bro. Vern Miller.

On April 18 the foreign students from Goshen College, with Bro. and Sister John Oyer, were with us for a service, and on April 19 we enjoyed a program by the E.M.C. Chorus from Harrisonburg, Va.

A few weeks ago a carload of sisters went to help with the spring house cleaning at the I-W service unit in East Lansing.

We desire your prayers that we as a church may be true witnesses for Him who died to redeem us. Anna Conrad.

BOYERTOWN, PENNSYLVANIA

(Boyertown Congregation)

Dear Christian Readers:

"Ascribe ye greatness unto our God. He is the Rock, his work is perfect" (Deut. 32:3, 4).

It is almost a year since the Lord called our shepherd, H. Paul Yoder, and his companion to the foreign field. According to the flesh, we felt an urge to compel them to stay, as we thought they were needed here, but nevertheless "his work is perfect." Their release was granted, and we wished them Godspeed and follow them with our prayers continually.

Our God did not leave or forsake us, but He wisely chose Bro. Paul D. Yoder and companion to fill this place. After ministering to us for a while by license, an ordination service was held Feb. 21, and he is now our ordained shepherd and is feeding the flock very capably. We thank God for them and continue to uplift them to the throne of grace.

A series of revival messages were enjoyed April 3-11, when Bro. William Jennings and his wife were with us. Although there were no public decisions for Christ, we rejoiced in the testimonies of those whose hearts and lives were cleansed.

At present we are conducting prayer meetings and cottage meetings alternately every Tuesday evening.

In the will of the Lord is real joy. Continue to pray that His will may be done here and that souls contacted will yield to the Lord.

Anna Gehman.

MIO, MICHIGAN

(Fairview Congregation)

Dear HERALD Readers:

We praise the Lord for untold blessings that He has showered on us. We were privileged to have a number of groups here, and also other visitors this spring. On April 12 three Goshen College foreign students with Bro. and Sister John Paul Oyer gave an interesting program. On April 21 the E.M.C. chorus gave a program of sacred music to a full house. On April 27, the brethren Etril Leinbach, Orvin Hooley, and Paul Haarer were with us in a Christian Workers' Conference.

We enjoyed a Good Friday service this year. "With Jesus at Calvary" was the theme.

On May 16 Alvin Becker from the Northern Bible Society spoke about their work and brought a helpful message. May God bless their work as they send out the Word to the four corners of the earth!

Fifty years ago last February the church here was organized. On June 20 we are planning an anniversary program. Bro. L. A. Kauffman, who was ordained as minister here, now of Montana, has promised to be with us; also Bro. E. A. Troyer, who was the first S.S. superintendent, will have a part on the program. We invite all who have been members here at any time or any one interested in the work here to come share the program with us, Saturday evening, June 19, and all day Sunday. A fellowship dinner and supper will be served at the church. All are welcome!

Mrs. O. L. Detweiler.

PORTLAND, OREGON

(Gospel Mission Congregation)

We praise the Lord for the showers of spiritual blessings and also for the natural showers of rain, just enough to bring out crops and gardens.

On May 9 our spring communion service was held and one person was received into church fellowship by baptism. Our bishop, Bro. Allen Erb, was with us and officiated in this blessed service.

Our congregation is growing steadily. A number of service men are employed in the city and, with their wives, join us in worship. Several families have lately moved in: Bro. and Sister Bud Miller and three children from Sheridan, Oreg.; Bro. and Sister Charles Yoder with their two small girls from Yoder, Kans.; Bro. and Sister Myers and five children from Pennsylvania; and Bro. and Sister David Miller and three children from Indiana. We are very glad for them and believe they will be an asset to the work at this place.

Our sewing circle has been discontinued for the summer because of the many activities: Bible school, summer camp for boys and girls, and the canning project for relief.

Please remember Portland in your prayers, that God may richly bless each one who has a part in the work in this large city, that many may be won for Christ. Correspondent.

TO BE NEAR TO GOD (Continued)

of Christendom generally, I assert that so-called aids to worship have done us incalculable harm. We'd better get back to the simplicity and bravery of the seven thousand.

Friday, June 18

Read Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Pet. 5:14

Paul's relatives were at Tarsus, not Corinth. I suppose Peter's relatives were in the Galilee section at this time. Yet both men talked about kissing. Strange subject for men, was it not?

The Orient made much of kissing relatives. References to this are plentiful in the Bible. Here now in the early days of the church we see its two greatest instructors being careful to emphasize the fact that Christians love as brethren. Peter is even careful to add "kiss of charity," meaning, in our terms, "kiss of concern for brethren in Christ."

If the brotherhood which reads these pages ever drops the kiss of charity from its practice it can only be because love has cooled. At such a time (God forbid that there be such a time), if it ever comes, we shall use the term "brotherliness," but we shall deny the power thereof because brothers and sisters of the same family do display affection, and Paul and Peter asked us to demonstrate our spiritual love for each other with a kiss both holy and charitable.

Saturday, June 19

Read Psalm 2:11, 12

Do fears and kisses go together? This Psalm says that they do. When you are afraid to do wrong and serve the Lord you have the right to kiss the Son, figuratively speaking. That is, you would kiss Him if His body were available. When you tremble lest you break the commandment of God, you have a right to rejoice in the Lord. You are pleasing Him, don't you see? That transmutes fear into perfect confidence while you go right on fearing to do wrong.

And, lastly, show the Son your affection. After all, David spoke prophetically here. David's Son took your sins in His body on the cross so that you, being dead to sins, should be alive unto righteousness. Such doing deserves a kiss, doesn't it?

—J. Paul Sauder.

Consider the ravens which do not sow nor reap, yet once upon a time they fed a prophet of God.—Selected.

FIELD NOTES (Continued)

At the third annual Summer Bible School Workshop sponsored by the Scottdale Mennonite Bookstore and held in the Scottdale Church, with some sessions in the Publishing House, about 190 persons from local and other communities were present. Bro. Paul M. Lederach gave the main address and others assisted in the Workshop.

Bro. Howard H. Charles, Goshen, Ind., spoke at a Bible Conference held at the Neffsville, Pa., Church on May 22, 23, when he brought messages on "The Glory of the Christian Calling," and "The Significance of the Worship Veil."

A brother from Oregon wishes to caution Mission Board visitors that the evenings in Oregon are generally cool and accompanied by wind. He thinks we should bring sufficient coats and wraps.

Five applicants were received into church fellowship by baptism on Sunday, May 9, at the Perkasie, Pa., Church, with Bro. Joseph L. Gross, Doylestown, Pa., officiating.

Bro. A. J. Metzler, of this office, gave the conference sermon at the annual meeting of the Pacific Coast Conference, held at Western Mennonite School, Salem, Oreg., June 1-4. On his return east he stopped at Denver, Colo., and Goshen, Ind.

Cornerstone laying services, held at the Rockway Mennonite School, Kitchener, Ont., on Friday evening, June 4, marked a significant development in their building program. Commencement exercises were held on May 27, when the largest class in the history of the school was graduated. Bro. Stanley Shenk, West Liberty, Ohio, was the commencement speaker.

Bro. and Sister J. Kore Zook, St. Johns, Mich., were recent visitors at the Mennonite Publishing House. They visited various parts of Western Pennsylvania and attended services at the Scottdale Church, Sunday evening, May 30. In their itinerary to the far west to attend the Mission Board meeting in Oregon, they expected to take in the Indiana-Michigan Conference at Kokomo, Ind., June 2, 3.

A youth nonresistance conference was held at the Forks Church, Middlebury, Ind., May 28-30. The guest speaker was Millard Lind, Scottdale, Pa., and the I-W group from Indianapolis, Ind., gave the Saturday evening program.

Sister Emma Birky, wife of Bro. J. W. Birky, pastor of the Britton Run Church, Spartansburg, Pa., died May 30, at the Corry, Pa., hospital. Funeral services were held at the Britton Run Church on June 1, and the body was taken to her childhood home near Wisner, Nebr. Funeral services were conducted at the Plum Creek Church, near Beemer, Nebr., on June 4, and burial was made in the Beemer Cemetery.

Announcements

"What Think Ye of Christ" will be the topic of the young people's Bible meeting at Lititz, Pa., June 13. Several local young people will be the speakers.

Bro. John W. Miller, of the Goshen College Seminary faculty, will be the guest speaker at the sixty-first session of the Northern District Conference of the General Conference Mennonite Church, on the Freeman College campus, Freeman, S. Dak., June 11-15.

Visiting Speakers

May 16. **George Miller,** missionary to Honduras, at Warwick River, Denbigh, Va. **James Stauffer,** Apple Creek, Ohio, at Perkasie, Pa.

May 23. **J. John J. Miller,** Riverside, Iowa, at Yoder, Kans.

May 30. **Jacob Kolb,** Spring City, Pa., at Zion, Beckersville, Pa. **Paul M. Miller,** Goshen, Ind., at Elizabethtown, Pa. **George Miller,** Honduras, at East Chestnut St., Lancaster, Pa. **J. Silas Graybill,** Doylestown, Pa., at Market St., Scottdale, Pa., morning; **David Hostetler,** Dalton, Ohio, evening. **Henry Yoder,** Ft. Wayne, Ind., at Rainy River, Minneapolis, Minn.

Evangelistic Meetings

Hammer Tent Revival began at Salem, Oreg., May 28.

George R. Brunk has announced that he is planning to hold meetings in Glasgow, Scotland, and in London, England, between campaigns in this country during midsummer.

Looking Through the Word

The minister who has the growth of Christian people at heart must be very careful to give to them the proper diet. The essential Gospel must constantly be preached to the unsaved, the basic elements must be presented to young Christians, and a mixture of stronger diet presented for maturing Christians. The proper combination of all these elements, while sometimes difficult, is absolutely essential.

If the simple plan of salvation is not held constantly before the audience, unsaved people may seek to pattern their lives by Christian ethics and may fail of salvation. If nothing but "strong meat" be presented, the growth of the babes in Christ may remain stationary for lack of "the sincere milk." Only occasionally should apologetics be mixed with the diet, and never without a full combination of the elements already mentioned. There can be nothing worse for a church than a course of lectures designed to prove that the Bible is true.

A born-again man with a strong grasp of the Scriptures succeeded a militant "defender" as pastor of an outstanding church. The people had been fed on lectures against evolution, lectures proving the Mosaic authorship of the Pentateuch, lectures demonstrating the historicity of Christ, and the Gospel narrative. The new pastor discovered that they were woefully inadequate in honesty of Christian living and in kindness of Christian love. In the course of his sermons he began to use such phrases as "you proud fundamentalists need to learn . . ." and "if you fundamentalists were more interested in . . . ." A woman came to him one day and said, "Why do you hate the fundamentalists so? You are always taking a crack at them instead of at the modernists." The minister looked at her and replied, "I'm not preaching to modernists. If I should spend my time preaching against them, I would merely feed the fancy and the vanity of those of you who are very proud that you have all your doctrines in their proper compartments. If I were preaching to modernists, I would know how to proceed quite differently."

Erecting a straw man in the pulpit each Sunday morning, and smiting him deftly beneath the fifth rib may demonstrate the dexterity of the preacher, but it leaves the congregation with spiritual anemia, due to lack of proper food content in the preaching. To proclaim the Word will convert sinners, and build up believers. This constitutes the very best defense of the Bible and its truths.

—Donald Grey Barnhouse, in *Gospel Herald* (Cleveland).

Reading the Bible

The great effective instrument of the Holy Spirit by which the truth is authoritatively taught is the inspired Word of God. Satan is gaining victories by holding men back from a loving, searching study of the Bible.

My own daily life is as full as that of any man I know, but I found long since that as I allowed the pressure of professional and other engagements to fill in every moment between rising and going to bed the spirit would surely starve; so I made a rule, which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on Sunday.—*Dr. Howard M. Kelly.*

If we take Isaiah as our guide for the moment, the first thing that God speaks to us about is our sin. "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me." He tells us what sin is: sin is not only a breach of the law; it is not only a missing of the mark; it is not only the failure to draw a straight line. It is all that. But sin is also rebellion. "They have rebelled against me." Sin is ingratitude. Sin is meanness, scorn, insult, mockery. It is as if a son raised his hand and smote his father in the face.—*W. Y. Fullerton.*

"The Mennonite Nurses' Association will hold its annual meeting in conjoint session with the Mission Board Meeting at Western Mennonite School, Salem, Oreg., on Friday, June 18. The business session opens at 8:30 A.M. At 10:15 Bro. and Sister Luke Birky will speak about medical work in Puerto Rico. At 11:00 the Nurses' Association joins the public session of the Mission Board at which time Bro. Allen H. Erb will speak on "The Challenge of the Expanding Program of Hospital and Medical Work of the Church."

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Amstutz—Steiner.—Earl J. Amstutz and Rosina Steiner, both of the Bethel Mennonite Church, Apple Creek, Ohio, by Lester D. Amstutz, April 22, 1954.

Bechtel—Bast.—Lester Bechtel, Wanner congregation, Hespeler, Ont., and Alma Bast, First Mennonite congregation, Kitchener, Ont., by John H. Hess, April 24, 1954.

Blosser—Cullar. — Arthur Blosser, Salem, Ohio, and Ardith Cullar, North Lima, Ohio, by James Steiner, uncle of the bride, at the Midway Mennonite Church, where both are members, May 15, 1954.

Diller—Ross.—Wayne W. Diller and Reta Ross, Fairview congregation, Fairview, Mich., by Harvey Handrich at the home of the bride, May 15, 1954.

Lederach—Kauffman.—John Lederach, Lederach, Pa., and Naomi Kauffman, Goshen, Ind., by A. H. Kauffman, father of the bride, with Paul M. Lederach, brother of the groom, assisting, at the Clinton Brick Church, May 16, 1954.

Sangrey—Shank.—Elvin Sangrey, Byerland congregation, Willow Street, Pa., and Esther Shank, River Corner congregation, Conestoga, Pa., by Henry W. Nauman at the Byerland Church, May 19, 1954.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bare, John S. and Nettie (High), Witmer, Pa., a daughter, Veronica Mae, May 11, 1954.

Baumann, Karl C. and Anneliese (Samhuber), Stuarts Draft, Va., first child, a son, Lothar Christian, May 10, 1954.

Bishop, Earl and Esther (Godshall), Chester, Vt., second son, Gary Lee, May 23, 1954.

Boshart, Dillon and Myndell (Wagler), Wayland, Iowa, fourth child, fourth daughter, Rosalee Ellen, April 30, 1954.

Cross, George J. and Verna (Weldy) (no address), fourth child, second son, David Lamar, May 22, 1954.

Ebersole, Jacob L. and Alverta (Musser), Elizabethtown, Pa., sixth child, fifth daughter, Joann M., May 18, 1954.

Frey, Harold and Ruth (Snavely), Lebanon, Pa., fifth child, third daughter, Anita Kay, May 10, 1954.

Hernley, Ephraim M. and Mabel (Weaver), Elizabethtown, Pa., first child, Patricia Joan, May 14, 1954.

Hershey, John L. and Helen R. (Herr), Paradise, Pa., first child, Beverly Ann, May 17, 1954.

Jones, Roger and Thelma (Moyer), Harrisburg, Pa., first child, Mary Lois, May 16, 1954.

Kennell, John and Violet (Kennel), Portland, Oreg., first child, Lonnie LeMar, May 11, 1954.

King, Harley and Betty (Keller), Eureka, Ill., third child, second daughter, Linda Ann, March 31, 1954.

Kurtz, Mahlon K. and Charlotte (Piersol), Narvon, Pa., third son, Richard Allen, April 26, 1954.

Liechty, Omer and Mary (Zehr), ————, Ohio, fifth child, fourth daughter, Wendy Sue, May 24, 1954.

Reesor, Elmer and Stella (Witmer), Unionville, Ont., first child, Joanna Mae, May 1, 1954.

Riegsecker, Duane and Ellen (Miller), Goshen, Ind., second child, first son, Randall Dean, April 23, 1954.

Schrock, Harry and Dorothea (Schantz), Souderton, Pa., second child, Miriam Elizabeth, May 15, 1954.

Shank, Ralph and Miriam (Ebersole), Sterling, Ill., fifth child, third son, Ivan Ralph, May 5, 1954.

Springer, Mahlon and Doris (Nafziger), Hopedale, Ill., fourth child, third daughter, Jill Katherine, May 17, 1954.

Springer, Roy and Pearl (Keller), Roanoke, Ill., sixth child, fourth daughter, Sharon Sue, May 8, 1954.

Swartzendruber, Eldon E. and Eldora (Miller), Kalona, Iowa, second son, Francis Lee, April 21, 1954.

Troyer, Royden and Doreen (Stutzman), Milford, Nebr., fourth child, second daughter, Paula Jo, May 9, 1954.

Turner, Millard M. and Elva Lois (Gabel), Broadway, Va., third child, third daughter, Carolyn Joy, May 18, 1954.

Weaver, David E. and Elsie (Hartz), Elverson, Pa., fourth child, third daughter, Susan Jane, May 22, 1954.

Weaver, Donald R. and Phyllis (Klingelsmith), Elkhart, Ind., second daughter, Jeri Lynn, May 15, 1954.

Weaver, Kenneth J. and June Marie (Collins), Harrisonburg, Va., first child, Carol Joyce, May 21, 1954.

Widmer, Galen and Marie (Ediger), Washington, Iowa, third son, Jon Micheal, April 14, 1954.

Yantzi, Sylvester and Betty (Snyder), Baden, Ont., first child, Bruce David, May 1, 1954.

Yoder, Ivan B. and Maxine (Hershberger), Elkhart, Ind., second child, first son, Jack Eugene, April 29, 1954.

Yoder, Thomas and Fannie (Kurtz), Elverson, Pa., fourth daughter, Rose LaRue, May 21, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bingeman, Irvin, son of the late Mr. and Mrs. David Bingeman, was born in Oxford Co., Ont., Nov. 19, 1877; passed away May 17, 1954, at the K-W Hospital; aged 76 y. 5 m. 28 d. He is survived by his second wife (formerly Elizabeth Gingrich), one daughter (Viola—Mrs. Jacob Enns, New Westminster, B.C.), and 4 grandchildren. His first wife (the former Mary Shantz) died in 1946. For many years he farmed near Washington, Ont., during which time he was a member of the Blenheim congregation. Recently he transferred his membership to the First Mennonite Church in Kitchener while residing in this city. Funeral services were held at the Blenheim Church near New Dundee, conducted by John H. Hess and Moses Bowman. Interment was made in the adjoining cemetery.

Heatwole, John E., son of the late Joseph F. and Fannie Heatwole, was born at Dayton, Va., Jan. 22, 1874; passed away at Harrisonburg, Va., May 6, 1954; aged 80 y. 3 m. 15 d. On Oct. 13, 1896, he was married to Mary E. Hartman, who preceded him on Jan. 23, 1938. On June 26, 1941, he was married to Cora Grove Eshleman, who passed away Nov. 4, 1949, and on Nov. 13, 1950, he married Cornelia M. Showalter. Besides his wife, he leaves 2 daughters (Ethel—Mrs. Byard Lahman, and Grace—Mrs. Dan Blosser), one son (Roland), 9 grandchildren, one brother (Melvin J.), and one sister (Mrs. Oscar Rhodes). Two brothers (Jacob A. and Enos) and one sister (Mrs. James Coakley) preceded him. He traveled for a number of years in the interest of Eastern Mennonite College and was a member of the E.M.C. Board until in later years. Funeral services were held at the Weaver Church in charge of Oliver Keener and S. H. Rhodes. Burial was made in the adjoining cemetery.

Hess, Lizzie, daughter of the late Martin and and Hettie (Charles) Breneman, was born Nov. 8, 1879, in Lancaster Co., Pa.; passed away at the Lancaster, Pa., General Hospital, April 19, 1954; aged 74 y. 5 m. 11 d. She had a heart condition for a number of years, but was able to be about doing her daily work until several days before her death. She was a faithful member of the New Danville Mennonite Church. On Dec. 7, 1905, she was united in marriage to Abram M. Hess, who preceded her in death on Jan. 13, 1933. Surviving are 3 children (David B., Lancaster, Pa.; Rhoda E.—Mrs. Melvin O. Nolt, Mt. Joy, Pa.; and Ruth E.—Mrs. John R. Breneman, Kirkwood, Pa.), 5 grandchildren, one sister (Emma—Mrs. Urias Witmer), and one brother (Charles), both of Manor Township. Funeral services were held at the New Danville Church, April 22, with the home ministers participating. Interment was made in the adjoining cemetery.

Hunsicker, Leidy D., son of the late Isaac M. and Mary Ann (Detweiler) Hunsicker, was born near Blooming Glen, Pa., Aug. 5, 1878; passed away May 2, 1954, at his residence in Blooming Glen; aged 75 y. 8 m. 25 d. He suffered from a stroke nearly 10 years ago, but made a remarkable recovery and was able to be up and active in the church. In recent years he suffered from hardening of the arteries. He was bedfast only 10 days; the immediate cause of death was pneumonia. Surviving are his wife (Della Moyer Hunsicker, whom he married in 1902), 2 sons (Paul M., Souderton, Pa.; and Dr. Harley M., Perkasie, Pa.), one sister (Mrs. Emma Shaddinger, of Perkasie), and 4 grandchildren. He was a member of the Blooming Glen Mennonite Church for many years and was active as a teacher, youth leader, and chorister. He also traveled a great deal with evangelists, taking charge of the congregational singing. He was a commission merchant in Philadelphia for 42 years, retiring in 1939. Funeral services were held May 5 at the Blooming Glen Church in charge of Joseph Gross and David Derstine, Jr. Interment was made in the adjoining cemetery.

Larrew, James Franklin, son of John Wesley and Julia (Shuff) Larrew, was born Sept. 3, 1893, at Nickerson, Kans.; passed away at the Tillamook General Hospital, April 18, 1954; aged 60 y. 7 m. 15 d. On July 29, 1917, he was united in marriage to May Flower Detwiler. To this union were born 3 children (Loyd Howard and James Melvin, both of Blaine, Oreg., and Naomi Kathryn—Mrs. Reuben Schrock, Beaver, Oreg.). Also surviving are 4 grandsons, 2 granddaughters, one sister (Mrs. LeRoy Cowan, McMinnville, Oreg.), 7 nephews, 3 nieces, stepfather, 5 stepbrothers, 2 stepsisters, stepnieces and nephews, and many friends. His parents and one brother preceded him in death. He united with the Mennonite Church when a young man and remained a faithful member until death. He was a charter member of the Sheridan Mennonite congregation. He and his family were the first to move to Blaine, and through their efforts and those of a few other families who came later, there now stands a little mission church at Blaine. Funeral services were held at the Blaine Mennonite Church in charge of Marcus Lind, Jacob Kauffman, and G. D. Shenk. Interment was made in the Blaine Cemetery.

Nolt, Enos H., son of the late Christian and Mary (Herr) Nolt, was born May 30, 1897, in Upper Leacock Twp.; passed away in the Lancaster General Hospital, May 16, 1954; aged 56 y. 10 m. 16 d. Death came suddenly from a blood clot received after an accident about two weeks before. He was a member of the Stumptown Mennonite Church for many years. He is survived by his wife, Mabel W., 2 children (John M., Stevens, Pa., and Ruth E., at home), and 4 grandchildren. Funeral services were held at the Stumptown Mennonite Church in charge of Lloyd Eby, Elmer Martin, and John Oberholtzer. Interment was made in the adjoining cemetery.

Roth, Joseph Simon, son of the late Christian and Mary Magdalene (Resz) Roth, was born Oct. 4, 1872, in Hickory Co., Mo.; departed this life May 13, 1954, at the home of his son, Earl; aged 81 y. 7 m. 9 d. He had been in failing health the past two years and was bedfast the last four months. He united with the Mennonite Church in his youth in Hickory County, and later transferred his membership to the Sycamore Grove Church near Garden City, Mo., and remained a faithful member until death. He was married to Barbara Nafziger in November, 1895. To this union were born 7 children (Ella—Mrs. Jona Yoder, Lawrence, Kans.; Susie—Mrs. Fred Stutzman, and Harvey, Garden City, Mo.; Earl, Harrisonville, Mo.; Pearl, who died in 1936; Barbara and Erma, who died in infancy). His wife preceded him in death Jan. 17, 1911. Also preceding him were a grandson and several infant grandchildren. He is survived by 18 grandchildren, 15 great-grandchildren, and a large number of other relatives and friends. He was the oldest of 10 children; 3 preceded him in death. Surviving are Mrs. Barbara Shelton and John, Caney, Kans.; Christian, Nashville, Ark.; Mrs. Sarah Shelton, Pittsburg, Kans.; Jacob, St. Joseph, Mo.; and Mollie Gleason, Harrisonville, Mo. Funeral services were held May 15 at the Sycamore Grove Church by Earl Buckwalter, assisted by S. S. Hershberger. Burial was made in the Clearfork Cemetery.

Stutzman, Kathleen Laverne, stillborn daughter of Orville R. and Ilea (Voth) Stutzman, was born April 11, 1954, at Newton, Kans.

Surviving are her parents, grandparents (Mr. and Mrs. O. H. Voth, Newton, Kans., and Mr. and Mrs. Fred Stutzman, Garden City, Mo.), and 3 great-grandparents (Silas Stutzman, Harrisonville, Mo.; J. S. Roth, of Harrisonville, and Mrs. G. W. Corfman, Whitewater, Kans.). Graveside services at the Pennsylvania Cemetery near Hesston, Kans., were conducted by Earl Buckwalter.

Whetstine, Lloyd, son of Perry and Celia (Carr) Whetstine, was born May 23, 1897, in Washington Co., Iowa; passed away May 20, 1954; on the day of his funeral he would have been 57 years old. On July 20, 1922, he was united in marriage to Lula Faris. To this union were born the following children: Dale, Merle, Kathleen—Mrs. Virgil Davis, Marge, and Donnie, all of Wellman, Iowa; Emery, Galesburg, Ill.; Bill, Fort Sheridan, Ill.; Marvin, Kansas City, Mo.; Jimmy, Fort Knox, Ky. Four children preceded him in death. Also surviving are one brother (Ellsworth, Waterloo, Iowa), one sister (Mrs. Maude Butterbaugh, of Wellman), and 11 grandchildren. On Oct. 27, 1953, he united with the Daytonville Mennonite Mission, and seemed very happy in his faith.

Yoder, Andrew S., son of Sam and Barbara Yoder, was born in Holmes Co., Ohio, March 29, 1887; passed away at the McMinnville, Oreg., Hospital, April 25, 1954; aged 67 y. 27 d. His death was caused by uremic poisoning which developed following a cancerous operation. He accepted Christ as his Saviour in his youth and united with the Old Order Amish Church. On Oct. 17, 1909, he was united in marriage to Malinda Christner. To this union 4 sons and 2 daughters were born, the first son dying in infancy. He leaves to mourn his passing his wife, 3 sons (Ammon, Elmer, and Henry), 2 daughters (Ada—Mrs. Louis Swartzendruber, and Clara), all of McMinnville, 8 grandchildren, one sister (Lizzie—Mrs. Nick Yoder), one brother (Christ S. Yoder), and many other relatives and friends. In 1944 he transferred his membership to the Sheridan Mennonite congregation where he worshiped until his passing. Funeral services were held in the Sheridan Mennonite Church in charge of H. A. Wolfer and LeRoy Cowan.

Yoder, Jerry M., son of Moses and Cathryn Yoder, was born in Berlin, Ohio, Oct. 7, 1858; passed away May 20, 1954, at the home of Will and Callie Lietzel, Hutchinson, Kans., where he was cared for the last five years; aged 95 y. 7 m. 13 d. On Feb. 20, 1907, he was married to Sarah Morgan, who preceded him in February, 1931. Two stepchildren also preceded him. He is survived by 3 stepchildren (Mrs. Elmer Swanson, Sam Morgan, and Charlie Morgan), all of Hutchinson. His nephew, Noah Miller, helped to care for him the last few months of his life. He was a member of the Hutchinson Mission Mennonite Church, having been baptized when he was 88 years old. Funeral services were held in the Volkland Funeral Home, Hutchinson, May 22, with J. G. Hartzler and Sanford E. King in charge. Burial was made in the Hutchinson Eastside Cemetery.

Zimmerman, Susan, daughter of Joseph and Fannie (Lesher) Horst, was born near Maugansville, Md., Dec. 3, 1863; passed away at her home near Protection, Kans., May 17, 1954; aged 90 y. 5 m. 14 d. She accepted Christ as her Saviour in her youth and united with the Mennonite Church at Maugansville, Md. She was united in marriage to Jacob Zimmerman in 1886. To this union were born 6 sons and 6 daughters. Two sons, 2 daughters, and her husband preceded her in death. She leaves to mourn her passing 4 sons, 4 daughters, 32 grandchildren, 33 great-grandchildren, one sister (Mary L. Martin, Maugansville, Md.), and many nieces, nephews, and friends. Funeral services were held May 19 at the Mennonite Church near Protection, Kans., where she was a charter member, in charge of Alva Swartzendruber and Harry A. Diener. Burial was made in the adjoining cemetery.

Price of Salvation

I do not find two standards of Christian experience here at all. I do not believe God ever intended there should be a lower life and a higher life and I am afraid that those people who rest in the lower life will find themselves awfully mistaken at last.

I believe that religion is all or nothing. God is either first or He is nowhere with us individually. The very essence and core of religion is "God first" and allegiance and obedience to Him first.

If I cannot keep my father and mother and be faithful to God, then I must forsake my father and mother. If I cannot keep my husband or wife and be faithful to Him, then I must forsake husband or wife. If I cannot keep my children and be faithful to Him, then Jesus Christ says, forsake them. And if I cannot keep houses and lands and be faithful to Him, then I must forsake them. If I cannot keep my business and be faithful to Him, then I must sacrifice my business. If I cannot keep my health and be faithful to Him, then I must sacrifice it. And last of all, if I cannot keep my life and be faithful to Him, then I must be prepared to lose it, and to lay my neck on the block, if need be.

This is my religion, and I do not know any other. I do not believe any other will stand on the right hand of the throne; and, if that be so, why, all other sorts must stand on the left.

So pray do not attach that idea to me that I think any person can sit down, provided he has light, or opportunities of getting light, without embracing this higher-life religion, and then get to heaven in a shamefaced, sneaking way. No, no! God will have you or He will not have you. He will know you or He will say, "I never knew you: depart from me."

People must have a God and a religion. They will have one, and when they shrink from the true one, and will not follow the divine counsel, then they make one for themselves, and a great many of them go to sleep and never wake again. They go out of the world comfortably, under the influence of narcotics. They die deceived; or, if they do awake, we know what sort of awakening it is, and what sort of deathbed is theirs. —Catherine Booth, 1829-90. Reprinted in *The Burning Bush.*

ITEMS and COMMENTS

Last Christmas the **Omaha World Herald** ran a full-color reproduction of a painting of Christ's head by artist Sirio Toneli. The demand for reprints began pouring in, though no offer had been made. Later the paper announced that reproductions would be made available at cost. Result: during January and February more than 34,000 copies of the painting were purchased by readers. —**Moody Monthly.**

* * *

Among the more discouraging statistics of our time are those in the annual FBI report on major crime—murder, negligence, manslaughter, rape, robbery, aggravated assault, burglary, larceny, auto theft. The figures for 1953 released by the FBI . . . made grim reading. In 1953 there were 2,159,080 major crimes—a 6 per cent over 1952 and an all-time record. Every hour, on the average, in 1953, 15 persons were stabbed, clubbed, shot; 7 robberies were committed, 26 cars stolen. Only murder showed a decrease—1.2 per cent below 1952—yet the total of 7,120 means a murder very 72 minutes. The most disturbing figure was the ratio of increase of crime and population—since 1950, the population has increased 5 per cent, crime, 20 per cent.—**New York Times.**

* * *

Milo A. Rediger, a minister of the Evangelical Mennonite Conference, and serving presently as dean of Taylor University, has been elected president of the Congo Inland Mission Board. This Board is composed of members from four different Mennonite conferences. It carries on foreign mission work in the Belgian Congo, and now has more than 70 missionaries under its supervision.

* * *

A study reported in **Christian Parent** reveals that few children understand the words they hear in church. The conclusion: "We should stay with the simplest possible words in teaching religion, if we want more than the sound of the words to get into the heads and hearts of all people."

* * *

President Franklin D. Roosevelt's affiliation with the Episcopal Church was originally a matter of geography, according to the diary of Harold L. Ickes, excerpts from which were published in a recent issue of **Look** magazine. Roosevelt's father had been brought up in the Dutch Reformed Church, and had attended the Presbyterian when there was no Dutch Reformed in the neighborhood. When the Roosevelt family moved to Hyde Park, they got into the habit of attending the Episcopal Church in the town, because it was near by and "had a very fine minister." Ickes said that the president told him that the Roosevelts were very low church, and that personally he preferred the Presbyterian, Methodist, or Baptist sermon to the Episcopalian. No doubt many people choose their church on the basis of geography or the eloquence of the minister. Many of us, however, are unwilling to make our choice in that way.

* * *

The National Service Board for Religious Objectors has appealed to General Louis B. Hershey, Director of Selective Service, in the hope of eliminating multiple prosecution of conscientious objectors. Under present regulations, a number of CO's have been indicted, convicted, and sentenced to prison again after serving a term for refusing to register for the draft. The Board has received reports on 19 second prosecutions throughout the country. It is reported that General Hershey received the appeal "sympathetically."

* * *

A group of Lancaster County Amish have carried their fight for an independent school district to the Pennsylvania Supreme Court. They have appealed from refusal of the Lancaster County Court and the State Superintendent of Public Instruction to approve an independent school district. The attorney for

the township says, "The Amish petitioners say they want better facilities for their children, but in reality they want to keep their children aged fourteen and over out of school and they also want to lower their school taxes." This is a part of the long-standing dispute between Pennsylvania school authorities and the Amish, who want to remove their children from public school at the age of fourteen for religious reasons.

* * *

The administration of the state of Uttar Pradesh has asked the Indian government about the possibility of taking measures against the activities of foreign missionaries. The statement declares that foreign missionaries, mostly American, had become increasingly active in Uttar Pradesh and frequent complaints had been received that they were engaging in political activities. In the past year various Indian leaders have made similar accusations against foreign Christian missionaries. The charges have been denied repeatedly by spokesmen for the major denominations, according to **Religious News Service.**

* * *

The Oak Grove Baptist Church at Paragould, Ark., has admitted ten Negroes to membership, thus becoming what is believed to be the first interracial Baptist Church in Arkansas. A member of the church said the congregation took the action because "we would look funny talking about foreign missions if we could not do something like this in our own community."

* * *

The number of Roman Catholics who joined the United Lutherans in American congregations in 1952 was four times as great as the total of members lost from that denomination to Catholicism in that year. The data was gathered in a survey in which the great majority of the congregations of the denomination participated.

* * *

On the hydrogen bomb **The Times** of London has some thoughtful words: "If the possibilities of the hydrogen bomb stretch out to infinity, does national security demand that experiments must continue farther and farther along the road? Surely a point must come at which the knowledge gained should be sufficient to make further demonstrations unnecessary. Moreover, if one side has bombs capable of blowing up half of the world, is it necessary as a deterrent for the other side to have bombs capable of blowing up three quarters of it?"—W. P.

* * *

Ralph Bunche, American diplomat who arranged the truce now in effect between the Arab countries and Israel, has warned that the drive for independence by colonial peoples in Africa may bring a repetition of the international crisis now evident in southeast Asia. Speaking at Syracuse, New York, to a state political science association, he declared that there was a "good possibility that Africa in the coming years will prove an even greater threat to the peace of the world than Asia." Dr. Bunche, who is Director of the United Nations Trusteeship Department, pointed out that the world organization is in a paradoxical situation: trying to promote independence for new nations, such as those in Africa, while at the same time standing broadly on de-emphasis on nationalism as a source of international strife.

* * *

An editorial in the **New York Times** calls attention to two grave statistics confronting the American people. One is that over one half of the world's population is living on the edge of starvation, suffering from malnutrition diseases. The other is that the United States soon will have $6,000,000,000 worth of surplus foods and fibers which are feeding and clothing no one, piled up in idle storage. Arguing that the government cannot give this food away on any political formula, the editorial urges that it should be distributed to the needy of the world through established relief and charitable agencies.

* * *

About 9,000,000 Americans are suffering from some form of mental illness. More than 700,000 of them are in mental hospitals, filling half of the hospital beds in this country. New York state devotes 28 per cent of its total budget to mental hygiene. The National Association for Mental Health reveals that the average stay of a patient in a state mental hospital is eight years, with 60 per cent of all patients remaining from five to forty-five years or longer.

* * *

Military propagandists are at work to prepare the minds of the American people for another Asiatic war. The great roar of disapproval, however, has caused many official disclaimers of any intention to send men into Indo-China.

* * *

It is not only the peace churches which are saying that the cross and the H-bomb are alternative choices. A Congregational Church in Los Angeles asked President Eisenhower, "Can we reconcile love of enemies and mass retaliation, the cross and the H-bomb? Which shall we give up?"

* * *

It is not only American missionaries who are being denied visas to India. One man who has been in charge of a hospital in India since 1926, a citizen of Denmark, has been refused permission to return to India.

* * *

Newspapers in India are reporting that Christians are being reconverted to Hinduism. The head of a widely known Hindu monastery in South India is said to have won over 10,000 persons away from Christianity.

* * *

A Harvard University professor testified before the Senate Judiciary Committee on Juvenile Delinquency that in the homes of delinquents "a high proportion of the mothers drank to excess, and 62 per cent of the fathers."

* * *

A new three-cent stamp bearing the motto, "In God We Trust," will be issued at Washington in June for regular postage. The stamp will be similar in design to the eight-cent stamp recently issued and will carry a picture of the Statue of Liberty as well as the slogan, "In God We Trust." The present stamp picturing President Thomas Jefferson which has been in use since 1938 will be discontinued. The post-office department prints an estimated 7,000,000,000 three-cent stamps per year, all of which will be carrying the message of trust in God after June 24.

* * *

"Miss 7,000th" trotted up the runway of the steamship "American Importer" on April 27. This Guernsey heifer was the 7,000th head of cattle to be shipped overseas by the Heifer Project. She went to Germany. On April 5 the Heifer Project had sent to Korea a plane loaded with 75 goats, 500 rabbits, and 200 packages of bees. Aerial sprayings of DDT had killed all the bees in Korea and since the sugar price is high, bees are badly needed. Recent shipments include a consignment of Brown Swiss cattle to Thailand and 30,000 chicks and 3,000 turkey poults to Turkey. In June, 35 heifers will be sent to Austria.

* * *

"Billy Graham does not spend his time defending the Bible," said Dr. Paul Rees, president of the National Association of Evangelicals, at the annual convention of that organization. "He makes no effort to prove the authority of Holy Scripture; he simply assumes it and asserts it." Describing the methods of the American evangelist, Rees said, "He has developed a slower pace and is more subdued. He doesn't shout and is less dramatic and goes over better with the British." He added that Graham has decided to return to England in 1955.

* * *

There are 1,741 Protestant churches with nearly 1,000,000 members in the five Pennsylvania counties comprising the greater Philadelphia area. This was disclosed in a survey conducted over the past four years by the Philadelphia Council of Churches. The area covered in the survey was Philadelphia, Delaware, Chester, Montgomery, and Bucks counties, which have a combined population of 3,150,000. Since the survey was begun four years ago, 41 new Protestant churches have been built in the area. The area's Protestant churches sponsor 116 service institutions, homes, and centers, according to the survey, and educational institutions with Protestant backgrounds or traditions number 62. Forty are private schools, 16 are schools of theology, and 6 are colleges. A partial survey of the religious affiliation of 18,000 public school teachers in the greater Philadelphia area shows that an estimated 95 per cent are church members, at least nominally, and about two thirds of these are Protestsants.

* * *

"We used to thank God each day that we—and not Russia—have the A-bomb; now we watch the sun come up each day—and thank God."—An atomic scientist, quoted by **Between the Lines.**

* * *

The first Roman Catholic church erected in Israel since the founding of the new state in 1948 has been consecrated on the crest of Mt. Carmel.



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by John A. Hostetler

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Price: 50¢



THE AUTHOR

As a Mennonite John A. Hostetler can speak with understanding of his fellow members. He also knows something of the onlooker's role, for he grew up in an Amish home.

Eager to clear up the many false ideas about Amish and Mennonites, he has made a careful study of both groups. Both in *Mennonite Life* and in *Amish Life* he explains distinctive characteristics of the group, gives a brief account of its origin, defines the beliefs, and describes the pattern of living.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Let God Have His Way

By Alice K. Gingerich

(This article comprises chapter 3 of the book, "Life and Times of Daniel Kauffman," which is just off the press. Other announcements of this book occur elsewhere in this issue.)

In frontier days Mennonites were scattered far and wide, and frequently in these isolated spots one or two families made up the community. This was especially true west of the Alleghenies. These scattered members, attempting to maintain their identity as Mennonites under adverse circumstances, called for ministers to visit them.

Certain churches and conferences in Pennsylvania had authorized evangelists to visit the scattered churches in the West, and even before this time an evangelizing fund had been set up at Elkhart, Ind., to finance the trips of ministering brethren to congregations and neighborhoods where the members were too few in number or too poor to defray the expenses themselves.

The *Herald of Truth,* established in 1863 by John F. Funk at Elkhart, Ind., was enjoying an expanding circulation, and upon its pages were appearing more and more frequently evidences that the people were awaking to their needs and calling for action.

On the editorial page of the closing number of the *Herald of Truth* for the year 1890 the editor sums up these evidences thus: "We see by the numerous accounts of visits among the churches that there is increasing interest and activity in the ministry. Our young people have also shown a commendable zeal in taking more active part than ever in the Sunday-school work. The conference reports show that there is a deeper conviction among our people of the necessity of earnest, united, and consecrated and continued effort for the upbuilding of Zion and the dissemination of the Gospel of Jesus Christ among men. Nor has this increased activity been void of good results; for by the blessings of God on the special efforts that have been made for gathering souls into the kingdom, the church shows a larger increase in membership than perhaps any one year in the last century."

The time, then, was ripe for a forward movement in the church, and the Holy Spirit was even then preparing leaders for such a movement. Through the influence of a few Spirit-filled men whose evangelistic efforts were widespread throughout the church, and by less recognized means, qualified young men were being led to Christ, into the Mennonite Church, and to the definite consecration of their whole lives for the use of the Holy Spirit. For his own place in the work, Daniel Kauffman was preparing himself by prayer and diligent application to the study of the Word.

In October of the year 1892 John S. Coffman visited the Mt. Zion congregation and preached during a two-week series of meetings. He was shortly joined by Bishop L. J. Heatwole, at that time in charge of the churches in Cass Co., Mo. Toward the close of the last week of the meetings, Coffman read and explained the Scripture relating to the qualifications and selection of church officers, and the voice of the church was taken with regard to ordaining a minister at that place. Daniel Kauffman was chosen by the unanimous vote of the congregation, and on Saturday, Oct. 30, he was ordained by L. J. Heatwole, in the presence of his father, David Kauffman, and his "father in the faith," John S. Coffman. It was an impressive occasion, and one person present, later called to the ministry himself, felt as never before the solemnity of the "high calling" laid upon a man with the laying on of hands in his ordination vows.

Daniel Kauffman expressed his own convictions concerning the call to service and the Christian's response to it a few years later: "What our course after regeneration will be, depends partly upon the leading of the Spirit, and partly upon our willingness to be led by this leading. . . . Whatever may be the chain of circumstances which seem to shape our career, or the impressions resting upon our minds, let nothing be so construed as to mean that we should interfere with God's work. If God has designed that we should be fitted for certain positions in life—as, for instance, the ministry, or mission work—and we are submissive to Him, He will certainly bring us to the place He wants us to occupy, without a particle of interference on our part.

"Should a man say, 'God has called me to preach; if the church will not ordain me, I'll preach anyway,' the same will prove at once that he is not called of God, for he is not Scripturally qualified; for he is not 'easy to be intreated,' and is both 'highminded' and a 'striker.' God never calls any man to any station in life, and then uses His organization to block the way. Let God have His own way, and He will, in His own good time, bring us into the position which is best for us and for the cause. . . .

"Paul is a notable example. He received a direct call from God to become His chosen messenger to carry the Gospel to the Gentiles. Yet not until after a chain of circumstances of several years' length carried him through various experiences and thorough preparation, was he sent forth as the ordained of God and the church to the work he had been called to do. Let God have His way. 'Run not before Him.' 'Wait, I say, on the Lord.' "[1]

The duties which came to Daniel Kauffman upon his ordination to the ministry were undertaken with his characteristic humility and diligence. The Missouri Conference, though "never very strong numerically as compared with other conferences . . . took an aggressive attitude toward all Scriptural church enterprises and exerted a marked influence in the counsels of the church at large."[2] Among other things they attempted to serve the members scattered here and there over the state, and a number of times the district conference reports noted the fact that Daniel Kauffman had been appointed evangelist for the current year.

Due perhaps to the fact that his home congregation, Mt. Zion, was rather small in numbers, and partly to his work in the early years of his ministry among the

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Men Wanted

By Ruth King Duerksen

Christ wants men!
Service? not sufficient.
Christ wants men
Willing to be used and spent;
He wants their thoughts,
Pure and holy;
He wants their wills,
Broken and lowly;
He wants an eternal "no" to self
Wholly free from pride;
He wants an undivided heart
So He can live inside.

Hesston, Kans.

small groups of members in Missouri, Kansas, Iowa, and later in more distant states, Daniel Kauffman always felt a warm concern for the small and struggling church. Often he went many miles out of the way, and strained an already close time schedule to visit and minister to such a congregation. "The large churches often have visitors," he once patiently explained to his critical children. "These little churches need help and encouragement, too."

After his conversion, and later after his ordination to the ministry, he continued his work in the schoolroom for several years, the latter part of which he taught in the Garden City, Mo., schools. "I like my old business fine," he wrote to J. S. Coffman in 1894, "but the work is enormous. Regular schoolwork, institute work, correspondence, preparation of sermons, and general reading takes up about all my time." A year later in a letter to J. S. Coffman he wrote: "It would be impossible for me to accept any position in your school, even if tendered to me, at least for this year, as I have accepted the principalship of the Garden City schools. For the same reason, I cannot accept your request to come to Indiana this fall to work in the evangelizing field. I hope, however, that you will have no trouble in securing a minister to fill that place.

"If anyone should have told me six months ago that I would accept a position in any school outside of a church school, I would have told him that he did not know what he was talking about; but I have a weakness for the invitation 'come, teach our school,' and when the invitation came I yielded. . . . Whether I did the right thing or not, I thought I was doing the best thing I could do. My heart is in the Christian work, and I hope to be able to do some outside work this winter."[3] As his church work gradually increased and called for more and more of his time, he found he needed a less confining occupation.

Bishop David Kauffman died in August, 1896, after an illness of several months with consumption. In September of that year, the Missouri Conference, meeting at the Mt. Zion Church, called and ordained his son Daniel to take up the office of bishop which his father had so faithfully filled for more than twenty years.

With the high calling of the office of bishop laid upon him, Daniel left the schoolroom in the spring of 1897, at the close of his contracted term, and returned to Morgan County. He lived with his mother at the old home place, and gave his spare time to farming. He was now much more free to accept the calls from different churches as they came to him. Before, he had been limited for the most part to the summer months for evangelistic efforts.

Several things early impressed him as he went about among the churches, meeting the members under many and varied circumstances, observing the strength and the weakness of each place in his thoughtful, discerning way. To the Mennonite Church he was committed heart and soul, and he desired above all things to see the church working to the honor and glory of God. He saw the people in many instances "scattered abroad, as sheep having no shepherd." He felt their hunger and thirst for the Word. He saw the paralyzing effect that formalism without corresponding spirituality had had upon some churches, and, conversely, the equally devastating effect of "formlessness." The burden never left his heart as long as he lived, and he dedicated his whole self to Christ, to labor with all the powers of his being "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till . . . all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12, 13).

What were the resources which he brought to the work to which he was to give his life? Chiefly these: a Christian heritage and training; familiarity from childhood with the Mennonite teachings and doctrines, church organization and methods of administration; an awareness of the world outside of the church world, and the environment which Christians must face; a fondness for reading and study; a clear and logical mind; well-balanced emotions and sound judgment; a tireless capacity for work; ability to express himself clearly, concisely, and in language readily understood by everyone; and a genuine humility which sought to efface self at all times. These characteristics, unreservedly consecrated, were used of God in a ministry which brought blessing to many in the years that followed.

It is idle to speculate, as some have done for the sake of illustration, what this man might have become if he had continued in his chosen political career. In a very real sense, the old Daniel Kauffman ceased to exist at his conversion, and he became a new and different man. Where he had been intent on realizing his personal ambitions in his political party, he was now committed to the honor and glory of God through service in the Mennonite Church. From now on, personal consideration held no weight to keep him from any action beneficial to the church according to the Word of God. On the other hand, nothing could persuade him to violate what he considered the best interests of the church.

"Those of us who knew him intimately and labored with him," commented S. C. Yoder, "cannot fail to note the tremendous influence of this unassuming man who came to the church, as it now appears, when she was at the crossroads. He, together with others who were similarly minded, rallied her forces and directed her into paths that made for progress forward and upward. His voice and the voices of others of his day—Coffman, Shoemaker, Steiner, C. Z. Yoder, and others—awakened the church out of her lethargy and helped her to realize the divine power at her command, as well as the other resources that were resident within her. Long lines of men and women who were young in his day were touched and inspired by Brother Kauffman's kindly influence and are today found among the ardent laborers in the vineyard where he served so long."

[1] **Herald of Truth** (March 15, 1900), from a lecture delivered at Elkhart Institute, "From Change to Change."
[2] Daniel Kauffman, **Mennonite Cyclopedic Dictionary**, p. 250.
[3] Letter to J. S. Coffman, July 24, 1895.

The Dawn

By Lorie C. Gooding

From my doorsill I watched the day awake.
And I in wonder stood in wordless prayer.
The sun paused just above the hill to shake
The folds from all his crimson flags of light
And slip the leashes of his silver hounds
That harried to his domain's utmost bounds
The ragged sable remnants of the night.

In mild astonishment a redbird spoke.
A little wind accompanied the morn,
And walked, cat-footed, by the sleeping corn
To seize the drowsy orchard unaware.
A chipmunk flickered on an ivied oak.

Holmesville, Ohio.

Human history is not a flower garden but a battleground, in which a titanic struggle is taking place between God and forces of evil.—John A. Mackay.

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EDITORIAL

"Life and Times of Daniel Kauffman"

For many years Daniel Kauffman was generally recognized as the outstanding leader of the Mennonite Church. This was especially true around the close of the nineteenth century and the first three decades of the twentieth century, during the period which is called by historians the great awakening in the Mennonite Church. His family background, his early training and experiences, together with his great native abilities, especially fitted him, after his conversion, for such a time as this.

Those who were active in the Mennonite Church during the time in which he lived and served will never forget the service which he rendered and the influence which he exerted. He was indeed a versatile leader, serving prominently as evangelist, Bible teacher, author, editor, and church statesman. He was a great yet humble person, who was not less loved, but rather more, by those who were closely associated with him over the years. For about twenty-four years the writer was closely associated with him in publishing and church work. In all this time my appreciation for him as a man and as a servant of the Lord was deepened.

It is very important that the work and influence of such great men of the church be preserved for the benefit of future generations through the printed page. We are glad to announce the publication of the book, "Life and Times of Daniel Kauffman," which we believe will fill a large place in this way. Written by his daughter, Alice Kauffman Gingerich, it brings to us intimate glimpses into the life of this great man, as well as an account of his many and varied activities in the work of the church which he so greatly loved.

We are glad to announce the publication of this book in the columns of the editorial page of the GOSPEL HERALD which he ably edited for nearly thirty-nine years, counting in the three-year period of its predecessor, the *Gospel Witness*. To many of us who are happy to have lived in the "Life and Times of Daniel Kauffman," this book will be a treasured possession which will arouse happy memories and perhaps bring a few nostalgic tears. To the younger generation who did not have the privilege of knowing him we believe it will be an interesting source of inspiration and blessing. Published ten years after his death, this book can now help us look back and appreciate more than ever the great part which Daniel Kauffman played, under God, during the more than fifty-three years in which he served the Lord and the church. May the reading of this book inspire us all to greater devotion and zeal in the work of the Lord and the cause of the church which we have espoused. See other announcements of the book in this issue.—H.

Father's Day

One of the highest tributes to human fatherhood is the fact that it is used in the Scriptures to illustrate the fatherhood of God. An Old Testament reference to the point is Ps. 103:13: "Like as a father pitieth his children, so the Lord pitieth them that fear him." In the New Testament Heb. 12:9 stands out: "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

The point is further illustrated in the fact that in some of the most tender allusions to God in both Old and New Testaments the term "Father" is used. For instance, the Prophet Isaiah says: "Thou, O Lord, art our father, our redeemer; thy name is from everlasting" (63:16). Other references would also show that this term was precious to the Old Testament saints. In the New Testament our Lord not only taught His disciples to pray, "Our Father which art in heaven, Hallowed be thy name," but in His own high-priestly prayer He addressed God as "Holy Father." In giving the Great Commission He began the baptismal formula with the words, "In the name of the Father." The Apostle Paul uses the term both in his salutations and his benedictions in his epistles. Peter, James, John, and Jude also use it. No wonder that it is one of the terms most used by Christians in prayer and that it expresses one of our most endearing relationships with God!

From the above it seems that we can conclude that human fathers are responsible to their children on the natural level somewhat as God is responsible to His children on the spiritual or higher level. It is not irreverent or presumptuous to say that fathers are or ought to be the representatives of God to their children, especially in their younger years. How tragic it is that so many fathers do not realize or respond to their high calling!

The Scriptures give instructions concerning the duties of fathers, both in illustrations and in direct teaching. In the Old Testament there is perhaps no better illustration than that of Abraham, of whom the Lord said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord . . . " (Gen. 18:19). The favorite New Testament Scripture on this point is probably Eph. 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

All of this is introductory to the reminder that the third Sunday in June is designated as Father's Day. It is not as widely recognized or observed as Mother's Day. Yet it too can serve a useful purpose if it points fathers to the duties and responsibilities that come to them as heads of the home. As the Scriptural head of the home he has certain responsibilities that he only can fill. He is not only the provider for natural things, but the spiritual head who needs to lead out in the spiritual interests and activities of the home. He should be the leader in the family worship in which all in the home need to participate. He is responsible for the sterner aspects of home training and discipline. Even though he may not be able to manifest all the finer traits of love and affection that mother does, his concern for the temporal and spiritual welfare of the family needs to be just as great.

In the home father is in a real sense the vicegerent of God. Father's Day provides an opportunity for other members of the family to recognize his position and to honor him for it in ways that are appropriate.—H.

Jesus consistently condemned the injustices of society and left no room for race prejudice.—John R. Mumaw.

Self-Denial

By Esther Trauger Showalter

The dictionary definition of self-denial: the act or power of denying one's self-gratification, as for the good of someone else or self-mortification, or the bringing unto death the desires and will of the flesh; forbearance or refusal to gratify one's feeling, inclinations, or desires.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

Christ in order to be a Redeemer from sin and self-will learned under the severest denial and testing to make the will of God supreme, and to keep it supreme, in shame, in suffering, in face of death. He learned His highest obedience in His deepest suffering. "Ease, comfort, popularity, riches, glory, all were sacrificed upon the altar of self-denial; His life sacrificed to the one effort to promote the highest interest of those whom He served and for whom He gave His all. Looking at results, we find that He not only accomplished the deliverance of millions of souls from the captivity of sin and death, but that, 'God also hath highly exalted him, and given him a name which is above every name' " (Phil. 2:9).[1]

Christ went first to Gethsemane, then Calvary. So it is in the Christian's life: first self-denial, then the cross. Self-rejection is the key to all regeneration. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

As we study the life of Paul, the great apostle to the Gentiles, we have a vivid picture of what self-denial means.

During Lent season many Catholics deny themselves of material things. But self-denial is not a mere cutting off of an indulgence here and there, or denying oneself of this thing or that, but it is denying *self*. That four-letter word causes us much trouble. It is natural and human for us to assert ourselves and contend for our own ideas, our own property, our own will. Too often when we have our most intimate communion with God we begin by presenting our needs in a selfish way. We hold up before the throne of God our loved ones, not because Christ has died for them, but because their well-being is bound with our selfish happiness. Having prayed for our families we pray for our Christian work, "Lord, bless my Sunday-school class." Why? Was that prayer for the children's needs or did we want some credit for ourselves? What is the motivating force when we pray for our country, our world, and for peace? Are we burdened for this, or do we fear another war? Self is everywhere present. Self wants its own way, and its stands up for its own rights, and seeks its own glory.

The whole framework of Christian character rests on the foundation of self-denial, the yielding of one's own wishes, desires, impulses to the will of God, who so loved that He gave His only begotten Son that He might reveal His will to us in the life and death of His Son. It is the giving up of our all, if need be, for the sake of Christ or for our soul's salvation. It is far-reaching and it must be practiced in our daily lives to do the whole will of God. Matt. 10:38; 16:24; Mark 8:34, 35; Luke 9:23, 24; 14:27.

"Self-denial stands at the very gateway of Christian life and service. The flesh and the Spirit are at enmity against each other—we can not follow both at the same time."[2] Rom. 8:1, 2; Gal. 5:17-23; 6:7, 8.

Can self be denied? The difficulty is not with our inability, but with our unwillingness. The refusal to die to self is what makes one miserable. Self-denial requires a sacrifice of what appears to be self-interest, and this sacrifice must be by consent of the mind and it takes will power. Although it may be a sacrifice it is an investment which pays. It is the way to happiness and prosperity both in a material and in a spiritual way. The one who has given his all to Christ has an enriched life and is of greater service to God and man.

There is no yellow streak or tattletale gray in the soul that has been washed white in the blood of the Lamb.—Naubinway Church Bulletin.

"The cross contradicts human nature at every point. Except a man denies himself, forsakes all that he has, yea, all his own life also, Christ says that he 'cannot be my disciple.' "[3]

"He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38).

To renounce self as being crucified with Christ means to obey and to be submissive to the resurrected Christ, and this constitutes Christian self-denial.

"The underlying principles of self-denial are love and obedience. The highest form of self-denial is the willingness to forego even the bliss and glory of heaven that others may be saved. Jesus our Saviour left heaven's glory, lived the life of a man of sorrows, and finally gave up His life that men might be saved. The giving up of self-righteousness is simply an exchange for the righteousness of Jesus Christ. The denial of riches here is merely an exchange for the eternal riches above."[4]

We must own His authority, regard His will, seek His interests and honor and glory. We must worship Him as supreme Lord.

"Fear not to follow in His steps. By and by the rewards of self-denial will be apparent in the royal diadem in glory, and self-denial will prove to be but an exchange of earth for heaven."[5]

"Let us, then, seize hold of the opportunity by yielding our nothingness to God's concealed omnipotence."[6]

Here is the Saviour's promise to the faithful, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

[1] **Doctrines of the Bible**, by Daniel Kauffman, p. 480.
[2] **Ibid.**, p. 482.
[3] **Born Crucified**, by L. E. Maxwell, p. 63.
[4] **Doctrines of the Bible**, by Daniel Kauffman, p. 488.
[5] **Ibid.**, p. 489.
[6] **Born Crucified**, by L. E. Maxwell, p. 190.

Wismer, Pa.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *May 23, 1929)*

Bro. W. W. Hege of Marion, Franklin, Co., Pa., died suddenly on Sunday evening, May 19. Bro. Hege was a former member of our Publication Board.

(From Gospel Herald, *May 30, 1929)*

A very impressive ceremony took place on Tuesday afternoon [Twenty-third annual meeting of the Mennonite Board of Missions and Charities, May 19-21, at Sycamore Grove, near Garden City, Mo.] when seven missionaries were in line on the platform. . . . Bro. C. Z. Yoder addressed the Board and the missionaries in a consecration service.

On April 1 our locality [Louisville, Ohio, Beech congregation] was visited by a very strong wind storm, which did considerable damage. Our church building was badly damaged. The west gable was blown in. . . . About a quarter of the roof was also blown off.

(From Gospel Herald, *June 6, 1929)*

On May 29 ordination services were held at Franconia Church, Montgomery Co., Pa., for bishop. . . . Bro. Arthur D. Ruth was chosen.

The Price of Discipleship

The Southport Methodist Magazine tells of the missionary who was asked whether he liked his work in Africa. He replied, "Do I like this work? No, my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? Liking or disliking has nothing to do with it. We are here to do the will of God."

The Lame Beggar by the Beautiful Gate

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Wending my way down the rocky path of Mount of Olives, I sat opposite the Golden Gate. A sweet calm pervaded all. In front of me rises the mountain on which Jerusalem is built crowned by the eastern wall of the ancient city. Across the valley and under the wall we see the army of gravestones where innumerable Moslems lie buried. The wall of the city lies in golden morning sunlight, that brought into special prominence the Golden Gate which fronts us. This gate is blocked up with masonry on the outer side and is today "beautiful" only in its name! It is a square, unfriendly looking mass of stone which might as well be called the "Dumb Gate" as the Golden!

This gate seems to have consisted of two small arches supported by a column between them. In spite of the Moslem assertion that the pillars of this structure were a present to Solomon from the Queen of Sheba, the building in its present form probably dated from the early part of the seventh century, and opened its portals for a second triumphal entry in A.D. 629. The column is now removed and the whole space filled up with stone work, in consequence of a prediction which gains much credit among the followers of Mohammed. The Moslems believe that someday the Christian Conqueror will enter by the same gate and that he will wrest this city from them and give it to the Christians. Therefore they keep the gate walled up, so as to put off the decree of Fate to the last possible moment. They hope to postpone the inevitable day as long as possible.

Now we turn to Ezek. 44:2 where we see a remarkable prophecy which seems to bear out the Moslem tradition: "Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut."

This gateway, however, is worthy of some attention. It is generally admitted to be Byzantine and dates, it is believed, from the reign of Justinian. This was probably also the northern limit of the Temple of Herod and corresponds with the Eastern gate called in the Talmud the Shushan gate. It was, therefore, the scene of our Lord's Triumphal Entry into Jerusalem on that glorious Palm Sunday when "they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord" (Mark 11:9).

Being the only gate visible on the Eastern side of the Temple area, popular tradition identified it with the "door of the Temple which is called Beautiful," where Peter healed the lame man, as mentioned in Acts 3:1-11.

The apostles never intended to form an order purely contemplative. Such an idea, in fact, never could have entered into the mind of one of those early Christians. They remembered that their Master had expressly said, "Ye are the salt of the earth." Salt is useless if kept stored up in a vessel by itself and never applied to any object where its curative properties might have free scope. They used rest and contemplation; they did not abuse them. When their tone and power were restored, they issued forth again upon the field of religious activity and joined in the public worship of the crowd. "Peter and John went up together into the temple at the hour of prayer, being the ninth hour."

A man's character is the sum of all his habits.—Selected.

The action of these two apostles in their frequenting the Temple worship gives us a glimpse into the state of feeling and thought which prevailed then and for a great many years afterward in the Church of Jerusalem.

Peter and John were going up into the Temple at the hour of the evening sacrifice. They were entering the Temple by the gate well known to all dwellers at Jerusalem as the "Beautiful Gate." Here they met this important beggar at the entrance to the Court of the Women into which the Beautiful Gate led, whom they healed in the name and by the power of Jesus of Nazareth. The spot where this miracle was performed was familiar to the Jews of that day.

The modern notions about churches confuse all true conceptions concerning the Temple. The vast majority of people, when they think of the Temple, form to themselves an idea of a vast cathedral, when they ought instead to think of a large college, with square succeeding square, and court following court. As Peter and John ascended the Temple hill they came first to the Court of the Gentiles, which served as a market and in which a crowd of mendicants were assembled to solicit alms. Out of this Court of the Gentiles, the Beautiful Gate led into the Court of the Women, which was reserved for the ordinary religious offices of the Jewish people.

Here was gathered a crowd of beggars, such as then frequented the temples of the pagans as well as of the Jews. The custom must have proved remunerative, for it to have been so persistently observed even to this day, especially in Continental and Eastern lands.

Out of the crowd one man addressed Peter and John, asking an alms. This man was well known to the regular worshipers in the Temple. He was a cripple, and one long accustomed to haunt the same spot, for he was, Scripture tells us, above forty years old. The apostles must have seen him before. Indeed, one feels that they must have heard this same beggar's plea droned out when they had visited the Temple on previous occasions, when they may have dropped something into his outstretched palm. It is, doubtless, a justifiable instinct which has led needy and distressed people to the doors of the temples and churches in all countries and ages. If there is ever a time when the heart should be softened by the sight of need, it is when men are going to appear before the merciful and great God. So Peter and John stayed on their way to prayer to take compassion on a physically helpless man, and the action is typical of what spiritually earnest people ought always to do. Peter replied to the beggar's prayer in the well-known words, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

They gave the helpless man a great deal more than he asked! He asked an alms and a temporary alleviation of his distress. They gave him that which lifted him above the necessity of asking alms, and out of the region of absolute dependence on others. The overflowing joy of the man, his almost wild excitement, is a sign of the genuineness of his need. Upon this a crowd collected, attracted by the excited conduct of the man who had received such an unexpected blessing. They ran together after the manner of all crowds which assemble so easily and so rapidly in a city, and then, hurrying into a cloister, called Solomon's Porch, which was a remnant of the ancient Temple, heard the address of Peter. It must have been a spot filled with cherished memories for the apostle.

Why was this miracle of healing the cripple at the Temple gate the only one recorded of those earliest signs and wonders wrought by apostolic hands? This miracle was typical of the church's work, for it was a beggar that was healed, and this beggar lay helpless and hopeless at the very doors of the Temple. The beggar typified humanity at large. He was laid, indeed, in a splendid position. Before him was extended the magnificent panorama of hills which stood round about Jerusalem. Above rose the splendors of the building upon which the Herods had lavished the riches and wonders of their gorgeous conceptions, but he was nothing the better for all this material grandeur till touched by the power which lay in the name of Jesus of Nazareth. And the beggar of the Beautiful Gate was in all these respects the

fittest object for Peter's earliest public miracle, because he was exactly typical of mankind's state. The first man healed and benefited by Peter was a poor man, and the church's work has ever led her to deal with the poor, and to interest herself most keenly in their well-being. This first miracle is typical of Christian work, because Christianity is essentially the religion of the masses.

This gate must have been very beautiful indeed. It was the outer gate of the Temple, that which opened upon the Temple area from the broad and splendid street which led from the city to the sacred place. As the entering worshiper passed through this gate, the glory of the splendid structure displayed itself before him. He saw the open courts, the vistas of the galleries, the sweep of stairs, the brilliant walls of the Temple of Herod. Entering by the Beautiful Gate, he saw the whole in all its beauty. And the gate itself was worthy of the view on which it opened. It was made entirely of precious Corinthian brass. There was a certain satisfied sense of fitness there. The gate which opened on the sublime and beautiful prospect was beautiful and sublime itself. The worshiper entered on the glory of the Temple through a portal that foretold the coming glory by its own.

* * *

The architecture of the old Jewish Temple may serve us for a parable today. The truth that it suggests will be the harmony between a noble undertaking and a "beautiful beginning"—that every true temple ought to have a beautiful gate. When we look at the fairest things that have been done in the world, we are much struck by seeing how often the entrance has been at least worthy of, and alas how often it has surpassed with its beauty, the court to which it gave admission. The whole world had its beautiful gate in those days of innocence and perfect happiness which passed in Eden before man's sin came, bringing sorrow with it. Christianity commenced its career with the beautiful life of Jesus. So every human life starts in the beautiful mystery of childhood. So every man's labor in his profession opens with the days of study and theory, when the idea of his profession is beautiful and clear before him. So every best friendship and lifelong love starts in a glance of admiration that almost worships the image of the coveted friend.

Let us now think of the wisdom and love of God who has put the beauty of youth at the entrance of every human life. Through the Beautiful Gate every man comes into the temple. The temple is beautiful itself. Life is filled with joy and sacredness. But how few lives are more beautiful than the youth that leads to them! And how the noblest lives are promised in their youth by fair anticipations of their coming beauty! And then think again that the highest life always is religious. The best glory of the most full existence is in the overflowing of its fullness with the love and fear of God. That sets us to asking whether to the beautiful Temple of a mature religious life there is also a beautiful gate.

Old City, Jerusalem, Jordan.

Time to Give Away

By Lorie C. Gooding

I have all the time there is,
Twenty-four hours every day.
Never a minute to waste or lose,
But I have time to give away.

I can spare a moment to give a smile.
I can take an hour or two to pray.
And if there is need I can wait a while,
For I have time to give away.

I have time enough for work and for rest,
For play and for pleasure every day.
But the happiest time I have, and the best,
Is the time I have to give away.

I have all the time I can ever use,
Twenty-four hours every day.
Never a minute to waste or lose,
But I have time to give away.

Holmesville, Ohio.

The Battleground of Prayer

By Laverne Sensenig

Why is it so difficult to pray an undisturbed prayer? It happens frequently that when one enters into the spirit of prayer, some worldly influence is there to interrupt our devotion to God.

But we must realize this is a powerful weapon the devil can use. Prayer is called the heartbeat of the Christian. Therefore the evil one knows this can be one of his most influential means of making the Christian's heart stop its beating. By disturbing the prayer life of a follower of Christ, he can add another soul to his evil possessions. Yes, the devil can slip in very quietly to do his work. This is one of the surest and easiest methods he has to fulfill his desires.

My friend, doesn't it frequently happen that when we feel the need of the Lord most intensely some evil force seems to say "No"? Many excuses imprint themselves on our minds, such as, "I'm too busy," or "Later will be just a little more convenient." Here the devil has won part of his victory.

Then, when finally we do enter our secret chamber to communicate with the Lord, our thoughts seem to be far from our Intercessor. We may feel all the time we are praying that we are merely wasting our time. There is so much work to do that day and such a little time in which it can be accomplished. So we rush through our prayer, saying only unheard words. How slighted God must feel if we are not even willing to devote a small portion of the day to Him! We arise from our prayer, feeling we have received no spiritual help from Him. Is it because God has not done His part? We all know that this is not the answer. We have done nothing to deserve any help. And thus the devil has again succeeded. If he can induce us to this repeatedly, he can hope to win his battle.

At this time we will feel the need of a supreme power. By ourselves nothing can be accomplished. God can calm our tempest-tossed thoughts as easily as He commanded the waters on the sea to be still. His is the power to give us a deeper desire to pray. He can help us keep our thoughts centered entirely on Him. "And the peace of God, which passeth all understanding, shall guard your hearts and minds in Christ Jesus" (Phil. 4:7). We must erase the feeling that we can rid ourselves of these earthly thoughts during our meditation with God. God is the only One who can give us this victory.

Prayer is needed often during the day's trying experiences. When in a crowd, one can breathe a prayer, but it does not take the place of our quiet talks with Him in our secret chambers. Frequently when we fall on our knees at the end of a busy day, our hearts are not prepared to talk to God. It is essential we rest our minds before talking to Him, so as to have that feeling of calm and sweet repose. This will give us a much more forceful prayer life.

When we pray, we do all the talking. We give God no time whatsoever to answer our requests. As someone has said, "What would the doctor think if you should tell him all your troubles and then suddenly stop your talking and leave? He would not have time to give you a remedy." This is also true in our behavior to the great Physician.

When we pray we must be open to God's answer. If our conscience is bothering us, we will naturally try to stay off the subject of our uneasiness. We may pray about many other things but to no avail. When a Christian has some sin in his life, all his spiritual communication with God will convict him of it. The Bible will speak loudly of it to him, the preacher will seem to direct his sermon to him, and his prayer life will also convict him. The only way our prayer will be answered is if we are sin-free.

We many times ask God for something and anticipate an answer from Him im-

NOT CHARITY BUT BROTHERHOOD

Entire congregations invited to join. Write for particulars:

Mennonite Aid, Inc.
1202 S. 8th St.
Goshen, Ind.

A Prayer for This Week

Our Father and God: Though Thou art great beyond our understanding, we thank Thee that Thou dost care for the least of us. Teach us what true worship is, and how to worship Thee aright. Give us insight into Thy holiness and perfectness that we may be humble.

As we participate this week in public worship, give us a spirit of awe and reverence. Forgive us for assembling to see and be seen. Forgive the profuse words of loyalty we say on Sunday and deny by careless lives on Monday. Help us so to relate worship and work that our lives may be one consistent whole.

Give us a spirit of love, tolerance, and true forgiveness among the brotherhood, so that those who know us may come to know Thy love through us. In Christ's name, Amen.—Ruth Peachey.

mediately. We strive and struggle with Him until He finally gives it to us. Jacob wrestled with an angel and would not let him go until he received a blessing from him. Even though his wish had finally been granted to him, he had to suffer for it. God allowed the hollow of his thigh to be injured. How many times God withholds His answer because we are too selfish!

If only we could make ourselves realize that God's answer is the best—no matter how or when it is answered! The great, omnipotent God has the perfect solution to every one of our problems. So let us utilize more frequently this power line from earth to heaven called prayer.

Akron, Pa.

The Christian's Relationship with His Fellow Men

By Earl S. Herr

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37-39). The chief duty of the Christian's own personal life is said by Christ to be his responsibility of a truly meaningful fellowship with and love for God. But the next important duty of the Christian is his responsibility of a right relationship with his fellow men. To have a victorious, enjoyable Christian experience, a deep love for God is an absolute, primary necessity; but a definite love for all with whom the Christian has contact is also a necessity. Some sincere Christians seem to think of right relations with fellow men as their all-important duty. The Christian may never allow the importance of this responsibility to precede the importance of personal love for God, but he must recognize, accept, and as a result act upon this responsibility to his fellow men.

One aspect of the Christian's duty to his fellow men is in social life and influence. The Christian should definitely contribute to the social and physical needs of the world. Jesus said, "Ye are the salt of the earth" (Matt. 5:13). The life of the Christian should be a great influence in preserving high moral, social, physical, and intellectual standards. The world should be a better place to live in as a result of every Christian than it would have been otherwise.

How does the Christian produce such a great influence on the life standards of his fellow men? One very important way by which his influence is seen is in his personal contacts with others. These contacts will be manifested in such aspects as family, business, and social life. The Christian should be an excellent example to his fellow men in displaying true friendship, honesty in personal and business dealings, thriftiness with time and money, and peaceful dealing with others.

Besides the influence offered by his daily personal contacts, the Christian should provide beneficial influence to his fellow men by participation in work to help alleviate many of the physical and social ills throughout the world. He can aid such work by providing financial resources, participating in the program of gathering together materials, funds, information, or, best of all, he can participate directly and voluntarily in solving these problems by personal contact with those afflicted with physical or social problems. Relief and hospital work are illustrations. Although the Christian will aid in social work, he may never, never allow this objective to come near to being his primary motive in his religious life. An excellent illustration of a religion which has social reform as a main objective is the Jewish religion, which does not even accept salvation by Jesus Christ.

A second and most important aspect of the Christian's duty to his fellow men, the chief duty of the Christian as a member of Christ's Church, is the duty to witness of the good news of Christ to the non-Christian, and to teach his fellow Christians of the truly meaningful and abundant life as a Christian. Jesus said, "Ye are the light of the world" (Matt. 5:14). The life of the Christian, besides being influential in preserving beneficial standards and in increasing social reform, will point directly to Christ as the only Source of a reasonable life, far superior to the distracted life of the non-Christian. God has fitted the Christian with the necessary instruments and set him at this task which is the most important service of the Christian for his fellow men. The Christian's chief motive in declaring God's love in sending Christ to save and preserve man from sin and its results is his deep, profound love for God and for his fellow men. What method does the Christian use to witness of God's love? His daily, personal contact with his fellow men is one of the most effective ways of presenting to the non-Christian his spiritual need. In his personal contacts with others the Christian should show an attitude of love and service. In all of his dealings with non-Christians, the Christian should seek to be an example of perfect honesty, friendship, and love.

The Christian will also make use of more widespread methods of evangelism, such as evangelistic services, tract distribution, and sacred song services.

If the Christian has a personal, meaningful fellowship with God, if he has a love for God above all other things, if he has a victorious, enjoyable, and peaceful Christian life, he will have a desire to share his spiritual experience with his fellow men as well as a desire to alleviate their physical needs.

Quarryville, Pa.

Prayer Requests—

(Requests for this column must be signed)

Pray for the various evangelistic tent campaigns to be held during the summer.

Pray for the annual meeting of the Mennonite Board of Missions and Charities to be held in June near Salem, Oreg.

Pray for the summer Bible schools that will be held in Europe during the summer months.

Pray for the Mennonite Hour staff as they prepare and record the weekly programs.

Pray for a sister who is tempted to disobedience regarding self-denial.

Pray for the salvation of a teen-age girl who is disobedient to her parents.

Pray for the church in India as she takes over more and more responsibility for the conduct of the work. Pray for a spirit of revival and evangelism.

Pray for the summer Bible schools about to open all over our land.

Protestant or Catholic, our spiritual ancestry is Jewish. It is a fact we should never forget.—Richard Ginder.

OUR SCHOOLS

"Voyaging, Voyaging, Voyaging" but Whither?

By Willard Conrad

A large ocean liner was once approaching the city of Liverpool, England. Night was drawing near; the sky was overcast and menacing with tokens of a gathering storm. The captain of the liner did not seem to understand his business—perhaps he was tired, or ill, or drunk—and the great ship drifted, away down on the flats, where it was in imminent danger of being wrecked. A pilot started out to board the ship. He would have been glad to avoid the job, but it was his turn and he must go where duty called. The pilot boat came alongside and the pilot jumped into the chains, sprang on deck, and said to the captain, "What have you brought your ship down here for? Call all hands aft." They came, and he said, "Now, boys, it's death or deep water!" The men saw at once that there was work to be done, and a pilot on board who knew his business. They sprang to their places with a will, and by putting forth their best efforts they saved the ship.[1]

Life is frequently compared to an ocean voyage. We speak of the sea or the ocean of life, and think of ourselves as the sailors, or perhaps the ships. Poets particularly make use of this figure of speech. "We are sailors on the sea of life; youthful and strong" (A. A. Payn).

But O the ship, the immortal ship! O ship aboard the ship!
Ship of the body, ship of the soul, voyaging, voyaging, voyaging.
—Walt Whitman.

We sail along toward the harbor light,
Over the great Life sea;
The breakers roar, and the waves dash high,
Who will our pilot be?
—Lizzie DeArmond.

Using this analogy, and thinking of ourselves as sailors on the sea of life, what sort of sailors are we? Are we struggling toward a harbor, a goal, or are we merely drifting? Have we a capable pilot? The sea itself we cannot escape. All of us find ourselves on the sea of life, voyaging, but whither? I fear too many of us are satisfied to be mere drifters, without a goal, without a pilot.

We are drifting, just drifting,
Drifting thru a world of sin.
Yes, we're drifting on, slowly drifting on,
Drifting to our journey's end.
We are drifting, slowly drifting,
While Satan's host is gaining ground.
We are losing ground, while drifting on,
Slowly drifting on.
—W. A. McKinney.

This is tragic, for drifting is always dangerous. It almost meant destruction for the liner approaching Liverpool. It *will* mean destruction for you!

If you have read George Eliot's novel, *The Mill on the Floss*, you may recall a chapter in this novel which powerfully illustrates the danger of drifting. The chapter is entitled "Borne Along by the Tide," Maggie Tulliver did not mean to steal the heart of Stephen Guest from her cousin Lucy, but she listened, and unconsciously was yielding all the time. At last, one day, due to a number of unexpected incidents, Maggie and Stephen found themselves out in a boat on the river together—just they two. Maggie felt she ought not be there, and ought not stay there, for Stephen and Lucy were engaged, but she yielded to the spell of Stephen's presence, while all the time the tide was silently carrying them down the river. Hours fled and miles passed, until at last Maggie wakened from her "dream" and saw that the banks had widened and they were near the open sea. It was the tide which had done it. It was too late now to return home the same day, and Maggie and Stephen were forced to spend the night in a strange city. Maggie did not compromise her purity, but her reputation was ruined forever. No, Maggie did not exactly yield, nor, on the other hand, did she struggle. She merely drifted along with the tide. Are you drifting, satisfied to let the waves carry you hither and yon, as they will—satisfied to follow the tide of crowd opinion, too lazy to think for yourself, to exert yourself very much in any way, to establish any sort of worthy goals for yourself? God forbid! And yet?

* * *

Are you happy? Does life seem worth living to you? If you are usually dissatisfied, a chronic griper, and life seems hardly worth the effort, could it be because you are drifters, without a goal? Or perhaps that your goals are unworthy ones? Happiness is an elusive quality, yet desired by every one. The author of our Declaration of Independence suggested that one of the unalienable rights of all men is the pursuit of happiness. Ever since those words have been penned and, I suspect, for hundreds and thousands of years before, men have been avidly pursuing happiness—but few, so very few, have found it. Carl Sandburg describes his attempt to find happiness:

I asked professors who teach the meaning of life to tell me what is happiness.
And I went to famous executives who boss the work of thousands of men.
They all shook their heads and gave me a smile as though I was trying to fool with them.
And then one Sunday afternoon I wandered out along the Desplaines River
And I saw a crowd of Hungarians under the trees with their women and children and a keg of beer and an accordion.

I doubt that Carl Sandburg had found happiness. To be happy, one's life must have meaning. An empty, drifting life, or a life sailing toward an unworthy goal, cannot be happy. Many men have given voice to the emptiness of life. Shakespeare does it in his tragedy, *Macbeth*. Near the end of his life, after Lady Macbeth has committed suicide, and Macbeth finds himself surrounded with enemies, he soliloquizes on the meaning of life:

Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

Life. What is it? A walking shadow? A brief candle? A poor player? strutting and fretting? Macbeth thought so. A modern poet who once saw the life about him as empty and futile was T. S. Eliot, who wrote cynically:

We are the hollow men
We are the stuffed men
Leaning together
Headpieces filled with straw. Alas!
Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass
Or rat's feet over broken glass
In our dry cellar;
Shape without form, shade without color,
Paralyzed force, gesture without motion;
This is the way the world ends,
Not with a bang but a whimper.

Life. What is it? Hollow? Meaningless? Whimpering? These are not beautiful nor inspiring pictures of life. But one needs only glance at a newspaper to find this picture all over again. Is your life really different? Are you more than a walking shadow, a hollow man? Do you ever do anything worth while? Does your life have a purpose, a goal? Or is your life perhaps as Moses suggested (in Deut. 28:67)?

In the morning thou shalt say, Would God it were even!
and at even thou shalt say, Would God it were morning!

Unless your life has a purpose, it is meaningless and frustrating. If you have no goal, no place to go, how will you know if you are getting there or not? It is the meaninglessness of life that makes it wearisome. You must have something to do and live for, not for today and tomorrow, but always. As Stephen Vincent Benet put it:

Life is not lost by dying; Life is lost
Minute by minute, day by dragging day,
In all the thousand small uncaring ways.

We have mentioned man's pursuit of happiness. Fulton J. Sheen, noted Catholic leader, says that the desire for happiness is man's basic desire, and to achieve this happiness, man wants three things: life, knowledge, and love. Look

(Continued on page 573)

PEACE AND WAR

Love's Requital

By Edna M. Mertz

You may curse me if you choose to;
It matters not, you see.
My Christ said, "They will hate you
Because they've hated me."

You may curse me if you choose to;
They cursed my Lord Christ, too.
His prayer was, "God forgive them,
They know not what they do."

As Jesus did at Calvary,
O friend, I'm praying too
That you may know our lovely Christ,
The Christ who died for you!

Ft. Wayne, Ind.

Leading Reformers on Christianity and War

Of the five great branches of the Christian Church in the sixteenth century, Catholic, Anglican, Lutheran, Reformed, and Anabaptist, only the latter upheld the doctrine of Christian nonresistance. Nevertheless in their exposition of Scripture various reformers on occasion, especially in their earlier reform years, made statements which Anabaptists regarded as setting forth well both the spirit and the clear teaching of the New Testament. For example, in 1520 Martin Luther wrote to his Catholic opponent Eck: "You say that I would give room to the peace-breakers and murderers because I have taught that a Christian should abstain from violence and should not fight to recover his belongings of which he was robbed. Why do you not rebuke Christ who has taught this?"[1]

In 1522 Ulrich Zwingli wrote: "Considered from the Christian point of view it is by no means right to have a part in war. According to Christ's teaching we should pray for those who despitefully use us and persecute us, and if an aggressor smite us on the right cheek, turn to him the other, also."[2] And in 1523: "Christ commands that we should not go to law nor engage in carnal strife, but if one take away our coat, let him have our cloak also, and He has taught this by His own example as well. He also forbids all oaths."[3]

Johannes Oekolampad, the reformer of Basel, wrote in 1524: "How can a Christian approve of lawsuits and war? The approval of war among Christians is a doctrine of devils. Christians abhor hatred and war. Or show me a war that is waged in love! . . . What shall we say about those whose life work consists of shedding blood? We are bidden to give our life for the brethren, and to consider even our enemies as brothers . . . . How is it that there are so many who make less of taking the life of a man than of killing a goose!"[4]

Those Christians who hold to the doctrine of Biblical nonresistance do not so believe because they wish to be parasites on society, but because they recognize the ethic of nonresistance to be an absolute command in the New Testament. Nothing could be more diametrically opposed to the teaching of Christ and all the apostles than the waging of war. Men do not go to war in order to die for noble ideas, an act which would in itself be commendable according to the Word of God,[5] but in order to *take* human life. Biblical nonresistants do not object to dying but to killing. They believe that the taking of life is a divine prerogative, not given to the children of God. Christians shall not kill.—*Separated unto God,* John C. Wenger, p. 253.

[1] Quoted in Horsch: **The Principle of Nonresistance as Held by the Mennonite Church,** Second Edition, Mennonite Publishing House, Scottdale, Pa., 1939, 12.
[2] **Ibid.,** 13.
[3] **Ibid.,** 13.
[4] **Ibid.,** 13.
[5] John 15:13.

John Calvin on Love Vs. Retaliation

When he expressly declares that no one man will be a child of God unless he *love those who hate him,* who shall dare to say that we are not bound to observe this doctrine? The statement amounts to this, "Whoever shall wish to be accounted a Christian, let him *love his enemies.*" It is truly horrible and monstrous that the world should have been covered with such thick darkness, for three or four centuries, as not to see that it is an express command, and that everyone who neglects it is struck out of the number of the children of God.

It ought to be observed that, when the example of God is held out for our imitation, this does not imply that it would be becoming in us to do whatever God does. He frequently punishes the wicked, and drives the wicked out of the world. In this respect, He does not desire us to imitate Him; for the judgment of the wicked, which is His prerogative, does not belong to us. But it is His will that we should imitate His fatherly goodness and liberality . . . . In short, Christ assures us, that this will be a mark of our adoption, if we are *kind to the unthankful and evil.* . . . Christ therefore proves from the effect, that none are the children of God, but those who resemble Him in gentleness and in kindness.[1]—*Separated unto God,* John C. Wenger, p. 188.

[1] John Calvin: **Commentary on a Harmony of the Evangelists, Matthew, Mark, and Luke.** Translated from the Original Latin, and Collated with the author's French Version, by the Rev. William Pringle. Edinburg, MDCCCXLV, 306, 307.

The Law Suit

A man bought a farm. Soon after he met his nearest neighbor.

"Have you bought this place?" asked the neighbor.

"Yes."

"Well, you've bought a lawsuit."

"How is that?"

"Well, sir, I claim your fence down there is ten feet on my side of the line, and I am going to take the matter to court and prove it."

But the newcomer said, "Oh, no, don't do that. If the fence is on your side of the line, we will just take it up and move it."

"Do you mean that?"

"Of course I do," was the answer.

"Then," said the man, "that fence stays just where it is."

Christian brotherly love had made a friend.

—*Sunday School Times.*

Peace

P—eace is a mystic thing; it blends
E—ternal hope with joy and love.
A—ll Nature ceaselessly extends
C—ompassion's arms to woo the Dove.
E—rror abounds when Greed is king

O—n stony thrones in hearts of men,
F—or peace takes flight when nations bring

G—reat wars to gain ambition's end.
O—nly chaos stalks where coldly cling
D—ead bodies on the desert sand.

—P. Franklin Mallard.

Love Always

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10).

Men think there are circumstances when one may deal with human beings without love; but there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love; but you cannot deal with men without it, just as one cannot deal with bees without being careful. If you deal carelessly with bees you will injure them and will yourself be injured. And so with men."—Tolstoy, from *The Free Methodist.*

FAMILY CIRCLE

For Father on Father's Day

By Lorie C. Gooding

When I was small, you were my steady rock,
My roof, that kept me sheltered, safe, and warm,
My strength that helped me weather every shock,
My port in any storm.

What can I say today to make you see
I love you still, however far I stray?
A little girl can climb on Daddy's knee.
A grown-up child must find another way.

May there be someone near you on this day,
Someone to cheer your heart and make you glad,
To slip up softly to your side and say,
"A happy Father's Day. God bless you, Dad."

Holmesville, Ohio.

Trails to Follow

It was the last day of vacation week. "Which trail do we follow this morning?" asked Tom, as he and his father left the mountain lodge where they had been staying.

"I think we'll take the one that starts down by the lake," said Father. "I heard yesterday that there's a wonderful view at the end of the trail if you don't give up before reaching the top."

It was easy going down to the lake. The trail was well worn, for everybody who came to the lodge went down to the lake. It was coming back from the lake that was more difficult, for the trail led uphill then.

Down at the lake a wide trail opened to the right and led abruptly up a hill. "I think this is the one," said Father, as he and Tom turned their backs to the lake.

"This seems like wasting energy," said Tom, as he slowed his pace to wait for his father. "First we go downhill, then we start up right away. There ought to be a trail leading over from the lodge so we wouldn't need to do this extra climbing."

"Well, nobody seems to have blazed or started such a trail for us," replied Father, "and it is easier to follow this one than to blaze one ourselves through the woods between here and the lodge."

"Following a trail like this always reminds me of following Jesus and other people who have followed Him," said Father after they had walked along quietly for a while.

"Why?" asked Tom.

"Well, I think of Jesus as one who has blazed many trails for Christians to follow. He was closer to God and lived according to God's plan more than anybody else. He blazed trails for us to follow."

"Do you mean like the trail of kindness and the trail of helping other people?" asked Tom.

Now the trail was becoming more narrow and less defined. Apparently many people who had started up the path had turned back when the climbing got hard. Tom and his father rested a few minutes, but both were eager to press on to the top.

At last, tired and puffing, father and son came to a large table rock. On the rock was built a tall tower with steps leading to the top. Neither was too tired to climb the steps. From the top of the tower they could see seven rows of mountain ranges spreading miles and miles into the distance.

"It paid for us to follow all the way, didn't it, Father?" said Tom.—*Pilot.*

Loving-Kindness

By Chester E. Shuler

An old clergyman once leaned over his pulpit and said earnestly to his flock:

"If you are not very kind, you are not very holy."

He was undoubtedly right. Loving-kindness is one of the most outstanding virtues of a real Christian. Lack of it, even for a brief time, results in disappointment to others who believe a follower of Christ should show real kindness. As, for example, the little boy who was heard to pray—

"Dear Lord, make the bad people good and the good people kind!"

Loving-kindness is simply a proof of Christianity within. It sees the good in others. It sees, sometimes, the mistakes and the marred spots in lives, but it does not dwell on those.

A noted painter was once engaged to paint a likeness of Alexander the Great. In the course of his campaigns, Alexander had received a scar upon his face. The artist desired to give a correct likeness of the conqueror, and at the same time cover up the scar. It was a difficult task. He thought long upon the matter, and at length hit upon a happy expedient. He painted him in a reflective attitude, his hand placed against his head and one finger covering the scar.

Loving-kindness in a Christian's heart and life is just like that "finger"— it will do a lot to cover up the scars in other lives.

Loving-kindness is a golden key which will unlock hearts which will not open to any other "key." A noted trainer of circus animals declared that the most fierce of animals seem to appreciate kind deeds, and will remember them. He said that kindness, in his work, succeeds where every other method fails.

Why do we not use this "key" more often on human beings? Why do we so frequently criticize others' mistakes and failings instead of showing them a bit of loving-kindness and helping them cover the scars, of which they are probably much ashamed? "Love covers a multitude of sins." And "*loving*-kindness" has the same attribute.

"I like Mr. B— because he's a kind man," said a small boy to his playmate.

"Yes, but I like Mr. G— better," answered the other lad.

"Why?"

"Because he's *more'n kind*. He's—well, I guess he's loving *and* kind," was the reply. "You can just *feel* that he loves you!"

Yes, that's *loving*-kindness. You can *feel* it. Others can feel it. Even dumb creatures recognize and appreciate it. God wants us to show it forth. *He* will place it in our hearts, if we will allow Him to do so.

Mere "kindness" may be hypocritical, false, shown forth with some ulterior or selfish motive. Men feign kindness to meet their selfish ends. But you can not "fake" *loving*-kindness! It is the real thing, the genuine, God-given article. It has no substitute.—Selected.

EXPRESSIONS OF APPRECIATION

We wish to express our deep and sincere thanks to our many friends and relatives for the prayers, cards, gifts, and encouragement given to our dear wife and mother during the past few years of her life with us. She was always grateful of your thoughtfulness.

We as a family also extend our appreciation for your kindness and sympathy shown to us in many ways during this time of sorrow due to her recent departure from us to be with the Lord. May the Lord reward you abundantly.—The George E. Lehman Family.

* * *

We wish to express our sincere thanks and appreciation to our many friends for your expressions of Christian love and sympathy—cards, letters, gifts, and prayers—during these trying and lonely days since our loving heavenly Father, in His wisdom, saw best to take our precious Lawrence Dale home to Himself. May He abundantly bless and reward each one.—Mr. and Mrs. Oliver Hathaway, Howard and James, Palmyra, Mo.

* * *

We wish to express our sincere thanks and appreciation to our many friends who so kindly remembered us by deeds of thoughtfulness, prayers, and sympathy in the loss of husband and father.—Mrs. Frank Larrew and family, Blaine, Oreg.

* * *

I wish to express my sincere thanks and appreciation to all my many friends, neighbors, and Sunday-school classes who so kindly remembered me with visits, cards, flowers, fruit, and gifts during my recent illness, and also for the prayers offered in my behalf. May God bless you all.—Mrs. Huber Oberholtzer, Mt. Joy, Pa.

* * *

We thank our heavenly Father, author and preserver of life, for His care and answers to prayer during our recent illness. We are most grateful to the brethren and sisters who manifested love and concern during this trial, helping in every way with prayers, gifts of love, fruit, flowers, and cards. Truly trials unite our hearts in sympathetic bonds. To our Triune God be glory for His marvelous goodness.—Christian and Mary Lehman, Lancaster, Pa.

TO BE NEAR TO GOD

CHECKING UP

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.—Ps. 139:23, 24.

Sunday, June 20

Read Ps. 108:1-13—My Communion with God

"O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6).

Do I honestly desire daily fellowship with God or is there a secret sense of bondage in the matter? Is my approach to Him more hurried than happy—more dutiful than loving? Do I go to church from habit—to meet and visit with my friends—because somebody would talk if I stayed home—or for any other reason than to worship God? Do I begrudge Him those last few minutes before the service begins, and cram them as full as I can with plans or gossip? Do I sing and scarcely notice the words of the song I'm singing? Do I apply the sermon to the person across the aisle—my neighbor next door—other members of my family—to everybody, in fact, except myself?

Monday, June 21

Read Dan. 9:3-19—My Prayer Life

"Now unto him that is able to do exceeding abundantly above all that we ask or think . . ." (Eph. 3:20).

Is prayer my first thought in any situation or is it simply the final expedient when everything else has failed? Do I pray for all saints or do I limit my prayers to my own congregation, my own denomination, my own country or race? Do I pray more fervently for the souls of those I consider an asset to the church because they are respectable than I do for the down and outs, forgetting that God loves all souls alike? Do I spend more time criticizing my minister than praying for him? Do I pray from a sense of duty more than I do from a genuine burden? Do I forget the debt I owe to the prayers of others and let fatigue or indifference or carelessness keep me from (in some small measure) repaying it?

Tuesday, June 22

Read Luke 16:10-15—How Deep Is My Christianity?

"Create in me a clean heart, O God" (Ps. 51:10).

Do I overemphasize the externals of Christianity forgetting that unless the right heart condition goes with them, they are nothing and less than nothing in the sight of God? Do I hang on to sins like lack of love, envy, pride, and feel that church attendance, staying away from movies, and the like more than makes up for them? Do I dare to give a fellow Christian the kiss of love while carrying a grudge against him in my heart? Am I more concerned about an outward repression of sin than I am in getting rid of the inward desire? Am I satisfied with an on-the-surface experience, never really getting into the depths with God?

Wednesday, June 23

Read John 13:31-35—My Attitude Toward Other Christians

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Does my heart love back up every act or am I guilty of pretending to love more than I really do? Do I love selfishly, simply for the sake of being loved in return? Do I love the unlovely as much as the pleasant and popular, or do I take the way of the world and love only those who are easy to love? Am I hurt at criticism unless it is given tactfully, forgetting that God can speak through the blunt and unlettered too? Am I so taken up with my personal problems that those next to me can suffer and I not know it? When I see a Christian transgress, do I choose the easy way of gossip rather than the difficult road of rebuke? Do I become so engrossed in trivialities and side issues that I neglect Christ's command to love others even as He loves me?

Thursday, June 24

Read Luke 15:25-30—My Attitude Toward Backsliders

"My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18).

Do I refuse to accept any personal obligation for this backsliding, forgetting my own lack of love, my failure in praying? Do I show more zeal in spreading news of the backslider's downfall than I ever showed in trying to save him for the church? Do I show up my own false love by forgetting him as soon as he is gone? Do I ever, by word or act, imply that his case is hopeless (as if the power of God could no longer reach him) or do I continue to pray, humbly and earnestly, that God will give me and my congregation one more chance to demonstrate a genuine love in his behalf?

Friday, June 25

Read Luke 15:1-10—My Attitude Toward Sinners

"For I am not come to call the righteous, but sinners to repentance" (Matt. 9:13).

Do I have a concern for the souls of those about me? Do I ever pray for or witness to my doctor—my grocer—the paper boy? Do I make sacrifices for the cause of missions (both of time and money) or do I think I'm being generous when I give of my excess? Have I ever caught a glimpse of the worth of one soul?

(Continued on page 571)

Judgment Comes to Israel

Sunday School Lesson for June 27

(II Kings 17)

Collapse comes to Israel. To see the chaotic political and religious conditions up to the end, bring the time line up to date from Jeroboam to the captivity. II Kings 14:23-25; 15:8—16:20. Read the comment made on each king. How could a nation prosper with such men as political leaders?

Hoshea the nineteenth and last king of Israel thought that with the help of Egypt he could defeat Assyria. But Assyria came in soon and shut Hoshea up in his capital city. For three years Israel defended herself. Finally Samaria fell to Sargon. Israel was marched off to captivity. Read this story in the seventeenth chapter, also the story of the transplanting of strange nations in Samaria.

Why did Israel fall? Recall God's promise to Jeroboam when He gave him to be ruler over ten tribes. The account in the seventeenth chapter traces Israel's history from their deliverance from Egypt by God. This is told in the Book of Exodus. Read together 17:7-14. As the history is traced, review the sources of this information in the Bible. Joshua led Israel into the promised land (Joshua). He and the judges cast out the nations before Israel (Judges). Then came the kings (Samuel and Kings).

In the beginning of Israel they served God. Gradually they came to serve idols which God had forbidden. Again and again God called them by the prophets (Ahijah, Elijah, Elisha, Amos, and Hosea) to turn from their evil way. But "they would not hear" and "hardened their neck." "Therefore . . . God removed them out of his sight."

Israel's collapse was not sudden, but "slow, gradual, long in growing, like a cancer, and just as deadly. It began the day the Israelites began to look with interest upon the idols of Canaan; it multiplied all across the days when they refused to listen to the warnings of the prophets sent from God. The cancer of idolatry ate away their strength during the days of prosperity, when Amos preached. Israel was beaten long before Sargon came; her moral backbone was weaker than putty when he drew up his Assyrians before the city of Samaria" (Frank S. Meade).

God has revealed to us through Israel that the soul that sinneth, it must die; that wicked nations must fall. The revelation is for our benefit. Can you not see the truth of it all about you? And in you? While God is still calling us to turn, we have opportunity to avoid collapse. Disobedience and spiritual lapses are sure to bring destruction.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Mennonite churches in the vicinity of Sarasota, Fla., have decided to meet together every second Sunday evening during the summer for inspirational singing. The first meeting was held at the Bayshore Church on June 13.

Special services were held at the Manson, Iowa, Church on the afternoon and evening of May 30 in observance of the thirtieth anniversary of the ordination of Bro. Nicholas Stoltzfus to the Gospel ministry. Bro. Simon Gingerich, Wayland, Iowa, served as guest speaker for the occasion. Bro. Stoltzfus was ordained to the ministry at Manson on June 2, 1924, and has served the congregation in that capacity ever since.

Bro. C. F. Derstine, Kitchener, Ont., will have part in the program for the dedication of the church building at Winesburg, Ohio, on Sunday, June 20, in connection with a series of meetings at the same place June 15-22. His mailing address will be Winesburg, Ohio, c-o Paul Lantz.

Change of Address.—Quintus Leatherman from 97 Muswell Hill Rd., London 10, to 14 Shepherd's Hill, Hihgate, N. 6, London, England. This is the address of the Leathermans and the new London Mennonite Centre. It has just recently been occupied.

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The annual Sunday-school meeting of the Cedar Grove congregation, Greencastle, Pa., was held June 12, 13. Guest speakers were Charles Shetler, Schellsburg, Pa., and Raymond Peachey, Belleville, Pa.

A mixed chorus of twenty-four voices from the C.A. Mennonite Church, Lowville, N.Y., gave four much-appreciated programs in the Wellesley, Poole, and Millbank district in Ontario, over the week end of May 29, 30. These young people gave a testimony both in song and in the way they were attired in the order of the church.

Sister Clara Shank, wife of Bro. J. R. Shank, Versailles, Mo., celebrated her eighty-fifth birthday May 21, when relatives joined in observing the occasion.

The Heart to Heart Program for mothers and homemakers can now be heard in the Gulfport, Miss., area over WVMI (570) at 10:15 a.m. each Wednesday.

Bro. Ralph Palmer, Denbigh, Va., is spending the month of June in Michigan in his tract work and filling appointments in a number of churches there. He expects after his return to continue his tract distribution work in the Southern States.

Bro. John E. Lapp, Lansdale, Pa., spoke to the I-W boys and their families located at Harrisburg, Pa., on Monday evening, May 31.

A Bible bearing the name of Kenneth Ross was left at the Thomas Church, Hollsopple, Pa., at the time of the meeting of the MYF of the Southwestern Pennsylvania District on May 22. The owner should communicate with Aldus Wingard, R. 2, Hollsopple, Pa.

Bro. J. C. Wenger, Goshen, Ind., was chosen moderator of the Indiana-Michigan Conference at its annual session at Kokomo, Ind., June 2, 3.

Sister Ruth Brunk Stoltzfus, Denbigh, Va., spoke at the Mt. Joy, Pa., Church on the evening of June 10, at a women's meeting in connection with the Youth Conference held June 10-13. She also spoke at the Rockhill Church, Telford, Pa., on the evening of June 11, giving a message for teen-age girls and women.

A post-commencement Gospel team from Hesston College was scheduled to leave on June 3 for a tour of almost every Mennonite church west of the Mississippi River. This 13,000-mile tour is to continue until Aug. 10. The four students will be accompanied by Bro. Merle L. Bender of the school faculty. The programs will consist of Gospel songs and testimonies by the quartet and short Gospel messages by Bro. Bender.

"We Tried to Stay," by Dorothy McCammon, is to be run as a serial in the "Mennonite Weekly Review" in the near future. The "Saturday Review of Literature" earlier listed it as among the best biography and autobiography selections for 1953.

Twenty-two seniors graduated from Western Mennonite School, Salem, Oreg., on May 24. An unusual and impressive service was held in the forenoon following the class day program when the student body and friends dedicated a memorial in memory of the three senior students who lost their lives by drowning last fall.

Bro. Paul Erb, of this office, attended the North Central Conference, held at Detroit Lakes, Minn., June 9-11, while on his way to attend the General Board meeting at Salem, Oreg. Bro. Floyd Kauffman, Minot, N. Dak., preached the conference sermon.

The Christian School Patrons Association, Inc., is the name of the organization sponsoring the new church high school which is to be erected in Wayne County, Ohio, on a tract of land opposite the Kidron Church. The school has the approval of the Ohio Conference.

Bro. Grant M. Stoltzfus, Denbigh, Va., former editor of the Mennonite Community, received his Master of Arts degree in the University of Pittsburgh on June 9. His thesis was on the subject: "History of the First Amish Mennonite Communities in America."

Bro. and Sister John A. Hostetler, who spent about nine months in Germany where Bro. Hostetler did research work under a Fullbright Scholarship, arrived in New York on June 8 on their return home. They are again located at Scottdale, where Bro. Hostetler will serve as Book Editor of the Mennonite Publishing House and Community Life editor of **Christian Living.** Sister Hostetler will serve as assistant Book Editor.

(Continued on page 572)

Calendar

Annual meeting Mennonite Board of Missions and Charities, Western Mennonite School, Salem, Oreg., June 17-20.
Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.
Little Eden Camp: Youth Camp, June 26 to July 3—Boys' Camp, Grades 4-6; July 3-10—Girls' Camp, Grades 4-6; July 10-17—Jr. High, Grades 7-8; July 17-24—Sr. High, Grades 9-12; July 24-31—Young People's Camp; Adult Camp, July 31 to Aug. 7—Christian Business Men; Aug. 7-14—Music & Family Week; Aug. 14-21—Bible Conf. & Family Week; Aug. 21-28—Farmers' Week; Aug. 28 to Sept. 4—Christian Layman's Fel.
Alberta-Saskatchewan Mennonite conference and associated meetings, July 1-4, Salem Mennonite Church, Tofield, Alta.
Peace Sunday, July 4, 1954.
Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.
Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.
Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.
Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.
Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.
Illinois State MYF Retreat, New Salem State Park, August 5-8.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13, 1954.
Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Church School Day, Aug. 29.
Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa, area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Maps of Japan, India, and Argentina are available in 8½ by 11 inch size for use in Sunday school and summer Bible school. These can be had in any quantity desired from the Publicity Office, Mennonite Board of Missions and Charities, Elkhart, Ind. They can be used for handwork or for bulletin boards.

Sister Elsie Eberly, superintendent of nurses at the La Plata Mennonite Hospital, has consented to stay on the staff during the coming year. The new group of nurse aides are working enthusiastically with other members of the hospital staff. Volunteer helpers are at present repainting the interior of the old hospital building.

Bro. and Sister Clifford Strubhar (Ruth Cressman), rural mission workers from Culp, Ark., stopped at the Elkhart headquarters on June 2 en route from Ontario, where they were recently married, to the Mission Board meeting in Oregon.

A very profitable evangelistic effort was carried on in Pulguillas, Puerto Rico, May 23-30. Several ministers brought the evening messages. Bro. E. V. Snyder spent both week ends with the church at this time. Bro. Lawrence Greaser, the local pastor, led the singing. Some definite answers to prayer were received at this time, much to the joy of the membership. Eight persons accepted Christ. The church continues in prayer for many others who still have not come to any decision. Be a prayer helper in this work of evangelism.

Bro. Weyburn Groff, missionary to the M.P., India, serving on the staff of Union Biblical Seminary, Yeotmal, is also serving as registrar for that institution. His work includes much of the work of a dean.

The date for business and inspirational sessions of the Eastern Mission Board to be held at Stumptown, Pa., Mennonite Church has been set for Wednesday, July 14. The business session of the Board will be held in the morning with inspirational sessions in the afternoon and evening. The program will be particularly focused on home missions.

Sister Martha Kanagy is completing her Spanish language studies at the University of Puerto Rico by taking summer school courses. She assisted at the boys' home, El Hogar del Nino, in Rio Piedras during April and May. She has spent the time since last November studying in the Spanish language and orientation institute at La Plata, Puerto Rico. By August she expects to begin teaching at the Bethany Mennonite School, Pulguillas.

The Mennonite Children's Home, Kansas City, Kans., will have openings for two I-W men this fall: one on Oct. 1 and one on Nov. 15. Contact the superintendent, Bro. Glen Yoder, at 1620 S. 37th St., or write the Office for Relief and Service at Elkhart, Ind.

Bro. and Sister James Lark are now living at Camp Rehoboth, R. 1, St. Anne, Ill., where Bro. Lark is serving as director of the program. Bro. Robert Stoltzfus continues as Bro. Lark's assistant.

Bro. Orie O. Miller, Secretary of the Eastern Mission Board, left New York City on June 2 for a fourteen-week trip which will take him to MCC and foreign mission centers around the world. He will visit a total of 20 foreign countries, and his itinerary will include visits to Eastern Board Missions in Luxembourg, Ethiopia, Somaliland, and Tanganyika. He will also visit the Roy Kreiders who are serving as missionaries in Israel.

Luz y Verdad (light and truth) is the new name chosen for our Spanish radio broadcast by the Spanish Broadcast Committee in place of **La Biblia Abierta** as announced earlier. Bro. Lester Hershey serves as pastor for the Spanish broadcast. Because few contributions come from the listening audience, sponsors are being sought for the various radio stations over which the broadcast is heard currently and for new stations to be added.

William Leatherman, son of John and Catharine Leatherman, missionaries in East Africa, will return to the States in August with the Miriam Wenger family. He will attend school in the States this fall.

The Mennonite Children's Home, Kansas City, Kans., sends some of its children to Hesston College by means of an educational fund established by the local board. This fund was overdrawn a little over $100 during the past school year. Anyone interested in this worthy project can contact the superintendent of the home, Bro. Glen Yoder.

Bro. Richard Fahndrich, I-W service worker at La Plata, Puerto Rico, has been given charge of the Gospel work at **El Penon,** a small rural area near La Plata, located on the ridge of the mountain the workers look at every day from the unit dining hall. Many families live at El Penon who are entirely unreached by the Gospel. Pray that the witness given here weekly through preaching and visitation in the mountain homes may reach souls who will accept Christ.

The MYF group and their sponsors from the Mennonite Home Mission, Chicago, Ill., spent the week end of May 29-31 at Brunk's cabin near Mennonite Youth Village, White Pigeon, Mich., in fellowship, recreation, and worship.

Sister Alta Hershey, missionary to Puerto Rico, gave an illustrated talk regarding the mission program in Puerto Rico at the mothers' and daughters' missionary meeting at the Mennonite Home Mission, Chicago, Ill., on Saturday evening, May 22.

Your Treasurer Reports

To aid in the development of the indigenous church in Argentina the mission has again opened the Mennonite Bible School in Bragado. Bro. John Koppenhaver has assumed responsibility for this school since he has returned to the field and reports very encouraging response in the way of students and interest in the school.

It is the hope of the missionaries on the field that the Bible school will play an important part in the training of young people to assume responsibility for the church in Argentina. The Bible school is attempting to train lay persons who can go back into their communities and take active part in church activities. No doubt some going to the school may also prepare themselves for church leadership and the ministry.

A budget has been set up for this school and contributions will be needed to carry it on. Since we have no funds on hand for this we would like to encourage those interested in this Bible school to consider contributions for it. Funds to be used for this purpose should be labeled for the Bragado Bible School.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

A fellowship of Spanish-speaking folks in the Lancaster County area will be held on Sunday, June 13. There are a number of families living in this area for whom regular services are carried on by Bro. H. James Martin, missionary under appointment to Uruguay.

Bro. Rudy Borntrager, Ft. Wayne, Ind., spoke at the Rainy River Mission, International Falls, Minn., on Sunday evening, May 30.

The following persons were scheduled to bring the morning messages at the Canton, Ohio, Mennonite Church in the absence of Bro. Allen Ebersole who with his family attended commencement at Hesston College, Hesston, Kans., and will attend General Mission Board Meeting in Oregon: May 30, Lester Wyse; June 6, Owen Stoll; June 13, 20, 27, July 4, Carson Moyer.

Bro. and Sister Floyd Litwiller, service workers at La Plata, Puerto Rico, have moved to Rabanal where they will assist Sister Marjorie Shantz in the nursing care of the people and the general mission activities.

The dedication of the remodeled Brook Avenue property in New York City is scheduled for Sunday, June 27. This property will replace the St. Ann's Avenue property which has been taken over by the city for a housing project.

(Continued on page 572)

The Developing Bible School in Tanganyika

By Catharine Leatherman

We were much interested recently when in a church paper we saw the statement that at least half the missionaries should be engaged in Bible school work. We ourselves have the deep conviction that the Bible school is of primary importance in the building up of the African church. Just taking a look at the present African church leaders indicates how important the Bible school should be, for a large number of the brethren who are leaders have attended Bible school for a longer or shorter period.

There are eighteen in Bible school this term, and of these two are young women. The average age of students must be between twenty-five and thirty. Most of them are married and have children. Many of them have been in church work, perhaps teaching a bush school, or being responsible for services and catechetical teaching in their locality. They come to Bible school because they themselves greatly desire it, and even so, not all those who desire to come have the opportunity. This is because their home church council must recommend them for Bible school, and sometimes because of a shortage of workers, the home council feels they cannot be spared.

There are two teachers in the Bible school, Bro. John Leatherman and Sister Phebe Yoder. My sphere of service is with the women, wives of the Bible school students.

Subjects taught in the Bible school are Old Testament book study, New Testament book study, church history, English, methods of teaching, social science, singing, Bible doctrine, etc. In the teaching course, there are discussions of teaching methods and actual practice in teaching Sunday-school classes, catechism classes, and religious instruction classes in primary schools. Thus, the work of the Bible school directly serves the African church in training her workers. There is even a one-semester class in accounting in the Bible school. While it appears that accounting is rather far removed from the work of the African church, actually it is a very important part of it. Offerings and gifts must be received, dispensed, and an honest account given. To brethren who never kept any account of funds before, this teaching of how to write down in orderly fashion the record of moneys received and dispensed is more important than it appears to be at first. The two classes in book study each meet five days a week, and here is really the heart of the teaching.

Aside from the subjects taught, there is one other subject that is being learned daily that is of very great importance: how to live with one another. First, this subject is important for husbands and wives in a land where love and unity and spiritual harmony are unknown. Secondly, brethren coming from different localities, different tribes and mother tongues need guidance in this area of human relationships.

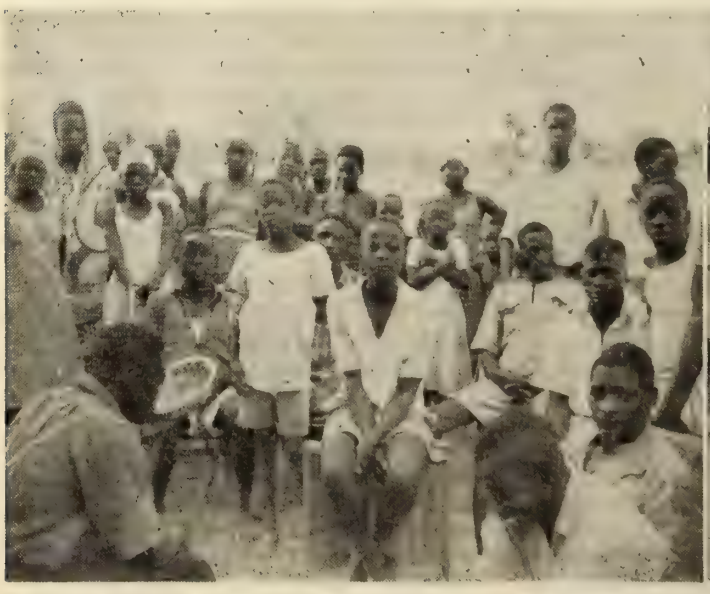
One of the first lessons in this matter of getting along with one another came the first few days of school, when it became apparent that some of last year's students had larger gardens along the lake than others, and the new students had none at all. Instead of the teacher laying down the law as to who gets what, the students were told to work it out themselves. At first there was some striving and pulling to obtain, and then the Spirit began speaking to several, and with a confession and testimony, several of the students voluntarily gave up portions so that others could also have gardens.

Every afternoon the wives of the students come for classes. We have a period of testimony and fellowship, a Bible class, and a class in reading and writing. The Bible class is the high point of the teaching. The reading and writing is on first- and second-grade level. If these sisters, the wives of the church leaders, can learn to read for themselves and to write simple letters, I feel they will profit greatly. You who read this article, consider how it would be if the wife and mother in your home could not read or write.

The class is sometimes conducted under difficulties because they often come with babies and toddlers. Picture in your mind a woman laboriously making the letters of words with her right hand, while holding with the left her tablet and an active and insistent baby. When the women show me what they have written, they often say apologetically, "It was the baby who made me write so badly." As a teacher I am filled



Mishaim, a church leader and elder at Saragiri, leaving to accompany an evangelistic team.



African Christian leaders being refreshed with porridge.



Tobua, an outschool, after a Sunday morning service.

with gratitude to the Lord for the high privilege of being able to teach the Word day after day to these African sisters.

These Bible school students pay no fees to come to school. Their earning capacity is curtailed, for they have little time to work during school months. They are given food help each month. If funds suffice, each student will also get a shirt and pair of short trousers for the year. School supplies also come out of the Bible school fund. This fund is made up by voluntary offerings. We appreciate greatly the large part that the home church has had in this fund. A much smaller, but proportionate part of the fund comes from the offerings of the African church.

Bumangi, Musoma, Tanganyika, Africa.

Uruguay Mennonites Observe a Thanksgiving

Sunday, April 4, was a day for members of the Gartental Mennonite colony in Uruguay which could be compared to the first Thanksgiving day of the American pilgrims. The occasion was a "Dankstag" or thanksgiving service for the transfer of the title of the Gartental land from a Uruguay land company to the colonists. Another important event in Gartental on April 4 was the wedding of Olga Friesen, Vancouver, B.C., MCC worker, to Heinrich Wiens, president of the colony co-operative.

The Gartental land deal goes back to November, 1951, following the arrival of a second contingent of 431 Danzig Mennonites in Uruguay. A 4,500-acre tract of land, mostly black loam with a little sandy texture, was purchased for these colonists. This land is situated about 45 miles from El Ombu, the first Mennonite colony in Uruguay settled by 690 Danzigers and 60 Mennonites from Poland in 1948.

The Gartental land was purchased with the assistance of a group of North American Mennonites, most of them living in the central United States, known as the Uruguay Settlement Associates. These persons loaned enough money to make a down payment on this land and purchase basic equipment which the colonists co-operatively used to develop the new settlement.

It was necessary for the colonists to secure a loan from the Mortgage Bank of Uruguay and the Institute of Colonization in Uruguay to pay for most of the land. Special action on the part of the Uruguay legislature was necessary to approve this loan.

Although final details of the transfer of the title were not completed until late in April, the colonists had assurance of the success of more than two years of negotiating for the close of this land purchase and had the thanksgiving service April 4. There had been skepticism on the part of Gartental colonists that they would ever get the title and that Sofima, the private land development company from whom the site was purchased, might repossess the land. This situation had retarded the enthusiasm of colonists in the long-term development of their farms.

But this delay had its spiritual compensations. "Had the transfer taken place as soon as originally planned," said Bishop Hein at the thanksgiving service, "God would have been forgotten. This experience has taught us our dependence upon Him."

Bishop Hein expressed deep appreciation for the assistance of the North American Mennonite brotherhood in negotiating the loan and also requested that this gratitude be conveyed to the churches in America. "We know what it means to be homeless. Now we have a home. Let us not forget!" he said.

Crops at El Ombu and Gartental were exceptionally good during the past year. The colonists are generally well satisfied with conditions in Uruguay, which is economically both the most progressive and most stable country in Latin America.

Arrangements are being made for the migration of 21 Mennonite refugees from western Germany to Uruguay. It is hoped this migration can take place within a few months. Mennonites in Uruguay are making preparations for the arrival of these persons by sharing housing until they find employment and their own housing.

The MCC assistance program to Mennonites in Uruguay is directed by Mr. and Mrs. Peter Epp, Wheatley, Ont. The Epps spend much of their time directing the Montevideo center which serves as a hostel for Mennonites in the city and those who come from the colonies to the city on business.

The Montevideo center activities include Sunday worship services, children's Sunday-school classes, visiting Mennonites in city hospitals, counseling Mennonites in the city on business, and planning activities for Mennonite young people who work in the city and spend their spare time at the center.

The Epps, former houseparents in the Asuncion, Paraguay, center, succeeded Mr. and Mrs. Arthur Jahnke, Herbert, Sask., who were MCC workers in Uruguay from 1949 to 1954.—Via MCC Information Service.

"Christ for You" Campaign in New York City

For the Son of man is come to seek and to save that which was lost.—Luke 19:10.

Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Greetings from New York City through our precious Lord and Saviour, Jesus Christ.

We are writing for the cause of Christ. These two verses which we have quoted mean a lot to us as workers here in the city, for the only one that can save mankind from the pit of hell is the precious Son of God.

The second verse is what we behold here in the city; people have no knowledge of the Word or of Jesus. There are some who have, but many are led astray from the pure truths. That is our purpose, to give the whole truth and nothing but the truth. One way we plan on doing that is by conducting a tent campaign in Manhattan August 8-29, some place near our Harlem work where we can reach both white and colored people. The **Christ for You** campaign is sponsored by the St. Ann's Mennonite Church. The workers from all the Mennonite churches will be working together for the cause of Christ.

There is a lot of work connected with the planning of the campaign here in the city, for which we need prayer support. The Mission Board is lending us a tent which will seat approximately 500 to 600 people. We also plan to do a large amount of advertising in subways, stores, and by postal-size hand cards. There will be rent for the ground and a lot of expense for blueprints and other legal work.

Bro. Merritt Robinson is general manager and treasurer of the campaign. Bro. B. Harold Thomas is the evangelist. We are presenting this to you, as it is a faith project, praying that God will supply all our needs. We ask your prayer support in behalf of this work in general and for Bro. Thomas, that God will give him the messages which ought to be given during these two or three weeks. We are presenting to you the need for financial support of this work, of which much will be needed to carry on this project in the city.

Those who would like to help in the work by gifts and offerings may send their gifts to Merritt Robinson, 612 St. Ann's Ave., Bronx 55, New York City.

Pray for us as workers that we may go forth in the power and boldness of the Spirit in presenting Christ to the field which is white and ready to harvest. May God bless those who will pledge their prayer and financial support toward this work.

"And whatsoever ye do, do it heartily, as to the Lord, . . . knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24).

The Workers.

A Letter from India

Ruby Hostetler, Elkhart, Ind., in voluntary service as a teacher at the Kodaikanal School, Kodaikanal, South India, writes interestingly about her vacation and work. This was written in April.

"It was rice harvest time and the Biblical Ruths were in abundance. You can only image how thrilled I was to see many Biblical terms come to life before me—I even experimented with the sickle! At Sankra I watched the cutting of grain, the bundled sheaves carried on both ends of a long pole across a man or woman's shoulder, the grinding of the grain by the oxen, the winnowing of the chaff, and the 'grinding at the mill.' At Mohadi as Wilbur Hostetlers and I walked through the rice fields to another village for a church service I thought of Christ and His disciples as they, too, walked through the grain fields, and I could so much more easily visualize it than I had before. . . . One outstanding experience was the Thanksgiving service at Mohadi where the people brought their Thanksgiving offerings 'in kind,' anything from live, protesting chickens to bun-

dles of grain. The after-service auctioning is not amusing but impressive since these people give the returns to the Lord and His work. . . . Going with Penny (Elizabeth Penner) on her Leper Clinic round one Wednesday was also a growing experience for me. And we gripe about our size and shape! My blessings almost overwhelmed me when I saw those pitiful specimens of humanity. But they are typical of us all in that 'hope springs eternal in the human breast'—if only they had hope for eternal things!

"January 6 saw Emma Ruth and I wending (literally!) our way up the ghat for another 9½ months (of school) in the hills. . . . After a two-day retreat . . . we quickly got engrossed in the routine and current school activities. It was most reassuring to have our Christian experience challenged and any pending complacency upset. The students also challenge us daily as they lead us in our chapel services at 8:10 a.m.

"Right now I'm meeting an emergency by teaching second graders in the morning, and first graders in the afternoon. We **hope** to have a full-time first-grade teacher by the end of this week. Tomorrow brings a large influx in both grades. Never a dull moment, you know. Furloughs play havoc with children's schooling—I've a (group) of second graders who have had only kindergarten—their mothers have helped them with first-grade work. . . . The May holidays of three weeks give us time to attend conferences, concerts, etc., and to become acquainted with many new, inspiring people who contribute to our total growth.

"Will you continue to pray that my vision and purpose may remain indelible and that current problems and activities may not take on undue proportions? . . ."—Via Office for Relief and Service, Elkhart, Ind.

These Days of Preparation

All the days of our lives are days of preparation for future living, but there are times in our lives when we are called apart, in a given period of preparation, for a specific task of future service. Any educational endeavor, if it is to be effective, must be pursued only for the purpose of making our lives more useful in future service.

As members of the kingdom of God, we must have only one purpose in life and that purpose is to honor and glorify God, who in His great redemptive plan provided a way whereby we, who were sinners bound for perdition, could again be restored into fellowship and communion with a holy God. Christ, the great Master Teacher, said that He came not to be ministered unto but to minister and to give His life; and to us, His disciples, He has left the unfinished task of ministering to those who know Him not. In the providence of God, we too shall be going forth, not to be ministered unto, but to minister and share with others the Christ who has called us to make disciples of all nations.

We, who are in language school, know that these days of preparation are very important days and that they will have a great effect upon the effectiveness of our future ministry. Here, in San Jose, we have the privilege of attending a language school that is under the direction of those who have years of experience on the mission field and there received the vision of establishing a training center, in a Spanish-speaking country, where missionaries can learn the language, culture, and religious pattern of the people to whom we have been called. We also have the privilege of sharing Christian fellowship with more than one hundred missionaries representing various church groups. They are all preparing themselves to bring Christ to Latin people, who have not yet made a personal commitment of their lives to the Lord Jesus Christ.

Here in a Latin culture we have the opportunity to purchase food in the market, visit the little shops, listen to the everyday conversation on the streets and on the buses. One learns to make friends with people of another culture and religious background. There are lectures by older missionaries and field supervisors concerning personnel relationships on the mission field; we have pointed out to us mistakes that others have made and errors to be avoided. We learn to adjust our pattern of living to that of the country in which we are located, and we are reminded that some of the methods used in our church work in the States may not be the most effective methods on the foreign field.

The days in language school are also difficult days. One student told me that studying here in the language school was the most difficult task that she had ever attempted, and it was not the first difficult task that she had completed. Sometimes one becomes mentally tired of making a Spanish adjective agree with the noun it modifies in gender and in number, or of struggling with the subjunctive mood in adverb clauses. The individual members of our immediate group have been very conscious of your prayers in our behalf as we have been studying and we are confident that your future prayer ministry will aid us in successfully completing this term of study.

We are preparing to go forth in a new field of mission work and are depending upon the Holy Spirit to direct us in every detail of our future work. We have claimed God's promise that He has given to us in Prov. 3:6, "In all thy ways acknowledge him, and he shall direct thy paths." We ask you to join with us in intercession for our future ministry, that we will have divine guidance in every aspect of our entrance into Cuba, for we are all laborers together in the work of extending His kingdom.

We are grateful to our home churches for their material and spiritual support and request that you continue to pray for us that we will have physical, mental, and spiritual strength to prepare ourselves adequately during these days of opportunity.—Esther Detweiler, in **Mission News.**

MISSIONS SECTION

There is no Biblical ground for inactivity on the part of any of the laity.

—A. J. Metzler.

Christian Stewardship in Action

The Anabaptist concepts of brotherhood and stewardship have become very real to the Vern Buller family of Richey, Mont. On April 13 Mr. and Mrs. Buller and their three children arrived by plane in Paraguay where for the next two years Mr. Buller will build roads for Mennonite colonists. He will be operating road-building machinery and equipment, most of which he contributed himself.

Included in this machinery is a second bulldozer for the Mennonite colonists in Paraguay. The first bulldozer was sent to Paraguay early in 1952 by the General Conference Mennonite Nortnern District brotherhood which is also assisting in this project. The brotherhood is paying the Bullers' transportation, all of the freight, and the Bullers' allowance during their two years in Paraguay. Their allowance corresponds to that of voluntary service and relief workers. The road-building machinery and equipment is valued at $21,275.

In a farewell chapel service at MCC headquarters in Akron, Pa., Mr. Buller related how the Lord has led them to make this contribution and how He led them to serve the brethren in Paraguay in this way. He told of divine direction in the obtaining and securing of this machinery.

Mennonites in Paraguay are very grateful for the assistance their North American brethren are giving them. The roads already constructed by the first bulldozer in eastern Paraguay have made traveling between colonies much easier and greatly facilitated the transporting of products to market. To travel on ungraded roads in Paraguay during rainy seasons is extremely difficult. At times when a wagon gets stuck in a mud hole, the only thing to do is unload the cargo, then get out and hope the same difficulty will not be experienced a few miles ahead.

The Bullers and their three children—Thomas aged 10, Nina 8, and Kathryn two months—will live in Filadelfia. The colonies will provide their maintenance and supplies and repairs for the road-building machinery. The Bullers are members of the Bethlehem Mennonite Church, Bloomfield, Mont., which has made substantial contributions to this project.

The machinery which was shipped from New Orleans around March 30 includes a caterpillar, bulldozer, pull-type grader, scraper (also called carryall), elevating grader, jeep, and five tons of tools and supplies. It took two 50-foot flat railroad cars to ship this equipment from Montana to New Orleans. This machinery will become the property of the colonies after the two years during which time Mr. Buller will train local Mennonites to operate it.—Via MCC Information Services, Akron, Pa.

The Shepherd's Secret

A bishop, spending a day at a Devonshire farm, noticed the splendid condition of a fine flock of sheep. He said to the shepherd, "You have a very fine flock of sheep. Will you tell me your secret?" "Well, sir," replied the old man, "there beant much of a secret 'cept that I allus look well arter the lambs." —Selected

Reducing the Toba Language to Writing

By Albert Buckwalter

Perhaps you are wondering what it is like to put into writing a language which has never been written before in the history of its existence. It is not so difficult if one knows how to go about it, just as it isn't difficult to make angel food cake, or assemble the automatic transmission in a new Ford—if you know how to do it.

Dr. William Reyburn has prepared himself to serve the Lord by helping people, whose language has hitherto not been written, to learn to know more of the Lord through their own language. This field of work is of vital importance to any mission endeavor, for if the people cannot read, how can they learn of God except someone tell them? And if those who tell them cannot read, since there is nothing to read, how can the church grow?

Dr. Reyburn is busy analyzing the Toba language for the purpose of writing up a descriptive grammar, preparing materials to help the missionaries learn the language, preparing lessons for teaching the Tobas to read their own language, and getting us started in translation of the Bible. This sounds like a big order, and it is. Really, it is only the first step in what could amount to the life-work of one person.

Will you pray that this work may go forward and that it may be completely used for His glory?

Saenz Pena, Argentina.

Echoes from Japan

Mrs. Otani, a member of Genny's Fujinkai (women's group), was fatally injured when struck by a small truck while crossing the street in downtown Kushiro on April 28. She never regained consciousness but quietly passed away two days later, her sorrowing husband and five young daughters watching at her bedside. Although Mrs. Otani was not a baptized Christian, she had expressed her faith to her closest friends and her intention to request baptism at the earliest opportunity. Her husband, however, had been trying to discourage her from making this step.

On April 30, the day before the Buddhist funeral which the family and relatives had planned, Bro. and Sister Hatano, intimate friends and next door neighbors to Otanis, suggested that we have a Christian service in the home that same day before the priest came to perform the watch-night rituals. They got busy making phone calls and within two hours fifteen of us gathered in the Hatano home to practice several hymns. Then we went together to the home of the bereaved and assembled in the room where the elaborate Buddhist altar had been erected (rented from the temple for the funeral). The father and several relatives were present. We sang two hymns, Bro. Hatano read Psalm 23 and a portion from the Gospels—Jesus' words to the repentant thief (he didn't have time to be baptized either), then he prayed and we sang "Nearer, My God, to Thee."

The father, seated beside us, joined in singing this last song. Then he asked to speak. With tears in his voice he told us of his wife's earnestness and of his own failure to be understanding. He had been especially impressed when on Easter Sunday, in spite of heavy rain, his wife came the long mile to the church by bus, accompanied by two of the children.

"She wanted to go the next Sunday, too, but I wouldn't let her," he said, "with the excuse that we might have guests. I confess my sin. She wanted to be baptized, too, but I asked her to wait. Now I regret it. Only recently did I begin to understand her desire. I can only ask your forgiveness."

How we praised God for this man's testimony! Will you pray that he will come to know the True Comforter who shares all our sorrows?—Ralph and Genevieve Buckwalter, in **Hokkaido Mennonite Fellowship News.**



The Mennonite Hour

Mail Interest High on "Home Series"

Many are writing in and requesting the sermons Bro. Hostetter is preaching during May and June on "Secrets for Building a Happy Home." Here are a couple interesting letters.

Harvard University, Cambridge, Mass.:

"Would you please mail me a copy of the recent sermons on How to Have a Happy Home. I have experienced immeasurable pleasure while listening to these interesting sermons. I am enclosing $1.00. Since I am not sure whether you accept contributions at this address I have refrained from making a larger donation at this time. Although not of the Christian faith, I believe the message in these sermons is one from which everyone can benefit. Thank you."

Dean of Presbyterian College writes:

"I would like very much to have a copy of the sermons about the Christian home preached recently on **The Mennonite Hour.** They have been most appropriate and helpful."

A Blind Minister from Reading, Pa., Writes:

"I would be pleased to have a copy of those messages entitled the secrets of a happy home which I heard you announce on your fine broadcast this last Sunday evening that you would send to all who would care to have same. I heard your inspiring message on that theme on your broadcast this last Sunday evening on radio station WOWO and found it very helpful and impressive and wish that every adult individual of this entire nation or entire English speaking world could have heard it. In fact, I greatly enjoyed your entire broadcast and intend to listen to it each Sunday evening whenever it is possible for me to do so . . ."

From a Doctor in California:

I certainly enjoyed your program I listened to last Sunday. I was traveling in my car across the state of Nebraska toward my home in California. Your program was marvelous.

"Please send me a copy of your booklet called **Secrets of a Happy Married Life.** Enclosed find $1.00 to help you in your work. If it would not be too hard on you I would appreciate it if I could get about four copies of the booklet as I am a doctor and could loan them out to my patients."

Missions Editorial

Spiritual Jets and Helicopters

The U.S. Army and Navy during the past ten years have developed jet planes and helicopters to an advanced degree, the one for combat and the other for rescue purposes. A pilot who needs to abandon his injured jet into the sea wires his carrier for help giving his exact location, and a helicopter is immediately dispatched to pick him up. One of the rescue team will even jump into the sea and help him into the sling so that he can be drawn safely in the helicopter.

Pilots who need to abandon ship behind enemy lines can call for fighter protection until a rescue helicopter can reach them. No cost is considered too great to keep an experienced pilot from falling into the hands of the enemy.

Some of the best minds on earth have been enlisted to develop these flying machines for use in war. Every safety device known to man and usable under the conditions obtaining during combat and following is used to gain the victory and preserve the life of the warrior. A weapon or machine may be outdated in a year or a few months because of the continued effort on improvement. Should the government require its airmen to use such outdated equipment and materials the American people would soon protest.

Are we being as realistic about our methods of Christian work? Our ways of reaching people with the Gospel? Our means of presenting the Gospel? Creative thinking requires hard work and constant vigilance. We fall into patterns of doing things because that is the easy way to live. It takes extra energy to find new ways of presenting the Gospel so that unbelievers and doubters will accept it.

We used to have good representation from nonchurch members at our annual revival meetings in local churches. But not any more. Our non-Mennonite neighbors used to come to our services. They have other places to go now. Therefore, we have to creatively determine how we can reach the people of our communities with the Gospel. We cannot commit them to hell with a shrug of our shoulders, saying, "If they would come to church, they could hear the Gospel."

We must learn to use our Sunday-school materials other than in the Sunday-school classes. We must find ways to utilize the Herald Press summer Bible school materials in other ways than just during summer Bible school. We must take advantage of tape recorders in getting evangelistic messages given in our churches into the non-Christian homes of the community. We must find ways

(Continued on page 572)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Derald Brenneman, Hesston, Kans., joined the unit in La Junta, Colo., on June 8 as an orderly in the Mennonite Hospital.

More of the inside finishing work on the Mathis, Texas, maternity home has recently been completed. The floor covering, plumbing and electrical fixtures remain to be installed. All of these are expensive items and will be completed as funds are available. Pray that the Lord will continue to guide as the VS unit and the community folks continue to work together on this project for His glory.

New VS Unit in Canada

Plans are progressing for the opening of a new unit in a general hospital in Hamilton, Ontario, Canada. A new convalescent ward now under construction is scheduled to be completed around the middle of September and the volunteers will serve as nurse aides and orderlies on this new convalescent ward.

The hospital would like to have a unit of approximately four to six young people ready to begin when the new ward opens, and there are possibilities for increasing this number as time goes on. We would like to encourage the Canadian young people in particular to take advantage of this opportunity to work out their desire for service in the church. However, this is open for any young person who has a desire to serve because of the constraining love of Christ in his life.

There is a newly opened Mennonite mission in Hamilton under the St. Jacobs congregation where the unit may worship and participate actively in Christian service in the city. Anyone who is interested in this new service opportunity may write for more information and an application form. Address correspondence to Ray Horst, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

I-W Conference

On May 16, I-W fellows from the Mt. Pleasant and Iowa City, Ia., and the Hannibal, Mo., units met as an informal group to discuss the question, "How may I-W service witness be a crusade for Christ, a cell of New Testament nonresistance and discipleship that will result in new churches?"

An important phase of that question was the responsibility of the church in attaining that goal. It was pointed out that the church should help with leadership and guidance, with consistency of the entire church and with prayer and encouragement. One speaker mentioned that "Since prayer is the greatest force on earth, certainly the church ought to pray for and encourage the I-W men."

The responsibility of the I-W men themselves was discussed and also the means for leading others to become followers of Christ through hospital service. Through facing their problems squarely and discussing them together in this way, I-W men can continue to grow in the contribution they are making to the church's witness.

I-W Activities

Among the various I-W units planning to conduct summer Bible schools this summer is the Newtown, Conn., group. They held a school last summer with good success in spite of being in a predominantly Catholic area.

The Elgin, Ill., group is planning to publish a yearbook which will be an interesting compilation of information and pictures about their unit and its activities.

Released June 4, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Ten Men to Be Assigned to Peru

On May 22 a group of MCC representatives met with R. G. LeTourneau, Christian industrialist, in Wichita, Kans., for the purpose of discussing mutual interests in Latin America. Consequently, MCC is now negotiating with LeTourneau for the appointment of ten men for a six-month period of service in Peru beginning about July 1. After the first of the year the men will probably be transferred to some other project in South America.

The government of Peru has given LeTourneau a million acres of jungle on the east side of the Andes with the provision that he build the first 30 miles of a 180-mile road connecting that part of Peru to Lima, the capital of the country. He already has 40 men in Peru but is much in need of additional men who can operate land-clearing and road-building machinery. He wants men who are sincere Christians in order that they will fit into his overall objectives.

The MCC will designate a leader for this group of men who will be concerned about their general and spiritual welfare. A unit leader will also enable the MCC to keep in vital contact with the group.

LeTourneau will be responsible for the transportation of these ten men to the project in Peru, their maintenance, plus a monthly salary. This salary, however, will be paid directly to the MCC, who will provide the men with the regular voluntary service allowance plus clothing allowance.

R. G. LeTourneau is an inventor and manufacturer of land-clearing machinery with plants in Longview, Texas, and Vicksburg, Miss. He mixes business and religion to a great extent, and finances religious projects enthusiastically.

In addition to the foreign project in Peru, LeTourneau is sponsoring a similar project in Liberia. He worked out a deal with Liberian officials whereby he would lease half a million acres of land near Baffu Bay, clear it, and develop it for the natives.

Refugee Reunion and Klassen Memorial Service

A refugee "Treffen" and another memorial service for C. F. Klassen who died in Europe on May 8 were held in the Kidron Park, North Newton, Kans., on May 30. Brother Klassen was European area director at the time of his death. For the sake of the immigrants the entire service was in German.

About 50 of the 90 MCC-aided refugees now living in Kansas were present at the reunion. P. C. Hiebert of Hillsboro, Kans., and H. A. Fast of North Newton represented the MCC Executive Committee. A number of former European MCC workers, three former European directors, and nine former Gronau and Fallingbostel (refugee) workers also attended.

The memorial service for Bro. Klassen was particularly meaningful to this group because they knew him personally and he had helped them to their new homes in America. The thought expressed again and again by the speakers was that of Bro. Klassen's very strong faith in God. When his work was difficult or seemed impossible, he would always say, "God can!"

After a picnic supper J. Winfield Fretz talked on "Refugee Resettlement in Kansas." A number of former relief workers showed slides on refugee work in Europe.

Orie Miller on Tour

Orie O. Miller left from New York June 2 on a tour that will take him to Europe, northeast Africa, Jordan, India, Indonesia, Indo-China, Formosa, Korea, and Japan. The purpose of the trip is to visit the Mennonite Central Committee relief units and the mission stations of the Eastern Mennonite Board of Missions and Charities.

Of particular interest on this trip is southeast Asia. Bro. Miller intends to visit Saigon in Cambodia to investigate the need and to see whether there is any further call for MCC service there.

Women's Activities



Therese.

This is Therese, a baby girl who has been at the Valdoie Children's Home, France.

Therese has a devoted father who visits his children often, but her mother drinks and neglects her family.

What are you doing for children in similar situations in your home communities? As Christian women it is our privilege to bring peace, comfort, and love to our neighbors. May we be diligent in exercising "pure religion" according to the Apostle James.

* * *

The "Shining Stars," the high-school group of girls of the First Mennonite Church, Kitchener, Ont., invited their mothers and friends to a special Mother's Day program. The program was in the form of a skit with four scenes: "Making Mother Over," "Shining Star Meeting," "Girls at Home," and Chicago Mission."

The "Shining Star Meeting" was the devotional part of the meeting. It was about like the usual devotional part of the meeting of the Shining Stars. The last scene emphasized the work they are doing for the girls in the Mexican Mission, Chicago. At one meeting the girls cut from construction paper 800 memory verse tokens to be given out by the Mexican children.

During the evening Sister Florence Shantz was introduced as Field Secretary for the Women's Missionary Sewing Circle Organization and given opportunity to say a few words about her new job.

* * *

At their May meeting, May 28, the Indianapolis Women's Christian Fellowship planned to pack Christmas Bundles to send to Korea. To add interest to the meeting various members read letters received in response to the Christmas Bundles sent out last year.

The April meeting for the above group consisted of a knitting lesson taught by Mrs. Almeda Hooley.

* * *

Selections from AS YE WOULD by Mrs. Willis Lederach

"I am a might-have-been . . . a piece of cloth still in the store. God intended me to furnish hours of pleasant profitable employment for one of the thousands of poor women. . . . She sits idly in her doorless home, cold, alone, forsaken. . . . Is it nothing to you? Couldn't you buy me and send me overseas? . . .

"I am another might-have-been . . . a piece of cloth in a sewing room. I have been cut into patterns of warm things to wear. I have lain here a long time. No one has touched me. The lady to whom God spoke about me has been too busy. She has so many things to do. . . . Thousands of orphans . . . will be cold if no one sends me to them. . . . Is it nothing to you, all ye who pass by? . . .

"I am the might-have-been comforters . . . still rolls of batting and squares of cloth. No one has knotted me. No one had time. Hundreds of old people, of babies, starving boys and girls, homeless men and women are praying for me to come. Winter will be so cold for them. Is it nothing to you, all ye who pass by? . . ."

"Inasmuch as ye did it not to one of the least of these, ye did it not to me."—Mrs. C. L. Shank.

From Our Churches

ALBUQUERQUE, NEW MEXICO

(Bethel Mennonite Church)

Dear Colaborers in Christ: Greetings of love in His name.

For some time I have been urged by the brotherhood here at this place, as well as by those of our people from other parts of the church who stopped here, to write out an appeal for help and have it published in the GOSPEL HERALD; so this, plus the need, is the reason for this writing.

This has to do with the completing of our church building.

First of all, we wish to thank those who have so kindly responded to our first call for help in making a place of worship possible for the people at this place. May God richly bless you for the gifts which you have sent to help in the Lord's work in Albuquerque.

So far we have not gone into debt in securing materials for the above-mentioned building, and we still think it unwise to go into debt for the completing of the building. One of the reasons is that there are only four family heads (wage earners) in our group, each one carrying the responsibility of caring for our own obligations besides the upkeep of the Lord's work, and with work not being too plentiful at times it would create a burden which we feel could be a real hindrance to the Lord's work.

We have the building moved over the basement, and the partition walls taken out in readiness for plastering. More finances are needed to complete the interior and the exterior of the building with the 10 ft. by 20 ft. addition for anterooms the frame of which is about completed, also for wiring the upstairs, as well as for a heating plant for the building. At present the building is standing there too incomplete for use, and the Lord's cause is really suffering because of this problem. Those of you who have been here on the field with us know what we mean when we say that the field is large and the need urgent.

We realize that there are many needy fields and many calls of this nature come throughout the church, and because of this we hesitated to make this appeal for help. But after praying about this matter for some time, we feel that it is pleasing to our heavenly Father to share this need with the rest of our dear brethren. We are confident that as you read this and pray about it, you will allow the Lord to tell you what to do about this call, and that you will give yourself in obedience to what He tells you to do. We are certain that eternity will be the richer as we share together the work of our dear Lord and Master.

You may send your gifts to, Manford D. Miller, Treasurer, 1403 El Prado NW, Rt. 2, Albuquerque, New Mexico; or to, Joe H. Yoder, Pastor, 341 Pueblo Solano Rd., NW, Albuquerque, New Mexico.

Thank you even now for your kind consideration of this need, and above all for your prayers. We shall feel deeply indebted to you, our dear brethren. May God bless all of you abundantly.

Joe H. Yoder.

MOUNTAIN VIEW, ARKANSAS

(Mountain View Congregation)

A meeting of blessing and inspiration was experienced Saturday, May 15, at the Mountain View Mennonite Church near Buffalo, Ark. The program, built around the theme of "Workers Together"—II Cor. 6:1, began at 9:30 with song service and devotion. Then the following order of service was observed:

Topic—"That They All May Be One"—M. E. Bontreger, Pastor of Mount Joy congregation near Optimus.

Topic—"How to Get Local Christians to Assume More Responsibility"—Clarence Horst, Pastor at Mountain View.

Open discussion on topics of the morning—Frank Horst, Pastor of Bethel Springs congregation at Culp.

Noon—Basket dinner and fellowship at the church.

At 1:30—Song Service.

Devotion—Eli Helmuth, Superintendent of Old People's Home at Harrison, Ark.

Children's meeting—Theodore Walter, Teacher at Bethel Springs School, Culp.

Special song—Eugene Slabaugh and Rosa Cross (Indiana), Bethel Springs School students living with the Bontregers this term.

Topic—"The Christian Women's Head Covering"—Ida Horst, wife of Clarence Horst. This was followed by two testimonies of their membership at Mountain View.

Field echoes of testimonies, convictions, prayer requests, etc., and then a prayer period—directed by David Wenger of Culp Clinic.

Topic—"Take Up Thy Cross and Follow Me"—Lee Mast, Pastor in charge of the work at West Richwoods schoolhouse about six miles south of Mountain View, Ark.

Special song—Erma Grove (Maryland), Arletta Selzer (Kansas), and Esther Good (Idaho), teachers at the Bethel Springs School.

Chorister was Clayton Gerber, who has been teaching at Mountain View Christian Day School and helping otherwise in the work.

There was a common opinion expressed that this is a precious fellowship much worth while repeating. After some discussion it was agreed to plan another similar meeting for the last Wednesday in August or the first in September. The various institutional and congregational endeavors in North Central Arkansas include membership from the Amish, Conservative, and Old Mennonite groups. There are continual changes taking place in the various parts of the work: changes in personnel, in growth and development, in convictions and applications, in becoming all things to all men that we by all means might save some. The work includes three organized mission congregations, three regular mission outposts, two parochial schools, two old people's homes, two health service centers, and a Sunday morning radio broadcast. These are in four counties and it is not easy to have group meetings often. But the blessings of such a meeting make it worth while. It draws the workers together in mutual understanding of one another's needs, concerns, joys, and victories. (I am purposely avoiding the word "problem," but now I've said it.) We praise the Lord for the spirit of love and brotherly kindness that He has granted among us. There are other areas of Christian service that can be entered as the Lord guides and provides. Two Mountain Views are mentioned: one is the church and Christian day school near Buffalo, and the other is the town. These are quite a distance apart, separated by about fifty Ozark miles and a White River ferry. In all these phases of the Lord's work and wherever else He may lead, the desire of our hearts is that we may be found in Him as "workers together."

Frank Horst.

TO BE NEAR TO GOD (Continued)

Saturday, June 26

Read Luke 14:25-33—My Attitude Toward the Truth of God

"And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38).

Do I read the Bible or listen to sermons with my mind made up beforehand, so that the Spirit has no chance to speak to me? Do I believe only what I want to believe? Are the commandments of God grievous to me so that I have a do-I-have-to-do-that feeling? Do I refuse to listen to a dull sermon or tedious talk, forgetting that God may have a special lesson for me in that very dullness and tedium? Do I let my dislike for the minister influence my acceptance of the truth he preaches? Do I accept an easy interpretation of the Scriptures, forgetting that Christ has called all Christians to share, with Him, the bleak way of the cross?

—Edna Beiler.

MISSIONS EDITORIAL (Continued)

of following up effectively the messages of our radio pastors.

But we must never think that we have arrived in our methods of winning men for Christ. We must be willing to adjust to new ways of getting the Gospel to our generation so that we do not fail in the task assigned to us by God.—L. C. Hartzler.

FIELD NOTES (Continued)

Announcements

Christian Living Program at Twelfth and Windsor Church, Reading, Pa., June 26, 27. Speakers: Arthur Ruth, Souderton, Pa.; Russell Baer, Steelton, Pa.; Elias Kulp, Bally, Pa.

Twelfth Annual Public Meeting of the Lancaster Conference Schools at Lancaster Mennonite School, June 26. Speakers: Jacob Rittenhouse, Lansdale, Pa.; John R. Kraybill, Elizabethtown, Pa.; Simon G. Bucher, Annville, Pa.

Bible Conference at Groveland Church, Wismer, Pa., Saturday evening, June 19, and all day Sunday following. Speakers: Milton Brackbill, Paoli, Pa.; Elmer Moyer, Souderton, Pa.

Visiting Speakers

May 30. **Russell Krabill,** Goshen, Ind., at Townline C.A.M. Church, Shipshewana, Ind. **Abner G. Miller,** Cumberland. Md., at Congregational Mennonite, Marietta, Pa.

June 6. **J. Harold Shirk,** Akron, Pa., at Zion Church, Beckersville, Pa.

June 13. **Simeon Hurst,** Africa missionary, at Denver, Colo., morning; B. Charles Hostetter, Harrisonburg, Va., evening. **A. J. Metzler,** Scottdale, Pa., at Steelton, Pa. **Paul Martin,** Sarasota, Fla., at Rocky Ridge, Quakertown, Pa.

Evangelistic Meetings

Hammer Tent Revival on the campus of Western Mennonite School, near Salem, Oreg., began on May 28 with good interest and attendance. The report says, "We see the beginning of revival." Meetings close June 16.

Evangelistic meetings at the Bristol Mennonite Mission, Terrace 2, Bristol, Pa., June 19 to July 2. Henry Ruth, Souderton, Pa., evangelist.

Bro. Wilbur Yoder, Middlebury, Ind., in a series of meetings at Norristown, Pa., June 27 to July 4.

Bro. Michael Horst, Hancock, Md., will lead the singing for Jantzi Tent Meetings during the next several weeks.

Tent meetings at Stoner Heights, Louisville, Ohio, June 27 to July 4, with Wm. G. Detweiler, Orrville, Ohio, as evangelist.

Revival meetings in Pike County, Ohio, July 7-13, with Merlin Good, Wild Cat, Ky., as evangelist.

Bro. Quintus Leatherman, serving in London, England, under the General Mission Board, in writing about the final Billy Graham meetings at the Wembly and White City stadiums, says, "They were the largest crowds ever assembled for religious purposes in England. . . . Our prayer is that the churches will rise to the responsibility of nurturing these new converts."

MISSION NEWS (Continued)

An orientation for voluntary service summer Bible school teachers serving under the voluntary service committee of Lancaster Conference was held June 5 at Salunga, Pa.

Bro. Simeon Hurst, missionary on furlough from Tanganyika, spoke at the Denver, Colo., Mennonite Church on Sunday morning, June 13, en route to the General Mission Board Meeting. Bro. Hurst will speak at the Indian Cove Mennonite Church, Hammett, Idaho, on Tuesday evening, June 15.

Bro. S. M. King, missionary on furlough from India, spoke at the La Junta, Colo., Mennonite Church on Sunday evening, June 13.

The newly organized congregation at Guavate, Puerto Rico, celebrated their first communion and baptismal service on Sunday, May 30. Bro. Paul Lauver, their pastor, was assisted by Bro. John Driver, La Plata. At this time 22 persons were baptized. The testimonies given by this Christian group were highly inspirational to all present. Interested persons from La Plata, Rabanal, and Cayey gathered together for this afternoon of spiritual fellowship with the Guavate people. This is the sixth organized group of Christians in our Puerto Rican church.

Bro. Samuel Rolon, a member of the La Plata Church in Puerto Rico, will attend Hesston College during the 1954-55 school year. Samuel has been a recognized leader among his own church group. He came to the States early in June with Bro. and Sister Wm. Swartzendruber, returning service workers, and will work in Eastern Pennsylvania this summer.

Summer Bible school was held at Pulguillas and Coamo, Puerto Rico, from May 31 to June 11. A few of the teaching staff taught at both places. The Pulguillas school organized an adult Bible class for both teen-agers and adults in the evening, with Sister Doris Snyder as the teacher.

The forty-fifth annual meeting of the Mennonite Children's Home Association was held at the Millersville, Pa., Church June 9.

Ground-breaking ceremonies were held on the new building site for the Gospel Mission at Youngstown, Ohio, on the afternoon of June 6.

The Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Stormy Tides, Religious Persecutions in Soviet Russia,[1] by Maria Martens, a translation from the German, gives experiences of religious persecutions in Russia during and following the revolution in World War I. Her arrest, questioning, brutal treatment, shipment in freight cars with 1,500 other prisoners, her survival as one of 18 from a total of 75 who had been sentenced to an island, discloses the brutality and inhumanity to which man can degrade himself. After going through ten prisons in about ten year's time, she was finally able to migrate to America where her husband and two of her sons had gone earlier. Here is the shocking story experienced by thousands, perhaps millions, of Russian refugees, and we know that thousands of Mennonites have gone and are going through these sufferings. Place this booklet in your Sunday-school library to help many see the value in giving for refugee aid and to pray earnestly for the thousands of our brethren who are separated from their loved ones in Russia.

Preaching Angles,[2] by Frank H. Caldwell, is a short, easily read book on using different angles, approaches, in preaching to make preaching more effective, dynamic, so that the listeners will take the messages to heart. He says, and rightly so, that using new preaching angles is not a substitute for a man gripped by the vision of Christian truth. Not intended to replace Weatherspoon's superb text on homiletics, this book is simply a beginning to help ministers get out of ruts. The homiletics student may also receive a stimulant from this book. If only one sermon is approached from a new angle, the book will have begun to serve its purpose. The next time you give your minister an anonymous gift, slip in this book.

Should Christians Pray the Lord's Prayer,[3] by Arthur Petrie, shows how Dispensationalism (Scofield Bible theme) errs in claiming the Lord's Prayer is not for present-day Christians. The author shows through the use of Greek and otherwise that it is for today. By this he refutes the Dispensationalist's view that the church is sandwiched between the O.T. rites and ceremonies and a coming period when those same rites and ceremonies will be practiced again. It is only for those who know what Scofieldism is, or for those who proclaim it.

How to Pray,[4] by R. A. Torrey, is a Moody Colportage booklet giving helpful rules and guidance on how to pray, and how prayer will lead to revival. Presented clearly; shows excellently prerequisites to effective prayer. This would make an excellent booklet for mass distribution for midweek or Sunday evening Bible study. Last part emphasizes extreme groaning of spirit which has tendency to suggest excess, as in colonial days. But since we are so far from excess or even participation in this, a little anguish in the spirit might benefit us.

The Inward Cross,[5] by Charles Duell Kean, is a small devotional book of meditations on the cross. He believes the cross is a way of life, and therefore stresses family loyalty, which involves obligations and forgiveness, privileges and creative relationships. "The inward cross is the secret of triumphant faith when Calvary is found in our own offices and homes" (p. 56). The book reflects an Anabaptist-Mennonite flavor that faith is not a high, exalted, entrancing feeling, but that it involves a transformation and transformed relations with others. The author either ignores the first steps to faith, or assumes readers have that background. Episcopalian author Kean naturally writes for the intellectual person.

Each One Teach One,[6] by Marjorie Medary, is a biographical account of the development and work of Frank Laubach, literacy expert, as he carries out his program of teaching the world to read. The book gives world perspective, details on how the literacy campaigns operate, and the evident need for readers to help. Easily read, this book shows Laubach as a man of prayer, humble, and desirous of helping the masses. Laubach's faith seems to approach mysticism a little, but certainly he is the antithesis of inactivity. An excellent book for Sunday-school libraries.

1 **Stormy Tide, Religious Persecutions in Soviet Russia,** Maria Martens; D. W. Friesen & Sons; 1954; 78 pp.; 60c.

2 **Preaching Angles,** Frank H. Caldwell; Abingdon; 1954; 126 pp.; $2.00.

3 **Should Christians Pray the Lord's Prayer,** Arthur Petrie; American Prophetic League; 1954; 23 pp.; no price given.

4 **How to Pray,** R. A. Torrey; Moody Press; no date; 126 pp.; 35c.

5 **The Inward Cross,** Charles Duell Kean; Westminster; 1952; 61 pp.; $1.25.

6 **Each One Teach One,** Marjorie Medary; Longmans, Green & Co.; 1954; 227 pp.; $3.00.

VOYAGING (Continued)

into yourselves for a moment. Isn't he right? Quoting Mr. Sheen:

> To find the source of the life, truth, and love that is in the world, we have to go to a Life that is not mingled with its shadow, death; to a Truth that is not mingled with its shadow, error; to a Love that is not mingled with its shadow, hate. We must go out to Pure Life, Pure Truth, Pure Love, and that is the definition of God. He is the ultimate goal of life; from Him we came, and in Him alone do we find our peace.

I believe Mr. Sheen has touched upon a profound truth. I do not believe that any man can be truly happy outside of God. Union with God is the ultimate goal of life. There may be, and will be, various minor goals directing us toward this ultimate goal. But only in God can man, who is God's creation, find fullness of life. Only one pilot can guide us to this goal, and we need not cry with Edwin A. Robinson:

> I cannot find my way: there is no star
> In all the shrouded heavens anywhere.

We know that the star, almost 2,000 years ago, guided the Wise Men to the true Pilot, Jesus Christ.

Life is much too brief for any one of us ever to waste time drifting. With the Apostle Paul we must constantly "press toward the mark for the prize of the high calling of God in Christ Jesus." There is work to be done on every hand, and much that each one of us can do. Several months ago I read a book entitled *You Can Change the World.* The thesis of the author, James Keller, is that if the good people of the world would have the ambition and courage to leave the narrow circle of their lives and work for the light, instead of leaving the field to those in the darkness, the whole course of history might be changed. He believes that if we as Christians go forth in the power of love, we can have a tremendous influence in the leavening of the multitude with Christian ideals. To think that you, or I, can change the world seems preposterous, at first, and yet the idea is an intriguing one. There is an old Chinese proverb which says:

> If there is righteousness in the heart, there will be beauty in character. If there is beauty in character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. Where there is order in the nation, there will be peace in the world.

Perhaps you and I can do more to change the world than we realize. The place to begin is with ourselves—with you and me.

> Unless within my heart I hold
> Abiding peace,
> No league of nations can succeed,
> Nor will strife cease.
>
> If I myself see every fault
> In kin and friend,
> The world may never see the day
> When war will end.
>
> —Eugenia T. Finn

Your living is determined not so much by what life brings to you as by the attitude you bring to life. "As . . . [a man] thinketh in his heart, so is he"—and so he will become. The Apostle Paul knew that outer action follows inner thinking when he said, "Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The way we think determines how we live. Your attitude will determine whether or not you will be a drifter.

For those who are voyaging toward a goal, life will be a constant struggle. Christina Rossetti put it this way:

> Does the road wind uphill all the way?
> Yes, to the very end.
> Will the day's journey take the whole long day?
> From morn to night, my friend.

Think of life as a struggle rather than worrying about life's rewards. Too many of us spend too much time figuring how little we can do and get by, or of the rewards our actions will bring, rather than of the struggle itself. It was the Apostle Paul who said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." First came the struggle, and only then the reward. So grasp the tiller firmly in your hands, and prepare to hold your course firmly, though the sea be rough. There ought not be a single drifter among us. We should all be struggling toward the goal. I have already suggested that God—to know Him—is the ultimate goal of life. It is a goal which will never be completely achieved by any of us until we see Him face to face, for now there is much that we can see only through a glass, darkly.

In striving to achieve this major goal, we will find ourselves constantly working toward various minor goals. I am going to suggest several of these lesser goals which I believe will characterize those of us at Hesston who are voyaging with a purpose.

Our abilities and material possessions are not truly our own, but only a loan from the God of the universe. Therefore one goal will be wise use of these abilities and possessions. We will make the best possible use of every resource at our command, for we realize that the sea can be treacherous and cruel, and that there are countless other ships and sailors floundering helplessly, or drifting, and in need of rescue and guidance. I shudder sometimes when thinking about the negligence of many of us. Not only do we fritter away or fail to develop our own possessions, time, and abilities, but we are often careless of the things of others. It is not only possible to waste my time by inconsiderate or rude conduct in the classroom, dorm, or library, but also the time of my colleagues and teachers. My behavior seldom affects only myself. The harm to others may be even greater than to me. Whether we care to admit it or not, are not each of us in a sense our brother's keeper, and responsible for our weaker brother? Let us be wise stewards, not only of those things with which God has entrusted us, but also of the things of others.

Every moment of time is valuable and precious. Therefore another goal will be the struggle to realize this fact and live as though we believed it. Human life at best is brief and fleeting. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). At this very moment we are already launched on the sea of life. *Now* we are either struggling or drifting toward an ultimate end. Students are frequently guilty of considering school days as merely a preparation for life, and can hardly wait for their conclusion, so that they can taste life—real, vital life itself. In a sense, school days are days of preparation, but I firmly believe that they are *life.* Realizing this, we will make the most of every opportunity that comes to us. We will live now as we expect to live during the remainder of our lives. We will realize that habits of punctuality, industry, honesty, and self-control will not come automatically with a diploma or degree, but are virtues that need to be practiced now.

The voyage of life requires all the knowledge and understanding any one of us can acquire. A third goal, then, will be to acquire whatever knowledge and understanding are offered to us, and even to go beyond that, and dig for ourselves. Remember that "the fear of the Lord is the beginning of knowledge" (Prov. 1:7). Remember, too, that a wise man will not whisper or sleep in class, but "will hear, and will increase learning" (Prov. 1:5), for "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:13). A student is sometimes tempted to feel that math, or history, or science is required by the state, or by the school, and therefore he must take it, but it will never do him any good. How do you know it won't? You yourself have no idea what life holds in store for you. Your goals may be selected and your Pilot may be trustworthy, but the sea is vast, the route before you uncharted, and you are not able to see even one inch or one moment along the way with any assurance of certainty. Not only will worth-while knowledge better equip you for your voyage through life, but truly the more knowledge you acquire, the more you will marvel at the greatness of God, for He is the source of all true knowledge. The physical world about us is not half as interesting to the one who has no knowledge of the rocks, the birds, the plant life, the very dust at his feet. Furthermore, though this may seem a paradox, the more knowledge you acquire, the keener will be the realization of your own lack of knowledge. It is literally true that many people are too stupid to be aware of their own ignorance. Learn all you can now, and all through life—if you are worthy voyagers you will—and you will never regret the

struggle put forth. Drift through your opportunities and I know the majority of you will live to regret it.

Man's mind is one of the marvels of God's creation. A fourth goal will be the determination to learn to think for ourselves. Sometimes I am almost compelled to believe that one of the most difficult tasks that can be set before a man is the requirement to meditate, to contemplate, yes, to think. No doubt it is easier to drift—to follow the crowd. But the crowd is often wrong—even at Hesston the crowd may be wrong. Jesus said, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." We are gullible and quick to believe. Not only the crowd may be wrong, but your textbooks may be wrong, your friends may be wrong, radio commentators may be wrong, yes, even occasionally your teachers may be wrong. I do not mean to suggest that you dare believe nothing, or no one, but before accepting whatever so-called truth is thrust at you, think! However, it might be wise to remember, too, that an empty mind furnishes little food for thought.

To achieve these goals—wise stewardship, wise use of precious time, the acquisition of worth-while knowledge, and the ability to think for ourselves—and the ultimate goal—union with God—we must accept Christ as our Pilot. This is of paramount importance, for on this voyage over the great life sea, there is only one Pilot who can guide our ship safely through the rocks and storms, and keep us from the flats, and that is Jesus Christ. It is not that other pilots may be lax in their duty, or occasionally incapacitated, but that in this particular voyage in which all of us are participating there is only one Pilot who knows the way and will ever be able to bring us safely to port on the Glory side. There are numerous other pilots seeking employment. Many of them promise fairer weather and smoother sailing. Their promises are false—utterly false. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Therefore, I challenge you each one to accept these goals and voyage with a purpose. It will not be easy, but:

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

—M. D. Babcock.

I firmly believe that a purposeful voyage, with its chief goal that of ultimate union with God, is the only key to happiness for any of us, during this semester, the remainder of life, and eternity. Accept Christ as your Pilot! The cry is still, "Now, boys, it's death or deep water." Therefore follow Him, and though the way be dark, "put your hand into the hand of God. That shall be to you better than light and safer than a known way" (Minnie Louise Haskins).

[1] **Best Modern Illustrations** by G. B. F. Hallock, p. 122.

Hesston College, Hesston, Kans.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Ebersole, Dr. Robert A. and Doris (Gautsche), Rossford, Ohio, second child, first daughter, Patricia Ann, May 27, 1954.

Garber, Irvin and Betty Jane (Miller), Manson, Iowa, third daughter, Susan Denise, May 28, 1954.

Hochstetler, Lynn and Freda (Hochstetler), Sugarcreek, Ohio, second child, second son, Michael Clair, May 20, 1954.

Hoover, Martin E. and Frances (Lais), Los Angeles, Calif., a son, Dennis Jay, April 9, 1954.

Larrew, James M. and Alma (Miller), Blaine, Oreg., third child, second son, Frank Eugene, May 18, 1954.

Martin, Allen K. and Lydia (Martin), Lititz, Pa., fifth child, third daughter, Twila Mae, April 19, 1954.

Martin, Andrew H. and Virginia (Stover), Pequea, Pa., fourth child, first daughter, Sylvia Jean, Dec. 13, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Ferguson—Ropp.—Carl E. Ferguson, Holdeman congregation, Wakarusa, Ind., and Merry Ropp, Dunlap E.U.B. Church, Dunlap, Ind., by Hilbert J. Berger, pastor of the Dunlap E.U.B. Church, May 16, 1954.

Kreider—Denlinger.—Lloyd H. Kreider, Hammercreek congregation, Lititz, Pa., and Mary Alice Denlinger, Strasburg congregation, Willow Street, Pa., by Jacob T. Harnish at the Strasburg Church, May 15, 1954.

Schwartzentruber—Drudge.—Erlis Schwartzentruber, Petersburg, Ont., and Mildred Eileen Drudge, Bridgeport, Ont., by Leonard Haarer at the Erb Street Mennonite Church, Waterloo, Ont., May 15, 1954.

Shoup—Davidhizar.—Owen Shoup, Orrville, Ohio, Mennonite Church, and Eleanor Jane Davidhizar, Holdeman Mennonite Church, Wakarusa, Ind., by Simon Gingerich at the Holdeman Church, May 23, 1954.

Snyder—Affeldt.—Stanley Snyder, First Mennonite Church, and Jacqueline Affeldt, United Missionary Church, Kitchener, Ont., by John H. Hess at the home of the minister, May 29, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birky, Emma, daughter of the late Julius and Barbara (Oswald) Nitzsche, was born in Fulda, Minn., Sept. 29, 1892; passed away at the Corry, Pa., hospital, May 30, 1954; aged 61 y. 8 m. 1 d. She had suffered a heart attack on Thursday from which she seemed to have recovered, but on Friday night she had another attack and was taken to the hospital where she gradually grew weaker. She was married to J. W. Birky on Feb. 14, 1912. While in her teens she accepted Christ as her Saviour and for many years served Him faithfully as a minister's wife, always ready to help the busy mothers and the poor by sewing for them or helping in many other ways. Besides her husband, she leaves 2 adopted children (Eva—Mrs. Perry Kauffman, Akron, N.Y., and Paul, Middlebury, Ind.), 14 grandchildren, 3 great-grandchildren, 4 brothers (Dan and Arthur, Bancroft, Nebr.; Albert, Amenia, N. Dak.; and Elmer, Cass Lake, Minn.), 4 sisters (Anna—Mrs. Wm. Egli, Manson, Iowa; Bertha Nitzsche, Scottdale, Pa.; Clara—Mrs. Sam Roth, Wisner, Nebr.; and Lillian—Mrs. Leonard Erb, West Point, Nebr.), and many other relatives and friends. Funeral services in charge of D. D. Miller and J. O. Oswald were held on June 1 at the Britton Run Church, near Spartansburg, Pa., where she and her husband have lived for the last 12 years. The body was taken to her girlhood home near Beemer, Nebr., where services were held at the Plum Creek Mennonite Church on June 4, with Sam Oswald officiating. Interment was made in the Beemer Cemetery.

Hochstetler, Henry N., son of Noah and Barbara (Schrock) Hochstetler, was born near Farmerstown, Ohio, July 1, 1864; died May 2, 1954 at his home near Berlin, Ohio; aged 89 y. 10 m. 1 d. He was the last of a family of 13 children. In his youth he acknowledged Christ as his Saviour and became a member of the Walnut Creek Mennonite Church. After his marriage he transferred his membership to the Martins Creek Church where he was a faithful member until death. On Nov. 24, 1895, he was married to Malinda Beechy. To this union were born 7 children (Ira, of Berlin; Barbara, Perry, Jonas, and Vesta, all of Millersburg; and Anna—Mrs. Amos Yoder, Mantua, Ohio). One son died in infancy. His companion died Jan. 29, 1923. He leaves to mourn his passing 6 children, 14 grandchildren, 4 great-grandchildren, as well as many other relatives and friends. Funeral services were conducted May 5 at Martins Creek Mennonite Church by D. D. Miller, Omar Troyer, and Simon Sommer.

Hostetter, Monroe H., son of the late Cephas and Emma (Haverstick) Hostetter, was born near Manheim, Pa., March 21, 1885; passed to his eternal reward suddenly, April 27, 1954, in an automobile accident near Middletown, Pa.; aged 69 y. 1 m. 6 d. He is survived by his wife and 3 children (B. Charles Hostetter, pastor of the Mennonite Hour, Harrisonburg, Va.; Mildred—Mrs. Linn C. Longenecker, Manheim, Pa.; and James M., who had taken over the florist business of his father just previous to his accidental death). Also surviving are 13 grandchildren, 1 great-grandchild, 3 brothers and 3 sisters (Katie—Mrs. Isaac Koehler, Elm, Pa.; F. Ruth, Lancaster, Pa.; Mahlon, Lititz, Pa.; Paul, Grant Haven, Mich.; Mae—Mrs. Jay Edwards, Manheim, Pa.; and Roy, Arcadia, Calif.).

Bro. Hostetter was raised on a farm adjoining the borough of Manheim and grew up in the florist business. For almost fifty years he pursued his vocation with enthusiastic devotion. His was a mission of service and pleasure. He rendered many distinctive services to his town and community. He will always be remembered for the flowers he distributed to friends, business associates, and shut-ins.

Bro. Hostetter became a member of the Manheim Mennonite Church in his young manhood. He served as a Sunday-school superintendent and teacher for many years. He married Elizabeth Mae Kauffman Oct. 7, 1908. In an unusual railroad crossing accident near Lancaster, Pa., she was instantly killed, May 26, 1910. There were no children by this marriage.

On Oct. 8, 1912, he was married to Kathryn L. Charles, a schoolteacher, who proved a faithful companion and helpmeet through these years, and a praying mother to her family.

Funeral services, in charge of D. F. Mowery, Milton Brackbill, Ira Huber, and Homer Bomberger, were held April 30, at the Manheim, Pa., Mennonite Church, with burial in the Kauffman Mennonite Cemetery.

Martin, David Myer, was born in Lancaster, Pa., April 15, 1916; passed away at the Good Samaritan Rest Home, New Holland, Pa., May 6, 1954; aged 38 y. 21 d. In his youth he accepted Christ as his Saviour, united with the Columbia Mennonite Church, and was faithful until death. His last testimony was to an old man, also a patient at the home but who was not a Christian, "You must be born again if you want eternal life." At the age of 14 he was stricken with a brain and spinal affliction, from which he never fully recovered. He was one of ten children born to C. Z. and Alva (Myer) Martin. His mother preceded him in death in 1942. Surviving are his father and stepmother, Columbia, Pa., the following brothers and sisters (I. Robert, Mountville, Pa.;

Mrs. Eunice Herr, of Holtwood; Mrs. Lois Herr, of New Providence; Anna Ruth and Christian M., Lancaster, Pa.; Daniel L. and John Paul, Manheim, Pa.; Roy M. of Columbia; and Melvin M., Fairless Hills, Pa.), and his grandmother (Mrs. Sue E. Myer, Lancaster, Pa.). Funeral services were conducted at the Columbia Mennonite Church, May 10, by Harvey Lutz, assisted by Ira M. Buckwalter, with burial in the Millersville Mennonite Cemetery.

ITEMS and COMMENTS

Most British newspapers which draw substantial advertising from the tobacco manufactures have hushed up reports that a statistical line between smoking and lung cancer has been confirmed by official medical authorities. Two smaller circulation papers, however, have given front-page space to this alarming story. The British Medical Journal reports that among 649 male patients suffering from lung cancer only three tenths of one per cent were nonsmokers. The percentage of nonsmokers was much higher among female lung patients. Highest incedent of lung cancer was among men smoking up to 25 cigarettes a day. The Minister of Health has obtained further undisclosed statistical support for the hypothesis that tobacco is one of the causes of lung cancer and in a statement he warned young people of the possible dangers. Despite efforts of the mass circulation press to allay the story, the stock exchange noticed a sharp fall in the prices of tobacco shares and the tobacco manufactures have offered to give $750,000 to the Medical Research Council to find the true cause of lung cancer, which they are convinced cannot be tobacco.

* * *

The National Council of Churches points out that if U.S. food reserves were loaded in 50-ton railway cars in a single train running through the United States, the engine would be in Europe and the caboose in China. It would take 7,000 shiploads of 200 carloads each to move these reserves. Religious and humanitarian organizations are seeking to get help from Congress to step up the flow of surplus foodstuffs to the hungry people of underdeveloped and disaster-racked nations. The countries involved can't buy more; why not then put the surpluses to healing use?

* * *

For probably the first time in the history of their 250-year-old sect, according to Religious News Service, the Old Order Amish are holding regular worship services in a large city. Amish bishops at the colony near Sugarcreek, Ohio, 70 miles from Cleveland, organized the services for members working in hospitals in the Cleveland area in alternative draft service. Bishops learned that the youths were without religious services because they could not be excused on week ends to travel to an Amish church; so they decided to bring the service to the boys. About 25 Amish, traveling in automobiles provided by friends, came to Cleveland for the first service, which was held at the small hall the boys have rented. The services will be held every two weeks, as that is the Amish custom, the alternate Sundays being reserved for visiting and fellowship.

* * *

The Lutheran Church, Missouri synod, the largest Lutheran body in the United States, has passed the 2,000,000 mark in membership. The total number of persons gained from without the church during 1953 was 56,276. Baptisms in the church's 4,483 congregations numbered almost 76,000.

* * *

Leaders of the World Home Bible League demanded an apology from Arthur Godfrey for quoting two Bible verses during a soup commercial on his television program. The protest said, "The shameful, sacrilegious applications of quotations from the Holy Bible made by Arthur Godfrey in relation to soup commercials was intolerably obnoxious to all who believe in God and have faith in the power of prayer. Godfrey's loose disrespect of great spiritual truths strikes one of the lowest notes in television history. Faith in God and in prayer marked the founding of America, and millions of Americans who believe this are entitled to an apology for such shameful performance."

According to one of the protesters, Bible texts which deal with the need for faith in things unseen were quoted by Mr. Godfrey as being applicable to his sponsor's chicken soup, which he said contained chicken that couldn't be seen.

* * *

Distribution of Scriptures in the United States increased by 140 per cent over the past five years and reached an all-time high of 9,726,391 volumes during 1953, it was reported at the 138th annual meeting of the American Bible Society.

Abroad the agency distributed 5,423,602 volumes, to bring the combined domestic and foreign total to over 15,000,000 volumes in 1953, second only to the 1951 circulation of 16,000,000.

* * *

Mrs. Julia Woodward, a missionary of the Gospel Missionary Union, has devoted nearly 40 years to translating the New Testament into the language of the million Indians living in the highlands of Ecuador. She completed the first book, the Gospel of John, in 1917. The task was completely finished in 1953 and the New Testament is being published this year.

* * *

The language which Jesus Christ used in everyday life is still being used in everyday speech by the citizens of the isolated village of Molloula, Syria. Citizens of this tiny village are the last persons on earth who still use the same Aramaic dialect that Jesus and His disciples spoke. While Arabic has spread over almost all the Middle East, tiny Molloula and two near-by villages have clung to the same Aramaic dialect which was the colloquial speech of Jesus and His disciples. The language has survived here primarily because of Molloula's isolation. Although only a short distance from Damascus, Molloula is wedged into the juncture of two cliffs in what was till recently a trackless corner in the Syrian desert. Along with the language of Christ these people have retained the Christian religion. Although Syria is 85 per cent Moslem, the majority of the people in Molloula are Christian. Two monasteries dominate the heights of the town, one Greek Catholic, the other Greek Orthodox. Before the Moslem conquest of Syria in the seventh century, Aramaic was the colloquial speech of all Syria, including Palestine. Today Molloula elders pass on the language orally to their children. Few of them can read or write Aramaic.

* * *

According to the Middle East Relief Agency, the Arab refugees of Palestine are to get two and one-half million pounds of surplus government butter valued at $2,000,000. Within the last three months one-half million pounds of powdered milk were shipped, as well as additional supplies of medicines and food packages. All this help comes from the United States, which has spent millions of dollars to clothe and feed the Arab refugees. —Middle East Press Review.

* * *

The mayor of a certain town in Saudi Arabia would not permit the use of D.D.T. to kill germ-infested flies, because he firmly believed that Allah must have had a good reason for creating them. In his opinion it was sacrilegious to do so.—Middle East Press Review.

* * *

A reporter with more than three decades of experience of covering diplomatic conferences, having attended some 250 of them, says this one (Geneva) is unparalleled for its toughness; it is dull without smiles, with none of the usual "gastronomical diplomacy." The atmosphere in the corridors is solemn, hard, disagreeable. This old-time observer wonders whether the Geneva conference is ushering in a new era, when none of the delegates can break through their feelings enough to be friendly in personal attitudes, regardless of their differences.—W.P.

* * *

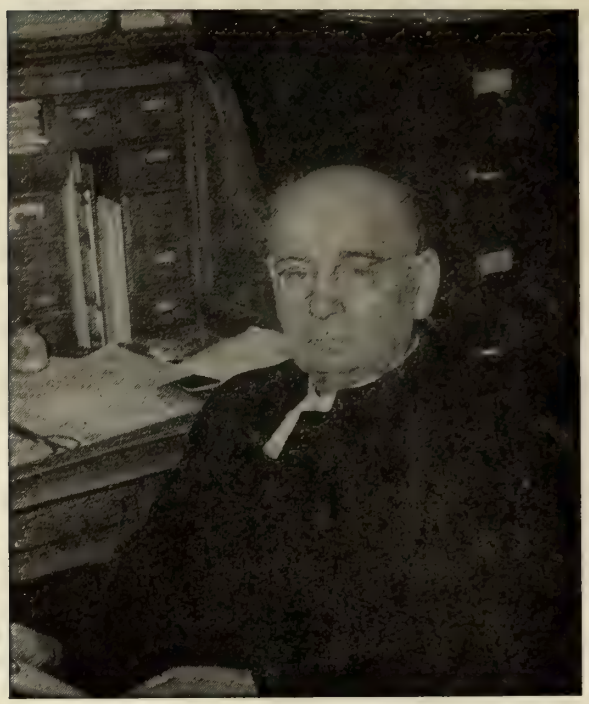
When the Graham Evangelistic Crusade in London was concluded on May 22, Billy Graham planned to address audiences in several cities on the continent: Paris, May 30; Helsinki, June 16-18; Stockholm, June 19, 20; Copenhagen, June 21; Berlin, June 27.

* * *

The Deputy Home Minister of India has disclosed that 109 American missionaries have been refused permission to enter India in the past two years. During this time, 789 have been approved for entry. Applications of the 109, he said, were rejected on the ground that their services "were not required."

* * *

China continues to destroy books. The 62-year-old China Christian Literature Society in Shanghai lists only 283 titles in its 1953 catalogue, as contrasted with 1,332 in 1946, the year after the Japanese occupation ended. Many of the censored volumes have been converted into paper for printing Communistic literature. Those that remain on the unpurged list include dictionaries, commentaries, church histories, reference materials, and the Gospels.—W.P.



The Life and Times of **Daniel Kauffman**

Alice Kauffman Gingerich

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVII — TUESDAY, JUNE 22, 1954 — NUMBER 25

MEADVILLE THEOLOGICAL SEMINARY

Christ at the Right Hand of the Father

Or the Ministry of Our Living Lord

By Harold Zehr

"And don't forget that we always have at our disposal the power of our living Lord." These words of encouragement from a brother challenged me to examine afresh the Scriptures relating to the present work of Christ in our behalf. Most of us highly esteem Christ's redemptive work at Calvary, and frequently reflect on the power of His resurrection. We occasionally speak of His ascension. But the session or seating of Christ at the right hand of the Father too often has had little significance in the faith and life of the average Christian.

In Eph. 1:18-20 Paul prayed that "the eyes of your understanding being enlightened; that ye may know . . . what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand . . . ."

As we face the divine and superhuman task of holding forth the Word of life in a contemporary world there is need for supernatural power. Let us review briefly a few aspects of the present work of our living Lord and "his power to us-ward." First,

He Exercises Universal Authority

As our risen Lord issued the great commission just before taking His place at the Father's right hand, He began it with "All power is given unto me," and closed it with "Lo, I am with you alway, even unto the end of the world."

Eph. 1:20-22 says that He was set at God's own right hand "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet . . . ." Other Scriptures ascribing to Him this present authority are Heb. 2:7, 8 and Col. 1:17, 18.

It is a great assurance to the discouraged Christian to know that He who has all power in this world and the next has said, "Lo, I am with you alway," and "Whatsoever ye shall ask in my name, that will I do" (John 14:13).

We have at the right hand of the Father a living Lord who not only has universal power, but also has shared our experiences (Heb. 4:14-16) and now exercises that power in our behalf and with complete understanding of our need.

He Is Head Over All Things to the Church—Eph. 1:22, 23; Col. 1:18.

The church has taken various forms in various places and periods of history. There are many denominations with various degrees of emphasis. Yet out of all this seeming confusion Christ remains the head of all things to the church. He promised that He would build it and that the strongholds of hell should not prevail against it. When some of us feel that it is our duty to preserve or to "run" the church, we do well to remember that we have a living Lord who is the head of the church. Let us permit Him as the Lord of our lives to build us into the body of Christ instead of attempting to carry the load that is His, and may every pastor be aware of his relation to the Chief Shepherd. I Pet. 5:2-4.

He Gives unto Men—Eph. 4:7-12

For the supernatural task of representing Him on earth, when our risen Lord ascended He, through the Spirit of God, gave spiritual gifts to men "as it hath pleased him" "according to the measure of the gift of Christ." He then has given these gifted men to the church to meet the current need. It is a comfort to know that the living Lord has repeatedly presented to the church men with special spiritual gifts in times of special need. He not only divides gifts "severally as he will" but he also sets them "in the body, as it hath pleased him" (I Cor. 12: 11, 18).

He Intercedes in Our Behalf—Heb. 7:24—8:1; 9:24

As we meet temptations and the onslaughts of Satan, we have at the right hand of the Father one who has experienced similar temptations (Heb. 4:14, 15), and who is pleading in our behalf that our faith fail not. Luke 22:31, 32. He knows our limitations, our immaturity, and helplessness. He is also aware through personal experience, in a sense that we are not, of the devices of Satan. When Satan would accuse us we have the privilege of claiming the merits of "Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34).

Outstanding leaders have served their particular generations and have passed on, but we have "on the right hand of the throne of the Majesty in the heavens" a man that continueth ever. "He is able . . . to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:24—8:1.

Life's Journey

By Ella Miller

In quiet, in turmoil,
Wherever I roam,
My Saviour is near me
To guide me safe home.

He knows all the pitfalls,
He knows all the cares
That hinder my progress
And lurk unawares.

He lends me the courage,
He gives me the strength,
To keep climbing upward
The weary day's length.

He gives me incentive,
He gives me a song,
He gives me assurance
When nights seem so long.

He bids me go forward,
He bids me press on,
For the crown is before me;
I cannot go wrong.

I'll follow my Saviour
Wherever He leads;
He giveth strength daily,
Supplies all my needs.

At the end of life's journey
When I hear His "Well done,"
I'll sing with redeemed ones
For ages to come.

Nampa, Idaho.

Our ever living Lord is continuously pleading in our behalf lest we fall, but when we do sin—

He Is Our Advocate with the Father—I John 1:9—2:2

In spite of Christ's pleading with the Father for us and His pleading with us in behalf of the Father, and in spite of other provisions to make sin unnecessary for the Christian—we at times do sin. It is here that our living Lord becomes once more a satisfaction for our sin. To the stumbling Christian He again extends mercy. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What a solace this truth has been to the penitent, erring Christian!

He Is Preparing a Place for His Own—John 14:3; II Cor. 5:1

"I go to prepare a place for you." One of His concerns in the presence of the Father is that of preparing a home for His bride. His authority is "not only in this world, but also in that which is to come." While He as our living Lord has arranged every provision for our needs in this present world, His final purpose for us is to "present . . . [us] to himself a glorious church." Eph. 5:27; 1:10.

He Is Awaiting the Day of His Manifestation—Heb. 10:12, 13

The righteousness and power of God must be vindicated. After making a sacrifice for sins once for all, our Lord "sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Because of His long-suffering, "not willing that any should perish," men have ridiculed the idea of the return of the living Lord. But He, upon whose shoulders the prophet said should rest the government, will finally put down all rebellion and restore the kingdom to God the Father. Rev. 11:15-17; I Cor. 15:24-28.

We are prone to attempt to assume too many of the responsibilities and carry too many of the burdens that Christ has invited us to cast upon Him. As a result we are tired, frustrated, and discouraged. If we are to make a Christian impact upon this materialistic world it will be done only as we appropriate the spiritual resources which are available through our living Lord.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

Roanoke, Ill.

Stewardship of Time

By Margaret Bontrager

TIME is a thing which is common to every one of us. It seems that we all are wishing for more time, but usually at the same instance are wasting what we have.

It is often very interesting to read an autobiography or biography of some prominent person in an attempt to see just how he spent his time, or if he had his life to live over, just what he would do with it. It is surprising the many different goals that people have or would strive for. Occasionally we find some who would work harder in an attempt to climb higher on the ladder of success. Konrad Adenour, Chancellor of the Federal Republic of Germany, once said that only when a man has done his full duty, is he completely happy. Then, we very often find the man who would take life a little easier. He would not worry as much, and would look more to the lighter side of life. But, can we as Christians take this attitude?

Christ has told us in II Cor. 6:2, "Behold, now is the accepted time; behold, now is the day of salvation." We as Christians have a very important duty to do, and we do not know just how long a period of time we have to accomplish this duty. Christ has told or commissioned us to preach the Gospel to every creature. This includes your neighbors, your friends, my neighbors, my friends. But Christ did not say that He would give us fifty or one hundred years to complete this work. In fact, He has not even promised us the remainder of this week, this day, or even this hour. In Rom. 13:11 we read, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Then turning over to Rev. 1:3 we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the *time is at hand.*"

Nearly all of us probably have accepted Christ as our personal Saviour. Therefore our time should be used to bring others to a saving knowledge of Him. This is something that takes a lot of planning and prayer with God. It seems that for most of us there is so much to be done and we are so tired, but yet, we must somehow, with God's help, refresh ourselves and do our job fully—our job as Christians to bring others to Christ. We must decide what are the most important and necessary things to do, and then put them on top, and do them! Galen Drake once said, "It takes a very conscientious man to tell whether he is tired or just lazy." We cannot afford to be tired or lazy about God's business, because we have a commission to do in an unknown length of time. One of the churches in St. Louis, Mo., has a plaque

(Continued on page 596)

Our Readers Say—

Somehow I missed your editorial "When You Can't Sing" but promptly looked it up after reading remarks by Ella Hochstetler in issue of May 18. This editorial reveals a sympathetic understanding of problems which are rarely recognized as such. I am sure there are those who, like myself, could not attend church services at times, and others who could never attend, if audible singing were required.

Some of my most thrilling experiences have come to me when thinking or reading words of hymns of praise with those who sing them. I think that an audience should be trusted as sincere and willing (except in cases of obvious mischief) and not be pressed or threatened after moderate prompting by a leader, as this interrupts the continuity of heartfelt, Godward thoughts.

Might it be well, too, to remember that sharing a book sometimes makes singing impossible for those who must have material a certain distance from the eyes? Also, could one's enthusiasm for a worship service be so strong that he will attend even when some condition of the eyes makes reading very difficult or painful? . . . —*Rebecca Hoffman, Toronto, Ont., Canada.*

In the age-old controversy on the order of events of the future coming of our Lord, convictions have been growing in the direction of both views. However, the writer favors the nonmillennial view as in clearer harmony with the Word of God. In a recent issue of the Herald, it was noticed that some claim Menno Simons as a believer in the literal reign. This does not sound reasonable if we listen to his own words in his *Complete Works*, first part, page 231: "The Scriptures point us to two resurrections: namely, a bodily resurrection from the dead at the last day, (and) a spiritual resurrection from death and sin, to a new life and a change of heart."

And on page 235, first column, he speaks of the regenerated as walking in newness of life, "which is the first resurrection."

Again at the close of this chapter, page 237, he says: "May the God of all grace, who will gather all His chosen in the last resurrection, into His kingdom . . . ." Here he is referring to the last resurrection for all His chosen, and refers to the first resurrection as "consisting alone in dying unto, mortifying, and burying the sinful body through putting off, and dying unto the old life, and to rise and be received into a new divine conduct and pious life."

We notice how clear he gives his views, by blending the chosen ones with the last and final resurrection as a bodily resurrection, which no doubt refers to the general resurrection, and plainly tells of the first resurrection as dying unto the old life, and resurrecting in the new.—*Levi Bontrager, Atmore, Ala.*

GOSPEL HERALD

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EDITORIAL

Our Educational Interests

Our church schools have come to the end of another academic year, except for the summer sessions now in progress. Another group of graduates will be finding their places of service in our communities, our churches, and our worldwide church program. Our administrators are assembling the personnel and the equipment for another school year. Solicitors are enlisting students and funds for the great ongoing program of education which has become an important part of our church life.

At last year's Board of Education meeting it was reported that seventeen cents of the Mennonite contribution dollar goes into our educational program. This, we were told, will need to continue for some years. Annual operating budgets must be supplied, new buildings must be built and old ones repaired, and some debts need to be paid. It is important that we accept in our thinking this annual educational budget, and continue to give to our schools so that the essential Christian education of our children and young people may be supplied. We probably make no wiser and sounder investment than that which we put into our young folks. The future of the church is at stake here. The church which neglects to provide for the future by the proper teaching of her young people is committing suicide. One can, of course, point to unfortunate results of education. But on the whole the bulk of the people who are doing our work in our churches, our schools, our missions, our institutions, our organizations, our relief and service are the product of our educational program during the past fifty years.

Church School Day is Aug. 29. Begin now to plan for an appropriate observance of the day. Engage any outside speaker you may want; plan the details of a morning and evening program; think and pray about how you can be most helpful to your young folks as they start another school year. And purpose to give every possible support to those who are carrying responsibility for our educational ventures: board members and officers, administrators, and teachers. Pray especially for those who are entering into new responsibilities, and for the new schools which are beginning operation.

A functioning church has to have a variety of activities; education is not the least of them.—E.

The Beauty of the Commonplace

There were spectacular things in the life of Jesus, such as His birth, His transfiguration, His ascension, and many of His miracles. But we should remember that much of Jesus' life was taken up with the ordinary, commonplace things of life. In His early life He worked in an obscure carpenter shop in Nazareth. He took time to notice the children, to speak to needy individuals, to attend weddings, to accept invitations for meals, and when He was host to wash the feet of His guests. As "he went about doing good" His life was packed with deeds that go with the ordinary life of the common people. The many unrecorded things which He did, which the Apostle John supposed would fill the world with books if written out, were no doubt composed largely of what we call commonplace things.

The life of Jesus in this respect is a sort of picture of what life is made of in the home, the church, and the nation. Just because life in the home is made up of routine duties, such as washing and cleaning, should not detract from its importance and its beauty. Just because farm life is made up of such chores as milking, cleaning stables, and plowing corn does not minimize its importance or make it unsatisfactory. The same can be said of any other area of life.

This general principle also applies to the Christian life and the church. There are times of Christian joy and ecstasy that we like to refer to as mountaintop experiences. But there are times of sacrifice, suffering, and toil that are also important and need to be met with Christian grace and fortitude. These can bring us just as much blessing as the others, and we need to learn to appreciate them. It is largely in these everyday experiences in the Christian life that we learn to exercise ourselves in the beautiful graces which we know as the fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

In the church too there are many things that do not come into the category of the extraordinary or the spectacular that are very important and can be invested with their own type of beauty and glory. The trustees who manage well the church property, though often unnoticed, fill a very important place as stewards of the Lord's house. The janitor who keeps the church building orderly and clean contributes to the church service as well as the preacher.

When it comes to those who are called to do specific spiritual tasks in the church, such as Sunday-school superintendents and teachers, young people's Bible meeting workers, deacons, ministers, and bishops, each have their place to fill in their own way. We may not be a Peter or a Paul, but we can be an Andrew or a Nathanael. Jesus had need of both types. Think of Mark and Titus, of Priscilla and Dorcas, and the important places which they filled in the early church. Paul, with all his outstanding abilities, could never have carried on the work of the church without the help of the many ordinary people who assisted in many ways.

I recall a discussion I had one time with a minister who was secretary of one of our district conferences. He said his conference in the course of a number of generations had no outstanding church leaders. And yet that conference too has produced many people of high Christian character who were used of the Lord in building up His kingdom.

All of this leads us to the point that the important thing is to find the work which the Lord calls us to do, and then to do it faithfully according to the abilities which He gives us. Whether it is conspicuous or inconspicuous, spectacular or commonplace, is inconsequential. In the larger sense there is no commonplace, no unimportant, service in the work of the Lord. Doing His work in His way will bring happiness to ourselves and joy and blessing to others. Perhaps in no way can "the beauty of Jesus" be seen in us more strikingly than in the ordinary round of life's duties.—H.

My First Responsibilities as a Christian

By Aden Gingerich

My heart is touched as I look back with my spiritual eye to the wilderness. There I see Jesus fasting and praying for forty days and forty nights. Possibly He mentioned my name in His prayer to the Father. He knew that I would live in the twentieth century with great wickedness around me. He knew that I would be meeting up with many trials and temptations. He knew that He was my perfect example and I would look up to Him, therefore He dare not yield to the voice of the tempter. He also knew that the Father in heaven was looking down and trusting that His Son would make a success.

Now I move forward and look at the Garden of Gethsemane. There Jesus told His disciples to sit while He went forward a little farther to pray. He became exceeding sorrowful and heavy, "even unto death," He said. There He fell upon His face and prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." He returned to His disciples and found them sleeping. Then He said, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Twice more He left them for prayer and upon each return He found them sleeping. On His last return He said, "Sleep on now, . . . the hour is at hand, . . . he is at hand that doth betray me." While He was yet speaking, a great multitude came and caught Him and carried Him away to the high priests. They accused Him falsely but they found no guile in Him. After illegal trials Jesus was condemned to die. The soldiers took Jesus to the common hall and gathered around Him to mock Him. First, they stripped Him and put on Him a purple robe. Then they platted a crown of thorns and put it upon His head. They smote Him upon His head, bowed down, and said, "Hail, King of the Jews!" They spit upon Him, and finally led Him away to be crucified.

There Jesus was all alone because His disciples had forsaken Him long ago. Yes, He had to go through all this torture all alone. The cross was too heavy for the weary Saviour; so Simon of Cyrene carried it the rest of the way to the hill of death. I can see them laying Jesus upon the cross. They, without mercy, grabbed His hands, slapped them down upon the cross, and nailed them fast. After doing likewise to His feet they went to the upper end of the cross and lifted it up and let it drop into the hole. As it dropped, I can imagine the holes in the palms of the hands of Jesus were ripped open wider. The blood flowed freely as He hung there. Jesus was in great anguish. After six hours, He cried out with a loud voice and gave up the ghost. They buried Him, but the grave could not retain Him! Jesus arose! He arose victor over sin and death.

Now the challenge is mine! Jesus went through all the agony connected with a death upon the cross all alone, but will I yet also forsake Him? God forbid it! It is my responsibility to stay close to the cross of Jesus. It is now my responsibility to be one of Jesus' best friends that can be depended upon. I must stay pure and undefiled and magnify His name. I must "watch and pray, that . . . [I] enter not into temptation." I must say "no" to the devil and "yes" to Jesus. I must go forth in His name and proclaim the good news. I am an ambassador for Christ and Jesus gave me the privilege to tell others about the provisions which He has made for them. I must take up the banner of the cross and follow Him.

Jesus arose that I might walk in newness of life. I need not live in defeat. It is my responsibility to so live above sin that I am in a position to tell others about Jesus.

I like to think of a Christian as a teakettle full of boiling water. If it is closed up tight, the steam will probably finally burst the kettle; the steam must come out some way. The Christian has the "steam" of the Holy Ghost within himself and it will come out in some form. It is my responsibility to give off this "steam" and let it warm others. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

I want to be in the position that the power of the Holy Ghost can flow through me freely so that souls can be won for the kingdom.

These are my first responsibilities! Jesus is depending upon me and I dare not fail Him. I must realize them and act! "For to me to live is Christ, and to die is gain."

Lancaster, Pa.

Success in Death

An ancient Roman when he first heard of Christianity said, "This system cannot stand because it is founded upon a cross, upon the death of its own leader, upon a catastrophe; it cannot stand." But that is just why it does stand. It may not be possible to explain fully in terms of legalism or commercialism the substitutionary sacrifice of Christ. The atonement is something bigger than we can ever know. One cannot read the story of Gethsemane and Calvary without feeling that Jesus had entered into a relation with His Father about man's sin in a way that is beyond our complete understanding of its depth and poignancy. It is somehow enough and more than enough to cover all our human needs.—Selected.

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, June 9, 1904)

Regarding the mission at Canton, Ohio, the following resolution was passed: Be it resolved by this conference that we unite with the Mennonite conference to establish a mission point in the city of Canton, Ohio, the same to be controlled by a joint board appointed by both conferences, work to begin as soon as the proper arrangements can be made after both conferences have passed favorably on this resolution.—Action of Eastern Conference of Amish Mennonites, held near Smithville, Ohio, May 24 and 25, 1904.

(From Herald of Truth, June 16, 1904)

Bro. Abraham G. Clemmer was ordained to the ministry at Franconia M.H., Montgomery Co., Pa., on June 2, 1904.

Whereas, our Amish brethren have taken steps to open a mission at Canton, in co-operation with the Mennonite mission at Canton, therefore, be it resolved, That this conference appoint a brother to become one of a board to co-operate with them in said work, and if said board or committee agrees to open a mission, that we encourage the same with prayer and means.

Hidden Man of the Heart

By Isabel Smucker

Ah! hidden man, man of the heart,
Who in this body bearest thy part!
Hidden and housed in a temple of clay;
Molded eternally day by day;
Life that is life enduring for aye;
Shielded away from the gaze of men,
Where only God and I have been,
Hidden man of the heart—thou art.

Inner man, ah! man of the heart,
Like as a man a seed to start,
That cast it into the ground to grow;
Mystery, mystery, who can know?
Only a wonderful growth; you tell
The working of God who doeth things well—
Whether in earth or whether in man,
Mystery! mystery, what a plan!

Man of which only the righteous can know,
Hidden to them that are lost, but oh!
Given to them who've already received;
Given to those who truly believe;
Mystery, mystery—hidden man.

Cable, Ohio.

The Royal Law

By Kermit H. Derstine

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Robert Lutz said if there was one verse that he could give to a young Christian, it would be that verse. If there was one verse that he could give to an old Christian, it would be that one. If there was one verse that he could give to the church today, it would be Rom. 12:2.

Today, we as Christians are faced with a dilemma. We are to be in the world but not of the world. Jesus prayed to His Father, "Father, as thou hast sent me into the world, even so have I also sent them into the world." But then we read, "Wherefore come out from among them, and be ye separate, saith the Lord." This is a paradox. The question is, "How can we be in the world and yet not of the world?" Dr. Rutenber portrays this conflict as having one foot firmly fixed in heaven while the other moves freely in the flux of history.

I firmly believe that when the Scripture calls upon Christendom to separate themselves from the world, the term "world" is not used in reference to position but condition. We as Christians are sent into this geographical world, but we dare not become assimilated into the ideology of this world. There must be a clean-cut break.

Someone has said, "The most distinguishing badge of the Christian is that he is different from the world." A Christian must be different in every phase of life. His entire being must be changed inside and out. But I dare not forget to say that the principle is not to be different just for the sake of being different. This royal calling is for a purpose and that purpose is this: God's principles, ethics, and requisites for His people never change. They are absolute. The world has standards and ethics which are contrary to God's, and they are ever changing. It is in this area, where the world has violated the rights of God, that we are called to be separate and not conformed to the world.

However, man's innate desire is to fit in with the crowd. Unless he is an individualist he will hate to be different. It is here that God's regenerative power begins to work, if we permit it. Instead of our lives being conditioned by the world, our entire lives are changed by the renewing of our minds. That is the secret. That is the only way to the "transformed" life.

Upon surrendering our lives to God this complete reversal takes place. We begin to live by God's ethics and standards. Daily as we bring our lives into focus with God's Word, our minds become renewed and this transformation or metamorphosis takes place.

But this will not occur against man's will. Every loyal follower of Christ must desire to have his mind renewed and life transformed. It is at this point that we must renounce worldliness. A life that is separated is a life in which there are no forms of worldliness.

Worldliness is conformity to standards of materially minded people. It is opposed to Christlikeness. I believe the root of worldliness is selfishness. The world's spirit is, "What can I gain for myself?" And I am sorry to say that this same spirit is prevalent in the Mennonite Church.

If there is righteousness in the heart, there will be beauty in the character.—Chinese Proverb.

I believe selfishness is undermining our whole nonconformed witness. Some areas of our church have much to say about nonconformity in attire but their homes, cars, and ambitions are never compared with the same measuring stick. We are selfish. We desire the best in everything for ourselves. We neglect to consider the Arab refugee living a helpless and hopeless life in a ragged tent, or the undernourished, homeless child wandering on the mountain slopes of Korea. The average Mennonite gives only a little over 3 per cent of his income per year in offerings. And what about our I-W program? Are not many of the Mennonite young men accepting hospital work because of the wages they receive?

These inconsistencies are not only prevalent in the material realm but also in the spiritual. Emil Brunner says, "The greatest sin of the church, and the one which causes the greatest distress, is that she withholds the Gospel from the world and from herself."

In the sixth chapter of Matthew Jesus tried to explain and illustrate our relationship to material and spiritual things. Jesus said, "Consider the lilies of the field." Solomon in all his glory was not arrayed like one of those, yet God took care of them. Jesus then said to the disciples as He is saying to us tonight, "Take no thought for tomorrow, but seek ye first the kingdom of God and His righteousness and all these things will be added unto you."

Can we allow this worldly selfishness, these inconsistencies to ruin our witness and our fellowship with God? We as Christians *can not, dare not* have divided loyalties. James Thurber, the humorist, tells an amusing episode of this in his book, *The White Deer.* The king paid a visit to his royal physician and found him sick in bed. The physician would take his temperature and then shake the thermometer without looking to see what was registered. When the king asked for an explanation of this unusual practice, the royal physician said: "As a physician I am obligated to take my temperature, but as a patient I must not know what it says."

Some people have categorized their Christian lives in that way. They say six days a week I will live for myself, and then one day I will devote to God. But can they? The call of Christ is a call to full-time discipleship. It is here that selfishness will mar one's relationship and fellowship with God.

It is this selfishness which causes worldliness in attire and which prompts us to live like kings while others in the world live like paupers. Selfishness is the root of worldliness.

In contrast to selfishness is love for our fellow men. James called loving our neighbor as ourself the "royal law," and rightly so. In John's epistle we read, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

I am afraid if Christ would be walking among us in person tonight and we would ask Him if we are living a nonconformed life, He would say to us as He did to the rich young ruler, "One thing thou lackest, sell what thou hast and give to the poor." My friends, that is the positive expression of the separated life.

Our applications of this principle must not only be negative but positive. In other words, we must not only be separated from the world, but we must be separated unto God. In seeking applications to the principle of nonconformity we must look for positive expressions. We must examine our present applications to see if they are positive and dynamic in their witness. We must examine them to see if they are Scripturally sound or just custom and tradition. Bro. J. C. Wenger says, "Nowhere in the Word of God is it suggested that the church should freeze for all time the conditions of any given era . . . for the remainder of history."

My friends, let us examine our lives constantly to see if selfishness is ushering worldiness into our lives. Selfishness seeks more than its own. It cheats, it robs, it murders to devour what belongs to others. How desolate and desolating a selfish life is! Selfishness shrivels the soul and affects it like a boomerang.

For us as young people to live the separated life may mean making drastic changes from the way our parents lived. These changes will have to be made in every phase of life. It will mean sacrificing personal desires for the needs of

others. It may even mean driving a Ford instead of a Buick.

We must make a decision. Will we choose to make a distinct break from the world in every phase of life? Will we choose to live unselfishly for God, and as we see needs among our fellow men be willing to *go,* to *give,* and to *love?* Or will we choose the worldly, selfish life? We must make the decision!

Fountainville, Pa.

Prayer

By Calvin E. Shenk

Prayer is much discussed but very little practiced. It is absolutely essential if one is to continue in the Christian life. Neglect of prayer will result in the deterioration of Christian experience.

Prayer is defined as spiritual communion with God or an object of worship. As in natural warfare it is necessary for the soldiers to be in contact with their commander, so it is necessary for us to commune and to talk with our Master to live a victorious life. What brings more satisfaction and peace to the soul when we have committed some transgression, than to come to Christ confessing our mistake and receiving His forgiveness? However, we need to come to Christ not only when we have transgressed, but we should come to Him seeking help to overcome sin and to live victoriously.

Prayer is the greatest power this world knows. Why is it that the United States stands as a nation today? Is it because of her great success in natural warfare, or is it because of the prayers of Christians within the nation? When Lot was down in that wicked city of Sodom, and it was about to be destroyed, we find Abraham pleading to God to spare the city because Lot and his family were living there. God heard the prayer of Abraham and spared Lot and his wife. James writes in Jas. 5:16b, "The effectual fervent prayer of a righteous man availeth much." God only knows how many souls could be won into the kingdom if missionaries would receive prayer support from the church at home. However, as I heard someone say, "Our prayers to God asking Him to send laborers into the mission field will not avail anything unless we in our hearts would be willing to go, if the Lord should call." Today when communism seems to be hovering over the world like a dark cloud, why not ask God to have His will, and remain secure in His protection?

When we pray, we must pray with humility. God will not hear the prayer of a proud and deceitful person. In Luke 18 we have the parable of the Pharisee and the publican recorded. As the Pharisee went up into the temple to pray, he thanked God that he was not like other men. He told the Lord all the good things which he did, but I believe the self-righteousness of the Pharisee was as filthy rags in the sight of God. God's Word tells us that the publican stood afar off and wouldn't even as much as lift his eyes to heaven but, smiting upon his breast, said, "God be merciful to me a sinner." We are told that the publican went down to his house justified rather than the other. When we pray, may we not think of ourselves more highly than we ought to think, nor pray long elegant prayers to be heard of men, but may we pray with sincerity and humility.

Our prayers should be prayers of faith. Do we become surprised when something happens which we have been praying for? Maybe then it was not because of our prayers that it occurred, but rather that prayer was answered for some other person who was praying for the same thing. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). May we claim the promise that whatever we ask, if it is according to His will, we will receive.

Men show their character in nothing more clearly than in what they think laughable.—Goethe.

Prayer should consist of thanksgiving. Possibly too often we ask our petitions of Him and fail to thank Him for His blessings to us in the past. When was the last time we thanked God for His Son and for salvation? One of the greatest sins of America today is unthankfulness. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Only as we are thankful for our present blessings can we be assured of future blessings.

One of the great hindrances to effectual prayer is selfishness. Probably we sometimes ask for things which are for our own selfish interests rather than for things which we can use to better serve Christ. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). Another way in which we may be selfish is by praying always for ourselves. It is of extreme importance that we pray for ourselves so that we enter not into temptation, but we must also pray for each other. In Jas. 5:16a we read, "Confess your faults one to another, and pray one for another, that ye may be healed."

Sin in the life of an individual will definitely hinder his prayer life. God can not look upon sin, much less hear the prayer of one who has sinned. Sin keeps one from praying, and praying keeps one from sinning. The only prayer of the sinner which God will hear is the prayer of repentance. If we transgress the law of God, may we come to Him in repentance, and again have access to Him through prayer.

Formality surely can be a hindrance to the power of our prayers. When we were small, our parents taught us prayers which could easily be memorized. Since we have grown from childhood, we no longer pray those prayers, but we may have a tendency to memorize our prayers. We should pray fresh, original prayers. We should constantly guard against vain repetitions, or phrases which lose their meaning by being repeated too often. Do you have difficulty keeping awake during prayer? Most people do not have trouble keeping awake when speaking with their best friends, and certainly Christ should be the best friend to each one of us. May we converse with God as we converse with our friends.

God will not hear our prayers if we have an unforgiving spirit toward our fellow men. If we do not forgive our fellow men, we are just as bad in God's sight as the servant who was forgiven of a very large debt, but who was unwilling to forgive his fellow servant of a small amount, as told by Christ in Matt. 18. Since Christ has manifested His love to us by forgiving us our sins, we ought also to love our fellow men to the extent that we would hold nothing against them. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

May we never neglect our prayer life. Let us never allow any type of sin to enter our lives which would hinder or block this great privilege, and may we use this source of power to defeat the enemy, and thereby give a better influence and testimony to the world in which we live.

Willow Street, Pa.

A Dead Meeting

By Sanford G. Shetler

Recently I was in a meeting that was very dead. The expressions on everyone's face indicated that. I felt the deadness in my whole system. The speaker didn't seem to be dead, but he was having a struggle too.

I began to analyze the situation. What caused this awful deadness? Was it a lack of interest? Yes, it was partly that. Was it a lack of effort on the part of the speaker? Hardly. Were the members present spiritually dead? No. Was there a need for a new infilling of the Holy Spirit or some special experience that these folks had not been enjoying? Perhaps.

But a schoolteacher's sensitiveness to room temperatures betrayed the real cause of the deadness—it was not a lack of the *Holy Spirit* but a lack of *oxygen*! The much-breathed-over air was beginning to lack that vital life-element, OXYGEN. Without that, the most spiritual

A Prayer for This Week

Dear Father:

We thank Thee for new life—Thy life—as we see it in each fragrant flower, each verdant tree.

We thank Thee for new life—Thy life—as we see it in each "miracle of grace," from our recently converted near-ten-year-old to the veteran of many years.

We thank Thee for the resurrection of Thy dear Son, and for forgiveness of sins through His death on the cross.

Lead us from weakness to Thy strength, from doubt to faith in Thee, from confusion to the certainty of Thy guidance. Keep us from the sinful extremes of dejection in failure, and selfish pride in success.

Grant unto us the calmness, quietness, and purity of Thy daily presence; may that same Spirit continue to woo many lost sheep into Thy fold.

". . . Let the beauty of the Lord our God be upon us: and establish thou the work of our hands . . . ." In Jesus' name, Amen.—Edna Mast.

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people become dead. The zeal of the zealous is "eaten up." The meeting begins to drag. The thinking powers quickly degenerate as the brain cells are being denied the necessary oxygen molecules. The individual, headed for a coma, is beginning to lose a grasp of what is important and what isn't.

The moderator, if he is still conscious, may prevent a catastrophe by calling for a "ventilation song" and getting some more of the outside air inside where it belongs and allowing some of the heavily carbon-dioxide-saturated air (plus foul odors and heavy gases) to escape into the exterior. Otherwise, unless the ushers or janitor come to the rescue, the meeting is headed for disaster. Important decisions will not be made. The speaker's challenge will be lost. Eternity hangs in the balance.

Our present-day churches, with their excellent heating devices, unless they are sensitively controlled by thermostats and accompanied with a forced draft system of ventilation, which completely changes the atmosphere of the room every so many minutes, are simply hot, unhealthy chambers of foul and poisonous air. Usually too they are dry—drier, scientists tell us, than the Sahara desert unless humidity is somehow supplied by a frequent change of air or by some addition of moisture to the overheated air.

It is true that we are talking about the physical side of things just now, but it is a pity that the spiritual side is hampered so often by distracting physical conditions which make it extremely difficult for the Spirit to have His way.

If the building needs to be changed, or the heating system altered, or fans added, or intakes or outtakes placed at appropriate places, then, brethren, let's do it. We have so many, many meetings nowadays and such long continued sessions that it is high time that we bring our ventilation equipment up to a par with our other improvements. It is a sad but true fact that many of our buildings on the farm for livestock are more scientifically designed for ventilation than our meetinghouses. We know it's important there! Let us hope when such improvements are proposed for our churches that the army of sleepers (church sleepers) will not lobby against any changes which might disturb their Sunday morning nap!

Hollsopple, Pa.

Unforgettable

He could afford a modern mansion. He lives in a comfortable cottage built years ago.

He could buy new furniture, a deep freeze, and a television set. He says his old furniture is comfortable and adequate.

He could dine with the elite of the city. He chooses to prepare picnics for the underprivileged children to whom His Sunday school ministers.

He could vacation in foreign lands and distant places. He chooses to send young people to Bible camp.

He could own a Cadillac. He drives a Ford.

He could leave untold wealth at death. He believes in giving *now*.

He could broadcast his contributions. Most frequently he gives anonymously.

He could be acclaimed by his fellow men. He shuns publicity believing that God will bestow all the reward he has earned.

I count it a privilege to have his acquaintance, to count him my friend. No, I can't tell you his name. He wouldn't want me to.—Margaret Anderson, in *Youth Today*.

MENNONITE AID, INCORPORATED

A nonprofit corporation authorized by General Conference for members of the Mennonite Church to prepare in advance for expenses of hospital, surgery, or burial. Write now to:

Mennonite Aid, Inc.
1202 S. Eighth St.
Goshen, Indiana.

Prayer Requests—

(Requests for this column must be signed)

Pray for a sister who has been suffering from a dreaded disease.

Pray for a backslidden brother.

Pray for the summer Bible schools about to open all over our land.

Pray for the church in India as she takes over more and more responsibility for the conduct of the work. Pray for a spirit of revival and evangelism.

Pray for the Mennonite Hour staff as they prepare and record the weekly programs.

Pray for the summer Bible schools that will be held in Europe during the summer months.

Pray for the various evangelistic tent campaigns to be held during the summer.

Pray for the salvation of a teen-age girl who is disobedient to her parents.

The Family Pew

I am your Family Pew:
I came across the ocean with your forefathers.
I have followed the march of peoples wherever they have gone.
I was hewed out of the trees of the forest.
I was warmed by the presence of those who would worship the living God.
I am more than a board—I am an institution.
I have extended my comfort to saint and sinner; I have felt the heartthrobs of those who sought the presence of God.
I have had a place in rude hut or log church; I have been made beautiful in the majesty of the sanctuary.
I have seen the bloodstains of those who fought for liberty.
I have made my contribution to the welfare of those who stood for truth and righteousness.
I have been taken to the depths of the cave and into the bomb cellar.
I cannot be destroyed so long as men worship—I am eternal.
I am a connecting link between the home and the world around; I am the first line of defense.
I bring comfort to the lonely.
I have often been deserted by men who sought softer seats; men turn from me at their own peril; if they forget me they may lose their own souls.
I bear my mute testimony when the pastor exhorts.
I am your Family Pew—I can be useful only as I am occupied.

—David Hardy Dean, in *Pastor's Journal*.

OUR SCHOOLS

First Corinthians 11 Is for Our Time

By Roy D. Roth

(An address delivered by President Roth in a regular Monday morning chapel service at Hesston College)

I Corinthians was written by the Apostle Paul, under the inspiration of the Holy Spirit, to a congregation of Christian believers in a Greek city. The burden of the letter is for Christian unity, for spirituality in Christian worship, and for a true appreciation for, and a joyful observance of, Christian ordinances.

Very early in the letter, Paul outlines in 1:10 an exhortation to Christian unity, peace, and harmony. His outline is something like this: (1) one mouth, (2) one mind, (3) one judgment. Paul's emphasis on unity is paramount, and as twentieth-century Christians, we too need to give this subject a prominent place. As Christians, we can afford to pay a pretty big price for the unity, peace, and harmony which Paul here prescribes.

Near the end of Paul's first letter to the Corinthians, he says that his writings are the commandments of the Lord. 14:37. The principle here underscored for Christian leaders of the twentieth century is quite clear: the contents of Paul's letters are not an "old bachelor's ideas," not merely the interpretation of local practice, and not the promotion of some Greek or oriental customs. Rather, Paul's words are the commandments of the Lord Jesus Himself.

In some of the Bible courses here at Hesston, we have had occasion to discuss in a very free and informal manner the subjects treated in the first part of I Corinthians 11. Inasmuch as those discussions were limited to certain classes, it would perhaps be good to share today a few of the points of those discussions with our entire family.

Our concern is that we maintain a wholesome balance in our teaching program at Hesston, not giving an unduly large emphasis to one particular teaching, and yet, on the other hand, giving sufficiently clear teaching and an appropriate clarification of standards for all to be fully informed. Perhaps we can agree that one chapel talk in a school year is not overdoing the teaching on the subjects included in the first part of I Corinthians 11.

We need to approach this portion of the Word of God more in the spirit of prayer and sincere Christian humility than from an argumentative, logical, or purely intellectual viewpoint. We also want to respect the practices and convictions of our students who are members of other denominational groups. When approaching subjects like this one, we often speak of open-mindedness. I hope that what we mean by that concept is an openness to the Spirit of God and to His revealed Word and will, and not an openness to receive the ideas and teachings of just any or every wind of doctrine.

In our approach to God's Word we need to pray for a deepening of spiritual conviction among us. It is one thing to give intellectual assent to doctrines and ordinances, and even to practice them. It is quite another thing to see God's will in these doctrines, and in the finding of His will, to develop a real spiritual conviction concerning them.

What do you like? The answer to that question shows what you are.—Paul Erb.

The devotional veiling is in the first instance a witness to Christ and His Word. We have already noted I Cor. 14:37, which underscores the fact that this teaching is one of Christ's teachings. In I Cor. 11, the passage under consideration, verses 3-5 also point very clearly to the truth that God is the author of the teaching of the devotional veiling. The veiling is symbolical of the relationship between man and woman in God's total creative and providential order. In verse 10, the angels are brought into the discussion as being concerned to observe the consistent and joyful practice of the ordinance. Even from a brief and preliminary scanning of this portion of the Word, we notice that God, Christ, and the angels are in favor of Christian women wearing the devotional veiling.

And in case this is not sufficient evidence, the passage further points up six more reasons for the practice. I am indebted here to Bro. Paul M. Miller's excellent treatment of this passage in his booklet, "The Prayer Veiling." Bro. Miller's outline is in part as follows: (1) It is a shame to omit the wearing of the devotional veiling. Verse 6. (How unfortunate that in our time, some have almost rationalized themselves into thinking that it is a shame to wear it! God says the very opposite—it is a shame to omit it.) (2) God's purpose in creation requires it. Verses 7, 8. (3) Mutual interdependence recognizes it. Verses 11, 12. (4) Your own good judgment supports it. Verse 13. (5) Nature teaches it. Verses 14, 15. (6) Universal apostolic practice supports it. Verse 16.

Now this is the letter of the teaching; but let's go deeper than the letter to the spirit of this beautiful ordinance. Ultimately, this ordinance symbolizes woman's recognition of the headship, not only of man, but also of Christ. In practicing this ordinance sincerely, a Christian woman witnesses to the fact that Christ holds the greatest and most important place in her life. She recognizes thereby that every spiritual blessing comes from Him—her peace with God, her forgiveness of sins, and her hope of glory. She recognizes that all of life centers in Him. She recognizes that He is the Head of all things. Eph. 1:33; 4:15; 5:23; Col. 1:18; 2:10. The ordinance is a symbol of the truth that Christ is worthy to be obeyed, because He is actually pre-eminent in all things.

No, there is no saving merit in the wearing of the devotional veiling; nor is there saving merit in the observance of any other ordinance. However, Bro. John L. Stauffer has well said in a tract on the devotional veiling, that if the truths symbolized by the ordinances of the Bible are ours experimentally, we will joyfully witness by practicing them. Have we forgotten about the headship of Christ, and thought only about the veiling? If we really love Christ, will it be difficult for us to do something which He asks us to do as a reminder of His pre-eminent place in our life? Won't Christian women want to wear the veiling for the joy of doing God's will? Won't they know experimentally, that a happy Christian life is an obedient life? Luke 11:28; John 7:17.

Do a church and a church school, both with voluntary membership, have a responsibility to raise a standard here? I believe that they do. I believe that Hesston College and Bible School has the responsibility to make clear the standard at this point. I believe that the devotional veiling is a testimony to the headship of man and of Christ, not only within the four walls of our own church buildings, but in other churches, and in other religious services as well. And this "witness" value of the ordinance applies particularly in communities and churches near our Mennonite communities and churches, where we are known, and where our omitting the devotional veiling raises a question among these friends as to how meaningful and significant the devotional veiling really is.

The relationship between the natural covering and the special veiling in I Cor. 11 cannot be easily brushed aside. Don't these two teachings fit together and go together? Read meditatively verses 6 and 15 in the chapter under consideration. These twin teachings support and illustrate each other in a very beautiful way. The natural covering of a Christian woman is her naturally long hair; the special covering of a Christian woman is the devotional veiling. Then, of course, we meet the question, "And how long is long hair?" To answer this question, I

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CHURCH HISTORY

History of Spring Valley Congregation, Kenmare, North Dakota

By Edward L. Kauffman

Before 1870 there was not much settlement in what is now North Dakota because the Indians were warlike and transportation was poor. In 1870 railroads were built across the fertile Red River Valley. Stories about the wonderful wheat crops in North Dakota made their way back east. Soon after immigrants began arriving from many European countries, mainly from northern European countries. In 1881 the Northern Pacific Railroad reached the Montana border and in 1887 the Great Northern reached as far westward as Minot. The disappearance of the Indians and the opening of transportation with the accompanying propaganda by the railroad companies and opportunity for homesteading brought many immigrants from other states as well as from Europe.

Perhaps it cannot be determined when the first Mennonite family moved to North Dakota. (There is a record of Amish families in Rolette County in 1894.) The obituary of John J. Kauffman in the *Herald of Truth* (Nov. 25, 1905) states that he moved to North Dakota in 1889. This, however, is a typographical error and should have been 1899. One of the first Mennonite families to locate in North Dakota was Daniel B. Kauffman, son of John J. Kauffman mentioned above, who with his wife made the 1,200-mile trip from Cass Co., Mo., to Kenmare, N. Dak., with team and wagon in the summer of 1889.

Daniel Kauffman staked a homestead on the quarter section of land southwest of where the church building was later located. This location was seven miles south of Kenmare, which at that time was in its beginning. To the east of Kauffman's homestead about four miles was a railroad station which at that time was called Galva. The first correspondence in the *Herald of Truth* from this community is addressed from here.[1]

Other families soon followed the Daniel Kauffman family. In the winter of 1899-1900 John J. Kauffmans moved here from Cass Co., Mo., and Lew Morningstar and family from Indiana. Gideon Sharp and Menno B. Detwiler with their families arrived in the following spring from Cass Co., Mo.

There were no Sunday school or church services until in the summer of 1901 when a union Sunday school was started. These services were held in a schoolhouse. Occasional preaching services were held, with Methodist, Evangelical, Lutheran, and Mennonite ministers taking charge.

The first communion service for Mennonite members was held in the spring of 1902 with Bro. J. J. Hartzler from Garden City, Mo., officiating. Eleven members took part in this first service.

In 1903 Bro. David D. Zook of Newton, Kans., held a series of evangelistic meetings and six more members were added by baptism to the group. Members were later added by letter so that by the spring of 1905 there were 25 members.

The first correspondence from the group at Kenmare which I was able to find was in the *Herald of Truth*, Feb. 26, 1903.

**"The one who goes is happier
Than those he leaves behind."**

Galva, N. Dak.—We as a little brotherhood are located a few miles south of Kenmare along the Soo Railroad. We have good soil and cheap fuel. We invite those anticipating a change in their location to come and see us before locating. We would be glad to have any of our ministers, passing through the state, to visit us. We are but few members and seldom hear the Gospel preached. Asking an interest in your prayers,

I remain your brother in the faith,
D. B. Kauffman.

Another settlement of Mennonites was forming near Minot, N. Dak. This location is also designated as Surrey. Minot is located about 50 miles southeast of Kenmare. The Mennonite settlers here were largely from the Big Valley in Mifflin Co., Pa. They came in a group and brought their minister with them. From the *Herald of Truth* I quote the following:[2]

Allensville, Pa.—As about twenty or more of our members will move to Surrey, N. Dak., in the near future we believe it has been wisely decided to hold communion services on March 15, and with the help of God to ordain a minister from among the colony who contemplate moving to that place. By the kind providence of God they expect to hold church services, Sunday school, and Bible meetings regularly every Sunday as soon as they arrive at their destination. May the grace and richest blessings of God rest and abide forever on the new church.
Cor.

Bro. Isaac Mast was the minister who was ordained. He was the first minister of the Mennonite Church to settle in North Dakota.[3] He ministered to the group at Surrey and made a monthly appointment at Kenmare until a minister was ordained at that place. In October, 1904, Bro. J. M. Hartzler was ordained to the ministry to assist Bro. Mast.

On Oct. 4, 1904, Bro. Daniel B. Kauffman was ordained to the ministry at Kenmare and Bro. Amos C. Ogburn was ordained to the office of deacon.[4] Bro. Sam Lapp of South English, Iowa, officiated in these ordinations. At this time it was also decided to erect a church building. Upon their organization both congregations were admitted into the Missouri-Iowa Conference District.

The charter members of the Spring Valley congregation (Kenmare) were:

Detwiler, Sadie
Kauffman, D. B.
Kauffman, Mattie
Kauffman, John J.
Kauffman, Martha
Kauffman, Alpha
Kauffman, Joseph
Kauffman, Willie
Morningstar, Lew M.
Morningstar, Fannie
Morningstar, Arthur
Miller, Fannie
Ogburn, Amos C.
Ogburn, Lydia
Ogburn, Charles
Ogburn, Anna
Ogburn, Ottis
Renno, Samuel G.
Sharp, Gideon
Sharp, Salina
Sharp, Nettie
Sharp, Elmer
Wenger, Chris
Weaver, Jerry
Weaver, Alice

The building which was begun in the fall of 1904 was completed in the spring of 1905. A correspondence note in the *Herald of Truth*[5] reads as follows:

Baden, N. Dak., April 30, 1905.—We have our new meetinghouse completed and held the first services Saturday evening, March 17, and on Sunday, March 18, held a Sunday School Conference. On March 26 we organized our Sunday school, also young people's meeting. On Sunday, April 2, we held our first Sunday school.
Alpha Kauffman.

In 1908 Bro. I. S. Mast of Surrey was ordained to the office of bishop to serve the two congregations. In a *Gospel Herald* editorial appears the following note:[6]

Bishop Ordained.—Bro. I. S. Mast of Surrey, N. Nak., was ordained bishop on June 21, Bishop Daniel Kauffman of Versailles, Mo., officiating. He is the first and only bishop in the state and will serve the congregations in that vicinity. The prayers of the people are with the brother in his high and responsible position.[7]

Bro. I. S. Mast served as the only bishop in the Dakota district until the ordination of Bro. Eli G. Hochstetler at Wolford, N. Dak., in 1926. Until he moved

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FAMILY CIRCLE

His Name Is David

By Lorie C. Gooding

His name is David, and his hair is gold.
His rose-pink lips are puckered in surprise.
The world is large for babies one year old;
There is a wonder-look in his blue eyes.

The world is full of unexpected joys,
His short and happy single year has proved.
Earth is a wondrous place for little boys!
His name is David, and he is beloved.

Holmesville, Ohio.

Those Lost Years

By Elmer Sauder

"Remember now thy Creator in the days of thy youth." How many young men, middle-aged men, or older men read these words with regret. Perhaps they look back, filled with remorse, to a dissipated life.

We hear the remark, "Oh, let him sow his wild oats. He will soon settle down." Is this a sane attitude? Does one have to tread the path of the ungodly and taste the fruits of the world? Does a so-called fling harm? We may call it backsliding. Perhaps a young boy, or a girl (because they have the same temptation), has experienced conversion but after a few years is enticed by the pleasures of the world. He drifts farther and farther. Perhaps for emphasis we may exploit his habits. He may have a number of buddies. Filled with the exuberance of youth he wishes to put into motion his energy and ambition. Those bright lights in the city, the big letters—"The Cisco Kid," also "The Royal Tour"—sound very attractive. Well, yes, the Royal Tour is current news and very educational. So in he goes with his buddies, choking when the thick, stale tobacco air hits him. Perhaps the first night he goes, he imagines he's getting quite a thrill out of a movie, but this is only the beginning. Soon he finds himself frequenting the various theaters about town, and certainly it is not the Royal Tour. Murder, mystery, gang warfare, sex, robbery are commonplace now. The early thrill is waning, and furthermore conviction darts occasionally hit him.

He discovers that he has tried a new poison. It is the nicotine habit, a habit that looked so harmless. Before long he becomes irritable very quickly; his nerves are on edge, and his system craves more and more of this drug. Yes, he is a slave to the cigarette. The devil deceived him by giving the illusion that the cigarette calms.

The glass of beer is another one of the devil's steppingstones to defeat. How can the speech remain pure and unadulterated? Crowds, night life, late hours, all take him farther and farther away from that first love.

Playing billiards gives a new thrill. During lunch hour he hurriedly swallows his dinner and along with a buddy goes into a dingy, smoke-filled poolroom where some of the vilest language is heard. Here he observes players give vent to their feelings by pounding their fists on the table, swearing and cursing, especially if they miss a shot or lose a game. He again remembers the Bible verses he learned as a boy and even loved just a few years back, like "Thou shalt not take the name of the Lord thy God in vain" and "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

With all these pleasures he still has no rest, no satisfaction, no feeling of well-being. What else is available? Cards? Again it is the mad, vicious circle—smoking, drinking, swearing.

All this time he has been going to church, looked on as a pretty fair fellow, a little wild, but, "Oh, he will change." His conscience gives him no rest. The Holy Spirt convicts. Perhaps the Spirit works through a praying mother, a sympathetic pastor, a sweetheart, an evangelistic sermon on judgment and hell fire. He finds Christ drinks deep from the well that never runs dry, and eats of the bread of life. He confesses his sins and finds a new joy, something he couldn't find in the world. He now lives that better life; his speech is clean, and his old habits are gone. Perhaps he has lost a few buddies, but he's found many new friends and has found Jesus a friend that sticketh closer than a brother. He discovers that Christ has many things to offer. In fact, he is busy, and he has an inner joy, peace, and satisfaction. He is a follower of the great Shepherd, the Prince of Peace. He is only beginning. The one thing he'd like to blot out is "those lost years."

St. Jacobs, Ont.

From a Spark, a Flame Will Rise

Wesley said, "Leisure and I have parted long since." He never had any time to waste or hours to kill. Nor have we. "*Terar dum prosim*—May I be wasted, so that I may be of use," was Carlyle's motto.

On the tombstone of Adam Clarke is cut a candle burning at both ends with the inscription, "In giving light to others, I have been consumed." So each of us also.—From *Herald of His Coming*.

Baby, Meet Your Parents

By Clyde E. Weaver

Babies are not only created for themselves but for parents. Within them lie the seeds of disaster or redemption. Their radical freedom is their hope and their despair. When they enter into the welcoming arms of their human creators their freedom is shared and their redemptive potential is stimulated.

During the first months of their lives, their emotional intelligence is very keen. They can feel before they see, and talk before they are heard. Although they smile at strangers and sleep well at night, their major need is to feel accepted by those who are closest to them. Also, their only method of learning is in trying, and this trying needs to be directed into realistic channels of creativeness. Therefore, undisturbing children are not always happy children. To ignore or repress this inborn tendency to create is to refuse them experience.

"Oh," you say, "I'm not going to spoil my child by giving it too much attention." It is so easy to forget that it is not loving attention that spoils—it stimulates. Spoiling is an inconsistent emotional indulgence on the part of maladjusted parents.

O generation of "technique parents," love your children—not always for what they are, but always for what they can become.—*Gospel Messenger*.

EXPRESSIONS OF APPRECIATION

"And whosoever shall give . . . unto one of these . . . . he shall in no wise lose his reward." May the Lord bless and richly reward all those who so kindly remembered us while I was in the hospital and at home—most of all for your prayers and visits, but also for the inspiration received from your letters, greetings, and cards—for the many bouquets, plants, and animals (aquarium)—and for the food and gifts of love. Thanks so much to those who sang for me and thanks to God who sent His birds to sing for me. This experience has been very pleasant and enriching because of Christ and His faithful servants.—Mr. and Mrs. Addona Nissley, Etna Green, Ind.

• • •

A sincere thank-you to the many friends who remembered me with cards, flowers, and gifts during my stay in the St. Joseph Hospital, Lancaster, Pa., and since my return home.—Mrs. Aaron H. Weaver, East Earl, Pa.

• • •

I wish to take this means of thanking our countless friends for their prayers, cards, letters, floral tributes, and the many other ways of expressing their love and sympathy through the sudden death on April 27, 1954, of our beloved husband and father, Monroe, because it is almost impossible to acknowledge these individually.

May our precious Lord, who wonderfully sustains and comforts His children at times like this, reward you abundantly.—Mrs. Monroe Hostetter and family, Manheim, Pa.

• • •

We wish to thank all our kind relatives, neighbors, and friends who remembered us with cards, letters, and prayers during our sad bereavement in the death of our dear little grandson.—Mr. and Mrs. H. Jay Hostetter and Wilmer, Parkesburg, Pa.

TO BE NEAR TO GOD

SENTENCE PRAYERS

Prayers need not be long to be effective. In fact, the Bible warns us about the delusion of thinking we shall be heard for our "much speaking." Let us beware of that wordiness that is more for show or from habit than from the heart. Here are some prayers noteworthy for two things—briefness and urgency; meditate on them until their spirit saturates your own devotions.

Sunday, June 27

Read Matt. 6:5-8—"Lord, save us: we perish" (Matt. 8:25).

There in that storm-tossed little vessel, the disciples prayed—not with flowery oratory but with a cry from the heart. Notice how much is said in those five emotion-packed words. No apologies for asking—no protestations or promises or lengthy explanations—no elaborate ritual of any kind. Their desperate need was excuse enough for this prayer—and it is the only excuse any of us have to offer.

"Oh, Saviour, I have nought to plead
In earth below or heaven above,
But just my own exceeding need
And Thy exceeding love."

(Selected)

Monday, June 28

Read Matt. 7:7-11—"Lord, I believe; help thou mine unbelief" (Mark 9:24).

The father of a demon-possessed child brought his son to the disciples to be healed, and they could not. Jesus, in a few pointed sentences, showed him the need for faith—and this man, suddenly doubtful about his own faith, prayed with tears—"Help thou mine unbelief." There is danger here, that sensitive Christians need to flee—the danger of spending too much time and energy measuring their own faith. "Is it enough?" "Is it the right kind?" And so on, endlessly. We need to reaffirm our beliefs, yet come humbly to the Source of faith and ask Him to supply what we lack. Then—trust Him to do it and stop worrying!

Tuesday, June 29

Read Rom. 8:22-27—"Lord, teach us to pray" (Luke 11:1).

Jesus' example of prayer inspired this request in the hearts of His disciples. How many of us know that same feeling of helplessness and inadequacy in the face of the needs around us! We do not know just what others need; often, we hardly know what we ourselves need, but the Holy Spirit does. Spirit-directed prayers are effective prayers, within the will of God and certain of an answer even if no articulate word is said or thought.

Wednesday, June 30

Read Luke 11:9-13—"Sir, give me this water, that I thirst not" (John 4:15).

In the past, many of us have been discouraged from praying for the Holy Spirit by statements like this: "You already have the Holy Spirit within you. No need to ask further." Such teaching has an element of truth—all Christians do have the Holy Spirit. Rom. 8:9. But there certainly is a great deal of room left for a definite prayer that the Holy Spirit will take over our whole lives. There is room left for asking Him to undertake for us each separate day. There is room left for praying to Him to fill us anew for any special service or any trial we are called to face. (Notice in Acts that the same Christians were filled with the Spirit more than once.) If we've been just barely making it as Christians, perhaps we should examine our attitudes and prayers. We will not have fullness of blessing until we meet the conditions—and **asking** is one of them! And we can never ask too often.

Thursday, July 1

Read John 15:1-7—"Lord, evermore give us this bread" (John 6:34).

The union with Christ—is not failure here the reason for much sterile praying? Just as we must have food to maintain physical life, so we must partake of the Living Bread to maintain spiritual life. The Holy Spirit makes possible this vital union with Christ (John 16:14)—makes real to us the magnitude of the sacrifice He made in our behalf. Continued abiding is a prerequisite for a satisfying and effective prayer ministry.

Friday, July 2

Read Luke 11:5-8—"Yes, Lord: yet the dogs under the table eat of the children's crumbs" (Mark 7:28).

The secret of some unanswered prayer is simply this: we give up too soon. We hum-

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Jesus Our Example and Lord (Peace Sunday)

Sunday School Lesson for July 4

(Luke 2:40-52)

Let pupils look through the quarter's lessons and discover the one-word theme for all thirteen lessons. What is the meaning of this term? What do we do when we grow? We say, "A habit grown on one." "How the baby has grown!" "When we grow up we will do so and so." "Grow in grace," we are commanded. We are speaking of maturing, of developing, of increasing in power, when we use the word "grow." Do we ever stop growing physically? mentally? spiritually?

Growth is God's plan for all life. All normal children grow after a general normal plan. Growth is very slow in the human; not so slow in the lower animals. It is most interesting how God has planned for their development. We grow in all phases of life at the same time. Life is a whole.

Perhaps before discussing Jesus' growth as a human being you might like to talk of factors that affect growth. Environment is highly significant in any phase of life. Illustrate this well—health conditions, the kind of parents, city or country home, the school, the books in the home and school, the spirituality of the parents and the church folks, the community, etc. Also heredity means that one grows after one pattern and the other after another. And then the individual has a mind and will that will lead him to grow in certain directions. Some one has said, "We are born in part, made in part, and in part we make ourselves."

Jesus was a normal human being in His physique. He had to grow to manhood. Why did God have Jesus born into this world as a baby rather than put Him here as a man? We have very little recorded of His childhood and none of His young manhood. Yet we know that He grew in "wisdom and stature," in spirit, and socially.

Jesus needed a good strong body. Consider what He had to endure for three years. In what ways was His work strenuous? His home nurture and local environment were conducive to physical growth. We believe He played like all normal boys and ate simple food and worked.

In His home Jesus was taught many things. He became acquainted with baking bread, grinding meal, the yeast, shepherd life, making pottery, market scenes, flowers, birds, and animals. All of these He used as basic facts in His parables. In His teaching Jesus did not use things that He had not learned from His environment. He grew mentally as we do.

Spiritually Jesus is more difficult for our finite minds to comprehend, for He was also divine. How much did Jesus know of His divinity when He was a boy? How much at twelve? From the Scripture we must believe that Jesus even grew spiritually. Our children can only grow in spirit as they grow in mental powers to understand the things of the Spirit. Growth here is slow, as in everything else, but it is just as sure, and it can be rich and full if nurtured "in the way he should go."

And Jesus grew socially. He was very well acquainted with people. He knew their joys and sorrows. The injustices of men, the luxury of the rich, the problems of the taxgatherer, the funeral customs, the oppression of the widows—all conditions He saw with eyes of love, and compassion, and understanding. We believe Jesus was a man of social graces. How courteous He was to the Samaritan stranger, the rich young ruler, the adulterous woman, the repentant taxgatherer, and the poor widow!

This lesson is just a study of the growth of man. The necessity of growth and how to grow are themes studied throughout the quarter.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. E. D. Hershberger, Detroit Lakes, Minn., is the new moderator of the North Central Conference, and E. G. Hochstetler, Wolford, N. Dak., is the new member of the General Council.

The brethren, Simon Gingerich, Wayland, Iowa; J. P. Duerksen, Hesston, Kans., and Paul Erb, Scottdale, Pa., were the visiting speakers at the North Central Conference held at the Lake Region Church, Detroit Lakes, Minn., June 7-11.

Bro. Lawrence Brunk, Denbigh, Va., was speaker at the 100th meeting of the Wayside Gospel Crusaders fellowship meal on June 10 at Witmer Fire Hall near Lancaster, Pa.

Ordination: On June 1, at the Stouffer Church, Edgemont, Md., Bro. Mervin J. Martin was chosen by lot from a class of five brethren and ordained to the ministry. Bishop Amos E. Martin, Shippensburg, Pa., brought the message and Moses K. Horst, Maugansville, Md., gave the charge in the presence of an overflowing audience, including ordained brethren from both Lancaster and Virginia conferences.

Five persons were received into church fellowship by letter on April 4, and one by baptism on May 31 at the East Bethel Mission, Greenville, Va.

Work has been started at Deerfield, Va., with church and Sunday school held every two weeks on Sunday afternoon with Bro. John Martin in charge.

Word has been received of the safe arrival of Sister Alta Housour in Formosa where she will be teaching Bible in a missionary training school. Her address is Evangelize China Fellowship, Box 47, Taichung, Taiwan, Formosa.

The Mennonite Churches of northwestern Pennsylvania exchanged pulpit speakers on Sunday, June 6.

A Mennonite Center has been purchased at Elgin, Ill. It is being furnished and will be ready for occupancy soon. The center includes a lounge, recreation rooms, and a five-room apartment.

Communion services were held at the First Mennonite Church, Meadville, Pa., on Sunday afternoon, May 23, with Bro. Rudy L. Stauffer, Wooster, Ohio, in charge.

"What Is Your Temperature?" will be the topic discussed at Hess young people's meeting on June 27. Bro. Harold L. Hunsecker will be the speaker.

Workers who have come to the Publishing House to help for the summer are Marie Gingerich, Lowville, N.Y.; Mary E. Lutz, Elizabethtown, Pa.; Jim Hostetler, Louisville, Ohio; Howard Snider, Guernsey, Sask.; Alma Trumbo, Harrisonburg, Va.; Paul Yake, Scottdale; Mrs. Nevin Miller, Harrisonburg, Va.; Mr. and Mrs. Herman Tan, Indonesia.

Permanent workers that have joined the staff are Betty Yoder, Harrisonburg, Va., in Sales; Ruth Burkholder, Harrisonburg, proofreader in Production; Gerald Buzzard, Scottdale, in Offset; Eileen Buzzard, Scottdale, in Subscription Office; Nancy Jane Troyer, Kokomo, Ind., and Kathryn Kreider, Palmyra, Mo., both in typing; and Donald Mast, Parkesburg, Pa., secretary to Paul Shank, Sales Manager.

Daniel Hertzler, assistant editor of "Christian Living," has enrolled in the Goshen College Seminary for a six-week summer term. During his absence Bro. L. S. Weber will be serving as assistant editor of "Christian Living."

The Publishing House Bookstore sponsored a bookstand at the Fayette County Sunday-school Association convention held at Port Marion, Pa., on June 3, 4. Roy Smucker, Mabel Erb, and Lois Yake participated in this work. Bookstore service will also be given at the Westmoreland County Sunday-school convention which will be held at Youngwood on June 24, 25.

Recent Herald Press publications of interest to theological libraries were displayed at a convention of the American Theological Library Association held in Chicago the week of June 14. These books were among a total of 414 titles from 44 different publishers.

Bro. A. J. Metzler, Scottdale, served at a meeting at the Woodridge congregation, Washington, D. C., on June 20, 21.

Robbie Trent, well-known author of books for and about children, will be present for Writers' Conference at Laurelville, June 29. Miss Trent has been editing lesson material for children and teachers of children for the Sunday-school Board of the Southern Baptist Convention for 25 years. She will also give a talk to a group of women at Scottdale on June 28.

Announcements

Nonresistance Conference at the Paradise meetinghouse, July 3, 4, with John E. Lapp, Lansdale, Pa., as speaker.

Ordination of minister and deacon, Wednesday, June 30, at 9:30 a.m. at the Millwood Church, Gap, Pa. Everyone is welcome.

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Calenda·

Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium. Goshen, Ind., June 25-27.

1954 Schedule for Laurelville: Writers' Conference, June 26 to July 2; Family Week, July 3-9; Boys' Camp (ages 9-13), July 10-16; Girls Camp (ages 9-13), July 17-23; Junior High (ages 13-15), July 24-30; Junior High (ages 13-15), July 31 to Aug. 6; Young People's Institute, Aug. 7-13; MYF Workshop and Annual meeting, Aug. 14-20; Church Music Conference, Aug. 21-27; Missionary Bible Conference, Aug. 28 to Sept. 2.

Chesley Lake Camp, Allenford, Ont., June 27 to Sept. 6. Special camps: For children, July 26-31, Stirling Ave. Church, Kitchener; Aug. 9-14, Mennonite Boys' Camp; Aug. 16-21, Mennonite Girls' Camp; July 31 to Aug. 6, Christian Endeavour Society; Aug. 23-28, Mennonite Youth Camp.

Little Eden Camp: Youth Camp, June 26 to July 3—Boys' Camp, Grades 4-6; July 3-10—Girls' Camp, Grades 4-6; July 10-17—Jr. High, Grades 7-8; July 17-24—Sr. High, Grades 9-12; July 24-31—Young People's Camp; Adult Camp, July 31 to Aug. 7—Christian Business Men; Aug. 7-14—Music & Family Week; Aug. 14-21—Bible Conf. & Family Week; Aug. 21-28—Farmers' Week; Aug. 28 to Sept. 4—Christian Layman's Fel.

Rocky Mountain Mennonite Camp: Pre-camp training—June 28-July 2; Week-end Bible Conference on Stewardship—July 3, 4, Milo Kauffman, Hesston, Kans.; Junior Boys—July 5-10 (ages 9-12); Junior Girls—July 12-17 (ages 9-12); Junior High—July 19-24 (ages 13-15); First Family—July 26-31; Youth Retreat—Aug. 2-7 (ages 16 and above); Second Family—Aug. 9-14; Orientation Camp for prospective I-W Men—August 21-28. Program sponsored by MRSC. Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association—Sept. 5, 6.

Alberta-Saskatchewan Mennonite conference and associated meetings, July 1-4, Salem Mennonite Church, Tofield, Alta.

Peace Sunday, July 4, 1954.

Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.

Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.

Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.

Annual Ohio MYF convention, Ohio Mennonite Camp Ground, Kidron, Ohio, July 30 to August 1.

Annual meeting Southwestern Pa. Conference, Martinsburg, Pa., Aug. 1-4.

Illinois State MYF Retreat, New Salem State Park, August 5-8.

Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.

Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13, 1954

Annual meeting Indiana-Michigan Christian Workers' Conference, Maple Grove, Topeka, Ind., Aug. 11-13.

Annual meeting South Central Conference, Assembly of God campground, near Eldon, Mo., Aug. 17-20.

Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.

Church School Day, Aug. 29.

Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Laurelville, Pa., Sept. 27, 28.

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.

Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Annual meeting of the Mennonite Board of Education, [illegible]na-Wellman, Iowa, area; Oct. 14-16, 1954.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Ruth Nussbaum arrived safely in Puerto Rico on June 10 for a missionary teaching assignment. She will spend the next several months in language study in La Plata and then teach in the Betania Mennonite School, Pulguillas.

The Summer Bible Camp of our Japan Mennonite churches will be held Aug. 5-9. Pray for this witnessing and teaching effort in Japan.

The Missionary Orientation Conference for missionary appointees and missionaries on furlough is scheduled for the Elkhart headquarters July 20-27.

Bro. and Sister Don Reber have been conducting a Sunday evening hymnsing (teaching mainly) and Bible reading service in Hombetsu since their arrival there. This service has been attended by a half dozen adults and 35 to 40 middle school and high school students.

A son was born to Bro. and Sister Sunairi, Obihiro, Japan, on May 14. Pray for the Sunairis in their leadership responsibilities in the local church.

On Sunday, May 30, the following guest ministers spoke at the Gladstone Mennonite Church, Cleveland, Ohio; morning, Bro. Roy Sauder, Archbold, Ohio; evening, Bro. Eugene Yoder, Kent, Ohio.

Bro. and Sister George Smoker, missionaries returning on furlough from Tanganyika, Africa, visited our missionaries in Japan during the first part of May. Their fellowship was much appreciated.

The new address for the Don McCammons and the Eugene Blossers in Tokyo, Japan, is 428 Honan cho, Suginami ku, Tokyo. This is also the address of the recently acquired Mennonite Center and Mission headquarters in Tokyo.

Bro. Simeon Hurst, missionary on furlough from Tanganyika, will speak in the churches of the Alberta-Saskatchewan conference district and attend the annual conference at Tofield, Alta., immediately following General Mission Board Meeting in Oregon.

Tanase San, Japanese youth who served as Bro. Ralph Buckwalter's helper in Kushiro and who is coming to Hesston College and Bible School, Hesston, Kans., for the 1954-55 school year, will sail from Japan on August 12 and arrive in San Francisco on August 24 according to present plans.

Bro. Laurence Horst, Ft. Worth, Texas, spoke on "The Faith that Conquers" at the monthly vesper service at the Mennonite Home Mission, Chicago, Ill., on June 6. Bro. and Sister Horst have accepted the call to serve in the pastorate at the Home Mission beginning in September.

Pray that God will lead our Tokyo missionaries to a capable, consecrated interpreter to help with Sunday meetings and Bible classes.

Sudo Takeo San, a prisoner in the Kushiro, Japan, prison for eight years with four more to go, requested baptism recently. Takeo San can testify with Johnnie Allison, "I'd rather be with God in prison than outside without Him." The Kushiro church conducts jail services regularly. Pray for Takeo San.

A farewell service for the J. Otis Yoders was held at the Mennonite Home Mission, Chicago, Ill., on Sunday afternoon, June 6. The Yoders are returning to Harrisonburg, Va., after nearly two years in Chicago.

Bro. Ralph Palmer, Denbigh, Va., spoke at the Detroit, Mich., Mennonite Church on Sunday morning, June 20. A chorus from the Central Mennonite Church, Archbold, Ohio was scheduled to give the evening program that same day.

Members from the Los Angeles and Upland, Calif., congregations made a community survey of a local area on Sunday afternoon, June 6, where the South Pacific District Mission Board is considering opening a mission.

The young people's chorus of the Kushiro Mennonite Church, Japan, sang at the local T. B. Sanitarium on Sunday, May 30. Plans are being made to visit this hospital once a month with song and testimony.

Bro. J. D. Graber, Elkhart, Ind., will keep the following appointments en route home from General Mission Board meeting: June 22, Fairview, Albany, Oreg.; June 27, morning, Denver, Colo.; evening, Colorado Springs, Colo.; July 1, Pennsylvania Church, Hesston, Kans.

Bro. Mario Snyder, superintendent of the Mexican Mennonite Mission, Chicago, Ill., will speak in the following churches en route home from the Annual Mission Board meeting: June 23, Colorado Springs, Colo.; June 24, Spanish Church, La Junta, Colo.

Alaska Weather

California has no more beautiful weather than we have. The temperature is in the 70's and the sun shines almost 20 hours a day. The sunsets are magnificent, lasting all night long. Ice was running on the river the beginning of the week, but now all is clear and the boats are busy going up and down the river. The people are coming in from muskrat camp and preparing to go to fish camp. The mosquitoes have not arrived in sufficient numbers to make it uncomfortable. I believe this would be an ideal place for a vacation after Mission Board Meeting. Fly from Portland to Anchorage to McGrath to Marshall. It is that easily done.—Mahlon Stoltzfus, May 21 letter.

Your Treasurer Reports

Bro. J. B. Martin has recently returned from a period of mission work, having spent considerable time in Israel with Bro. Roy Kreider in establishing the mission work there. Bro. Martin's report indicates the need for establishing work in Israel and he feels that we have a responsibility as a church to continue this mission as long as it is possible to remain in Israel with workers. The groundwork has now been laid for this mission program and an effort will be made within the next few months to establish a location some place in Israel other than Jerusalem. Bro. Kreider is continuing to work on this responsibility and feels that there are several places which would be satisfactory for a mission center.

It is anticipated that our work can go on and funds will be needed both to cover operating expenses and to establish the mission station when the exact location is approved. Contributions for this work would be appreciated and should be designated for the Israel Mission Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Bro. and Sister Lester Hershey and family, missionaries on furlough from Puerto Rico, are scheduled for services as follows following the General Mission Board meeting in Oregon: June 22, Winton, Calif.; June 24, Los Angeles, Calif.; June 25, Upland, Calif.; June 27, Phoenix, Ariz.; June 29, Perryton, Texas; June 30, Harper, Kans.; July 1, Garden City, Mo.

Bro. and Sister Wilbur Hostetler, and family, missionaries on furlough from India, will serve the following congregations on their return trip from Oregon: June 23, Winton, Calif.; June 27, morning, Los Angeles, Calif.; evening, Upland, Calif.; June 28, Phoenix, Ariz.; June 30, Albuquerque, N. Mex.; July 1, La Junta, Colo.; July 2, Colorado Springs, Colo.; July 7, Roseland, Nebr.; July 8, East Fairview, Milford, Nebr. The Hostetlers will also be at Rocky Mountain Camp, July 3-5.

A new mission outpost has been opened in the Negro section of York, Pa., by the workers from the Manchester Mission. The Eastern Mission Board at the May 12 meeting agreed to assume responsibility for this mission program. Bro. Martin Hauck has been appointed superintendent.

Bro. and Sister George Smoker, on furlough from Tanganyika, Africa, worshiped with the Calvary Mennonite Church, Los Angeles, Calif., on Sunday, June 13, where Bro. Smoker brought the morning message.

(Continued on page 596)



Christian women selling tea and bread to building workers.

Constructing a Building in India

By Alvin Hostetler

Here at the hospital in Dhamtari we are constantly wondering what we should do next to construct buildings that won't crack up and fall apart. The soil here is of such a type that, when the dry season approaches, it develops large cracks. Some open up as much as four inches at the top and go into the ground many feet. The soil shift caused by these cracks opening during the dry season and then closing up again during the rains, makes the buildings want to crack. Sometimes during the first rains the water rushes down through these cracks in the soil washing the soil away down below so that the soil on top of the ground falls in to fill the cavity, thus making a large hole.

Ever since the first buildings were built here, missionaries have tried new methods of making foundations, but so far none have withstood the punishment that the earth gives them. Advances have been made, however, and we now have buildings that, though they crack, will not fall apart.

When I came to India to do building work, Dr. J. G. Yoder explained these difficulties. He was doing the building along with the hospital work at that time.

When we start a building, we engage a group of coolies and give them the job of digging the trenches where the foundation will be. Not all the trenches are of the same depth. Since the main walls are usually made thicker and stronger than the secondary walls, we dig them deeper. After the trenches have been dug we fill in several feet of crushed rock and a red dirt called mooram. When we put in the mooram we also add water and tamp it down with hand-tamping tools. When this is dry it becomes very hard.

It is upon this that we start the actual brick foundation, but in the meantime cartmen with oxcarts have been hauling sand from a river bed five miles away. Another man with a team of oxen has been operating the lime and sand mixer which is a big wheel on the end of a long pole fastened to a center piece. The wheel runs in a circular trough in which sand and lime have been poured with water added. The wheel is pulled by oxen, and thus the mixing is done. Bricks are also hauled in by oxcarts from the various places where they make the bricks by hand. This all takes time since these carts are only two-wheeled, and about the most they can haul is 25 cubic feet.

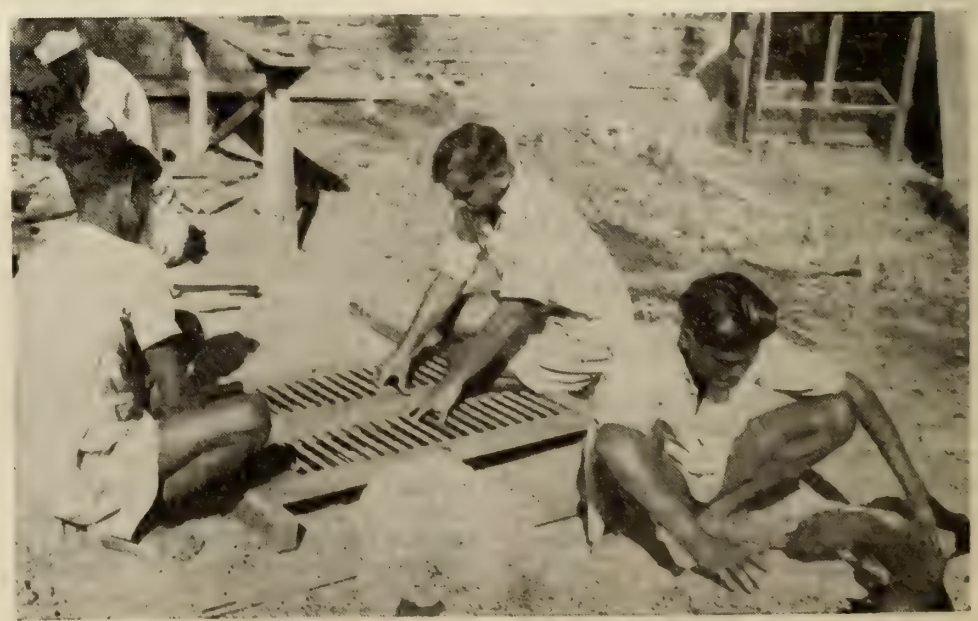
When all this has been done, we are ready to start laying bricks. We lay a foundation several feet deep and then we reinforce it with steel and bricks laid in cement. Onto the steel reinforcement in the foundation, vertical steel rods are hooked at all points where a cross wall will be.

The carpenters have also been hard at work making door frames and window frames so that they will be ready by the time that the masons want them. Usually the carpenters do all their work by hand, but after the rains last year we brought down from Bihar the saw and jointer that Bro. Beachy had used there. This speeded things up considerably. I did most of the planing and sawing for them and then we used the power drill that I brought along with me and drilled holes to make the mortises. Doors, windows, shutters, etc., were made much quicker with these machines in operation.

When the masons have the walls up to within nine inches of the top, we again hook all the vertical rods together with horizontal rods and then lay them in cement and bricks. As soon as the walls are complete with rafter anchors, the carpenters get to work putting the rafters in place and line them up for the roofing sheets. While they are putting on the roof the masons are pointing the bricks. As soon as the roof is on, the masons get to work plastering the walls on the inside and laying the flooring stones or pouring the cement for the floors. When certain parts of the building are finished by the masons, the carpenters come back to fit the doors and windows that they have made. The electrician completes the wiring and installs the fixtures. Then it is time for the painters and the cleaners to complete the building.

In writing this it seems as if we have a building in no time at all, but the fact is that since everything is done by hand and with slow-moving vehicles it takes some time.

My crew of six carpenters, two masons, eleven coolies, and eight women workers are not all Christians. Twelve of them are Hindus, but through the morning prayers before they start work and through the contacts that they have with the Christian work-



Carpenters making shutters, M.P., India.



Beginning the Boys' Hostel, Dhamtari, M.P., India

ers, some of them have become interested and have asked many questions.

Some of the Hindus have sneaked away from their homes in Hindu villages to come to special church services here in Dhamtari. The Hindus who believe they become defiled if they eat food prepared by non-Hindus have on some occasions eaten with Christians and at midmorning a Christian comes around to the workers with tea and some Indian breads and they buy from him. This, according to the Hindus, should also not be.

So it is not only one building we are trying to build at one time, but two or three or more. Within the hearts of these Hindu workers we also hope to build a temple for the Lord. Only time will tell whether the foundations for these temples will have been made well enough to withstand Satan's shifting the soil beneath them. Brick buildings may crack and fall apart, but the loss that you have is a material loss which can be rebuilt. The temple in a human heart when cracked, broken, and fallen apart could mean a soul lost forever, and what a loss that is!

Jesus tells us, "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood rose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great" (Luke 6:47-49).

Let us continue to pray, not only for these whom we know are interested, but also for those who have shown no interest yet, for we know that once the foundation of the temples is built upon the Rock, then they will be able to withstand all the shifting soil, rains, and storms that come their way.

Dhamtari, India.

Waiting in Africa

By Robert G. Keener

As the shiny 34-passenger plane decorated with a bright yellow lion glided onto the hot sands of the Port Sudan airport, we thought it was just another routine landing. Emerging into the heat of the Sudan along the Red Sea we soon discovered that one of the dual tires on the right rear wheel was flat and likely had been since the take-off at Cairo. We were taken by taxi from the airport to the Red Sea Hotel. The accommodations of the hotel were not elaborate but were a pleasant relief from the tropical sun. As it turned out, the hotel was to be our abode for about twenty-four hours. There were disgruntled, efficient businessmen with appointments to be kept in Nairobi, but nothing could be done, apparently, to get off that day. There was no spare tire at Port Sudan, or even at Asmara, the next stop. But in Africa there is time to wait. Tomorrow would be another day.

In Ethiopia we found time to wait for a foot locker to come by air freight from Rome. It came several days before we left for Tanganyika. There seem to be many occasions for waiting in Ethiopia, as our missionaries there can testify.

Landing at Musoma on the sod "airdrome" we again discovered that we had time to wait. Our telegram of the previous day telling of our proposed arrival was patiently resting in the post office waiting to be lifted. And so we waited for a car from the hotel to take us to the mission at Bukiroba. One hour, then two hours passed. Finally, a note came stating that the only car in running order from the hotel was tied up with other work. Presently a yellow pickup appeared and a kindhearted European, on hearing our plight, offered to take us and our luggage the seven miles to the mission.

After some weeks on the field I had occasion to take the mission pickup across the Mara Bay on the ferry. I was fully intending to return the next day to North Mara District. The next morning, after finishing business in Musoma, I headed for the ferry landing. Upon inquiry at the office I found that my request of the previous day for booking could not be granted because there were already four motor vehicles signed up. Another man was in a similar situation and so we suggested that they run a special ferry in the afternoon for our two cars. But no, in Africa there is time to wait. There would be another ferry running the next day. And so we waited until the next morning to cross the Mara Bay.

The African seems to have time and the patience needed to wait. He does not easily become impatient or ruffled. He has learned that there is time to wait! To the Western mind, his attitude toward life may be defined as phlegmatic at the best, and indolent at the worst. But our more swift and "efficient" movements may not be something to be desired or copied by the native. Why need he hurry? In his rural living, deep-rooted in the soil, he has found little need for haste. His few appointments are made according to the height of the sun and not the minute hand of a watch. The sun seems in no hurry to rise or to be especially hasty in setting. The rains come in their season and the crops respond in due time.

For long years this attitude of apathy and indolence has characterized the people of central, tropical Africa. It is the last continent to show signs of arousing from heathen darkness and to turn toward the light which the Gospel produces and induces. But many changes have come in the past decade or two. It has been pointed out that Africa is no longer awakening—SHE IS AWAKE. She is awake to the financial gain which education brings, to the value of some of her natural resources, to the privileges and rights of self-government. She is awake and protesting the injustice and exploitation of the white man.

Yes, Africa has waited long, but the great awakening has come. The centuries of waiting have receded into the unwritten history of the past. The people of Africa are no longer patiently waiting for Christian literature, mission schools, and the missionary of the Gospel. They are grasping for the printed newspaper, for Communist literature as well as that produced by the Christian press. They will give an ear to the offers of the industrialist as well as to the pleadings of the missionary.

In Africa there is time to wait for the warmth of the sun, for the encouragement of the showers, and for the harvest. But what of the sowing of the seed of the Word? What of the nurture of the sprouted seed? What of the harvest? In the spiritual realm there is no time to wait. There is no valid reason to wait to sow, to nurture, to harvest. Africa has slumbered long, has waited long, has been in expectancy long—**too long.** Now is the time for the light to break forth as the morning. The Sun of righteousness has arisen in Africa with healing in His wings. Pray for awakened Africa. May the missionaries also be awake to their opportunities. Why should we wait?

Tanganyika, East Africa.



A worship service is held in connection with the clinic treatment programs each day. Missionaries and native Christians work with MCC personnel in conducting these services. Many Formosans have accepted Christianity in recent years.

A Formosan Baby Named "America"

By Glen D. Graber

(Glen D. Graber, Wayland, Iowa, is director of the Mennonite Central Committee program on the island of Formosa, just off the China coast.)

After a two-hour drive on our mobile clinic truck out of the city of PingTung, we reached the edge of the mountains and also the end of the truck road. From here we had a two-hour walk while the always-helpful mountain folk carried our medicines, sleeping bags, and other equipment. Tired and hot, we reached the little village of Kowabaru and as usual called at the village police station to present our greetings.

We were casually informed that a woman was in very critical condition. Questions followed and we then asked if they would like our doctor to see the patient. We were led to a small house around which a crowd of relatives and others had gathered—all with that hopeless expression, just sitting and waiting for something to happen.

Mrs. Graber and the doctor entered the house and found the woman lying on a bamboo platform. She was in labor and great pain. Around her were several aged women trying to help her. One was chanting a weird melody. Why the hopelessness? This woman had already had three other children and all three had died at birth. Our doctor confirmed their fears that the woman was in need of surgical help which could be given only in a large hospital. If she were left here, it was likely that her own life was in danger this time.

We suggested that if these people would call some young men to carry the woman by stretcher back to the truck, we would drive her to the PingTung hospital. This seemed the only solution to us. However, we did not understand the superstitions and traditions of these folk. The family had never been outside of the mountains and "if she were going to die, so let it be, and let her die in the mountains." There were no Christians in their village and the Gospel had never been preached for their hearing. They had no money, but we said that in their case we would see that they received free treatment. After much discussion they agreed to take her to the hospital. We had prayer together and then two of our team went with the group carrying the stretcher while those who remained would hold the village clinic. The walk down the mountain was difficult, for the path was narrow and the truck could travel very slowly over the rough road.

We reached PingTung late that night, long after hospital hours. Finally, a doctor was called and then followed more waiting. After several hours the operation was completed and we knew from the doctor's face that it had been a success. Not only was the mother's life saved but she had also given birth to a healthy baby boy. It was our great joy to inform the father.

The next morning after making arrangements with the social welfare office to give the family free hospitalization we started back to the village. This time we were welcomed as friends. The entire village came out to our evening worship service that night.

This little boy is two years old now and last week he was brought to our PingTung clinic. The mountain folk have named him "America" in thankful memory. Some may call it luck or fate but we believe it to be another example of the opportunities for service that come when one follows God's leading.

MCC has been helping these folk for six years and it is thrilling to see how God has blessed the work. The Hualien clinic has grown up into a hospital. There are three large clinics which give eye treatments and other aid as they have the supplies. There are also two mobile clinics which now continue to travel from village to village giving charitable medical aid. We thank God for His guidance in this work of preaching and healing.

via MCC Information Service.



"America" was born in the PingTung Mountain Eye Clinic. The four clinics and the two mobile clinics on Formosa operated by MCC personnel make thousands of medical and surgical treatments each month. The MCC medical program is in touch with most of the island's 150,000 mountain and hills people.

MISSIONS SECTION

New Jerusalem Dilemma

By Roy Kreider

The Readers' Letters column of the **Jerusalem Post** has recently edited several reactionary letters. The figures of speech and detailed descriptions have been all too vivid to the imaginative mind. According to complaints, the municipality of the Holy City seemed to be disregarding the faulty, inadequate drainage system in certain sections of New Jerusalem. The complaints were lodged on three major grounds: the nauseating odors, the danger of disease and contamination, and the overflowing cesspools of the entire community.

Overflowing cesspools in the Sacred City—like tolerated sin in the sacred shrine of the saint. The presence of sin in the holy place of the heart is in the nostrils of God more foul than drainage of a cesspool to the inhabitants of Jerusalem. In Romans 3:13 we read that the mouth of the evildoer is like the odor of a newly opened grave. Sin exhales from the heart a putrid, pestilential odor such as rises from an old tomb in which a body has been enclosed. The fermenting sin possesses the character of leaven, and this is the figure Jesus used. The leaven of the Pharisees which was hypocrisy resulted from an exceedingly subtle sin, the sin of pride and prejudice. This sin of which they and we are unaware ignited the righteous indig-

nation of Jesus so as to bring upon them the fierce label of the essence of their character and the danger of their influence—"hidden graves" into which others will fall, "whited sepulchres . . . full of dead men's bones," dishonoring the God they pretend to worship. "Publicans and harlots go into the kingdom of God before you," was Jesus' conclusion to these who were insensitive to their sin and guilt.

But there is also the danger of disease and contamination in our Sacred City, complained the residents of Jerusalem. Like leaven, sin permeates the whole being so that the whole becomes saturated and deeply affected by it. One tolerated sin soon leads to another and the heart becomes a cesspool of contamination. An agnostic language-student friend began taking me into his confidences for advice in personal problems. He would frequently boast of his evil deeds and scoff at stern warnings of divine judgment. Recently his pleasures boomeranged. "How can I forget the agony of it all?" he asked. The road from sin to disgrace was a short one and last week he began a long prison sentence. "The way of the transgressor is hard." Evidence of living in God's presence is extreme sensitiveness to sin. The presence of God is a revealing light.

Then, too, one overflowing cesspool fills the surrounding cesspools in the community and the problem becomes irremedial. The evil influence of one individual can break down the conscience of many. Inconsistent living and tolerated sin in the saint can drive the unconverted farther from the cross. With holy boldness and keen spiritual perception, Paul underlines the tragic effects of inconsistency in God's people. In Rom. 2:24 he accuses "the sons of Abraham as pertaining to the flesh" of bringing blasphemy upon the four-lettered Hebrew name, the most vehement name of God, which they considered then as now to be too sacred to pronounce. Their conduct caused the Gentiles to blaspheme the very name they feared to utter. Likewise the saint who tolerates sin in his mind or in his conscience, consciously or unconsciously is evidencing its presence in various ways and its bringing reproach upon the Lord who bought him.

How loathsome is the mention of cesspits. We would be inclined to envision Jerusalem as being too holy to need them. We can more likely envision it with springs of water and beautiful fountains. Yet these unfortunately cannot be found here. Jesus, who so literally described the evil of men's hearts, pictured in contrasting figures the marvelous change of the inner being that is born anew, born of God. "Out of his innermost being shall flow rivers of living water." "The water that I shall give him shall be in him a well of water springing up into everlasting life." Here and there one can find a few such fountains in Israel. Praise God for them and pray much for them. God has placed us here on this earth as the channels for the message that will work such a marvelous transformation. From cesspools to springs of water, damnation to eternal life, darkness to light, judgment to mercy and pardon—this is the work and will of God.

Jerusalem, Israel.

The Bible a Missionary Book?

Every book in the New Testament was written by a foreign missionary.

Every Epistle in the New Testament that was written to a church was written to a foreign missionary church.

Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

The one book of prophecy in the New Testament was written to seven missionary churches in Asia.

The language of the books of the New Testament is the missionary's language.

The map of the early Christian world is the tracings of the missionary journeys of the apostles.

The problems which arose in the early church were largely questions of missionary procedure.

Of the twelve apostles chosen by the Lord Jesus, every apostle except one became a missionary.

The only man among the twelve apostles who did not become a missionary became a traitor.—**Bible Crusaders News.**



The Mennonite Hour

"His Word Shall Not Return Void . . . ."

Just a few days ago a middle-aged couple from Michigan stopped in to visit **The Mennonite Hour** offices. They became interested in the broadcast about a year and a half ago when they accidentally ran accross the program over WRVA, Richmond, Va.

His wife told us, "My husband was never interested in religion until he came across **The Mennonite Hour** broadcast." She is a Christian and has been praying for her husband for many years. She feels that God is using this broadcast to help her husband see that he needs Christ. He told us that he listens to the broadcast three times a Sunday!

Previous to his visit **The Mennonite Hour** office staff knew him only as a person who could be counted on to send a small but regular contribution. Now he is more than a regular giver—he is a man whom God is endeavoring to win to Himself.

Will you pray that this man may yield himself completely to Christ and might find fellowship with a Christian church in his community?

Pastor and Quartet Continue Itinerary

B. Charles Hostetter and the male quartet continue to keep appointments on the way back from Oregon. This coming week they will be making stops in Kansas, Nebraska, and Iowa. See June 1 **Gospel Herald** for complete itinerary.

Missions Editorial

Come Ye Apart

The summer season of conferences and camp activities is upon us. Many persons have already made their plans to attend a Family Week, Bible Conference, or Youth Camp at Laurelville, Chesley Lake, Little Eden, or Rocky Mountain Campgrounds. To some of us these activities may seem superfluous for Christian workers. However, Jesus called His disciples apart to a desert place to rest after their return from a deputation trip. Jesus Himself withdrew from the crowds to commune with God.

The summer camp meeting is used by various Christian groups each summer as a means of spiritual refreshing. At such meetings Bible preaching and missionary stories play an important role. Many a young person has received missionary vision and a call to service by listening to God's messengers speak at these meetings. The informality present often makes possible close fellowship between the young Christian and the veteran worker.

We believe that the programs at our campgrounds must be Bible- and missionary-centered if the church is to benefit most from these activities. It is good to worship God in the out-of-doors and to teach our children about God from the works of nature which He has made. Our children's camps have been a means of leading many of our children to accept Christ as Saviour. They should continue to do so.

To operate on a pay basis, the program at our summer camps must attract campers. Therefore, we as a church are largely responsible for the type of program which is presented. Are we asking for more Bible teaching and a missionary emphasis, or do we want only a social time? Are we as much concerned about the refreshment of our souls as we are about recreation for our bodies? What kind of program attracts the most campers?

When Jesus asked His disciples to come aside and rest a while, it was not only for physical relaxation, but for spiritual refreshment. Let us encourage those who provide camp facilities for us to provide a spiritually refreshing program for all who come by supporting such programs.—L. C. Hartzler.

Circulating through the organizations working for world peace at Geneva, Switzerland, was a story about a Jewish orderly in a Hungarian war hospital during the great conflict. Looking out on the newly made graves, the orderly remarked: "Hungarians, Germans, Russians, Serbians, Frenchmen, Poles—all brothers! But first they must be dead."—G. B. F. Hallock, in **New Sermon Illustrations.** (Fleming H. Revell Company)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

There is an immediate opening for someone to serve as a housemaid at the Braeside Home for the Aged, Preston, Ont., Canada, and in September there will also be opportunity for a registered nurse to serve in this way. These openings can be filled on a VS or regular staff basis.

The need for a housemaid is urgent and those who are interested should write to D. J. Mishler, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., or directly to J. A. Cressman, Superintendent, Braeside Home, 125 Eagle St., Preston, Ont., Canada.

Leila Hostetler, Beaver Crossing, Nebr., and **Silvia Hostetler,** Kokomo, Ind., recently began terms of VS in the hospital unit in Kansas City, Mo. This corrects a former note which stated that Silvia was going to the Iowa City, Iowa, Hospital Unit to serve.

On June 2, the VS unit, Kansas City, Mo., played host to 45 I-W men of the Kansas City area at a I-W banquet. The VS girls prepared and served the meal. Bro. Lowell Nissley, Crystal Springs, Kans., was guest speaker and spoke on "The I-W Challenge."

The Voluntary Service Conference held in connection with the Annual Mission Board Meeting on June 18 proved to be inspirational and challenging. The theme of this conference was made up of the three main topics put together.

In his talk, **As Voluntary Service Grows,** Levi Hartzler, Elkhart, Ind., discussed the development of VS and interpreted its relation to the total church program.

In the next topic, **You Have Opportunities,** several present VS workers gave testimonies of the opportunities for practical Christian service that are found in VS.

Bro. B. Charles Hostetter, Harrisonburg, Va., spoke on **To Serve Christ** which is ever the ultimate goal for service to our fellow men.

Financial

The service program of the church is a growing one that is endeavoring to meet the needs of our young people for service and of our fellow men for physical and spiritual help. The I-W program has had to keep pace with the rising numbers of drafted men who are representing our church all over the country and abroad.

All of this growth requires a large budget for your Relief and Service Committee. Your consecrated giving is greatly appreciated and you are encouraged to continue in this. Some may want to increase their giving for the relief and service work of the church. Congregations which do not now lift a monthly relief and service offering will want to begin doing so. This monthly congregational offering and individual contributions are the only means of support for the relief and service program. All of us will want to continue in prayer for this work.

I-W Services

On June 13, a group from the unit in Cleveland, Ohio, gave the evening program at the Plain View Mennonite Church, Aurora, Ohio; the unit chorus sang at the Gladstone Mennonite Church in Cleveland on June 20 and a similar program is scheduled for June 27 at North Lima, Ohio.

A number of the men from this group are donating labor toward the building of the new church at Louis Rd. Chapel, Ohio.

An orientation camp for I-O men anticipating I-W service is being planned for August 21-28 at the Rocky Mountain Mennonite Camp, Divide, Colo.

The following persons will serve as the staff: E. M. Yost, Denver, Colo., Chairman of MCC Peace Committee for Colorado; Lowell Nissley, Crystal Springs, Kans., I-W Area Field Representative for MRSC; Robert Keller, Elkhart, Ind., Pastoral Services Coordinator for I-W men of the MRSC constituency; Dorsa Mishler, Elkhart, Ind., Personnel Director for Relief and Service; Henry Weaver, Jr., Director of Mennonite I-W Services, and a doctor and crafts and recreation workers.

Any I-O or I-W men interested in attending this orientation camp should write to Mennonite I-W Services, 1711 Prairie St., Elkhart, Ind., for more information and to make reservations.

Released June 11, 1954
Office for Relief and Service
Elkhart, Indiana.

MCC Weekly Notes

Arthur Laemmlen Appointed Administrator of Brook Lane Farm

Arthur Laemmlen of Reedley, Calif., has been appointed administrator of Brook Lane Farm, MCC mental hospital near Hagerstown, Md. Since October, 1953, he has been I-W unit director at Topeka, Kans., and after spending some time at home he will assume his new duties at Brook Lane July 20.

Mr. Laemmlen is replacing Jake Goering and will head a staff of 32 workers in the hospital which now has a capacity of 38 patients. The new administrator will be responsible to the Akron MCC office for the entire program of Brook Lane hospital. Mr. Goering is planning to take up graduate work at the University of Maryland, and assist Dr. Prager, Brook Lane Farm psychiatrist, as counselor and therapist.

The entire hospital staff has been seriously overtaxed during the recent period of expansion into the new addition. Although a full quota of workers are on hand at the present time, replacements will be necessary at the end of the summer. There will be openings in both hospital and housekeeping roles.

Raisins Shipped from Oakland Harbor

Thirty-eight tons of raisins arrived at the Oakland harbor on May 21 for loading aboard three ships. These raisins were shipped to MCC distribution centers in South Korea, Lebanon, West Germany, Austria, and France.

The money for the purchase of these raisins was contributed by the Mennonite churches of the Reedley community. A government approval for a $40.00 per ton subsidy was secured through the Raisin Administrative Committee. This lowers the purchase price to $127.50 per ton.

Out-Going and Returning MCC Workers

Rosa Kim, of Buhler, Kans., left Quebec harbor aboard the "Grotte Beer" on June 12 on her way to Berlin, Germany. She will be replacing Dorothy Hurley in the community center work there. Miss Hurley has served two years in Berlin and will be returning home soon.

Freda Pellman, who served as Menno Travel Service secretary in Amsterdam since March, 1952, returned to her home in Richfield, Pa., June 9. Alta Schrock of Goshen, Ind., arrived in New York June 8. She terminated her work with MCC in Kreuzberg last September and since that time has been doing research work in Mennonite history for a book she intends to write.

Women's Activities

On May 28 Mrs. Ben Charles reported that 11,476 Prayer Guides had been mailed out. It is gratifying to see the interest of our brotherhood grow in united intercessory prayer for the activities of the church as well as for the needs of the world. We are grateful, too, for the fine response from approximately all of our districts in regard to providing Prayer Guides for the I-W men. A personal interest of this nature from the home circle should help to strengthen the bonds of Christian fellowship.

* * *

Have you chosen a few missionary books to read with your family during vacation? The reading of one fine book with your growing children may make the difference in the future of your precious little flock. Review again pages 137-42 in the Daily Prayer Guide. These lists prepared by the Royer sisters are excellent. If you have read all of these books, why not study your Herald Press catalog? Some of you could also visit the branch bookstores, or even the Publishing House bookstore.

By filling the mind with best ideas for service we will be more sure of having young people ready for those waiting jobs. Just as it is true that "Out of the abundance of the heart, the mouth speaketh," so it is true that our behavior follows the pattern of our information. We seldom rise above the best that we know.

* * *

Having a supply of best books on hand can be a fine source for contacting people in your community who need a spiritual lift; an outlet like this will also give the lender a new inspiration. Not long ago I read of a dear teacher who had just retired. She was feeling that emptiness which comes to those

who have led an active life with growing boys and girls. "I must find another field of service," was her conclusion. And she did. She started by lending a book to this one, and to that one, until at present she is known all over her community for her fine service of helping others to the best in books. And think of the impact that the influence of Christian literature is having on her community!

To those who are living in small communities where there is no church or public library, this example should be a challenge. Others, too, can always find those who are starving for good reading materials. Let's see how many of these we can "feed" this summer!

* * *

July 1 is the date the Goodwill Christmas Bundle workers would like to have all bundles in the warehouse so that they can assure delivery by Christmas time. If you have difficulty in being prompt, just imagine that it is your child who may not receive his Christmas gift until February because someone has not cared enough.—Mrs. C. L. Shank.

From Our Churches

ALPHA, MINNESOTA

(Alpha Congregation)

Dear HERALD Readers:

"O praise the Lord, all ye nations: praise him, all ye people."

Bro. Glenn Martin, Denver, Colo., brought the message in the morning and evening of Jan. 17. Charles Hartzler gave a talk on the La Junta, Colo., service unit, of which he was a member.

A group from here attended the Iowa-Nebraska Conference in Manson, Iowa, in February.

Bro. S. M. King, Goshen College, Goshen, Ind., was here for morning services on March 21.

Pictures of Germany were shown by Bro. A. Lloyd Swartzendruber on April 3. He brought the Sunday morning message April 4.

The Hesston Collegiate Chorale gave a program on April 14, and on Friday evening of the same week the Pilgrims Quartet of Goshen College gave a program. Both were enjoyed by our group.

Bro. Wesley Jantz, La Junta, Colo., brought the morning message on May 9. That afternoon he united in marriage his nephew, Leo Schmidt of Pueblo, Colo., and Roma Garber of Alpha, Minn.

Bro. Nick Stoltzfus and a mixed quartet from Manson, Iowa, brought the Sunday evening program on May 23.

The brethren Noah Landis and C. J. Garber and their wives went to Hesston, Kans., for commencement, stopping to see the Garbers' daughter, Mrs. Harold Ely, and family at Conway, Kans. Several carloads from here went to commencement at Hesston.

Correspondent.

SARASOTA, FLORIDA

(Bayshore Congregation)

Dear Readers:

Greetings in Jesus' blessed name. We were blessed with many visitors and guest speakers during the winter. Sunday mornings we had two worship services with Sunday school in between to accommodate the many who wished to worship with us.

Mary Good, missionary to India, spoke to us and also showed slides on India.

Some visiting ministers who preached for us were E. E. Miller, Goshen, Ind.; Ralph Stahly, Wakarusa, Ind.; E. B. Frey, Archbold, Ohio; and J. N. Kaufman, Peoria, Ill. Ira Miller spoke to us on the I-W service program of the church.

Bro. and Sister Aquilla Stoltzfus and family, missionaries working at Shouns, N. C., sponsored by the Maple Grove congregation, Atglen, Pa., gave a program of music and told of their work.

The history of our radio program was presented by Ira Eigsti of Tiskilwa, Ill., along with a musical program and offering for the support of the radio program. Many people expressed their appreciation of the Sunday-school lessons discussions and the singing.

Abner Stoltzfus, Kinzers, Pa., showed slides of the Holy Land, and O. O. Miller brought a message concerning the relief and service program of the church.

Gordon Beck, a member of a Youth for Christ team to Japan, showed pictures of Japan. Bro. and Sister Harvey Birky and young people from Birmingham, Ala., brought us messages in song, chalk drawing, and illustrated object lesson.

Mrs. Charles Shank, editor of the "Missionary Sewing Circle Monthly," talked on "Forward Moves in Women's Work in the Mennonite Church." The sewing circle has a monthly project. Some of these have been yarn for Korea, towels, washcloths, and aprons for the hospital at La Plata, Puerto Rico, and many others.

Esta Troyer and Julia Yoder will be serving in a voluntary service unit at Mt. Union, Pa., a rural mission, this summer.

Our pastor, Bro. Tim Brenneman, and wife attended the Gulf Coast Regional Conference at Gulfport, Miss., May 7-9.

The debt on our Sunday-school building is paid in full for which we give thanks to God.

Our Bible school is to be June 14-21. Remember us in your prayers.

Dorothy Miller.

SCHELLSBURG, PENNSYLVANIA

(Pleasant View Congregation)

Dear HERALD Readers:

We thank the Lord for the many blessings He has given to us.

We have had quite a few visitors worshiping with us and we always appreciate this. On April 11, the four Yoder brothers and Sam Glick from Belleville stopped with us on their way to Grantsville, Md. The brothers gave us some special singing and Bro. Glick brought a very stirring message.

We had our Good Friday meeting with the Brethren in Christ Church at Spring Hope.

Bro. and Sister Melvin Nussbaum from the Stahl congregation helped in the prayer meeting at McNeeltown.

On April 18 Bro. and Sister Harry Blough were with us in our preparatory and communion services. Visitors that day were sisters Lydia Weaver, Mary Anna and Hilda College, and brothers Earl and Eugene Hostetler.

On May 16 Bro. and Sister Jessie Oldham of Spring Hope, Brethren in Christ, were with us and Bro. Oldham brought the morning and evening messages.

Bro. and Sister Joe Davidhizer, from the Thomas congregation, were with us May 31.

Come, let us worship together, saith the Lord.

Correspondent.

TO BE NEAR TO GOD (Continued)

ble ourselves, but not long enough. A few days or months and we are already weary and ready to think it is no use. Is perhaps the basic failure deeper than that, even—a failure to care enough for the souls of others to continue in prayer in their behalf? If God lays some one on our hearts, let's practice a persistence that refuses to take no for an answer. That lack alone may be the only element blocking the outflow of blessing.

Saturday, July 3

Read Jas. 5:7-16—"Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

Most of us can look back to a time when doubts rocked our Christian beliefs to their foundations. That is not an easy thing to face—but we learn then how futile all substitutes are. We find out a great deal about the divine restlessness produced in our hearts—a restlessness that finds rest only in returning to God. Patience must be an essential part of the Christian's equipment—a patience that knows nothing less than Christ will ever suffice and waits (in the dark, if need be) for Him to manifest Himself—a patience that is fervent in faith and constant in prayer.

—Edna Beiler.

OUR SCHOOLS (Continued)

would simply ask another: Who usually raises this question? Is it usually the girl who has naturally long hair, or the one with shorn hair? Does the girl with naturally long hair really raise a question about the supposed difficulty in knowing what to do with long hair? Or, is this point more frequently raised as a rationalization by the sister with shorn hair, while she may be secretly envying her sister with her glory still unshorn?

Long hair, neatly worn, continues to be a testimony to the principle of nonconformity to the world, and a symbol of a life conformed to Christ. Does not the relationship between the natural covering (naturally long hair) and the special covering (the devotional veiling) become clearly evident, when once a girl begins tampering with the natural covering? How long does the girl who cuts her hair continue to have a real conviction concerning the significance and meaning of the special covering?

Does a Christian school have the right to raise a standard here? Does a school, after prayer and deliberation by those responsible, and with the sincere backing of a board of control and a church constituency, have a responsibility to declare that the only safe way to move in the area under consideration is for girls to let their hair grow naturally long? I believe that a church school has this right and this responsibility. I further believe that what Bro. Paul M. Miller says, in the afore-mentioned booklet, merits the serious reflection of our entire church at this time: "When God says long hair is a glory to a woman and shorn hair is a shame for her, why should any heart that loves Him seek to get as far away as possible from that which He calls a glory and try to get as close as possible to that which He calls a shame? When God calls a thing a shame, then we had better continue to do so also, even though our current sub-Christian society may drift far from His standards of what is shameful or glorious."

Furthermore, I know that some of you have developed, and are developing, while here at Hesston, a deeper conviction on the subjects treated in the first part of I Cor. 11. And without giving any implication whatever of a lack of ap-

preciation for the generation ahead of us, I believe that when a few of you girls go home this summer, you will be giving a testimony something like this: "Father and Mother, I believe God's will for me from now on is to let my hair grow naturally long. Please, Father and Mother, let's study the Bible together on this point sometime soon. And I believe, Mother, that you won't want to get the scissors out any more either—to use it on your hair, or on my hair."

Why does a Christian woman want to wear the special veiling? Why does a Christian woman want to let her hair—the natural covering—grow naturally long? I think the answer is quite clearly summed up in one word: Christ. On the other hand, why doesn't a Christian woman want to wear the special veiling? Or, why doesn't a Christian woman want to let her hair—the natural covering—grow naturally long? I am not sure that I fully know the answer to these latter questions. I prefer to leave it up to you to supply those answers.

I think the biggest question facing us in this whole matter is, "Why?" This question applies not only to our response to the teachings of I Cor. 11, but to our response to other Christian principles and practices as well. Why do we want to do what we want to do? Why don't we want to do what we don't want to do? My suggestion is that we turn again to I Cor. 1:10, and then to I Cor. 14:37, and then to I Cor. 11:1-16, and then perhaps to a passage like I Cor. 3—maybe on deeper reflection these passages will reveal the answer to the unanswered questions above. Let us be Christian young people of courage, ready to approach the Word of God open-mindedly, humbly, and prayerfully.

Hesston, Kans.

STEWARDSHIP OF TIME (Continued)

across the door which reads, "What on earth are you doing for heaven's sake?" Truly this is something for us all to think about.

I dare say that every time we pick up a magazine or turn on the radio, we see or read of someone explaining some new timesaving gadget or timesaving method of a "quick mix." As we all know, they even have gone so far as to change time in order to "save daylight." One man said that the daylight-saving idea comes from an old Indian who cut off one end of his blanket and sewed it on the other to make it longer.

Well, regardless of all these methods and ideas, everyone seems to have twenty-four hours in a day. Those twenty-four hours are given to us by God. Are we going to waste God's time when the field is ripe unto harvest and the time is now at hand?

Ashley, Mich.

FIELD NOTES (Continued)

Dedication services to be held at the Mountain View Mission, one and one-half miles west of Mt. Holly Springs, Cumberland Co., Pa., Sunday afternoon, July 4. Evangelistic meetings to follow for a week with Amos Weaver, Lancaster, Pa., evangelist.

Ordination: Bro. J. Ivan Smoker will be ordained to the ministry at the Yorks Corners, N. Y., Church on Sunday morning, June 27. The work at this place is an outpost of the Chestnut Hill congregation.

Visiting Speakers

May 23. **William Martin,** Menges Mills, Pa., at East Bethel Mission, Greenville, Va.

May 30. **Fred Gingerich,** Chappell, Neb., at West Liberty, Windom, Kans.

June 6. **Wilson Overholt,** Pipersville, Pa., at Mt. Pisgah Mennonite Church, Leonard, Mo. **J. W. Birky,** Spartansburg, Pa., at Plum Creek Church, Beemer, Nebr. **T. K. Hershey,** Goshen, Ind., at Zion Mennonite Church, Beckersville, Pa.

June 13. **J. L. Horst,** Scottdale, Pa., at Central Church, Archbold, Ohio. **Etril J. Leinbach,** Moorepark, Mich., at Benton, Ind. **Noah Good,** dean of the Lancaster Mennonite School, at Pinecraft, Fla., Mennonite Church.

June 20. **Dan Demmin,** Chaplain LeTourneau-Westinghouse Co., at Ann Street Mennonite Church, Peoria, Ill.

Evangelistic Meetings

Tent revival meetings in Pottsville, Pa., beginning June 20, with Noah Hershey, Parkesburg, Pa., as evangelist.

MISSION NEWS (Continued)

The first service at the Glad Tidings Mennonite Church on Brook Ave., New York City, is scheduled to be held on June 27. Bro. Raymond Charles will serve as speaker. The dedication of this newly remodeled property will be held in the afternoon of the same day. Special services will continue each night for a week with outside speakers. This church replaces the St. Ann's church which has been bought by the city for a housing propect.

Bro. Chester Martin has been appointed superintendent of the Harrisburg, Pa., mission replacing Bro. Jay Oberholtzer who has been called into I-W service.

The Annual Missionary Training Institute of the Eastern Board will be held at the Norris Square mission in Philadelphia August 2-9 for an invited group of about 40 young people.

Bro. James Sauder was ordained to the ministry on Wednesday, June 2, to serve at Cambridge, near Honey Brook, Pa.

Bro. and Sister Paul Landis, under appointment to serve as workers among the Spanish migrants in Lancaster County, have returned to their I-W service in Florida to await their release. Upon receiving their release from I-W service they will fly directly to Puerto Rico where they will enroll in the Mennonite Language School at La Plata to study Spanish.

Bro. Rohrer Eshleman writes from Ethiopia: "God has really been blessing our hospital program. We are putting forth a special effort to reach our patients with the Gospel. Our hospital evangelist has been doing an excellent job of helping the patients to Christ, and then interested boys visit in the patient's home later after he is discharged from the hospital. Our hospital with its 70 beds has been running to capacity in the recent past, since the early rains are past and malaria has stuck up her ugly head. We have a very bad form of malaria here and patients become unconscious from it very easily."

Bro. Martin Landis, Lancaster, Pa., held a series of week-end meetings at the St. Ann's Mennonite Church, Bronx, New York City, June 12, 13.

Caroline Plank, who transfered from the mission field in Italian Somaliland, is now engaged in teaching work at the following address: 4 Bukit java Road, Klang, Selangor, Malaya.

Living with Peace of Mind

Outcasts, victims of discrimination, they also are precious to God is the momentous teaching of Jesus, even while they remain outcasts. It is not merely the potential in them that draws the affection of God, but the actual as well.

Simply because they are created in His own image and in deepest truth are His own, the Father views them with infinite solicitude.

These outcasts with whom Jesus ate and had other dealings were the **am-haaretz,** the people of the land, who failed to abide by the ceremonial laws and who neglected the ritual. Before the law they were defiled, contact with them bringing contamination. They were looked upon as accursed because their disobedience delayed the coming of God's reign on earth. Thus they were ostracized and treated with contempt.

Familiarity with the attitude of Jesus should not blind us to His radical and revolutionary behavior. If, for example, the Prime Minister of South Africa should dine publicly with native black people, such an act would be less startling and alarming to white men who accept the **status quo** than was the conduct of Jesus as viewed by the ecclesiastical authorities of His day and place.

But Jesus was guided by even profounder insight into the character of God, for He went beyond the teaching that God loves outcasts while they are outcasts and taught that God is the good shepherd who takes the initiative and seeks for the lost sheep until He finds it. The reason is plain: love seeks because it is love; the lost outcast is precious because a child is of great value in the sight of a parent; every human being is indispensable to God; our Father craves companionship and needs help in the completion of His work.

Here is an idea that really goes to the roots of life. If men would accept it to the degree that they would live by it, God would be enabled to reign upon this earth.

—Kirby Page.

CHURCH HISTORY (Continued)

from the district in 1941 he served diligently and gave unstintingly of his service in spite of many privations.

Bro. D. B. Kauffman served as the only minister until in 1912 when Bro. Levi A. Kauffman moved from Fairview, Mich. Levi A. Kauffman helped in the ministry here until in 1916 at which time he moved to Coalridge, Mont.

In 1919 D. B. Kauffman moved to Hubbard, Oreg., and the congregation was without a resident minister for two years. On Oct. 30, 1921, Bro. Joseph L. Lehman was ordained to this office and served in this capacity for seven years. On Oct. 10, 1928, Bro. Lehman met with an accident which resulted in his death, and the small flock was again without a shepherd.

On April 14, 1929, Bro. Archie Kauffman was ordained to the ministry and served in that capacity until the fall of 1937 when he moved to Molalla, Oreg. By this time the membership was quite small and no minister was ordained after this time.

Bro. Amos C. Ogburn moved to Westover, Md., in 1916, and no other deacon was ordained until in 1926 when Bro. Levi C. Kauffman was called to that office. Bro. Levi C. Kauffman moved away in 1939 at which time only two members were left.

While the congregation existed it was active and aggressive. It supported the work of the church and its various institutions. For a number of years the congregation farmed a number of acres as a "God's acre" project. This was in the years of drought and depression and was not greatly successful from a financial standpoint. It is certain that the same amount of time and effort in the nineteen forties would have yielded thousands of dollars.

By Oct. 1, 1939, there were only two members remaining in the community, Bro. and Sister W. E. Harris. In 1941 they moved to Michigan. And so the community that saw the first Mennonite family arrive in 1889 saw the last Mennonite family leave in 1941. The church building was sold and moved away. It is no longer used for religious services. There remains a cemetery which contains a score or more of tombstones and some unmarked graves.

The community is more sparsely settled now than formerly. Land has gone into the hands of a few and is being farmed on a larger scale.

The Spring Valley congregation has not died out. It has only dispersed. Today it lives in the hearts and lives of many people throughout the United States—in Oregon, Idaho, Arizona, California, Colorado, Kansas, Nebraska, North Dakota, Wisconsin, Indiana, Michigan, Pennsylvania, Maryland, Missouri, and other places. Those who moved away did not forsake their greater loyalty. They were cautious in choosing only locations where they and their families could have church privileges and where they could have opportunities to witness for the Lord. Heaven alone can reveal the eternal values which have resulted from the work of the faithful ones who labored during these 42 years in this community where the Spring Valley Church once stood.

In the very hour in which I finish this paper (May 12, 1949) begins the funeral service of one of the charter members of the congregation, Salina Sharp Hartzler, at Fairview, Mich. Of the 25 charter members at least 13 are yet living.

[1] **Herald of Truth,** Feb. 26, 1903, p. 68.
[2] **Herald of Truth,** March 19, 1903, p. 92.
[3] Bro. Mast was the first minister of the (Old) Mennonite Church to settle in North Dakota. The Amish were settling in Rolette County and quite probably may have had a minister before this time.
[4] There is some question as to the exact date of the ordination but safely within the period of Oct. 4-6.
[5] **Herald of Truth,** May 11, 1905, p. 149.
[6] **Gospel Herald,** July 4, 1908, p. 216.
[7] An Amish bishop is referred to in **Herald of Truth**, Sept. 24, 1903, p. 306.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Miller, Melvin and Goldie (Weaver), Fort Seybert, W. Va., third child, third son, Nevin Lyle, May 27, 1954.

Schrock, Dellis and Twila (Stoll), Evanston, Ill., first child, Michael Lewis, May 25, 1954.

Stoltzfus, Samuel A. and Hilda E. (Beiler), Gap, Pa., fifth child, Sharon Kay, April 5, 1954.

Stutzman, Vernon and Bernice (Hostetler), Louisville, Ohio, fourth child, first daughter, Judith Kay, May 16, 1954.

Tice, Monroe J. and Sarah (Swartzentruber), Boynton, Pa., fourth child, third son, Laban, May 21, 1954.

Weaver, Robert and Mary (Harter), Wakarusa, Ind., first child, James Adel, May 2, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Stoltzfus—Lupinski.—Jay Harold Stoltzfus, Newtown, Conn., and Dorothy Mae Lupinski, Norwalk, Conn., members of the Maple Grove Mennonite Church, Belleville, Pa., by Jacob F. Weirich at the home of Bro. and Sister Jacob Thomas, New York City, May 29, 1954.

Widrick—Roggie.—Royal Widrick, Croghan, N. Y., and Arlene Roggie, Carthage, N. Y., by Lloyd Boshart at Dadville meetinghouse, May 27, 1954.

Yoder—Milkie.—Raymond S. Yoder, Stahl Church, Johnstown, Pa., and Amelia S. Milkie, Greek Orthodox Church, Johnstown, by Sanford G. Shetler at the home of the bride's parents, April 5, 1953.

Zehr—Widrick.—Gilbert Zehr, Copenhagen, N. Y., and Janet Widrick, Lowville, N. Y., by Lloyd Boshart at Dadville meetinghouse, May 26, 1954.

Biblical Christianity involves fundamentally a personal encounter of an individual human soul with a personal God.—Erland Waltner.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Miller, David, son of the late Michael and Barbara (Graber) Miller, was born in Stark Co., Ohio, July 3, 1863; died at his home near Louisville, Ohio, May 27, 1954; aged 90 y. 10 m. 24 d. In his youth he accepted Christ as his Saviour and was received into the fellowship of the Beech Mennonite Church in which he continued faithful to the end. In the year 1953, at the age of 89 and 90, he attended Sunday school and church services every Sunday but one. On Dec. 21, 1911, he was united in marriage to Malinda Schloneger of the same community. To this union were born 3 children. One son (Nelson) preceded him in death at the age of 15 months. He is survived by his companion, one son (Wayne, Louisville, Ohio), one daughter (Della, at home), 2 granddaughters (Neva Mae and Audrey Elaine), 2 brothers (Samuel and Amos, both of Louisville, Ohio), and other relatives and friends. Funeral services were held at the Beech Mennonite Church, in charge of Ray Bair and O. N. Johns. Interment was made in the church cemetery.

Weldy, George, son of John K. and Susanna (Mumaw) Weldy, was born near Wakarusa, Ind., Nov. 21, 1869; fell peacefully asleep April 27, 1954; aged 84 y. 5 m. 6 d. He was married to Lucretia Witmer, Jan. 18, 1891. To this union were born 5 sons and 2 daughters. He leaves to mourn his passing his widow, 3 sons (Nelson, of Wakarusa; Samuel, of Elkhart; Glenn, of Nappanee), and 2 daughters (Edna—Mrs. Raymond Yoder of Elkhart, and Mary—Mrs. Elmer Hilty, Rittman, Ohio). Two sons, Walter and Elmer, died at the ages of 2 and 3 years. Fifteen grandchildren and 8 great-grandchildren share the loss of their grandfather. He is survived by 4 brothers (Amos and Homer of Nappanee; Silas and Elmer, of Wakarusa) and one sister (Ruth—Mrs. Alvin Yoder, of Nappanee). He accepted Christ as his Saviour together with his wife shortly after their marriage and united with the Holdeman Mennonite Church where he attended regularly as long as health permitted. He greatly enjoyed singing and listening to good music. Funeral services were held April 29, with Simon Gingerich and Clarence Shank in charge. Burial was made in the Olive Cemetery.

Zimmerman, Lydia B., daughter of the late Levi and Anna (Brubacher) Witmer, was born near Akron, Pa., April 16, 1877; died at her home in Blue Ball, Pa., March 30, 1954, after a short illness; aged 76 y. 11 m. 14 d. In her teens she accepted Christ as her Saviour and united with the Metzler Mennonite Church, where she worshiped most of her life. On Feb. 21, 1901, she was married to Samuel M. Zimmerman, who survives. To this union were born 6 children. The following survive: Harry W., Manheim, Pa.; Lottie W.—Mrs. Harry Weaver, Jr., Blue Ball, Pa.; Roy M. and Raymond W., Ephrata, Pa.; Elva W.—Mrs. Lester M. Weaver, New Holland, Pa. Also surviving are 20 grandchildren, 2 brothers and a sister (Eli B., Soudersburg, Pa.; Isaac B., and Mrs. Christ H. Stauffer, both of Lititz, Pa.). One son, one grandson, 3 sisters, and 6 brothers preceded her in death. Funeral services were held April 3 at the Metzler Mennonite Church, conducted by Mahlon Witmer and Warren Good. Burial was made in the adjoining cemetery.

The Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Lost Shepherd,[7] by Agnes Sanford, is the story of an Episcopalian rector whose ministry has been weak, ineffective. Through a woman's remarkable resources in prayer, he discovers his ineffectiveness and finds power in healing by prayer. This is a disturbing book, reflecting much of Christendom, but in this instance aimed

in satire directly at the ritualistic Episcopalian Church. Assumes sacraments (grace conferred through communion, ordination, baptism, etc.) as regular aspects of faith, but that is where the satire becomes piercing, for it shows that faith is not a matter of sacraments. Not for Sunday-school libraries; only for those who may want to read jolting satire against a formal church, and then make a few deductions for our benefit.

Forest Folk at Work,[8] by Marian Schooland, is a book of fables for children in which animals talk and teach a moral. Included are parables showing outdoor life of animals, worms, birds, and insects. The Creator is described as "He-Who-Made-Me." It is an engaging story with obvious morals, for ages 5-10. Twelve helpful sketches. Non-durable, laminated cover.

Rhapsody in Black,[9] by Richard Ellsworth Day, is a biography of John Jasper, a slave boy who was one of the South's greatest Negro preachers. Given in snatchy form, it relates his conversion, his development into a preacher by preaching at funerals, and his pastoral work. Evident is the mental agony which slaves experienced. The author interestingly points out that Jasper preached in the Southern dialect rather than in formal English so that his parishioners would grasp his sermons better. This is a fine book, the whole way through, until on page 125 it is disclosed that John Jasper was married four times, divorced twice, and no one knows what happened to the nine children of one of his wives. While his story is true to life, if Jasper couldn't tend to his matrimonial affairs in a Christian way, then we hardly have need of the book.—Ford Berg.

The books listed may be secured from the Mennonite Publishing House, Scottdale, Pa.;

7 **Lost Shepherd,** Agnes Sanford; Lippincott; 1953; 316 pp.; $3.00.

8 **Forest Folk at Work,** Marion Schooland; Eerdmans; 1953; 88 pp.; $1.00.

9 **Rhapsody in Black,** Richard Ellsworth Day; Judson Press; 1953; 149 pp.; $2.50.

ITEMS and COMMENTS

The President of Goucher College, in an address delivered while 350,000 persons crowded Baltimore Street to view a parade opening the baseball season, said, "The heroes of the hour are the gods of entertainment and sports; the symbols of the age are the pinball machines and the juke box, monuments to restless adolescence."—The United Brethren.

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The appearance of the first volume of "Deutsches Lesebuch fur die Mennonitischen Schulen in Paraguay" marked another milestone in educational progress in Paraguay. The book was prepared by Dr. Fritz Kliewer for the Mennonite Teachers' Society in Paraguay. The publication was financed by the Western Relief Committee of Mennonites in Canada.—Canadian Mennonite.

* * *

Religious fission is evident in Japan. As that country moved down the road toward war, the government forced religious groups to unite and refused applications for any new religious sects, eliminating groups regarded as not helpful to national union and the war effort. The freedom that has come with "democracy" has resulted in the formation of 720 religious organizations as contrasted to the 44 of prewar days. The Shinto sects, which may be considered both as religious and political bodies, increased from 14 to 258. Buddhist sects have grown from 28 to 260. There are a total of 213,926 religious meeting places (Buddhist, Shinto, and Christian) as compared to 89,979 in 1940. The disillusionment and frustrations of military defeat, and the uncertainties of the nation's future, have led to the multiplications of religious nostrums and theologies.—W.P.

* * *

On Manhattan Island in New York there are 56 Protestant churches for worshipers in the city who do not speak English. Services are in Italian, Spanish, German, Polish, Russian, Latvian, Estonian, Swedish, Finnish, Hungarian, Czech, French, Ukrainian, Korean, Japanese, Chinese. Fifteen Spanish-language churches top the list, according to the **New York Times.**

* * *

The **Christian Century** reports that the legislation passed by Congress last year to admit 219,000 refugees in addition to established immigration quotas is failing to accomplish its purpose. Fifty visas is the grand total granted since the law went into effect, and the total of arrivals on May 1, 1954, is eight. Red tape and a fear of communists, it seems, will largely invalidate the law.

* * *

Resolutions protesting liquor advertisements over television and radio and in magazines and newspapers as well as morally contaminating magazines and books were adopted by the National Association of Evangelicals at its recent meeting in Cleveland. Harry H. Savage of Grand Rapids, Mich., was elected president of the association, succeeding Paul S. Rees of Minneapolis.

* * *

The Senate voted unanimously to join the House in establishing a prayer and meditation room in the United States capitol. The room will be situated below the capitol dome just off the main rotunda. It will be about equally distant from the floor of the House and the Senate. This is the first time in the history of the capitol building that Congress has designated such a prayer room. The room, according to its sponsors, will be "a place of retreat for members who seek help from that Power outside themselves." The room will not be available for any formal worship services or assemblies.

* * *

Archaeology has again acknowledged the correctness of the Old Testament. Professor W. F. Albright of Johns Hopkins University has declared that there is unmistakable evidence of the coexistence of Solomon's empire and the empire of the queen of Sheba. For years liberal scholars have contended that the Sheban kingdom was later than Solomon's time.

* * *

Frank C. Laubach, literacy expert, in accepting a bronze plaque presented by the Laymen's Movement for a Christian World, said, "Since the end of the last war, the Communists have been dragging us down to their level. The time is here to turn and try the way of Jesus Christ—the way of the bomb has failed." In describing the communist propaganda, he said, "Against this propaganda the H-bomb is not only useless; it is our enemy. It is making more people fear and hate us every day. There is only one answer to Communist propaganda and that is compassion in general service. We can never save the Russians unless we set them a Christian example. We cannot change them by becoming as tough as they are."

* * *

Anti-Semitism is on the increase in Mexico. There are only 20,000 Jews in that country, yet circulation of anti-Semitic pamphlets increases and there are many speaking against these people in the press and in the government. Jews seeking to emigrate from Israel to Mexico are being denied entrance visas.

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Of New York's 8,000,000 people, less than 500,000 are Protestants. The population includes over four times more Jews than Protestants, almost two and one-half times more Roman Catholics, and 3,300,000 people who claim no religious affiliation whatever.—Prophetic Word.

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New York City has more alcoholics than churchgoing Protestants. It spends on pleasure in one night more than $18,000,000.—Prophetic Word.

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The sixth World Council of Buddhism has begun a two-year session in Rangoon, Burma. The Council is meeting in 25 modern buildings erected for the purpose. The Pagoda seats 15,000 people; tons of earth and stone are banked on the sides to resemble a cave in remembrance of the first Buddhist Council, which was held in a cave in India 2,500 years ago. The last Council was held in the year 1871 for the purpose of translating the sacred writings of Buddhism from the crumbling palm leaves onto marble slabs. The present Council is concentrating upon modernizing, comparing, and correcting manuscripts of the Buddhist scriptures. A great Buddhist revival is stirring thoughout Burma and the Far East, with emphasis being placed upon the doctrines of Buddha as a bulwark against Communism.

* * *

Those who disapprove the tactics of Senator McCarthy should not think that because he is a Catholic the line he is following is a Catholic line. One of the most forceful words spoken against him has come from Bishop Shiel of Chicago. Last fall, also, the National Catholic Weekly **America** severely criticized McCarthy's big-lie technique. According to **Between the Lines,** the educated and democratic element of the Roman Catholic Church in America includes many of McCarthy's most articulate enemies. His support, says this source, comes from the archaic and fanatic factions in the church who follow the feudalistic policies of Rome.

* * *

Look magazine in the issues of May 18 and June 1 published two articles on the differences between Protestants and Catholics. A prominent Protestant James H. Nickels, of the University of Chicago, spoke from the

Protestant point of view and John Cogley, executive editor of the Catholic lay-weekly, **The Commonweal,** spoke from the Catholic viewpoint. The method was questions and answers, and the questions really got to the heart of some of the differences between the two religious groups. This reader found himself agreeing with some things that both writers said and disagreeing with some things that both writers said. The significant thing seems to be that a prominent popular magazine dared to present articles on so controversial a matter. One can agree with the Protestant writer who said, "We must guard against sheer dogmatism on either side. The best hope is in open frank debate of the basic issues." He also said, "Both Protestants and Catholics need continually to repent for their shortcomings."

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How badly Senator McCarthy can get his facts twisted is seen in the following quotation from a United Press release: "Communists in the army should be placed in special labor camps similar to those set up for conscientious objectors." We wonder how many such camps the Senator has seen.

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Dr. Paul Hutchins, editor of the **Christian Century,** gave the commencement address at Bethel College, North Newton, Kansas, on May 25.

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A French pastor has written an article on "The Present Situation of Liberalism in France." He traces liberalism's origins from the beginning of the nineteenth century, but concludes that the ecclesiastical pendulum is swinging away from those liberal positions. The article admits that neo-orthodoxy has captured the seminary and the executive posts of French Protestantism and that orthodoxy itself is showing new signs of life.

* * *

The people of the Marshall Islands in the Pacific have sent a petition to the United Nations expressing in moving terms their concerns concerning the atomic and hydrogen bomb. They would hope that Marshallese people would be given more consideration in a future experimental explosion. They would like instructions in safety measures to protect them from radioactive dust and adequate funds to pay for new lands and houses for those who are forced to move. The New York Editorial League expresses the hope that it will not be necessary "to dispossess any more islanders anywhere or to destroy any more legendary earthly paradise in order to prove that we can produce an earthly hell if we want to."

* * *

On May 17 the United States Supreme Court gave one of the most important decisions in the history of that august body. It declared in a unanimous decision that racial segregation in the public schools violates the constitution of the United States. **Time** magazine called the decision "another vital chapter in one of the greatest success stories the world has ever known: the American Negro's ninety-year rise from slavery." The decision was widely acclaimed as in line with basic American principles of equality and Christian principles of brotherhood. In foreign countries the decision increased United States prestige, inasmuch as our segregation, of which educational segregation was a chief part, was frequently referred to as a violation of democratic principles. The decision will affect the lives of some 12,000,000 school children in 21 states. In a few of these states, public reaction is against the decision, but certainly within a period of years all will acknowledge it to have been a wise and a just step.

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Billy Graham has been invited to hold a campaign in Scotland. Participating in the invitation are the Church of Scotland and the Episcopal Church in Scotland.

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Underground water resources amounting to 10,000,000 cubic meters annually have been discovered by drilling in the southern Negev in the state of Israel. Water resources in this area were only 40,000 meters annually when the state of Israel was established six years ago. The increased water supply is already changing the face of that desert area.

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The **Catholic Digest** has conducted another survey. This one reveals that 83 per cent of Americans over 18 years of age believe the Bible to be "really the revealed word of God." The percentage of Catholics is 88 per cent, of Protestants 85 per cent, and of Jews 45 per cent. In rural areas 90 per cent of the people clearly expressed such a belief; in large cities 76 per cent.

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More than 7,000 persons of Puerto Rican birth or parentage live in Philadelphia. It is reported that they are having a good deal of difficulty in adapting themselves to life in this city. This is a small number, of course, in comparison with the 455,000 who live in

YOUR PUBLISHING HOUSE

The three phases of your Publishing House's operations are Publishing, Printing, and Bookselling. In most instances in the publishing field, these are separate businesses. A printer seldom publishes or sells books, nor does a bookseller often publish or print his materials. The combining of these three functions in one firm is little known outside of denominational publishing houses, and not all of these carry on the three operations. Your Mennonite Publishing House, from its beginning nearly fifty years ago, has operated as Publisher, Printer, and Bookseller.

This week's column is intended to give some information concerning our printing division. We call this area of our work our Production Division. It is supervised by one of our four division heads, H. Ralph Hernley, Production Manager. Physically, it represents our largest area of work. It uses a large portion of our approximately $150,000 worth of machinery and equipment. About 60 of our more than 150 workers are in our printing plant. It is equipped to do a wide range of printing and binding operations, including plastic and stiff binding.

There was a time when, in addition to printing our own publications, we did a substantial amount of commercial job printing. This included many family histories, dissertations for graduate students, and other printing and binding of nonreligious materials. However, as indicated in statements issued in 1939 and recently, we have practically discontinued our job printing, except for our own church organizations and institutions. This has been necessary for several reasons. First, our own publications have increased to the point where they require most of our plant capacity. We even need to have some of our printing done in outside plants. Then with pending revisions in federal tax regulations there may be a possibility of our losing our income tax exemption status by engaging in commercial printing for outside customers.

The large amount of our own printing in recent years has made it difficult for us always to provide the best printing service to our church organizations. However, we believe this can soon be improved as explained below.

Formerly, we always printed by letterpress, the term used to designate printing from type. Several years ago, we installed a small offset, or lithographic press. During the past year, a second one was added. We have also installed a camera and offset plate-making equipment. Recently we ordered our first larger offset press which is scheduled to be operating in a few weeks. With this entrance into the offset printing field, we will not only be able to improve the printing facilities for our own publications, but should soon be able to better serve the printing needs of our church organizations and institutions. Inquiries concerning any church printing needs should be directed to our Production Division.

A. J. Metzler, Publishing Agent.

New York and the 20,000 who live in Chicago. The Puerto Ricans in Philadelphia say that the people of that city are "distant, unfriendly, and prejudiced" against them.

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The Evangelical Church in Germany reports that the number of theology students in the Soviet Zone has more than doubled since 1948.

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A crowd of 120,000 persons jammed Wembley Stadium for the final rally of Billy Graham's three-month London crusade. The huge attendance broke all records for evangelistic meetings in the country and surpassed Graham's largest previous audience of 75,000 at the Dallas Cotton Bowl in Texas last year. Earlier the same day the American evangelist preached to about 70,000 at White City Stadium, London's second largest sports arena. At both stadiums all seats were filled and thousands overflowed into the infields and aisles. The last-day audience brought the total attendance of the 12-week revival to a million and three quarters. Besides the London audiences, many thousands attended meetings in other English cities to hear the evangelist's preaching relayed from the capital. According to Graham's headquarters, more than 30,000 persons responded to the appeal issued at each meeting to decide for Christ.

* * *

A world-wide fund drive for the repair of Westminster Abbey in London has reached its goal of $2,800,000. The Abbey, almost nine hundred years old and one of the most famous churches of the world, has been "falling into decay" as a result of the ravages of time.

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James W. Storer, president of the Southern Baptist Convention, has appealed to Christians throughout the South to respect the recent ruling of the United States Supreme Court outlawing racial segregation in the schools.

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McGill University in Montreal has purchased a substantial part of the Old Testament scrolls found near the Dead Sea in recent years. McGill is the only institution in the world, outside of Palestine, to own part of the scrolls, the first of which came to light in 1947. They were purchased after a long and involved negotiation with the Jordanian Government. These fragments will remain in Jerusalem for another two years, and then they will be brought to Montreal.

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Prime Minister Nehru has reported to the House of the People that 25,098 Moslems who migrated to West Pakistan during the disturbed period of February to May, 1950, have returned to their former village homes in Uttar Pradesh.—W.P.

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The **New York Times**, America's greatest newspaper, devoted a prominent front-page story to the close of the Billy Graham campaign in London and also a third of a column on its weekly summary page. The **Times** correspondent in this connection said, "Graham's visit has been an unqualified success. Independent observation confirms claims of his organization that he has satisfied a deep spiritual need that had not been reached by evangelical methods of the Church of England or 'free' churches."

* * *

A little Japanese girl died a few weeks ago of radiation injuries which no one suspected until 1953, but which were suffered when she was only four, and happened to be a mile and a half from the Hiroshima A-Bomb blast of 1945.

Prime Minister Nehru told the Lower House of Parliament in New Delhi that the government is not in favor of increasing the number of missionaries in the country. He also indicated that missionary activities in border areas would be restricted. Mr. Nehru declared that Christianity is a respected religion in India and the good work of missionaries in public health and education is appreciated in the country. But he added that the presence of foreigners, particularly in border areas, is looked upon with suspicion.

Just off the press . . .

The Life and Times of
Daniel Kauffman

Alice Kauffman Gingerich

John E. Lapp comments about this book: "Bro. Daniel Kauffman became the outstanding leader which he was before I was born, and throughout my lifetime from childhood on, his was a household name heard regularly by us children in our home. Reading this book is like the renewing of acquaintance with an old friend. The reprint of *Gospel Herald* editorials is like the hearing of the voice of an old friend.

"Surely this book will speak to the present generation of the life and experiences of a humble man of God, as he was used by the Lord in the reviving, development, and organizing of the Mennonite Church into what she is today. May God bless the influence of this well-written book." A treasured addition to your library. $2.25

Ready Scriptural Reasons

George R. Brunk, Sr.

A reprint of an edition originally published in 1926, now being promoted largely by the author's son in the George R. Brunk Revival Campaign. This book is an attempt to state in question and answer form some fundamental facts for nonresistant and Biblical followers of Christ. The author interprets these many problems in the light of his personal belief and experiences as a pioneer Mennonite minister. $1.75

Mennonite Publishing House, Scottdale, Pa.

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"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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LIBRARY BIBLICAL SEMINARY

God Seeks Worshipers

By Jess Kauffman

"Two men went up into the temple to pray." This statement of Jesus is part of a story of two men who were seeking a worship experience. The one man was very religious; the other, a man who sensed a deep spiritual need in his soul. We listen as they worship. The self-righteous man proceeds to worship, using the medium of prayer. He walks well forward into the temple, stands erect and confident, and prays to himself. He doesn't make any requests of God, for he does not feel he needs anything. He is just telling God about his goodness and his virtues. The second worshiper stands afar off. He does not even feel worthy to go far into the temple. His position is not erect and ,he does not even dare to look up. But in shame and humility he beats his fist upon his breast and cries out to God for mercy for his needy soul. Both men leave the scene of worship. Something had happened to each of them. It always does. God had responded to each worship experience. But just as the attitudes for worship were different, so was the response. The one went away with God's approval, the other without the approval and blessing of God.

What a tragedy! Down through the ages God has sought men who would worship Him in such a way that He could respond favorably to the worship experience—but instead we have been inclined to substitute "things" for real worship. There is nothing that God desires more of His children than obedience. An act of worship that is minus obedience is only sham and hypocrisy. Worship is bringing something to God. It might be our tithe, but it will also be ourselves in submissive obedience to His will for our lives. True worship comes from the heart, as well as from the lips of God's people.

It has always been necessary to employ certain externals in our worship experiences. The Israelite used sacrifices of flesh, various feasts with their ritual and ceremony, and other external expressions to God. As their personal relationship with God degraded to a mere formality and superstition, they still engaged in their worship experiences, and even exaggerated them in an effort to make up for the delinquency in their spiritual lives. But listen as God evaluates such a worship attitude. Through the Prophet Isaiah He cries out, "To what purpose is the multitude of your sacrifices unto me? . . . I am full of the burnt offerings of rams, and the fat of fed beasts . . . . Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. . . . And . . . when ye make many prayers, I will not hear." How stunned these people must have been when they received this message! All of these things that they were doing were not being received as worship of God at all. They were even offensive to the nature of God. God tells them (and us) that what He desires is purity, holiness, forsaking of evil, obedience, and a willingness to follow Him.

In our worship services today we do not bring the offerings and sacrifices of the Hebrew worshiper—but we do gather in assemblies for worship where we sing, pray, bring our tithes, exhort one another, and observe the ordinances. We use all of these externals in our attempt to worship God. But all of these things can be used without any worship taking place. Our keeping of them can even be disgusting to God. They are not an end in themselves. God is worshiped only when sincere seekers come in obedience with their songs, and prayers, and offerings. God must be worshiped in spirit. The externals are the vehicles with which we bring our praise and adoration.

If the Lord were to evaluate some of our worship services, it might not be necessary for Him to change greatly the message He spoke through the Prophet Amos centuries ago. The people then were worshiping God in form, but their lives were not in obedience to His will. They were bringing their sacrifices, offering their incense, bringing their peace offerings, making beautiful music—but God said, "I hate . . . I despise . . . I will not accept . . . I will not regard . . . take away from me the noise of thy songs . . . I will not hear."

Certainly God must be grieved with the indifference that characterizes much worship of today. This spirit of indifference is often expressed in the statement, "It is just the church." This attitude is further revealed in our conduct. During the week we can report to work any hour of the day that our boss suggests. But on Sunday it's different. What's the hurry about getting to the service on time? After all, it's just the church. If there is mud on my shoes, I'll just track it in the building. It isn't my home, it's just the church. Throw your gum wrappers and other scraps on the floor. Paste your chewed gum on some piece of furniture. You don't do it that way in your home, but you are at church now. If you're given a topic for the Sunday evening Bible study, don't put your best into it. Just read a paragraph or two out of the *Program Builder*. It's just the Sunday evening service. If you go to sewing circle, don't do your best. Any kind of stitch will do. It's just for relief, and they ought to be glad for anything they get. If it's a matter of repairing or remodeling the church, don't put the same material and workmanship into it that you would use ordinarily. It is just the church.

These same attitudes of indifference and insincerity can be reflected into our business sessions and conferences. Some of these sessions must sound more to God like the report of the ten spies than a group of His children seeking to know and do His will in Christian service. We see the milk and honey—and the giants. The giants concern us the most. God is seeking men and women who will trust Him and go forth in obedience. That is all that He can accept in our approach to Him.

We sing consecration hymns in which we promise God many things. We'll give and go and serve in any way He tells us. The four-part harmony is very beautiful to us. We are happy about our ability to sing such beautiful songs with correct tones and balanced harmony. It sounds good to us and our neighbors. When

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Sunday Morning Service

By Edna Hull Miller

The quiet hush of aisle and pew
Is balm within the heart of you,
And they who wait upon the Lord
Renew the strength from spoken Word—
Through pulpit truth and prayer and song
The mind is cleansed, the heart made strong.

Oklahoma City, Okla.

God listens in on our singing, He hears the harmony that comes from a heart and life of obedience and submission. That is music to God's ear. He delights to hear His children express their love and praise with their lips, but it must come from the heart if it is going to be accepted. Without this harmony of will, God no doubt feels like saying to us, "Take thou away from me the noise of thy songs."

The keeping of the ordinances is intended to aid us in our worship of God. But they can also degrade to mere formality and superstition. We can observe them mechanically, but without any degree of obedience or understanding. I can wash my brother's feet without obeying the spiritual principle that it is intended to convey to me and others. The prayer veil can be worn without having any association with the eternal principle of the rightful place of man and woman in the order of the church and God. Baptism can become mere ritual that is gone through as a bit of formality when one is received into the church. The celebration of the communion can be kept without commemorating the Lord's death and return. God is grieved when people seek to worship Him by the use of externals and ordinances only, rather than by coming with a meek and submissive spirit.

And so we go on in our attempt to substitute "things" for a real worship experience. Sometimes we are even guilty of entertaining ourselves in the name of worship. Unless our special features and our special meetings and our chorus programs and all our other "specials" that we have today are employed with the right motive, then they are not worship. They might be good, but as a worship experience in God's estimation, they "smell" unless they represent sincerity. The Prophet Isaiah is called to condemn the worship of Israel on this point. They were introducing into their worship certain practices and ceremonies that God had not commanded nor with which He could be pleased. They were included in the worship because they were features that the people enjoyed. Do we have anything in our worship habits today that would fall into this category?

We have looked critically at our worship habits. Maybe we should; for it is so easy for us to accept substitutes for the genuine. We might be like disobedient children who want to do something real nice to regain the good will of parents. God is our heavenly Father, and He desires the same things from His children that the earthly parent desires from his offspring. We have all learned that it is not "things" that make home. It is not the furniture, the family car, the gadgets, the luxuries—but love and fellowship and obedience. And so our heavenly Father desires most of all when we worship that we come with the "broken and contrite heart."

Colorado Springs, Colo.

Stolen! One Sermon

By Raymond L. Kramer

The concept of brotherhood is firmly entrenched in our church circles. Being a Scriptural attitude we wish to maintain and perfect it. We must never become self-sufficient or fail to see what our brother may add to us.

It is this feeling of brotherhood that has doubtless been responsible for our practice of asking a fellow minister to "take the opening" or devotional period before the sermon. I would not be willing to suggest that we abandon the practice. I believe we all enjoy the contribution to worship which can be made in this manner, either by a home minister or a guest preacher. But I'm wondering whether it would not be well for us to note some of the flaws that are common in this situation and to decide what an adequate devotional period consists of.

Very frequently the ministers engage in a hurried whispered conference after reaching the platform and arrange for the devotional period on the spot. Two songs, monotonously sung, provide little inspiration for preparation to read the devotional passage. There are the usual cut and dried remarks, the religious cliches which nobody really hears. "By request our devotional passage is taken from verses three to seventeen of the second chapter of the first epistle of the Apostle John." An expectant audience must hear the sentence through before they can begin to find the passage. Then there may follow an expressionless, hurried, often stumbling reading, liberally interspersed with poorly thought-out and meagerly worded comments. Very often the high points of the passage are commented upon at length in illogical and disjointed fashion. These points may in fact be the main pillars of the morning sermon, prayerfully and laboriously prepared. To have to sit on the platform and listen to your brother steal your sermon points in this fashion is a difficult experience. The zest for preaching is gone. The preacher may be studied, fresh, and challenging; but after having heard his brother engage in petty larceny, anything he will have to say will tend to seem anticlimactic.

What should the devotional period be and how should it be conducted? Some important things may be missing here but I'll share a few ideas with you:

1. It should be a group worship experience.

2. It should be conducted so as to lead easily into the preaching service.

3. The singing should be well conducted and should be a part of worship —not a "bell" to bring people in. Latecomers should not be admitted during singing or reading of the Word.

4. Ideally the devotional passage should be assigned well in advance of Sunday. If not, it may be better for the preacher to conduct his own devotional period.

5. The passage should be clearly announced. For example: "This morning we will read I John 2:3-17." Thus the congregation follows a logical chain of thought and enters easily into the reading. Churches using Sunday bulletins will find it helpful to list the passage in the order of service when possible.

(Continued on page 619)

Our Readers Say—

In the Gospel Herald June 1, 1954, T. K. Hershey would have us believe that Menno Simons was a premillennialist. We will let him answer for himself in the following quotation:

"May the God of all grace, who will gather all His chosen in the last resurrection, into His kingdom, grant us such hearts, minds, and dispositions, that we, through faith, may die unto ourselves, deny and renounce ourselves, that we may have part in the first resurrection spoken of, which resurrection does not take place in the bodily resurrection from the dead, as will be the case in the other resurrection, at the last day, but this resurrection consists alone in dying unto, mortifying and burying the sinful body through putting off, and dying unto the old life, and to rise and be received into a new, divine conduct and pious life, Amen."

. . . the Scriptures admonish the truly regenerated and those who have arisen, that they should take heed to their calling, and continue perfect in a new, godly walk, for if they have been made partakers of Christ, they should persevere to the end, lest they again depart from the living God through the deceitfulness of sin and an evil heart of unbelief; and they should remain steadfast and perfect, as the chosen children of God, and inherit the kingdom of their Father, and reign in eternity and rule over sin, death, devil, and hell. . . ."—*Elmer Liechty, Berne, Ind.*

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

"Whose House Are We"

One of the most expressive and endearing terms which the Bible uses in referring to the relationship of Christ and the church, as well as of believers to each other, is that of the household or family. It is to be expected that God in His Word should use such intimate and familiar illustrations as family relationships to express the highest spiritual relationships.

Consequently through the Scriptures we have such familiar terms as "Our heavenly Father" for God, "the Son of God" for Jesus, "sons and daughters" for believers in relation to God, and "brethren and sisters" for their relation to each other.

Then we have the collective terms of the household or family of God, which we want to notice in particular. Immediately there come to mind such Scriptural expressions as "the household of faith" (Gal. 6:10), "household of God" (Eph. 2:19), "the house of God, which is the church of the living God" (I Tim. 3:15), and "the whole family in heaven and earth" (Eph. 3:15).

The writer to the Hebrews uses the figure of the household very aptly in chapter 3, in the passage from which our caption was taken. He first spoke of the faithfulness of Moses as a servant in the house, or household, of God in the important task to which he had been appointed. He then by contrast shows the greater faithfulness of Christ as the Son of God in His own household. In this connection he makes the following very precious statement: "But Christ as a son over his own house [household]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

This is a precious promise, repeated in essence in other Scriptures. What a glorious privilege and unmerited blessing it is to be members of the household of God, of which Christ is the Head! It should be a constant source of confidence and joy and hope. But how often we as Christians live far below this exalted standing in Christ Jesus! But the promise is not unconditional. We need to "hold fast the profession of our faith without wavering" (Heb. 10:23), and remain "firm unto the end." What less could we think of doing in the light of being called as sons and daughters in the family of God?—H.

"I Can Afford It"

"We shouldn't criticize people who buy big cars and build expensive homes and eat rich foods and dress in the best," he said, "for we would do the same if we we could afford it."

It may be. His statement hurt, because it is so largely true, even for Christian people. Our standard of living is determined largely by what we have to spend, rather than by actual need, or even by brotherly sharing. "I can afford it," seems to many of us all the justification that a purchase needs.

Standard of living is a difficult area in which to apply Christian principles. Most of us, those who read this editorial, live on a level far above what the great majority of this earth's inhabitants can afford. We live in an economy of abundance—food, clothes, homes, transportation, gadgets. The line between necessity, what we think we need, and luxury, sinful indulgence, is exceedingly hard to draw. What we have been used to, what our associates have, what we feel adds worth-while things to our lives: these all enter into consideration. The sheer abundance is an element: in the case of food we might as well eat what will otherwise spoil. The differences in standards of living throughout the world are often due to lack of transportation, about which we may not be able to do anything.

It is clear that we must be careful not to sit as judges of the other man's expenditures. We may not understand, and there is great danger of jealousy and begrudging. There is nothing Christian in the dog-in-the-manger attitude which wants to deny to others anything which we ourselves cannot enjoy.

And yet we should like to disagree with the man who thought all of us live as high as we can afford to. There are some, we are persuaded, who govern their lives by Christian principles of stewardship and brotherhood rather than by economics. There are people who could afford $50,000 houses who build much more modestly. There are people who could pay for a $5,000 car who buy instead in the "big three" class of ordinary people. There are Christian folks who could live on T-bone steaks, but who buy hamburger instead so they can give more to the refugees who seldom get meat at all. There are missionaries who realize how different standards of living create a barrier between them and the people they want to win for Christ, and so they live in small houses and go without cars and, so far as possible, become all things to all men so that they might win some of them.

The economists talk about "conspicuous consumption," the kind of extravagant spending which is calculated to set one up in a superior social class, which puts one in the exclusive set. Any thinking Christian knows that such spending is contrary to Christian humility and to brotherhood. We are glad to believe that we have people who on principle, not by necessity, stay away from anything that could be called "conspicuous consumption." One of the best reasons for not buying a mink coat, to cite a specific example, is that one could hardly wear it while testifying for the Christ who apparently had but one garment for His survivors to dispose of.

Christians today, in our rich lands, are in great danger of forgetting how lowly and poor was the Lord they are following. They live as well as they can afford. All of us do, is what the man said. We don't believe it. We know there are some "who buy as though they had no goods" (I Cor. 7:30, RSV). They are the ones who will guide us back to simple living, which conforms to true humility and love and zeal for Christ's kingdom. —E.

He Lives

Luther was once found at a moment of peril and fear, when he had need to grasp unseen strength, sitting in an abstracted mood tracing on the table with his finger the words, "Vivit! vivit!" (He lives! He lives!) It is our hope for ourselves, and for His truth, and for mankind. Men come and go; leaders, teachers, thinkers speak and work for a season, and then fall silent and impotent. He abides. They die, but He lives. They are lights kindled, and, therefore, sooner or later quenched; but He is the true light from which they draw all their brightness, and He shines forevermore.—Alexander Maclaren, from *The Free Methodist.*

The Funeral of C. F. Klassen

The funeral of Bro. C. F. Klassen took place at 2:30, May 12, 1954, in Frankfurt in the Nord-Ost Gemeinde, a Lutheran church in the city where Bro. Klassen liked to worship on Sundays when his work did not take him away.

"When All My Labors and Trials Are O'er" was sung by the congregation after which Pastor Gottwaldt, of the Nord-Ost Gemeinde, welcomed the assembly as brothers and sisters in Christ and read as an opening Rev. 7:14-17. After appropriate comments Pastor Gottwaldt offered the opening prayer.

C. Wall addressed the assembly with words of tribute to Bro. Klassen. "We are gathered here to bury a man, but each of us says within himself, 'To me he was more than a man.'" Bro. Wall said the Lord led him to the passage in Psalm 84:5-7 on which he based his remarks. During the entire service reference was repeatedly made to Bro. Klassen's motto, "God can," and how this challenged all who felt the power of Bro. Klassen's faith. Bro. Wall spoke of his personal loss, of the loss to MCC; he spoke to the refugees and implored them now to put their trust in God who would answer their prayers and prove His faithfulness to them just as He had to Bro. Klassen. Bro. Wall addressed himself to the family with words of comfort and encouraged them to put their trust in God who will be with them as He was with their father. Following this Bro. Wall read a very brief obituary and also the tribute which was sent by the bereaved brothers of Bro. Klassen in the words of II Sam. 1:26, 27.

Bro. Wall introduced the numerous speakers on the program who represented the various areas of service within the Mennonite brotherhood in Europe in which Bro. Klassen had been active.

A quartet of PAX men, Donald Wyse, Donald Short, Nelson Waybill, and Dean Shetler, sang a German funeral hymn, after which D. C. Kauffman, as assistant European Director of MCC, spoke on behalf of MCC and also on behalf of the refugees for whom Bro. Klassen gave himself in untiring service. Bro. Kauffman based his remarks on II Tim. 4:6-8: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Bro. Kauffman concluded his message by reading telegrams expressing the sympathy and comfort of those who could not be present.

The words of Bro. Kauffman were translated by David Neufeld who, in the name of the Canadian M.B. Conference and the Canadian Mennonite Board of Colonization, relayed the sympathies and tributes of the Canadian Mennonite brotherhood. He added words expressing the great loss of Bro. Klassen's untiring efforts in connection with the immigration work which is carried on by the Bremen office.

The following men spoke in the following order: Ulrich Hege of Reihen, Sinsheim, substituting for Johannes Hotel, Batzenhof, represented the Badische Wurttemberg Bayrisch Gemeindeverband; Abraham Braun, Ibersheim, as chairman of the Konferenz der Sueddeutschen Mennoniten and secretary of the Zentral Ausschuss of which Bro. Klassen was the chairman; B. H. Unruh, Karlsruhe, spoke on behalf of Russian Mennonites and the settlers in North and South America; Peter Froese, Heidelberg, spoke as a personal friend, having known and worked with Bro. Klassen already in Moscow.

At this point the PAX quartet sang their second number, "Still, Still with Thee."

A man's character is like a fence—it cannot be strengthened by whitewash.—Selected.

Otto Schowalter, Hamburg, represented the Vereinigung der deutschen Mennoniten and the Hilfswerk der deutschen Mennoniten. Otto Wiebe of Niederbieber, Torney, spoke on behalf of the new settlers in Germany. Fritz Hege, Reutlingen, represented the three Mennonite Old People's Homes in Germany. Albert Schantz of Regensberg spoke for the Mennonite relief work, Christenpflicht.

The MCC workers' choir sang "In the Sweet By and By."

From Holland, as representative of the Dutch Mennonites, Ds. van der Zijpp from Rotterdam gave a brief tribute. The Swiss Mennonites were represented by Fritz Goldschmidt of Basel. The Alsatian and French Mennonites were represented by Hans Nussbaumer, Schweighof, and the French-speaking group by Andre Graber.

The closing was conducted by Richard Wagner of the Frankfurt Mennonite Church who also spoke fitting words of tribute and led in the closing prayer. The assembly sang "Haare Meine Seele."

Only a very brief service could be held in the cemetery chapel the next day at 12:00 noon. The coffin was placed in the chancel where the family and close friends paid their last respects. The service was in charge of Richard Wagner; and Bro. C. N. Hiebert, M.B. missionary in Neuwied, gave a brief message basing his remarks on Psalm 90, particularly verses 10 and 12.

At the close of this service the long procession made its way through the cemetery to the grave where Bro. Wagner again led the service. Bro. Wall, as well as Bro. Gerhard Hein of Sembach, co-editor of "Der Mennonit," spoke fitting words, and Bro. Wagner concluded the ceremony with prayer. The family, as well as the friends, followed the German custom and strewed earth and flowers into the grave. A mixed quartet, composed of Mahlon Amstutz, Nelson Waybill, Helen King, and Hilda Carper, sang "Lift Your Glad Voices in Triumph on High," and one could not but experience a feeling of triumph—a man who had lived so selflessly and victoriously and had been called home out of the midst of his most fruitful labors—from glory to glory—was indeed a reason to praise God and to be challenged to deeper devotion and more faithful service.

* * *

Correction.

In our first release on C. F. Klassen's passing we stated that Mrs. Klassen was with him at the time of his death. Later written reports say that she got to Gronau two hours after he had died.—MCC Release.

* * *

Resolution on the Passing of C. F. Klassen

Inasmuch as God has seen fit in His all-wise Providence to call home to his reward on May 8, 1954, at Gronau, Germany, His servant, our beloved brother and faithful colaborer, Cornelius F. Klassen, we humbly bow to His will and commend to His all-sufficient grace and comfort the surviving widow and children. While we deeply mourn his departure, we rejoice in his abundantly fruitful labors and victorious life. Our entire world-wide brotherhood, and in particular the many thousands of our refugee brethren from Russia, West Prussia, and

(Continued on page 619)

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *June 13, 1929)*

On May 25 Bro. P. J. Blosser was ordained as bishop to serve the Liberty congregation [South English, Iowa].

On Sunday, May 19, we were organized as a congregation here [Red River Valley, Amenia, N. Dak.]

(From Gospel Herald, *June 20, 1929)*

Bro. John M. R. Weaver, Newton, Kans., passed away on the night of June 11, after an illness of about a week.

On Monday morning, June 17, our fourth annual Vacation Bible School begins at the Kingview Schoolhouse in East Scottdale.

Work on the new dormitory continues to advance rapidly. The brick work on the four stories is completed and the roof is on [Goshen College].

In Tekoa—The Home of the Prophet Amos

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

God has conserved the Book of Amos in Holy Scripture as having a message for all time. In my view it has a special bearing on this time! If we are to be successful in the preservation of what is imperishable in this great utterance, we must co-operate by making ourselves familiar with these less familiar words, and by realizing that we are not in the full light of Christian day, but in an earlier time, when men were slowly groping to conceptions of God and duty understood now by every Christian child.

We are indeed, in Amos, at a great new beginning in the history of man, which has had a profounder influence on the future progress of the race than any other throughout the entire sweep of ancient history. Dwelling in that age, side by side with heathen peoples and their tribal gods, this great prophetic soul rose not merely like the heathen thinkers to a new view or idea, but to a most vivid sense of a Deity ineffably above all heathen conceptions—personal, holy, universal, acting on principles of right, carrying out a gracious purpose in history, and taking strict account of the actions of men, and particularly of those to whom He had shown His love and grace, the very conception which has fructified and really created the leading nations of the world.

Let us inquire first what the Book of Amos tells us of the man Amos, bearing in mind that prophets such as he was were not prophets of the pulpit, that is, preachers to a set audience in a fixed place, but were men who were divinely commissioned to deliver a message to the nation, at its very heart; to the king and the brilliant throng which encircled the throne, and that this message was couched in the pictured and dramatic form of a saga—an oral, not a written proclamation—full of life and gesture, of acted parables and symbolic movements.

Who then was Amos? Without aught of the culture of the schools, Amos was "among the herdsmen of Tekoa." And Tekoa stood with its white houses on an elevated plain top about six miles south of Bethlehem. In the margin we read for "herdsmen"—"sheepmasters." When we turn to II Kings 3:4, we find that a sheepmaster might be an exceedingly wealthy man: "And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool." Was, then, Amos a grand master of the flocks, a millionaire like those of the present times, who make their fortune through selling wool? This point is settled in the negative by chapter 7:14, when the prophet says of himself: "I was an herdsman, and a gatherer of sycomore fruit." To collect these small insipid figs was so menial a task as to be performed by the very lowest class of laborers!

Here, in the uplands of Tekoa, where the wise woman dwelt in olden days who gave counsel to a king; here where Jehoshaphat delivered to his army the mighty dictum: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper"; here, within a wall in a neighboring plain, where other shepherds, eight hundred years later, heard songs in the night from the lips of those "who hymned the song of peace over Bethlehem's fields," our lowly shepherd Amos "whispered to the running brooks a music sweeter than their own."

We are responsible for what service God is able to do through us.—A. B. Simpson.

And though he be a peasant, however, he is no mean man, but a heroic, deep-searching, wide-visioned seer, another Elijah in burning fervor, but with an intellectual grasp and gift of utterance not vouchsafed to that soul of fire.

Amos was also a poet, whose images burn like gems. Anyone who will examine his similes and graphic cameos will at once accept this statement. Incidentally he makes that life of his on the bare ridge of Judea live before us. What more plaintive than "the pastures of the shepherd's mourning," when we remember that he also was a shepherd, and "the top of Carmel," ever green to the sailor as he nears the western shore, or the traveler riding along the Plain of Esdraelon from the east—that its greenery "shall wither"? What more vivid than the "fire devouring the palaces of Rabbah, with shouting in the day of battle, and with a tempest in the day of whirlwind," or what more picturesque than the harvest-wain groaning homeward under its burden of sheaves, or the hero fleeing from the stormy battlefield stripped of armor and even clothes? Or again, the lion roaring in the forest over prey just taken? Or the two compartments of a nobleman's desolate house, the winter and the summer house, now alike without a guest? Or the upward gaze of the herdsman by night to behold "the seven stars and Orion," followed by the exquisite image of the shadow of death breaking into morning dawn?

On these very wilds where David had cried to God, Amos would have long intense communings with the God of Israel. He came as a servant, as one who, however others might go, was committed to God. Like many before, and millions since, he is oppressed with a mystery in the divine dealings. He brings his points to God and tells them one by one.

Amos saw Jehovah on an unspeakably loftier plane than the tribal gods all around. Jehovah did not simply, as the heathen conceived of their deities, stand for His worshipers, whether right or wrong. He was a righteous one. He lived in right; He stood for right. All these thoughts were burning in the prophet's soul, while yet a herdsman following his flocks. God discovers His secret to many quiet souls whom He leaves in obscurity. Their work is prayer. Let them not think light of this ministry, for they are doing on earth what the saints and angels do before the throne. God, however, had a special work for Amos, and so He took him. He sovereignly laid the yoke of His will on Amos. Not only did He call him to work, but chose his special task—"Go, prophesy unto my people Israel."

* * *

The site of the home of Amos at Tekoa can be visited. We go by car to Bethlehem, and then take horses to the abrupt and rugged heights from which the wilderness drops down to the Dead Sea far below. The horses tread for those six miles on rocks, acres of rock, slipping often on the smooth, flat surfaces, so that we understand Amos' figure of impossibility—"shall horses race on crags?"

Let us take our imagination with us. Tekoa was the birthplace of the Prophet Amos, was it not? He was born in face of the wilderness of Judea, and on him it left its fascination. No one can read his book without feeling that he haunted heights and lived in the face of very wide horizons. The slopes on which Amos herded his cattle show the mass of desert hills with their tops below the spectator, and therefore, he displays every meteoric effect in a way that he could not have done had he been obliged to look up to them. And the entire style of his prophecies corroborated his own account of himself.

When we realize that this howling waste of Judea came within reach of nearly every Jewish child; when we climb the hill of Tekoa and looking east we see those fifteen miles of chaos sinking to a stretch of the Dead Sea, we begin to understand the influence of the desert on Jewish imagination and literature. It gave the ancient natives of Judea, as it gives the mere visitor today, the sense of living next door to doom, the sense of how narrow is the border between life and death, the awe of the power of God,

who can make contiguous regions so opposite in character.

The cold wind that blows off after sunset; through a gap the Dead Sea with its heavy mists; beyond the gulf the range of Moab, cold and gray, till the sun leaps from behind his barrier, and in a moment the world of hilltops between Tekoa is flooded with light—that was the landscape of Amos! But this is not the only influence of the desert near Tekoa. Meteoric effects are nowhere, in the Holy Land, so simple and so brilliant. There is the annual miracle, when after the winter rains, even these wastes take on a glorious green. Hence the sudden rushes of light and life across the prophet's vision. It is from the desert that he mostly borrows his imagery of the creative instantaneous divine grace.

We wander around in Tekoa. Here we see two rock-strewn barren heights on which, if Amos move again, it will be because the visitor has been gifted with the power of conjury.

Tekoa today is uninhabited. Barren as the site is, it is a fit remembrance of Amos. Passage after passage in his brief collection of sermons grows luminous as we sit upon the summit of this devastated hill and look out over the scene which was his world. It was over these crags and peaks of wilderness, upon whose summits he looked down, that he saw Jehovah tread "upon the high places of the earth."

The summit itself, a great bare crag, is strewn with a tumult of stones which reveal yet the occasional line of a wall or suggest the foundations of a house. That an old Christian town once stood here is evident. We come to the relics of a hexagonal baptismal font of rose-colored limestone standing among broken columns in the midst of the ruins of a Christian church. Small cubical fragments of ancient mosaic pavement lie about everywhere among the large stones.

Cisterns are everywhere—seventy of them, said the Bedouin chief who was camping there—dug in the rock to keep the slender store of water on that arid height. There are some pillar shafts besides, that had been hollowed out for watering troughs.

But the barren hill crest has an impressive view. South and north the view is barred by a range of limestone hills, on one of which directly north, the gray towers of Jerusalem are hardly to be discerned from the gray mountain lines. Eastward the prospect is still more desolate, but it is open. The land slopes away for fifteen miles to a depth of four thousand feet. On this long descent, the first step, lying immediately below the hill of Tekoa, is a shelf of stony moorland with the ruins of vineyards. It is the lowest ledge of the settled life of Judea. The eastern edge drops suddenly by broken rocks to slopes spotted with bushes of thorns, and with patches of wheat. From the foot of the slopes the land rolls away in a maze of low hills and shallow dales, that flush green in spring, but for the rest of the year are brown with withered grass and scrub. This is the Wilderness of Tekoa, across which by night the wild beasts howl, and by day the blackened sites of deserted camps, with the loose cairns that mark the nomads' graves, reveal a human life almost as vagabond and nameless as that of the beasts.

Beyond the rolling land is a chaos of hills, none of whose ragged crests are tossed as high as the shelf of Tekoa, while their flanks shudder down some further thousands of feet, by crumbling precipices and corries choked with debris to the coast of the Dead Sea. This lake presents the appearance of a charming lovely sheet of water, bordered by the translucent blue Mountains of Moab.

Except for the blue water, which shines in its gulf between the torn hills like a bit of sky through rifted clouds, it is a dreary world. Yet the sun breaks over it, perhaps all the more gloriously; mists rising from the sea simmering in its great vat, drape the nakedness of the desert noon, and through the dry desert night the planets ride with a majesty. It is also a very empty and a very silent world, yet every stir of life upon it excites one's interest. And it is a very savage world. Across it all, the towers of Jerusalem give the only signal of the spirit, the one token that man has a history. All around is wilderness. We see no trees, not even a sycamore to recall the industry of Amos! Savage and severe is the scenery which has clothed his denunciations with their wild and stern imagery.

The land is indeed a land of far distances, of wondrous lights, of struggling hills—but it is also a land of the Valley of the Shadow of Death. It was here, on the border of these desert fastnesses, far removed from the main life-streams of that ancient world, that Amos lived and was at leisure to think his great thoughts of God.

Old City, Jerusalem, Jordan.

Love

By S. H. Brunk

The greatest need in the body of Christ today is more divine love—not only enough of this Spirit-given grace to satisfy me that I do love you, but sufficient to satisfy me that you do also love me. I believe this to be the answer to great multitudes of our church problems. The difference between a cold, powerless, unattended prayer meeting and one well attended, informal, and beaming with power with God, is largely radiant love. True enough, to get near to God we must leave the attractions of the world, and burn the bridges behind us. But as long as there are feelings in an assembled body which will prevent the blending of their wishes and desires as their voices blend in song, this body should pray for themselves rather than others.

"Confess your faults one to another"—not the faults of someone else—then pray one for another; and God will keep His promises. In my personal experience I have found some of my warmest friends among those to whom I have made open confession of having wronged them. I think God makes it plain that now is the time to cleanse our hearts from all those feelings against one another; and not in the hereafter. They are termed envy, malice, jealousy, and many other names. And we may carry them in a greater or less degree in our hearts for years. God extends us grace to get right with our fellow men, and we do little or nothing about it. We sing, "Lord Jesus, wash me and I shall be whiter than snow." Do we sing it from our hearts? "I give up myself and whatever I know." And how many of us would like to say that we are whiter than snow? What a glorious sight if a body of God's people could experience such a washing!

Perhaps many of us are oversensitive, so that almost some unintended slight of another will hurt our feelings. I often think how much we today are like the mob at Stephen's trial. They stood around a long time hearing Stephen tell of other people's sins, and their punishment, but the moment he pointed to their sins the fire, or stones, flew. It would seem clear that individuals wishing to get closer together, whether few or many, should have an understanding that each would welcome being told of a fault or mistake, and willingly accept suggestions for correcting them.

Now we have been dealing with the room for more love in the inner circle. There are many brethren in the same community who seldom get near enough to one another to demonstrate this grace of love. Love increases rather than decreases in sharing it with others. So let us widen our circle by making new friends and loving them. I feel this is our light to the world. I do not care for stars in my crown in glory (stars do not shine where there is no night), but I would like my life to be a light to this dark world.

This inner circle is our neighbor, whom we are commanded six times in God's Word to love as ourselves. Perhaps some of us do not even love ourselves as we should. Perhaps if we loved ourselves more, more would be done in the love of God, and we would love our neighbors more. Christ gave plain teaching in Luke 10 regarding our neighbors. "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." In other words, make yourself a neighbor unto all you can.

We are asked to love our enemies. I

A Prayer for This Week

For the privilege of living today with Thee, I thank Thee, Father.

For the thrill of meeting the enemy with my hand in Thine and my faith in Thee;

For the frustrations, the interrupted plans, the criticisms that are mine today;

For the faithfulness of the Spirit in convicting me of unyielded areas in my life;

For the salmon sunrise through the apple orchard today;

For the chickadee that swung crazily from a pine cone over the path;

For the sweet companionship of the Lord Jesus today and every day, I thank Thee, O my Father.—*Ruth O. Kurtz.*

appreciate the classification that Christ made in Matt. 5:44: our enemies, they that curse us, they that hate us, and they which despitefully use us and persecute us. In a heart filled with the love of God there is a wise, Spirit-directed reaction to each group.

Then in the body of Christ, it is clear that we have room for the exercising of a yet deeper love, the love of the brethren. I Pet. 1:22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." This surely seems to be room for the expression of a great volume of love. At any time we wish to measure ourselves, to ascertain whether or not we are meeting this fervency, we can use I John 3:16: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." And another, "This is the message that ye heard from the beginning, that we should love one another." And, "We know that we have passed from death unto life, because we love the brethren."

Have we ever stopped to thank our God for such a wonderful creation? That though we love God with all our soul, mind, and strength, there is yet abundant room for us to show the proper love to our fellow men? Matt. 5:44. But all traces of hatred must be crucified, and self must be on the altar. It is in this state that we can esteem others better than ourselves, and in honor prefer one another. Then our relationships would be to the world like a city set on a hill. But there are no closets in the human soul for hatred or ill feelings toward any man. We may hate and despise the sinner's ways, but not his soul.

Let us not expect others to be all smiles when we meet them. I Pet. 1:6 definitely says some may be in heaviness through manifold temptations, for a season. I wish all we who are in trouble could remember that according to God's wise plans seasons change, and that we would not all our lifetime be in heaviness.

Praises to God for His love.

Denbigh, Va.

Marion, Pennsylvania's Revival

By I. Mark Ross

Revival in the truest sense is the first and last word to describe the three-week campaign, May 9-30, held at Marion, Pa., by Bro. George R. Brunk and his staff. The Christian generosity and courtesy of Bro. and Sister Martin Mellinger made available a most beautiful and suitable plot on a perfect location on their farm near Marion, Pa., on U.S. Route 11. The tent was centrally located amidst the thickly settled Mennonite and Brethren in Christ communities of Franklin Co., Pa., and Washington Co., Md.

One could readily sense the prayer passion which months before the meetings began had gripped the lives of scores of believers throughout the community and had now led them to lay hold on the powers of heaven for the mighty outpouring of His Holy Spirit in this God-appointed hour. From the very beginning the Holy Spirit sealed the work with His holy presence and blessing. Beginning with the first meeting a large group of burdened souls, seldom if ever less than a hundred and often many more, gathered before each service to beseech the heavenly Father to make the service one for His own glory, one which would magnify the name of His blessed Son, and a service completely yielded to the blessing and will of His Holy Spirit.

Special thanks also are due the brotherhood from many quarters who assured us of their intercession in prayer for the meetings. Their effectual fervent prayers did avail much for His glory. On a number of occasions the presence of our God was so real and so near from the first song until the benediction that His presence seemed to be literally felt moving among us. At times souls started moving toward the altar before the invitation song was sung. What blessed and holy convocations one may enjoy in His presence and by His summons!

The power of the Gospel was again seen in the reclamation and redemption of many lives. The call and conviction of the Spirit crossed all denominational and congregational lines. The meetings were attended by a larger segment and percentage of non-Mennonite folk than any previous meeting in the several years of operation of this work. Many of these also with those from every Mennonite quarter and vicinity confessed the good confession or were reclaimed.

Prayer Requests—

(Requests for this column must be signed)

Pray for the church in India as she takes over more and more responsibility for the conduct of the work. Pray for a spirit of revival and evangelism.

Pray for the Mennonite Hour Staff as they prepare and record the weekly programs.

Pray for the summer Bible schools that will be held in Europe during the summer months.

Pray for the various evangelistic tent campaigns to be held during the summer.

Pray for a husband and father's complete surrender to the Word of God in his heart and life.

An example of the strange working of the Holy Spirit was seen in one man, a stranger, who, en route to Michigan, passed by the tent during one of the services. Having seen the equipment, the lights, the large crowd gathered, and the signs, he was convicted of his own spiritual need. It was not until he had driven through the next town that he turned back to the tent and came into the service. During the invitation he responded and came to the prayer room for spiritual help. One cannot ignore the working of God's gracious Spirit in such occasions nor fail to give Him all the glory. Peter of old would have said, "Who was I, that I could withstand God, seeing that the Holy Ghost fell on them as on us at the beginning?"

Public testimonies came from believers in practically all congregations in the entire district of the personal spiritual blessings and benefits received during God's visitation of His people at Marion. God has vindicated His faithfulness again to His people who in the words of the theme of the Marion revival: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land" (II Chron. 7:14). May our own dear church in our own day experience more revivals, such as the Marion revival, where God Himself is the sponsor, where He assumes all responsibility, where He hears the cries of His own people, where He moves among His "own" to revive and to bless them and to save souls through them, to preserve the honor of His own name and where He receives all the glory.

Harrisonburg, Va.

OUR SCHOOLS

Baccalaureate Sermon

May 2, 1954, La Junta, Colorado

By Maurice A. Yoder

The text for this occasion is taken from an incident that occurred after the resurrection, as the Christ suddenly appeared behind closed doors to His disciples. Showing them His hands and His side which were to be symbolic of the disciples' own suffering, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

I know of no more appropriate words to present to this graduating class of Christian nurses and their parents and friends than the closing phrase of verse 21: "As my Father hath sent me, even so send I you."

And why do I feel that these are such appropriate words?

First—because the fundamental needs of humankind have not changed through these centuries. The bodies of men are still as subject to disease, sickness, and death as in the time of Christ. The Christ was sent, equipped to minister to the physical needs of mankind. So are you. You, as a class, have had the opportunity of being instructed in the care of the physically sick for some three years.

You are to be congratulated that you live in a day when antibiotics and antitoxins have made such marvelous strides in overcoming infections and infestations in the human body as well as noninfectious diseases to which man is subject.

Administer these in the name of your Lord.

Who knows better than I that a non-Christian nurse can dispense medicines with accuracy and follow the doctor's instructions of administering drugs meticulously? If man were made only of flesh with no conscious mind or animated spirit, everyone could administer medications with equal results.

But I want to declare a truth which you well know—that man is more than flesh in which resides some stuff we call life. Anatomically, he is flesh and bones —plus. However, psychologically, he is mind and intellect. But try to escape it as much as some would like to, fundamentally—man is spirit.

The conscious existence of man makes him different from any animal you might wish to name. He therefore is endowed with the capability of choosing good or its opposite. This then elevates man to a moral plane where his acts are judged by his fellows as to whether they are detrimental or beneficial.

It is here in the realm beyond the physical that the Christian, whether layman, nurse, or doctor, needs to exercise the God-given prerogative in administering healing not only to body but mind and spirit as well.

We are informed that now we Americans more than fill every other bed in hospitals with a mentally ill person. The disturbed, distraught, distressed, twisted mind of man needs the peace, the quiet, the calm, that only Christ can give so splendidly through the touch of the sincere Christian nurse.

Today man's spirit is as restless and anxious as in the time of Christ or of St. Augustine; and as then, so now, it is not fully satisfied nor completely at rest until it finds satisfaction in Him. It is not news to hear that man is incurably religious. This fact is evidenced in case after case where man has come to the end of his hoarded resources and is compelled to face the stark realities of life, alone. It is then, more often than not, that he turns his face toward heaven and acknowledges his own inability with a plea for divine guidance.

A life of indulgence, seclusion, and ease leaves the character soft and unfit to cope with the real business of life.—Selected.

Who, may we ask, ought to be more capable of leading that restless, anxious part of man into satisfying spiritual rest than the competent Christian nurse as she ministers to the physical part of man?

Class of 1954, may I ask you to use your imagination? I want you to see the earth as a huge ward full of beds on which are lying the sick—from the tiniest "premie" to the centenarian in senility. As you visualize this scene, listen to your Lord say, "As my Father hath sent me, even so send I you." It will be your opportunity, privilege, and duty to go up and down the long rows of beds, tucking in a sheet here, fluffing a pillow there, straightening a pad yonder, securing a draining tube, adjusting injection needles, administering a hypo over there. Let this neither frustrate nor overwhelm you, because you are not going out alone. Our Lord was very conscious that His Father was working through Him and that He was in constant contact with the Father. "Even so send I you," not alone, but with the promise that the Father and Son will be willing to go anywhere, at any time, with anyone who invites their presence.

"I send you," He says, "to minister to the physical health of men. Relieve pain and suffering by teaching men what to do with it."

Buddhism may believe that existence and suffering are identical.

Hinduism may teach that just as a calf can find its mother among a thousand cows, so your deeds will find you among a thousand rebirths.

Mohammedanism may declare, "Allah wills it; therefore submit to it."

Stoicism may tell its children as soon as they are born: "You are born into a world of trouble; shut your mouth; be quiet, and bear it."

But the Christian philosophy of life, only, knows how to use suffering to an advantage. It is this philosophy that has built hospitals around the earth and not any pagan doctrine. It was this philosophy that drove a stripling of a girl onto the Crimean battlefield there to do what she could, even lone-handed, to relieve pain and suffering.

One of the much-hailed freedoms is the freedom from want. Could you name me one country that has adopted the oyster or the clam as its emblem? Has it ever occurred to you why? What animal has more of this freedom than a bivalve? And what animal, may I ask, is as impersonal as either the clam or the oyster? Freedom from want, pain, or suffering does not produce personality. Let me inject here, though, that a pearl is produced only when the mantle of the bivalve has been injured and not before. An eagle has been adopted by our beloved land for good reason. There is no crag too rugged, no wind too contrary, no storm too severe for him. The fiercer the blast, the higher he soars. Teach that philosophy to your patients; not the freedom of want, if you desire to build character and put moral fiber into them.

"I send you to minister to man's mental needs," says the Master; "not to teach him how to develop his intellect, but to teach him how to face life with any physical handicap, with a wholesome and right mental set." How extremely important this point is in our day when wars have left such a multitude of halt, deformed, maimed men, women, and children!

"I send you," says He, "as representative of a sector of humanity that has competent knowledge."

1. To restore hope. I recall seeing for the first time a number of years ago the artist's concept of hope. It has left its vivid impression. Seated on a sphere, representing the earth, is a young woman blindfolded. Her head is tilted slightly to one side, for her ear is trying to catch the strain from the one unbroken string on her violin. Let me declare to you that there are many lives that find their way into our hospitals with every string broken, every ambition gone, every desire dead, every hope shattered. To take such a wretch and inspire hope is the business of every Christian, particularly the nurse. What an enormous task it is!

2. To restore love (for others and for God.) Hatred, envy, and jealousy have in recent years encircled our globe with

renewed intensity. Riding like the three horsemen of the Apocalypse, they have left destruction and suffering in their wake. Will the man of the street ever learn that love for his fellow men is a more potent weapon than hate? That hate enslaves the one who hates, not the hated? Will our statesmen ever come to acknowledge that love for another's country is a more powerful weapon than envy? Will our military men ever be capable of understanding that love for the opposition is more devasting than jealousy? You may have a negative answer to all three of these questions. However, the love of God has proved itself time and again to be a more formidable weapon than the combined forces of our air force, army, and navy. When these, with all the combined armies of Babylon and Egypt, the navies of Rome and Greece, finally come to sleep in the silent graveyard of the past, the love of God will not have diminished one electron in weight or power.

3. To restore faith, whether that is in the patient himself or others about him or his God. One of the largest untouched fields of this service that I know of in the United States of America is the Veterans' Hospitals, with their thousands of halt, and maimed, and blind—many, if not most, of whom have no interest in living and no strong desire to die. Only as those men begin to regain faith in themselves and those about them do they make the least effort to help themselves. Every doctor, supervisor, and nurse knows the truth of what I am saying. The majority of mankind have a very distorted concept of God. They blame Him for any misfortune that may come their way. He could have kept this from happening to them, but He didn't. Therefore He must hold a grudge against them. In their mind He ought to be like an overindulgent grandpa who doles out beneficent goodness without discretion.

They do not seem to understand that they are entities with the possibilities of creating their own heaven or hell in which to spend their earthly existence. Is it God's fault if they determine to live in a gutter or cesspool of their own making rather than in a palace? Is God to blame if they have lost an arm through not taking care of a scratch on their hand? Is God to blame if in combat a piece of shell shattered the contour of their face beyond recognition?

It is to these and others like them that the Christ would send you—these that have lost hope, love, and faith.

Hesston, Kans.

He who learns and does not teach is like a myrtle which grows in the desert: no one receives enjoyment from it.—Talmud.

TEACHING THE WORD

What Adults Are Doing at Tel-Hai

By Marcus Byler

(The Secretary of Adult Activities among other things has been assigned the responsibility of promoting Christian laymen's movements, programs of service, giving, and evangelism. The following article was prepared by Bro. Marcus Byler, secretary of the Tel-Hai Mennonite Camp Association, organized by brethren in the Atglen-Elverson area of Pennsylvania in 1950, when a property was purchased near Honey Brook, Pa. Bro. Byler has pointed out the opportunity this program provides for service and activities for the laymen as well as the sisters of the area. It is presented here to point out one area of activity that may challenge laymen in other communities.—Nelson E. Kauffman, Secy. of Adult Activities, Hannibal, Mo.)

Tel-Hai Camp is a project sponsored largely by laymen from Maple Grove Mennonite Church, Atglen, Pa., and Conestoga Mennonite Church, Morgantown, Pa.

The purpose of the camp is to provide a summer home for underprivileged children from the larger cities of eastern Pennsylvania and of New York City.

The camp consists of one hundred and twenty acres of ground, a large three-story stone house, an assembly hall, and a small bungalow for a director, or caretaker.

With a project of this type in the community we can provide opportunities for service for almost every type of talents.

In the first place we needed to raise enough money to purchase the farm. This was done by forming a corporation and selling shares of stock to those interested in such a project. The ground had not been farmed for some time, and the buildings were in need of repair.

A workday was planned for April 20, 1950, and after about nine hours' work, the place showed quite a change; about one hundred men were there to help with the first day's work. The equipment included twenty-four tractors, one bulldozer, one "cletrac," and all kinds of farming equipment. Three chain saws were kept busy most of the day cutting trees that had grown up around the buildings since the land had been farmed. A large barn that was beyond repair was torn down and other buildings cleared away. Much of the farming was done, and ground made ready for planting. This about ended the first day's work at Tel-Hai Camp. The work still continues, but not on as large a scale.

Work of this type needs laymen who are willing to work and help make it possible to have some underprivileged child enjoy a two weeks' vacation in the country and be in a camp with a Christian atmosphere.

You can help in many different ways. We need laymen who are willing to help with the farming, as we depend on the farm for our income to operate the camp; we also appreciate the donations we receive. Many can help in this way. During the tomato season we have an evening a week for tomato picking. Here you will find son and daughter, father and mother, grandpa and grandma, helping to pick tomatoes.

If you are a member of the association, you may be asked to serve as a director or on a committee, such as farming committee, or activities committee.

If you are interested in working with children, you may be able to serve as a camp director, or a counselor, for two or more weeks.

Then probably the most important part, from the children's viewpoint, would be the kitchen help. There is food to be prepared, dishes need to be washed, and another meal needs to be prepared.

There is never a dull moment for the camp personnel during July and August. There is work to do on the farm from early spring till late fall. Let none hear you idly saying "There is nothing I can do."

Will you pray for the work? Many of the children have never heard the story of Jesus before, and as the children return to their homes with a New Testament and a different view of life, our prayer is that the seed that is sown may spring forth and bear fruit.

Matt. 9:37, 38: "Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Honey Brook, Pa.

In Israel the British and Foreign Bible Society and the American Bible Society are responsible for the distribution of the Bible. Up to the present time Bibles in 32 different languages have been sold. Jews have come to Israel from 64 different countries, and a babel of languages is spoken. But the official language of the country is Hebrew. That is the language in which the children are taught in school, and the children and young people who have grown up in Israel speak Hebrew as their mother tongue. So the demand for Hebrew Bibles is especially great. Often the Bible Societies find they do not have a single Hebrew Bible on the shelves.

—*Bible Society Record.*

FAMILY CIRCLE

Do You Love Your Children

God loves the little children,
All the children ever born;
'Twas for them He bled and died,
'Twas for them He suffered scorn.

Do you love your little children
As you romp with them and play?
If you love your little children,
You will teach them how to pray.

The world will call them clever
As they hear smart things they say;
But if you love your children,
You will teach them how to pray.

Childhood days will soon be over—
Soon be gone life's little day;
So if you love your little children,
Don't forget to hear them pray.

If you're a mother or a father,
If you've a child with you today,
The greatest gift that you can give
Is to teach it how to pray.

To pray in faith believing
The God of power can all things stay;
So if you love your children,
Teach them in Jesus' name to pray.

—H. W. (a grandfather).

Five Little Preachers

By Freda Kurtz Kauffman

My children have preached the sermons which have influenced me most. Since the arrival of the first baby, they have given me one object lesson after another. Where can one find a better illustration of the growth and development of the Christian?

Growing step by step, constantly achieving, they taught me that one does not reach a sudden state of spiritual maturity. It, too, is a gradual growth. When one victory is won, another challenge looms ahead. When one fault is overcome, another one makes its presence felt.

Little One-year-old loved to build with blocks. One day I built him a tower, and in seconds he knew the thrill of kicking it down. Laughing and jumping, he handed me some blocks, demanding, "Again! Again!"

Laying the foundation carefully, I planned the structure so it would be unwaveringly tall. The tower ascended block by block. One-year-old wanted to hurry the process and placed a block. The unfinished tower tumbled. We started over and I showed him how to place the blocks, but he had his own ideas. Stamping a foot, he said, "No!" and put blocks where he wanted them. Each time it fell before it was completed. He could not understand the advantage of yielding the planning to me; so I left him to build his own little three-block towers.

Then I mused. If he wanted me to help him build, why did he not follow my plans? If we want God to be the Architect of our lives, why do we not follow His plans? How we must grieve Him! Our buildings topple because we insist on using our ideas. The beauty of our lives is marred because we have stubbornly fitted a few blocks into the structure to please ourselves.

One day Four-year-old screamed, "Mamma, come see!" Pantry raiders! I could tell by the sounds! I found Little Brother on a high shelf, vainly stretching for the cooky jar. Searching my face, he defended himself guiltily, "He got some, too." Four-year-old squirmed, and I noticed the hands hidden behind him. Each one held a cooky; his pockets bulged with cookies. The little tattler had used a chair to reach the shelf, helped himself to the cookies, left the chair temptingly in place for Little Brother, watched him struggle to the shelf, then reported Brother's sin.

After dealing out justice I returned to my sewing with a clearer understanding of Jesus' words, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

* * *

Little Climber caused us much anxiety. Walking had been difficult and he tumbled often in his climbing explorations. He seldom cried after his mishaps, but would get up and try again.

That was a lesson for me. It is so easy to become discouraged after making mistakes. If our children gave up as easily as Christians do, they would never develop properly. Thank you for that lesson, Little Climber!

That ominous silence! Every mother recognizes it and rushes, as I did, to find the cause. At our house it usually meant brewing mischief. I found Little Climber sitting on top of the piano like a king surveying his domain. Pride and satisfaction masked his face. The little ruler had to give in to higher authority as he was lifted down to safety with a warning "No! No!" and a sharp pat in the proper place. One could not help being amused, and admiring whatever ingenuity he had used to climb so high.

If we want to accomplish anything, we must aim high and never fear failure. If God has ordered us to climb, we can do so in faith. But we need to be sure of our orders! Sometimes, like Little Climber, we want to do things beyond our capabilities. Often we are in a hurry to accomplish big things, and prefer to skip over the smaller duties which give us more preparation. The humiliation we suffer in failure is more painfully enduring than the physical discomfort would have been to our baby had he fallen from his piano perch.

* * *

Some of the best lessons on prayer have come through our children's requests and our desire to fulfill them. The two youngest were playing in another room as I washed dishes. Little Sister announced, "I'm thirsty. I'm going to ask Mamma for a drink."

Overhearing the remark, I filled a glass with water and set it down for her before she bounced into the kitchen.

"Mamma, I want—" Her eyes widened in amazement. "How did you know I wanted a drink?" I explained. She shared her surprise with Little Brother as she went back to play. "Mamma had the water all ready for me when I got out there," she announced.

Have you ever felt the same wonder and excitement when your requests have been anticipated before you prayed?

Another time these two children were happily engaged with dolls and trucks. Again I heard their conversation. Little Sister said, "I'm hungry! Let's ask Mamma for some bread and butter."

Of course, boys are always hungry; so they skipped into the kitchen demanding together, "We want some bread."

They were surprised to see me already spreading butter on big slices of bread, covering that generously with strawberry jam. "Look," Little Sister exclaimed. "She put lots and lots of jam on, and we didn't even ask her to!" Smiling their appreciation, they went back to their baby work.

That was just a mother giving more than was requested or anticipated because she loved her children. We limit our Lord's giving because of our little requests. Even so, does He not often give more than we expect?

* * *

Each of the children had been given a small portion of garden to weed. Six-year-old usually enjoyed working with the others in any kind of garden work. But this day was hot.

Soon, much too soon, Six-year-old slipped into the house. "Look what I found for you," he vindicated himself, hopefully holding out his offering of bluebells. They did not come from the garden; so he anticipated my question before it was uttered, with, "It is too hot to pull weeds; so I picked you some flowers. Don't you like them?"

"Yes, Sonny, I like flowers very much, but when I want you to pull weeds, that

(Continued on page 620)

TO BE NEAR TO GOD

THERE IS A RIVER

There is a river, the streams whereof shall make glad the city of God.—Ps. 46:4.

Sunday, July 4

Read I John 1:5-10—A Fountain for Sin

"In that day there shall be a fountain opened . . . for sin and for uncleanness" (Zech. 13:1).

The great miracle of the Gospel lies in this cleansing from sin—past defilement, present defeat, and fear for the future. Greater even than a crippled body healed is a soul made straight. More wonderful than physical eyes opened are spiritual eyes that see. And more amazing than life from death is a soul raised from condemnation. This "fountain filled with blood" is the heart of Christianity. No, more than that—it is Christianity! We cannot be Christians unless we have claimed that cleansing at least in some measure for ourselves. If it has been an incomplete cleansing, it is not because God lacks faithfulness or power, but because of our own blindness and unbelief. Victory is the Christian's privilege—a victory based on the cleansing blood.

Monday, July 5

Read Rom. 6:6-11—Rivers of Living Water

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38).

According to the Williams translation, this verse is—"Whoever continues to believe in me will have, as the Scripture says, rivers of living water continuously flowing from within him." Notice first the condition—faith. Then the result—rivers of living water flowing out continually. And the source—from within him. The reason this overflow comes from within the Christian is this: the Holy Spirit lives there. So the primary Source of the living water is God Himself. And these waters are alive—life-giving—for ourselves and for those around us.

Tuesday, July 6

Read Rev. 22:2-5—Meat and Medicine

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat. . . . and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. 47:12).

Here, in beautiful symbols, are references to our two primary needs. We must have, first of all, healing for the sins already committed and for the terrible disease, Sin (the inherited sinful nature). But after that we must also have the right kind of "meat"—food for nourishment to protect us from backsliding, and to give us strength for service. Both of these needs are supplied for us by God—here and now—giving us a faint foretaste of the glories waiting for us in that perfect City.

Wednesday, July 7

Read Rom. 8:32-39—Broad Rivers

"But there the glorious Lord will be unto us a place of broad rivers and streams" (Isa. 33:21).

Not just twisting narrow rivers—but broad rivers! The glorious Lord has a glorious sufficiency for His people, but—and here is where we so often miss the way. The Lord **alone** is sufficient. Too many of us want the Lord **and** our own way. Or the Lord **and** material possessions. Or the Lord and the good opinion of others. A divided emphasis like that is sure to lead to heartbreak. If you've been in this position, read and reread the passage in Romans until you catch a glimpse (however feeble) of the God-is-enough conception. Don't ask Him to lead you to a place of broad rivers and streams, but let Him be that place for you—in your own heart.

Thursday, July 8

Read Ezek. 47:1-5—The River of God

"Thou greatly enrichest it with the river of God, which is full of water" (Ps. 65:9).

Someone has said that fullness of surrender and fullness of faith result in fullness of blessing. It is pathetic to see Christians getting along with so little from the much that God promises, but such poverty is the result of skimping on the conditions attached to blessing. (God **never** compromises with the conditions He has established.) Some little sin that hardly seems to matter—some sinful hidden attitude—some slight deviation from the known will of God—that is all that is needed to bring us to poverty. Remember this: You can wade in blessings or swim in them, whichever you prefer. The choice is up to you.

(Continued on page 619)

Are We Growing As Christians?

Sunday School Lesson for July 11

(I Cor. 3:1-3; Eph. 4:11-16; II Pet. 1:5-8; 3:18)

How we watch a baby to see it grow! What are evidences of its growth? Normally all children grow. Likewise growth is expected of a Christian. God expects us to grow. But some souls are dwarfed just as some bodies are dwarfed. Life demands growth. Spiritual life can hardly be sustained unless there is growth.

What are some signs of spiritual immaturity? The Corinthians to whom Paul was writing had not matured. What evidenced this arrested development? It was difficult for the carnal Corinthians to recognize each other (Jews, Romans, and Greeks) as brethren in Christ. Such worldliness hindered their growth, and also their lack of growth contributed to their carnal living.

What is the goal toward which a Christian grows? When is a Christian mature? Mother measures the growth of children in stature year after year with a yardstick. How can we know when a person is growing spiritually, when he is "a full grown man"? The fullness of Christ, the perfection to which a saint grows, is Christlikeness. As we grow in the knowledge of Christ we will mature spiritually. Too often we don't look to Christ as our goal. We don't compare ourselves with Christ but with some other Christians. It is only when we become established in the truth as it is in Christ Jesus that we are not likely to go off on any unscriptural doctrine. Those who follow such are not students of the whole Word, the truth. It is the truth that sets us free. If the Word abides in us we will get the mind of Christ more and more. Perhaps others may not be able to discern in us growth over short periods of time, but each of us can know his increased love and joy and obedience in the Lord. We can know if we are going in the direction of Christ or the world.

How does one grow? Growth begins with life. We come to know Christ by faith. Augustine said, "Faith is the root and mother of all virtues." Faith will grow into virtue or good Christian living. As we come to know Christ better we add knowledge. Out of knowledge comes self-control, and as we practice self-control (temperance) we become patient. Godliness or reverence toward God and brotherly kindness to man follow. And then the whole life matures into beautiful Christian character bound together by love.

We see that growth is not spontaneous. It takes time to grow strong. It is a matter of development. But spiritual maturity or strength may be attained before old age. John wrote to young men who were strong.

Peter tells us often in his epistle that diligence is an indispensable condition for growth in the spiritual life. We must study. If we sow we shall reap. Faith cometh by hearing God. Faith is at the foundation of our growth. All the lessons of this quarter will help us grow if we pay the price. No one grows spiritually without giving his mind and will to it.

Dr. J. Wilbur Chapman had as his rule of Christian living: "Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it." In this rule is implied the diligence to sow to the spirit if we would grow in Christlikeness.

Are you growing? Are your pupils growing? Growth should be the great objective of every Sunday-school teacher.—Alta Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The congregation at Broken Bow, Nebr., plans to move its church building to town to serve more centrally the scattered members.

Laymen's Evangelism plans next year to use the services of Evangelist Myron Augsburger and Song Leader J. Mark Stauffer, succeeding the brethren Hammer and Hockman, who are planning to enter mission work.

A new church building at Tofield, Alta., is nearing completion. It will be used for the sessions of the Alberta-Saskatchewan Conference in July.

Bro. Harold Zehr and wife, Roanoke, Ill., are scheduled to fly to Puerto Rico on July 2 from New Orleans.

Bro. Harold Cullar and wife, North Lima, Ohio, will go to Puerto Rico on July 9 to work in the vegetable program under the Ulrich Foundation.

Bro. J. John J. Miller is spending the summer with his home congregation, East Union, Kalona, Iowa, and will return to Hesston College in the fall for a second year of schooling.

Change of address: Until Aug. 14, the address of Bro. and Sister Arnold Dietzel will be 307 Hiscock St., Ann Arbor, Mich.

Bro. Sanford Shetler, who had been in the the hospital, has now returned home but is not yet feeling up to par.

The newly elected secretary of the Ontario Conference is Bro. Rufus Yutzi, Elmira, Ont.

Bro. and Sister Ralph R. Smucker, with Sister Smucker's father, Charlie A. Shantz, moved on June 17 from their farm home south of Elkhart to their newly remodeled home in the woods on the river bank west of Goshen College. Bro. Shantz and family have lived on the farm since 1900, and are leaving the farm in charge of Bro. and Sister Ernest Hoover, who have been tenant farming since 1948. The Smuckers' new address is Route 5, Goshen, Ind.

The next Hammer evangelistic campaign will be held at Kalona, Iowa, beginning July 1.

Milo Kauffman, Hesston, Kans., gave lectures on stewardship at Nampa, Ida., June 26, 27.

Open Air Song Service was held on the lawn of Bro. David Landis, pastor of the Mellinger Church, Lancaster, Pa., Monday evening, June 28.

Bro. Merle Bender and a mixed quartet from Hesston College gave a program at the Denver, Colo., Church on June 20.

Ordination: James Sauder was ordained to the ministry for the Cambridge congregation, near Honey Brook, Pa., by J. Paul Graybill on June 3, 1954.

A group of young people from New York City under the leadership of Bro. B. Harold Thomas gave a program at Steelton, Pa., on June 27.

The Fairview, Mich., congregation celebrated its fiftieth anniversary June 19 and 20. Speakers included Eli A. Bontrager, 92 year old and a pioneer minister; L. A. Kauffman, Glendive, Mont.; E. A. Troyer; Menno Esch; M. S. Steiner; and Harvey Handrich, one of the present ministers.

"We Tried To Stay," the popular book by Dorothy McCammon, is being run serially in the "Mennonite Weekly Review."

The Bethel congregation at Wadsworth, Ohio, is purchasing a complete sound system with individual hearing aids, speakers in the mother's room and basements, and outlets for making recordings.

Bro. Milton Brackbill, Paoli, Pa., was the speaker at a Christian Workers' Conference at the Salem Church, Shelly, Pa., on June 20.

Correction: The address of Amos Schlonger, who identified the picture of Joseph Blough, is Route 3, Louisville, Ohio, instead of Orrville, Ohio.

C. F. Yake is again attending Winona Lake School of Theology this summer.

Many readers will be interested in hearing that Royal and Evelyn Bauer and son Stephen have taken a trip to Morton, Ill. Evelyn can use her right hand somewhat, but otherwise is still helpless.

Bro. Roy D. Roth, president of Hesston College and Bible School, is attending summer school at the University of Kansas.

Announcements

The Textbook Committee of Lancaster Conference is publishing two supplementary readers to be used in our Elementary Christian Day Schools and elsewhere as desired. The books are designed to provide sound, interesting, true to life reading material of Second and Third Grade level without the objectionable features found in most popular readers. The Committee expects to have the books ready for distribution by August 1, 1954. Address all inquiries to Textbook Committee of Lancaster Mennonite Conference, Box 541, Lancaster, R. 4, Pa.

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Calendar

Indiana-Michigan Mennonite Youth Fellowship, Goshen College Union Auditorium, Goshen, Ind., June 25-27.
1954 Schedule for Laurelville:
Writers' Conference, June 26 to July 2;
Family Week, July 3-9;
Boys' Camp (ages 9-13), July 10-16;
Girls' Camp (ages 9-13), July 17-23;
Junior High (ages 13-15), July 24-30;
Junior High (ages 13-15), July 31 to Aug. 6;
Young People's Institute, Aug. 7-13;
MYF Workshop and Annual Meeting, Aug. 14-20;
Church Music Conference, Aug. 21-27;
Missionary Bible Conference, Aug. 28 to Sept. 2.
Little Eden Camp:
Boys' Camp (grades 4-6), June 26 to July 3;
Girls' Camp (grades 4-6), July 3-10;
Junior High (grades 7-8), July 10-17;
Senior High (grades 9-12), July 17-24;
Young People's Camp, July 24-31;
Christian Businessmen, July 31 to Aug. 7;
Music & Family Week, Aug. 7-14;
Bible Conf. & Family Week, Aug. 14-21;
Farmers' Week, Aug. 21-28;
Christian Laymen's Fel., Aug. 28 to Sept. 4.
Annual Ohio MYF Convention, Ohio Mennonite Campground, Kidron, Ohio, July 30 to Aug. 1.
Annual meeting Southwestern Pennsylvania Conference, Martinsburg, Pa., Aug. 1-4.
Illinois State MYF Retreat, New Salem State Park, Aug. 5-8.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13.
Annual meeting Indiana-Michigan Christian Workers' Conference, Maple Grove, Topeka, Ind., Aug. 11-13.
Annual meeting South Central Conference, Assembly of God Campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Church School Day, Aug. 29.
Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Kalona-Wellman, Iowa, area, Oct. 14-16.
Chesley Lake Camp, Allenford, Ont., June 27 to Sept. 6:
For Children, Stirling Avenue Church, Kitchener, July 26-31;
Youth, Christian Endeavor Society, July 31 to Aug. 6;
Mennonite Boys' Camp, Aug. 9-14;
Mennonite Girls' Camp, Aug. 16-21;
Mennonite Youth Camp, Aug. 23-28.
Rocky Mountain Mennonite Camp:
Pre-camp training, June 28 to July 2;
Week-end Bible Conference on Stewardship, July 3, 4, Milo Kauffman, Hesston, Kans.;
Junior Boys (ages 9-12), July 5-10;
Junior Girls (ages 9-12), July 12-17;
Junior High (ages 13-15), July 19-24;
First Family, July 26-31;
Youth Retreat (ages 16 and above), Aug. 2-7;
Second Family, Aug. 9-14;
Orientation Camp for prospective I-W Men, Aug. 21-28, program sponsored by MRSC;
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 5, 6.
Alberta-Saskatchewan Mennonite Conference and associated meetings, July 1-4, Salem Mennonite Church, Tofield, Alta.
Peace Sunday, July 4.
Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.
Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.
Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Mahlon Stoltzfus, Fortuna Ledge, Alaska, flew to Seattle, Wash., and proceeded to the Annual Mission Board Meeting at Western Mennonite School, Salem, Oreg., June 17-20. He will assist a local missionary to fly a plane back from Montana to Alaska.

Over 60 persons consecrated their lives to missionary service during the Hammer Tent Meetings at Western Mennonite School, Salem, Oreg., May 28 to June 16.

Bro. and Sister Norman Hockman, Apple Creek, Ohio, will be leaving for language study in Costa Rica late in August. The Hockmans are under appointment for missionary service under the Eastern Mennonite Board of Missions and Charities.

Sister Mary Ann Hostetler, missionary to Japan, is resigning from our mission to marry a young man teaching at the Evangelical and Reformed College in Sendai, Japan, early in July. Sister Hostetler has also accepted a teaching position at the same college.

The General Mission Board Executive Committee recently authorized the finding and sending of the following missionary personnel: a nurse for the Argentine Chaco; a couple for the Argentine Chaco; a couple for Central Argentina; a couple for Israel; two couples for Brazil; a doctor for M. P., in India; a doctor and nurse for Bihar, India; and a couple for Kentish Town, London, provided the mission building is secured.

Bro. Nelson Litwiller, field secretary for South America, has recently contacted Uruguayan government officials in Montevideo regarding residence visas for the H. James Martins and Clyde Mosemanns. Pray that these may soon be granted.

Bro. and Sister George Smoker, missionaries on furlough from Tanganyika, arrived in California May 27. They traveled home from the field via India and Japan. Sister Dorothy Smoker was privileged to spend her birthday at the place of her birth in Omi-Hachiman, Japan.

Bro. and Sister Don Reber, Hombetsu, Japan, have been authorized to build a home within a $5000 limit by the General Mission Board Executive Committee. Contributions for this purpose can be forwarded through the regular channels or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. and Sister Wilbur Nachtigall and daughters recently returned from Puerto Rico to Blooming Glen, Pa. Bro. Nachtigall will be receiving medical treatment in the Philadelphia-New York area.

Bro. and Sister Don Jacobs are scheduled to sail to East Africa on the S.S. **Dunnottar Castle** on July 9 from Genoa, Italy. Bro. Jacobs has been studying in London in preparation for his missionary service under the Eastern Mission Board in Tanganyika where he will be assuming responsibility in the educational program of the mission.

Bro. Santos Colon, Guavate, Puerto Rico, the man responsible for beginning the new church there, was fatally injured in a fall recently. He leaves a wife and six children. Although Bro. Colon passed away just prior to the service on May 30 when he was to be baptized, he leaves a testimony that will long be remembered among his friends and neighbors.

Bro. David Weaver of Atmore, Ala., writes as follows of the work of the Lord among the Indians at Poarch:

"The last week of March and the first week of April Bro. Richard Kling held evangelistic meetings. There were seven confessions and a good interest shown by the community in general. Most of the nights the garage was full, holding somewhere around 100. Several nights we know there were 120 and 140 or more, some of whom couldn't get in.

"This past Sunday night there were at least 150 here for preaching service with about one-third outside. We had the two garage doors open so all could hear. Some of these were Freemanville folks."

If plans carried a baptismal service was held on Saturday, May 22, for seven persons, all parents from the community. The first communion was held on May 23.

Bro. Ernest Lehman, MCC relief worker returning from Jordan, gave an illustrated lecture at **Le Foyer Fraternel,** Brussels, Belgium, June 2, on his work among the Jews and Arabs in Palestine.

Mlle. de Looper, Salvation Army missionary returning from the Belgian Congo, also spoke at **Le Foyer Fraternel** May 26 on "The Present Situation in the Belgian Congo."

Sister Ruth Birky, Oregon City, Oreg., joined the staff of the Mennonite Board of Missions and Charities on June 22. She will be taking over the duties of receptionist and cashier early in July. Sister Ruth C. Roth, former receptionist and cashier, is leaving the Mission Board staff to join the staff of the Bethany Christian High School.

Girls' Camp in our Puerto Rico mission is scheduled for June 28 to July 3 with Sister Doris Snyder as director. Bro. Elvin Snyder will direct the Boys' Camp which will be held from July 2-7.

Bro. Dave Shank, Brussels, Belgium, is conducting special studies on the Christian faith and life each Thursday evening during June and July at **Le Foyer Fraternel.** These meetings are particularly for those interested in becoming members of the church.

Your Treasurer Reports

As was recently announced by Bro. Hartzler, chairman of the Spanish Broadcast Committee, the program sponsored by this committee will now be known as the "Luz y Verdad" hour. Bro. Lester Hershey will be continuing as radio pastor of this program and will be directing the work from Puerto Rico after his return there. Under present plans it is anticipated that this Spanish broadcast will be made available to assist our Spanish missions in this country as well as extending the mission witness in other South American and Spanish-speaking countries.

Since many of these Spanish broadcasts will be of a missionary nature and will not receive support from listening audiences, the Mission Board is agreeing to a mission budget to cover cost of these broadcasts. For this reason we will need to appeal to our constituency for contributions to be used for the Spanish broadcast programs. May we, therefore, take this occasion to appeal for funds for this purpose? Contributions should be sent through the District Conference and may be designated for the Spanish Broadcast Program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Bro. Elvin Snyder, La Plata, Puerto Rico, is temporarily taking over the church responsibilities at that place while Pastor John Driver is in Palo Hincado caring for the mission work there.

Bro. Roger Smith, convert of the Goodwill Rescue Mission, London, Ont., is being accompanied by Bro. Wilfred Schlegel, pastor of Nairn Mennonite Church, Ont., on a missionary tour to his hometown, Baddeck, Nova Scotia.

Sister Mary F. Snyder writes from Puerto Rico, June 14: "La Plata is in the midst of summer Bible school for two weeks now. Today the enrollment was 120. We may have some more. I had 40 in third and fourth grade; that decidedly was too many."

A class of seven teen-agers will be taking formal church instructions at the Lima, Ohio, Mennonite Mission during July. Twelve young people accepted Christ several months ago and have been studying a course in Christian life. Pray for all twelve.

The parents of three children who accepted Christ at the Lima, Ohio, Mission last winter withdrew their children from Sunday school in the fear that they would become Mennonites. Pray for this family.



Francisco Rodriguez, first Indian delegate from the Argentine Chaco to the Argentine Mennonite Conference, and John Litwiller in Trenque Lanquen following the 1954 Conference

Some Problems in Providing Toba Bibles

By William D. Reyburn

For some time Albert Buckwalter has been concerned about the problem of learning the Toba language and gaining familiarity with Toba life. These concerns were communicated to Dr. Eugene A. Nida, Secretary for Translations of the American Bible Society. Dr. Nida then approached the writer in Ecuador by correspondence on Jan. 8, 1954, concerning the possibility of visiting the mission station at Nam Cum in the Argentine Chaco. Approximately three months later Mrs. Reyburn, Rachel Anne Reyburn (8 months), and I arrived in the Toba area. Our training, teaching, and field experience have been in linguistic and anthropological studies. Here we have been attempting to point out some of the ways in which a knowledge of the language and a thoroughgoing understanding of the dynamics of Toba culture are as essential to the missionary as is the knowledge of the message he wishes to bring.

Our work in the Toba area is primarily concerned with the analysis of the Toba language. From this analysis we will prepare pedagogical materials to aid the missionaries in their task of acquiring fluency in the language. Literacy materials will be prepared for reading campaigns to be conducted by the missionaries to teach the Indians to read both Toba and Spanish. Another aspect of the language work will be the determination of the major dialect areas of Toba, required as groundwork for Bible translation.

The second phase of our work is concerned with an orientation for the missionaries in anthropology and anthropological method. As time permits, data of an anthropological nature will be gathered and studied. From these studies suggestions will be made concerning methods by which the mission can most effectively utilize the human resources at its command.

A Field White to Harvest

The Toba Indians have recently accepted evangelical Christianity on a grand scale. Several areas have churches which function and have functioned without the aid or assistance of missionaries. Indian lay preachers are abundant. It is impossible to comprehend this mass reaction of the Toba to the Gospel without considering many details of ethnic and historical importance. Since space will not permit here, we may mention only the fact that the Gospel was preached among the Toba for the first time as recently as the late 1930's. The creation of the church has served to reform a much-needed mechanism to strengthen the awareness of community among a people undergoing severe social adjustments to a rapidly changing cultural milieu.

The Catholic Church makes little or no effort to enforce its system on the Indians. Organized missions of other denominations are extremely few and located at great distances. The Toba are energetic people who love to gather and sing. The Bible, although available only in Spanish, is carried about as an essential part of a man's outfit. The Book is read, studied, and preached from. However, due in large measure to an inadequate knowledge or the Spanish language and to a lack of teaching, the Bible is not understood readily and the churches are infant ones. Hence the harvesting referred to above is not so much that of winning souls as that of teaching believers to comprehend. The women and children are a neglected group in Bible study. Only the literate men may participate. Many means are available to bring the infant Toba churches to a solid position. These must be studied and utilized if missionary time and energy is to be used effectively. One of the most urgent needs is Bible translation and the development of a systematic literacy campaign.

What Do YOU See?

"What do you see?" is a very simple question and may be answered in a very simple fashion in the English language. But let us step out of our English language suit and try on the one the Toba wears. Now the response to the question, "What do you see?" becomes quite a different matter. Well, let's suppose the thing seen is a cow. "Very well," says the Toba speaker, "but my reply is much more complex than 'that cow over there.'" The Toba must state the cow to be in one or more of five positions, lying, standing, near, far, or partly hidden. He must consider whether he is inside and the cow is outside or vice verse. Also important to him is whether the cow is walking, and if so in the speaker's direction or away from the speaker. It is likewise his concern whether he is staring at the cow, taking a quick look, moving to take a glance, has difficulty seeing the cow, or sees it very clearly. If our cow is increased to more than one, then the Toba speaker is concerned for the number of cows, that is, are there two, three to five, or more than five cows? All of these considerations are taken into account in that one phrase, "I see a cow."

These and countless other cases serve to indicate the complexity involved in linguistic transfer. Toba language learners and translators face an interesting but difficult task. However, difficult languages have been and are being mastered by missionaries throughout the world, and as they are, millions of individuals are comprehending for the first time the riches of God's Word.

Workers for the Toba

The expanded program among the Toba Indians to include literacy, Bible translation, native pastor-teacher training, and certain other aspects will require additional personnel. Workers for this area should have training in linguistics and anthropology. The romantic missionary aspirant who is motivated to work only among brightly painted jungle savages will find the Toba quite boring. To the casual traveler, the Toba would appear little different from their cotton-raising white neighbors.

The truth is that one has to observe closely the Indian and cirallo (white) class to be aware of the distinctions other than language. The differences are real, however, and it is a comprehension of the Toba's ideals, fears, hopes, goals, and motivations that prepares the way for an effective mission endeavor.

A Toba missionary must be a sympathetic teacher who can devise means for working within native leadership institutions. He must be able to travel away from the mission house and his family for days at a time, in the hot dusty summer and the cold windy winter, putting himself in close contact with the lay pastors and encouraging believers at distant points. He must be able to make decisions and have the courage to be responsible for them, decisions which may be called for on short notice in the face of

opposing native headmen. All this and much more the Toba workers must do in a country crawling with venomous snakes, many varieties of pesky insects, and where the dust rolls up like clouds in the roads. Are you still interested?

Nam Cum, Argentina.

Working Among the Toba Indians

By Mabel Cressman

Another year's activities have ended. My diary is very handy to keep me informed as to what really has taken place during the year.

In March, 1953, Hebe Juan, a young Christian teacher from the Buenos Aires province, came to live with me. Her assistance here in the Chaco the previous year was greatly appreciated. During Una's furlough Hebe was able to teach public school in the mornings and divide her time in the afternoons between teaching the Indian children and accompanying me to the outstations. I profited much by her presence in that I learned to speak Spanish much better.

We spent several week ends at League 15. Twice during the winter months we took advantage of the national holiday by staying at League 15 for five days at a time. In this time we visited in the homes of the very ill. Reading Scripture and praying was taken for granted after the patient's medical needs were supplied.

The women and young girls came to us with their knitting. Each forenoon and each afternoon quite a number of women formed in a circle knitting sweaters for themselves and their families. At the end of each morning session all knitting was laid aside and we had a short devotional period. After the afternoon session we had Bible lessons, hymns, and texts. Each day mothers brought their children to our door when they were sick. Sore eyes, chest colds, and skin diseases are the diseases in abundance almost the whole year around.

The children in Nam Cum were vaccinated in July. The results were all in vain as they had been in vain when they were vaccinated a few years previous. The flu made its rounds in every home in Nam Cum in the month of May. The chicken pox was also in season soon after this. The whole epidemic, of course, spread to League 15 as well.

During the year a milk clinic was started in Nam Cum. Each child gets one cup of milk a day.

Our visits to League 17 were very few in comparison to the previous year. Many times the heavy rains made the road impassable. Then in June the Indian chief in League 17 told us we could not come back for preaching services any more. Some months later the chief sent me a message asking why I didn't come any more, since the people need my help. He stated too that he never refused me to come. Some time later a visit was made to the chief's house, after which he allowed us to come back again. We again had services until almost Christmas time, when once again we felt that we must shake off the dust of our feet because the Indian chief was living in sin, working against us and leading the people in his wicked ways also.

At present League 17 is a closed door. It is a great disappointment indeed. We are still much in prayer for the chief that he he might come to true repentance. The prayers of the people at home are needed so that this door may again be opened.

Witnessing for the Lord to the surrounding neighborhood (other than Indians) was made possible when quite a number needed injections daily. They would ask us to do this for them. Each one was willing to come on the hour that could be fitted into our time. After conversing with them about the Gospel, a tract was handed to each one, and each gave us a promise that he would read it. This has been the means of opening my eyes to the great needs of taking the Gospel to these people also. The fields are truly white and ready to harvest but the laborers are few.

In February, 1954, Una again joined me in the work here. We are looking forward to the use of a car, which we hope will be a great help in our work.

We continue to work and pray that many souls may be won for Him and that we may bring honor and glory to His holy name.

Saenz Pena, Argentina.

Free Gospel Hall, Kentish Town, Offers Witness Opportunities

By Quintus Leatherman

I have been requested to write up the story of this mission property which is for sale. Our first contact with Free Gospel Hall came through meeting Mr. Moyes, the superintendent of the mission for the past 30 years. We were seeking an additional place to conduct a summer Bible school. Mr. Moyes gave us a hearty welcome to carry on such a project. The report of his school was presented in the Gospel Herald of Oct. 6, 1953. Briefly, we had a good response from the children of the community: an average attendance of 33 and an enrollment of 42. This was a somewhat larger number than normally attend the Sunday school at the mission.

The general area served by Free Gospel Hall is largely of Irish background, working class people, most of whom occupy the ground floor of an apartment with lettings to other people on the floors above. While this community has deteriorated from its past history, it is not a true slum area. There are many children in the area; many of them are of Catholic parentage and there is the usual influence of the priest on some families, urging them to stay away from the Gospel Halls. I contacted a Mr. Jackson in a near-by Plymouth Brethren Gospel Hall who says that there is plenty of scope for the work of the two missions which have been serving the community for the past 30 years. He referred to the Catholic influence and the great drop of attendance at their assemblies over the past 50 years. This, of course, is in part due to the changing neighborhood. They had an attendance of 90 children at their Sunday school. Youth activities are somewhat handicapped by the Catholic influence. Relations between Mr. Moyes and these Plymouth Brethren folks have been good as far as I could learn.

The work at Free Gospel Hall has been one of the mission type without any attempt to establish a church. Mr. Moyes has a Sunday school, a Sunday evening service, and two midweek meetings. He is a businessman, and as far as I can learn has not done any visitation in the community. I attended a Sunday evening service when Mr. Moyes was absent and the minister in charge told me after the service that the work at Kentish Town could be built up if visitation were done.

Mr. Moyes is now over 70 years of age and wants to retire from active service. He rents the hall from the freeholder, the Congregational Union. This Union is now wanting to sell the hall; in fact has wanted to sell for some years. The tenants, Mr. and Mrs. Young, are service tenants and do not have any protection from rent restriction acts. A Mrs. Cavell rents a room from Mr. Moyes on a weekly tenancy. She is a worker along with Mr. Smith who came about a year ago to help Mr. Moyes in the work. He would like to purchase the property, but I gather from Mr. Moyes and the real estate agent that he has no money. Mr. Smith is also past 60 and would not be able to carry on very long. Mr. Moyes is particularly anxious that we take over the mission, because he is quite sympathetic to our methods of work and our Gospel message. He was a CO during the first World War and had some contacts with our MCC Center at Shepherd's Hill during the past war.

This property will probably go on auction on June 15. The agents, of course, want us to submit an offer to them. Mr. Cook told me they are prepared to receive any offer between 2,500 pounds and 3,500 pounds. This is a new concession in price. There have been no offers as yet. There is a Workingmen's Association quite interested and the report is out that they will buy it. They have one problem, change of use, which we would not have.

As to the condition of the property, Mr. Moffatt's estimate of spending 2,000 pounds is for the complete modernization of the building, which, of course, we would not need to do at once. Some of this would need to be done before occupying the place, however.

One more thing which needs to be considered is the plans of the City Planning Committee in this area. I asked Bro. John Coffman to investigate this. The report he received from Town Hall is that nothing is being planned for the next 20 years. This does not mean necessarily that after 20 years these buildings would be torn down and replaced by new housing. There will be some new housing in the near-by area.

Upon further investigation at Town Hall, Bro. Coffman found that this area is to remain a residential area. Compensation will be given for any houses replaced in rehousing, and tenants will be given housing by the London County Council. This plan for rehousing is within a 50-year period. No definite provisions are made for the churches and community buildings in the rehousing scheme.

London, England.

Medical Work in Puerto Rico

By G. D. Troyer

The beginning of 1953 found us with two full-time doctors serving the hospital at La Plata, and myself as medical director for the entire mission area, and assisting in surgery at the hospital two days each week.

Dr. Paul Brenneman gave some time to the Public Health Center at La Plata. Besides this, we had four outstation clinics serving the communities where we had started direct evangelistic work. Dr. Brenneman was assigned to the weekly clinic at Coamo Arriba assisted by Bro. Lester T. Hershey. When Dr. R. J. Yoder arrived in Puerto Rico, he was assigned to the clinic at Rabanal. Since there was no regular worker there, someone from the La Plata unit always went along to assist him until the return of Sister Marjorie Shantz, R.N., in November. Now she is living there and assists with the clinic work. Both Dr. Brenneman and Bro. Hershey returned to the States in August and so Dr. Yoder was assigned to the Coamo Arriba clinic also. He went to Rabanal and Coamo Arriba on alternate weeks. When Bro. Lawrence Greaser arrived, he assisted in the clinic at Coamo Arriba.

Dr. Troyer was assigned to the clinics at Pulguillas and Palo Hincado. At Pulguillas we had two clinics weekly, while at Palo Hincado only one clinic was held every other week. After the Wilbur Nachtigalls' return from furlough and he had completed the clinic building at Cuchilla, the clinic was moved from Palo Hincado to Cuchilla. This change was made in August, and, from that time on, we have had one weekly clinic in both Pulguillas and Cuchilla. At the beginning of the year Sister Troyer assisted in the work of these clinics. After the Greasers arrived in August, Sister Greaser took over the work at Pulguillas. Sister Springer helped in the work at Palo Hincado until the Nachtigalls arrived, after which they took over that work.

Since medicine in Puerto Rico is quite socialized, people have learned to carry their sick to government hospitals and clinics. Those from remote corners where cars cannot travel are brought to the main roads in hammocks. These are made by tying the ends of a sheet to a long bamboo pole, so that two men can carry the hammock on their shoulders.

Doctors are seldom seen visiting the sick in their own homes in the country. A few years ago new laws were passed with regard to midwife training, which required a much longer time in training. This resulted in very few young women taking this course, and the ones who are now carrying on this work are getting too old to continue much longer. This is creating a problem for our rural people. Some live so far away from the hospital that they cannot get there in time, and many times they have their babies at home unassisted by medical help. This condition is getting more acute in our Pulguillas area. I am often called out to homes for confinements as well as other illnesses due to the distance these people have to the hospitals.

Many are the disparaging remarks one hears concerning government hospitals which are often understaffed and overcrowded. The government, however, is doing everything it can to cope with the ever-increasing population. The new Mennonite Hospital, that we are looking forward to building in the near future in Aibonito, cannot come too soon to serve the people in a better way and will certainly be a great blessing to the community.

Recently we were approached by the doctor in charge of the government Health Centers in the Coamo district asking if we could possibly help out by taking over the Pulguillas Health Center. The doctor who had been in charge of this clinic recently left the work. All that I could promise was that if and when another doctor comes to help us in our work, we might be able to arrange something.

We feel that every contact we can make through the medical profession is an opportunity. In our clinics we give out many Gospels and tracts. We never know how many of them are read, but we do know that some of them have been read and individuals were converted through this tract service. Many hearts and homes are closed to the Gospel, but we frequently find that these homes have been opened by the kind and conscientious service of the medical worker.

During holiday festivities or on Sundays we have been called by people who said they were unable to find any other doctor in town at home, and there are five located here. They may be away or drunk and would not render any service. What an opportunity for Christian doctors and nurses to step in and win the confidence of those who have been led astray by a religion whose adherents have no power against the lusts of the flesh!

Pray with us that we may constantly be alert to our task and that more messengers may go forth daily, for "lift up your eyes, and look on the fields; for they are white already to harvest."

Aibonito, Puerto Rico.

When Elihu Root was called into the Roosevelt cabinet as Secretary of State, an intimate friend wrote him: "Why not wait three years and get the substance instead of being the shadow now?"

Mr. Root wrote back: "I have always thought that the opportunity to do something worth while is the substance, and trying to get something was the shadow."—C. R. Havinghurst, in **New Sermon Illustrations**, by G. B. F. Hallock. (Fleming H. Revell Company)

MISSIONS SECTION

"Except the Lord Build the House"

By Annabelle Conrad

"See you in Sunday school tomorrow, Joseph."

"Sure, Teacher, where is it, in the new church?"

"Yes, in the new church! See you!"

January 31 was a dark, cold day, but as I came up to the new Gladstone Mennonite Church I met many happy children and adults going in to worship. Inside "the new church" they did not hang up their coats, or put away their gloves and boots before going to their seats. Warm clothes are necessary in a church building without a heating system! But the coldness was not so important, because our hearts were warm with happiness. To think of worshiping in a building that was meant for a church, and that was meant for us! It was much better than the old house, even without heat, and even though we had to borrow electricity from a kind neighbor.



Services of the Gladstone Mission, Cleveland, were held in a dwelling house before the new church was built.

Since that first Sunday morning the heating and lighting systems have both been installed. With each Sunday the neighborhood interest has increased and the church attendance has increased as a result. Although some people come out of curiosity, we find it an excellent opportunity to witness to them.

Because such a large number of children come to the services without their parents, we felt it would be wise to have a junior church for all those below 13 years of age. February 28 was our first Sunday for this special meeting. The group of 112 was almost evenly divided between the two services. The children were thrilled to have their very own sermon, especially since it was one that they could understand. One problem, of course, was to keep the singing and speaking in each meeting from interfering with the other service, as the unfinished building does not allow very much privacy.

No one seems to mind too much that very little interior decorating has been done. Members and friends of the church find it interesting to watch the improvements from Sunday to Sunday. However, unless funds become available these improvements cannot continue. We are most grateful for what the Mennonite Church has done to make possible this building and we are trusting the Lord to supply funds as the need for them arises.

Perhaps your Sunday-school class or MYF

group, or perhaps you yourself, are looking for a place to put your missionary money. Why not buy some chairs, or doors, or some other specific item we need badly? Write to us at 5008 Wellesley Ave., Cleveland, Ohio, and we will send you a list of such possible projects. Your interest in city missions, and especially the Cleveland mission, will increase as you take part in the building of the Gladstone Mennonite Church.

Along with your giving, remember to pray that this building might be used to the honor and glory of God and be a true lighthouse in this community. For, "Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).

Cleveland, Ohio.

A Protest from Spain

By Lester T. Hershey

The following letter was received recently from a listener to our Spanish radio broadcast, **La Biblia Abierta,** formerly **La Hora del Calvario.**

My dear Sir:

I am directing this to you . . . since you are wasting your time.

Wouldn't it be better that instead of you trying to convert me to Protestantism, giving up my faith, that you would pass over into my religion?

Perhaps I can't convince you with dogmatic reasons, first because I am not sufficiently trained, and secondly because the true religion (which is the Roman and Apostolic Catholic Church) has certain mysteries which I can't explain since I am not a theologian. In any case, I am very sorry, for otherwise we would have a very prolonged correspondence which would end in your conversion to my faith.

There is another point also which I want to make and might as well make it now, which is another reason why I can't leave my religion. I am Spanish, Mister. Keep in mind that it was my fatherland which brought forth the New World, a new continent which it produced with the sword in one hand and the cross in the other, and on its lips was one prayer to God and another to the Most Holy Virgin.

Also I would want you to know that my fatherland has distinguished itself in giving to all mankind the proclamation of the dogma of the Immaculate Conception of the Virgin Mary; it has given the Church saints and martyrs and innumerable great men in defense of the sacred mysteries of our most holy religion.

Don't you think that it would be better for you to abandon your religion and come over to mine? For me to abandon mine which my parents gave me would be the same as treason to my fatherland.

Now if your religion admits traitors, what kind of a religion is it? In closing, Mister, you are losing your time if you are trying to make me a proselyte to your religion. I am very sorry that I don't have the opportunity of knowing you, and it gives me great sorrow that you are soldiering in a camp that is not the true one, so come on over to my side.—Manuel Cadaval Valenciano.

The answer has already been sent to Spain. We have entered into no controversy nor tried to secure him for "our religion." But we have quoted what the Bible says about Christ as the only means of salvation. We have urged him to purchase the best Catholic Bible that is available which we know to be the Nacar-Colunga edition. He is a businessman and quite able to make this purchase. Will you pray with us that as he listens to our Spanish broadcast, **La Biblia Abierta,** in his home that he will be touched by the Holy Spirit and convicted of his need for a Saviour?

Here is a good opportunity for you to do some mission work, just the mission work you have been wanting to do. Why not help support **La Biblia Abierta** broadcast over Radio Internationale, Tangiers, N. Africa, which covers all of Spain? The cost is $35.00 per week. Send your contribution or write for further information to the Spanish Broadcast Committee, 1711 Prairie St., Elkhart, Ind., or to Lester T. Hershey, Fisher, Ill.

Fisher, Ill.



The Mennonite Hour

Christian Fellowship Cruise Reminder

The Clayton Kratz Fellowship has arranged for two fellowship cruises this summer—one for **The Mennonite Hour** on July 13 and the other for **The Calvary Hour** on August 10. The cruises begin at 8:30 p.m. at the Chestnut Street Wharf, Philadelphia, Pa.

At this writing there is room for you on either of these two cruises. This is an excellent way to spend a night with your family, your Sunday-school class, or youth group. You will broaden your vision by getting acquainted with Christians from many communities.

Tickets for **The Mennonite Hour** cruise can be purchased from Weaver Book Store, Lancaster, Pa.; Mahlon Souder, Blooming Glen, Pa.; or by writing to **The Mennonite Hour,** Box 22, Harrisonburg, Va. Adult tickets—$1.00; children twelve years and under—50c.

Tickets for **The Calvary Hour** cruise can be purchased from Mahlon A. Souder, Blooming Glen, Pa.; M. A. Stoltzfus, Talmage, Pa.; or by writing to **The Calvary Hour,** Orrville, Ohio.

Anniversary Booklet Available

Thousands of Anniversary Booklets have aready been sent out this month. For your free copy of the new 16 page Anniversary Booklet send your request to **The Mennonite Hour,** Box 22, Harrisonburg, Va. The booklet includes pictures of the staff, a brief history of the broadcast, a short description of the various departments of the broadcast, "We Believe," and other items of interest.

(Continued on page 620)

Missions Editorial

Secular or Spiritual?

Can a Christian divide his life into secular and spiritual activities. Should the word **secular** be eliminated from the Christian's vocabulary?

First of all, secular refers to that which is worldly or temporal in contrast to that which is spiritual and eternal. More specifically it may be used to refer to institutions not under church control such as secular courts or secular education. It may also be used as the antithesis of sacred, viz., secular music.

The fact that an institution or activity is not church controlled does not make it wrong, or something for the Christian to avoid. Neither do the spiritual controls in a Christian's life cease to operate when the Christian is concerned with secular things.

Furthermore, the Christian is not obliged by God to deal with sacred things only. If he were, he would starve physically since the ordinary activities required for securing, preparing, and serving food would hardly be called sacred or spiritual.

The problem of secular versus spiritual is not one of excluding one or the other. It is rather a problem of proper emphasis and interpretation. Therefore, we do not eliminate the word **secular** from the Christian's vocabulary, but use it correctly. For example, the Christian does not abandon spiritual activity or spiritual restraints on six days of the week simply because God has designated Sunday only as a day set apart as sacred.

In other words, using the word "secular" to designate certain activities does not mean that the Christian is any less a Christian while engaging in them. A Christian teacher may be engaged in teaching nonspiritual facts, but that does not give him license to be a nonspiritual teacher. In fact, we have set up church schools so that we will have Christian teachers, spiritual teachers, teaching nonspiritual facts to our children. We believe that a Christian teacher is better prepared to teach biology, for example, because he knows the Creator of all living things.

If the Christian were to abandon all things secular he would have to leave this world. He cannot be the light of the world and the salt of the earth if he is removed from the world. But let every Christian remember that neither can he divide his life into two compartments, the secular and the spiritual, with two different codes of ethics. He must always be spiritual while dealing with the secular.—L. C. Hartzler.

To make our youth evangelistic is the surest way to get an evangelistic church.

—Ray Bair.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

An Opportunity to Help the Navahos

The unit serving the Navaho Indian Migrants of Phoenix, Ariz., and Grants, N. Mex., has been in urgent need of adequate living quarters and a clinic building. The growers who hire these migrants have contributed a lot and $1500 toward the construction of a building to use as a unit center and clinic for dispensing medicines.

Plans are to begin construction on this building soon. Many of us are unable to "go," but here is a way we all can help to bring the Gospel to the needy at our doorstep. The construction and furnishing costs are broken up into small units, and young people's groups, MYFs, Sunday-school classes and sewing circles may choose a project to fit the interest and size of their group. Your group may want to furnish one particular room or purchase one particular piece of equipment. Or you may want to contribute funds to the total construction expense.

Christmas bundles for the Navahos this year are being provided by the Junior Sewing Circles and girls' groups. So adults and young people may want to have the privilege of helping with this construction as their contribution to the witness among the Navaho Indians.

Those who are interested in a project of this kind may write to the Office for Relief and Service, 1711 Prairie St., Elkhart, Ind., for lists of equipment and furnishings needed and for information about the kinds and sizes of projects available.

Personnel

Lester Egli, Hopedale, Ill., has recently begun service at the Froh Bros. Homestead, Sturgis, Mich., temporarily, having transferred from earning service to VS for the remainder of his I-W term.

There is still opportunity for young folks to sign up for the new VS unit in Hamilton, Ont. This unit will serve as nurse aides and orderlies on the new convalescent ward which will be opened in September. They will also participate in active Christian service in connection with the Mennonite mission in Hamilton. For more information and an application form write to Dorsa Mishler, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

There are openings for a registered nurse at both the Eureka, Ill., Home for the Aged, and Froh Bros. Homestead, Sturgis, Mich. The addition of a nurse to the staffs of these places will help in meeting state requirements for homes for the aged. If you are interested in this or know of someone who would qualify, please write to the Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

MISSIONS SECTION

Three girls have recently completed a year of VS in the Mennonite Hospital, La Junta, Colo., and returned to their respective homes: Doris Magnuson, Morton, Ill., Ella Mae Hostetler, West Liberty, O., and Anna Friesen, Meade, Kans.

Martha Miller, Pryor, Okla., and Mildred Zurcher, Apple Creek, Ohio, have completed a year of service in the Kansas City, Kans., unit. Louise Miller, Holsopple, Pa., has completed more than a year in hospital service, and is continuing on as assistant matron in the unit.

I-W Services

On June 19 the I-W chorus from the Beatty Memorial Hospital, Westville, Ind., gave a program at the Prairie St. Mennonite Church, Elkhart, Ind.

Roy Burkholder, Blue Ball, Pa., began work on June 15 as MRSC area field representative for the Indiana-Michigan area.

Released June 18, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Psychiatrist Social Worker at Kings View Homes

Walter J. Drudge, Dakota, Ill., will begin employment in July as the psychiatric social worker on the staff of Kings View Homes, Reedley, Calif., and will be responsible for patient-family relations in this position.

Working under the supervision of the King Views psychiatrist, Mr. Drudge will be responsible for contacts between the hospital and patient families during hospitalization. In this position he will do such things as interpret hospitalization treatment to members of the family, compile patient case histories, and aid patients as they prepare for normal home and family life.

Kings View Homes emphasizes foster home care—a practice whereby patients are placed in temporary homes. In such sheltered environment patients are able to complete their rehabilitation without hospitalization. Families in West Coast Mennonite communities take patients into their homes until they are able to join their families.

Mr. Drudge brings to this position the training he received at the University of Tennessee from which he was graduated this month with a master's degree in psychiatric social work. He is a graduate of Goshen College and served in the Voluntary Service program in Mexico from December 1947 to June 1949.

Meat Canner to Begin Operation in October

Plans are being made for the MCC portable meat canner to operate in Pennsylvania, Virginia, New York, Ohio, Indiana, and Illinois during the 1954-55 canning season. If time permits, the canner will also operate in Iowa and Minnesota.

A goal of 160 tons of meat and fats has again been set for the coming season. Churches and communities interested in providing food for the world's hungry in this way should write the Mennonite Central Committee, Relief Section, Akron, Pa., for information in setting up a canning program.

Arrangements for the use of the MCC portable canner should be made by Sept. 1. In addition to the use of the portable canner, it will be necessary for communities to make use of local canning facilities. The Akron Relief Section welcomes reports of interest in canning and is ready to aid communities in setting up canning projects either with the use of the portable canner or local canning facilities.

The tentative schedule for the coming season is: October and November, Pennsylvania, Virginia, and New York; December, Ohio; January, Indiana; and February, Illinois. March is being left open so the season's operations can be finished during that month. Should the canner have completed work in Illinois by the end of February, it is possible it would be in Iowa and Minnesota communities during March.

Released June 18, 1954
MCC Information Service
Akron, Pa.

Women's Activities

Mrs. Paul Yoder, Amanda Frey, and Orpha Troyer, en route to Oregon, met with our sisters of the North Central district in their annual meeting.

Most of the circles of the North Central district sew for relief. At Bloomfield, Mont., the sisters try to quilt a quilt with large running stitches each time they meet. They have also made sewing kits. At the time the brethren of their congregation were planting their "Lord's Acre" they came to the place of the sewing for their dinner.

The Casselton, N. Dak., sisters sent for print scraps, and a woman outside their group made pretty aprons from the large pieces. Our sisters auctioned these off on sewing circle day as a means of adding extra cash to the treasury. All the ladies help when there is a need in the community, writes Amy Glick.

* * *

Mrs. M. A. Yoder, president of the Associated Sewing Circles of the South Central Conference, has given her members something new to think about during the summer. This something new is the suggestion that they have their annual district meeting in the spring rather than in August during their district conference. Mrs. Yoder has presented the advantages of such a change in her article in the May **Conference Messenger.** The proposal is to be voted on in their August meeting.

* * *

"Somebody is psychic—is it you? I have thought we must have a new **Daily Prayer Guide,** but didn't get around to sending for it. Then this week came a package of them, enough for everyone in the mission to have one. . . We surely want to express our thanks for someone's thoughtful-

ness. . . . We are impressed again, as we leaf through them, how much effort and information is contained therein . . . ," writes Dorothy McCammon from Japan. We are thankful for her expression of appreciation.

It is the aim of the Women's Organization to send each missionary and each relief worker a copy of the **Daily Prayer Guide.** We are happy to do this, for we know that our workers on the field are among our most faithful intercessors.

This year we also gave several hundred **Prayer Guides** to the students of our three colleges. Acquainting them with our prayer program for the work of the church is another missionary endeavor. It is gratifying to know that many of our students are happy to join us in intercessory prayer.

Since most of the district and local circles are furnishing **Prayer Guides** for their I-W boys and in some cases for their Voluntary Service young people, we have not sent out many to these two groups. Should we hear of any who have not been supplied, we will be happy to furnish as many copies as are needed, as long as the supply lasts.

* * *

Mrs. Ben Charles, our bookkeeper at Scottdale, Pa., asks that the following procedures be observed in order to make it possible to give better service to our subscribers:

It is important to give the former literature secretary's name when asking for a renewal of **Missionary Sewing Circle Monthlies.** Also it is just as important to state to whom the **Monthlies** are to be mailed. Both name and address of the person who is to receive the order must be given.

Checks should be written either to WMSCO or to Mrs. Ben Charles. They should **not** be written to the Publishing House. This makes extra work for both Mrs. Charles and the House. Thank you.—Mrs. C. L. Shank.

From Our Churches

HUTCHINSON, KANSAS

(Yoder Congregation)

Dear Christian Readers:

Greetings in Jesus' name. The Lord has blessed us with several showers of rain; truly they are "Showers of Blessings."

On May 13, Bro. John Duerksen and the Hesston Collegiate Chorale gave a program in song.

We were glad for the following ministers who have been with us at different times during the months of May and June: P. A. Friesen, Moundridge, Kans.; J. John J. Miller, Riverside, Iowa; Ralph Yoder, Alpha, Minn., and Edward Jones, White Cloud, Mich.

Our summer Bible school was held from May 28 to June 4 with an average attendance of 116. We had 15 teachers. We were glad to have Bro. and Sister Milton Headings of West Liberty, Ohio, to help as teachers in our Bible school and also in the Plainview Conservative Bible School.

We welcomed the group from Midland, Mich., who were here to attend the wedding of Sue Schrock and Roger Miller on June 5.

On June 7, Jim Boyts spoke to us about the needs of a church for the Mexican converts in Mathis, Texas.

On June 13, Bro. John Steiner and family from Elbing, Kans., were here to attend the funeral of Samuel Bontrager's baby. That evening Bro. Steiner preached for us.

Continue to pray that His will may be done here and that souls contacted will yield to the Lord.

Mary Headings.

SNOW HILL, MARYLAND

(Snow Hill Sunday School)

Dear HERALD Readers:

"Great is the Lord and greatly to be praised." Over four years ago when God moved the hearts of a few families to locate at Snow Hill, Md., little did they realize what God had in store for the future in this community.

Some time later a mission field worker, visiting with them, saw the possibilities of a new mission station. He gave a report to the mission board, and after prayer and investigating, work was started. In the summer of 1953 permission was granted to hold a Bible school in the voting house at Snow Hill. Interest was good. After that two more families moved in and a Sunday school was organized. The first Sunday school on Jan. 18, 1953, was held in one of the homes and continued there for the next half year. Plans were then made for a church building. Work began in April, and by July Bible school was held in the new building, and although it was not finished, Sunday school was also held there. In the fall dedication services were held.

In October Bro. Elias Kulp held evangelistic meetings here. Although there were few visible results, his messages made an impact on the community.

Our first baptismal services were held Feb. 21, 1954, when four old folks, all past seventy, were received into the church. Our bishop, Bro. Ira Kurtz, conducted the service. Others are counting the cost but are not willing to lay all on the altar. Will you pray with us that they may yield to the Lord before it is too late?

In April Bro. Nevin Bender was with us. Now we are looking forward to Bro. Eli Kramer coming the last week end in June to give three messages on "The Christian Home."

On May 16 we observed communion and at this time Bro. Ira Kurtz also counseled us concerning the ordaining of a minister. We are praying that God will have His way in this important work.

The first and third Sunday afternoons of each month we have jail services at Snow Hill, and the second and last Sunday afternoons we have cottage meetings in the different homes. In both of these we have had some very encouraging results.

Our midweek prayer meetings are an inspiration to all, and our small sewing circle has been sewing for the needy in the community.

On June 21 our Bible school began. We pray that God will help us to realize more keenly than ever that we are teaching God's Word to never-dying souls.

Another family has moved here this spring and we thank God for this added support. God has been very good to us, blessing us both temporally and spiritually, for which we thank and praise Him. Correspondent.

STERLING, ILLINOIS

(West Sterling Mennonite Church)

On March 28 we were blessed spiritually when the Messenger's Quartet of Flanagan worshiped with us in the ministry of song.

The first week in May the church was strengthened in a series of meetings with Bro. Kenneth Good, Morton, Ill., as our evangelist.

On May 23, Bro. Edwin Stalter, Flanagan, Ill., brought both morning and evening messages in the absence of our pastor.

We were happy to accept an invitation extended by Sister Irma Ebersole recently to contribute in a material way toward the purchase of summer Bible school supplies for use at the Bad Duerkheim Children's Home where she is serving.

We rejoice that two souls were received into fellowship by baptism on May 30 at our spring communion service in charge of A. C. Good.

Bro. Lester Hershey vividly portrayed to us the progress of the Mennonite Church in Puerto Rico by colored movies shown June 5. On June 6 he brought the morning message.

The high-school youth of our congregation enjoyed a conjoint banquet dinner June 9 with the young people of the Science Ridge Church. This banquet, the first sponsored locally, was planned to provide our church youth with their own social function in place of the high-school prom. The event was much appreciated by the 21 young people who attended and it is hoped it may become an annual affair. Bro. Roy Bucher of Pleasant Hill was guest speaker for the evening's program.

We are looking forward to our summer Bible school the latter part of June. Our pastor, Bro. Paul Friesen, will serve as superintendent and Mary Kay Gerber as music director.

Continue to pray that our witness may be effective and that the seed sown may bring forth fruit. Correspondent.

STOLEN! ONE SERMON (Continued)

6. The passage should be read in its entirety, *without comment,* so as to establish continuity of thought.

7. In the case of familiar passages or on special occasions the congregation may participate either in responsive or unison reading. This can serve as a rewarding worship experience.

8. The passage should be so well read that the reader is scarcely noticed—the congregation should sense that this is a message from God.

9. The prayer that follows should be a worship experience also and the minister should *lead* the congregation in *praying* rather than engaging in subtle sermonizing or telling God a lot of mundane facts that He already knows.

Thank God for brotherhood! But let that brotherhood not breed the contempt of familiarity that makes us careless of each other's property!

Meadville, Pa.

FUNERAL OF C. F. KLASSEN (Continued)

Poland, to whom he gave himself and his noteworthy gifts so devotedly and untiringly, owe much to him. Remembering his life and testimony we take courage and go on.

Cornelius F. Klassen
1894-1954
Mennonite Central Committee
1944-
Executive Committee 1945-
Commissioner for Refugees 1945-
European Area Director 1953-

(A resolution of the MCC Executive Committee adopted at its regular meeting in Chicago May 15, 1954. Ordered spread upon minutes, dispatched to the bereaved family, and released to the Mennonite Press throughout the brotherhood.)

TO BE NEAR TO GOD (Continued)

Friday, July 9

Read Num. 20:2-11—Sure Waters

"Bread shall be given him; his waters shall be sure" (Isa. 33:16).

It takes a wilderness to make water valuable. And all of us have enough of one in our hearts to need an adequate water supply! A desert "wash" is an erratic, undependable stream, full to overflowing when rains come but empty two days later. No sure waters there, certainly! Canals, in direct contrast,

are the unfailing arteries that substitute life for dearth and death wherever they go. Some Christians have too much of a desert "wash" type of experience—filled only when the whole countryside is drenched in revival and empty as soon as a time of real need arises. What the church needs is more "canal" Christians who, regardless of the hot blasts of criticism and the scorching breath of discouragement, continue to be sure channels for the Water of Life.

Saturday, July 10

Read Rev. 21:3-7—Clear as Crystal

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1).

The Holy Spirit seems to let Himself go in these descriptions of the New Jerusalem, so that in the whole Bible there are scarcely any verses more beautiful and comforting than these. Read them over and over until they sink into the innermost fiber of your being—until no day, however dark it seems, can quite shut out their radiance and wonder from your heart. —Edna Beiler.

FAMILY CIRCLE (Continued)

is what I like best. A nice pile of old dead weeds in the garden would look better to me this time than the most beautiful flowers," I tried to explain.

He laid the wilted flowers on the table and went back to the garden, disappointment written on his face. It hurt me to seem ungrateful, for the humblest offering, whether the first dandelion or the last frost-bitten aster, had always been received with gratitude. But he needed that lesson.

He needed that lesson? No, I did! How often had my heavenly Parent given me a task which I refused to do because I was busy with something easier and more enjoyable? I could not answer. But now I truly understood the meaning of "Behold, to obey is better than sacrifice."

* * *

One day I heard strange, muffled sounds coming from the baby. Hurrying to him, I found a whole quarter of a pie covering his face. As I removed it Big Brother, not-quite-two, came close to watch. "How did that get there?" I asked impatiently.

"Baby hungry," was his simple explanation.

I could not scold him for wanting to share with the baby a thing which he had enjoyed. I admired his concern, and was grateful for that evidence of love for his baby brother; so I simply explained why the baby could not have pie.

We who handle the Bread of Life sometimes show Big Brother's lack of understanding. We prepare it for the mature mind, forgetting the needs of smaller children and younger Christians. I determined to make my teaching so simple and easily assimiliated that the youngest Christian can grow on it.

While I have tried to teach my children, and help them to grow strong, they have been teaching me. I am grateful for the lessons. As a mother, I have made many mistakes, but it is gratifying to know that the Parent who watches over me makes no mistakes.

Dafter, Mich.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation to our many friends and relatives for the prayers offered and sympathy given us, also for the cards and letters sent to us in the passing of our husband and father. May the Lord richly bless each one is our prayer.—Mrs. Mabel W. Nolt and family.

* * *

We wish to express our sincere appreciation to our many friends and neighbors for the kind assistance, cards, gifts, and prayers during the recent illness and passing of our faithful companion and loving mother. We wish you the Lord's richest blessings.—S. C. Kanagy and family, Narvon, Pa.

* * *

I wish to express my sincere thanks and appreciation to my relatives, friends, and different Sunday-school classes who so kindly remembered me with prayers, cards, flowers, visits, and other gifts during my illness at home and my stay in the hospital and also on my return home. Wishing you all God's richest blessing.—Mrs. Edwin S. Fox, Ephrata, Pa.

* * *

I wish to thank all who remembered me with prayers, cards, flowers, gifts, and visits during my stay in the hospital and since I am home. May God bless and reward you all.—Mrs. Addison B. Hess, Millersville, Pa.

* * *

We wish to express our sincere thanks and appreciation to the many friends who so kindly remembered us with cards, letters, flowers, and gifts, and above all for the remembrance in prayer during our stay at Rochester. We are confident that it was in answer to prayer that Sister Weaver was able to return home when she did. May the Lord richly bless you, each one, for the kind remembrance.—Norman and Mabel Weaver, Gulliver, Mich.

* * *

Recently the name of my husband, Lee Z. Kauffman, appeared with the list of shut-ins. We wish to thank each one who sent him cards, letters, especially the Souderton and Weaverland Sunday-school classes who sent him greetings and Mrs. Paul Espenshade who sent a scrapbook. May the Lord bless you all.—Mrs. Lee Z. Kauffman, Belleville, Pa.

* * *

I want to thank all our Christian friends for the good gifts, cards, and especially for the prayers offered for me, and for the help of those at Philhaven who did so much to make me well again that I can be at home with my family. I think of Rom. 8:28, and ask that you would always remember me in prayer.—Mrs. John Kabino, New Castle, Del.

* * *

We wish to express our sincere thanks and appreciation to all our friends who so kindly remembered us during the recent departure of our dear son, Tommy, who has gone to be with Jesus. We thank each one of you for the kind words of sympathy, cards, flowers, gifts, and especially for the prayers offered in our behalf. May the Lord richly reward you all in His own way.—Harry J. and Lois Hostetter, Cochranville, Pa.

THE MENNONITE HOUR (Continued)

"His Word Shall Not Return Void . . .

Arlington, Mass.:

Gentlemen:

"I had occasion to hear your program on radio station WBZ here at Boston, Mass., this Sunday evening. I was highly impressed. My reason for listening to your program was not for spiritual enlightenment. I was conducting a listening test on an assembly of High Fidelity sound equipment, and happened to be tuned to the station above named. . . .

"Since there are so many excellent points of your program to discuss, I will dwell on but a few. In the first instance I felt that the programming was superbly done since it held my attention to the end. Secondly, the diction of all voices emanating was crisp, distinctive, and lifelike. The quality of the choir and the vocal presentations were in my opinion remarkable. So much for the musical portion and announcers participation. Mention must be made of the spiritual presentation, because it was in a logical and effective manner. I say effective because of its inherent virtue, (not a planned method of swaying an audience). It sounded honest and factual. I can safely say that I heard more understandable religion delivered in 15 minutes than some spiels I have heard that ran into hours . . ."

FIELD NOTES (Continued)

Kenneth Good, Morton, Ill., will preach at the Maple Grove Mennonite Church, Atglen, Pa., June 30, at 7:30 p.m.

Erland Waltner, Newton, Kans., will be at the Goshen College Church for Peace Emphasis Sunday, July 4, and **Don Smucker,** Lombard, Ill., will be at the Prairie Street Mennonite Church, Elkhart, Ind.

Young People's Institute over Sunday, August 15, preceding South Central Conference, Assembly of God Campground, Eldon, Mo., Bro. Elam Hollinger, director, and Bro. Paul Yoder, song leader.

Ordination of a minister at Sunnyside, Lancaster, Pa., 9:30 a.m. July 8.

M. S. Stoltzfus, speaking on Zechariah, at the monthly meeting on Jewish Evangelism at Vine Street, Lancaster, Pa., 1:00 p.m., July 5.

Visiting Speakers

May 30. **Clayton Beyler,** Hesston, Kans., at College Mennonite Church, Goshen, Ind.

June 6. **C. F. Derstine,** Kitchener, Ont., at College Mennonite Church, Goshen, Ind. **S. C. Yoder,** Goshen, Ind., at Seventh Street Church, Upland, Calif.

June 13. **J. B. Martin,** Waterloo, Ont., Albany, Oreg., Mennonite Church. **Ivan Kauffmann,** Hopedale, Ill., at East Fairview, Milford, Nebr., and Wood River, Nebr. **J. J. Hostetler,** Peoria, Ill., at Beaver Crossing, and Wood River, Nebr. **J. G. Yoder,** Goshen, Ind., at Lower Deer Creek and East Union, Kalona, Iowa. **J. E. Kurtz,** Harrisonburg, Va., at Sacramento, Calif. **Paul Swarr,** East Petersburg, Pa., at Mt. Zion, Versailles, Mo. **Alvin Becker,** Northern Bible Society, at Bethel Mennonite Church, Wadsworth, Ohio.

June 20. **Rufus Jutzi,** Floradale, Ont., Mennonite Church, morning, and **Peter J. Dyck,** Moundridge, Kans., evening at Yellow Creek Mennonite Church, Goshen, Ind. **I. Mark Ross,** Hesston, Kans., at Zion, Broadway, Va. **Paul M. Miller,** Goshen, Ind., at Metamora, Ill. **Kenneth Good,** Morton, Ill., at Weavers Church, Harrisonburg, Va. **Peter N. Gress,** Reinholds, Pa., and **Allen E. Tennis,** Lititz, Pa., at Pinecraft, Sarasota, Fla. **Mahlon Eshleman,** Chambersburg, Pa., at Mt. Clinton Mennonite Church, Harrisonburg, Va.

June 27. **Kenneth Good,** Morton, Ill., at Wilmington, Del., Mission.

Evangelistic Meetings

Wm. G. Detweiler, Orrville, Ohio, at Stoner, Ohio, June 27 to July 4. **J. E. Kurtz,** Harrisonburg, Va., at Portland, Oreg., Rescue Mission, beginning June 21. **J. Otis Yoder,** Harrisonburg, Va., at Wesley, Newark, Del., July 2-8. **Henry L. Ruth, Jr.,** Souderton, Pa., at Bristol, Pa., Mennonite Mission, June 20 to July 2.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Amstutz, Milton and Lina (Steiner), Orrville, Ohio, first child, Charles Leslie, March 22, 1954.

Bare, John and Arletta (Roth), Donnellson, Iowa, third son, Clayton Dean, May 7, 1954.

Bare, Richard and Pauline (Witmer), Hillsboro, Iowa, fourth child, second son, Robert Clayton, April 4, 1954.

Beller, Thomas J. and Beulah Ann (Roggie), Carthage, N.Y., first child, a daughter, Joan Marie, May 8, 1954.

Bender, Paul E. and Leona M. (Miller), Grantsville, Md., third child, second son, Lewis Roy, June 2, 1954.

Birky, Lyle and Lorraine (Lundberg), Detroit Lakes, Minn., first child, Zane Felton, May 15, 1954.

Birky, Wilford and Eva (Hodson), Detroit Lakes, Minn., second child, first son, Gary Wayne, May 12, 1954.

Black, Merrill and Doris (Warner), Norristown, Pa., first child, Trena Annette, May 30, 1954.

Boettger, Eldon V. and Marjorie (Yoder), Tofield, Alta., second child, first son, Gordon Vern, May 23, 1954.

Borntrager, Oscar and Violetta (Yantzi), Bloomfield, Mont., first child, Carolyn Joy, March 3, 1954.

Burkholder, Elvon and Ellen (Grove), Fort Stewart, Ont., second child, first daughter, Dianne, May 31, 1954.

Charles, Amos J. and Emma (Hernley), Lancaster, Pa., seventh child, fifth son, Mark Duane, May 16, 1954.

Detweiler, John F. and Sallie (Detweiler), Harleysville, Pa., seventh child, third son, Royden Kent, April 25, 1954.

Esch, Chriss and Kathryn (Reber), Mio, Mich., fourth child, third daughter, Rhonda Ruth, April 29, 1954.

Esch, Ira and Velma (Swartzendruber), Mio, Mich., fourth child, third son, John Wendell, May 11, 1954.

Esch, Reuben and Mavis (Reber), Mio, Mich., fourth child, first son, Randall Reuben, Jan. 25, 1954.

Fox, Daniel H. and Ruth E. (Winey), Mt. Joy, Pa., third daughter, Beulah Pearl, June 5, 1954.

Frederick, Ralph S. and Elizabeth (Derstine), Hamburg, Pa., first child, Steven, March 12, 1954.

Friesen, Jacob Peter and Wilma (Weber), Smith, Alta., third child, second daughter, Lily Ann, May 18, 1954.

Gascho, John and Geraldine (Bender), Kitchener, Ont., first child, Rosemary, May 13, 1954.

Gibson, Maynard and Mary Ann (Gingerich), Valparaiso, Ind., second child, first son, Michael William, May 14, 1954.

Hege, Paul and Catherine (Heatwole), Dayton, Va., seventh child, third daughter, Martha Pearl, May 25, 1954.

Hershberger, Herman and Velma (Hershberger), Parnell, Iowa, second child, first son, Kermit Dee, May 18, 1954.

Hershberger, Roman and Marie (Stutzman), Wooster, Ohio, fifth child, first daughter, Debra Jean, June 3, 1954.

Holst, John and Beatrice Marie (Roth), Petersburg, Ont., first child, John Dwight, May 27, 1954.

Hostetler, Harold and Dorothy (Zoss), Low Point, Ill., first child, Connie Sue, May 19, 1954.

Hostetter, Isaac E. and Elizabeth (Doutrich), Ronks, Pa., third daughter, Sally May, May 29, 1954.

Hunsberger, Ronald and Mary (Clemmer), Lansdale, Pa., second child, first daughter, Karen Faye, May 8, 1954.

Jaques, Raymond and Eva (Kauffman), Glendive, Mont., fourth child, second daughter, April Annette, May 15, 1954.

Kremer, Lorne and Hazel (King), Milford, Nebr., second son, Russell Eugene, May 10, 1954.

Leichty, Daniel and Arlene (Conrad), Wayland, Iowa, second child, second son, Dean Leroy, May 8, 1954.

Litwiller, Lloyd and Sara (Mast), Delavan, Ill., second son, David Allen, June 2, 1954.

Martin, Benjamin, Jr., and Esther (Clymer), Ronks, Pa., second child, first daughter, Esther Louise, May 27, 1954.

Mast, Lee and Mary (Helmuth), Mountain View, Ark., second child, second son, James, June 8, 1954.

Maust, Clayton and Berniece (Albrecht), Bay Port, Mich., second child, first son, Jerry Lee, May 1, 1954.

Miller, Robert K. and Mary (Wert), Jonestown, Pa., fourth child, second son, Timothy Wert, June 4, 1954.

Mosemann, Earl and Alta (Metzler), Plainfield, Pa., a daughter, Carol Joy, May 31, 1954.

Moyer, Walter and Marjorie (Worman), ———, Pa., third daughter, Lorie Maxine, June 12, 1954.

Myers, Herman and Melba (Augsburger), Ft. Wayne, Ind., first child, Doris Elaine, May 13, 1954.

Roth, Mr. and Mrs. Max Roth, Wayland, Iowa, third son, Gordon James, June 7, 1954.

Schrock, Mervin and Lovina (Hostetler), North Canton, Ohio, fourth child, third son, Timothy Jay, June 4, 1954.

Schrock, Walter Lee and Wilma Jean (Miller), Howe, Ind., first child, a daughter, Roxy Ann, May 30, 1954.

Sell, J. Robert and Alice (Demuesy), Clifton Heights, Pa., first child, Robert Demuesy, May 8, 1954.

Shank, Charles and Velma (Good), Harrisonburg, Va., second child, first son, Charles Allen, June 9, 1954.

Slagell, Walter W. and Ida Fern (Hartzler), Hydro, Okla., third child, second son, Dennis Lynn, June 7, 1954.

Springer, Simon and Jewell (Stringer), Metamora, Ill., second child, second son, James Allen, May 28, 1954.

Stutzman, Walter and Erdine (Miller), Mantua, Ohio, fifth child, fourth daughter, Arlene Marie, May 30, 1954.

Unternahrer, Noah and Barbara (Wenger), Wayland, Iowa, sixth child, third daughter, Esther Marie, June 1, 1954.

Weber, Abner and Elizabeth (Steckle), Wallenstein, Ont., first child, Ruth Elizabeth, May 13, 1954.

Wenger, J. Melvin and Marian (Grove), Elizabethtown, Pa., second child, second son, Larry Lee, May 31, 1954.

Wittmer, Amos and Lily Mae (Graber), Montgomery, Ind., second child, second son, Michael Brent, May 9, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bair—Ebersole.—Leroy H. Bair, Bair's Codorus congregation, Bair's Station, Pa., and Lois M. Ebersole, Chambersburg congregation, by Richard Danner at the Bair Church, Hanover, Pa., April 4, 1954.

Brunk—Yoder.—David Brunk, Harrisonburg, Va., and Donna Yoder, Bayshore congregation, Sarasota, Fla., by T. H. Brenneman at the Bayshore Church, May 5, 1954.

Gascho—Brenneman.—Ray E. Gascho and Grace A. Brenneman, Kitchener, Ont., by C. F. Derstine at the First Mennonite Church, Kitchener, Ont., May 28, 1954.

Gehman—Richard.—John Gehman and Anna Richard, of the Bethel, Wadsworth, Ohio, and Pleasant Hill, Smithville, Ohio, congregations, by Gerald C. Studer at the Bethel Mennonite Church, April 2, 1954.

Gerber—Steckley.—Donald Gerber, Poole A.M. congregation, Poole, Ont., and Doreen Steckley, Riverdale A.M. congregation, Millbank, Ont., by Valentine Nafziger at the Riverdale A.M. Church, June 5, 1954.

Lais—Brenneman.—Larry Lais, Zion congregation, Hubbard, Oreg., and Thelma Brenneman, Hesston congregation, Hesston, Kans., by Roy D. Roth at the Hesston College Chapel, June 4, 1954.

Litwiller—Bender.—Milton Litwiller, Sterling Avenue congregation, Kitchener, Ont., and Selma Bender, Tavistock, Ont., congregation, by Henry Yantzi at the home of the bride's sister, April 7, 1954.

Long—Swisher.—Howard Long, Ephrata, Pa., congregation, and Betty Swisher, Millersville, Pa., congregation, by Christian K. Lehman at the Millersville Mennonite Church, June 5, 1954.

Martin—Metzger.—Arthur Martin and Mary Metzger, both members of the St. Jacobs Mennonite congregation, by Roy S. Koch at the church in St. Jacobs, Ont., June 12, 1954.

Meiners—Herr.—Larry Gene Meiners and Deloris Anna Herr, both of the Science Ridge congregation, Sterling, Ill., by A. C. Good at the Science Ridge Church, May 22, 1954.

Metzger—Bast.—John M. Metzger and Doris Catherine Bast, both members of the St. Jacobs Mennonite congregation, by Roy S. Koch at the St. Jacobs Mennonite Church, St. Jacobs, Ont., June 5, 1954.

Miller—Schrock.—Roger Roland Miller, Midland, Mich., and Sue Schrock, Hutchinson, Kans., by Harry A. Diener at the Yoder Mennonite Church, Yoder, Kans., June 5, 1954.

Rudolph—Shank.—Noah D. Rudolph, Hagerstown, Md., and Esther S. Shank, Hanover, Pa., by Richard Danner at the home of the bride, April 21, 1954.

Shrock—Stutzman.—Melvin Shrock and Mary Ellen Stutzman, both of North Canton, Ohio, by Lester A. Wyse at the Hartville Mennonite Church, Hartville, Ohio, May 22, 1954.

Strubhar—Cressman.—Clifford Daniel Strubhar and Ruth Cressman, both of Culp, Ark., by C. C. Cressman, father of the bride, assisted by M. E. Bontreger and Paul M. Landis, at the Biehn Church near New Hamburg, Ont., the former home of the bride, May 29, 1954.

Stutzman—Yeackley.—Walter Stutzman, Milford, Nebr., congregation, and Mary Jane Yeackley, East Fairview congregation, Milford, Nebr., by L. O. Schlegel at the Milford Mennonite Church, May 28, 1954.

Zook—Zink.—Donald B. Zook, Larned, Kans., and Natalie Jo Zink, Scott City, Kans., by S. W. Keller at the First Methodist Church in Scott City, June 5, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blough, Jeremiah D., son of Daniel and Elizabeth (Keifer) Blough, was born Dec. 8, 1866, in Somerset Co., Pa.; passed away at the Bateman Nursing Home near Hastings, Mich., June 2, 1954; aged 87 y. 5 m. 25 d. He had been ill five weeks with a heart ailment. He grew to manhood in Kent Co., Mich., and in 1892 he was united in marriage to Anna Walton, who preceded him in death on Dec. 6, 1944. To this union were born two sons (Jesse and Roy, Freeport, Mich.). He was the oldest son of a family of eight children. He is survived by both sons, 16 grandchildren, 16 great-grandchildren, 3 sisters (Mrs. Lucy Yoder, Fisher, Ill.; Mrs. Mattie Birkey, Grand Rapids, Mich., and Mrs. Elizabeth Blough, Clarksville, Mich.), as well as many nieces and nephews and a large number of other relatives and friends. On April 14, 1940, he united with the Bowne Mennonite Church, and held his membership there until death. Funeral services were held at the Bowne Mennonite Church, June 5, in charge of T. E. Schrock and Daniel Zook, with burial in the adjoining cemetery.

Bontrager, Dale Edward, infant son of Samuel D. and Katie Bontrager, was born May 20, 1954, at Scott City, Kans.; passed away June 11, 1954, in the hospital at Denver, Colo. Dale was not given a strong body at birth and his condition was the deep concern of his parents the 22 days he lived. Besides his parents he leaves to mourn his early departure his sister (Judy), 2 brothers (Jerry and Dennis), 3 grandparents, and many other relatives and friends. Funeral services were conducted June 13 at the Yoder Mennonite Church, near Yoder, Kans., where his parents were members, by John M. Steiner and Harry A. Diener. Burial was made in the adjoining cemetery.

Bowman, Elizabeth, daughter of Seth and Mary (Martin) Bauman, was born March 6, 1879, in Ontario, Canada; died May 28, 1954, at her home near New Paris, Ind.; aged 75 y. 2 m. 22 d. In 1906 she was united in marriage to Serenus Martin. He died in October, 1935. In 1941 she was married to Daniel Bowman of Elmira, Ont., where they lived until his death in May, 1949. Surviving are 2 daughters (Selina—Mrs. Harvey Ramer, New Paris, Ind., and Mary—Mrs. Clarence Martin, Goshen, Ind), 3 sons (Eli B. Martin, Flint, Mich.; Urias C. Martin, Stanton, Mich., and Paul S. Martin, Elkhart, Ind.), 2 sisters (Mrs. Menno Horst,

St. Jacobs, Ont., and Mrs. Simon Martin, Kitchener, Ont.), one brother (Menno Bauman, Elmira, Ont.), and 18 grandchildren. Funeral services were held at the Yellow Creek (frame) Mennonite Church, May 30, with Wm. Ramer and Joseph Martin officiating, and at the funeral home in Stanton, Mich., May 31, with Paul Hoover in charge. Burial was made in the McBrides Cemetery, McBrides, Mich.

Brenneman, Mary, daughter of Christian and Mattie (Jutzie) Kropf, was born in Waterloo Co., Ont., July 13, 1873; passed away April 18, 1954, at the home of her daughter and son-in-law; aged 80 y. 9 m. 5 d. In her youth she joined the Amish Mennonite Church and remained faithful until the time of her death. On Jan. 1, 1902, she was united in marriage to Noah L. Brenneman, who preceded her in death in 1933. She leaves to mourn their loss one daughter (Edna—Mrs. Milton Steckley), 2 grandchildren (Nancy Carol and James Richard), and 2 sisters (Nancy—Mrs. Chris Roth and Katherine—Mrs. Joseph Bender, both of New Hamburg). Three sisters and 4 brothers preceded her in death. Funeral services were conducted at the East Zorra A.M. Church in charge of Moses H. Roth and Henry Yantzi, with interment in the adjoining cemetery.

Comardelle, Margaret, daughter of Octane and Lillian (Parr) Laupe, was born June 4, 1916; died June 6, 1954; aged 38 y. 2 d. She was married to Evi Comardelle, and was a lifelong resident of Allemands, La. She was a sister to Donald Laupe and the late Morris Laupe. She accepted Christ as her Saviour ten years ago and has been a faithful member of the Mennonite Church, giving testimony to the Lord Jesus. The funeral was held in the Mennonite Church. The church was filled to capacity and great was the testimony to the crowd that Jesus saves to the uttermost.

Driver, Eva, daughter of Joseph and Hannah (Lantz) Kauffman, was born near Topeka, Ind., Aug. 16, 1876; passed away after an extended illness at the home of her brother and sister Iris and Elizabeth Kauffman, Topeka, May 10, 1954; aged 77 y. 9 m. 6 d. She grew up in this community and became a member of the Mennonite Church at an early age. For 16 years she served as Topeka postmistress. Following this she went to Lima, Ohio, where she engaged in city mission work. In 1917 she married Samuel Driver of Lima who preceded her in death in 1927. After the death of her husband, she, with her foster daughter, Carol Morton, made their home at Topeka. Carol died in 1942. Eva also served one summer in voluntary service in a mental hospital at Marlboro, N.J. She was preceded in death by her parents and 2 sisters (Winifred and Nancy). Surviving are (Rolla, Goshen, Ind.; Iris, Harry, and Elizabeth, of Topeka. Funeral services were held at the Maple Grove Mennonite Church, Topeka, Ind., May 13, conducted by Olin Fry, Ellis Croyle, and Edwin J. Yoder. Burial was made in the Maple Grove Cemetery.

Eby, Annie G., daughter of the late Henry B., and Catherine Reist, was born Jan. 8, 1869, near Florin, Pa.; passed away April 15, 1954, at her home in Mt. Joy, Pa., after a short illness; aged 85 y. 3 m. 7 d. On Oct. 17, 1888, she was married to Amos Eby, who preceded her in death Feb. 26, 1921. She was a member of the Mt. Joy congregation for many years. She is survived by 3 children (Henry R., Pittsburgh, Pa.; Charles R., Evanston, Ill., and Rhoda R., Harrisburg, Pa.), 3 grandchildren, and one sister (Mrs. Emma Hostetter, of Mt. Joy). Funeral services were held in Mt. Joy from the Funeral Home of Simon Nissley, April 17, in charge of Henry Lutz and Henry Frank, with burial in the Kraybill Cemetery.

Heller, John Hess, son of Benjamin D. and Anna Elizabeth (Hess) Heller, was born May 25, 1882, in Lancaster Co., Pa.; departed this life March 25, 1954, at the Lancaster General Hospital, after a very brief illness; aged 71 y. 10 m. He accepted Christ as his Saviour in his youth and united with the Mellinger Mennonite Church. He remained faithful to his religious belief to the end. For the past six years he was a guest at the Oreville Mennonite Home, near Lancaster. He was married to Amanda S. Stauffer, Feb. 19, 1907. He leaves to mourn his departure his wife and foster daughter (Vera—Mrs. Wayne Hottenstein, Lancaster, Pa.), 2 grandsons, one sister (Laura—Mrs. Christ Fager, Lancaster, Pa.), and one brother (Park, Baltimore, Md.). Services were held at the Mellinger Mennonite Church, March 29, with David Landis and Harry Lefever officiating. Burial was made in the adjoining cemetery.

Hershey, Susan, daughter of Martin and Catherine Rohrer, was born in Lancaster Co., Pa., Nov. 27, 1859; passed away April 8, 1954, in Intercourse, Pa., at the home of her son Martin after one week of illness; aged 95 y. 4 m. 11 d. In November, 1878, she was united in marriage to Amos H. Hershey, who preceded her in death Feb. 27, 1933. To this union were born 5 daughters and 3 sons. She was preceded in death by 2 sons (Joseph and Elmer, who were very suddenly hurled into eternity at the Gordonville railroad crossing) and a daughter (Elsie—Mrs. B. Z. Mellinger who passed away two years ago). These children survive: Mrs. Nettie Leaman, Ronks, Pa., with whom she had her home for almost 20 years; Martin R., Intercourse, Pa.; Frances—Mrs. Jason Buckwalter, of Lincoln Highway East; Mrs. Lena Hershey, Lancaster, Pa.; Katie B.—Mrs. Henry Eshleman, of Intercourse; also 34 grandchildren, 90 great-grandchildren, and 13 great-great-grandchildren. She was a faithful member of the New Holland Mennonite Church and always attended church as long as she was able. Funeral services were held at Hershey's Church, April 12, by James Martin and Mahlon Witmer. Interment was made in the adjoining cemetery.

Hostetter, Jay Thomas, son of Harry J. and Lois (Landis) Hostetter, was born Feb. 6, 1952; died at his home near Cochranville, Pa., May 15, 1954; aged 2 y. 3 m. 9 d. Tommy had been playing on the lawn at his home when a truck operated by an employee on the farm backed over him and he was killed instantly. Besides his parents, he is survived by a brother (Richard), his grandparents (Mr. and Mrs. H. Jay Hostetter, Parkesburg, Pa., and Mr. and Mrs. J. Ellis Landis, Smoketown, Pa.), his great-grandmothers (Mrs. Mary Hostetter, Kinzers, Pa., and Mrs. E. Nora Landis, of Smoketown), and his great-grandfather (Eli Witmer, Soudersburg, Pa.). Funeral services were conducted at the Old Road Mennonite Church, May 18, by Lloyd Eby and Sanford Hershey. Interment was made in the adjoining cemetery.

Johnson, Jerald Louis, son of Roscoe and Eva Johnson, was born near Chief, Mich., May 20, 1937; died June 7, 1954, in the Mercy Community Hospital after a lingering illness; aged 17 y. 18 d. He leaves to mourn his early departure his parents, 3 sisters (Mrs. Arlene Baughman, Elberta, Mich.; Shirley and Audrey, at home), 2 brothers (Ronald and Robert, also at home), 2 grandmothers (Mrs. Elsie Johnson and Mrs. Gertrude Parson, both of near Chief, Mich.), also a number of uncles and aunts as well as a host of friends. Funeral services were held at the Pleasant View Mennonite Church, June 9, with Warren Shaum in charge.

Kanagy, Emma Ellen, daughter of the late Abram and Rebecca (Byler) Zook, was born near Belleville, Pa., March 26, 1891; passed away at the Community Hospital, Ephrata, Pa., May 25, 1954; aged 63 y. 1 m. 29 d. She accepted Christ as her personal Saviour at the age of 15, and united with the Amish Church. Later she with her husband transferred their membership to the Conestoga Mennonite Church near Morgantown, Pa., where she was a faithful member until death. On Dec. 16, 1909, she was united in marriage to Simon C. Kanagy. To this union were born 2 daughters (Sadie—Mrs. Daniel Weaver, Elverson, Pa., and Elsie—Mrs. Millard Shoup, Narvon, Pa.). She was preceded in death by her parents and one sister. She is survived by her husband, 2 daughters, 4 grandchildren (Allen, Harold, and Gladys Weaver, and Fern Shoup), also one brother and 2 sisters (Joseph Zook, Belleville, Pa.; Mrs. Amos Peachey, Elverson, Pa., and Mrs. Moses Peachey, Allensville, Pa.). Funeral services were conducted at the Conestoga Mennonite Church, May 28, by Ira A. Kurtz, Christian Kurtz, and David Yoder. Interment was made in the adjoining cemetery.

Losh, Mary Susan, was born at Briery Branch, Va., Dec. 24, 1861; departed this life Nov. 3, 1953; aged 91 y. 10 m. 10 d. She was a member of Bethany Mennonite Church. Surviving are one daughter (Mrs. Pearle Hussey), 8 grandchildren, 15 great-grandchildren, and 6 great-great-grandchildren. Sister Mary was a woman of unusual personality. She lived alone in her mountain home and walked about a mile to church. Funeral services were held at Bethany, Nov. 9, by S. H. Rhodes, assisted by J. M. Foster, with burial in the E.U.B. Church Cemetery, Ottobine, Va.

Martin, Mary, daughter of Joe and Maria Wenger, was born Sept. 21, 1882; died after a short illness at Dunlap Hospital, Orrville, Ohio, May 13, 1954; aged 71 y. 7 m. 22 d. She spent most of her life in the community of her birth. Though she had been in declining health, she was active in the home until a few days prior to her death. On Nov. 4, 1907, she was married to John H. Martin, who preceded her in death in 1937. She was baptized and united with the Mennonite Church in 1915 and was a regular attendant at services as health permitted until her death. She is survived by 2 foster children (Eugene Studer, Orrville, Ohio, and Marie Studer—Mrs. Orrin Shoup, Dalton, Ohio, with whom she had her home), 8 foster grandchildren, one sister (Mrs. Daniel Brubaker, North Lawrence, Ohio), and 3 brothers (Samuel, of Orrville; Emanuel, of Dalton; and Joseph, Wooster, Ohio). Three brothers and 2 sisters preceded her in death. Funeral services were in charge of Stanford Mumaw and Don Augsburger. Interment was made in the Martin Cemetery.

Martin, Michael W., son of Gideon and Nancy (Weaver) Martin, was born near St. Jacobs, Ont., March 25, 1874; passed away at the Kitchener House of Refuge of a heart attack June 5, 1954; aged 80 y. 2 m. 10 d. In 1896 he was united in marriage to Anna Haterley, who preceded him in 1901. To this union was born one daughter (Rosanna—Mrs. Ben Sauder, of St. Jacobs), who survives him. Also surviving are 7 grandchildren, 7 great-grandchildren, and one sister (Mrs. Henry B. Gingrich, Elmira, Ont.). Funeral services were conducted at the Dreisinger Funeral Chapel in Elmira, June 7, by Roy S. Koch. Interment was made in the Wisler Cemetery at Three Bridges.

McDowell, Allen, son of Tilman and Annie (Fretz) McDowell, was born in Markham Township, Ont., Feb. 16, 1890; suddenly passed away May 21, 1954,; at his home, after being ill for one day; aged 64 y. 3 m. 5 d. Early in life he confessed Christ and became a member of the Wideman Mennonite Church, where he served until his passing. On April 4, 1916, he was united in marriage to Martha Housser of Floradale, Ont. He is survived by his wife, 5 children (Emerson, of Toronto; Lillian—Mrs. Asa Steckle, of Zurich; Harold, Lorne, and Arletta, of Markham), 12 grandchildren, and 2 brothers (Edwin, of North Markham, and Wesley, of Stouffville). Funeral services were held at the Wideman Church, May 23, in charge of Elmer Burkholder and Aaron D. Grove. Burial was made in the adjoining cemetery.

Miller, John F., son of Joseph J. and Fanny (Kauffman) Miller, was born in Lagrange Co., Ind., May 30, 1867; passed away June 8, 1954, at the Evergreen Convalescent Home near Grant, Mich.; aged 87 y. 8 d. He had been bedfast for the last 3½ weeks. On April 14, 1888, he was married to Mary Wilma Nelson, who preceded him in death Jan. 16, 1951. In 1899 they moved to Newaygo Co., Mich., where they spent the remainder of their lives. He was a member of the White Cloud Mennonite Church. Surviving him are 3 daughters (Mrs. Harry E. Fry, Peoria, Ill.; Mrs. Gerald Dunworth, Newaygo, Mich., and Mrs. Donald J. Kinney, Ensley, Mich.), 5 sons (Clarence W., East Peoria, Ill.; Fred W., Eureka, Ill.; Oliver W., of Newaygo; Ray E. and Neil W., Fremont, Mich.), one sister (Mrs. T. U. Nelson, White Cloud, Mich.), 25 grandchildren, 40 great-grandchildren, 2 great-great-grandchildren, and many nephews, nieces, and friends. Funeral services were held at the Big Prairie Union Church, White Cloud, Mich., June 11, conducted by Edwin J. Yoder. Burial was made in the Big Prairie Township Cemetery.

Risser, Lizzie N., daughter of the late Joseph W. and Catharine (Newcomer) Kraybill, was born near Mt. Joy, Pa., Nov. 8, 1866; passed away May 15, 1954, at her home at Upper Lawn, Pa.; aged 87 y. 6 m. 7 d. On Nov. 20, 1906, she was united in marriage to Elias E. Risser, who departed this life 25 years ago. She is survived by one daughter (Myra K. Risser, at home), 2 sisters (Mrs. Mary K. Bard, Rheems, Pa., and Mrs. Anna K. Brubaker, Mountain View, N.J.), and a number of nieces and nephews. She was a member of Stauffer's Mennonite Church and longed to attend the services, but was unable to do so during her last years. Funeral services were held at Stauffer's Mennonite Church, May 18, in charge of Noah W. Risser and Walter Oberholtzer. Interment was made in the Risser Cemetery.

Shantz, Lydia, daughter of the late Mr. and Mrs. Henry Shantz, was born near Ayr, Ont., July 18, 1881; passed away May 18, 1954, at 369 Frederick St., Kitchener, Ont.; aged 72 y. 10 m. She kept house for her brother Levi until their retirement. She was an interested member of the Detwiler Mennonite Church from her youth, and is survived by 4 brothers (Levi

and Noah, Braeside Home, Preston, Ont., and Menno and Amos, Ayr, Ont.). One sister (Mary —Mrs. Irvin Bingeman) predeceased her in 1946. Funeral services were conducted at the Detwiler Mennonite Church, May 21, by Moses Bowman and Moses Roth. Interment was made in the adjoining cemetery.

Ward, John, was born in Philadelphia, Pa., March 15, 1896; died Feb. 4, 1954, at his home in Allentown, Pa.; aged 57 y. 10 m. 19 d. He worked for the Lehigh Valley Transit Company for the last 28 years, 26 of those years on the Allentown-Norristown run. He was a member of the First Mennonite Church, Allentown. Surviving are his wife (Florence Detweiler, whom he married on Oct. 5, 1918), 3 daughters (Dorothy—Mrs. Charles Dietz; Margaret—Mrs. Robert Keiper, and Florence, all of Allentown), and one son (John, of Allentown). Funeral services were held Feb. 7, in charge of Maynard Shelly at the Funeral Home and David Derstine at the Rockhill Mennonite Church, Telford, Pa. Interment was made in the Rockhill Mennonite Church Cemetery.

Yoder, John Emery, son of Noah and Terace (Stutzman) Yoder, was born in Howard Co., Ind., May 10, 1882; passed away at his home May 7, 1954; aged 71 y. 11 m. 27 d. In 1901 he moved from Howard County with his parents to Fairview, Mich., where he lived most of his life. He was one of the charter members of the Fairview Mennonite Church and was a faithful member at the time of his death. On May 13, 1906, he was united in marriage to Lizzie Troyer. To this union were born 8 children. His wife, 2 sons, and 2 daughters preceded him in death. There remain to mourn his departure 4 daughters (Mable—Mrs. Marion Barker, of Saginaw; Mary—Mrs. Benton Barker, of Fairview; Leah—Mrs. Orin Fox, of Mio; and Clara—Mrs. Elam Newhouser, of Ashley), 11 grandchildren, 3 brothers, and 3 sisters. His twin brother (Chris) preceded him in death Feb. 25, 1954. Funeral services were held at the Fairview Mennonite Church, in charge of Harvey Handrich and Floyd Yoder, with burial in the Fairview Cemetery.

ITEMS and COMMENTS

A Church of Scotland committee has reported that misgivings in India over foreign missionaries were caused by the influx of large numbers of American missionaries since the war, a high proportion of them belonging to "divisive evangelical groups." American military aid to neighboring Pakistan has increased Indian suspicion of the missionaries, said the report. "The whole idea of evangelization is suspect in many quarters because it is associated with proselytism, in the bad sense, and with interference from abroad."

* * *

Pennsylvania has more conscientious objectors registered with draft boards than any other state, according to State Selective Service Director. He told a television panel on WTPA that 1,200 CO's are registered on Pennsylvania draft records. About half of them are currently serving in work of national importance in lieu of military training. The objectors come principally from the Quaker and Mennonite faiths, but are not limited to those religious groups. "They can come from any religious denomination," said Director Gross. "It is their personal belief, not that of their church, that makes them conscientious objectors."

* * *

An Associated Press report from India says India has all the wheat and rice she needs; the food crisis which has plagued her since World War II is virtually over. The Deputy Food Minister says India is now producing enough for her own needs and will soon be exporting rice.

* * *

Nationally known psychiatrists and clergymen met recently at Topeka, Kansas, under the auspices of the Menninger Foundation. They met on the common ground that there is nothing incompatible between the principles of religion and those of psychiatry, and that a man's relationship to God—no less than his relationship to other men and to the world—is relative both in psychiatry and in the ministry of religion. The conference deplored misrepresentation about both religion and psychiatry. For example, some clergymen have charged all psychiatry with being materialistic and with placing excessive emphasis on sex. Some psychiatrists have considered all religion a manifestation of neurosis. Such distortions have prevented each group from appreciating the other and have served to confuse the public.

* * *

The House Ways and Means Committee has turned down a request by bishops of the Old Order Amish Church that their members be excused from participating in the federal Social Security system because of religious scruples against insurance. The committee announced that it has approved a plan for extending Social Security coverage to farmers on a compulsory basis as part of a bill to bring into the system several occupational groups now excluded. The House group discussed letters received from the Amish bishops but felt that "there is no obligation on the part of these people to accept the benefits if they feel it would compromise their way of life." The spokesmen said "there are many persons eligible for Social Security benefits who, for one reason or another, do not apply for them."

* * *

Dr. Albert Schweitzer, undoubtedly one of the most gifted men of our century, is pictured in a recent article in **Look** magazine. Schweitzer reveals here that he chose the African jungle as his permanent residence because Africa contains the largest share of the world's misery. Dr. Schweitzer, who received a Nobel Peace Prize last year, is a Biblical scholar (liberal), musician, biographer, philosopher, preacher, and physician.

* * *

India's military budget for the coming year has been set at $431,000,000 for a population of 360,000,000. Although this amount represents an increase of $12,600,000, the extra sum is largely due to advances in costs, and the Minister of Finance, C. D. Deshmukh, says: "It is not our intention to halt or slow down the economic development of the country on which, in the long term, our country's inherent strength depends, by entering into any race of armaments."—W.P.

* * *

While the United States is troubled about its great food surpluses, U.N. sources have pointed out an important economic fact: that the biggest customer for United States milk is the U.N. Children's Fund. UNICEF in 1953 bought 55,000,000 pounds of skimmed milk powder from the U.S. Department of Agriculture, out of purchases totaling about 100,000,000 pounds. The bulk of the milk powder goes to Asia, for mothers and children suffering from floods, drought, crop shortages, etc., especially in Pakistan, India, Japan, and Korea.—W.P.

* * *

There are about 30,000 conscientious objectors in Sweden, although only about 10 per cent belong to any peace society. A governmental committee has been appointed to consider revisions in the law of 1937 regarding alternative service for conscientious objectors.

* * *

The General Assembly of the Church of Scotland rejected a proposal at its annual meeting that it "renounce modern war." Instead, it went on record as declaring that "Christian values and the liberties of men, currently under grave threat, have still to be defended."

* * *

J. W. Storer, President of the Southern Baptist Convention, told the American Baptist Convention that "Conviction is gone from many Baptist lives, and in its place is found an easy compliance and conformity to the world which may make us more comfortable companions but no longer compassionate critics of evil. Our peril is not from hardship now, but from comfort. Our forefathers were conscientious objectors to compromise with anything that did not square with 'thus saith the Book.' They were stern men, ofttimes. But they knew what they believed, and believed what they knew. They left us a great heritage."

* * *

Emperor Haile Selassie of Ethiopia told a joint session of Congress that the closest tie between his country and the United States is their common Christian faith. "We read the same Bible: we speak a common spiritual language."

* * *

More than 1,000 employees of the Federal Bureau of Investigation and their families attended a special vesper service for FBI workers at the National Presbyterian Church in Washington. Dr. Edward L. R. Elson said to them, "The tragedy is that people who frequently are the most anxious about the security of America and who are most zealous in opposing the Communist peril forsake and neglect our strongest bulwark against this menacing force. They fail to see that the grandfathers whom they so much admire opposed tyranny because they had firm faith in the religion which their grandsons now so sadly neglect. The most patriotic thing that an American can do today is to become a living part of the church of God. Our first line of defense inevitably turns on the character of our people. It was a people of strong character who built this nation, and only a strong people can be trusted with such great powers, privileges, and responsibilities as are ours."

* * *

Dr. Frank W. Price, retired moderator of the Presbyterian Church in the U.S. (South-

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ern), told the General Assembly of his denomination that racial discrimination "is certain to pass away as slavery passed nearly a century ago. No artificial, man-made class or caste can be justified before God. Against all attempts in our time to set man against man, class against class, race against race, the Christian disciple must stand firm and unshakable. Let us Christians today see race relations not as a painful problem and grievous burden but as a God-given opportunity, a chance to demonstrate before a frightful and pagan world our high Christian faith about man, about all men. Let us Christians regard every human being—in white, brown, or black skin—as a soul of infinite value before God."

* * *

The General Assembly of the Southern Presbyterian Church voted to abolish racial segregation. The action of the General Assembly is not mandatory but Presbyterians usually follow its recommendations. Dr. Donald Miller, speaking in favor of the resolution, said, "There is only one basis on which this question may be decided—Holy Scripture. The only division Scripture knows is saints and sinners, believers and nonbelievers."

* * *

Baptist church membership in the world has increased by more than 300 per cent in less than 50 years. The latest figures of the Baptist World Alliance say there are at least 20,250,000 Baptists in the world. In Germany, the number of Baptists has increased from 60,000 to 90,000 since the end of World War II.

* * *

The Seventh-Day Adventists report that the largest single investment of the denomination is in education, for which it spent $53,000,000 during the last four years. The world-wide Adventist educational system now has 229,014 pupils enrolled on all levels, with 9,500 teachers in 4,751 schools and colleges. An official of the church said, "We could open up 2,000 new schools next fall if we had the money and the staff."

* * *

Orthodox Hindus in the Poona area near Bombay have launched a passive resistance movement designed to oust foreign missionaries from India. It is known as the "Quit India" movement and its supporters plan to hold demonstrations at missionary centers.

* * *

Dr. Pitirim A. Sorokin, professor of sociology at Harvard, recently said concerning television, "It is a real pity that such a perfect instrument of communication is actually used for such vulgar, stupid, and demoralizing purposes. Not only commercials but the basic programs need a complete reconstruction in the direction of lifting their intellectual, aesthetic, and moral standards."
—**Between the Lines.**

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"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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A Week on the Willamette

By the Editor

The changing world was in focus during the annual meeting of the Mennonite Board of Missions and Charities held on the campus of Western Mennonite School near Salem, Oreg., June 17-20. "The Power of the Gospel in a Changing World" was the theme of the program. One evidence of changes which have taken place was the fact that this meeting was held so far west. Never before had this Board met west of Kansas or Nebraska. This year members and other interested persons came by overnight plane from the East, or by sleek, fast transcontinental train, or in powerful cars on smooth highways. Our mail from eastern states reached us in not more than two days. Distance does not mean much in our day. By no means all the members attended, but there were enough to do the Board's business and to make it a representative meeting.

The Place

Western Mennonite School is located on the west side of the Willamette River, which flows north between the Cascade and Coast ranges to join the Columbia at Portland. The Willamette Valley is one of the lovely areas of America, with its guardian snow-clad peaks, its magnificent towering fir trees, its rushing mountain streams, its roses and other flowers, and its productive farms. The W.M.S. campus still bears the marks of a pioneer institution, but one could easily image the beauty spot it will one day become. Easterners were entranced by the whispering of the winds in the tops of the tall firs. The school dormitories, classrooms, and catering facilities served the meeting in an excellent way. The equipment of Christian Laymen's Tent Evangelism, Inc., was again, as two years ago, placed at the disposal of the Board, and was greatly appreciated. The large tent was the main auditorium, with subsidiary sessions being held in the gymnasium, which also held the exhibits of our mission work, and in the chapel of the school. Good amplifying equipment brought the sessions within the hearing of all who were interested. There were showers now and again, but it rains so gently in Oregon that one is not supposed to notice it. The sun soon shines again. Those who had just come from the sweltering heat of the East appreciated the coolness which required a little heat in the radiators in the morning. One needed plenty of cover at night.

The Preliminaries

The Hammer Evangelistic Party concluded a successful campaign on the W.M.S. campus on June 19. Early arrivals among Board visitors were able to enjoy the closing meetings of this campaign. For two and a half days before the Board sessions several brethren conducted an orientation for this summer's Mennonite Youth Fellowship team, which will work in communities in Oregon, Idaho, California, Arizona, and Colorado. For a day and a half the Executive Committee was in session, and for a half day the Executive Committee of the Women's Missionary Sewing Circle Organization had a meeting. On Wednesday afternoon, also, the Pacific Coast Conference held an adjourned session to consider some matters for which there was not sufficient time in the sessions two weeks ago.

Attendance

Although most of the Oregon congregations live some miles from the W.M.S. campus, they attended the sessions in large numbers. For the evening sessions and on Sunday the large tent was almost full. The visitors from farther away were not as many as usual, because of the distance, but still one met all through those days God's messengers from the whole land, even the whole world. To mention only one person from a place, there was Simeon Hurst from Tanganyika, and Luke Birky from Puerto Rico, and Velma Hostetler from India, and Stanley Weaver from Navaholand, and George Miller from Honduras, and Mahlon Stoltzfus from Alaska. There was M. D. Stutzman from Alberta and Naomi Martin from Ontario, Paul Clemens from Franconia and Ira Buckwalter from Lancaster, Harry Shetler from Southwestern Pennsylvania and J. E. Kurtz from Virginia, Nelson Kanagy from Ohio and Paul Mininger from Indiana, Edward Birkey from Iowa and Henry Esch from Arizona, C. Warren Long from Illinois and Nelson Kauffman from Missouri, Esther Yoder from Maryland and Abram Landis from Vermont, Wilbur Maust from Michigan and A. L. Glick from North Dakota, W. J. Dye from Colorado and George Beare from California; from Canton, Ohio, Allen Ebersole; from Detroit, Frederick Erb; from Chicago, Mario O. Snyder; from Kansas City, John Kreider; from Los Angeles, John D. Zehr; from Mathis, Weldon Martin; from Portland, Claud Hostetler; from E.M.C., J. R. Mumaw; from Hesston, Orval Shoemaker; from Goshen, Paul Mininger; from Rittman, Aaron J. Peachey; from La Junta, Catherine Hernley; from Greensburg, Samuel Janzen; from Elkhart, Esther Graber; from Culp, E. S. Alderfer; from Lebanon, Charity Kropf. Sometimes it was a little hard to get people into the meetings on time because they were so busy greeting old friends or meeting people who up to now had been only names. One could do worse than finding joy in the fellowship of those who have a common desire to make Christ known.

The Reports

An annual meeting must hear reports. Sometimes these are supposed to be dry. But one interested in the work of the church can hardly find reports dry, for they give a picture of what is going on. And in this meeting especially the reports were made attractive. President J. H. Mosemann gave a simple survey of how the Board's work is done. Secretary J. D. Graber gave a statement of significant elements in the current missionary situation. Treasurer Ernest Bennett introduced us to a well-organized financial picture by showing graphs and pointing out the most significant details. Publicity Director Levi Hartzler had done an excellent job of editing the reports and giving them attractive titles. All reports were bound together in a convenient folder, and were made available to all members. Since not all reports could be read in the meeting, they were thus available for later careful reading. Your editor had the privilege of reading all these reports at a sitting on the train en route to Oregon, and found most inspiring the panorama unfolded there of a varied world-wide program of service and evangelism. A fine feature of the reports was their limitation to a few essential features rather than an attempt to say everything that might be said. We hope that many of our readers will read these reports as they are published in the Missions Section or in the annual report volume.

From the treasurer's report we cite a few outstanding facts. For the first time in the Board's history, annual disbursements exceeded $1,000,000. An expanding program of missions, several large building projects, the enlarging I-W program which Board agencies have been asked to service, and the general rise in costs helped to account for this large outgo. The income exceeded $800,000, the largest since 1947, but still considerably less than the disbursements. The report

was in the black only because there were balances at the beginning of the year, balances which are not there now. The budget adopted by the Board for the current year totals above $1,000,000, which means that we will have to give more to our Board program than we did last year. Large items include the Bethel Church in Chicago, the hospital in Puerto Rico, and building purchases in London, Paris, and Tokyo.

The Board treasurer has collected figures from the district mission boards. Combining these with General Board figures, he showed that total mission giving in the church last year was $1,800,000. This does not include, of course, what was given for congregational projects. Another interesting detail was the division of the Board's disbursement dollar: 34 per cent to Relief and Service; 32 per cent to foreign missions; 16 per cent to city and rural missions; 8 per cent to charitable institutions; 6 per cent to administration; 5 per cent to other mission funds.

The Theme and the Addresses

High above the platform in the big tent hung the theme of the meeting: **The Power of the Gospel in a Changing World.** This was truly the theme. The program was built around it, and speaker after speaker referred to conditions in the world which present a new challenge to the Gospel, and require adaptations in methods which missionaries must use. But there was no evidence of defeatism because of a more difficult world situation; there was an abounding confidence in the power of an unchanging Gospel. The program was carried out as published in our columns with practically no substitutions. The speakers were well prepared, the Spirit blessed them, and the program progressed from one high point of inspiration to another. Reports such as that given by Secretary Graber of his recent tour of mission lands helped us to understand changes occurring in the various areas of the world, particularly as they affect the missionary outlook.

Auxiliary Meetings

When you go to Mission Board meeting, you can't attend everything. Friday morning there were four meetings: the Board business meeting, hearing reports; a Voluntary Service program, with Boyd Nelson as chairman, and drawing the largest attendance; the business session of the Mennonite Nurses' Association, directed by its president, Edna Amstutz; a meeting of the delegates of the Women's Missionary Sewing Circle Auxiliary under its president, Mrs. Minnie Graber. The last hour of the morning brought us together for the public program arranged by the Mennonite Medical and Nurses' Associations. The fusion of service and evangelism in the work of the Board is a joy to hear about. This way Christ worked, and so we are convinced He would have us do.

The Friday afternoon crowd was divided between the regular Board session and the business session of the Women's Auxiliary. The former began with a stirring report concerning Israel by Bro. J. B. Martin, who has just returned from that land. It is a privilege to hear authentic and up-to-the-minute reports from our mission fronts. The women's meeting drew, as always in other years, a large group of women and a few men as the extensive work of the year was described, and the onward-going program was promoted.

Again on Saturday morning, while the Board itself continued to hear administrative reports and conducted other business, the larger crowd, both men and women, met in the tent for the inspirational sessions of the Women's Auxiliary. They heard addresses by missionary sisters on the unchanging Word and Saviour, and on the Gospel changing lives in Puerto Rico, the Ozarks, Navaholand, Israel, and in our hospitals. All the lady mission workers present were introduced. An important action was the change of name of this organization to Women's Missionary and Service Auxiliary. This more accurately describes the total work of our sisters.

Each forenoon and afternoon the children met in three age groups, under the direction of the local women's organizations. They sang, recited Scriptures, and became acquainted with missionaries and other church workers. Who knows how many convictions for mission work were born in these meetings?

Young People

Since 1948 the annual meeting of Mennonite Youth Fellowship has been held in connection with the annual Board meeting. This was not done this year because so much traveling was hardly possible for the eastern delegates. But a great many young people did attend the meeting. Between the afternoon and evening sessions the Willamette Youth Fellowship entertained them with a program and a picnic lunch. Members of the youth team spoke and the Mennonite Hour Quartet sang.

Saturday evening's program was given to young people's concerns with speeches by Everett Metzler, vice-president of the general MYF, and by John R. Mumaw, chairman of the Commission for Christian Education, the sponsoring agency for MYF. There was a consecration service for the young people who are going into voluntary service for the summer.

Actions and Resolutions

The Board approved a contract for the operation of a small maternity hospital at Mathis, Texas.

The Resolutions Committee, S. M. King, chairman, presented seven resolutions: one reaffirming our conviction that we must present the unchanging Gospel to a changing world; one opposing all barriers in race relations; one calling for a program of positive missionary outreach in I-W centers; one of condolence in memory of Nora Mae Miller, S. E. Allgyer, and H. R. Schertz; one pledging to all workers on the foreign field our prayers and support; one of appreciation to our hosts; and one recommending the wider use of our English and Spanish broadcasts.

The Bookstand

Bro. Aaron Hollinger is conducting a bookstand for the Mennonite Publishing House in connection with the Hammer campaigns this summer. And this stand served the Mission Board crowd also. During the intermissions the tent was usually crowded by those who were browsing and buying books. The publication of the new book, **The Life and Times of Daniel Kauffman,** was timed so that it could first be offered to the church during Mission Board week. Since Bro. Kauffman was always so vitally interested in our mission work, and was always active in the Board organization and programs, it was most fitting that his biography should first be sold at a Board meeting. The book was purchased in considerable quantities.

Offerings

Offerings were lifted at most of the sessions. Ten per cent was used for the expenses of the annual meeting; the rest went for various causes, such as the Spanish broadcast, relief and service, North American Indians, India, Brazil and Uruguay, and the General Fund. These offerings totaled $3,882.71.

Election and Appointments

The Board elected the following members at large: E. C. Bender, Ford Berg, T. H. Brenneman, Milo Kauffman, S. M. King, J. B. Martin, J. H. Mosemann, Stanley Shantz. Bro. Mosemann was re-elected as president of the Board for a two-year term. Members of the Executive and Personnel Committees were re-elected, except that Roy D. Roth succeeds J. L. Horst on the latter. J. D. Graber was reappointed by the Board as executive secretary, and H. Ernest Bennett as treasurer. Levi C. Hartzler was retained as secretary of

(Continued on page 645)

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ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Upside Down

"You turn things upside down" (Isa. 29:16, RSV)! So said the Lord to Israel. They had things all mixed up. Instead of hearts filled with honor and reverence and praise, they merely spoke praise with their lips, a praise they did not feel. Instead of a holy fear which was a real experience, they merely recited words learned by rote, words which spoke sentiments their hearts were strangers to. Their seers could not see, and their prophets could not speak. The people thought they could hide their evil deeds from an all-seeing Lord by doing them in the dark. "Who sees us? Who knows us?" they said. Creatures of God's omniscience and omnipotence, they repudiated their Maker. "He did not make me; He has no understanding." They acted as if the Creator were the creature, as if the Potter were clay. Their rebellion against God had put them in the position of little gods who were trying to tell Jehovah something. In their self-sufficiency they were deifying themselves, and dismissing God as irrelevant and unnecessary.

When Paul and Silas came to Thessalonica, the Jews who refused their message accused them of turning the world upside down. They were correct in seeing that the Gospel of Christ was a revolutionizing message; but they were turned in their directions. What they thought was up, was down. They were standing on their heads, and saw everything inverted! And when someone came who proclaimed truth which would put things to rights, they r e s e n t e d the change. They had seen things upside down so long that the right way seemed wrong.

God pronounced upon His creation, "It is good." It was the way He wanted it. But man through his sin has thrown everything into chaos and confusion. When man goes against God or when he ignores Him, he is turning things upside down. The moral code he has substituted for God's commandments, the self-pleasing goals he has set up for himself instead of God's glory, the theological falsehood which he has taken to his heart instead of the truth of God's Word—these have made the world the topsy-turvy place it is.

The world is upside down. God is trying to put it right-side up. His true servants are working to that end. Every one of us will want to make sure that his perspective is true and that his judgments and his will are in line with God's. It's better to stand on one's feet than on one's head.—E.

Fruits and Seeds

It is a familiar idea that seeds are potential fruits. If they are planted, and environment favors, seeds produce fruits.

It may not be quite as patent that fruits have in them seeds. In fact, biologically, seed production is the most important function of fruit bearing. Thus nature has provided for the ongoing process of life.

As we think of fruit bearing in the spiritual realm, it is good to remember that fruits have seeds. In any fruit of Christian living and Christian service there are potentialities of future development. The fruit of the Spirit as manifested in holy, helpful conduct may furnish the motive and the example for similar conduct in others. In fact, it is pretty sure to do so. One can't live near a genuinely Christian person without being reproved for the imperfections in one's own life, and being inspired and stimulated to better living. Thus holiness produces holiness, and the fruit of Spirit-filled living is the seed of a more Christian community.

A life which is fruitful in soul-winning also has this forward-looking characteristic. The person you win may become in turn a soul-winner, and thus the process of kingdom growth goes on through the centuries. This is especially evident in some forms of service, such as teaching. The young lives you may help to develop and prepare become a multiplied expression of the teacher's life. The children helped through child welfare, summer camps, and Bible school may in turn become competent and fruit-bearing Christian workers. Those touched by Christian medical service may forever after reflect that influence in their relation to God and their attitudes toward life. Certainly many a relief and service worker has a kind of second existence in the lives of multitudes whom he has helped to save and transform.

Nothing in Christian life and service dare be considered only by itself. Everything has consequences. What we are, what we say, what we do will have its effect upon other lives. My exercise of what I consider Christian liberty may cause another to stumble and fall, and thus be eternally lost. My lifting up of a high moral standard may rally thousands to stand against sin. My Christian self-control may prevent conflict which would implicate thousands in strife. No man lives to himself. The fruit of our lives scatters seeds of influence all around us.—E.

Take Time to Live

Take time to live! Put first things first and leave lesser things undone. Budget your time and constantly examine your use of it. An emphatic No is essential to a resolute Yes in using time. What you leave undone determines what you can accomplish. Remember that while man requires bread for survival, he does not live by bread alone, but by the things of the spirit.

Do not exhaust yourself in surviving; take time to live. It does not profit a man to gain wealth and fame and then find himself a physical wreck, a mental hulk, a spiritual derelict. Work with moderation.

Choose recreation which really recreates. Many forms of entertainment and amusement are benumbing. Take plenty of nourishment from Mother Nature. Expose your soul to the glories of night, dawn, sunset. Go often to beautiful and hallowed places. Listen with rapture to exalted music. Let imagination take flight with the poets. Discipline your mind by absorbing the wisdom of great books. Keep saturated with the stories of noble lives. Know your Bible, especially the teachings of Jesus.

Be at home in the invisible world of the spirit. Learn to see the unseen and hear the inaudible. Be alert to the presence of the living Christ. Watch God at work in nature, in creatures, in persons. Recognize every individual as a sacred shrine of the Eternal. See to it that your friendships are kept in good repair. Participate in the fellowship of an intimate group. Take the church seriously and give yourself to it. Absorb its beauty and harmony, its truth and holiness. Spend much time in silent solitude, thinking and praying. In fervent intercession, hold up individuals before God.

Do not exhaust yourself in fruitless activities. Take plenty of time to live!—Kirby Page.

Our New Frontier

By Henry Weaver, Jr.

As the pioneers forced their way across America in the early days of our country, they were constantly creating new frontiers. At one time the eastern mountains were the boundary between the area inhabited by the white man and the wilderness. Later the Mississippi was the western outpost, and still later the Rockies were the barriers that made the white men stop on their westward surge.

Missions have frontiers, too. Our church has passed the frontiers of accepting rural, city, and foreign missions. In each of these areas we still have a lot of unconquered ground, but we also have a new frontier that at present needs our full attention, a frontier which presents numerous problems and opportunities. It is beset by the pitfalls of untrained workers, tremendous temptations, a misunderstanding audience, and many others. However, this frontier—missions by I-W service—presents our church with a tremendous opportunity for developing churches.

The setting is ideal. Men, young Christian men, are living away from home in needy communities. They are standing for a principle that marks them as Christians. They are living and working among a group of people that are exceedingly needy. They have more chances to engage in informal conversations with natives of the wilderness of sin than they have ever had before. In addition, most of these workers have few commitments to take up their spare time when they arrive in their new environment. They usually work only eight hours a day and have plenty of time for witnessing if they choose to use it. Furthermore, most I-W men seem to be interested in using these advantages to further the kingdom of God.

This frontier also has rugged peaks and inaccessible passes. There are some men who just plain don't care about their witness. There are those so close home that they fail to see the openings for service near their work. There are tenderfoots among these men who have willing spirits but who have never stood on their own two feet before. Too many people living back on the civilized plains do not encourage these pioneers to conquer their obstacles. Many men have come from churches where their participation in a mission cause was never solicited or expected.

Is any progress evident amid these difficulties and possibilities? Yes. There are approximately sixty-two units with five or more men from our church in them. Forty-seven of these receive some service and help administered by Mennonite Relief and Service Committee, Elkhart, Ind. Fifteen have service extended by the Mennonite Central Committee, Akron, Pa. Men at thirty-three of the units in which MRSC is working (about 70 per cent) worship at near-by Mennonite churches or are in the process of establishing a mission. Eight of our churches or missions are near the fifteen units in which MCC is responsible. Twenty-eight of the forty-seven units in which MRSC is working (in both Alternative Service and Voluntary Service) are large enough to have an elected unit leader. Twenty-two of these, almost 79 per cent, have a church available or planned near by.

Examine the thirty-three units with churches close by a little more carefully. These are units in which an organization of our own church is working. In eleven of these places there is an established Mennonite church. In sixteen more there is a mission point in which some I-W men are active. Six places have a mission established or in the planning stage *because of I-W men.* Some of these in the planning stage are in the hands of district conferences. All of them have taken some definite steps toward forming a mission. Most of them have at least conducted summer Bible schools or have one planned for this year.

Many people find the church cold because they choose to sit in "Z" row. Come forward, brother! —McKenzie, Tenn., Bulletin.

Certainly we do not expect I-W men to go into a community where there is an established Mennonite church or into a city where there is an active Mennonite mission and start a new work. In these cases they will be active in those churches. Twenty places, however, with five or more men from our church did not have a Mennonite witness before the I-W program began. Six of these (30 per cent) are now in the process of establishing a church or mission. Our challenge is to motivate the remaining fourteen.

Indianapolis, Ind., has perhaps the best developed church which was initiated by I-W men. Medical students and I-W men in Indianapolis have a growing church which is developing a community outreach. The Indiana-Michigan Mission Board has a full-time pastor in the city. The men are conducting a summer Bible school and carrying out the other functions of a city mission.

In an eastern city I-W men recently asked a district mission board to send a full-time worker to help them develop a church. They promised a sizable amount of support for him. In most of the other fourteen places where no work is yet started, I-W men have shown some interest by tract distribution, holding jail or hospital services, and sponsoring *The Mennonite Hour* or some other form of witnessing.

To continue to make the I-W program a means of church expansion requires the help of us all. MRSC has area representatives calling on each of these places regularly. Most district conferences send pastors to their men at these places. The Urban Evangelism Committee of the Mennonite Board of Missions and Charities is encouraging the movement. The home church must lend its support and help. Financially, the work of MRSC to these units is supported by your regular monthly relief and service offerings. Each district conference has its own financial plan for the pastoral services to the men. Your support through these channels is needed.

More important, however, is your prayer and moral support. Your encouragement to the men you know is very important. Mature persons need to think about moving to these areas to help the I-W men in this program. The prayers of all of us must continue for this cause. Here is a real frontier. Here is a mountain of problems and challenges. We dare not fail to conquer this frontier.

Elkhart, Ind.

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, June 23, 1904)

On June 15th, while the steamboat General Slocum was on her way from . . . New York, to Locust Point, Long Island, loaded with more than a thousand souls, . . . fire . . . broke out . . . . A frightful panic spread among the passengers. The captain headed the steamer for Riker's Island, . . . but before this point could be reached, death by burning, crushing, and drowning had claimed about 800 victims.

(From Herald of Truth, June 30, 1904)

On June 10th ordination services were held near Kokomo, Ind. . . . The lot falling on our young brother, Nathaniel Troyer, he was accordingly ordained [as minister].

On June 12th the Lord called our deacon brother, D. S. King, to the same high office at Larned, Kans.

On Sunday, June 19th, a double ordination took place . . . at Nampa, Idaho. The lot [for bishop] fell on Bro. [David] Hilty. The lot fell on Bro. E. Stahly [for deacon].

Have we been born into the life from above, into life which is not according to this world, but rather according to God?—Pierre Widmer.

The Baptism and Infilling of the Holy Spirit

By Norman Derstine

Baptism of the Spirit

The subject of the person and work of the Holy Spirit is sometimes referred to as the one most neglected by ministers and the most degraded by fanatics. To aid us in avoiding both of these extremes, let us search the Scriptures on this vital topic. Kipling said, "I keep six honest serving men; they taught me all I knew—their names are what, and where, and when, and how, and why, and who." We will employ a few of these men to teach us what we should know about the Holy Spirit.

Who Baptizes with the Spirit?

The answer to this question is very clear and simple. John the Baptist said, "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." In Luke 24:49 Jesus said, "Behold, *I send* the promise of my Father upon you; but tarry ye in the city of Jerusalm, until ye be endued with power from on high." Peter, preaching on the Day of Pentecost when three thousand were saved, said, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he [Jesus] hath shed forth this, which ye now see and hear." Being assured from these Scriptures that Jesus was appointed by the Father and did baptize with the Holy Spirit, let us ask this question next,

When Did This Baptism Take Place?

Or, the question stated in a more personal way, "When does this baptism take place in our lives today?" To properly answer these questions we do well to look at the tabernacle and temple in the Old Testament. Both of these places of worship were designed by God to prepare man for the truth of the incarnation—which led to the sending of the Holy Spirit so that God could be incarnated in us. God no longer dwells in "temples made with hands," but in our bodies which are temples of the Holy Spirit. Let us notice then the relationship between the erecting of the tabernacle, the temple, and the building of His church.

We have detailed instruction as to how the tabernacle was to be built in the Book of Exodus. In the last chapter we are told how Moses set up the tabernacle. Seven different times it says that it was set up "as the Lord commanded Moses." "So Moses *finished* the work. *Then* a cloud covered the tent of the congregation, and the glory of the Lord *filled* the tabernacle." There are two things to notice now before we look at the temple structure. Moses *finished* the work and the glory of the Lord *filled* the tabernacle. The cloud that covered the tabernacle would correspond with the baptism of the Spirit at Pentecost and the tabernacle was filled and so were the believers upon receiving the baptism of the Spirit.

The temple was erected without the sound of a hammer. I Kings 6:14 tells us that "Solomon built the house, and *finished* it." Shortly after this it was dedicated and "when the priests were come out of the holy place, . . . the cloud filled the house of the Lord" (I Kings 8:10). Here, too, the words "finished" and "filled" are linked together with great

Strength of character may be acquired while at work, but beauty of character is learned at home. —Henry Drummond.

significance because the cloud that filled the tabernacle and temple is a type of the Holy Spirit, and the tabernacle and temple are types of the New Testament church today. Individual Christians make up this church and are living stones of a much greater temple. Jesus said one time that "a greater than Solomon is here." The greater temple which Christ established, with much greater wisdom than the wisest man, Solomon, employed, and at a greater cost than his temple, is still in the process of building today. The estimated cost of the tabernacle was a round one million dollars—the temple was estimated close to five billion—but the price of our redemption can not be computed in figures because one soul is worth more than the whole world. Let us look at the task of building the church.

John the Baptist was the first one to appear on the scene to start the work of building this spiritual temple. His threefold ministry was to announce, prepare, and point out. He announced that the kingdom of heaven was at hand, meaning that the work of building a spiritual temple was to begin. He prepared material for this temple by preaching repentance. "Repent ye: for the kingdom of heaven is at hand" was his message. Then, at the appointed hour, he pointed to the Lamb of God who was to build this temple and carry on the work with further plans. The Master Builder begins at once to lay a solid foundation. He called twelve apostles who were to help teach and preach the message of the kingdom. We are told in Eph. 2:20-22 that we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Besides organizing his work under the leadership of the apostles, Jesus began to preach the principles of the kingdom or the kind of material that would be found in His temple by giving them the message of the Sermon on the Mount and other vital teachings.

Later He tested His disciples asking them who He was. Peter boldly replied, "Thou art the Christ, the Son of the living God." The Master Builder immediately replied, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." After a few years of teaching and performing miracles to get people to accept Him as the Messiah, the Temple Builder knew that the cross experience was in the divine blueprint for this spiritual temple. When the hour was close at hand He prayed, "Father, the hour is come . . . . I have *finished* the *work* which thou gavest me to do." And a few hours later on the cross He said, "It is *finished.*" What was finished? The plan of redemption. The Master Builder had given His very life and shortly He was to come forth from the grave victorious and send the promise of the Father to the believers on the Day of Pentecost. On this day, which is referred to as the birthday of the church, you have a group of believers who had repented of their sins, who had believed on the Son of God and were waiting for the promise of the Spirit. Suddenly "they were *all filled* with the Holy Ghost." Here you have God's temple gloriously filled with the Spirit of God. The Spirit was poured out when the spiritual temple was *finished.* Because the work of redemption was finished the believers were filled with the Spirit. But we were not at Pentecost to receive that initial outpouring and baptism of the Holy Spirit. How then do we enter into this experience?

How Do I Receive the Baptism of the Spirit?

Yes, the temple was finished and the temple was filled. But praise be to His name, there is a door of mercy that stands wide open to lead people into this temple. Peter used this door on the Day of Pentecost and admitted three thousand souls into the same experience the one hundred and twenty had. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift [or baptism] of the Holy Ghost" (Acts 2:38). Repentance and faith in the finished work of Christ for the remission of sins will admit *anyone* into this tem-

ple, "For the promise is unto you, and to your children, and to all that are afar off [Gentiles], even as many as the Lord our God shall call" (Acts 2:39). Gal. 3:14 tells us that we receive the "promise of the Spirit *through faith.*" When is this faith exercised? By studying the context it is clear that it takes place when we believe on Christ and receive Him as our Saviour. In Luke 11:13 we are told to ask for the Holy Spirit. Does this teach that it is a separate experience from our faith in Christ? In the first verse of this chapter the disciples asked Jesus to teach them to pray. If we interpret verse 13 to teach that we are to ask at one certain time for the Spirit, then we must conclude that we are being instructed to pray only at one certain time, for this verse is the climax to His teaching on how to pray. Rather He is teaching us how we can have the Holy Spirit's power in our service at all times through continually asking (that is the thought of the original) for the Holy Spirit to enable us to meet the spiritual needs of those around us. We are insufficient of ourselves. Our sufficiency is of God.

G. Campbell Morgan says we are to "thank God for the spirit baptism ever but to pray for it never." "For by one Spirit are we [were we—Greek] all baptized into one body . . . and have been all made to drink into one Spirit" (I Cor. 12:13). These Corinthian believers were not at Jerusalem on the Day of Pentecost and neither were we. But the experience of Pentecost is ours through faith. If you have truly repented of your sins and believed on Christ as your Saviour, you have been baptized and filled with the Spirit and brought into the body of Christ. Whether you are filled with the Spirit *now* is a different question and calls for careful study.

(To be continued)

Five Great F's

There are five great F's that deserve a prominent place in the life of every born-again child of God. They are Fret Not, Fear Not, Faint Not, Forget Not, and Forsake Not. They are a fivefold urging of God toward patience and confidence in Him. Let us go back and study each one individually and more in detail.

First, *Fret Not.* Let us turn to the words of David as he writes in Psalm 37:1: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." Fretfulness is very common in this day and age. How often have we as Christians turned to fretting if something did not go our way, or become envious if someone got something that we wanted. Many times ill health may cause fretfulness. An ill person may fret about his illness and wonder why God has allowed it to enter his life. Many times God permits sickness to strike in our lives to test our patience, and confidence in God is renewed and strengthened.

Ill temper may be another cause of fretfulness. If a person who loses his temper very quickly is reprimanded because of it, he very often becomes fretful and disagreeable. Is there no cure for fretfulness? Yes, let us look again at Psalm 37. Here we find five things which serve as a cure for fretfulness. The first and second cures are trust and doing good as found in verse 3: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The third cure is delight, found in verse 4 of the same Psalm: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Next is to commit thy way to the Lord as found in verses 5 and 6: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Godliness is the crown of character.—Selected.

The fifth cure for fretfulness, found in Psalm 37:7, is to wait. "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Surely if we trust in the Lord and do good, delight ourselves in the Lord, commit our way unto the Lord, and wait patiently for Him, there will be no need nor time for fretfulness. Let us notice a few other verses that speak of fretting. Prov. 19:3: "The foolishness of man perverteth his way: and his heart fretteth against the Lord." Prov. 24:19: "Fret not thyself because of evil men, neither be thou envious at the wicked."

The second "F" for the Christian life is *Fear Not.* Gen. 21:17: "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is." See the account of Hagar, and her son in the wilderness as found in Gen. 21:15-21. What a pathetic sight is portrayed as one reads these verses! In the verses preceding we find Abraham giving Hagar and her son bread and a bottle of water and sending her away. In verse 15 she is in the wilderness and the water in the bottle is gone, the child is dying, and Hagar casts him under some shrubs and goes a little way off, saying, "Let me not see the death of the child." While Hagar is despairing and weeping, she hears the angel of God calling to her and saying, "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is." How true an illustration for today! How soon our reserves and resources fail and we, like Hagar, despair and weep over our helpless condition as we see it, forgetting that God has promised that "him that cometh to me I will in no wise cast out" (John 6:37). If we but call upon the name of the Lord, He is ready and willing to help us, but so often we try in our own strength and every time we will end in despair, for Christ tells us clearly in John 15:5, "for without me ye can do nothing." When God opened Hagar's eyes she saw a well of water. She went and filled the bottle with water and gave her son a drink. How free and abundant are God's provisions to His unworthy creatures on this earth! Yet many, many times He never even receives a "thank-you" for it. If we just take Him at His word and fear not, we will have our empty bottles filled just as Hagar did in the wilderness. Isa. 43:5: "Fear not: for I am with thee: I will bring thy seed from the east and gather thee from the west."

Third, *Faint Not.* Luke 18:1: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Let us consider three spiritual causes for fainting and their spiritual cures. The first cause for fainting is weakness. For a cure turn to Eph. 3:16: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." The second cause for fainting spiritually is want of food. For a cure turn to Acts 17:11: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." The third cause for spiritual fainting is weariness and as a cure turn to Isa. 40:29-31, where we find these words: "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Paul says in Gal. 6:9: "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

The fourth "F" is *Forget Not,* Psalm 103:2: "Bless the Lord, O my soul, and forget not all his benefits." The New Testament gives us four things that we are not to forget. First, Jesus' life and death as found in His words in I Cor. 11:24, 25: "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." Second, we are not to forget that we were purged. II Peter 1:9: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

A Prayer for This Week

Our Father: Give us faith to serve where Thou hast given us vision. And in the task of vision give us the strength and clarity of total commitment. Increase in us the joy in brotherhood and love. But nourish in us humility and courage that we may fear neither lonely service nor insignificance in the group.

Forgive us when we fail to have the understanding of discipleship, that in singleness of devotion we may forget to judge our serving fellows by the requirements of our time and place.

What we pray for ourselves we pray more for those whose submission must lead the group. May their united work and consultation rightly guide the course of the church.

We thank Thee for food, protection, our homes, and Thy presence with us.

We pray in Jesus' name.—*P. Stoll.*

Third, we are not to forget that it is more blessed to give. Acts 20:35b: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Fourth, we are not to forget to do good. Heb. 13:16: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Last, the fifth "F" in the Christian's life is *Forsake Not.* Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Possibly the most significant cause for forsaking someone or something is persecution. Mark 14:50: "And they all forsook him, and fled." Even the disciples in the face of persecution forsook Christ and fled. We are told in II Tim. 3:12 that "all that will live godly in Christ Jesus shall suffer persecution." In II Cor. 12:10, we find these words: "Therefore I take pleasure in . . . persecutions . . . for Christ's sake: for when I am weak, then am I strong." We need not forsake Christ in the face of persecution, for He has promised to all the faithful a home with Him in eternity; and who would want to forsake persecution in light of that promise?

Surely these five great "F's" present a challenge to the Christian's life, for what Christian has not failed sometime or other in at least one of these points?

(The preceding was based on an outline by Frederick Rader.)

The doctrine of nonresistance is not based on a few isolated passages in the Bible, but on the whole Bible.—Andrew Shelly.

Personal Fellowship with God

By Earl S. Herr

"Jesus said . . . , Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37-39). Christ here presents the primary responsibility of the Christian, a personal relationship of love and devotedness to God; and the secondary responsibility, love and service to our fellow men. The Scriptures show clearly that the foremost duty of the church is to witness of Christ's love and to evangelize the world. The foremost duty of the individual Christian is the responsibility which Christ here presents. Some sincere Christians stress the idea of "social" or "practical" Christianity (such as honesty in daily life and in business, right relationship with people, love for our fellow men in relation to war, and evangelism), and practically forget their need of personal fellowship with God. Each one of these aspects of "social" Christianity is essential for the Christian life, but their importance may never be placed above that of personal fellowship with and worship of God.

Fellowship with God should be a continual experience. Paul said, "Pray without ceasing" (I Thess. 5:17). Fellowship in this sense is a constant realization of God's presence.

Although it is necessary to have fellowship with God at all times, yet we must have definite, regular times set for special worship. The three different worship periods that the Christian will participate in are private, family, and public worship. Even though the Christian worships God in a group, his worship is always personal, between himself and his Lord.

The Christian's most frequent and profitable worship period will be when he is alone with God. Only when he has regular, meaningful private worship can he have true fellowship with God in public worship. In Matt. 6:6 Christ says that when we pray, we should choose a quiet place, shut out every care and problem of life, and pray to our Father in secret. Our prayers should consist of praise for God's greatness, thanksgiving for His goodness, confession of our failures, acknowledgment of our dependence upon Him, intercession for others, and petition for our needs. Besides talking to God in our private worship, we should receive orders and truths from His Word. He will point out our failures, show us where pride and other so-called "little" sins have crept in, and expect us to make use of His power to cleanse our lives. In these quiet periods we will fill ourselves with spiritual food for our Christian life. Without this nourishment, we could not grow. True worship will leave us refreshed spiritually and we will experience a deep satisfaction.

In family worship, the Christian not only finds spiritual food for his own life, but also helps the other members of the family in their Christian lives. Only by having a definite regular time for true family worship can parents provide the spiritual training for their children and bring them up "in the nurture and admonition of the Lord."

Public worship is also a necessity. The Christian's emotions are stirred deeply, and intellectual and spiritual truths leave a lasting impression when a group is united in a desire to worship God in spirit and in truth.

When our worship is no longer a spiritual reality, when it is only a formal ceremony, when we no longer worship God as our true selves but only imitate others, our worship is useless. When we allow self instead of God to become the object of devotion, our worship is futile. Sincere, meaningful worship of God should be the foremost desire of every Christian.

Quarryville, Pa.

Mennonite Aid, Inc.
1202 S. Eighth St.
Goshen, Indiana

A nonprofit organization of the Mennonite Church for meeting in advance expenses of hospitalization, surgery, or burial. Write for information today.

Prayer Requests—

(Requests for this column must be signed)

Pray for our church workers in Buenos Aires as they follow up the opportunities which have come through a stirring city-wide campaign. Hundred of persons have indicated an interest in our church on cards which they have signed. So many are coming to the services that there are not enough chairs for them. Our workers have an unprecedented entree to homes. Pray that interest and curiosity may become real spiritual hunger and an openness to the Gospel.

Pray that visas may be forthcoming for newly appointed missionaries.

Pray for church conferences still to be held this summer.

Pray that our various summer camps may be a real spiritual blessing to many.

Pray for the church in India as she takes over more and more responsibility for the conduct of the work. Pray for a spirit of revival and evangelism.

OUR SCHOOLS

Men with Small Minds

By a Brother

In the year 1954, verily, men's minds have not grown as large as their bodies. Yea, verily, today there be many who have the bodies of full-grown men, but the minds of children. Now the mind man seeth not, only the body. One learneth the size of men's minds by the way faces do look, by the words men speak, by the way men do laugh, and by what men do.

Even men with hoary hairs in this our day, love to read matter that fitteth children's minds, yea even that is not fit for children's minds, or their own, because their minds ceased growing while they were yet children. But lo, they themselves do not know that they have children's minds, for a man's mind telleth him not that his mind is small.

Your servant doth remember that when he was yet a ten-year-old child, the Lord did send the first Mennonite apostles to India. Yea, He wanted to send them earlier. Then some of the disciples in those coasts did say, "Those apostles only seek to have a good time." And behold, it was in those days also that the disciples in the coasts of a certain community, which is in the land of Pennsylvania, began to multiply. Then some of the disciples who wished to grow in the knowledge of the Lord, and to develop their minds, began to assemble in the evening of the first day of the week for worship, and they spake oft to each other in the assembly. Now it came to pass that this was noised abroad, which caused great reasoning together of many concerning this matter.

Your servant, also whose home was in those regions as a child in the days of our fathers, more than fifty years ago, well remembers hearing some of those disciples who were zealous for the traditions of the elders, say, "Behold, these only desire to see whose speech is the greatest." Why did those brethren thus speak? Was it not because their bodies had grown large, and they said, "Verily, we are men," and did not know that their minds were small, and that the full-grown mind maketh a man, not the body?

And in this, our day, after fifty years, there be yet many disciples in those same coasts who continue to think likewise, for lo, some of these same brethren did teach and preach with their small minds, to the generations following them. In this our day men do love to live without thinking, reading only light stuff, such as trashy magazines and comics, to seek pleasure, to play instead of to study and to talk about light and foolish things, and lo, their mnids become more small and evil.

Now if it should come to pass that the Lord should make us to see men's minds instead of their bodies, we should see a world full of people the size of children. The seers of today tell us that newspaper language is intended for the thirteen-year-old mind, as the average mind of the people. Lo, here is a Mennonite more than six feet tall, with great muscles and strong as a horse, with a great voice but nothing to say, though he talks continually. What he says today, he said yesterday. What he will say tomorrow, he said today. Verily, he has never had one great thought and his mind measures only four feet tall. Another, measureth only three and one-half feet tall. And so there be many. Indeed, brethren, our greatest and sorest evil is the nondevelopment of the minds of our children, for without minds "of full age" they must always have milk and be only babes.

The sunlight of love will kill all the germs of jealousy and hate. —Naubinway Church Bulletin.

Behold now, ye sons of men. Would ye consent to come to church to have a child three and one-half feet tall to be your minister and to preach to you? Or to teach in Sunday school? My brethren, would ye have a boy ten years old to choose a wife from the daughters of men, or to be ordained as bishop? Consider now, ye people, when Isaiah the prophet of the Lord said, "a little child shall lead them," did he mean men, with children's minds? Or think ye that he meant that men should remain babes in Christ according to I Cor. 3:1, 2, and Heb. 5:12-14? Or perhaps babes *outside* of Christ, yet members in the church?

Now whence cometh whispering, gossiping, strife, and division among you? Cometh it not because of your small minds? Behold that great minds discuss ideas; average minds discuss events; and verily small minds discuss people, because any child can do that.

Hear, ye Mennonites! Thus saith the Lord! I have brought you out of Egypt in Europe, that fiery furnace of persecution, that ye should be a peculiar people unto me, a holy people, with developed minds, full of the knowledge of the Lord, before all people in America. Yet, ye have ignored me, and have gone your own ways of ease and wealth. Ye have even delivered your children over to the state, the Moabites, Philistines, and the Amorites, to educate them with a secular education, so ye could gather more wealth unto yourselves. Ye say it costs too much to educate your children yourselves. I gave you those children to rear and train them for me. But ye have lost thousands of them to the world. Yea, ye have lost many more of your own, than ye have converted from the world. Instead of you obeying my voice and teaching the world, ye permit the world to teach you. Yea, the state knows not how to even reach, much less cause to grow, the spiritual minds of your children. They have corrupted the minds of your children, and made them small like the nations around you whom I have displaced to make room for you. Is this the freedom I have purchased for you? Repent ye therefore, and be converted, and change your ways, and study to show yourselves approved unto God, and bring up your children in the nurture and admonition of the Lord, and develop their minds to perceive spiritual truth, virtue and holiness, or I will make the people of America evil affected in their minds toward you, and ye shall perish from this goodly land which I have given you. "Behold that now is the day of salvation."

CHURCH MUSIC (Continued)

taught even such universal favorites as "Rock of Ages, cleft for me." Too often leaders who have introduced hymns have done so with the attitude, "Hymns are good for you—good like pills. They may taste bad going down, but they will *do* you good later." Unfortunately even the most mature people do not enjoy medicine. The kind of education which succeeds is the kind which presents the hymns with understanding and appreciation of their content, and which directs attention to their meaning and usefulness.

Let it be a gradual introduction. From the chorus go on to the Gospel song, then on to the hymn. Choose first those hymns with music which makes rhythm and melody prominent. Introduce the subjective hymn—the hymn of personal experience like "My Jesus, I Love Thee"—before the objective hymn—the hymn which concentrates on the attributes of God, like "Holy, Holy, Holy, Lord God Almighty." Always emphasize what the hymn says. Plan special programs in which various members of the group present interesting and relevant background material on hymns—the Scriptural basis, the life of the author, or the age which produced it.

Use the chorus—in its place. But go farther than that. Give your young people something on which they can grow; give them the best from our great heritage in hymns. They will quickly learn to love them. And they will be the richer for it spiritually.—Copyrighted by the *Christlife Magazine*, Moline, Illinois, 1953; reprinted by permission.

CHURCH MUSIC

Short-Changing Our Young People

By Gunnar Urang

The average young people's meeting of the average evangelical church would not be average without two characteristic elements—the energetic song leader and the peppy Gospel chorus. Too often these are the only items on the musical menu. And it seems to me that where we accept and even encourage a musical diet of nothing but choruses we will see as a result malnutrition in the lives of our young people. By short-changing them in their music we may be contributing to spiritual poverty.

Eyebrows rise and someone blurts out: "What's wrong with choruses?" And the only honest answer is, "Very little."

They sing easy. Gospel choruses point up rhythm and melody, the basic elements of music. Because they have such fundamental musical appeal, moreover, they are easily learned.

The words of choruses are often Scriptural in content. Even when not directly Biblical, they often express effectively the simple and spontaneous emotions of religious experience. Choruses like "This One Thing I Know" or "It's All Different Now" are testimonies of conversion. Others—"Every Day with Jesus," for example—concern the Christian's day-by-day walk. And there are many good prayer-choruses, like "Let the Beauty of Jesus Be Seen in Me," or "Lead Me to Some Soul Today."

There are shortcomings, however. Often the chorus tune does not reinforce the spirit of the words. In our schools we teach the children to sense the difference between "march" music and "skip" music and "rest" music. Yet in a few popular choruses serious thoughts are accompanied by flippant tunes.

The music of some choruses, moreover, carries certain worldly associations which tend to cancel out the spiritual impact of the words. The syncopation or off-beat rhythm which is so prevalent in choruses often suggests the music of the modern dance. And certain kinds of melody and harmony equally in vogue among chorus writers carry similar musical connotations. During a recent Bible conference a woman remarked of a young trombonist's performance of one of the modern-type Gospel songs: "It's a good thing he sang one stanza; at first I thought he was playing a popular love song." Association is a ticklish thing. Try as we may to close our ears, the feverish rhythm and raucous melody of the world filter through. And we are on dangerous ground when essentially spiritual words are rendered impotent by an essentially worldly tune.

If the words are good, the message will often get across in spite of a tune which drags its feet. But where the words are intrinsically worthless, the chorus is completely ineffective. I can think of a few choruses which strike me as nothing more than nonsense tunes, or warm-up songs, much like the secular "I've Been Working on the Railroad." Yet in some of these choruses, serious words are placed next to expressions which are almost meaningless, and the whole put to trifling music.

Yet I am not vetoing choruses. For surprisingly few choruses merit condemnation on the grounds I have set down.

The average church has too many bystanders, and not enough stand-bys. — Naubinway Church Bulletin.

Most of them are in themselves worth while and fill a definite place in church music.

But there's the rub. It is not the chorus which is wrong but our use of the chorus. The chorus has its place, but we too often forget to keep it in its place. We push it beyond its limitations.

As we have already seen, the chorus can legitimately do certain jobs. But it is also limited in various ways. Emotionally the Gospel chorus is shallow. The joy it expresses is usually a gay, volatile kind of thing, not the deep abiding joy which often lies close to tears. Intellectually it is usually light-weight, with little depth of meaning in the words. And spiritually the chorus is restricted in its expression to a relatively small area of Christian experience. Its musical advantages are likewise its musical limitations, for the pronounced rhythm and obvious melody sometimes get in the way of the message. The chorus is often poor poetry as well, with jingly rhymes and shallow thought.

But, someone interjects, the chorus does not aspire to be great poetry or profound music; it does not propose to freight each word with rich meaning or to plumb emotional depths. And this is all true.

That being true, however, why not then keep the chorus within its recognized bounds? Why encourage our young people to make it the staple food in their musical diet? No preacher would stress continually only one or two limited areas of Christian experience. No preacher would consistently ignore the deeper emotions and the profounder truths, or be satisfied with an artificially stimulated spiritual exuberance.

The analogy applies, for music plays a far greater role in spiritual upbuilding than most of us realize. The vital theology of many a congregation—that which is a part of their daily experience—is often not the theology of the pulpit but that of the hymnal. The music of the church is a very real factor in the spiritual growth of the members.

The young people of the church will not grow spiritually on a diet of cream puffs and meringue. They cannot grow rich in spiritual things if we continually short-change them in their music.

Should we then eliminate the Gospel chorus in our young people's gatherings? By no means. But let us use the chorus intelligently, considering its fitness for the occasion, emphasizing the significance of the words, and taking the spotlight off the obtrusive tune.

And go on from there. Make use of the better quality Gospel song and especially the great hymns of the church. The good hymns further spiritual growth in several important respects. *They cover all the areas of Christian experience*—worship, praise, prayer, testimony, instruction, consecration, service, hope. *They endure.* Choruses are numerous and ephemeral, but our hymns have already been sifted by the centuries. The chaff has been driven away and the good grain is left for us, so that of the 6,500 hymns which Charles Wesley wrote, for instance, only a dozen or so remain in our hymnals. *They have profound meaning.* For the thinking person they grow richer in significance each time they are sung. *They stir up emotion.* And the feeling in "When I Survey the Wondrous Cross" is no cheap and maudlin sentiment—it is the real thing. The hymn provides the emotional overtones to the intellectual notes of the creed. *They emphasize worship of God*—perhaps the least understood and most neglected area of Christian experience today. Thus the use of hymns in the young people's meeting not only heightens the spiritual impact of that service but also renders more meaningful the regular Sunday morning worship hour.

Now comes the inevitable objection. "But the young people *like* choruses, and they don't care much for hymns. Young people are full of life and they want lively music. Hymns are too dull and stodgy." The answer to the objection is a question: "How did they come to like choruses and dislike hymns in the first place?" And the person who is honest will reply: "They were brought up that way." Education is the key. You could probably teach young people to sing Gregorian chant—in Latin—with relish, if you started early enough and went about it in the right way.

Yes, education is the key. Choruses are caught, but hymns must be taught. And many young people have never been

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FOR OUR SHUT-INS

Angel Ministry

By Edith Graybill

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 49:11).

She stood by her window as darkness
Did slowly envelop the earth,
And the gloom of the night, and its shadow,
Like a shroud wrapped her heart and her hearth.

For the burdens of life seemed heavy;
All her future was dark with dismay—
As she thought of the clods of the valley
Piled high on the grave where he lay.

She knew that her God was able,
But she now had grown feeble and gray.
And she feared that her meager resources
All too soon would vanish away.

Then she sensed a sweet Presence draw near her,
And felt a strong, sheltering arm.
It seemed to be thrown 'round her shoulder,
To keep her from want and from harm.

As she turned to see this dear Presence
He swiftly did vanish away,
But the strength of that hour did keep and sustain
To the end of her own earthly stay.

Paradise, Pa.

Set Apart for God's Glory

Geraldine Bennington

"I have chosen thee in the furnace of affliction. . . . As many as I love, I rebuke and chasten . . . . Watch and pray, that ye enter not into temptation . . . . Let the word of Christ dwell in you richly . . . . I will never leave thee, nor forsake thee . . . . Thou therefore endure hardness, as a good soldier of Jesus Christ."

"O my Father, if this cup may not pass away from me, except I drink it, thy will be done. . . . I will trust, and not be afraid . . . . Teach me thy way . . . . My meat is to do the will of him that sent me . . . . When I sit in darkness, the Lord shall be a light unto me. . . . Father, glorify thy name."

God has called me to explore the unwanted, dreaded path of physical illness during the past year and a half. My illness was diagnosed as acute rheumatic fever. The path has led through three hospital experiences: one for the transfusion of four pints of blood, and two for treatment of thrombophlebitis, inflammation of a vein of the leg caused by a clot of blood. I know the feeling of revolt at the helplessness of being carried up and down stairs, traveling in an ambulance, and being pulled through hospital halls and elevators. I objected to being lifted out of the whirl of activity of the average 18-year-old and dropped into bed in pain and fever—raging at a high of 105 degrees at times. Between trips to the hospital much of my time has been spent at home in bed with the exception of approximately four months. Youthful plans and dreams, in which the Lord was leading, seemed to burst, like beautiful bubbles, into nothing one after the other. How can I do anything for God here? Is this what I get for following His leading as closely as I know how? What can visitors mean by the oft-repeated "Keep smiling," "God knows best," "Keep looking up," "All things work together for good to them that love God," and "His grace is sufficient"? Questions, hundreds of them, screamed for answers.

In the hour of trial,
Jesus, plead for me;
Lest by base denial
I depart from Thee;
When Thou seest me waver,
With a look recall,
Nor for fear or favor,
Suffer me to fall.

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

A quiet anointing service was held in our home in December, 1952. The Scriptures from Jas. 5:14-16 and Matt. 18:19 were read. We prayed earnestly for healing, desirous that God's will would be done, that He would receive the greatest glory possible. After I was anointed with oil the group quietly slipped away. I felt no burst of vigor and strength into my body, but calm assurance and satisfaction that the will of God was being and would be accomplished. As the days wore into weeks, the weeks into months, with little improvement, this thought remained with me: "God will give us what we ask for, or He will give us grace to do without it."

Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.

Joseph, Daniel, Shadrach, Meshach, and Abednego, Job, and Paul all suffered apparent defeat. Joseph whiled away youthful years in prison because he refused to sin against God; Daniel spent a night in a den of lions because he prayed faithfully; into the fiery furnace went Shadrach, Meshach, and Abednego because they would not bow to an image; Job "was perfect and upright, and one that feared God, and eschewed evil," but he lost his health, possessions, and family; Paul preached Christ fearlessly, and he met with beatings, stonings, shipwreck, weariness, painfulness, hunger, thirst, and imprisonment. How the world must have jeered! Just look at the children of God! But wait. God saw the end as well as the beginning and the middle. Hear their ringing testimonies: "Ye thought evil against me; but God meant it unto good," "My God hath sent his angel, and hath shut the lions' mouths," ". . . upon whose bodies the fire had no power," ". . . the Lord blessed the latter end of Job more than his beginning," ". . . in nothing I shall be ashamed, but . . . with all boldness . . . Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." "If there were no difficulties there would be no triumphs." Who would demonstrate to the world the power of Christ to endure and overcome through suffering if God would shelter His children from sickness and misfortune? God does not deliver us *from* trial, but makes us victorious *in* it in order to receive glory that He could not receive otherwise.

God has blessed me with many friends who have been channels of God's sufficient grace in a material way "abundantly above all that we ask or think." Many gifts have helped to pay hospital and doctor bills. Into my room have come countless cards and letters of encouragement, scrapbooks, books and poems, flowers and plants. Friends and neighbors have brought fresh fruits and vegetables, meat, bread, and eggs. There were innumerable kindnesses, such as the three bushels of peaches delivered to our door, a telephone beside my bed for eight months, visits, open-one-a-day sunshine boxes, two truck loads of wood to burn, gasoline whenever we need it, an electric fan, use of a hospital bed, and many tape recordings of our own warm services. When I needed blood there were five willing donors. This is merely scratching the surface. Neither I nor the senders can realize fully how much these things have helped.

I have often been thankful, too, for eyes to read, hands to write and work with, ears to hear, good literature, and the very special blessing of having my own mother for a nurse. Within the last month or two I praise the Lord in a new way for these dear privileges: walking, breathing fresh outside air, sitting at a table to eat, washing dishes, riding in the car, and kneeling to pray. Oh, the joy of little things lost a while and then regained!

However, the greatest blessings have been spiritual: peace with God, victory over sin, the assurance and comfort of His Word, and the consciousness that Christian friends are praying. There were times of crisis when the Lord was so real and near, when supernatural calm-

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TO BE NEAR TO GOD

THE FIRE OF GOD

"Lord, take my lips and speak through them;
Take my mind and think through it;
Take my heart and set it on fire."

—Quoted by Frances R. Havergal in **Kept for the Master's Use.**

Sunday, July 11

Read Judg. 6:12-24—Fire from a Rock
"I am come to send fire on the earth . . ." (Luke 12:49).

I have seen rocks perched on high mountain ledges
Pulseless and dull of hue—
Unconscious of the majesty around them,
Insensitive to the blue
And golden distances of desert silence.
Dull minutes scurry past
With silken feet of frightened little creatures
Until—at last
Comes sunset's magic kindling them to color.
Death—dullness both depart.
(Dear Lord, here is a rock for **you** to kindle—
My heart—my heart!)

Monday, July 12

Read II Chron. 6:12-21—Fire from Heaven
"Now when Solomon had made an end of praying, the fire came down from heaven . . . and the glory of the Lord filled the house" (II Chron. 7:1).

This empty sacrifice I lay
Upon an altar whose bright flame
Has turned to ashes and a name—
Sodden and lifeless, cold and gray.

Fires of devotion smoldered here.
A daily offering fed them then;
Now, I have desperate need again
And turn and seek and grope—but where?

This heart of mine (all that I own)
I lay, where sacred flames once shone.
An empty, dead, unworthy thing—
One single offering do I bring
Then humbly wait till God has given
His seal divine—His fire from heaven!

Tuesday, July 13

Read Deut. 4:1-13 and 24—Consuming Fire
"For our God is a consuming fire" (Heb. 12:29).

Consume, O fire of God, those things in me
That threaten joyous fellowship with Thee.
Burn out unhallowed loves that fester in
My heart and lead, inevitably, to sin.
Come and consume what I scarce recognize
As evil; pierce its manifold disguise
Of goodness. Come, O fire of truth divine,
Burn bright—burn bright within this heart of mine.
If need be, bring to ruin each desire;
Fill me with flaming love—with loving fire!

Wednesday, July 14

Read Num. 14:1-16—Pillar of Fire
"Moreover thou leddest them . . . in the night by a pillar of fire, to give them light in the way wherein they should go" (Neh. 9:12).

Here where the desert stretches wide,
Pillar of fire, be my guide!
Dim trails twist and intertwine
With no hint to tell me which is mine,
And never a landmark left to show
My feet the way I ought to go.
Manna I have for daily bread
And water enough to fill my need,
But this remains—bewilderment.
Which way was it that pilgrims went?
Mountains in ranks around me stand
And hide the fruitful promised land.
I am wilderness weary and tired today—
Pillar of fire, direct my way!

Thursday, July 15

Read Job 1:6-12 and 2:1-3—A Wall of Fire
"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. 2:5).

A wall of fire—is that enough for days
When laughter is a long-forgotten word,
And life itself a sullen, songless bird
That cannot sing a single lilting phrase
Nor voice one burst of homage or of praise?

A wall of fire—is that enough for hours
When love is wilted like the dying bloom
Of lilacs, till it fills the heart's small room
With suffocating fragrance of dead flowers?

A wall of fire—is that enough for times
When all the world is tinged with misty gray—
A fog that settles on the fairest day
And blows across the very words we say
To turn to grayed out prose our gayest rhymes?

A wall of fire—is that enough? Ah, no!
We have a need—a bitter need within
Where fears are overfed and faith is lean;
We need "the glory in the midst of her."
Praise God who sets such royal fires aglow!

Friday, July 16

Read Luke 24:13-31—Fire in the Heart
"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures" (Luke 24:32)?

They traveled Emmaus-ward that day
With hearts turned heavy and hopes gone gray
And babbled to One who walked with them
Of all that occurred in Jerusalem;
Nor ever guessed till bread was broken
Whose step matched theirs. One single token
Wakened their wonder—the surest sign—
Trace (in their hearts) of a fire divine.

So I too traveled a darkened way;
Where once was laughter there hung a gray
Relentless shadow. My hopes were dead,
And all through my being I felt the tread
Of a grim despair. My eyes were holden
(Like theirs of old) till I caught a golden
Glimmer of that one surest sign
That Christ was fitting His step to mine;
Trace (in **my** heart) of a fire divine.

Saturday, July 17

Read Jer. 20:1-9—Fire in His Bones
"His word was in mine heart as a burning fire shut up in my bones . . ." (Jer. 20:9).

Within my heart
(My inmost being)
An ardent fire
Consumes me. Seeing

The price to pay
I shrank from paying,
But flames within
Forbade my staying.

Although this blaze
May quench my laughter,
And anguished pain
Come quickly after

I dare not dream
Of ever turning:
Within my bones
God's fire is burning.

—Edna Beiler.

Growing Through Bible Study

Sunday School Lesson for July 18

(Acts 17:10, 11; I Tim. 4:13-16; II Tim. 2:15; 3:14-17; Heb. 4:12)

Why should the lesson committee have selected Bible study for the first help to growth? It must be the most basic, the most important. Yes, here it is that we meet God and Christ and get acquainted with them. Here is the source of our knowledge for salvation. The Word is life, our life.

In order that your pupils may respond to reasons and methods for Bible study, look first at the values of the Word to the individual. See these in the last verses of the lesson and in other Scriptures. Let your pupils find these values.

The Word is "living." It is not for past days only, but for today. It fits my needs and your needs. The Word is "active." The Word does something to one. This Book can and does work miracles in the lives of men. It is a two-edged sword. It cuts deep into one's heart, cutting away the sin from the soul. It is all-discerning, reading the secret thoughts and desires. Surely the Word is a living thing and very effective.

All Scripture is profitable for teaching, that we may come to know the way; for reproof, that we may recognize error; for corrections, that we may bring our lives in line with God's standard; for discipline in righteousness, that we may be ready to work for God.

Other Scriptures tell us—men have found the Word as a lamp unto the feet; if we know the truth we shall be free; those who keep the law have peace. "Thy word is very pure." We "hope in thy word." "The entrance of thy words giveth light." "In thy light shall we see light." The Word will quicken us. The Word in the heart will keep us from sin. The Word will rejoice the heart of man greatly.

We with other saints can cry out, "Teach me this Word; give me this understanding; make me to go in the way of this Word. Incline my heart to hear and obey the Word. I hope in Thy Word." "O how love I thy law!"

The Apostle Paul tells us that the excellency of a Christian is in his readiness to receive the Word and in his study of the Word.

Find from the lesson Scriptures how we should study the Word. All doctrine must be tested by the Word, as the Bereans did. Just because many people believe a certain point of doctrine does not say that it is true. God through His Word opens our eyes to the truth as it is in Christ Jesus. Find a number of verbs relating to Bible study that Paul wrote to Timothy in his letters to him.

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

On June 14 the workers at Hannibal, Mo., and Bro. Leroy Gingerich, Versailles, Mo., made their regular semimonthly visit to the Missouri State Prison at Jefferson City, Mo., where six baptized brethren testify to victory and joy in Christ. They are led in their witness by Bro. Johnnie Allison, who conducts services in the open court of the prison and teaches a Sunday-school class in the Protestant services conducted by the prison chaplain. The chaplain gives a good report of the conduct of our brethren.

Bro. Walter E. Oswald, formerly of the Hesston College faculty, began work as archivist in the Archives of the Mennonite Church at Goshen College, June 15. He is replacing Bro. Nelson Springer, who is now giving full time to the work of the Mennonite Historical Library of Goshen College.

A Youth Team, sponsored jointly by Voluntary Service and Mennonite Youth Fellowship, is touring the congregations of the western conferences from about June 23 to Aug. 20. It is composed of Orval and Verna Shoemaker, Hesston, Kans.; Kathryn Aschliman, Archbold, Ohio; Kermit Derstine, Doylestown, Pa., and Everett Metzler, Landisville, Pa.

Bro. John R. Mumaw, Harrisonburg, Va., will be a guest speaker at the annual Southwestern Pa. Conferences held at Martinsburg, Pa., Aug. 1-4.

Bro. J. D. Graber, Elkhart, Ind., is scheduled to speak at the annual mission board meeting of the Southwestern Pennsylvania district at Otelia, Pa., July 9, 10.

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A Pre-revival Fellowship was held at the Kitchener Mennonite Church, Sunday afternoon, June 27, in preparation of the Brunk Revival Campaign to be held in the Kitchener area July 7-25.

At the Youth Conference held at the Metamora, Ill., Church over the week end of June 27, Bro. J. B. Shenk, Elkhart, Ind., was the guest speaker.

Ordination.—Bro. Willard Shisler, Telford, Pa., was ordained as deacon for the Salford Church, Harleysville, Pa., on June 22. Bro. Stanley Beidler preached the sermon and Bro. John E. Lapp had charge of the ordination service.

Summer Bible schools are being held extensively throughout the church again this year, according to reports which reach us. Two of the larger schools reporting are Frazer, Pa., with a high attendance of 510, and Scottdale, Pa., with a top attendance of 495.

Bro. John E. Lapp, Lansdale, Pa., was guest speaker at the Nonresistance Conference held at the Paradise, Pa., Church, July 3, 4.

The 213th quarterly Sunday-school conference was held at the Pennsylvania Church, Hesston, Kans., on Sunday evening, June 27. "Every Member Evangelism" was the theme.

Bro. Ernest Lehman, who served a term in relief service in Jordan, gave an illustrated talk on the work in Palestine at the Yellow Creek Church cabin, near Goshen, Ind., on the evening of June 30.

Bro. S. F. Coffman, Vineland, Ont., well known throughout the church as evangelist, Bible teacher, writer, and leader in church-wide activities, passed away as a result of a heart attack on June 28. Bro. Coffman served as Bible Study editor of the Christian Monitor during the entire period of its publication from 1909 to 1953. The Publishing House staff extends its condolences to the bereft family.

A serious automobile accident occurred at Laurelville, Pa., ten miles east of Scottdale, on Tuesday evening, June 29, when an Alabama truck loaded with 300 bushels of potatoes plunged down the two-mile mountain road and crashed into four autos, killing one child five years old, and hospitalizing six people, including the driver of the truck. Among those injured was Bro. James Hostetler, Louisville, Ohio, summer worker at the Mennonite Publishing House, who was on his way to Laurelville Mennonite Camp. Bro. Hostetler, who suffered severe cuts and body bruises and a badly fractured leg, is reported as doing as well as could be expected in the Mt. Pleasant, Pa., Hospital.

An interesting and profitable Writer's Conference was held at Laurelville Campground June 26 to July 2. Guest speakers were Robbie Trent, Nashville, Tenn., well-known author of children's books; Janice M. Gosnell, Chicago, Ill., fiction editor of "Christian Life"; and E. Merrill Root, Earlham College, Richmond, Ind., called "America's foremost Quaker poet." The enrollment was about thirty-five.

Among ministers enjoying the summer theological course at Goshen Seminary are Edward Diener, Clarence, N.Y., and Harold Bauman, Orrville, Ohio.

The Menno Ladies Quartet, accompanied by Marion Kliewer, all from MCC at Akron, Pa., gave a program in Orrville, Ohio, on July 4.

(Continued on page 644)

Note in the calendar that the place of the Board of Education Meeting, Oct. 14-16, has been changed from Kalona, Iowa, to Goshen, Ind. The Church School Day bulletins were printed and mailed before this change was made. The date they carry for this meeting is correct. The place has been changed.

Calendar

1954 Schedule for Laurelville:
Family Week, July 3-9;
Boys' Camp (ages 9-13), July 10-16;
Girls' Camp (ages 9-13), July 17-23;
Junior High (ages 13-15), July 24-30;
Junior High (ages 13-15), July 31 to Aug. 6;
Young People's Institute, Aug. 7-13;
MYF Workshop and Annual Meeting, Aug. 14-20;
Church Music Conference, Aug. 21-27;
Missionary Bible Conference, Aug. 28 to Sept. 2.

Little Eden Camp:
Junior High (grades 7-8), July 10-17;
Senior High (grades 9-12), July 17-24;
Young People's Camp, July 24-31;
Music and Family Week, July 31 to Aug. 6.
Christian Businessmen, Aug. 7-14.
Bible Conf. & Family Week, Aug. 14-21;
Farmers' Week, Aug. 21-28;
Christian Laymen's Fel., Aug. 28 to Sept. 4.

Chesley Lake Camp, Allenford, Ont., June 27 to Sept. 6:
For Children, Stirling Avenue Church, Kitchener, July 26-31;
Youth, Christian Endeavor Society, July 31 to Aug. 6;
Mennonite Boys' Camp, Aug. 9-14;
Mennonite Girls' Camp, Aug. 16-21;
Mennonite Youth Camp, Aug. 23-28.

Rocky Mountain Mennonite Camp:
Junior Boys (ages 9-12), July 5-10;
Junior Girls (ages 9-12), July 12-17;
Junior High (ages 13-15), July 19-24;
First Family, July 26-31;
Youth Retreat (ages 16 and above), Aug. 2-7;
Second Family, Aug. 9-14;
Orientation Camp for prospective I-W Men, Aug. 21-28, program sponsored by MRSC;
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 5, 6.

Annual meeting Mission Board of Southwestern Pennsylvania Conference, Otelia Church, Mt. Union, Pa., July 9, 10.

Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.

Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.

Annual Ohio MYF Convention, Ohio Mennonite Campground, Kidron, Ohio, July 30 to Aug. 1.

Annual meeting Southwestern Pennsylvania Conference, Martinsburg, Pa., Aug. 1-4.

Illinois State MYF Retreat, New Salem State Park, Aug. 5-8.

Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.

Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13.

Annual meeting Indiana-Michigan Christian Workers' Conference, Maple Grove, Topeka, Ind., Aug. 11-13.

Annual meeting South Central Conference, Assembly of God Campground, near Eldon, Mo., Aug. 17-20

Annual meeting Illinois Conference, East Bend Fisher, Ill., Aug. 24-26.

Church School Day, Aug. 29.

Fall meeting, Commission for Christian Education Laurelville Mennonite Camp, Sept. 27, 28.

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.

Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp Oct. 1, 2.

Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Michael McCammon, son of Bro. and Sister Don McCammon, Tokyo, Japan, has been quite ill recently with a virus infection. Latest reports indicate that he is much better. Pray for his complete recovery.

The staff of the Mennonite Home for the Aged, Eureka, Ill., invited the young people of the community to an outdoor fellowship on June 10 to get acquainted with the summer service workers serving in the Home.

The junior girls from the Metamora, Ill., Mennonite Church gave a Father's Day program at the Mennonite Home for the Aged, Eureka, Ill., on June 18.

Bro. and Sister Richard Burkholder, missionaries under appointment to Brazil will be speaking in the following Colorado and Kansas churches during this week: July 6, Cheraw, Colo.; July 7, Protection, Kans.; July 8, Greensburg, Kans.; July 9, Yoder, Kans.; July 11, morning, Hesston College, Hesston, Kans.; evening, Pennsylvania Church, Hesston, Kans. The Burkholders were at Rocky Mountain Camp July 1-3, and spoke at Colorado Springs on the morning of July 4 and at Pueblo in the evening.

The young people's chorus from the Central Church, Archbold, Ohio, which gave a program at the Detroit, Mich., Mennonite Church on Sunday evening, June 20, assisted the local young people during the afternoon in distributing **The Way** and announcements of the local summer Bible school program to be held July 6-16. The distribution covered the homes in the square mile in which the Detroit church is located. The Detroit and Central young people enjoyed a fellowship supper together following the distribution.

The summer Bible school at the Lima, Ohio, Mennonite Church closed on Thursday, June 17, with an average attendance of 124, a highest attendance of 140, and a lowest of 107. The enrollment reached 202.

An Evangelical Bible Crusade was held at the Glad Tidings Mennonite Church, 344 Brook Ave., Bronx 54, N.Y., June 25 to July 4, with the following ministers participating: Elmer Martin, Henry Garber, John S. Hess, D. Stoner Krady, Paul Bender, David Thomas, and B. Harold Thomas.

The congregation worshiping in the St. Ann's St. Mennonite Church, Bronx, N.Y., bade farewell to their old church on Sunday morning, June 27, and walked five blocks to their new church at 344 Brook Ave., which will be known as the Glad Tidings Mennonite Church.

A Youth Missionary Project is being carried on again this summer by the young people of the Elmira, Ont., Mennonite Church. Bro. Willard Martin is president of the project group. The young people have planted two acres of turnips.

Bro. William Lauver, Davenport, Iowa, former missionary to Argentina, preached at the Mexican Mennonite Church in Chicago, Ill., on June 13 and 20 in the absence of the pastor, Bro. Mario Snyder.

Twin boys, Dale and Glen, were born on June 12 to Bro. and Sister Mahlon Hess, missionaries to Tanganyika, East Africa.

The General Mission Board Executive Committee recently approved an honorarium for Dr. and Mrs. William D. Reyburn who have been assisting our missionaries in the Argentine Chaco to reduce the Toba Indian language to writing and to understand better the Toba culture. The Reyburns are on loan from the American Bible Society. Be sure to read Dr. Reyburn's article in last week's Gospel Herald.

A daughter, Marisa Elta, was born on June 14 to Bro. and Sister Daniel Miller, Akron, Pa., missionaries on furlough from Argentina.

The Spanish Broadcast Committee of the General Mission Board will meet at the Mexican Mennonite Church, Chicago, Ill., on June 13. This will probably be the last meeting of the committee before Bro. Lester Hershey, pastor of the Spanish broadcast, returns to Puerto Rico following furlough. The official name of this broadcast is now **Luz y Verdad** (light and truth).

A number of local MYF units, members of the Indiana-Michigan MYF, are combining their efforts under the leadership of the Clinton Brick MYF, Goshen, Ind., to sponsor our Spanish broadcast, **Luz y Verdad,** over a radio station in South Texas.

Our missionaries in Tokyo, Japan, report that the house recently purchased for a center at 428 Honan cho, Suginami ku, Tokyo, is very well suited for their purposes. The McCammons and the Blossers both have apartments there and worship services are being held there regularly.

The following missionaries and missionary appointees gave testimony regarding their call to service at the final session of the Annual Mission Board meeting at Western Mennonite School, Salem, Oreg., on Sunday evening, June 20: George Beare, India; Richard Burkholder, Brazil; Ross Goldfus, Argentina; John Grasse, Puerto Rico; Simeon Hurst, Tanganyika, Africa; John Kreider, Kansas City, Mo.; Joe Richards, Japan; Peter Sawatsky, Brazil; Mahlon Stoltzfus, Alaska.

The Annual Missionary Orientation Conference for missionaries on furlough and missionary appointees will be held at the Elkhart headquarters, July 20-27.

Sister Mary M. Good, former missionary to India, is taking a cottage at Rockome, Arcola, Ill., and can be addressed there after July 3.

Bro. and Sister John Friesen and family, missionaries on furlough from India, will be moving to R. 3, Goshen, Ind., from Moundridge, Kans., early in July.

Your Treasurer Reports

At its recent meeting the Executive Committee approved the construction of a mission residence for Bro. and Sister Don Reber and family in Hombetsu, Japan. The estimated cost of this residence is $5,000.00. The cost of this building will need to be met as a part of the Japan Building budget for which funds are needed.

We appreciate the way the Lord has led in finding the place in which the Reber family will serve in Japan and believe that this housing facility will assist them in making their mission work effective. As the above factors will indicate, Bro. Reber has attempted to keep this residence in line with the native construction and in this way will assist in his witness in the community. Since funds are needed for this building, no doubt there will be some groups who will want to make this a special project. Contributions for this purpose should be designated for the Reber Mission Home and sent to your District Treasurer or direct to the Elkhart office.

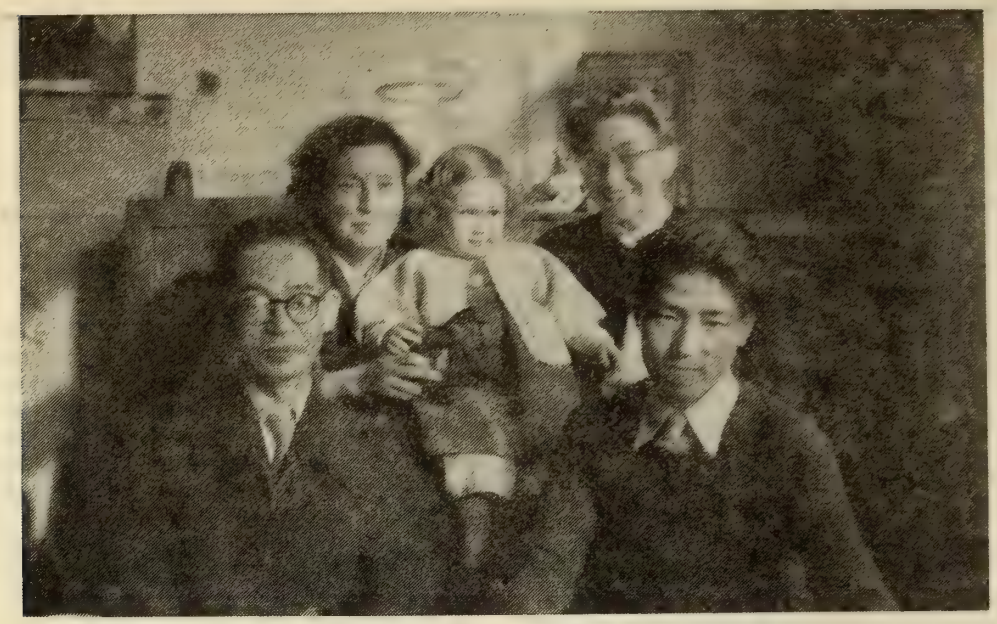
H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

The workers of the Ninth St. Mennonite Church, Saginaw, Mich., assisted by a summer service unit, are planning to conduct three summer Bible schools: a large school at the church, July 5-16; 17th St. school, July 21-30; 23rd St. school, Aug. 3-12. A Bible school was held in the Carrollton area, June 14-21. Pray for this effort to bring the Gospel to the youth of Saginaw.

Bro. LeRoy Bechler, pastor of the Ninth St. Mennonite Church, Saginaw, Mich., is using the following assistants during the summer in order to maintain a strong local church program: Melvin Leidig, Midland, Mich., extension director in charge of the service unit program; and Richard Yoder, Midland, Mich., youth director.

Tel Hai Mennonite Camp, Honey Brook, Pa., opened its fifth season on June 15 with children coming from Steelton, Pa. Counselors for the boys' week were Russell Baer, pastor of the Steelton Mission; James Garber, Don Hollinbaugh, Norman Kraybill, Elmer Longenecker, and Sam Longenecker. During the girls' week the following served as counselors: Emma Good, Vergie Keener, Charlotte McCorkle, Mary Risser, Ruth Westenberger, and Thelma Wolgemuth. The full-time staff at Camp Tel Hai for the summer include Anna Mae Nolt and Ethel Hershey as cooks; Vera Shank, crafts instructor; Harold D. Lehman, camp director.

The address of Margaret Kreider has been changed from 6773 Dartmouth Ave., Richmond, Va., to 2709 Hanover Ave., Apt. No. 1, Richmond, Va. She is continuing her work of Gospel witnessing among the Jews.



Genevieve and Dawn Alice Buckwalter with some Japanese Christian Friends. Tanase San (right) will attend Hesston College this coming school year.

God's New Thing for Kushiro

By Ralph and Genevieve Buckwalter

Satan's Purpose Thwarted

The church in Kushiro which continues to meet temporarily in the mission house has not been without stormy days during 1953, experiences that have chastened and rebuked, purified and strengthened. This gives us confidence to believe that Christ is building His church and that He needs pliable clay and bricks tested by fire. Though angry winds may lash and earthquakes threaten to destroy the rising structure, she will not perish because Christ is her abiding foundation and His Spirit, the binding mortar.

In this context God's promise given through His servant, Isaiah, is our confidence for today—

"Behold, I am doing a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert."

Lives Transformed

We know God is fulfilling this promise now through His Son in Kushiro. We have seen the sick made whole, the blind receive their sight, the dumb speak, and the dead raised to life. There are five students, two elementary school teachers, a post-office manager and part-time English teacher, an electrical engineer, two mothers, a post-office clerk, a coal miner, a bank clerk, an office clerk, a factory employee, an unemployed cripple—all of these have received "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." They have become your brothers and sisters in Christ and ours, beloved of the Lord.

The Church Built Up

The Lord has added to the church the first two Christian couples. For any Christian fellowship this spells growth, but especially for a predominantly non-Christian society the building of Christian homes is an absolute necessity for survival as well as advance.

The one couple, Bro. and Sister Sakaki, are in their early thirties; the other couple, Bro. and Sister Hatano, are hurdling the half century mark. Bro. Sakaki, who is a technician at the paper mill, moved to Kushiro from Southern Japan three years ago with his wife and two small boys. Every Friday evening a Bible study class meets in their home. Out of the ten regular members of this class four have already confessed Christ and have been received into the church by baptism. The Hatano family, who have one daughter ready to enter high school, have resided in Kushiro for over 20 years and live in the heart of the city where they operate a branch post office which employs eight clerks. They have become the spiritual "elders" in the church, taking an active interest in all phases of church life. The church is depending increasingly on their counsel and leadership.

We owe a debt of gratitude to Bro. Takio Tanase who has been our full-time co-worker during the past year and a half. His spiritual growth and ability to appeal to youth helped much to lay the foundation for more effective outreach. He has now accepted a scholarship to attend Hesston College and Bible School for the 1954-55 school term and is at present residing at his parental home in Tokyo making preparation for this new assignment. For a time the church will be deprived of his service, but will you pray that his further training in the School of God may prepare him better to be Christ's slave to his own people here?

We believe the church has been built up through the Sunday school, worship services, instruction classes, cottage meetings, English Bible classes, youth meetings, women's cooking-sewing-Bible classes, home visitation, and informal personal contacts. The important thing, however, is not the program itself but whether people are really meeting Christ. We know that the Holy Spirit has used all of these activities, but most of all He is using the lives of the Christians. We feel the need for a more intensive fellowship—sharing, studying, dreaming, praying, and working together as a team for the glory of Christ. To this end we depend on you to pray with us.

The Kingdom Advanced

It was through the hospitalization of a Christian miner, Bro. Chiba, that the door was opened for a ministry among other miners. In the home of one of these men, located in an area where many repatriates from Manchuria and Sakhalin live, frequent cottage meetings are now held with good attendance. The Spirit has led the church into this type of outreach so that contacts are being made in homes (mostly non-Christian) in many areas of the city. People often become interested in attending church after the first ice-breaking in a home contact such as this.

The outpost work at Nakashibetsu village, dairy farming center in Nemurokoku, was put on a sounder basis in July when Lee Kanagys moved there to establish the third Mennonite Mission Center in Hokkaido. This made it possible for us to concentrate more on our other outpost work at Kiritappu fishing village. There has been a more encouraging response, and a nucleus of around twelve earnest seekers meet regularly once a month for Bible study.

The Japan Bible Society colportage team labored in Eastern Hokkaido during the summer and were a great encouragement to us in our work. We have not yet been able to implement the vision to make this type of outreach a vital part of our church witness. We pray, however, that a beginning can be made during the coming year in conjunction with home visitation.

We praise God that He has opened the Kushiro prison doors for the proclamation of the Gospel to those who suffer behind stone walls. We long to become more effective witnesses to the sick and handicapped, to the fishermen, and all who walk in fear and in the shadow of spiritual death. We are depending on the faithful intercession of the "home" churches.

God will do a new thing yet! He will redeem a people and will anoint them with His Spirit:

to proclaim the acceptable year of the Lord,
to be in the world but not of the world, and
to become all things to all men, that by all means some might be saved.

. . . And to Him shall belong the praise of the isles!

Kushiro, Japan.

MISSIONS SECTION

"And the Gates of Hell"

By Carl and Esther Beck

Jesus does not promise that the gates of hell will not open to hurl at His church all the furies at hell's disposal. His only promise is that satanic forces shall not be the final victor. And this promise He regirds in the beautiful and apocalyptic imagery of the revelations to the beloved apostle. Such a promise is enough.

We in Obihiro rejoice in this promise. During the year called "1953" (in Japan "Showa 29"), we heard many times the creakings of these powerful gates as young souls wrestled resolutely against the powers of darkness. At times our hearts wept deep, excruciating weepings to realize how poorly we had equipped these young warriors with the weapons of Eph. 6. We remembered, and understood as we remembered, the words of our Bro. Darino of Arrecifes, Argentina, "The years 1950 and 1951 drew forth tears for very sad reasons; 1952 also drew forth." With him we also rejoiced to note that there is a time of "joy and thankfulness to the Lord."[1]

We share with you a few of these "drawings forth" and these "joys."

One significant change in our fellowship has been the "spreading-out" of the Obihiro flock. In Japan the school year ends in March. Since a number of our members were high-school seniors, this meant an important change for them. One of our young men enrolled in Doshisha University-Seminary, way down in Kyoto, two days by train from Obihiro. Three young men entered universities in Tokyo. Two entered universities in Sapporo, only eight hours from Obihiro. Two secured teaching positions up in the mountains, far from rail or bus connections. One girl married and moved to a distant town. Out of our membership of 16, nine were suddenly absent from our meetings. Our young fellowship must make the necessary adjustments. These "drawings forth" are more than compensated in the "joy" in the evidences of growth and spiritual discernment of our absent brethren.

God has added those whom He has called, and membership almost doubled during the year by an addition of 15 more souls who gave evidence of having had their "garments washed white in the blood of the Lamb." These newborn babes have not been overlooked by Satan. One by one they have gone through the special crucibles reserved for those who live in heathen families, in heathen communities, brought up under godless traditions and superstitions, subject to the special temptations that are present in a depraved society. It is with a sense of anguish and immense failure that one stands by and watches a loved one being taken into the destroying hands of Satan and having his soul torn to bits. "Thanks be to God, who giveth . . . the victory."

The year has brought into our fellowship two married couples with children and one devoted grandmother. For these stabilizing elements in our predominantly young people's church, we thank Him who gave.

Perhaps our greatest "joy" of the year has been the calling of a national pastor to help in the work here. By request of the fellowship, Bro. and Sister Sunairi were set aside to do this work on Dec. 27, 1953, during Bro. Graber's short stay here. The group has set up an indigenous organization and is ready to carry on independently of, but in co-operation with, the missionaries. Bro. Sunairi will continue working as a high-school teacher and Sister Sunairi as a physician, in order not to burden their young brothers and sisters financially.

This means that we are more free to work in the outreach. Work in the neighboring towns of Kamishihoro, Nukanai, and Ikeda continues.

God has planted His church in Tokachi Valley. It is already evident that Satan will not let that planting go unchallenged. But it was decided from the very beginnings of the Christian Church that the "gates of hell shall not prevail."

Look now, my heart,
Be not disconsolate;
He who planted
Will get fruit yet.

Obihiro, Japan.

[1] 1953 Annual Mission Board Report, p. 117.

"The Chain of Evangelical Mennonite Women"

By Dorothy M. Brunk

Our women's groups here in Argentina are organized under the name **Cadena Mujeres Evangelicas Menonitas**, "The Chain of Evangelical Mennonite Women." Emphasis is placed on the chain idea; that it is just as strong as each link, or each member in each local unit. In the constitution the purposes of our "chain" are (1) to unite more closely all the Mennonite women in the country, (2) to develop the spiritual, moral, and social life of the groups, and (3) to motivate each member of the groups to more active and efficient Christian service.

At the time of the workers' meeting or conference the women have a business and fellowship meeting which helps to unite us, since most of our towns are widely separated. Another help toward the realization of this aim is the trip of a "visitor" each year. In 1953 Sister Luayza was chosen, and she visited nearly all of the congregations, giving a devotional message to the women's groups and also meeting with the local committee to hear more of their problems and activities. Suggestions given in these meetings have been a real stimulus. In many places an informal tea was also held so that the women could chat with the visitor.

In the distinctive groups there are many different patterns of meetings and activities. Generally speaking the weekly or monthly meetings are of a devotional nature. This may include worship services, prayer sessions, talks, or studies directed by the members or the pastor's wife. The executive committee of the **Cadena** this year has been very helpful in sending out detailed outlines which can be used in these meetings. Three of these themes centered around the Christian woman in the home, the church, and the community; and others included character studies of Bible women. Sometimes the meetings are of an evangelistic nature and the members are urged to bring their unsaved friends. This is more successful when done in the homes. In some towns the women go out by twos to read the Bible regularly in non-Christian homes or make visits inviting folks to the services.

Although the above-mentioned meetings are the most regular, there are other activities. One group last year knitted sweaters for the Boys' Orphanage, another mended for them, and others have made or donated clothing. One group has a large bag which is put in a conspicuous place each meeting reminding the sisters to bring good used clothing or shoes for the Chaco Indians. Other groups have made all kinds of articles or held an auction and given the proceeds to their church building fund or other worthy causes.

In most places offerings are given at the meetings which are used for local needs such as remembrances to sick and needy ones and yearly contributions to the **Cadena** and the Bible Society.

Politically and socially the Argentine woman is becoming more important and playing a bigger role. We want to keep up with this in the religious circle, too, supplying and directing activities for spiritual growth and Christian service.

Pehuajo, Argentina.

Complete Japanese Colloquial Version of New Testament

The first complete authorized colloquial version of the New Testament in Japanese became available for the first time on April 10. The publication was celebrated by the Bible Society at a reception at the Christian Center on April 12, which representatives from all denominations working in Japan attended. It is expected that publication of the colloquial Old Testament will be completed by Christmas.

Evangelism secretaries from all Christian denominations in Japan attended a conference on March 9 and 10 in Yugawara under the sponsorship of the Bible Society to plan a campaign for implanting the new colloquial Bible in the heart of Japanese life. The colloquial Bibles, which meet a great need for a version which can be readily understood by the average Japanese, will be distributed all over Japan soon after publication. **—Japan Christian Activity News.**

The task of missions today calls for all the talents of the church.

—Quintus Leatherman.

Foreign Missionary Addresses

ALASKA

Stoltzfus, Mahlon and Hilda, Fortuna Ledge, Alaska
Guenn, Ruby, and Gareth Stoltzfus

ARGENTINA

In Central Province

Brunk, Lawrence and Dorothy, Rivarola 280, Pehuajó, FNDFS, Argentina
Gary Lee, Louisa Ann, and Patricia Marie Brunk
Byler, B. Frank and Anna, Alsina 80, Trenque Lauquen, FNDFS, Argentina
Stanley, Marjory, Dennis, and Carol Byler
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina
Good, Edna, Damasco Romero, Carmen de Areco, FNGU, Argentina
Hallman, William and Beatrice, Sarmiento 380, America, FCNDFS, Argentina
Elinor Elizabeth and Richard William Hallman
Koppenhaver, John H. and Ruth, Macaya 175, Bragado, FNDFS, Argentina
John Holly, Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver
Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina
Swartzentruber, Amos and Edna, Mercedes 149, Buenos Aires, Argentina

On Furlough from Central Province

Miller, Daniel and Eunice, Akron, Pa.
John Gregory Miller
Seiber, Floyd and Alyce, R. 4, Goshen, Ind.
Wanda Grace and James Boyd Seiber

On Retirement from Central Province

Hershey, T. K., and Mae, 1508 S. 8th St., Goshen, Ind.
Lantz, D. Parke and Lillie, 2201 West Bijou St., Colorado Springs, Colo
Rutt, J. L. and Mary, 516 W. James St., Lancaster, Pa.

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Rachel Lois, Naomi Rose, and Timothy Albert Buckwalter
Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Litwiller, John and Mary Ann, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Nelson Edward and John Edgar Litwiller

On Retirement from the Chaco

Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Va.

BELGIUM

Shank, David and Wilma, 14, Avenue de la Brabanconne, Brussels, Belgium
Michael H. and Stephen David Shank

COSTA RICA

(In language study but under appointment for Cuba)

Detweiler, Esther, La Escuela de Idiomas, Apartado 2240, San José, Costa Rica
Frederick, Lillian, La Escuela de Idiomas, Apartado 2240, San Jose, Costa Rica
King, Aaron and Betty, La Escuela de Idiomas, Apartado 2240, San José, Costa Rica
Stutzman, Mary Ellen, La Escuela de Idiomas, Apartado 2240, San José, Costa Rica
Yoder, Henry Paul and Mildred, La Escuela de Idiomas, Apartado 2240, San José, Costa Rica
Allan Yoder

ENGLAND

Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Hihgate N. 6, London
Rachel May and Philip Karl Leatherman

ETHIOPIA, AFRICA

Byer, Mary, Box 102, Dire Dawa, Ethiopia, East Africa
Eshleman, D. Rohrer, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Garber, Robert and Alta, P.O. Box 102, Dire Dawa, Ethiopia
Gingrich, Paul and Ann, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Larry Paul Gingrich
Graybill, Anna Mae, Box 102, Dire Dawa, Ethiopia.
Harnish, Kathryn E., Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Horst, Mabel, Box 102, Dire Dawa, Ethiopia
Horst, Nevin and Blanche, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Jeanne Adelle Horst
Hege, Nathan B. and Arlene, Box 102, Dire Dawa, Ethiopia
John Allen and Elizabeth Ann Hege
Keener, Clayton L. and Martha G., Box 794, Addis Ababa, Ethiopia
Landis, Lois M., Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Marks, Lois, Box 102, Dire Dawa, Ethiopia
Miller, Anna, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Schlabach, Walter E. and Mae, Box 102, Dire Dawa, Ethiopia
Walter E., Jr., Caroline Elizabeth, Rachel Ellen, and Lois Marie Schlabach
Sensenig, Daniel S. and Blanche, Box 102, Dire Dawa, Ethiopia
Daniel Sensenig, Jr.
Wenger, Chester L. and Sara Jane, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Betty Lois, Margaret Ann, Jewel Louise, Chester Lloyd, and Sara Ellen Wenger

Special Workers

Bomberger, Elton, Box 102, Dire Dawa, Ethiopia
Byler, Allen J. and Eunice, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Wilbur Allen Byler
Garber, Lois N., Box 794, Addis Ababa, Ethiopia
Payne, James, Box 102 Dira Dawa, Ethiopia
Snyder, Alice, Box 794, Addis Ababa, Ethiopia
Wikerd, Martha, Box 102, Dire Dawa, Ethiopia

En route to Field

Hiestand, Mildred
Becker, Esther
Burkholder, Dr. Joseph

Under Appointment

Rush, Sara L., Perkasie, Pa.

FRANCE

Swartzentruber, A. Orley and Jane, 79 Ave. Raymond-Poincare, Paris 16e, France
Anne Berenice Swartzentruber

HONDURAS, CENTRAL AMERICA

Hamilton, Eldon and Jessie, Tocoa, Honduras, Central America
Elsie Carol, James Eldon, and Alice Mae Hamilton
Hess, James R. and Beatrice, Trujillo, Honduras, Central America
Daniel Eugene Hess

On Furlough

Miller, George T. and Grace, Bally, Pa.
John Mark, Ruth Elizabeth, and Miriam Joyce Miller
Taylor, Dora, R. 2, Elverson, Pa.

In Language School

Garber, Jean, Apartado 2240, San Jose, Costa Rica

INDIA

In Madhya Pradesh

Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
John Lester and Glenn Carl Conrad
Erb, Elizabeth, Jamgaon via Durg, M.P., India
Flisher, Jacob and Arvilla, Balodgahan, via Dhamtari, M.P., India
Graber, Lena, Christian Hospital, Dhamtari, M.P., India
Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berar, M.P., India
Rachel Yvonne, Margaret Ellen, and Cheryl Jean Groff
Miller, S. Paul and Vesta, Shantipur, via Dhamtari, M.P., India
Elaine Ann, James Allyn, and Eleanor Lois Miller
Moyer, Marie, Balodgahan, via Dhamtari, M.P., India
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India
Penner, Elizabeth, Jamgaon, via Durg, M.P., India
Rohrer, Anna Lois, Balodgahan, via Dhamtari, M.P., India
Sell, Blanche, Christian Hospital, Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Elizabeth Marie and Jerold Lehman Weaver

On Furlough from Madhya Pradesh

Beare, George and Ida, 377 S. Campus Ave., Upland, Calif.
Dietzel, Arnold and Wilmetta, R. 3, Goshen, Ind.
Ronald Loren, Margaret Elma, and Carol Joy Dietzel
Friesen, John A. and Genevieve, R. 3, Goshen, Ind.
J. Stanley, G. Weldon, C. Richard, Glen Delbert, and Dwight William Friesen
Hostetler, Wilbur and Velma, 1711 Prairie St., Elkhart, Ind.
Verda Joan and Susan Melissa Hostetler
Hummel, Goldie, Greenwood, Del.
King, S. M. and Nellie, Goshen College, Goshen, Ind.
John David and Stanley Bernard King
Yoder, J. G. and Fyrne, 1204 S. 8th St., Goshen, Ind.
Joanne Yvonne, Mary Jean, and Ruth Elaine Yoder

On Retirement from Madhya Pradesh

Brunk, A. C., 1223 Weber St., Colorado Springs, Colo.
Esch, Mina B., 2704 L. Huntingdon Road, Ft. Wayne, Ind.
Friesen, P. A., and Florence, Hesston, Kans.
Good, Mary M., Rockome, Arcola, Ill.
Kaufman, J. N., 110 Florence Ave., East Peoria 8, Ill.
Lapp, Mrs. Fannie, 14 Market Square, Manheim, Pa.

In Bihar

Beachy, John and Miriam, Tori, E. I. Ry., Chandwa P.O., Bihar, India
John Allen and Cheryl Jo Beachy
Becker, Henry D. and Gladys, Tori, E. I. Ry., Chandwa P.O., Bihar, India
Elaine Mae, Paul Arthur, Ruth Irene, James Donald, and Mary Louise Becker
Kniss, Paul G. and Esther, Balumath, Palamau District, Bihar, India
Shirk, S. Allen and Elsie, Latehar, E.I. Ry., Palamau District, Bihar, India
Sylvia Ann Shirk

On Furlough from Bihar, India

Vogt, Milton C. and Esther, Hesston, Kans.
Elva Mae and Myra Joan Vogt

Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Special MRSC Workers in India

Hostetler, Alvin and Helen, Dhamtari, M.P., India
Gloria Joyce and Carol Jewell Hostetler
Hostetler, Ruby, Kodaikanal School, Kodaikanal, South India
Kauffman, Robert, Woodstock School, Landour-Mussoorie, U.P., India
Nafziger, Glen, Shantipur, via Dhamtari, M.P., India

ISRAEL

Kreider, Roy and Florence, Box 854, Jerusalem, Israel
Jeryl David Kreider

ITALIAN SOMALILAND, AFRICA

Lind, Wilbert and Rhoda, c-o Somalia Mennonite Mission, Box 85, Mogadiscio, Somaliland, Africa
Daniel Dean and Marion Marie Lind
Miller, Fannie, c-o Somalia Mennonite Mission, Box 85, Mogadiscio, Somaliland, Africa

JAPAN

Bean, Ruth, No. 68, c-o Tomita, Miyashita-cho, Bunkyo-ku, Tokyo, Japan
Beck, Carl and Esther, No. 1 Minami, 17-chome, Higashi 7 jo, Obihiro, Japan
Carol Carleen Beck
Blosser, Eugene and Louella, 428 Honan cho, Suginami, ku, Tokyo, Japan
Philip Eugene and Rachel Ann Blosser
Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan
Dawn Alice Buckwalter
Kanagy, Lee and Adella, Nakashibetsu-cho, Nemuro-Koku, Hokkaido, Japan
Daniel Lee and Ruth Adella Kanagy
McCammon, Don and Dorothy, 428 Honan cho, Suginami ku, Tokyo, Japan
Julia E. and Michael Don McCammon
Reber, Don and Barbara, Hombetsu machi, Nakagawa gun, Tokachi kuni, Hokkaido, Japan
Karen Sue, Elizabeth Ann, and Mary Kay Reber
Ressler, Ruth and Rhoda, 105 Tsuji cho, Ashiya, Hyogo Ken, Japan

MRSC Workers in Japan

Burkhart, Charles, International Christian University, 1500 Osawa, Mitaka-shi, Tokyo, Japan

LUXEMBOURG

Fretz, Clarence Y. and Lela, Rue Emile Mayrisch, 72, Esch-sur-Alzette, Luxembourg
Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Fretz
Miller, Harvey and Mildred, 2, rue du Parc Dudelange, Luxembourg

PUERTO RICO

Driver, John and Bonita, La Plata, Puerto Rico
Cynthia Ruth and Wilfred Paul Driver
Greaser, Lawrence and Annabelle, Box 1018, Aibonito, Puerto Rico
Galen, David, Daniel, and Joseph Alden Greaser
Kanagy, Martha, La Plata, Puerto Rico
Lauver, Paul and Lois, Box 335, Cayey, Puerto Rico
Paul Richard and John William Lauver
Nachtigall, Wilbur and Grace, Palo Hincado, Barranquitas, Puerto Rico
Juan Manuel, Ramon, Rosa Marie, and Barbara Helen Nachtigall
Nussbaum, Ruth, La Plata, Puerto Rico
Shantz, Marjorie, La Plata, Puerto Rico
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico
Margaret Ann and Clifford Arnold Snyder
Snyder, Elvin and Mary, La Plata, Puerto Rico
Carmen Grace, Esther Marie, and Edith Marie Snyder
Springer, Elmer and Clara, Box 1018, Aibonito, Puerto Rico
Theodore William Springer
Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

On Furlough

Glick, Carol, Sugarcreek, Ohio
Hershey, Lester and Alta, Fisher, Ill.
Janice Jo, Sheril Mae, and Lester Eugene Hershey
Massanari, Anna Kay, Fisher, Ill.

Continuing MRSC Service Workers

Lehman, John E. and Margaret, La Plata, Puerto Rico
Thomas, Mary Ann, Rebecca, and David Lehman

Continuing Workers on Furlough

Birky, Luke A. and Verna, La Junta, Colo.
Karl R., Anne Luvern, and Kathryn Ruth Birky

Snyder, Royal and Ophia, c/o A. R. Snyder, Vestaburg, Mich.
Victor Abram, Royal Daniel, Elizabeth Rose, and John Kent Snyder

TANGANYIKA, AFRICA

Cressman, Elsie, Tarime, Tanganyika, East Africa
Eby, Vivian, Musoma, Tanganyika, East Africa
Eshleman, J. Lester and Lois, Tarime, Tanganyika, East Africa
Charlotte Fay Eshleman
Eshleman, Merle W. and Sara, Tarime, Tanganyika, East Africa
Miriam L. and David M. Eshleman
Harnish, Mary W., Tarime, Tanganyika, East Africa
Hershberger, Elma, Musoma, Tanganyika, East Africa
Hess, Mahlon M. and Mabel E., Box 108, Musoma, Tanganyika, East Africa
Alice Elaine, Henry Martin, and Carl Avery Hess
Hurst, Levi M. and Mary, Tarime, Tanganyika, East Africa
Jewel Eileen Hurst
Jacobs, Donald and Anna Ruth, Musoma, Tanganyika Territory, East Africa
Keener, Robert G. and Florence, Tarime, Tanganyika, East Africa
Martha Jane, Robert Gerald, Dennis Dale, and Deborah Sue Keener
Landis, Elva, Tarime, Tanganyika, East Africa
Leatherman, John and Catharine G., Musoma, Tanganyika, East Africa
Lois G., William C., Andrew H., and Stephen Leatherman
Miller, Ruth K., Tarime, Tanganyika, East Africa
Nacht, Hedwig, Musoma, Tanganyika, East Africa
Shank, James and Ruth, Tarime, Tanganyika, East Africa
Lois Ellen, James Martin, and David Lee Shank
Shenk, J. Clyde and Alta, Musoma, Tanganyika, East Africa
Anna Kathryn, John, and Daniel Edward Shenk
Stauffer, Elam and Grace, Musoma, Tanganyika, East Africa
Philip, Kenneth, and Bruce Stauffer
Wenger, Miriam, Musoma, Tanganyika, East Africa
Daniel, Annetta A., and Wilmer Ray Wenger
Yoder, Phebe, Musoma, Tanganyika, East Africa.

Special Workers

Bauman, Ruth, Tarime, Tanganyika, East Africa
Leaman, Hershey, Tarime, Tanganyika, East Africa
Peifer, Christian, Tarime, Tanganyika, East Africa
Smoker, Naomi, Musoma, Tanganyika, East Africa
Troyer, Samuel J. and Esther, Musoma, Tanganyika, East Africa

On Furlough

Smoker, George R., and Dorothy, 1671 Loma Vista St., Pasadena, Calif.
Hurst, Simeon and Edna, 1328 Concession Road, Preston, Ontario, Canada
Nancy, Mary Elizabeth, and Elwood Ray Hurst
Wenger, Rhoda, R. 1, Box 203, Harrisonburg, Va.

URUGUAY

Under Appointment

Martin, H. James and Ann, 76 Greenfield Rd., Lancaster, Pa.
Judith Ann, Janet Arlene, Barbara Elaine, and James David Martin
Mosemann, Clyde and Anna, Mennonite Hospital, La Junta, Colo.
Clyde Richard, Jr., and Barry Philip Mosemann

LETTER RATES

(As of June 21)

Belgium, England, and Luxembourg: Regular mail, 8c first oz., 4c each additional oz.; air mail, 15c each ½ oz.; air form letter (obtained at post office), 10c.

Ethiopia, Israel, Somaliland, and Tanganyika: Regular mail, 8c first oz., 4c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Honduras and Costa Rica: Regular mail, 8c first oz., 4c each additional oz.; air mail, 10c each ½ oz.

India and Japan: Regular mail, 8c first oz., 4c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Puerto Rico and Alaska: Regular mail, 3c each oz.; air mail, 6c each oz.

South America: Regular mail, 8c first oz., 4c each additional oz.; air mail, 10c each ½ oz.

The Right Attitude

The true measure of a man's worth is not always the number of his friends but sometimes the number of his foes. Every man who lives in advance of his age is sure to be misunderstood and opposed, and often persecuted and sacrificed. The Lord Himself has said, "Woe unto you, when all men . . . speak well of you! . . . Marvel not . . . if the world hates you. . . . If ye were of the world the world would love his own."

Like Him, therefore, we must expect often to be unpopular, often to stand alone, even to be maligned, perhaps to be bitterly and falsely assailed and driven "without the camp" even of the religious world.

Two things, however, let us not forget. First, let us not be afraid to be unpopular, and secondly, let us never be soured or embittered by it, but stand sweetly and triumphantly in the confidence of right, and our Master's approval.—A. B. Simpson, in **Alliance Weekly.**

Brazil's Wide-Open Door

*The population of Brazil is nearly 50,000,000 people—one half of the total of all South America. It is tremendous in size—the fourth largest nation in the world.

*The field is ripe. People from all nations are flowing into this "New Klondike of the World"—English, Germans, Italians, Japanese, etc. These people are very open to the Gospel. There is not the Catholic pressure felt in other countries of Latin America.

*Today in Brazil we find the fastest growing Protestant Church in all the Southland. In 1930 there were only some 65,000 Protestants in Brazil but today the Protestant communicants are estimated at 2,000,000.—**The Missionary Standard.**



The Mennonite Hour

College Girl from India Requests Your Prayers

Recently we received a lengthy letter from a girl in India who is a regular listener to **The Mennonite Hour.** Here are a few excerpts from her letter:

"I am trying hard for a job in any Christian Mission. They are hesitating to take me as I had T.B. . . . Kindly pray for me about this affair. I am so miserable and desperate. Even peace of mind is deprived of me. Such is my story!

"I am glad to let you know that I am a regular listener of your 'Meninite Hour.' It is really splendid. I am glad you at least have realized the needs of the youth and I pray that God should bless you and your messages abundantly for his glory. . . . I am very much interested in contacting the children of God and to know of them . . . Kindly remember me in your daily prayers. . . ."

Pastor and Male Quartet to Climax First Part of Summer Tour

This week **The Mennonite Hour** group will be meeting appointments in Ohio and Pennsylvania and will climax their coast to coast tour on the **Delaware,** July 13. The Clayton Kratz Fellowship is sponsor of this Christian Fellowship Cruise. If plans carry there will be about 2800 people to board the **Delaware Belle,** 8:30 p.m. Tuesday, July 13, at the Chestnut Street Wharf in Philadelphia.

Missions Editorial

Ten Years of Voluntary Service

Ten years ago this summer the first MRSC voluntary service unit was organized. Four young people—two men and two women—spent most of their time conducting community surveys in Chicago in the Mennonite Home Mission and the Mexican Mennonite Mission areas. They also surveyed an area populated largely by Negroes. The present Bethel Mennonite Church began following that survey.

The two young men of that unit have since been called to the ministry, one serving as a rural pastor and the other as the superintendent of one of our children's homes. The two young women are homemakers and active in their home communities.

The concept of voluntary service is as old as the hospitality of Abraham and the voluntary labor given toward the building of the tabernacle in the wilderness. Jesus and His disciples made it a part of the Christian tradition.

Voluntary service in our church circles is characterized as short-term service—several weeks to five years—and service rendered on a maintenance basis. It has made two important contributions to the program of the church in these ten years: supplementing the mission and institutional program by providing short-term personnel and pioneering in new areas.

Rural missions, city missions, hospitals, children's homes, and homes for the aged have all benefited from the new service approach. The mission programs in Saginaw, Cleveland, and the Bethel-Dearborn area, Chicago, all grew out of volunteer service efforts. The same thing can be said for our work among the Navaho Indians. The summer camp program at Mennonite Youth Village, both the preparation of facilities and the summer teaching program, resulted from the efforts of consecrated voluntary service workers and others who gave freely of their time and funds but were not enrolled as VS workers.

The program has developed from a few summer units to 17 long-term units and locations where approximately 150 volunteers are serving. These workers serve in the U.S.A., Puerto Rico, Japan, and India. The type of service rendered has expanded to include medical service, community service, educational work, child care, geriatrics, office work, construction work, and other activities.

VS alumni are now serving as foreign missionaries, college teachers and administrators,

(Continued on page 644)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

A daughter, Johanna Rose, was born to Joseph and Tillie Nauraine, Rio Piedras, Puerto Rico, on June 20. She is the first girl to be admitted to **El Hogar del Niño,** the boys' home which her parents are operating as VS workers.

Girls! If there ever was a time or place you were wanted it is right now in voluntary service. A good variety of positions are waiting to be filled. Here is your opportunity to work and witness in a hospital, a home for the aged, or a city mission program. Secretarial, bookkeeping, and accounting skills are also needed in the VS program. If you are a consecrated Christian looking for a place to serve, write to D. J. Mishler, Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., for further information.

An orientation school for VS volunteers will be held at Elkhart headquarters August 4-18. There is still time for you to get in on this if you act immediately.

I-W Services

Several members of the Newtown, Conn., I-W group had charge of the Sunday morning service at the Stepney Baptist Church on May 30, in the absence of the local pastor. Louis Good, of Bladensburg, Md., brought the message and a men's quartet rendered some special music.

The Newtown group regularly uses the Sandy Hook Methodist Church for their meetings. In appreciation for this privilege they gave the church a spring housecleaning on May 28.

Paul M. Miller, Goshen, Ind., spent some time with the unit at East Lansing, Mich., on June 8, 9, participating in discussions with the men and giving assistance to their interest in beginning a witness outpost in East Lansing.

Administrative

The Mennonite Relief and Service Committee is meeting July 6 at the Elkhart headquarters. Committee members appointed at the recent Annual Board Meeting are the following: H. S. Bender, Goshen, Ind.; Mahlon Blosser, Harrisonburg, Va.; Paul Erb, Scottdale, Pa.; Justus Holsinger, Hesston, Kans.; and Orie O. Miller, Akron, Pa. The president, secretary, and treasurer of the General Mission Board are members ex officio.

Janice Schrock, Middlebury, Ind., joined the Elkhart headquarters staff on June 21. She is doing secretarial work in the I-W office.

Mark Lehman, Director of Summer Service, returned to the office on July 3 after spending ten days visiting summer service units in the East.

Roy Burkholder, Blue Ball, Pa., who assumed the duties of an Area Field Representative for part of northern Indiana and Michigan on June 16, will be working from the Elkhart office. A recent graduate from Eastern Mennonite College, Roy is serving on a I-W assignment.

Released June 25, 1954
Office for Relief and Service
Elkhart, Ind.

MISSIONS SECTION

MCC Weekly Notes

Camp Landon Sponsors Negro Youth Retreat

"I didn't exactly understand what Paul meant when he said we must be dead before we can really live. Can you tell me what he meant?" a Negro girl asked after one of the evening worship services of a four-day Christian life retreat sponsored by Camp Landon Voluntary Service, Gulfport, Miss.

Her question was indicative of the spirit of the 33 Negro youths who attended Camp Landon's second summer retreat June 7 to 11. The retreat was an occasion for these young people to commit themselves to Christ, to discuss their spiritual problems, to understand the place of the Church and its outreach, and to receive instruction regarding the Scriptures and the home.

The high point of the retreat was considered to be the evening worship services at which time Paul Holdeman, assistant pastor of the Gulfhaven Mennonite Church, told of what it means to be a Christian. At the conclusion of the last evening meeting 13 retreaters either made commitments or renewed their commitments to Christ.

In addition to worship services, the retreat consisted of classes, craft work, and recreation. T. B. Brown, pastor of the local Mt. Bethel Baptist Church, taught a class on the place of the Church, and Mrs. Brown taught a class on courtship, marriage, and the home.

The General Conference Mennonite Church aided with personnel and finances. Frank Enns, missionary to Belgian Congo, taught a missions class, and Curt Boese, pastor of the Walton, Kans., Mennonite Church, directed a Bible study.

Backnang, Germany, Church Building Under Construction

Construction of a church building for the Mennonite congregation being established in Backnang, Germany, where American PAX men are building housing for Mennonite refugees, began after ground-breaking services Sunday, May 30.

As soon as the basement has been excavated by members of the congregation, PAX men will start construction of the building. The excavation is being done with the use of shovels and wheelbarrows, resulting in a reduction of construction costs.

Beginning of construction was much later than had been hoped. Lack of money and indecision as to the size of building were causes for delay.

Plans had been for C. F. Klassen to participate in the ground-breaking service May 30. The development of this group of Mennonite refugees into a Mennonite congregation which could be of witness and service in southern Germany was a fond hope and dream of Bro. Klassen. Those in charge of this service were D. Chauncey Kauffman of West Liberty, Ohio, who succeeds Bro. Klassen as European MCC director, and a German, Bruno Gotzy.

Mennonites in the United States and Canada who wish to assist their brethren in Germany in the construction of church buildings such as the one at Backnang can send contributions to their conference headquarters or to MCC, Akron, Pa. A fund has been opened in Akron for contributions to assist European Mennonites in the building of simple church halls.

Backnang PAX men are working on a second set of 10 houses. There is a possibility that five of these houses will be ready for occupancy by fall.

In addition to aiding the Backnang Mennonites in their church life, the PAX men there are interested in such witnessing activities as tract distribution and jail services.

In Wedel, Germany, where refugee housing is also being constructed, PAX personnel are conducting Bible study classes for German youths. Boys' and girls' classes meet separately. One of the special activities of Wedel PAX men in their spare time was the building of a small barn for a Freie (Free) Evangelical family. They report that this service has left a favorable impression and witness in the community. Among those inquiring why they performed this service was a Communist youth who couldn't understand why the American PAX men serve without pay.

In Enkenbach, Germany, PAX men are constructing a fifth house. Some of the apartments are already occupied.

Released June 25, 1954
MCC Information Service
Akron, Pa.

Women's Activities

The annual meeting of the Ontario sewing circles was held at the Erb Street Mennonite Church, Waterloo, Ont., May 11, 1954, with the theme, "Look back and praise Him; Look around and serve Him; Look up and trust Him."

Mrs. Simeon Hurst spoke on "Trophies of His Grace Among the African Women." She told of two African women who have left their heathenish customs and are living victorious Christian lives in spite of ridicule. Sister Hurst's talk was followed by a session of intercessory prayer for needs at home, for outlying districts, and for the missionaries from Ontario who are serving on foreign fields.

Mrs. J. B. Martin continued with "Relief and Missions in the Near East." Speaking about the MCC work in Jordan, she pointed out the insurmountable barriers existing be-

tween the Jews and Arabs. Sister Martin asked that the Roy Kreiders be remembered in prayer as they study the language and locate the field to which God has called them.

The last speaker for the afternoon, Mrs. Ross Goodall, speaking on "Trophies of His Grace Among the Jews," told of the Jewish people in Ontario who have accepted Christ as their Messiah.

In the evening Harvey Toews reminded his listeners that Voluntary Service began because of the heart compulsion of wives and sweethearts of the men who were compelled by the government to serve in CPS.

Bro. J. B. Martin gave the closing message. He told first about the spiritual awakening that is taking place in London, England, and the plans of our Mission Board for mission work in London. He continued by giving a picture of what has taken place in Israel during the past six years.

* * *

Here is some sewing circle news from Jordan, gleaned from the report by Mrs. Ernest Lehman in **Jordan News:**

"The group of about fourteen Christian Arab refugee women, who meet every two weeks on Friday afternoon to sew for those who are in greater need than they themselves, have elected their own president and secretary. These officers plan for the devotional period and keep a record of the work done. The MCC provides materials for projects undertaken, the use of four portable sewing machines, and suggestions to help the women plan their work to use the materials that are available.

"Although the reading of the Scriptures and offering audible prayers is a new experience for these ladies, they are learning to carry on the devotional periods just as sewing groups do in America.

"During the cold winter season these sisters helped a Greek Orthodox Society in the Old City of Jerusalem which cares for the poor, invalid men and women in their homes. At Christmas time they delivered eight packages to these needy folks living in small, dark, cold rooms in the Old City. The lonely old folk were greatly cheered by the visit, the reading of the Christmas story in Arabic, and the singing of Christmas carols. When delivering the packages, the group added a colorful Christmas card and an orange.

"Through the kindness of the Monterey Sewing Circle near Akron, Pa., Mary Lehman and Gladys Rutt were able to give each of the members of the Jericho Circle a lovely piece of dress length. From MCC supplies they took a few items such as thread, soap, hot pad, washcloth, and tea towels. All items were wrapped in a turkish towel and tied with rickrack or bias tape.

"At present the women are making crib sheets and bed jackets for the Jericho Hospital and making and dressing dolls from empty spools. They are looking forward to making some garments for eighteen patients at the Leper Home near Jerusalem."—Mrs. C. L. Shank.

From Our Churches

CASTORLAND, NEW YORK

(Lewis County Congregation)

Greetings:

Our ministers enjoyed a spiritual retreat at the Minister's Fellowship, Hartville, Ohio, in February. The blessing they received has in turn been a blessing to our congregations.

During the Easter season our Youth Chorus gave programs in the home church, at the Castorland Community Hall, and at the Pine Grove Mission. In May this chorus went on a tour giving programs at Alden, N.Y., and at several churches in Ontario.

We were glad to have a group from E.M.C. with us over the week end of May 2. On Saturday evening they were in charge of the E.M.C. alumni banquet and on Sunday they conducted the services.

The Lord is blessing our work at Pine Grove Mission for which we rejoice. Several months ago a man 82 years of age confessed Christ and was baptized. On June 13 another man at the age of 87 was converted to Christ. These men need your prayers so that they might be faithful to Him who is able to keep them from falling.

The young people at Pine Grove have a field project. A sewing circle has also been organized for the girls. Interest in each of these projects has been very good.

May God's grace continue to work in our hearts by faith that we may be true to His holy will.

Katherine S. Martin.

LOUISVILLE, OHIO

(Beech Congregation)

Dear HERALD Readers:

"Rejoice in the Lord alway" (Phil. 4:4). "Happy is he who daily lifts his heart to God in thankful praise."

Our young people have been helping to distribute **The Way** in Canton.

Issa Kahlil, an Arab Christian young man from Bethlehem, was here on March 14. Lester Hershey gave a message the same evening.

March 28 the Johnstown Mennonite School Chorus gave an inspirational program. Bro. Mervin Hostetler from the same place gave the morning message. Don Augsburger and a quartet from Martins Church rendered the program on the evening of April 11.

On April 15 the Motet Singers were here. Our church chorus under the direction of Alvin Schloneger furnished the program on April 18.

The following were baptized and received into our fellowship: Standley Arner, Dale Helmuth, Roy C. Miller, Elvin Schloneger, and Marcia Schmucker.

Easter Sunday morning we had a sunrise service at the church with I. Mark Ross as the speaker.

A number from here attended the Ohio Mission Board and Women's Missionary and Sewing Circle meetings at Archbold.

On Saturday May 1, a number of brethren helped build fence at Ohio Mennonite Camp. The Mennonite Revival Singers gave a good program May 6. Bro. A. J. Metzler was here for a Sunday-school seminar May 8 and 9. The Herald-Aires Male Chorus from Akron, Pa., was with us the afternoon of May 9.

Doctors Virgil and Willard Krabill spoke to us on the following subjects respectively: "The Christian and Physical Healing" and "The Medical Ministry of the Church," May 23 in the evening.

"Let us not be weary in well doing."

Mrs. Harvey D. Miller.

MIRROR LANDING, ALBERTA

(Bethany Congregation)

Christian greetings to you HERALD readers from this section of the Lord's vineyard in Northern Alberta.

Bro. C. J. Ramer was with our congregation on June 13 for baptismal and communion services. A girl and a young man were baptized, and we rejoice in their joining the Lord's family here. However, Satan was busy and kept another girl from taking this step by working through her family to hinder her. But her desire had been to be baptized, and we will continue to pray that the Lord will have the victory in her life.

We appreciate our bishop's interest here and his traveling far to serve us in spite of his heavy schedule.

Our minister, Bro. Yoder, is busy as always sowing the Seed. The meetings at Eleffson's lumber camp continue on Wednesday nights. Bro. Albert Gingerich has been faithfully helping the pastor with his farm work.

In the affairs of the church Bro. Yoder has a steady assistant in our new deacon, Bro. Jake Friesen.

Although our sewing circle could not always meet regularly through the winter and spring, we are happy to do our bit for the Lord, and to enjoy this time of fellowship together. A number of Christmas bundles are to be sent, as well as other clothing for relief. Our last meeting was a full day of quilting, and we expect to meet soon to clean the church.

We look forward to summer Bible school; also a number anticipate attending conference at Tofield.

One of our members, James Earl, has left for the summer to work as cook for a government survey group, as he did last year.

Spring was late in coming, and seeding and garden making were squeezed in between the frequent rains. Now we're enjoying the verdant green of our short summer season, and look to the Lord for the harvest.

We ask your prayer interest as we sow the seed of the kingdom. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6).

Mary Showalter.

POTTSTOWN, PENNSYLVANIA

(Pottstown Mennonite Church, Hanover and Prospect St.)

Dear Readers of the GOSPEL HERALD:

Numerous blessings have been ours as a congregation during the past months.

Nov. 28, 29 we enjoyed a Music Conference of four sessions with Bro. J. Mark Stauffer as speaker and leader. He left with us a deeper appreciation for congregational singing.

A number of ministers have visited us, bringing rich messages from the Word. A few of these were Richard Martin, Noah Mack, Daniel Sensenig, Charles Lutz, Lester Hershey, and Norman Kraus.

Dec. 6, Bro. Norman Bechtel was ordained as an associate pastor to relieve Bro. Elmer Kolb for bishop duties and other church activities.

Sister Ruth Lederach spoke at our annual cradle roll meeting presenting to us some of the needs in Palestine.

Our congregation has started a number of activities in recent months. A religious survey was taken of the immediate community of our church on several Sunday afternoons in March. Cottage meetings are being held periodically. The most recent work started is street meetings. Our first meeting was held May 29 on Water street. The response was very encouraging. It was a challenge to see boys and girls filling a picnic table and eagerly listening, and to hear adults express appreciation and invite the group to return.

At our semiannual business meeting, March 6, our mission group was officially organized as a congregation. The week of April 25 Bro. Jacob Rittenhouse, Lansdale, served as evangelist for a series of meetings. A number of individuals made decisions for Christ. Pray for them. Remember the work here with your prayers and visits.

Mary G. Good.

SHUT-IN (Continued)

ness and strength were experienced, when Scripture passages I had memorized, or words of hymns, blazed their beautiful, comforting, fortifying messages in a black, sleepless, feverish night, that I knew somewhere someone must have been praying. Those prayers were felt.

In the hospital I was impressed indelibly with the importance of knowing

Christ before sickness and death are staring one in the face. "Remember *now* thy Creator . . . while the evil days come not." My circumstances seemed hard enough, but contrast my lot with that of fellow patients. In addition to pain they are taunted with fear, afraid to die, afraid of what may happen next if they live; but "God hath not given us the spirit of fear . . . . For we know that if our earthly house of this tabernacle were dissolved, we have a building of God . . . eternal in the heavens. . . . Seek ye first the kingdom of God . . . . The morrow shall take thought for the things of itself." They have no word of God in their hearts: "Thy word have I hid in mine heart." They trust only in doctors, medicine, and insurance papers, everything but an infallible God: "It is better to trust in the Lord than to put confidence in man." They have no peace in their minds: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." They have no Christ to talk with: "Lo, I am with you alway . . . . Thy prayer is heard." They have no contentment or rest: "Come unto me . . . I will give you rest." Despair is written on their faces: "None of them that trust in him [the Lord] shall be desolate." O God, forgive me when I whine. Death itself holds no terror, for "The sting of death is sin . . . . There is therefore now no condemnation to them which are in Christ Jesus . . . . O death, where is thy sting?"

Being surrounded by so much spiritual need was a tremendous challenge to witness for Christ. An attitude of optimism and co-operation, a thankful pause before meals, the Bible on the bedside stand, an expression of faith in God and concern that others know Him, too, the conversation of visitors at my bedside, and a smile spoke of God to many. May God forgive the failures, and use this witness to doctors, nurses, fellow patients, and friends to bear fruit. I trust that the glory known to God only far exceeds that which we have seen.

Physical discomfort is accompanied by intense spiritual conflict. Resignation to the situation does not just come. One is appalled at the fear, rebellion, impatience, discouragement, and self-pity that seek to dominate his thinking and acting. It is a thrill to know by experience the power of Christ to forgive and overcome. Our victory has been won, and we need to claim it by faith in Christ, casting sin out in His name, and allowing God to replace it with the opposite virtue. "Did we in our own strength confide, our striving would be losing." "But our sufficiency is of God." Every Christian has to fight, but the battle is intensified by weakness and discomfort. Openness to the working of God, death to self, perpetual turning to God and His Word, and deliberate willing to do the will of God are essential to be victoriously contented and happy. In a time like this the spiritual life grows by leaps and bounds, and is marvelously strengthened if the individual allows himself to be "exercised thereby."

God makes us "more than conquerors" as He gives—power to grit our teeth and endure? That would be conquering! We are "*more* than conquerors" as we conquer our would-be enemy *and* use it as a means of attaining, gleaning treasures so rich and valuable that we can thank God the battle ever came; as we "passing through the valley of Baca [bitterness] make it a well," a source of refreshment and blessing. Say as each difficulty is encountered, "This is the will of God for me," and bitterness becomes blessing. Although it seemed quite hard that Mother could not leave home to earn the living as usual, our being together as she faithfully cared for me day and night has meant much to us, and God has been glorified in the way our needs have been met. Long hours alone in a room need not be lonely, but precious opportunity for Bible study, prayer, letter writing, and reading. Intercession for others and Spirit-led thinking displace the frustration of sleeplessness profitably. Even pain can feed the soul by being a reminder of spiritual truth. Taking blood from my veins reminded me that "There is a fountain filled with blood, drawn from Immanuel's veins"; needles reminded me of the thorns that pricked His head and the nails that pierced His hands; burning fever and the cries of a man down the hall, "Just a little bit, Just a little bit," combined to make the story of the rich man and Lazarus in Luke 16 unforgettably vivid, calling me to diligence in rescuing others from the greater torment which is to come.

If it were my choice to make, I would not exchange any other of the most pleasant experiences of life, outside of the will of God, for this which God has weighed with infinite precision and given to me. "Love divine has seen and counted every tear it caused to fall." This is His will for me now.

God pity those who cannot say,
"Not mine but Thine," who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. . . . I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. . . . I will bless the Lord at all times: his praise shall continually be in my mouth. . . . O magnify the Lord with me, and let us exalt his name together."

Lancaster, Pa.

Addresses of Shut-Ins

Frank Leatherman Line Lexington, Pa.

• • •

Mrs. Rosa Ruth—86 y. Line Lexington, Pa.

• • •

Miss Mary Lapp Eastern Mennonite Home
Souderton, Pa.

• • •

Mrs. Mary G. Herr Route 2
Lancaster, Pa.

• • •

Mrs. Enos Eshbach Route 1
Millersville, Lancaster, Pa.

• • •

Mrs. Edith Shank Maugansville, Md.

• • •

Walter Garrett Maugansville, Md.

• • •

Mrs. Ira D. Martin Maugansville, Md.

• • •

Mary E. Eshleman Maugansville, Md.

• • •

Daniel Forrey b. Jan. 18, 1867
c/o Oliver G. Hess
1675 Lincoln Highway East
Lancaster, R.R., Pa.

MISSIONS EDITORIAL (Continued)

nurses, doctors, ministers, teachers, and in many other occupations in our local church communities where their VS experience makes them invaluable and enthusiastic workers.

God bless the next ten years of VS.—L. C. Hartzler.

FIELD NOTES (Continued)

Registration for the first term of the Christopher Dock Mennonite School in the Franconia district was held June 29 and 30.

Bro. John C. Wenger, Goshen, Ind., preached at Tiskilwa, Ill., on July 4 and was the speaker on annual neighbors' day there on July 5.

Dr. Elam Kurtz, an intern in a Cleveland, Ohio, hospital, and several of the I-W men from Cleveland, gave a program at North Lima, Ohio, on June 27.

Announcements

"Serving Our Fellow Men" will be the topic discussed at Miners Village young people's meeting on July 11. Bro. Paul Angstadt will be the speaker.

Bible Conference at Bossler's, Elizabethtown, Pa., with Sanford G. Shetler, Hollsopple, Pa., and Paul Erb, Scottdale, Pa., as speakers, July 31 to Aug. 1.

An open-air Calvary Hour Radio Rally will be held in Rohrer's Woods, directly behind the Wm. G. Detweiler residence on the Orrville-Smithville Road, west of Orrville, Ohio, on Sunday evening, July 11, at 7:00 Standard Time. In case of unfavorable weather it will be held in the Smithville High School. Bro. A. J. Metzler, Scottdale, Pa., will be the guest speaker.

Visiting Speakers

June 13. **Nelson Kenagy,** West Liberty, Ohio, at Mennonite Mission Church, Portland, Oreg. **Lester Hershey,** on furlough from Puerto Rico, at La Junta, Colo., morning; **S. M. King,** on furlough from India, evening. **Clyde Fulmer,** Martinsburg, Pa., at Perkasie, Pa., Mennonite Church.

June 20. **Bro. and Sister George Beare,** on furlough from India, at Mennonite Mission Church, Portland, Oreg. **Royal Bauer,** Johnstown, Pa., at East Peoria, Ill.

Evangelistic Meetings

Emanuel Peachey, Belleville, Pa., at Rocky Ridge Mennonite Church, Quakertown, Pa., latter part of Sept. **Frank Dutcher,** Beech, Ky., at the Bart Chapel, southeast of Georgetown-Bart, Lancaster, Co., Pa., July 1-11.

A WEEK ON THE WILLAMETTE (Continued)

publicity and church relations, Boyd Nelson as secretary of service and relief, and Ernest Bennett as secretary for charitable institutions. The Relief and Service Committee was reappointed. Leroy Willoughby and Harold E. Thomas are new members of the Radio Evangelism Committee.

Newly appointed foreign missionaries are Richard and Susan Burkholder and Peter and Alice Sawatsky to Brazil, Ross and Ruth Goldfus to Argentina, Joe and Emma Richards to Japan, John and Betty Grasse to Puerto Rico, pending receipt of India visas. Lester and Alta Hershey were reappointed to Puerto Rico, and George and Ida Beare to India. John and Verlene Kreider, who have been serving for several months at the Kansas City Gospel Center, were officially appointed to that post. Laurence and Marian Horst were appointed to the Chicago Home Mission, effective Sept. 15; Don Driver will serve until that time.

Consecration Service

In the last part of the Sunday afternoon service came that moment of inspiration which is the high point of every Board meeting. After Bro. Graber had read letters and telegrams of greeting from London, Argentina, Japan, India, and Puerto Rico, he introduced missionaries who will be going to the fields during the coming year. There were the new appointees to Japan, Brazil, Argentina, Puerto Rico, and Kansas City, as named above. They came to the platform as they were introduced. They were joined by those returning after furlough to India and Puerto Rico, also by the Clyde Mosemanns, who were earlier appointed to Uruguay, but have not yet been able to secure visas. Also introduced and participating in the consecration were two couples on furlough from Tanganyika—George Smokers and Simeon Hursts—and a new appointee of the Eastern Board to Honduras—Norman Hockman.

Bro. Paul Mininger gave these missionaries their commission, and then led in a prayer as hundreds joined in asking God's sustaining grace upon these who will represent us on the mission front.

The Outlook

The closing session gave the forward look. Newly appointed missionaries gave their testimonies of call and conviction. Then Bro. J. D. Graber spoke on "Other Lands Where the Gospel Is Needed." His text was, "Go Forward" (Ex. 14:15). He said we never get to the end of the Great Commission. It calls for a constant advance. Is our philosophy one of expansion or of mere preservation? Our ability to expand is not measured by financial resources, but by our faith, our consecration, our personal resources, and our vision. Needy fields he mentioned are Uruguay, Brazil, Cuba, Israel, Mexico, Fiji Islands, Indonesia, and North Africa. Does the church want us to go forward? The program of advance outlined by Bro. Graber was approved by the audience as they raised their hands.

Bro. Mosemann gave the final message on "Mission Strategy in This Changing World." We need to take into account that not everything is changing. Some of the unchangeables are the need, our responsibility, the obstacles presented by a pagan world, the apathy of Christians, the activity of false cults, and the inexhaustible resources of the Gospel. Some of the variables are: (1) the shift in missionary opportunities. Doors open and close. The fields for service are in a fluid state. (2) The vitality of the church. The missionary conviction and zeal of the Christian Church unfortunately ebbs and flows.

What shall our strategy be? (1) Plant missionary purpose firmly in the center of our congregational life. (2) Make the missionary cause central in the church at large. (3) Learn to make the maximum impact with the resources we have. (4) Provide adequate training facilities to equip for missionary service. (5) Open new frontiers. (6) Identify ourselves with the need of the world. Our slogan must be, "Save, save."

With this positive note another Mission Board meeting came to a close.

Quotable Quotes

"There is much truth in the quip that where two or three Americans are gathered together, one will be the president, one the secretary, and the other the treasurer."—J. D. Graber.

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"The great missionary resource of the church is not in material prosperity but in spiritual power, not in money but in man, not in program but in prayer."—J. D. Graber.

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"Our theme song should not be, 'Look what the world has come to,' but 'Look what has come to the world.' "—Ford Berg.

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"The Gospel needs to be preached, but it also needs to be exemplified. And in some places where it cannot be preached, it can be exemplified."—S. C. Yoder.

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"We may have to abandon the methods we have used for years, and take up whatever new methods can now be made to work."—S. C. Yoder.

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"The blessings of God don't cost us anything, but they cost us everything."—Marianna Stutzman.

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"A lot of 'Christians' are 'missing in action': they have fallen behind the lines and are not attacking the enemy."—Roman Stutzman.

* * *

"What you are willing to give in serving Christ is what you will have through time and eternity; what you are unwilling to give is what you will lose."—B. Charles Hostetter.

* * *

"The Messiah of Judaism is someone or something other than God."—J. B. Martin.

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"God is no rural God; He is the God of the city man as well."—J. D. Zehr.

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"We have failed to take the Gospel to the Latin people, and so God has sent them to our own doors by the thousands."—Lester Hershey.

* * *

"I am just a poor, poor person, laying hold on the power that is of God."—George Smoker.

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"Glorious dying comes from holy living."—George Smoker.

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"Any program of evangelism which does not build churches is superficial and anemic."—Milo Kauffman.

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"The power of the Gospel can be felt in the home congregation just as much as in the foreign field."—Milo Kauffman.

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"If we are ready to adopt New Testament methods, we will get New Testament results in our local churches."—Milo Kauffman.

SUNDAY SCHOOL LESSON (Continued)

Read daily. Listen carefully to those who preach and instruct from the Word. Be deligent in your study. Concentrate your effort. Pray God to open your eyes to see the truth. Continue to do what the Word teaches. Abide in the truth. Give diligence to be approved of God in your work. This will take one to the Word. It is not in man to direct his ways. Read the Word regularly, faithfully, humbly, reverently, and intelligently. No other book has such important things to say to your life now.

Do your pupils need help to a reading plan? If so, be sure to suggest one. Any Sunday-school pupil would be helped by following the family worship suggestions given in **Christian Living** each month.

Clayton Beyler gives excellent helps in the study of John in **Christian Living** magazine monthly. Study the Word and you will grow spiritually. —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Suppose a man were traveling a dirt road by car to see his dying mother; he would naturally pray for dry weather. Suppose some farmers in a near-by church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God; rather it enables the arm of God to move us. Prayer's greatest results are not in the realm of nature, but in the realm of human nature.—Gaston Foote, in **Living in Four Dimensions.** (Fleming H. Revell Company)

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Miller.— Alvin Beachy and Edna Fern Miller, both of the O.O. Amish Church of Kalona, Iowa, by William Yoder at the home of the bride, June 17, 1954.

Benner—Bechtel.—Willard Benner, Souderton, Pa., and Marjorie Bechtel, Spring City, Pa., by Norman H. Bechtel, uncle of the bride, at the Vincent Mennonite Church, June 5, 1954.

Cressman—Snider.—Howard S. Cressman, Wanner congregation, Hespeler, Ont., and Miriam Jean Snider, Latschar congregation, Mannheim, Ont., by John W. Snyder at the Latschar Church, June 19, 1954.

Danner—Shank.—Walter John Danner and Mary Lois Shank, both of the Hanover, Pa., congregation, by Richard Danner, May 30, 1954.

Gehman—Newcomer.—Ivan Gehman, Landisville, Pa., congregation, and Ruth Newcomer, Chestnut Hill congregation, Columbia, Pa., by H. E. Lutz at the Chestnut Hill Church, June 19, 1954.

Good—Martin.—Robert Good, Dalton, Ohio, and Elverta Martin, Orrville, Ohio, both members of the Martins congregation, Orrville, by Wm. G. Detweiler, assisted by Stanford Mumaw and Don Augsburger, at the Martins Church, May 15, 1954.

Helmuth—Hochstedler.—Chrissie J. Helmuth and Martha A. Hochstedler by Elmer G. Swartzendruber at the Conservative Amish Mennonite Church (Fairview), Kalona, Iowa, June 6, 1954.

Hershberger — Centz. — Robert Hershberger and Elizabeth Centz, both of the College congregation, Goshen, Ind., by Herman B. Centz, father of the bride, at the home of Roy Umble, June 12, 1954.

High—Clark.—Calvin G. High, Strasburg, Pa., Mellinger congregation, and Janet E. Clark, Strasburg, Pa., congregation, by Jacob T. Harnish at the home of the bride, June 19, 1954.

Horst—Biesel.—John A. Horst, Reading, Pa., and June M. Biesel, Hollsopple, Pa., by Luke L. Horst at the Pleasant Grove Church, Johnstown, Pa., June 19, 1954.

Horton—Blough.—Herman H. Horton, Johnstown, Pa., United Brethren Church, and Rebecca C. Blough, Blough Mennonite Church, Hollsopple, Pa., by Ezra A. Shank at the Sixth Avenue Baptist Church, Brooklyn, N.Y., June 13, 1954.

Lambright — Pletcher. — Lowell Lambright, Shore congregation, Shipshewana, Ind., and Rosie Ann Pletcher, Olive congregation, Elkhart, Ind., by J. C. Wenger at the Olive Church, June 13, 1954.

Landis—Sauder.—Roy Eugene Landis, minister of Ephrata, Pa., congregation, and Miriam H. Sauder, Ephrata, Pa., congregation, by Mahlon Zimmerman, June 12, 1954.

Landis—Zimmerman. — Robert M. Landis, Stumptown congregation, Bird in Hand, Pa., ann Rhoda N. Zimmerman, Ephrata, Pa., congregation, by Mahlon Zimmerman, May 22, 1954.

Martin—Martin.—Addison H. Martin and Elizabeth W. Martin, both of the Weaverland District, East Earl, Pa., by J. Paul Graybill at his home, May 23, 1954.

Mohler—Keens.—Carl Martin Mohler, Ephrata, Pa., congregation, and Emily Electa Keens, Landis Valley congregation, Lancaster, Pa., by Mahlon Zimmerman, June 2, 1954.

Miller—Swartzendruber.—Henry D. Miller and Ethel M. Swartzendruber, by Elmer G. Swartzendruber, father of the bride, at the Conservative Amish Mennonite (Fairview) Church, Kalona, Iowa, June 8, 1954.

Rohrer—Hershey.—Paul Gehman Rohrer, Kralltown congregation, and Ada Marie Hershey, Hershey congregation (York County), by Richard Danner, June 21, 1954.

Yoder—Swantz.—Daniel E. Yoder and Amelia Swantz, by Elmer G. Swartzendruber at the Conservative Amish Mennonite (Fairview) Church, Kalona, Iowa, May 23, 1954.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bucher, Roy and Betty (Ruppert), East Peoria, Ill., third child, second daughter, Carlene Louise, June 5, 1954.

Buckwalter, Nevin H. and Anna Jane (Stoltzfus), Atglen, Pa., first child, Neta Marlene, June 9, 1954.

Carpenter, Sterling M. and Rachel B. (Wenger), Elverson, Pa., first child, Jay Dennis, June 16, 1954.

Eby, Allan H. and Naomi Pearl (Showalter), Smithsburg, Md., sixth child, third daughter, Wanda Joy, May 28, 1954.

Hershey, Donald W. and Miriam (Miller), Lancaster, Pa., first child, Christine Ann, June 2, 1954.

Hess, Lester and Ida (Eshleman), Holtwood, Pa., first child, Lester E., June 15, 1954.

Horst, Phares and Lois (Risser), Hagerstown, Md., fifth child, third son, Harold Ray, June 12, 1954.

Hostetler, Leon and Marlene (James), Louisville, Ohio, first child, Joel Willard, June 11, 1954.

Kauffman, Howard and Dorothy (Beier), Fresno, Calif., second son, Morris Eugene, June 5, 1954.

King, John and Adeline (Nafziger), Wagontown, Pa., fifth child, second daughter, Patricia Louise, June 22, 1954.

Klopfenstein, Ted and Betty (Helmick), Elkhart, Ind., second child, second son, David Lee, March 8, 1954.

Kreider, Charles H. and Helen (Bollinger), Lititz, Pa., second child, second daughter Sharon Elaine, April 25, 1954.

Kreider, Don and Elda (Hostetler), Des Plaines, Ill., a daughter, Kay Lorinda, June 22, 1954.

Landis, Curtis and Betty Mae (Hackman), Harleysville, Pa., second child, first son, David Ray, June 2, 1954.

Landis, Paul R. and Evelyn (Wenger), Lancaster, Pa., second child, first daughter, Jean Louise, June 10, 1954.

Martin, J. Horace and Arlene (Wenger), Lebanon, Pa., second child, first daughter, Miriam Ruth, June 21, 1954.

Miller, Monroe D. and Sylvia (Kauffman), Goshen, Ind., seventh child, third daughter, Miriam Jean, Jan. 5, 1954.

Mishler, Dorsa and Mary (Diller), Elkhart, Ind., third son, Don Jay, June 13, 1954.

Nauraine, Joe and Tillie (Yoder), Rio Piedras, Puerto Rico, first child, Johanna Rose, June 20, 1954.

Plaskov, Melvin Richard and Glenella (Pearson), Newport News, Va., first child, Deborah Ruth, May 23, 1954.

Sensenig, Paul W. and Ruth (Martin), Blue Ball, Pa., third child, second son, Melvin, June 1, 1954.

Stutzman, Marlin and Glennis (Steckley), Des Moines, Iowa, first child, David William, June 4, 1954.

Troyer, Alvin and Luellen (Graber), Mio, Mich., second child, second son, Nelson Leroy, May 25, 1954.

Weaver, Moses M. and Verna (Gehman), Stevens, Pa., fifth child, fourth daughter, Esther Mae, June 10, 1954.

Weaver, Walter and Ethel (Wingard), Blue Ball, Pa., third child, second son, Leslie Carl, June 23, 1954.

Weinhold, D. Ernest and Evaleen (Ranck), Manheim, Pa., second child, first daughter, Marta Louise, June 11, 1954.

Wolgemuth, J. Lloyd and Elsie (Myer), Mt. Joy, Pa., third child, second son, John David, June 3, 1954.

Yoder, Robert E. and Esther (Yoder), Fishersville, Va., fifth son, Ernest, June 4, 1954.

Trust God where you cannot trace Him.—Macduff.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Grove, Lizzie Rutt, daughter of Jacob H. and Minnie (Rutt) Grove, was born June 23, 1897, in Lancaster Co., Pa.; passed away May 8, 1954; aged 56 y. 10 m. 15 d. She accepted Christ as her Saviour in her youth and served Him faithfully until death. After an operation in August, 1952, from which she never fully recovered, she rejoiced to leave a Christian testimony with many friends and neighbors that visited her during the 18 months of suffering and weakness. She is survived by her aged mother, whom she had cared for until her sickness, and 2 brothers (Martin R., Lancaster, Pa., and Peter R., Elizabethtown, Pa.). Funeral services were conducted at Bossler's Mennonite Church, May 11, by Noah Risser, Clarence Lutz, and Martin Kraybill.

Kipfer, Jake, son of Menno and Leah Kipfer, was born in Waterloo Co., Ont., May 20, 1876; passed away quite suddenly at his home, June 11, 1954; aged 78 y. 22 d. On Dec. 23, 1915, he was united in marriage to Emma Gascho, to which union were born 2 children (Mildred—Mrs. Lewis Boshart, Seaforth, Ont., and Elgin, Zurich, Ont.). He was preceded in death by 2 brothers (Christ and Samuel). Surviving are his wife, 2 children, 5 grandchildren, 6 brothers (John, of Michigan; Ezra, Hensall, Ont.; Noah, Solomon, and David, of Iowa; and Simon, of Minnesota), 5 sisters (Mary—Mrs. Jake Meyer, Kitchener, Ont.; Ella—Mrs. Leesome Desjardine, Exeter, Ont.; Nancy—Mrs. Thomas Kyle, Hensall, Ont.; Edith, Exeter, Ont.; and Pearl—Mrs. Jacob Gingerich, of Hay Township), and many friends. Quite early in life he united with the Zurich Mennonite Church and continued a member until his decease. Funeral services were held at the Zurich Mennonite Church, June 13, in charge of Albert Martin, with interment in the Mennonite Cemetery, Goshen Line.

Swartzendruber, Magdalena, oldest daughter of Daniel and Louisa Bender, was born near Wellman, Iowa, Dec. 2, 1869; lived all her life in the immediate community and passed away at the home of her daughter and son-in-law, Mr. and Mrs. Clark Gingerich, Wellman, Iowa, June 17, 1954; aged 84 y. 6 m. 15 d. On Dec. 6, 1894, she was united in marriage with Christian J. Swartzendruber, who preceded her Jan. 22, 1939. To this union 7 children were born. Leroy died in infancy and Orval on Jan. 8, 1954. Surviving are: Milo, of West Virginia; Earl, McAllen, Texas; Willard, South Gate, Calif.; Louisa—Mrs. Clark Gingerich, of Wellman; Katie—Mrs. Ezra K. Brenneman, Kalona, Iowa; also 17 grandchildren, 7 greatgrandchildren, one sister (Mrs. Katie Eash, of Wellman), and 2 brothers (Joseph, of Iowa City, and Amelius, of Wellman). She was preceded in death by her parents, one sister (Amanda—Mrs. Amos Miller), and 2 grandchildren. In her youth she was baptized, united with the Amish Mennonite Church, and was a faithful member of the West Union congregation at the time of her death. Funeral services were held at the Lower Deer Creek Church, June 19, in charge of J. Y. Swartzendruber and Robert K. Yoder. Burial was made in the Upper Deer Creek Cemetery.

Troyer, Malinda, daughter of Benjamin and Lucy Ann (Mullet) Hostettler, was born in Holmes Co., Ohio, May 16, 1894; died April 6, 1954, after a heart attack, at the home of her daughter, Mrs. Melvin Schrock; aged 59 y. 10 m. 20 d. On Feb. 10, 1920, she was united in marriage to Levi Troyer. She was preceded in death by her first husband, David Miller, and an infant son. She is survived by 14 children (Mrs. Sovina Schrock, Mrs. Edna Kyle, and Mrs. Ella Guengerich, all of Alden, N.Y.; Mrs. Lydia Kauffman, of Clarence; Mrs. Martha Raber, Millersburg, Ohio; Irvin Miller of Tupper Lake; Elmer Miller, of Cheektowaga; Samuel Miller, of Williamsville; Jonas Troyer, of Alden; Albert, of Williamsville; Leon, of Akron; Vernon and Raymond, of Alden; and Atlee, of Williamsville), 38 grandchildren, and one great-grandchild. Funeral services were held April 9 at the Alden Mennonite Church, of which she was a member. Officiating was David Beachy. Burial was made in the County Line Cemetery at Alden.

ITEMS and COMMENTS

Prime Minister Nehru, India, has released to the public press a letter which he wrote last August to the Lutheran Primate of Sweden. In this letter, Mr. Nehru reviewed the whole foreign missionary situation in India and explained the government's position regarding it. "Every religion has complete and equal freedom in India," wrote Mr. Nehru. "The question of missionaries coming from abroad came before us in its political and not its religious aspect. In fact, we found that some missionaries serving in the northeast frontier of India had not only participated in political activities, but had encouraged the tribal people of these areas to start movements against the government of India. Another subject that came before us was that some missionaries from abroad had a tendency to run down India and Indian culture. This was resented by the people and organizations in those areas and led sometimes to conflict. A third approach to this question was that as far as possible the Indian Church should be independent. This did not mean that they should not have helpers from abroad." Mr. Nehru said the old idea of missionaries going to backward countries to convert heathen who were supposed to be primitive and very backward people "obviously has little application in the India of today. Sometimes, however, that idea persists still and comes in the way of that free and equal intercourse which we would like to encourage. There are many kinds of foreign missionaries in India; there can be no doubt that very fine work has been done by them. We would not like to come in the way of that work. Indeed we would like to encourage it."

* * *

A recent poll of West German youth from 15 to 24 showed that 71 per cent said they would not like to be soldiers, and 28 per cent said they would. However, 55 per cent agreed that military conscription held out for them the best hope of an education.—W.P.

* * *

The hydrogenous weapon was a happy invention,
Demanding our foes make amends.
But our foes we construe are hydrogenous too,
And we've only frightened our friends.
—**Between the Lines.**

* * *

In 1953, 59 southern cities gave Negroes unrestricted use of main public libraries in contrast to only four giving such privileges in 1941.

* * *

More than two hundred thousand German Protestants, and churchmen from many other parts of the world, are expected to attend the sixth German Evangelical Church Day Congress to be held in Leipzig, Soviet Zone, July 7-11. The DEKT, which sponsors this conference, is one of the outstanding lay movements in world Christianity. A permanent institution within the Evangelical Church in Germany, it aims to encourage Christian laymen to participate actively in church and public life. The rally will be held in the Soviet Zone for the first time. Earlier in the year, the Communist East German government refused to grant the church permission to hold the Congress in Leipzig, but later gave its approval.

* * *

In Indonesia, education is booming. During the past nine years enrollment in primary schools has risen by 200 per cent.—W.P.

* * *

Publication of a new translation of the Bible in the everyday spoken language of Greece has been started in weekly installments by an Athens publishing house. The original Greek text and the vernacular translation from Hebrew texts appear in parallel columns. A committee of theologians from the University of Athens and the University of Thessalonica, aided by other scholars, has been working on the new translation for the past five years. Translation of the Bible into modern Greek is a serious business in Greece. A section of the 1948 Constitution specifically forbids translation of the Scriptures "into any Greek dialect without the approval of both the Orthodox Church of Greece and the Ecumenical Patriarchate." The State Church did not approve a modern Greek version of the Bible published in 1851 by the British and Foreign Bible Societies. When a vernacular translation was announced in 1901, there was a demonstration in which eight persons were killed. Last January Athens' leading daily paper, in commenting upon the publication and record sale of the Revised Standard Version of the Bible in the United States, called for a translation into the modern Greek vernacular.

* * *

Seventh-Day Adventists have announced that more than 1,500 labor union locals now permit Adventists to work in shops covered by union contracts without being members of these unions. In exchange for the exemption from union membership the Adventist workers pay the equivalent of dues and fees to a welfare organization of the union's choice, usually the union's own welfare fund. In case of strikes the Adventist workers stay home. This arrangement is similar to that which our own General Conference committee has also arranged with a number of unions. We would probably agree with this statement of the Adventists, "We admit that this system is only making the best of the situation, but no better solution has been offered."

* * *

A Catholic editor recently said in a commencement address: "The mind of the nation is becoming troubled, and its nerves are already frayed. . . . How else explain the rising mistrust of each other, the roaring bitterness, the ranging of Americans against Americans, the scapegoat hunts, the assault on freedom of opinion, the intolerance of opposition, the increase in calumny, demagoguery, bigotry, and smear? I am afraid it is because fear and frustration abound: fear of the unseen death-laden struggle in which we are locked, and frustration at our inability to get directly at it."

* * *

The Episcopal Church has canceled plans to hold its triennial convention at Houston, Texas. The reason for the change is the racial segregation in that city.

* * *

Cigarette smoking in the United States was off 5 per cent the first quarter of 1954.

* * *

Cigarette-smoking men in the 50- to 70-year-old group have a shorter life expectancy than non-smokers. They die mainly from heart attacks and cancer, according to a study made by the American Cancer Society, and reported by the Associated Press.

* * *

Mennonite services in Colombia were "virtually drowned out on Easter when a priest led a crowd of children around the chapel in a yelling repetition of the rosary," according to the **Christian Century.**

* * *

A new campus of the Hebrew University has been dedicated on a rocky range in West Jerusalem. The University is now scattered in thirty different buildings all over the city. The campus is planned to accommodate about ten thousand students and will need six years to complete. The project provides for separate buildings for the six faculties—humanities, law, science, medicine, and economics. There will also be a library, an auditorium, a fine arts building and museum, dormitories, and other facilities. Half of the 130-acre tract will be allocated to gardens in which flowers of the Bible and the Middle East will be planted. It is estimated that the over-all investment will amount to about $30,000,000.

* * *

A Biblical reference to the healing power of oleander leaves put researchers on the track of a drug for cardiac trouble. "Foliandrin" is a glucocide isolated in pure crystalline form from wild oleander with effects similar to digitalis in heart disease. The drug is produced by a Jerusalem factory and has been exported with good results to Switzerland.

* * *

Dr. Roy E. Wenger, recently Professor of Education at Kent State University in Ohio, has gone to Tokyo as a Fulbright lecturer in audio-visual education at International Christian University. Dr. Wenger is a graduate of Bluffton College and a member of the Oak Grove Mennonite Church, Smithville, Ohio.

* * *

An evangelistic campaign conducted by Tommy Hicks in Buenos Aires has been unusually successful. Crowds estimated at 120,000 attended night after night and many thousands of these raised their hands to accept the Saviour. Granted that many of them did not understand the step, still this was an unusual reception of the evangelical message. Cards were signed giving prefer-

ence of some Protestant church. Our own mission there has hundreds of these cards for follow-up work.

He Took It!

By Stanley C. Shenk

The leaders of the people mocked His words and sneered at His humble origin. He *took* it. They accused His lovely mother of fornication and Him of blasphemy. He *took* it. They fought Him at every turn of the road and plotted to kill Him. He let them go ahead. He came in weariness one evening to a little village—and got the old brush-off. He *took* it. He was seized on trumped-up charges, was hauled away to a trial that was a farce, was reviled, mocked, beaten, and spat upon. He *took* it. And then they led Him out to die—to die the death of the cross—with the Roman nails and the Roman spear. He *took* it, and in His last hour prayed, "Father, forgive them; for they know not what they do."

He indulged in no angry self-defense. He stood quietly, sadly, but with complete poise, while all hell broke loose around Him. They thought they would crush Him, finish Him forever. They thought He was their victim. But He took the worst that the powers of darkness could fling at Him. *He took it.* And so He was able to triumph. The very death that was intended by the devil to end the redemptive plan merely fulfilled it. Had Jesus fought back and vanquished His tormentors, Satan would have won after all. *But Jesus took it!* No victim, *He!! Victor!!!—Youth and Nonresistance.*

Man's Desire to Be Wanted

By H. H. Smith

One of the well-known religious columnists of today has said that, above everything else, man yearns to be wanted —to feel that he has a place in the world, that however humble his employment somebody needs his services. Perhaps that thought was uppermost in my mind one day when I happened to see the garbage collectors in the back yard making their usual weekly collections. One was a white man and the other a Negro. Acting upon the impulse of the moment I said to them: "You know I'm a preacher; now let me preach a little sermon." At once their faces lighted up with an expression of appreciation that I had taken notice of them, and they stood, buckets in hand, and listened intently while I said something like this: "I want you to realize that you have an important job, that in collecting garbage you are helping to keep the town clean and tidy, thus preventing the spread of disease. Your work contributes to the well-being of the citizens of the town, and your job may be just as important as that of the mayor."

They both showed that they were greatly pleased, and the colored man took off his hat, smiled broadly, showing his pearly white teeth, bowed, and thanked me for the few words I had said to them about the importance of their daily employment.

Perhaps that incident should serve to teach us to be alert to say a word of encouragement to those who may need it in their daily tasks, or in tests or trials through which they may be passing.

Another suggestion might be this: To see that those in our churches who have only meager gifts or talents are not overlooked, but are encouraged and helped in their Christian lives by being given such work as they may be able to perform.

Ashland, Va.



THE LIFE AND TIMES OF DANIEL KAUFFMAN

Alice K. Gingerich

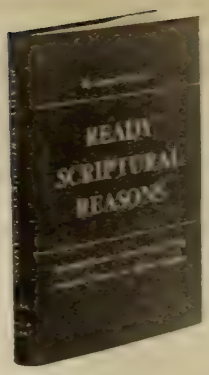
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GOSPEL HERALD

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Love Is the Cardinal Christian Virtue

By Roy S. Koch

Love is wonderful. Love is refreshing. Every marriage is a testimony to man's faith in love. Love is the key to the greatest joy. Love is the key to the greatest sorrow. Love returned lifts up in joy. Love spurned pulls down in sorrow. Love leads to privation and heroic suffering; it leads to the supreme sacrifice of death. All this is true of human love.

But divine love far transcends the human. By comparison human love is like the faint light of a distant star, while divine love is like the sun shining in noonday strength. Human love is but an introduction into love; it is like a drop from God's ocean into the human race. Divine love is the ocean. Human love with all its capacity for unselfishness and joy and heroism and sacrifice is merely a pinch of heaven. Divine love is love in its fullness. Divine love expressed in human hearts becomes the cardinal Christian virtue.

This cardinal virtue has its perfect expression and model in God. Notice what He did because of love. When He looked, brokenheartedly, upon His chosen people who had backslidden into idolatry and sin He said, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together" (Hos. 11:8). Admah and Zeboim were the two cities destroyed with Sodom and Gomorrah. Do you see how love is anguished when it must give up the unfaithful to judgment? Observe also the distress of God at the death of an unsaved mortal. Notice how He stands weeping at the graveside of the lost, "As I live, saith the Lord God, I have no pleasure in the death of the wicked . . . turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. 33:11)? But notice how God's great heart of love responds to the repentance of the sinner, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him" (Hos. 14:4). What a demonstration of divine love was given in the birth of Jesus! God gave His only begotten Son because of the promptings of His love. God's love is more refined and has infinitely more content and meaning than any human love. With what love Jesus embarked on His foreign mission service in this world and with what suffering He completed it! Gethsemane and the cross are beacons of divine love in a dark and lost world.

When this divine love finds a welcome in a human heart it transforms it. Models always help us understand. Paul the apostle is such a model. Notice how it affected him. He who once fought Christ and killed His followers later walked all over the eastern Mediterranean world with a burden for Christ-rejecters that was almost unbearable. Listen, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). In Ephesus for three years he ceased not to warn everyone day and night with tears. Acts 20:31. His passion grew out of his compassion. Because he knew the terror of the Lord (the utter tragedy of dying unsaved), he persuaded men and women to believe in Jesus. Millions since Paul have experienced the same transforming power of divine love.

Divine love in our hearts makes us love God. We love Him now, but once we ignored Him and resisted Him. Formerly we could not banish Him far enough from us; suddenly He has become the very center of our lives. His entrance into us has effected a transformation. Formerly we grumbled at sacrifice; now we count no sacrifice too dear for His sake. When "goods and kindred go, this mortal life also," we accept it in calm faith. Oh, yes, this love is not always so clearly defined, but it becomes increasingly strong as satanic opposition becomes more pronounced. When an "either you give up your God or die" issue confronts us the answer is perfectly clear. What seemed once as a nebulous love in us has become crystal-clear devotion.

Divine love in our hearts makes us renounce the world and its Christ-dishonoring lusts. It does without compulsion what no restrictions or compulsions from without could do. It becomes the great moral imperative within us. It displaces our love for the world. It is the "love divine, all love excelling." It prompts us to sacrifice legitimate things, if necessary, for the welfare of weak Christians. It is the love of God within because it is the life of God within.

Divine love makes us love our enemies. This strange and unnatural behavior only seems so because this world's standards are utterly perverted. Forgiving the greatest wrongs and doing good to the perpetrators of the wrongs is natural for the Christian who reincarnates Christ. Instead of hatred for men a Christlike compassion for them fills our hearts. Love can never harm. It does not harm an enemy, but it does most effectively kill his enmity. It never seeks to take his life; it seeks to spare it and to save his soul. This simple love is more powerful than all combinations of physical power. It is reality; it is truth.

Divine love is the supreme ethic of life, the cardinal virtue. It controls all our thoughts and actions. It imparts dignity and calmness to life. It is the standard of Christian maturity. Christians who have matured in love can do as they like. Whoever is perfect in love is mature in life. It removes all the fears of life—fear of God, fear of man, fear of circumstances. It is the maturity that trusts all of life to the perfect love and will of God. It fears neither calamity nor sudden misfortune. None of these can come except by the will of God, and that will is good. For those calamities that are permitted He gives grace sufficient and abundant to bear them.

Love is the taproot of faith; it is likewise the taproot of conduct. Love is like a bubbling spring in parched surroundings. It gives freshness and vigor and health to all of life. It is the cardinal Christian virtue. "If I speak in the tongues of men and of angels, but have not love . . . . Love never ends . . . . So faith, hope, love abide, these three; but the greatest of these is love" (I Cor. 13, RSV).

St. Jacobs, Ont.

Love Divine

By Edward L. Kauffman

Give me a love like Thine, O Lord,
A love that goes beyond the realm of clique
Or bond of kin.

Give me a universal love,
A love that knows no racial boundary line,
No shade of skin.

Give me a love like Thine, O Lord,
Unselfish love like Thine, who gave Thyself
For others' sin.

Hesston, Kans.

What Think Ye of Christ?

By Mrs. John Reschly

"What think ye of Christ?" This question stands out in importance high above any other issue in life, any other decision we may be called upon to make. We notice, it does not ask, "Do you go to church?" or "Are you a church member?" This question goes far deeper. What think ye of Christ? The question is asked of me today; it is asked of each of us personally.

All people fall into two classes. This is the only classification of man that matters eternally. It makes little difference whether a man is rich or poor, an employer or an employee, an American or an Asian, bond or free, well bred or ill bred. Man was created for God's glory. God sent Jesus to reveal Himself to man and to make it possible that man may live now and eternally for God. The all-important question for every man is, "What do you think of Jesus Christ?" One's thinking concerning Christ classifies him in the most important, and most significant, classification of men.

Jesus once asked the Pharisees this question, and their reply was: "The son of David." They saw Him merely as a human being and thus failed to see their Saviour. What sorrow it must have brought to Jesus! "He came unto his own, and his own received him not." This rejection was demonstrated again when the crowd shouted, "Away with him!" "Let him be crucified!" Everyone knew that the Pharisees hated Jesus. Many of the common people that once followed were also leaving Him. But His chosen twelve—what did they now think? "You have seen my works, heard my teachings, seen my holiness of life, heard my claims, heard God speak concerning me. What do you think?"

Peter, the spokesman, gave a good answer which must have greatly encouraged the Master. This gave Jesus the opportunity to point to the confession on which His church, His body, would be built. Who are on the Lord's side? Those who believe He is the Christ, the Son of the living God.

Then Jesus turned His face to the cross. Peter couldn't see what we see and what he himself saw so clearly a few months later. Here Jesus was teaching the disciples, and us, some deep meanings of discipleship. When Christ hung on the cross, what did the people think of Him then? Someone has described that group thus: Soldiers saw a criminal—with cruelty. Women saw a benefactor—with sorrow. Mother saw a son—with agony. Disciples saw blighted hopes—with perplexity. The first thief saw a malefactor—with hardness. The second thief saw a King—with penance. Centurion saw divinity—with conviction. Priest saw an impostor—with mockery. Angels saw love—with wonder. Devils saw the seed of woman—with dismay. God saw in Christ obedience—with affection. Passers-by saw nothing—with indifference.

What do I see in Christ Jesus? What think ye of Christ? What we think molds our lives and shapes our eternal destiny. It has been well said: "Sow a thought, and you reap an act; sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."

Yes, it really matters what I think of Christ. As I meditate on this question, I see in Him so much more than I have been appropriating in my own life. We are to make our Lord supreme, permanent, pre-eminent in our heart, so that no person and no thing shares that place in our life. No price of parents or loved ones, possessions, or life itself, is too great to pay for His sake. Christ means to have the divine seed, which was planted in our innermost spirit at the new birth, blossom out into growing conformity to His perfect life. The Spirit of God reigning within and controlling my life means that Christ is the Life of my mind, my heart, my will. He thinks through my mind; He loves through my heart; He wills through my will. Christ is to fill my life in ever-increasing measure until I have no life apart from Him.

Rosalind Goforth tells the touching story of a young boy in China whose face was badly chewed by a wolf. During his long stay at the hospital he found Christ as his personal Saviour. In spite of all the doctor's efforts, his face was so badly disfigured he had to wear a mask. Was he bitter? No. In prayer meeting one evening he prayed this prayer: "O Lord, I thank Thee for letting the wolf eat my face. If this had not happened, I might never have heard of this wonderful Saviour." "Unto you therefore which believe he is precious" (I Pet. 2:7).

We need not ask what John and Betty Stam thought of Christ. As we read of their devoted lives and their triumphant death as martyrs, we know Christ was their "all, and in all."

A poet has said:

I saw the martyr at the stake,
The flame could not his courage shake,
Nor death his soul appall.
I asked him whence his strength was given,
He looked triumphantly to heaven,
And answered, "Christ is all."

As we think of those who have lived triumphantly through great trials and praised God even by their death, it challenges us to live lives of greater devotion to Him.

What think ye of Christ? Let us take more time to behold Him and exalt Him more and more by letting Him reign supreme within. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Pet. 1:8, 9). Let us not only be concerned about the salvation of our own souls, and of our household, but of all those around us who do not know Christ.

The last words of friends—how we treasure them. But what are professing Christians doing about the last words of Christ? Before Christ ascended, He was with His disciples, and His last commands in Mark 16:15 and 16 are: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." If we credit this Gospel as a revelation from God and believe and walk according to its precepts, we shall be saved—redeemed from sin here, and brought at last to the enjoyment of our eternal glory. But if we do not believe, we shall be damned—rejecting the only provision that could be effectual to our soul's salvation.

Youth is the critical time for answering this all-important question. "Behold, now is the accepted time; behold, now is the day of salvation." May each of us ask ourselves the question—"What think ye of Christ?" and endeavor to love Him more and serve Him better each day.

Mt. Pleasant, Iowa.

Our Readers Say—

I am writing to express my appreciation for Bro. Stauffer's series of studies in Revelation. . . . I appreciate the way he just lets the Scriptures speak for themselves instead of twisting them to one's own personal desires. . . . Bro. Stauffer made a remark which I also appreciate, It would be better to be a Biblicist rather than a premillennialist or amillennialist. . . . I do not believe our personal salvation is affected whether we are a- or pre-, but it may have some far-reaching effects down through the succeeding generations. . . . —*David S. Bauman, Waterloo, Ont.*

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EDITORIAL

Thanks for the Dinner

The summer season is here, and with many, vacations are the order of the day. Our good cars and good highways scatter our people far and wide. We visit one another's churches and communities, and often call at homes of our friends as we pass by. Perhaps we stop at mealtime or overnight, and good fellowship strengthens our ties of brotherhood.

All this can serve a good purpose. It is good to refresh our friendships. We drive on with a feeling of thankfulness for the warm love which binds Christians together. And as hosts we are glad that our friends thought of us as they passed by. It would be a cold world without friends that remember. Hospitality is a heart-warming thing, whether we are on the receiving or the giving end.

But virtues so easily degenerate into vices. And friends may become a nuisance if they are not considerate. This is especially true in the case of missions. It is a fine thing to take our families to see mission stations and church institutions. It is a part of their education in a knowledge and appreciation of the church. But we must remember that meals cost money, and it takes time to launder sheets. Some missionaries who live along much-traveled highways get so many visitors that the budget gets stretched beyond the breaking place. A stay of a carload over a week end can easily add up to 25 or 30 meals.

What to do? Shall we patronize restaurants and motels lest we be a burden to our friends? Not necessarily. When we have reason to think that our friends will be happy to see us, by all means we should give them that joy. But we must never impose on friends and relatives merely to save expenses. People who travel should be willing to pay the cost. Let us visit, yes, but not sponge. Particularly must we not impose on mission workers. Drop in after dinner rather than just before. We must get over the idea that missions are established for the convenience of tourists. The workers are in those locations, often at great sacrifice, in order to bring the witness of the Gospel there. They are anxious to see their friends, but those friends must not add to their burdens. "Let brotherly love continue."—E.

Watch Where You Give

The financial report of the Mennonite Board of Missions and Charities, as submitted to the annual meeting held at Salem, Oreg., recently, showed that the cost of administering the funds for all our mission and charitable enterprises was 6 per cent for the past fiscal year. This is a very fine record which is probably not equaled by many organizations doing a million-dollar business annually.

This phase of the report struck me very forcibly, and favorably, for the reason that while traveling on the train on the way to the Board meeting I read a very revealing article in one of our national magazines on the intriguing subject: "When You Give—Are You Being Taken?" The article began by saying that "phony and misleading charity drives cost Americans up to $120,000,000 a year." The author then exposes a number of charity rackets, some of which he designates by name, and which are rather widely known. One fight-cancer organization took in $123,000 a year and spent $116,000 for fund-raising and administrative purposes, leaving $7,000 for the anticancer program. Another organization, which purported to raise money for children who are "poor, ill-housed, and neglected," raised nearly $4,000,000 over a five-year period, but gave no funds in direct aid to needy children. Still another organization in a two-year campaign "took in more than $2,500,000 in contributions—and paid out almost $2,200,000 for promotion and other costs," thus leaving about 12½ cents out of every dollar to go to the cause for which the contribution was intended.

It is not the purpose of this editorial to expose any particular organization, but rather to warn our readers to watch where they give their money, lest they be throwing money away that could be used by some reliable and trustworthy organization. The giver should inform himself as to the trustworthiness of the organization to which he contributes.

It should be said that it does take funds to run the administration of any organization. Overhead expenses are to a large degree unavoidable, and they are perfectly legitimate. But when any charitable organization takes over 10 per cent to run its administration its overhead is probably getting too high. We need constantly to remind ourselves that unless we are careful we can give to causes which squander our hard-earned money. We do not mean to say that there are no reliable national and local organizations which collect money for charitable purposes and which we may do well to support. But when we give to our church organizations we may rest assured that our money is not squandered on needless overhead expenses. Let us watch where we give so as to be good stewards of the means with which the Lord has blessed us.—H.

Jesus My Saviour

By Mrs. Freedley Schrock

Oh, it's real to have a Saviour,
One who helps when we're in need,
One who understands our weakness,
And our souls doth always feed.

Oh, He's real, more real than ever,
Since I've learned to trust Him more,
Through the trials that He sends us,
That may seem to us so sore.

Oh, He's real, just learn to trust Him;
Claim His promises so true,
Just remembering, what He's promised
He will never fail to do.

He's so real just when we need Him;
He's a Friend that's always true;
He's my loving, kind Companion;
He will be the same to you.

So then trusting, lean upon Him,
Then your doubtings will be o'er;
Then the grace He gives His weak ones
Is sufficient all the more.

Hesston, Kans.

When Christ acted in grace, He was expressing love that could not be understood in any other way. He was putting His provision within reach of all men.—S. J. G.

Man's Threefold Quest

By George H. Clement

When a man takes time off to ask himself the question: "What are the things I feel the need of most?" he finds that not one of these things is in the realm of the material. Of course, if one superficially asks and answers this question he will erroneously concentrate his attention upon such things as security, meaning a home and money to maintain it and to keep the cupboard well stocked. Or he will imagine that power to rule men is the main quest. Perhaps social position will be his ultimate of attainment.

But if he analyzes these answers he will find that many very wealthy people are also very miserable and fearful. Powerful men in any realm seem mortally afraid of losing their power, and socially prominent people will confess that social position does not satisfy the soul.

An honest analysis of the soul's quest will result in man coming to this conclusion: the things I need most are *life, joy,* and *peace.* They are undoubtedly the basic cravings of every human heart. They are cravings that cannot be satisfied by any material means. The tragedy is that millions of souls are actually trying to satisfy a spiritual longing and hunger and thirst with material supplies.

Christ made it clear that man cannot *live* by bread alone. Real life does not come from the gratification of the flesh. When Christ was very hungry from His forty days of fasting, Satan suggested that He turn the stones of the wilderness into bread. Now had Christ taken the attitude that Esau took when he was hungry or the attitude that countless numbers taken when faced with extremities of various kinds, He would have said: "Yes, I will turn the stones into bread. After all, a person has to live, doesn't he?"

But such life is not life at all. He who lives that kind of life is dead while he imagines he lives. Friend, you may have bread and raiment. You may have a lovely home and many luxuries. But if you have missed the spiritual life that is found in accepting Christ as Saviour, you are not living at all. Oh, yes, you are existing physically, but you know nothing of the *life* that is *life* indeed!

Now in respect to man's quest for *joy.* There are altogether too many folk who imagine that Christian living is productive of gloom. Perhaps some of the nominal followers of Christ, who have only enough religion to make them miserable, are responsible for this erroneous conception of Christian living. A rather hard-of-hearing woman was asked about her religion. She replied: "I have slight touches of it occasionally." The folk whose Christian experience seems to be spasmodic have frightened many people away from Christ. A woman, advertising for a Christian maid, added this sentence: "Cheerful, if possible."

Many paintings one sees of Christ might also contribute to wrong conceptions of Christianity. They generally picture Christ as a very sober-faced person, incapable of smiling. But Jesus was anointed with the oil of gladness above His fellows, the Word tells us. This inner joy would radiate from His countenance, even in the midst of the bitterest trial. One unmistakable proof we have that Christ reflected joy and cheerfulness was the fact that children were drawn to Him continually. Children never flock around a gloom-caster, one devoid of all joy.

Further, how could Christ ever say: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full," if He did not exhibit that joy Himself? He who told His disciples to rejoice and be exceeding glad under all circumstances certainly demonstrated that gladness to them always Himself.

With God, go over the sea—without Him, go not over the threshold.—Russian proverb.

Everyone wants to be happy, wants a heart filled with joy. But most people seek happiness through outer stimuli of different kinds. That is not Christian joy. For the joy that Christ offers us is an inner satisfaction that remains, regardless of crosses and losses. That is the kind of joy that Paul and Silas had when in that Philippian jail, with backs raw and bleeding, they sang joyful praises to God. That is the kind of joy that James refers to when he writes: "Count it all joy when ye fall into divers temptations." That is supernatural, Spirit-inspired inner joy, not the superficial happiness, so-called, of the world.

Lastly, man seeks *peace.* We chose to consider man's threefold quest in the order of *life, joy,* and *peace,* although, had we been following a strictly logical sequence, we might have considered *peace* before *joy* for, it is not possible for us to have His joy until we have His peace. If a man is not living in peace with his God, with his neighbors, and with himself, he certainly cannot expect to have joy. If a man's conscience is daily plaguing him, he, of course, hasn't the slightest idea of what real joy means.

Now there is not a man outside of Christ's salvation who enjoys the kind of peace that Christ referred to when He said: "My peace I give unto you . . . ." No man can live at enmity with God, with a heart filled with unbelief, and still escape the sense of unrest within. There seem to be exceptions to that statement, and that is the case of the man who has so long resisted the strivings of the Spirit of God that the Spirit no longer knocks at his heart's door. God said: "My spirit shall not always strive with man." When Christ knocks at the rebellious unbeliever's heart for the last time, a deadly calm may come into that man's soul, but it is the calm of eternal doom.

But to the man who finds his soul filled with unrest—there is hope for him if he turns to Christ *now* and accepts Him as his Saviour. He is the Prince of Peace. His entrance into one's heart brings that peace that passeth understanding. Paul wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ . . . ." Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Who but the divine Son of God could ever make a statement like that, and who but God manifest in the flesh could give what He promised! A soul-rest that nothing in this world of strife and turmoil can disturb is yours for the asking and believing. Life, joy, and peace are qualities that only the Holy Spirit can produce in man's soul. Man's quest ends and conquest in Christ begins the moment he lets the conquering Saviour reign in his soul!

Big Stone Gap, Va.

It Happened—

SEVENTY-FIVE YEARS AGO

(From Herald of Truth, July, 1879)

Correction.—In the June number of the Herald . . . it was stated that Jonathan Hertzler of Pretty Prairie was ordained to the office of deacon, which was not correct; he was ordained to the ministry.

In Shantz's District, Waterloo Co., Ont., . . . the lot was cast [June 8] . . . and fell on John Shantz [for deacon].

The church there [Westmoreland Co., Pa., predecessor to the Scottdale congregation] has no minister since the removal of Bro. Jonas Blauch to Cambria County and the death of Bishop John D. Overholt. They are as sheep without a shepherd, and the brethren and sisters are very desirous to have a minister, who can speak English, move among them and labor for them.

Pre. John S. Coffman, late of Rockingham Co., Va., has removed with his family from his former home to Elkhart, Ind., where he is now employed in the office of the Herald of Truth.

The Red Star Line Steamer "Switzerland" from Antwerp arrived at Philadelphia, June 24th, with 726 Mennonites from South Russia, under the leaders, Franz Toews, Cornelius Rediger, Julius Friesen, Jacob Neufeld, and David Hiebert.

The Baptism and Infilling of the Holy Spirit

II. Filled with the Spirit

By Norman Derstine

The Scriptures clearly teach that every Christian is to be filled with the Spirit. But when or how this takes place doesn't seem to be too clear to some people. We employed three of Kipling's men to teach us about the baptism of the Spirit. Let us use three more to learn about the fullness of the Spirit.

Why Is There Much Confusion on This Subject?

There are at least five reasons why people do not understand or experience the fullness of the Spirit in their lives. In the first place the devil opposes it. He was unsuccessful in keeping you from salvation. Now his second attack is to keep you from following the promptings of the Spirit and avoid that growth in grace which is necessary to remain Spirit-filled. He is now using this method to get you to renounce your loyalty to Christ and His Word.

The second reason some people do not understand or experience the fullness of the Spirit is because their sinful nature opposes it. When we were saved God gave us a new nature, that is true. But the old nature, the old self, wants to exert itself. Claiming our position of complete victory over self through our identification with Christ in His death and resurrection is the key to the Spirit-filled life. This truth leads us then to the third reason some do not understand or experience the fullness of the Spirit. It is because they do not understand the way of victory. This may be through lack of clear teaching on the subject. We must know the provision God has made for victory before it can become a daily experience in our lives through faith.

The fourth reason for confusion on this subject is that some are seeking to follow other people's experiences rather than yielding to the Word and allowing the experience to follow as it will. Moody, for example, said that when he received the fullness of the Spirit he was walking down the streets of New York City and the Holy Spirit came upon him in such a great force and power that he had to run into the house of a friend and stay there for a few hours. We would not deny that Moody had such an experience, for the Lord used him mightily in His service. But to be seeking other people's experiences leads many a soul into a dead-end street of spiritual experience. Follow the Word as Moody did, and if you receive a special endowment of the Spirit of God for service, praise Him for it. But don't teach that everyone needs to have an identical experience with you.

The fifth reason for the confusion on this subject is because terms used to describe or teach the fullness of the Spirit are not understood properly or they may be misapplied. We will come to understand and experience the way of spiritual power and fullness more completely through a brief study of the terms which describe the work of the Spirit. The New Testament contains five leading words used in the Holy Spirit's relation to us. They are baptized, filled, anointed, sealed, and earnest. I'm indebted to S. D. Gordon and his book *Quiet Talks on Power* for help on this study of names.

What Is the Meaning of These Terms?

It takes all five words to tell all the truth or what we need to know about the Spirit's work. Just as you have four Gospels, each one written from a distinctive point of view to give us a clear and more complete picture of Christ, so we have five words in the Bible to tell us about the work of the Holy Spirit and His work in the life of the believer.

"Better a thousand times effective peculiarity than ineffective ordinariness."

Baptized. This word by the writers of Scripture is always used *before* the Day of Pentecost; it tells what was going to take place or did take place at that time. It is also used several times in pointing back to Pentecost. This means that "baptized" may be called the *historical* word. We then are baptized with the Spirit when we enter into a vital relationship with Christ by faith and are brought into the body of Christ.

Filled. Filled or full occurs eleven times in the Book of Acts. It tells what was experienced by those people who were baptized by the Spirit on the Day of Pentecost. Baptism was the act done by Christ and filling was the result. "Filled" then is the *experience* word. We will have more to say about the experience word later.

Anointed. This indicates the purpose for the filling. The word is used in the Old Testament for the setting apart of the Tabernacle to its holy use; and of priests and of kings for service. It is a *power* word, indicating that the Holy Spirit's coming is for the specific purpose of setting us apart and to qualify us for right living and acceptable service in His kingdom.

Sealed. The seal was used and still is to mark ownership. It is used in lumber camps where the owner takes a hatchet with his seal on the one end, and makes his imprint on the log. Then it is floated down the stream and identified as his when it reaches its destination. So the Holy Spirit is Christ's *ownership* mark stamped upon us to indicate that we belong to Him. If He does not have first place in our lives, we are dealing dishonestly with Him. He is the owner and asks for priority in our living.

Earnest. The Holy Spirit is the "earnest of our inheritance until the redemption of the purchased possession." If we have the Holy Spirit, we have a pledge in advance that someday we will experience the fullness of our redemption, when we will be with Him in glory. This is the *prophetic* word pointing us forward to Christ's coming.

When Are We Filled with the Spirit?

This question demands further analysis. G. Campbell Morgan says, "Newborn souls, baptized by the Spirit into union with Christ, are filled; but very often, for lack of clear teaching and full understanding of the law of the Spirit, the fullness of blessing is lost." How true this is in so many lives! Provisionally, we are filled and can remain filled from the time of conversion. But experimentally, most people find that the fullness of the Spirit wanes in the process of spiritual growth. It may be because we fail to understand the way of victory which enables us to be continually filled with the Spirit. Or we may say no to the Spirit's control of our life and walk after the flesh. The command in Eph. 5:18 is in the present tense—"Be continuously filled with the Spirit." This is done by a constant yielding of our life to Christ and a daily commitment to His will and purposes in full discipleship.

The passage in John 7:37-39 also teaches how to be filled with the Spirit. "If any man thirst, let him come unto me, and drink [present tense]. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living waters." If we fail to drink from the life-giving stream of the Word of God or become careless in appropriating divine power through abiding in Christ, we are not being continuously filled with the Spirit. In proportion to our thirst, which leads us to the fountain of living water, we will be filled with the Holy Spirit. If we are not filled with the Spirit, we must conclude on the basis of this teaching in John 7 that something is destroying our thirst for God. Anything that keeps us from a vital and intimate fellowship with Christ where we are continually transformed into His likeness, will automatically choke or reduce the inflow and the outflow of the Spirit of God. Nothing robs us of our thirst for God more than walking after the flesh. Walking after the flesh leads to worldliness in its many phases, and a loss of spiritual life and power. Walking after the flesh leads to materialism which is like cancer —it is fatal to spiritual life.

Walking after the flesh can lead to every known form of sin and has the power

not only to rob us of our thirst for God but to cut off our source of supply for spiritual life. It can cause us to perish. But we do not need to walk after the flesh. Victory over the flesh has already been won for us on the cross of Calvary. When Christ came forth from the grave victorious and ascended into glory, He conquered the forces of evil, both within us and without. Now, praise His name, those who thirst after God, and look to Him for all their spiritual needs, of which our greatest need is His victory in our lives moment by moment, can be and will be filled with the Spirit. To be filled with the Spirit is not some great experience we must beg God for. No, the conditions are laid down in His Word. Any lack of spiritual power must be attributed to the flesh which is constantly seeking to keep us away from the divine Spring that flows constantly because Christ our Rock was smitten at Calvary.

Are you filled with the Spirit? If you have been born again, you were baptized with the Spirit and filled with the Spirit. But your fullness today is dependent upon your yieldedness and thirst for God. Fullness of the Spirit is progressive. Your fullness now must be a greater fullness than you experienced at conversion. Our capacity is enlarged as we grow in grace. Let us be continuously filled with the Spirit. To be less is to dishonor Christ. To be less is to be defeated in our spiritual life.

Harrisonburg, Va.

Report of I-W Services

Of Mennonite Relief and Service Committee

June 15, 1954

I. General

There are now over 4,200 men from all denominations in I-W service. About 1,400 of these are from the Mennonite Church or the Conservative Amish Mennonite Church. About 15 per cent are in some type of voluntary service or church work including 42 in PAX service. Regular releases of I-W men will begin on July 1, 1954, and the total number of I-W men should decrease after that date.

II. I-W Units

There are at present twenty-two I-W units that are operating with the help of MRSC as organized units. Two of these have full-time leaders, and the other twenty have men who are holding other I-W jobs serving as part-time leaders. There are five units with men of the Mennonite Church in them that are organized under MCC. The MRSC organized units are listed below:

Blacksburg, Va., Rawley Shank, Leader, Box 311. 15 men. **Facility:** Weekly meeting place in a classroom of the Virginia Polytechnic Institute.

Brattleboro, Vt., Russell Musselman, Leader, Mennonite Service Center, 54 Western Ave. 44 men. **Facility:** The Franconia Conference maintains a house for room, board, and services. Entire expense is borne by the Franconia Conference.

Cincinnati, Ohio, Ammon Swartzentruber, Leader, 2611 Euclid Ave. 17 men. **Facility:** A I-W man has his home open for use for center activities. MRSC pays no rent at this place.

Cleveland, Ohio, Lowell Beck, Leader, 4455 Turney Road. Orval Grieser, coleader. 165 men. **Facility:** A large store building with basement and garage is rented for activities for $85.00 per month.

Des Moines, Iowa, Marlin Stutzman, Leader, 680 W. Fifteenth St. 28 men. **Facility:** Room and board furnished to I-W men. MRSC pays $50.00 per month for use of center.

East Lansing, Mich., Lotis Miller, Leader, 348 Oakhill Ave. 45 men. **Facility:** House furnishing room and board to men. MRSC pays $50.00 per month for use of center.

Elgin, Ill., Joe Freyenberger, Leader, 534 N. Grove. 47 men. **Facility:** MRSC is paying $60.00 for an apartment in which the leader lives. This serves in a limited way for some center activities. In addition the basement of the Brethren Church is used for meetings. (MRSC has purchased a house, occupancy June 15.)

Farnhurst, Del., John W. Weaver, Leader, Delaware State Hospital. 30 men. **Facility:** All single I-W men live in a special dormitory at the hospital. The hospital makes available the gymnasium and chapel at regular times during the week. MRSC pays no rent for these places.

Ft. Wayne, Ind., Paul Yoder, Leader, c/o Trennis Yoder, R. 2, Reed Road. 75 men. **Facility:** The basement of the Mennonite Church in Ft. Wayne has been made available to the fellows.

Gary, Ind., Dale Gongwer, Leader, 328 Monroe St. 15 men. **Facility:** House furnishing room and board to I-W men. MRSC pays $50.00 per month for use of the center. (This house is being offered for sale.)

Harrisburg, Pa., Marlin Sala, Leader, Pouch A. 33 men. **Facility:** Limited use is made of the facilities connected with the Steelton Mission.

Indianapolis, Ind., Dr. David Lehman, Leader, 1820 N. Illinois St., 154 men. **Facility:** House furnishing room and board to I-W men. MRSC pays $50.00 per month for use of the center.

Kalamazoo, Mich., Lloyd Troyer, Leader, Kalamazoo State Hospital. 35 men. **Facility:** A storeroom with basement is rented for $35.00 per month. This serves as a center for meetings and recreation for the men.

Kansas City, Mo., Roman Stutzman, Leader, 2512 Holmes Ave. 40 men. **Facility:** House furnishing room and board to I-W men. MRSC pays $50.00 per month for use of the center.

Middletown, Conn., Earl Hostetler, Leader, Box 351, Connecticut State Hospital. 38 men. **Facility:** None.

Mt. Pleasant, Iowa, Harry Yoder, Leader, Box 56. 56 men. **Facility:** There is no facility for meetings here. Some activity has been carried on in the homes of friends in the Wayland community near by.

Newtown, Conn., Elvin Weber, Leader, Box W. 56 men. **Facility:** None.

Norristown, Pa., Ivan Lutz, Leader, John B. Eby, Corresponding Secretary, Norristown State Hospital. 131 men. **Facility:** None.

Philadelphia, Pa., J. Clair Hollinger, Leader, R. 4, Langhorne, Pa. 61 men. **Facility:** None at present, but the Trevose Heights Church is planning to make a building available on a rental basis to the I-W men.

Plymouth, Mich., Mervin Swartzentruber, Leader, 416 N. Main St. 50 men. **Facility:** House furnishing room and board to I-W men. MRSC pays $50.00 per month for use of center.

Westville, Ind., Lee Hershberger, Leader, Beatty Memorial Hospital. 69 men. **Facility:** None, except the use of one of the rooms once a week for meetings.

Williamsburg, Va., Galen Swope, Leader, Eastern State Hospital. 21 men. **Facility:** None.

III. Area Field Representatives

Mennonite men who are not in organized units are served by area field representatives. The representatives try to visit every small unit at least once every three months and every larger unit at least once a month. The following list shows the area covered and the number of men served by each representative:

Prairie States Representative: Lowell Nissley, Box 34, Crystal Springs, Kans. **Area covered:** Arkansas, Colorado, Kansas, and Missouri. 82 men.

Northern Representative: Floyd Kauffman, R. 4, Minot, N. Dak. **Area covered:** Three places in North Dakota. 11 men.

New England Representative: Russell Musselman, 54 Western Ave., Brattleboro, Vt. **Area covered:** All points in the New England states. 235 men.

Coastal States Representative: Paul Swarr, East Petersburg, Pa. **Area covered:** New York, New Jersey, Eastern Pennsylvania. 273 men.

Pennsylvania and Delaware Representative: Harry Y. Shetler, Davidsville, Pa. **Area covered:** Central and Western Pennsylvania and Delaware. 111 men.

Virginia Representative: Aldine Brenneman, Parkview, Harrisonburg, Va. **Area covered:** Virginia, West Virginia, and Beltsville, Md. 105 men.

West Coast Representative: Paul Yoder, 915 Waverly Drive, Albany, Oreg. **Area covered:** Idaho and Oregon. 107 men.

Wisconsin - Illinois Representative: Roy Bucher, 303 S. Gardena Ave., East Peoria 8, Ill. **Area covered:** Illinois, Wisconsin, and Eastern Missouri. 157 men.

Indianapolis Representative: Cleo Mann, 1820 N. Illinois St., Indianapolis, Ind. **Area covered:** City of Indianapolis, several cities in Southern Indiana. 294 men.

New York Representative: Andrew Gingerich, R. 1, Mannsville, N.Y. **Area covered:** Northern New York. 14 men.

Northern Indiana and Michigan Representative: I. Y. Miller, Middlebury, Ind., and Roy Burkholder, 1711 Prairie St., Elkhart, Ind. **Area covered:** Northern Indiana and Michigan. 409 men. Note: Efforts are still being made to secure someone full time for this area.

Iowa Representative: Vernon Gerig, Wayland, Iowa. **Area covered:** Iowa. 32 men.

Ohio Representative: Newton Weber, Box 32. West Liberty, Ohio. **Area covered:** Ohio and Southern Indiana. 365 men.

IV. Services

The services of MRSC to I-W men include visits and counseling by area field representatives, the providing of books and libraries, help in finding wholesome recreational activities, instruction and help in crafts and other hobbies, administration and interpretation of vocational guidance tests and G.E.D. tests, help in finding part-time or correspondence courses, assistance in planning and carrying out Bible conferences and weekly Bible studies, help in locating suitable places for meetings and recreational activities, representation to employers and Selective Service through MCC, the providing of suitable housing in some cases and many similar things.

A Prayer for This Week

Father of all mankind of every land and race, we thank Thee that Thou hast blessed our land and our people with good things from generation to generation even until now.

We humbly confess that, too often, we have accepted these blessings as our right rather than as a trust from Thee. Too often we have forgotten Thy children of other races and climes who suffer because of wickedness of man and the catastrophes of nature.

Open now our eyes, we ask, that like our Master we may be filled with compassion when we see the multitudes in need. Help us to translate compassion into action and so to use Thy bounty bestowed on us that we may help them wisely in accordance with Thy will.

In the name and in the spirit of the Master who went about doing good, we ask it all. Amen.

—William C. Martin.

V. Expenses

The following summary gives an approximation of the monthly expenses involved in the administration of the I-W program:

Unit Costs: rent, activities, leaders' allowances	$1,000.00
Area Field Representatives: travel expense and allowances	2,000.00
Budgeted to MCC for I-W service	1,200.00
General: administration overhead, libraries, conferences, etc.	1,000.00
Total	$5,200.00

Office for Relief and Service,
Elkhart, Ind.

"For You"

By Chester Shuler

Someone has called the Bible the "Comfort Book." And indeed it is such, if properly used. One of the most comforting passages is found in I Peter 5:6, 7: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

When *He*—the Almighty God, Creator of the universe—cares for anyone, He has at His command all the resources of time and eternity with which to do so. Yet we have the promise that "*He* careth for you" (each one of us). How thankful we may be for such a Protector!

Then we may think profitably upon the second of these comforting words, "He *careth* for you." When we think of all the uncounted millions of human beings and other living creatures in the universe and reflect that God cares for all of them, yet that He actually cares for each one of us, individually, it gives us a sense of comfort and security which we shall not otherwise enjoy. How very *much* He cares for us, too! How dearly He loves us, each one. John 3:16. How greatly interested He is in each—particularly those who have accepted His Son Jesus as their Saviour!

Yes, "He careth for *you*," the one who reads this, the one who turns to I Peter 5:6, 7 and reads the great promise from the Book. He is interested in you, personally; in your peculiar troubles, trials, temptations, problems. He is eager to help you.

"Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through."

Then we are told to cast *all* of our care upon the Lord. The French translation of this verse uses the word *unload* instead of "casting." This makes the picture a bit clearer. When a vehicle has its cargo *unloaded* it moves away easily, rapidly. The burdened soul and spirit that is *unloaded* is light, happy, joyful—also efficient and able to do great things for God.

We can profitably meditate upon this verse often. "He careth for you" (me—everyone). Almighty God—caring for, concerned about—everyone, yet especially caring for *me!*

Yes, He does care—"for *you*"! Believe it, no matter what the darkness of the hour may bring. Believe it when things are brighter. Believe it when loved ones are far away, when persecution, trial, hardship, suffering are present.

And, believing it, we shall not fail to give to Him our sincere thanks for His care—thanks measured not alone in words, or in song, but in sincere, faithful service for others and for Him.—Selected.

The Mutual Ministry of Believers

The popular but erroneous impression is that by emphasizing the priesthood of every believer Luther was giving an intensely individualistic interpretation of the Gospel—as if he meant only that every Christian is his own priest and that he needs no help from anyone else. But what he was really insisting upon was that every Christian is a priest of God to all other Christians.

There is nothing in Luther's idea of the priesthood of all believers to justify any Christian in living in isolation or independence of others.

It indicates, to use Luther's words, "the mutual ministry of all believers," and stresses the significance of a Christian community. A man, in a word, is a priest not merely by approaching God for himself but by helping to bring others to God and bring God to them.—Samuel McCrea Cavert, in *The Cumberland Presbyterian.*

Prayer Requests—

(Requests for this column must be signed)

Pray for one of the group of converts at Jefferson City, Mo., who has backslid. Pray for the guidance and support of the workers who make the 200-mile trip to Jefferson City twice each month.

Pray mightily for a teen-age boy, that he may be healed of his backsliding, be led of the Spirit, and truly born again.

Pray for a father who is refusing to yield himself to the Spirit's guidance, and whose influence reaches far.

Pray that our various summer camps may be a real spiritual blessing to many.

Pray for our church conferences still to be held this summer.

Pray that visas may be forthcoming for newly appointed missionaries.

Pray for our church workers in Buenos Aires as they follow up the opportunities which have come through a stirring city-wide campaign. Hundreds of persons have indicated an interest in our church on cards which they have signed. So many are coming to the services that there are not enough chairs for them. Our workers have an unprecedented entree to homes. Pray that interest and curiosity may become real spiritual hunger and an openness to the Gospel.

Only Man

By Lorie C. Gooding

The stars without a voice declare
The glory of our God;
And praise to His almighty power
Comes springing from the sod;

The wonders of His graciousness
Are sung by every breeze,
While oceans all extol His strength,
And mountains and great trees.

The flowers bloom to tell His love;
His light is in the sky;
His providence is magnified
By all the birds that fly.

But only man His mercy knows,
And only man can sing
The depths of the compassion of
Our Sovereign and our King.

Holmesville, Ohio.

OUR SCHOOLS

Beware of Scholars!

By Sanford G. Shetler

Everyone appreciates a true scholar, one who through diligent research and mature judgment is able to discover significant data that may be used to elucidate hypotheses and establish truths, or who sheds more light on already established facts.

A true scholar can be relied on to give the truth, the whole truth, and nothing but the truth. He will not deal with anything short of the truth. He will spare no pains in finding additional factual information to enlighten minds and to remove the clouds of vagueness. He will make no false deductions or build up arguments on false premises. He will carefully weigh opinion against fact and differentiate tirelessly between them. He will accept only the reliable sources and reject any that have not been established as authentic. He will spend endless days, months, years, in establishing his claims or in making knowledge completely understandable and more interesting.

How often have we fallen back on such sources that represent the work of a scholar or a group of scholars! And how often they have given us light and have made us appreciate what seemed to lack meaning! We appreciate the priceless heritage of the tireless scholars. We admire them for their quiet and dogged work. We are inspired by their inspiration and by their perspiration!

The list of these scholars, though numerically large, is comparatively very small. A few outstanding scholars to a century seem to be a reasonable limit of expectation. One century may produce more than its quota, but the number is not staggering.

Every field has its lesser scholars. There are the statisticians and economists, the biologists and chemists, the scientists, the doctors, the lawyers, the literary men, and the theologians. There are those who study down to the smallest detail the intricate habits of a tiny flea, or the private life of King Louis XIV. There is one scholar, for example, who has spent four years learning every possible thing there was to be known about the Battle of Gettysburg, until he has become world renowned. Military strategists from every nation have sat awe-inspired watching his illuminated lecture on the panzer tactics of General Meade. Even Rommel, the famed Desert Fox of World War II fame, owed much of his success in foiling the allies in the early part of the North African Campaign, to this young scholar of Gettysburg.

Theologians have made many worthwhile contributions to the field of Biblical knowledge. The field of Biblical antiquity has been enriched by the efforts of the archaeologists who have probed deeply into the vast treasury of the past to establish Bible history and to throw light on doctrinal truths. We are glad that in this long list of Biblical scholars we can place at least a few Mennonite names.

But there is a tremendous tendency to use the word "scholar" at the wrong place or to assign it to the wrong person. For example, someone writes a paper on this or that after some few months of research, and behold he is called a scholar! Someone writes a master's thesis as a graduation requirement or a doctor's dissertation, and behold another scholar is born!

Give us a genuine Christianity that may provoke persecution but will not provoke contempt.—A. C. Dixon.

There are a lot of studies being made these days. There are a lot of questionnaires being sent out, a lot of information being gathered and facts and opinions being categorized and filed. But there are few scholars being produced. In fact, our modern educational program, geared to production and quantity rather than quality, almost militates against this. There is a lot of shoddy research going on today. There are many incompetent "scholars" attempting to draw major deductions from incomplete factual information. There are more and more "papers" being read at more and more meetings on more and more subjects, until we are hardly willing to listen to a speaker any more unless he has made some kind of "study."

I have been studying a number of these "studies." From what I have learned in the art of research, "I find that it is easily possible to put far too much confidence in studies made by so-called scholars. There are too many loopholes and too many weak conclusions, too many false premises, and too much begging of the question. There is an abrogation of some truths and an elevation of others. Some historical data are held high and others left unmentioned.

I am scared of scholars, not of the true scholars whose work we admire and appreciate and need, but the pseudo-scholars, the amateurs, the ones who begin to pour out before they have finished pouring in.

We do well, in this age of many educated persons, to keep from becoming awe-struck at half-truths. We do well to weigh fact against fact and to compare true scholar with true scholar and to scrutinize scrupulously anyone who may be sincere but who may not be too mature or too well informed.

We owe this first to ourselves, and then we owe it to those whom we teach, lest we in turn begin to hand out false knowledge. Of all people, the minister must be doubly careful to disseminate only truth, and truth that is unadulterated, and unshaded, and balanced against other truths which may seem like opposing truths. Only in this kind of truly scientific atmosphere will true disciples be born, and true philosophers, and true theologians, and other true scholars.

Hollsopple, Pa.

TO BE NEAR TO GOD (Continued)

who is a friend of the truth listen to my voice" (Weymouth).

Thou who art Truth, I thank Thee for Thy example that truth needs no defense, only a witness. Give me Thy Spirit to discern truth and to proclaim it.

Friday, July 23

Read Psalm 8—"What is man, that thou art mindful of him?"

Every true scientist knows why David uttered this cry of complete self-abnegation. A knowledge of the perfection of the divine plan in the universe serves to humiliate us, the only part of creation that fouls the perfect order. Our stubborn self-will looks so cheap. We get ourselves so snarled. But we too come back triumphant, "yet thou hast made him little less than God" (RSV). We are truly His greatest work when we are synchronized to His plan.

Great Creator, I bow in unworthiness, but I "praise thy name in all the earth" for Thy goodness. Thou alone art worthy.

Saturday, July 4

Read Job 14:1-14—"If a man die, shall he live again?"

What are a child's possibilities? Are the young safely on the right way? What is my place in the family? How far must I reach out to my neighbor? Have I found the truth? Does God care for us, or does death end all? All along men have wondered. Some have found the answers; others still search. If we have answered in faith, "Thou art the Way, the Truth, and the Life," then we will answer today's question with a resounding "Yes." For we know surely that we were meant to be eternal. All our being affirms it. The longer the added years here the greater the longing for freedom from the shackles of humanity. Our spirit groans for the privilege of service and praise from soaring heights beyond all hinderings, all questionings.

Thou great Giver of life everlasting, eagerly await the great resurrection day. thank Thee for my perpetuity. Keep me always humbly grateful.

—Frieda Amstutz.

TEACHING THE WORD

Practical Ways of Training Evangelists

By Nelson E. Kauffman
Secretary of Adult Activities

One of the most important considerations in any training program is a clear statement and understanding of the purpose and objectives of training. By evangelists in this paper, we are thinking primarily of the individual Christian adult who, by the very nature of his spiritual birth, has an obligation to be a witness to the saving power of Christ, and by that witness and testimony is to endeavor to lead others to discipleship.

We, as Mennonites, have developed and are propagating a piety and faith that is tight-lipped, and nonexpressive. Many reading such a statement would seriously question the reality and validity of such a spiritual experience, and rightly so. We seek to avoid a Christianity that is characterized by extreme emotionalism and demonstrativeness, and fall into the other extreme of cold intellectual formalism. One thing is certain, good and important as holy living is in evangelism, it cannot alone be evangelism.

In training evangelists we must seek to prepare people who know how to "pray," how to "think," and how to "do." Phil. 4:6-9. The training must include a familiarity with the facts of the Gospel and the way of salvation so that the trainee is completely familiar with the steps that are necessary for an individual to experience assurance of the new birth. We believe that living faith must be intelligent, based upon knowledge, as well as upon the emotional experience. This faith, based upon knowledge, must then be made vocal in a vocabulary that is understood and with which the evangelist becomes familiar and conversant. One can rightly question the validity of a faith that cannot find expression in words, other things being equal. The Holy Spirit always gave New Testament Christians words that they could not help using. It is possible and necessary to develop effectiveness in the presentation of the Gospel by experience and training.

The pastor is in a most strategic position to train evangelists in his own congregation. This is certainly a responsibility he cannot evade. Eph. 4—"And He Himself appointed some . . . to be pastors and teachers, in order fully to equip His people for the work of serving—for the building up of Christ's body . . . ." There are groups of professing Christians that will not receive members who are not able and willing to witness to their faith. Others will not ordain a pastor unless he has had experience in soul winning. They are organized, trained, and equipped to build churches and not just to endeavor to preserve them. We need in our church a leadership that has had experience in all the responsibilities of Christian living, who know what it is to teach Bible school, Sunday school, pass out tracts, make a house-to-house canvass, speak at a street meeting, and lead souls to Christ, as well as to conduct meetings, preach sermons, and administer churches.

Among the practical ways to train evangelists is, first, to have the pastor or another experienced worker to take the trainee along with him in personal work when encounters are made with unsaved persons, cold church members, and others that need spiritual help. This will give the trainee experience in opening the subject, meeting the problems, and leading the conversation to a decision. The pastor should seek opportunities to interest men of his congregation in this work of evangelism. The problems and blessings of such work could then serve as a basis of discussion and testimony in the midweek service. One of the most important aspects of training evangelists is experience after experience of confronting men with the claims of Christ. It should become a most natural and common thing for the Christian to speak of the Christ and the salvation he professes.

Disagreement is refreshing when two men lovingly desire to compare their views to find out the truth.—F. W. Robertson.

Another practical way of training evangelists is to have a small number of persons, ordained and unordained, to meet for a few days in an evangelism workshop where the facts and theory of evangelism are explained, then experienced and discussed. For a number of years such workshops have been conducted by Lancaster Conference and Goshen and Hesston colleges. One such workshop was also held for ministers at E.M.C. This type of program for our pastors would be most valuable. It is a practicable, inexpensive, and most helpful experience, and should be promoted by the ministerial committees of our various conferences.

Jail services offer an excellent opportunity for the pastor and personal worker to take with him young people who are interested in evangelism. Here men are available for personal work; they have time, and usually are ready to talk. The problems of men are exposed for solution from the Word. The trainee may here make his own approach, give his own testimony, and attempt to discover how to meet the prisoner's need. Such experience may and should then become the basis of examining our method of approach and presentation.

No one needs authorization to begin distributing tracts, but there are good and also bad ways to pass out literature. This provides the trainee an opportunity to identify himself with Christianity, become natural in giving a person a tract, and if occasion warrants, to stop and answer questions on what you are giving out and why. Our lay evangelists need the courage and boldness that comes from familiarity with the message and the reactions of people. While not everyone is a gifted street preacher, each person who can carry on a conversation on a live current issue can also witness for Christ, if he is really saved. Every preacher should have some experiences in street work.

We should in no wise minimize the great importance of providing books on personal evangelism and soul winning to our trainees. Many good books are on the market. Most of them will inspire and stir the reader, but there must then follow actual evangelizing of persons, or the experience will be demoralizing. Every Sunday-school library, and every pastor's library should contain books on personal evangelism that may be available for evangelism trainees.

Our colleges and winter Bible schools have unique opportunities for training evangelists in formal class periods. Our church camps could provide a period of training in personal work. The Laymen's Week, Aug. 28 to Sept. 3, at Little Eden, is an example. Lay activities conferences, to be sponsored through the office of the Secretary of Adult Activities of the Mennonite Commission for Christian Education, in various areas of the church will also contribute to a practical program for training evangelists. It is our hope that many of these practical ways of training evangelists will be used by our pastors, conference workers, and other church leaders.

A last method that has been used with some degree of success is a congregational evangelism workshop. Several experienced persons are invited into a congregation, public services are held describing how to do personal work and house-to-house calling, then those interested in going out are assigned homes to visit. After this the workers gather again and examine their findings and discuss the problems encountered. This program is repeated for several days and is closed again in a public service. This type of program has much to commend it. It helps the congregation to see its own field of opportunity and train workers to meet the folks the congregation is responsible for. Any pastor interested in such a program should contact his district officer responsible for such work, or the Secretary of Adult Activities, 1417 Broadway, Hannibal, Mo.

FAMILY CIRCLE

Farewell

By Lorie C. Gooding

God bless you, friend. What better can I say?
The Lord be with you to your journey's end.
To you who take a hard and unknown way
This is my one farewell: God bless you, friend.

God bless you, friend, and keep you in His way,
Tho' roads you walk be alien and strange.
God be your help and strength from day to day,
Our great Eternal God who does not change.

God bless you, friend. And may He keep you true;
His grace and mercy all your way attend.
If you must go, this is my wish for you:
Go, then, in peace, and may God bless you, friend.

Holmesville, Ohio.

Let's Make It Our Best

By Ella S. Bauman

Four-year-old Tommy said to sixteen-year-old James, "When I am old like you—" Sixteen-year-old James said to Father, "You are just too old to understand." Father said to Grandfather, "You are too old to undertake such a job."

How old is "old"? "You are as old as you feel," someone is saying. Another claims, "You are as old as your arteries." Still another is sure that "You are as old as you want to be." Emerson wrote, "We do not count a man's years until he has nothing else to count." All of us know men and women who are young at eighty and others who are old at fifty.

Aging is not a matter of years. It is a matter of habits, attitudes, and interests. It is a matter of living today and looking to the future. Some things in the past were discouraging; some things were pleasant and encouraging—from it all garner that which is helpful, then, "leave thy low-vaulted past" and go on to better things.

The time to prepare for old age certainly is, as Dr. Amstutz wrote, "in the cradle—if not before."[1] However, since none of us can go back to that, if self-analysis shows habitual irritability, dejection, and discontent, that same Power which has wrought many miracles is still well able to create a new creature characterized by a "calm, cheerful, and serene spirit."[2] That Power is sufficient also to rid one's self of little habits or mannerisms which may be annoying to others.

With age attitudes become more fixed. The old shoe trick, however, still works. Remembering one's youth and looking at things from youth's angle, often makes white white again, and shows what really is black. Unwillingness to look at things from the angle of youth builds a wall against that group and closes the door of development for age.

Another antidote for a fixed attitude is the cultivation of an active mind that is constantly searching for new truth. Now, some one is saying, "But, I'm too—" Don't finish that! That saying is taboo! It may not be possible to "teach an old dog new tricks," but we are thinking about men and women. It has been proved that the ability to learn at the age of eighty is very little impaired.[3] Of course, effort is necessary for learning at any age. Too few, even among young people, are willing to put forth sufficient effort to accomplish their very best. However, it is possible to be ever learning, and with a background of long experience, study is all the more rewarding.

What should be the line of study? In the great mass of things to be learned, where should one begin? Well, what are your interests? An active interest does help to keep one young. So take a bit of an inventory. Perhaps an interest or hobby of your youth, crowded out in the busy days, could now be renewed and developed.

Perchance that interest was nature study. Even though you may not now be able to go outside your door, a study of birds and flowers from your window, with the help of field glasses and guides, will increase your appreciation of the Father who made and cares for all.

Studies by correspondence are to be had in almost any subject you might choose, and may help you to prepare for a creative activity by which you will be able to serve others as well as bring satisfaction to yourself. "Older people do have a creative urge and a craving for knowledge. Life may be the richer for all when once we discover the unknown treasures of old age now hidden under old age miseries."[4] Dr. Amstutz, in the April issue of *Christian Living*, gives a number of excellent suggestions for creative hobbies.

Reading widens interests and may lead to new activities. If you have read all the books in the Sunday-school library, the public library is sure to have some which will be helpful in research, or for just reading. Visiting far-off places and people via books will increase your interest in, and concern for, "all the world."

However, first and last, your Bible is your best companion and textbook. As you read it daily, from end to end, you will be surprised with many rich promises and truths you had missed in many previous readings. Underline the verses which have a special message for you—they will greet you as loved friends when you meet them again. Have also a notebook at hand to jot down at least one thought gleaned from each chapter. These jottings need not be profound, but meditating on a passage until you do have something to write will enrich your reading.

Study your Bible too, by whatever method appeals to you—book, chapter, passage, character, or topic. Use the cross references, concordance, commentaries, whatever help you can get, but be sure it is Bible study—not just a study about the Bible. One interesting study might be to find all the verses especially applicable to old age.

One such verse from I Kings, "It came to pass, when Solomon was old, that his wives turned away his heart after other gods" (I Kings 11:4), warns us that Satan does not respect age. We need ever to heed Christ's injunction to "watch and pray lest ye enter into temptation." But, why fear the tempter, or any other evil, when from the Father comes this promise, "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear: even I will carry, and will deliver you" (Isa. 46:4).

David, in old age, had a desire to serve when he prayed, "Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come" (Ps. 71:18). David is still proclaiming God's strength and power in his psalms.

We can not write like David, but in God's plan our collective best is necessary to complete the whole task. Now, someone is saying, "Sure, I'll do my bit, but all that study and preparation—well, I may not live long enough to make all that worth while." We do well to be ever aware of the uncertainty of life so that we may do our very best while we have the opportunity. Remember, though, life is not counted in quantities, but in quality of years.

The most effective life ever lived was only thirty-three years long, with only three of those years devoted to "life-work." The One who lived that life likened Himself to a nobleman, who, before going into a far country, gave to his servants pounds with the command "Occupy [make use of]"—not, while you are young, nor while it is convenient, but—"till I come" (Luke 19:12, 13). As an incentive to be true to this command, we have a very special promise given through the psalmist, "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age" (Ps. 92:13, 14). When the Lord is al-

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TO BE NEAR TO GOD

SOME BIBLE "GREATS" ON LIVING

Great Questions

Sunday, July 18

Read Luke 1:57-66 (RSV)—"What then will this child be?"

"Meet the future president," is not necessarily a stale joke with new parents. It could be true! Well might neighbors and kinsmen wonder at human birth, for here indeed in flesh, however frail, are earth-shaking possibilities. Centuries have proved innumerable times that from the simplest of beginnings have come forces beyond the wildest fantasy of the human mind. Little did Zechariah's neighbors know that this tiny babe was to be the herald of the Son of God. What then will this child, this year, this day, this thought, this beginning turn out to be? The answer lies with God and a faith equal to it.

Thou infinite, who hast granted all great things a beginning, help me to believe that my small beginnings are important to Thee also. Help me never to despise the seemingly insignificant.

Monday, July 19

Read II Sam. 18:24-33—"Is the young man Absalom safe?"

This is the timeless story of an overambitious young man and his heartbroken father. "Is it well with him; is he all right; is he safe?" David's questions are echoed in the heart and mouth of every concerned person in this complicated, mechanized age. To be safety conscious is the first step toward being safe. The one who completely throws aside all caution to attain self-realization, discovers only self-destruction. Wherein is safety? In obedience to law; in judicious love; in the will of God.

Thou Rock of Ages, help me to see that, although I have great potentialities that I would realize now, life operates according to a plan, and I must await Thy time, Thy will. Then I shall live and move safely in Thee.

Tuesday, July 20

Read Gen. 4:1-17—"Am I my brother's keeper?"

Aunt Ret Moore's prayer, "Help me be kind to folks at home, them as I lives with day by day," becomes meaningful many times in our lives. Who has not experienced that it is easier to "love thy neighbour" than thy brother? Galling though a child may find it, he yet must learn to "keep" his brother and sister that outshine him in talent, beauty, or favor. The inability to care for our brother's welfare, to rejoice in his success, is good indication of our inability to accept our rightful place in the family under God. "Am I my brother's shepherd?" Yes, unless I wish to pay the penalty with Cain who "went out from the presence of God," because he refused to shoulder his fraternal obligation.

My elder Brother, teach me in humility always to accept my family relationships as in Thy loving presence. As Thou lovedst me to the death, even when I was unlovely, so help me to be slain rather than to slay.

Wednesday, July 21

Read Luke 10:25-37—"Who is my neighbour?"

The answer seems simpler in this day of rapid communication than to this questioning lawyer. Modern inventions compel us to know that other nations are our neighbors, for we have seen their faces and heard their voices. It is easier to feel neighbor to those we have met. The priest and Levite have been branded intellectual snobs. Not so, for facts prove that the broader the education, the greater the tolerance. None of the three travelers had met the hapless man before. Each could have justified himself through ignorance. But even the tempting lawyer knew that one is not neighbor with his head but with his heart. Has not the sad story of man still proved the depth of Jesus' words, "This do and thou shalt live"?

Thou God of love, soften my hard-heartedness into a willingness to own each human on earth as my neighbor and to love him as myself.

Thursday, July 22

Read John 18:33-40—"What is truth?"

It is a crucial time in our life when we with Pilate must ask this question. Moffatt translates him as saying, "Truth! What does truth mean?" Wicked day to live in when no one knows! We find ourselves in Pilate's seat of judgment again and again in life deciding what is the truth. The search for it must ever go on. Happy then are we when faith supersedes reason, when baffled but not shaken, when through the babble of voices one Voice repeats itself, "Every one

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Growing Through Prayer

Sunday School Lesson for July 25

(Luke 11:1-13; Phil. 4:6, 7)

Can one grow to spiritual manhood without prayer? Hardly. If we don't keep in touch with the source of life, how can we keep alive? If you have not been growing, perhaps it is because your prayer life has been so barren.

What is prayer? "Be still, and know that I am God: I will be exalted." The psalmist exhorts us to behold God. We are to wait in the presence of God. The right approach to God is to contemplate His greatness, to meditate on Him. Communion with Him must be unhurried.

Isaiah also describes prayer as waiting on the Lord. Without this waiting even the young man will faint. But with prayer the soul may soar to great heights, and get strength to run and walk. In prayer we tap the reservoir of strength for living. Strength to walk is a sign of growth.

Jesus' disciples saw power in their Master. And they had heard Him pray. This power they associated with His talking to His Father. No doubt they felt keenly the need for power in their own lives. "Teach us to pray," they requested. In answer Jesus said, "When ye pray, say . . . ."

In this great example we see that prayer is based on the kind of God we have. Jesus said we should recognize God as our **Father,** as our **King,** and as our **Lord.** This attitude to God is our approach. Will He hear us otherwise? In the petitions of the prayer we acknowledge God as able to lead us like a **Shepherd.** He is our Great and Good Shepherd. Can we trust Him?

In the little parable Jesus gave His disciples we learn that God wants us to ask, to seek, and to knock. He welcomes our persistent knocking. By this He can tell our real heart's desire and we can know too the reality of our need. Notice that God gives His very best to us—the Holy Spirit. He is truly interested in us. Prayer is upward and outward to God, but it is the genuine cry of the heart to God. We are reminded how Jesus asked the blind man, "What wilt thou that I shall do unto thee?" Through supplication we lay hold on God to meet our needs.

Prayer is not anxiety. Rather by prayer we can get relief from worry and overanxiousness. "Why pray when you can worry" is the title of an excellent discussion in the **Herald Adult Bible Studies** for this lesson. The more vital our prayer life is, the less will be our anxieties. We pray to a great God who is on the throne. Instead of worry we find through real communion with God deep, satisfying peace.

We learn to pray by praying. Pour out the heart to God as David did. God is listening to hear our prayers, our exaltation of Him in our hearts, and our dependence on Him. For strength for the day, pray. For any special task, be earnest in your supplication. Meditate on the goodness of God and thank Him. It is good to learn to give thanks. Growth in appreciation comes through expression of our hearts to God.

Avail yourself of every opportunity to pray —at church, at family worship, and in private worship periods. Public prayers should be short and pointed so that all can truly follow. But in private communion no time limit need be set. Wait upon God until you are very conscious of His presence and His blessing. —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Brunk Evangelistic Campaign staff on their way from Virginia to Ontario, parked their equipment on the ground of Marion, Pa., Church on the night of June 28. A testimony and prayer meeting was held in the church that evening. The dates for the Ontario meetings are July 7-25.

The Metamora, Ill., congregation has established the H. R. Schertz Memorial Scholarship Fund "to promote financial aid and encouragement to needy students from the Metamora Mennonite congregation or from the state of Illinois, who will be attending one of our church schools in preparation for a lifelong service to the church and to God's glory as a minister or missionary."

Church School Day is August 29. Attractive bulletins on Church School Day have been mailed to pastors and superintendents in sufficient quantities for every family to receive one through the Sunday school or church. These are designed to help people to plan for special observances of the day in the churches. Additional bulletins may be had by addressing C. F. Yake, Scottdale, Pa.

During the coming weeks the Church School page of the Gospel Herald will carry articles on the observance of Church School Day, why we should support our schools, and the purpose of Church School Day.

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Ordinations.—Bro. Wilbur Engle, Cochranville, Pa., R. 1, was ordained to the ministry to serve at the Kennett Square, Pa., Church and Bro. David F. Lapp, Parkesburg, Pa., Star Route, was ordained as deacon to serve at the Newlinville Church, Coatesville, Pa., in a double ordination service held at the Millwood meetinghouse, Gap, Pa., June 30. Bro. Richard Danner, Hanover, Pa., brought the message, and the charge was given by Bro. LeRoy Stoltzfus, the home bishop.

An all-day meeting was held at Coatesville, Pa., on July 11. Speakers were the brethren Cletus Doutrich, Lebanon, Pa., and Ira Nafziger, Lancaster, Pa.

Change of Address.—Allen H. Erb from Lebanon, Oreg., to La Junta, Colo. Bro. Erb will assume charge of the La Junta Hospital during the year's leave of absence of the superintendent, Bro. W. J. Dye, who is taking a course in hospital administration at Northwestern University, Chicago, Ill.

Bro. A. J. Metzler, Scottdale, Pa., was guest speaker at the Calvary Hour Radio Rally near Orrville, Ohio, on the evening of July 11.

The quarterly mission meeting in which the Salem, and Central churches, Elida, Ohio, the Jefferson Street Church, Lima, Ohio, and the Mt. Pleasant Church, Cloverdale, Ohio, co-operate, was held at the Mt. Pleasant Church on Sunday afternoon and evening, July 4.

An elderly sister was received into church upon confession of faith at Thurman, Colo., on June 27.

Bro. and Sister Raymond L. Kramer, and Walter and Gladys Crosley, Meadville, Pa., gave a program at the Kidron Mennonite Church, Dalton, Ohio, on June 27.

The second round of solicitation is being conducted in the congregations of the Indiana-Michigan conference to raise money to complete the Bethany Christian High School building. Bro. John Steiner, who will serve as principal of the school, spoke at the annual conference on "What a Conference Can Expect from a Church High School." Bro. C. Norman Kraus is director of the solicitation campaign.

Bro. George T. Miller and family, on furlough from the Honduras Mission in Central America, paid an appreciated visit to Scottdale recently.

A six weeks' seminar to make outlines for graded Sunday-school and weekday Bible school curricula convened at Scottdale on July 6. These courses are being planned in co-operation with the General Conference Mennonite Church, which has a number of representatives present. Paul M. Lederach is director, and members of the Curriculum Committee of the Commission for Christian Education who met with the group in some of the opening sessions were Paul Mininger, Goshen, Ind., John R. Mumaw, Harrisonburg, Va., and Millard Lind, Scottdale, Pa.

The enrollment for Family Week held at Laurelville Camp July 3-9, was approximately 125. Bro. Roy Koch, St. Jacobs, Ont., served as director.

Bro. Ernest E. Miller, Goshen, Ind., served as instructor in foreign missions in the Golden Jubilee Session of the Winona Summer School of Missions at Winona Lake, Ind., June 21-26.

Announcements

Twentieth anniversary of the Spring Mount, Pa., Mennonite Church Saturday and Sunday, July 17, 18. Speakers: Elias Landis, Harleysville, Pa., and John S. Hess, Lititz, Pa.

Annual Open-Air Song Service in the woods of the late Joseph G. Kennel, near Atglen, Pa., Sunday, July 25, 1:30 p.m., DST. Elmer Yoder, North Lawrence, Ohio, will be guest speaker. Please bring Life Songs No. 2.

(Continued on page 668)

Calendar

1954 Schedule for Laurelville:
Boys' Camp (ages 9-13), July 10-16;
Girls' Camp (ages 9-13), July 17-23;
Junior High (ages 13-15), July 24-30;
Junior High (ages 13-15), July 31 to Aug. 6;
Young People's Institute, Aug. 7-13;
MYF Workshop and Annual Meeting, Aug. 14-20;
Church Music Conference, Aug. 21-27;
Missionary Bible Conference, Aug. 28 to Sept. 2.

Little Eden Camp:
Junior High (grades 7-8), July 10-17;
Senior High (grades 9-12), July 17-24;
Young People's Camp, July 24-31;
Music and Family Week, July 31 to Aug. 6.
Christian Businessmen, Aug. 7-14.
Bible Conf. & Family Week, Aug. 14-21;
Farmers' Week, Aug. 21-28;
Christian Laymen's Fel., Aug. 28 to Sept. 4.

Chesley Lake Camp, Allenford, Ont., June 27 to Sept. 6:
For Children, Stirling Avenue Church, Kitchener, July 26-31;
Youth, Christian Endeavor Society, July 31 to Aug. 6;
Mennonite Boys' Camp, Aug. 9-14;
Mennonite Girls' Camp, Aug. 16-21;
Mennonite Youth Camp, Aug. 23-28.

Rocky Mountain Mennonite Camp:
Junior Girls (ages 9-12), July 12-17;
Junior High (ages 13-15), July 19-24;
First Family, July 26-31;
Youth Retreat (ages 16 and above), Aug. 2-7;
Second Family, Aug. 9-14;
Orientation Camp for prospective I-W Men, Aug. 21-28, program sponsored by MRSC;
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 5, 6.

Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.
Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.
Annual Ohio MYF Convention, Ohio Mennonite Campground, Kidron, Ohio, July 30 to Aug. 1.
Annual meeting Southwestern Pennsylvania Conference, Martinsburg, Pa., Aug. 1-4.
Illinois State MYF Retreat, New Salem State Park, Aug. 5-8.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13.
Annual meeting Indiana-Michigan Christian Workers' Conference, Maple Grove, Topeka, Ind., Aug. 11-13.
Annual meeting South Central Conference, Assembly of God Campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Church School Day, Aug. 29.
Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The evangelists in the Chandwa area, Bihar, India, met at Hisri every Monday evening during the hot season for prayer and praise. Pray for the new Christians at Marangloya who have returned to their idols.

Bro. Paul Peachey, Harrisonburg, Va., former relief worker in Europe, was guest speaker at the regular vesper service at the Mennonite Home Mission, Chicago, Ill., on July 4.

Bro. Joe Burkholder, M.D., under appointment for medical mission work in Africa, spoke at the Morningside Mennonite Church, Toronto, Ont., on Sunday morning, July 4.

Forty children from the Mennonite Gospel Chapel,Youngstown, Ohio, arrived at Camp Ebenezer, Kidron, Ohio, for a period of Bible study, nature study, fellowship, and recreation on June 28. Near-by churches are providing food for the camp.

The 36th annual Mission and Peace meeting was held at the Walnut Creek, Ohio, Mennonite Church, July 3, 4. Guest speakers included Bro. S. M. King, former missionary to India, and Bro. H. S. Bender, Goshen, Ind. Sister Carol Glick, missionary teacher on furlough from Puerto Rico, had charge of the children's meeting on Sunday afternoon.

The First Mennonite Church, Denver, Colo., has completed its agreement with the General Mission Board to become an independent congregation as of July 1, 1954. Bro. J. D. Graber preached at Denver on Sunday morning, June 27, en route home from the Annual Meeting in Oregon. He called his message a commencement address since the congregation was graduating from General Mission Board support before the following Sunday.

Other speakers en route home from the Annual Meeting in Oregon stopping in Denver, Colo., included Bro. J. J. Hostetler, Peoria, Ill., who spoke on Sunday evening, June 27, and Bro. Richard Burkholder, missionary appointee to Brazil, who spoke on Wednesday evening, June 30.

The Executive Committee of the General Mission Board will meet at the Elkhart Headquarters on July 16.

Bro. J. D. Graber, Elkhart, Ind., and **Bro. Archie Graber,** missionary to the Belgian Congo, both participated in the morning service at the Lockport Mennonite Church, Stryker, Ohio, Sunday morning, July 4. Bro. J. D. Graber also participated in a farewell for Bro. and Sister Archie Graber at the Evangelical Mennonite Church, Archbold, Ohio, in the afternoon. The Archie Grabers serve as missionaries under the Congo Inland Mission.

The regular bimonthly meeting of the Eastern Mennonite Board of Missions and Charities will be held at the Stumptown, Pa., meetinghouse, Wednesday, July 14. Following a business session in the forenoon with the Lancaster Conference Bishop Board, the Mission Board will conduct inspirational sessions in the afternoon and evening, depicting various phases of its work in the United States under the themes "The Growing Church" and "Planting the Church."

Sister Lita Tsosie, a Navaho Christian worker, is joining our missionaries at Black Mountain, Ariz., as a full-time worker and interpreter on a trial basis.

A Gospel Team from the Bragado, Argentina, Bible Institute gave the evening program at Carmen de Areco on Sunday, June 20. Another team is giving programs at Carlos Casares and Pehuajo during July.

The Argentine midwinter pastors' and workers' institute was held at the Floresta Church, Buenos Aires, July 9-13. The main theme of the institute was "Doctrinal Teaching in the Church."

The first annual conference on Evangelism and Missions sponsored by the Bragado, Argentina, Bible Institute will be held August 3-6. The second semester of the Institute begins on August 3 with prospects for an increased enrollment. Pray for this important arm of the Argentine Church.

The rainy season workers' conference in Bihar, India, is planned for July 19 to September 17. Remember our missionaries and national workers in prayer during these weeks.

Sister Gladys Becker writes from Landour, India, as follows: "During the month of May all the Bihar missionaries were on hill leave at the new mission home, Ashton Court, in Landour. We appreciate this "home" and the privilege of fellowship. Tuesday mornings we meet for prayer and a Bible study in Philippians. The installation of water and sanitary system has been completed at the home. At present masons are repairing a stone embankment."

Bro. and Sister John Beachy are studying Hindi in the Landour, India, language school. In May Sister Beachy underwent surgery at the Community Hospital in Landour and is recovering satisfactorily.

Bro. Quintus Leatherman reports that the Kentish Town Mission Property was acquired on June 11 when the General Mission Board bid of $5,600 was accepted. A picture of the building will appear in next week's Gospel Herald.

Our London workers, the Quintus Leathermans, moved into their newly acquired quarters at 14 Shepherd's Hill on June 22. Services are held regularly each Sunday at this Center.

Correction: the June 29 **Gospel Herald** erroneously reported that Bro. and Sister Norman Hockman have been appointed for missionary service to Honduras under the Eastern Mennonite Board of Missions and Charities. The note should have said that they have volunteered for service in Honduras and will take up language study following appointment.

Bro. and Sister Milton Vogt and daughters, missionaries to Bihar, India, will arrive in New York for North American furlough on July 19.

Bro. Samuel Janzen, administrator of the Kiowa County Memorial Hospital, Greensburg, Kans., writes that two graduate nurses must be secured by Sept. 1, in order for their program to continue. The La Junta Hospital can spare no personnel other than that required to staff the new Rocky Ford Hospital. Therefore Bro. Janzen is soliciting nurses who are not in a Mennonite nursing program. The Greensburg hospital is under the administration of our Mission Board.

Your Treasurer Reports

At the Annual Meeting held at Salem, Oreg., the Mennonite Board of Missions and Charities appointed the following workers for foreign mission appointment:

Bro. and Sister Joe Richards to Japan

Bro. and Sister Peter Sawatsky to Brazil

Bro. and Sister Richard Burkholder to Brazil

Bro. and Sister Ross Goldfus to Argentina

Dr. and Mrs. John Grasse to Puerto Rico awaiting their visa to India

The above missionaries plus Bro. and Sister Clyde Mosemann and Bro. and Sister James Martin, who have been appointed for work in Uruguay, will be preparing to go to the field during this year. In the case of newly appointed workers going to the field funds will be needed to supply their equipment and for their transportation to the field. The Mission Board maintains accounts for designated contributions of this kind and we would like to encourage additional contributions to cover expenses of this type. Funds may be designated to cover the equipment needed for any of the above missionaries or to cover their transportation to their field of service. Contributions should be designated either for Missionary Equipment Fund or for Missionary Travel Fund with the particular missionary designated if it is to be used for any of the above listed missionary personnel.

We are thankful for the Lord's leading in calling these missionaries to service and we trust the church will feel called to respond to this appeal for funds to meet the financial requirements in sending them to the field as well as supporting them in their place of service.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Spirit-Directed Missions

By J. D. Graber

(The executive secretary's report to the Annual Meeting of the Mennonite Board of Missions and Charities at Western Mennonite School, Salem, Oreg., June 17-20.)

"Not by might, nor by power, but by my spirit, saith the Lord." And the Spirit works in and through people. This is another way of saying that the most significant element in any missionary situation is the missionary himself, and the crucial question is: "Is he Holy Spirit directed and empowered?"

There are temptations to shift the center of emphasis in our mission program brought on by the spirit of the times in which we are living. This is a secular and materialistic age that has learned too well the lesson of power politics. We are tempted, in the first place; to rely too much on organization. The world's business is carried on through efficient organization. There is much truth in the quip that where two or three Americans are gathered together, one will be the president, one the secretary, and the other one the treasurer. We are tricked into thinking that if the Standard Oil Company does its business job through efficient and highly organized office techniques we must do likewise. The Bible says we should not be slothful in business and we must obviously use good organizational and business techniques. There is no virtue in doing things carelessly or haphazardly. We need to be **good** stewards.

But the church's mission program can become a mere secularized man-directed program unless we constantly subordinate organization to the leading of God's Spirit. He is, we may never forget, the Lord of the harvest. He is the manager of "the firm," and He will direct the program if we allow Him to do so. He will direct us in the opening of new fields. He will bring to our minds new areas of witness and service. He will find workers for tasks to be done. It would be so much more efficient, we think, if we could have all our program nicely blueprinted in advance; if we could make comprehensive lists of just how many people of what kind we need and for what specific jobs in what various places we need them. Such a program can be understood by an American businessman, we hear it said. But the grave danger here lies in the fact that such a program can easily become largely secularized. We are commanded to pray the Lord of the harvest that **He** will send laborers into **His** vineyard. A much-needed corrective in mission administration is to learn how to lean more heavily on the Holy Spirit's undertaking in the matters of new fields and the bringing forth of new workers.

The second temptation can be summed up in the phrase we hear too often: "Money talks." Unfortunately we hear it invoked sometimes in church circles when we become impatient by waiting on the leading of the Spirit and are tempted to throw in a few thousand and get the job done. The mission program needs a lot of money. When the Lord has blessed us with material wealth He expects us to use it for Him. We need more and stronger teaching on stewardship. But after we have given sacrificially and cheerfully we dare never forget that money in the Lord's work can be a snare. Not without reason does the New Testament refer to money in relation to the work of the church as "filthy lucre."

When a new church brought into being under God's blessing through a mission program arrives at self-consciousness and seeks to come into its own as the church of the Lord Jesus Christ, money can usually not help much. If we could accomplish the miracle by giving a million dollars, we would try our best to raise it. But it is the power of the Spirit of God and not the power of money that can make a church strong.

The third temptation is to rely on materials and method. Again we need to use available materials, and good methods can certainly be of help. The temptation is not in the use of these aids but in giving them undue prominence. An American Christian businessman reflected this attitude when he said, "We should not send our missionaries out barehanded. We give them all kinds of tools and materials for every secular and military job; so why send them out barehanded to do the Lord's work? There are wonderful tools, such as pictures, slides, films, radio, audio-visual trucks, etc. Why not supply them liberally with all of these, regardless of cost, so that their witness can be more effective?" This makes sense to an American businessman, but is it the correct way to make the Gospel of the cross effective?

A new convert in India recently expressed a contrary point of view. He described an evangelistic effort he had witnessed in a neighboring city. The missionary group was out with their sound truck with every available audio-visual piece of equipment. It attracted a large crowd he said. But he wondered whether their method of evangelism properly reflected the message of the lowly Nazarene. He felt an incongruity between this display of mechanical equipment and the humble, heart-searching message of Calvary.

Both of these men are right in their points of view, but I am inclined to think the Indian listener is more right than the American businessman. If we use mechanical means for witness, they must be completely subordinated by the power of the Spirit of God released through the life of the witness, the missionary or the preacher, himself. There is no easy or merely mechanical way to effective witness bearing.

The missionary that can meet the demands of the present situation will have these three characteristics:



Scene of the 1954 Annual Mission Board Meeting at Western Mennonite School, Salem, Oreg. The tent and accompanying facilities were provided by the Christian Laymen's Tent Evangelism, Inc., of Orrville, Ohio, sponsors of the Hammer Revivals. The school buildings include the women's dorm (left), the gym (behind the tent), and the administration building (first on the right). The Hammer Revivals were held in the tent, May 28 to June 16.

(1) **A personal experience of salvation.** Gospel truth is communicated through persons to persons. The witness himself can never give the message of the cross without becoming personally and emotionally involved in that message. The soul searching for the security only to be found in the love of an eternal Father can not be satisfied by words and phrases. He wants to know what Jesus has done for me, and when I begin to tell him he interrupts me by asking whether I am merely repeating a formula or whether Jesus **really** means that to me. He will say he is fairly familiar with the facts of the life of Christ as recorded in the Gospels, but he wants to know whether the living Christ has solved my problems and given me an inner peace, and whether I can take him by the hand and lead him into the same kind of saving relationship with Him.

(2) **A clear sense of call.** Obedience is a word that needs rehabilitation in our missionary vocabulary. Before giving us "The Great Commission" Christ announced His kingly authority by claiming, "All power is given unto me in heaven and in earth." After this, and because of this He commanded, "Go ye, therefore, and make disciples of all people." The true missionary motivation lies in obedience to the command of our Lord.

With this sense of call the missionary is able to weather difficult times. He is sure to encounter difficulties and reverses that tempt him to discouragement. At times the going will be hard and even dangerous. For these occasions he needs the anchor of a clear sense of call. If he is there for any lesser reason than that of God's call, he cannot stay.

(3) **A willingness to sacrifice.** Missionary work is not a career; it is always a sacrifice. It is hard for us who are surfeited with an overabundance of things to appreciate even the meaning of sacrifice. Our American living standard is the scandal of the whole world. To step out of this context into a situation that calls for simple living and doing without the gadgets and amenities of our American way of life requires consecration of a high order. But the missionary's witness is vitally affected by the spirit of humility and sacrifice he exhibits. It is heartening to receive letters from our missionaries on the field that reflect this spirit. The witness must come clear—this is the chief concern; and to see the image of Christ formed in the body of Christ, the church, this is the chief delight.

The great missionary resource of the church is not in material prosperity but in spiritual power, not in money but in man, not in program but in prayer. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Elkhart, Ind.

"The Bible, the most beautiful book in the world, has exercised an incalculable influence upon manners, literature, character, and religion."—Prof. Phelps of Yale.

Philos Farm, Inc., a Mennonite Home for Negro Children

By Ralph and Bessie Shank

Peter said, "Lord, you know that I **phileo** you." Jesus said, "Feed my lambs." Thus the name of this farm was chosen for its significance and beauty.

Six years ago our concern was first presented to the Virginia Conference and received favorable reaction. After these years of much prayer, many tears and disappointments, love has triumphed and we are happy to announce the opening of Philos Farm.

Philos Farm is not to be of an institutional nature but a home where children are trained up by a Christian father and mother who have dedicated their lives to the Lord for this service. The Gospel Herald has published an article and a field note or two about this project but always they spoke of something for which we were planning. Today we are praising the Lord that the property has been purchased and the workers appointed. The home will likely be in operation by the time you read this article.



Bro. and Sister James Curry, Superintendent and Matron of Philos Farm.

Four little boys (brothers) from the Broad Street Sunday School, Harrisonburg, Va., have been cared for by different Mennonite families for the past two and one-half years. We are glad that we are now able to provide a permanent home for them. Before these boys were given into our care their lives were filled with suffering and misery. Fearfully neglected they would lie in bed as long as possible in the morning. Then when hunger asserted itself, they would crawl out into a room with no heat even in the coldest time of the year to hunt some rags and some pins to hold them together. Perhaps they would find a crust of bread, perhaps not. Then it would be necessary to go out on the street to look for an inviting garbage can; or perhaps the storekeeper would give them a candy bar if the three-year-old twins could smile sweetly enough. Yes, two of these boys were three, one was four, and one five.

These are not the only little ones whose lives are saddened by neglect and want. And that is the reason why several brethren were willing to obligate themselves for $19,000.00 in order to purchase the farm. "Pure religion and undefiled before God and the Father is this, To visit the fatherless . . ." (Jas. 1:27a).

Philos Farm is to be a refuge for the fatherless and a haven for needy children. It is located seven miles from Harrisonburg, Va., and is comprised of 182 acres of land. Situated at the base of a beautiful mountain, it commands a view of inspiring beauty. There is much green grass for children's feet to play on and fields to teach them the value of laboring with their hands as they grow older.

We plan to make this a self-supporting project, but now in its infancy it needs the prayerful and financial help of the mother church. The $19,000.00 mentioned must come from those hearts that the Lord will open. If you cannot give, you can surely pray. This is indeed a great opportunity for salvaging young lives for God and His church and will need much prayer.

The house on Philos Farm is filled to capacity. Our prayer is that funds will be forthcoming so that the mortgage can be paid and also that we may be able to build in the near future so that it will not be necessary for us to turn down any plea for help.

Jesus did not ask Simon if he loved the lambs. He said, "Lovest thou **me**?"

If your heart is touched and you desire a blessing, send your gift to Philos Farm, Inc., Box 1, Park View, Harrisonburg, Va. All checks should be made payable to Philos Farm, Inc., which is authorized by the State Corporation Commission of Virginia to "solicit funds, receive donations, contributions, bequests, endowments, and annuities."

Harrisonburg, Va.

(This is a faith project sponsored by a group of interested brethren who have formed a nonprofit corporation to carry on the work.—Ed.)

A Congregation Missions Committee

The Mission Committee of a local congregation recently wrote down the following statement of objectives for presentation to the congregation:

1. To create and foster a more active and intelligent missionary spirit in the congregation.
2. To lead the congregation in the work of evangelization and service.

Their program to accomplish these objectives includes the following:

1. Selection of mission support projects.
2. Publicity for missions.
3. Mission study.
4. Study and initiation of outreach activities.
5. Administration of outreach activities: mission Sunday school, visitation, literature distribution, etc.—Publicity Office, Elkhart, Ind.

A part of the genius of Christianity is its ability to move on the level of personal redemption in the midst of the orders of society.—John R. Mumaw.



Mrs. Bill Swartzentruber, former service worker, helps young readers to library books in the Community Center, La Plata, Puerto Rico.

La Plata Mennonite Project Serves Rural Puerto Rico

By John E. Lehman

During 1953 the La Plata Mennonite Project continues its attempt to meet some of the spiritual, medical, social, educational, and economic problems of the La Plata community. The number of workers in the program remained about the same with a slight reduction in the number of continental personnel.

In the medical program we had 7,662 patient days in the La Plata General Hospital; 16,737 patients were treated in the Clinic, 470 operations were performed, and 205 babies were delivered. Outstation clinics were continued in Rabanal, Pulguillas, Coamo Arriba, and Palo Hincado. In addition there were Public Health Clinics held in La Plata, including t.b. and prenatal clinics. In Aibonito a Public Health Clinic was held for school children. For four and a half months of the year we had the services of only one full-time doctor.

During the year the sanitation program which deals with the problem of intestinal parasites, reached into the surrounding communities of Pulguillas, Barranquitas, Cidra, Piña, and Guavate. A total of 1,292 homes were contacted and 5,754 stool specimens were examined for parasites and 4,879 **purgantes** or treatments were given. Between 70 and 80 per cent of the people examined cooperated in the treatments. Assistance was also given to the Public Health Department in the distribution of latrines.

The kindergarten for the community children, the community library in the community center, and the publication of the **El Heraldo** were continued. The library added a new set of encyclopedias in Spanish, books borrowed from the library in San Juan, and several magazines. At Christmas time Charles Dickens' **Christmas Carol** was given in the community center. The cast was made up of people from the community and a few unit members. Tuesday and Saturday nights were set aside for community recreation. Toward the end of the year the community center was opened for this purpose also.

The agricultural program made available chicks, pigs, and feed at moderate prices for the small farmers of the community. Breeding service was also available from a registered Holstein bull, high milk-producing strain goat, and good quality boars. Medicines were also available for sick animals and numerous calls were made to care for sick animals in this area. The cows, pigs, and chickens from the unit farm continued to supply food for the hospital and unit. Surpluses were sold in San Juan.

In the evangelistic program the unit members assisted in the local church service. They co-operated with the members of the local congregation in holding services for the patients in the hospital and for the patients of the t.b. sanatorium in Cayey. They also helped with the mission program at Peñon. They assisted in summer Bible schools and boys' and girls' camps.

A language school for teaching Spanish was started at La Plata during the year. This service is available for mission-service and Ulrich personnel. It is hoped through this opportunity that the unit members will acquire a better use of the language and give a more effective witness in the community. Another new feature was the addition of a unit member who has the responsibility for the maintenance of all mission property.

We pray for a stronger desire to serve the Master during the coming year.

La Plata, Puerto Rico.

MISSIONS SECTION

Why I Am a Christian

By James H. Hess

There was a time when I did not think much about the actual reason for being a Christian. From as far back as I can remember I was taken to Sunday school and preaching services, and it seemed a natural thing that I should become a Christian as others were. I accepted the Lord because of conviction of sin, and my experience of salvation was genuine. And yet had I been asked the real reason for being a Christian I might not have had too good an answer. I might have given any number of good reasons, all of which could very easily have been the truth.

But when one is placed in the service of the Lord where a definite positive testimony is the only means of winning souls to Christ, a reason for his belief and testimony must be given. I dare not tell my Honduras friends that it is because of heritage that I am a Christian, for they have inherited an impressive system of religion also. I dare not tell them that it was the press of circumstances, for they have never found themselves in other circumstances than those they have known from their youth. Even to tell them that it was because of conviction of sin does not go back to the beginning. For back of what I did is what Jesus did.

I. I Am a Christian Because Jesus Loved Me

It is the opportunity of every person to accept salvation offered by the Father through His Son. He offers it to each individual, not because that individual pleads and begs and implores, but because He has loved that individual from all eternity. John says, "We love him, because he first loved us" (I John 4:19). Paul says that God has blessed us in Christ "according as he hath chosen us in him before the foundation of the world" (Eph. 1:4). A whole eternity of love is offered us through the Lord Jesus Christ. The cross of Calvary bespeaks the love of God that goes back even before the beginning of time. For this reason I can say that it was not my love for Christ that saved me, but His love for me.

II. I Am a Christian Because Jesus Loves Me

The world has many men who have given much for humanity. Institutions and organizations have been founded for the good of mankind because of the desire of great men. But at death man can give no more. His works might live for years and even centuries after him, but still they are temporal. A great testing of works will someday be made, for we read in I Cor. 3:13: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." It will be the works of the love of Christ alone that will pass that test, for that love is the most durable and eternal of all.

It is this same love of Christ that sustains the Christian day by day. Were we asked to live the Christian life without the constant blessing of God's love upon us, we would utterly fail in the task. But knowing that He loves us and walks with us makes pos-

sible our life of testimony and victory. It is what Paul desired the Ephesian Christians to know when he said: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

III. I Am a Christian Because Jesus Will Love Me

As a Christian loved by the Father I have a most glorious hope for the future. My Lord and Saviour is not just One of the past and present, but one for all eternity to come! His coming again is the hope which makes strong my faith in Him. He has promised me a heavenly mansion (John 14) which His smile of love will lighten. Rev. 22. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

"The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His
And He is mine forever."

Trujillo, Honduras.

The Bible is the book the contents of which bear witness to its divine origin. It comprehends the story of Divine Providence from the beginning through all times until the great change of all created things, nay, until eternity. It alone contains universal history in a certain connectedness, although, in a sense, it deals merely with particular persons, families, nations. . . . The Bible is my most precious treasure, without which I should be miserable. Reliable rules of how human beings and whole states may arrive at every possible blessedness are to be found only in the Bible. Be guided by the directions of the Bible, and you will become citizens of a truly provident fatherland, and you will love not only the fatherland of your fellow-citizens, but also all the inhabitants of the earth you will love like brothers, and you will see your love requited.—Joseph F. Bloch, 1796.



The Mennonite Hour

Over 1400 Home Booklets Sent out on Initial Shipment

The great demand for the sermons on "How to Build a Happy Home" makes it obvious that many have received much help from these messages. Some write in and request a booklet so that they can give it to a friend. This kind of mission work can be done by anyone.

Many have written, too, because they are victims of an unhappy home and want some Christian counsel. It is heartbreaking to read many of these letters. Here is one of them from Oregon. "I have been listening to your radio program over station KSLM, Salem, Oregon. I have received much comfort and blessing from it. My husband has sued me for divorce and complete and sole custody of our four children. . . ."

Pray daily that God's Spirit may use all Gospel broadcasts to bring redemption to His people.

Receives Courage to "Carry On"

Massachusetts
June 27, 1954

Friends,

Please send along your anniversary booklet. I have derived much comfort from your inspired messages during the past two years (I missed one).

I have tried three times to take my life and was an inmate of the Denver State Hospital of Massachusetts for a short time. Your messages have given me courage to "carry on." Have your good people pray for me, please. May God bless your work and bless you all.



The Virginia Mennonite Home for the Aged, R. 2, Harrisonburg, Va., is just being completed and is being opened for occupancy this month. The 40 guests will all live on the ground floor with second floor accommodations for the workers. Bro. and Sister J. A. Brunk serve as superintendent and matron. Members of the board of directors include M. C. Showalter, Broadway, president; J. A. Brunk, Harrisonburg, vice-president; John W. Harman, Harrisonburg, secretary-treasurer; Roy G. Wenger, Fentress; Harvey E. Yoder, Oyster Point; Oscar E. Wenger, Dale Enterprise; and A. F. Burkholder, Waynesboro.

Missions Editorial

A Safe Program or a Faith Program for Missions

J. D. Graber in his message on "Other Lands Where the Gospel Is Needed" at the concluding session of the Annual Mission Board Meeting in Oregon emphasized the need for continually pressing into new areas with the Gospel, even though we are not assured of all the funds for such expansion immediately. He expressed his conviction that our people expect their Mission Board to move forward in faith under the guidance of the Holy Spirit.

The 1954-55 budget approved by the General Mission Board at the annual meeting in June totals $1,047,299.22. This is $209,390.86 more than last year's budget, $105,298.79 more than last year's income, but $35,755.61 less than last year's expenditures.

At first glance this might not seem like a safe program since it calls for more than was contributed last year. The Board Executive Committee and officers might also be censored for spending $141,054.40 more than was received in 1953-54. But when we compare membership and contributions, the picture looks a bit different.

Contributions for the General Board program in 1953-54 totaled $809,130.15. This is $11.61 for each member of the Mennonite Church according to 1953 statistics, or less than one dollar per month per member. The new budget if covered completely by contributions would require $1.25 per month per member for 1954-55, or an increase in individual contributions of about thirty cents per member per month.

In other words, if we all increased our giving to the General Mission Board's program to a $1.25 per month per member average for 1954-55, the Board would be able to use its endowment and other income, which amounted to $132,870.28 during the past year, for expansion into new areas.

When we look at the picture in this way it takes on new proportions. Certainly $1.25 per month is not very much to give toward the General Mission Board's foreign mission, home mission, relief and service, and institutional program. Most of us spend more than that on petty luxuries.

From this point of view, it appears also that the General Board is following a safe program rather than a faith program, even with its increased budget for 1954-55. Except for the field budgets which are included in the over-all general budget, the $1,047,299.22

(Continued on page 668)

Relief and Service News

MRSC Weekly Notes

Enlarging Program at Kansas City

The new voluntary service center, 2512 Holmes St., Kansas City, Mo., was dedicated on July 3 with Paul Erb, Scottdale, Pa., chairman of MRSC, giving the dedicatory address. Other speakers on the program were Florence Clark, Superintendent of Nurses at the Kansas City General Hospital, Boyd Nelson, and H. Ernest Bennett, both of Elkhart, Ind.

Selections of special music were sung by a mixed group and a male quartet. John Kreider, pastor of the Mennonite Gospel Center in Kansas City, sang "Bless This House," after which the former pastor, Frank Raber, led in the dedicatory prayer.

Open house at the new center was held the same day from 2:00 to 4:00 p.m. The evening was spent informally with Bro. Erb giving some readings, in a discussion on Voluntary Service, and in group singing.

This unit in Kansas City is organizing a community service program among the children which will include crafts, recreation, and Bible teaching. The VS'ers will carry on this program in their after-work hours.

Personnel

On July 1, Lois Kauffman, R.N., Millersburg, Ohio, began a one-year term of service with Stanley and Arlie Weaver in the mission work among the Navahos at Chinle, Ariz. Lois has recently completed a year of work with the VS unit in Grants, N. Mex., and Phoenix, Ariz.

Margaret Swartzendruber, Parnell, Iowa, began a six-month period of service on June 28 at the Mennonite Mission, Iowa City, Iowa, and will be living in the voluntary service center there.

Summer Service

The two girls serving at the Mennonite Mission, Johnstown, Pa., spent the first two weeks teaching Bible school. During the remaining four weeks they plan to help several families with housework, visit homes, and assist in organizing youth activities.

Four volunteers are located at Mount Union, Pa. They served as teachers in a Bible school with an approximate enrollment of 275. A large group of parents and community folks witnessed the closing program held out of doors.

The unit of six at the Gladstone Mennonite Mission, Cleveland, Ohio, has faced the challenge of twenty to thirty children in one class in a school of 230 pupils. After and during the Bible school each teacher is attempting to visit the home of each pupil.

Remember the summer service volunteers at Johnstown, Mt. Union, and Cleveland as you pray.

MISSIONS SECTION

Mark Lehman, Director of Summer Service, will be visiting units in Illinois, Louisiana, Arkansas, Michigan, and Minnesota during July 7-28. Ninety-four volunteers are serving in MRSC units this summer at twenty-one locations.

I-W Service

The Newtown, Conn., unit is in charge of the service at the Rescue Mission, Bridgeport, Conn., the second Friday of each month.

Mr. and Mrs. L. S. Britsch, Archbold, Ohio, moved into the I-W center at Plymouth, Mich., on July 1 as leader and matron of the unit there. **Mervin Swartzentruber,** former unit leader, will continue his work in audio-visual aids at Scottdale, Pa.

Dr. Norman Loux, assistant superintendent and clinical director of the Butler Hospital, Providence, R.I., will be the guest speaker at a conference on mental health sponsored by the unit at Indianapolis, Ind., July 31 and August 1.

Tragedy struck in the Brattleboro, Vt., unit on June 26 when Clyde S. Landis, 21, of Lancaster, Pa., drowned in spite of efforts to give him artificial respiration. Remember the family and friends at the throne of grace.

Released July 3, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Brethren-Friends-Mennonite Study Conference July 15-18

Program plans for the Brethren-Friends-Mennonite study conference to be held July 15 to 18 on the Bluffton, Ohio, College campus are complete.

Approximately 150 representatives of the three historic peace churches will meet to discuss the subject—"The Meaning of Christian Love." Purpose of the conference is to study the implications of Christian love in personal and community relationships and the relationship of Christian love to the whole social order.

The opening address on the conference subject will be presented by Clarence E. Pickett, honorary secretary of the American Friends Service Committee, Philadelphia, at 1:30 p.m. Thursday. The Thursday evening speaker will be Vernon H. Holloway, minister of the First Congregational Church, Geneva, Ohio. His subject will be "The Implications of Christian Love."

Harold S. Bender, dean of the Goshen College Biblical Seminary, will preside at the Thursday evening session. Don E. Smucker, associate professor of Biblical Theology and Christian Ethics at Mennonite Biblical Seminary, Chicago, will make one of the responses to the evening's address.

Topic for the Friday discussion sessions will be "Christian Love and the Social Order." Ward M. Shantz, president of Emmanuel Bible College, Kitchener, Ont., and chairman of the Ontario Conference of the United Missionary Church, will lead the morning worship. Guy F. Hershberger, professor of history and sociology, Goshen College, will be a member of an evening panel discussion.

On Saturday the discussion topic will be "Christian Love in Personal and Community Relationships." In the evening there will again be a panel consisting of a representative from each of the peace churches. Paul Peachey, Associate Professor of Sociology and Church History, Eastern Mennonite College, Harrisonburg, Va., will be the Mennonite representative.

The Sunday morning Bible study and worship will conclude the conference. C. N. Hostetter, Jr., MCC chairman and president of Messiah College, Grantham, Pa., will lead the Bible study. Harry K. Zeller, Jr., minister of the McPherson, Kans., Church of the Brethren, will present the worship sermon.

Attendance at the conference is being limited to 50 persons from each of the peace churches. Attendance at this conference, however, will be the largest since the first Brethren-Friends-Mennonite meeting in Newton, Kans., Oct. 31 to Nov. 2, 1935.

The Newton meeting resulted in the formation of a Continuation Committee which consists of a representative of each of the peace churches. This Committee exists as a vehicle whereby the three groups keep in touch. As occasion presents itself, the Committee calls meetings such as this summer's study conference to discuss and study problems of common concern. Such meetings—usually in small groups of 20 to 30 persons—have been held about once a year since 1935.

Three Volunteers Become "Guinea Pigs"

The assigning of three men in the June orientation school as "guinea pigs" to the National Institutes of Health, Bethesda, Md., marks the beginning of a new Voluntary Service project.

Walter Dale Horst of Blue Ball, Pa.; Norman Kennel of Iowa City, Iowa; and Melvin Lehman of Ephrata, Pa., are submitting themselves to various experiments in government-sponsored basic research in human diseases. The Mennonite Central Committee and Brethren Service Commission have been asked to supply personnel for this project.

National Institutes of Health is very anxious to get more personnel. Information on this project can be obtained by writing to MCC Voluntary Service, Akron, Pa. This project is approved for the employment of I-O men.

A total of 12 young people attended the June school held at MCC headquarters. They have joined the 130 other young people in the year-round VS program contributing their services to Christ and the Church.

Two of them—John Shertzer of Lancaster, Pa., and Evelyn Eberly of Dalton, Ohio,—are working at Prairie View Hospital, Newton, Kans. Three volunteers—Inez E. Bender of Parkhill, Ont.; Violet Leis of Tavistock, Ont.; and Dorrance Martin of Castorland, N.Y.,—have been assigned to Brook Lane Farm, Hagerstown, Md.

Richard Musser of Mohnton, Pa., works at a Heifer Project collection center near Los Angeles. The other assignments include

Ruth Ensz of Beatrice, Nebr., to Good Shepherd Home, an institution for the aged and crippled children, Allentown, Pa.; and Dora Steury of Berne, Ind., to Junior Village, a home for underprivileged children near Washington, D.C. Kathleen Janzen of Arnaud, Man., who was unable to attend the orientation school has joined the VS team working among the migrants in California's San Joaquin Valley.

Worker Sails for Germany

LaMarr Kopp of Ephrata, Pa., sailed from Hoboken, N.J., July 6 for Frankfurt, Germany, for a two-year term of service. He will participate in the European Mennonite youth program.

Released July 2, 1954
MCC Information Service
Akron, Pa.

Women's Activities

The executive committee and the delegates of the Women's Missionary and Service Auxiliary met a number of times during Annual Mission Board meeting near Salem, Oreg., to transact their business.

One of the important decisions that the delegates made was to change the name of our women's group to **Women's Missionary and Service Auxiliary.** Our new name tells better what we really are and have been doing.

Another important work of the delegates was the election of the following officers: Mrs. Paul Yoder, Columbiana, Ohio, was re-elected for a two-year term to the office of Sewing Secretary which will be changed to Home Interest Secretary because the duties of the former will be assumed by the newly appointed executive secretary; Mrs. John P. Duerksen, Hesston, Kans., was elected for a two-year term to the office of Literature Secretary; and Mrs. Paul Graybill, Freeport, Ill., was elected for a three-year term to the office of Treasurer.

The delegates decided on a $250 project for the pediatric ward in the hospital in Puerto Rico to be undertaken by the juniors. For the adults they chose an $1,800 project for the London Center in London, England.

The large sum that was contributed this year to the sheet and blanket fund was disbursed as follows:

$ 50 to the South Bend Rescue Mission
$100 to the hospital in Dhamtari, India
$100 to the Goodalls, Kitchener, Ont., for their camp
$300 to the La Junta Hospital
$500 to the hospital in Puerto Rico
$100 to the Rocky Ford Hospital near La Junta, Colo.

Both of the public meetings were well attended. Messages were helpful and inspirational. A high light of the Saturday morning session was the introduction of missionaries by Mrs. George Beare.—Dorothea M. Eigsti, General Secretary.

From Our Churches

ADAIR, OKLAHOMA

(Oak Grove Congregation)

Greetings: It has been some time since you have heard from our little group. Although we are small in number, we are worshiping the Lord and are receiving many blessings.

We just closed two weeks of Bible school. Our bishop, Richard Birky, his wife and children from Cheraw, Colo., were here to help us. He was our superintendent and also taught a class. Mrs. Birky, Mrs. Jewell Brown, Mrs. Edith Helmuth, Mrs. Katie Miller, and Fannie Miller were the other teachers. We had an enrollment of 54 and an average attendance of 45. Mrs. Helmuth's class of first and second graders had a perfect attendance. Our closing program was given on Friday evening.

Bro. Birky preached for us and also held communion services.

Pray for us that we may continue faithful in doing the Lord's work till He comes.

Fannie Miller.

BEEMER, NEBRASKA

(Plum Creek Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. The brethren Sam Oswald and Earnest Kauffman have been busy the past months attending meetings and serving the various congregations, missions, and the Old People's Home at Shickley, Nebr.

After an invitation sermon by our bishop, four young souls accepted Christ. A few more responded after the meeting when a prayer service was held for them. There are now eight under instruction prior to baptism.

The Collegiate Chorale of Hesston College presented a program at the Beemer High School Auditorium on April 12. There was a large attendance.

The Nebraska Sunday-school Conference was held here April 26 and 27. All churches were well represented. Ministers' Day was April 25.

Summer Bible school was held June 7-18 with Dave Wittrig as superintendent. The average attendance was 45.

We have now started a church library and about 130 books have been checked in. Some of these have been donated, some loaned, and some are new. Special interest is shown by the children who keep the librarian busy.

Martha Schantz.

CLARE, MICHIGAN

(Herrick Congregation)

Christian Greetings.

The Mennonite Revival Singers from Hartville, Ohio, gave a program here on April 11. Over a hundred people enjoyed the messages and testimonies. We welcome groups to come and help us in this way.

Our summer Bible school closed June 11 with a public program. The enrollment was 64 with an average attendance of 56. Twenty-eight had a perfect attendance. Seven teachers from the Midland congregation helped in this work.

Lyle Bontrager and family moved here from Naubinway, Mich., and are helping with the regular services. More consecrated and willing Christian people, especially from large overcrowded congregations, would do well to move into new fields such as this. How about VS for families? It is possible that talented workers in large congregations are helping to bury talents in others because they accept a regular assignment year after year, and so inexperienced ones remain on the shelf. This ought not so to be. We can use experienced and ready-to-work families.

Bro. Herman Ropp and family, from Kalona, Iowa, were present at our Sunday evening services on June 13, and Bro. Ropp preached for us.

Floyd and Alma Bontrager.

ELIDA, OHIO

(Pike Congregation)

Dear HERALD Readers:

We praise the Lord for the many blessings He has showered upon us. We have been privileged to have a number of visiting ministers and others stop to visit us in the past months. Among those who brought messages were the following: Bro. and Sister James Bucher, Hubbard, Oreg., who spent some time visiting their son Harold and family during the month of January; Bro. Ira Johns, Goshen, Ind., Feb. 7; Bro. and Sister Milton Headings, West Liberty, Ohio, Feb. 21; Bro. and Sister Emery Yutzy, Plain City, Ohio, Feb. 21 (he told of his experiences in traveling in Europe and the Holy Land); Bro. and Sister Dan Martin, Sheldon, Wis., March 7; Bro. and Sister Merlin Good, Wild Cat, Ky., March 21, both morning and evening (some of the other members of this congregation helped give a program in the evening); Bro. D. Walter Miller, Wooster, Ohio, March 28; Bro. Paul Neuenschwander, Kidron, Ohio, April 4; Bro. and Sister Henry Wyse, April 18, both morning and evening; Bro. E. B. Frey, Pettisville, Ohio, conducted communion services May 2.

Sisters Julia Yoder, Wild Cat, Ky., and Waneta Brunk, Teges, Ky., told of their experiences in mission work in Kentucky on Jan. 3.

The E.M.C. Touring Chorus favored us with a program on the evening of April 23.

On Sunday evening, May 9, Bro. Elmer Yoder, North Baltimore, Ohio, and a number of the young people from his congregation rendered the program, with Bro. Yoder bringing the evening message. Laurel Shenk.

ELORA, ONTARIO

(Bethel Congregation)

Dear GOSPEL HERALD Readers:

Psalm 16:11—"Thou wilt shew me the path of life: in thy presence in fulness of joy; at thy right hand there are pleasures for evermore."

We are very happy that another family has joined the church here. May we all continue to grow in our spiritual lives.

On Good Friday we had our communion services here.

Let us remember in prayer the coming Brunk revival meetings which will be held in Kitchener in July and also the revivals which will be held here in October. Revivals should strengthen the Christian in living and witnessing for Him, so that we may bring sinners to know Christ.

May we as Christians do our part in living so that Christ will be magnified through us.

Mrs. W. Shoemaker.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers:

Greetings in the blessed Master's name. On May 27, Bro. Ezra Bowman and wife, and Bro. S. S. Hershberger and wife, all from Harrisonville, Mo., came to visit Bro. and Sister Shank, and we had a special meeting which we all enjoyed. May the Lord bless His messengers as they go through this world spreading the Gospel.

Sister Mina Esch, a sister of Sister Shank, is staying with them and helped during the Bible school. Our Bible school started June 7 and closed June 18. The teachers were Bro. Walter Fenton and wife of Philadelphia, Mo.; Betty Kauffman and Sarah Yoder of Haven, Kans.; Joyce King of Kansas City, and Jessie Hostettler of Kalona, Iowa. The average attendance was 36.

On June 27, Dr. and Mrs. J. W. Bereman of Climax Springs worshiped with us. May the Lord bless each one who has been in our midst. We welcome any one who wishes to worship with us. We desire the prayers of God's children that lost souls around us may be brought to Christ. Lessie L. Inman.

Diary of Orie O. Miller

Mission and Service Trip,
June 2 to Sept. 10, 1954

(As Secretary of the Mennonite Central Committee and Secretary of the Eastern Mennonite Board of Missions and Charities)

June 6, 1954. Luxembourg Railroad Station. The last I saw of New York Wednesday was Elta and Dan waving good-by. Fourteen hours later (a breakfast stop en route at Glasgow, Scotland) we landed at Amsterdam. D. Chauncey Kauffman, John Hostetler, and Esko Loewen waved in greeting. A busy 48 hours followed. Thursday evening Heerewegen co-management representatives from ADS and Vredesgroep met

with us and Brother Van Gilse, the director. This Heerewegen venture continues to seem happy and promising as a channel to widening brotherhood and penetrating witness. We were stirred these days to note Holland brotherhood concern to contact and help Germany East Zone brethren and in eagerness to join forces with MCC and Mennonite relief committees in other European countries in co-ordinated effective relief and refugee services effort. A representative meeting to explore and plan is set for early July at Basel. We enjoyed as always the brief visits with friends Hylkema and Irvin Horsts. The MCC-Menno Travel Service plan and course in Holland seems clear and challenging and in the hands of committed, enthusiastic workers.

Yesterday Chauncey and John autoed me to the Clarence Fretz home in Esch, Luxembourg. After supper they drove on to Frankfurt. The Harvey Millers came from Dudelange and we visited and reviewed mission until midnight. This morning by ten we gathered with our Luxembourg brethren in the new chapel (the second service in it) at a worship and baptismal service. With the eight baptized the membership now numbers 52. It was a happy Pentecost day for the congregation and Joseph Oesch, pastor. Samuel Geiser from Sonnenberg congregation, Switzerland, had the main part of the service. Clarence and Harvey helped. The Nafziger family had all who could stay to a bounteous dinner afterwards. By 4:30 p.m. we were back at Dudelange for the mission worship service there. Samuel Geiser again preached; about 25 present. Our workers continue happy in their field, are steadily increasing their contacts, and note growing trust, confidence, and support. Today's privilege, fellowship, and blessing will long be remembered. This train is due in Frankfurt at 11:07 tonight.

June 9, 1954. Basel, Switzerland. For last Monday at Frankfurt, Germany, MCC Center, our workers had come in from Bremen, Berlin, and Austria for planning the ongoing program. We missed Bro. Klassen at every turn. It was agreed to bring Bremen office to a close and combine these services with Frankfurt. In Austria the need and opportunity warrant some expansion of personnel and services. In Berlin, Menno Heim concept and service continues on indefinitely. At Frankfurt, itself, the lease is to be extended another year. We autoed to Kaiserslautern for the night. On Tuesday morning Tina van der Laag joined us for the call on Oberbürgermeister Müller. He was kind and friendly (hadn't heard of and was deeply moved at the word of Klassen's passing) and was ready to push the matter of the MCC Center. We then drove to Enkenbach and had lunch with the PAX men and arranged with Architect Kraft for going ahead immediately with the Center facility—using PAX men and under German foremen guidance. Then a brief visit with the Bad Duerkheim workers and on to Ludwigshafen and there for supper at Fritz Stauffers and until evening with him and Richard Hertzler and Pastor A. Brown on PAX, refugee home building, concerns of German Mennonite church Sperrmark funds, Kaiserslautern Center financing, etc., and then went on to Strasburg in Alsace for the night. By ten yesterday we were at Valdoie, and there reviewed with the France church leaders and MCC workers the program and continuing goals there. Relations with the French churches and brethren have always been warm and cordial. Andre Trocme and Orley Swartzentruber had come from Paris to discuss Mission-MCC interests and this took to 3:00 p.m. The needs of North Africa and the opportunities in Algeria were laid heavily on our hearts and the need to Algerians in France. MCC will want to help Elkhart Mission Board interests in this as it can.

By 4:30 we were here at Basel headquarters and with the first mail from home. Today is for reporting home, handling correspondence, and planning the new Bible School property use and then overnight to Athens and Salonika.

MISSIONS EDITORIAL (Continued)

accepted by the Board as a budget for the coming year represents an estimate of what the church will give during the year based on past experiences.

Shall the General Board continue to expand its program in faith? Your response in praying and giving during the coming months will indicate the answer. Whose faith? Our faith, the faith of each member of the body of Christ, and not just those who are working in the mission-service program.—L. C. Hartzler.

FIELD NOTES (Continued)

Week-end meeting at the Maple Grove Church. near Atglen, Pa., Saturday evening, July 24, and Sunday evening, July 25. Guest speaker, Elmer Yoder, North Lawrence, Ohio.

Christian Home Conference at the Monterey Church, near Leola, Pa., Saturday evening, July 17, and all day Sunday, July 18. Guest speakers, Paul and Alta Erb.

The Board of Trustees of Eastern Mennonite College will hold its annual meeting 9:00 a.m. Tuesday, July 20, on the College campus. This will be an open meeting, and all persons interested in Christian education are invited to attend.—L. C. S.

By action of its Executive Committee, with approval of the brethren of Iowa Mennonite School, the Board of Education will meet at Goshen, Ind. Oct. 14-16, instead of in Iowa as previously announced. The reason for the change is the plans for the inauguration of Bro. Paul Mininger as president of Goshen College. On Saturday evening, Oct. 16, and continuing through Sunday, Oct. 17, a Christian Education Conference will be held. Further announcement will be made later. All friends of Christian education are invited to all these meetings.

Bro. Mininger will assume the responsibilities of the office of presidency of Goshen College on August 9.—N. E. K.

Visiting Speakers

June 23. **Mario Snyder,** Chicago, Ill., at First Mennonite Church, Colorado Springs, Colo.

June 26, 27. **Richard C. Detweiler,** Perkasie, Pa., at the Indiana-Michigan MYF Convention, Goshen College, Goshen, Ind.

June 27. **J. B. Shenk,** Elkhart, Ind., Youth Conference, Metamora, Ill. **Paul M. Lederach,** Scottdale, Pa., at Blooming Glen, Pa. **Frederick Erb,** Detroit, Mich., at Clinton Frame Mennonite Church, Goshen, Ind. **E. J. Yoder,** Topeka, Ind., at Ball Creek, Ky. **Roy C. Bucher,** East Peoria, Ill., Neffsville Mennonite Church, Lancaster, Pa. **I. E. Burkhart,** Goshen, Ind., at South Union, West Liberty, Ohio.

July 4. **I. E. Burkhart,** Goshen, Ind., at Sharon Mennonite Church, Plain City, Ohio. **Sanford King,** Hutchinson, Kans., at Sycamore Grove Church, Garden City, Mo. **Erland Waltner,** North Newton, Kans., at Goshen, Ind., morning and evening. **Wm. Jennings,** Knoxville, Tenn., at Swamp, Stinesburg, Pa. **John L. Horst,** Scottdale, Pa., at Rockton, Pa. **Kore Zook,** St. Johns, Mich., at Hesston, Kans., **Robert N. Johnson,** student Bob Jones College, at Pinto, Md. **Paul Erb,** Scottdale, Pa., at Mennonite Gospel Center, Kansas City, Mo.

July 11. **J. Winfield Fretz,** North Newton, Kans., at Protection, Kans., evening, illustrated lecture on Mennonite Colonies in South America. **John R. Mumaw,** Harrisonburg, Va., at Olive Church, Elkhart, Ind.

Evangelistic Meetings

Wm. Jennings, Knoxville, Tenn., at Steel City, Pa., July 4-16. **Martin Risser,** Manheim, Pa., tent meetings in lot near Bridgeport Mission, Lancaster, Pa., July 11-18. **Wm. R. Miller,** North Liberty, Ind., at Herrick Church, near Clare, Mich., beginning July 11 and continuing a week or more. Services at 8:00 p.m. **Myron Augsburger,** Harrisonburg, Va., in "Gospel for Today" tent meetings in Hannibal, Mo., July 11-25. **David N. Thomas,** Lancaster, Pa., in revival tent campaign sponsored by church at Millwood, Pa., district, beginning Aug. 7, 7:30 each evening, on Rt. 122, ½ mile south of Rt. 30. **Nelson Litwiller,** Buenos Aires, Argentina, at Floresta, Buenos Aires, July 12-18.

When the great missionary, John G. Paton, was translating the Scriptures for his South Sea Islanders, apparently there was no word for "believe" in their native tongue. For a long while he was well-nigh baffled. One day a native came into his study, and, tired out, flung himself down on a chair, rested his feet on another chair, and lay back full length, saying as he did so something about how good it was to lean his whole weight on those chairs. Instantly Dr. Paton noted the word the man used for "lean his whole weight on." The missionary had his word for "believe." He used it at once and thereafter in translating the Scriptures. Try it for yourself and see, in any verse that uses the word "believe."—Griffith Thomas, in **New Sermon Illustrations,** by G. B. F. Hallock. (Fleming H. Revell Company)

FAMILY CIRCLE (Continued)

lowed to do the planting, He will see to the fruit bearing. We need not simply put in time—we can be bearing fruit.

We sincerely appreciate the concern of younger men, and their efforts to smooth the path of the aging. Let us then, who are in the aging group, respond with a sincere effort to develop habits, attitudes, and interests which will prove us worthy of this concern and will enable us for continuing service to our Lord. God is especially good to us older ones in that, to all the regular promises in His Word, He has added some especially for us. So then,

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God: see all, nor be afraid."[5]

[1] **Christian Living,** April, 1954.
[2] **Ibid.**
[3] Lerribo, **Better Half of Your Life,** p. 207.
[4] **Reader's Digest,** 1951: "The Second Prime of Life—After 70."
[5] Browning, **Rabbi Ben Ezra.**

Leetonia, Ohio.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all my friends, neighbors, and Sunday-school classes who so kindly remembered me with visits, cards, flowers, and fruits while I was in the hospital. May God bless you all.—Mrs. Aquilla Smoker, Ronks, Pa.

* * *

I thank our heavenly Father for His care and answers to prayers during my illness. I am grateful to brethren and sisters who manifested love and concern during this trial. Your prayers, gifts of love, cards, fruit, flowers were much appreciated.—Elmer Bucher, Lititz, Pa.

* * *

I wish to say "Thank-you" for the many cards and gifts received over my birthday, May 13, 1954. I received many cards from those who saw my name in the **Herald** as a shut-in. May the Lord bless you all.—Mrs. Christ K. Miller, Lancaster, Pa.

* * *

I wish to take this way of thanking the many relatives and friends who have remembered me in prayer, and with cards and gifts sent during my stay in the Graduate Hospital, Philadelphia, recently and over my birthday. I received so many that it is almost impossible to thank each one. May God bless you all is my wish and prayer.—Mrs. Claude A. Heistand, Manheim, Pa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Baer—Cassel.—Simon Baer, First Mennonite Church, Kitchener, Ont., and Lydia Cassel, Erb Street Mennonite Church, Waterloo, Ont., by J. H. Hess, June 20, 1954.

Basinger—Wenger.—Dale C. Basinger, Harrisonburg, Va., and Evelyn Wenger, Linville, Va., both of Lindale congregation, by Norman Derstine at the Lindale Church, June 19, 1954.

Beck—Lehman.—John Beck, Canfield, Ohio, and Dorothy Lehman, Greenford, Ohio, by Ernest Martin at the Midway Mennonite Church, Columbiana, Ohio, June 20, 1954.

Bergey—Dickerson.—Clyde Bergey and Helen Dickerson, members of the Mt. Pleasant congregation, Fentress, Va., by Clayton Bergey at the Mt. Pleasant meetinghouse, June 20, 1954.

Boese—Borntrager.—Alfred Boese and Lena Borntrager, both of Bloomfield, Mont., by Elmer Borntrager at the home of the bride, June 24, 1954.

Bowers—Smucker.—Paul Bowers and Mary Louise Smucker, both of Iowa City, Iowa, by Virgil J. Brenneman at the Iowa City Mennonite Church, June 26, 1954.

Cable—Howard.—Dalton Lee Cable, Kaufman Church, Hollsopple, Pa., and Shirley Ray Howard, Brethren Church, Johnstown, Pa., by Charles R. Shetler at the home of the groom's uncle, Charles Shetler of Schellsburg, Pa., June 12, 1954.

Gross—Leatherman.—Aaron Gross and Anna Leatherman, both of the Deep Run congregation, Bucks Co., Pa., by Wilson Overholt at his home, March 21, 1954.

Gross—Leatherman.—Clyde Gross, Blooming Glen, Pa., congregation, Bucks Co., Pa., and Della Leatherman, Deep Run, Pa., congregation, by Wilson Overholt, assisted by David Derstine, at the Deep Run Church, April 3, 1954.

Gyger—Haaby.—Christian Gyger, Blotzheim, France, and Helene Haaby, Mulhouse, France, at the Vincent Mennonite Church, Spring City, Pa., by Daniel Reinford, June 26, 1954. The ceremony was performed in German.

Hostetler—Sturgis.—Leland Hostetler, Bloomfield, Mont., and Verna Sturgis, Savage, Mont., by Elmer Borntrager at the Red Top Mennonite Church, Bloomfield, Mont., June 2, 1954.

Hochstetler—Roth. — Hochstetler — Miller.—Paul Hochstetler, East Union congregation, Kalona, Iowa, and Ila Roth, Wellman, Iowa, congregation.

Leo Hochstetler, East Union congregation, and Lois Miller, Lower Deer Creek congregation. This was a double wedding by D. J. Fisher at the East Union Mennonite Church on June 20, 1954.

Kauffman—Rogers.—Oland E. Kauffman and Josephine Iris Rogers, both of the Fairview, Mich., congregation, by Harvey Handrich at the Fairview Church, June 11, 1954.

Keim—Troyer.—Jonas A. Keim, Pleasant View congregation, Berlin, Ohio, and Fannie N. Troyer, Maysville, Ohio, congregation, by David L. Stutzman at the Maysville Church, May 23, 1954.

Kurtz—Smoker.—Earl Y. Kurtz, Conestoga, Pa., congregation, and Erna E. Smoker, Maple Grove congregation, by Ira A. Kurtz, at the Maple Grove Church, Atglen, Pa., June 26, 1954.

Landis—Godshall.—Elias A. Landis, Jr., Salford congregation, Harleysville, Pa., and Glenda Godshall, Rockhill congregation, Telford, Pa., by Elias N. Landis, father of the groom, at Rockhill Church, Telford, Pa., June 26, 1954.

Landis—Landis.—Richard B. Landis, Line Lexington congregation, Lexington, Pa., and Doris June Landis, Salford congregation, Harleysville, Pa., by Elias N. Landis, father of the bride, at the Salford Mennonite Church, May 8, 1954.

Lefever—Peachey.—Harry Lefever, Mellinger's congregation, Lancaster, Pa., and Esther Peachey, Bart congregation, Bart, Pa., by Paul Peachey, brother of the bride, at the Bart Chapel, June 10, 1954.

Lehman—Swartzendruber.—Robert C. Lehman, Harrisonburg, Va., and Ruby Kathryn Swartzendruber, Kalona, Iowa, by A. Lloyd Swartzendruber, father of the bride, assisted by C. K. Lehman, father of the groom, at the East Union Church, Kalona, Iowa, June 10, 1954.

Moser—Lehman.—Ellis Moser, Copenhagen, N.Y., and Joyce Lehman, Castorland, N.Y., by Lloyd Boshart at the Croghan meetinghouse, June 10, 1954.

Oberholzer—Miller.—Richard E. Oberholzer, Eshleman congregation, Greencastle, Pa., and Lois H. Miller, Reiff congregation, Hagerstown, Md., by Moses K. Horst, assisted by Harvey E. Shank, at the home of the bride, June 26, 1954.

Petersheim—Stoltzfus.—John M. Petersheim, Conestoga congregation, Morgantown, Pa., and Susan Lavern Stoltzfus, Maple Grove congregation, Atglen, Pa., by Aaron F. Stoltzfus, assisted by J. Otis Yoder, at Wesley Chapel, Newark, Del., June 19, 1954.

Rice—Halteman.—Franklin Rice, Deep Run, Pa., congregation, and Ruth Halteman, Franconia, Pa., congregation, by Abram W. Yothers at the Deep Run Mennonite Church, June 12, 1954.

Widmer—Stutzman.—George Widmer, Sugar Creek congregation, Wayland, Iowa, and Alta Stutzman, East Union congregation, Kalona, Iowa, by D. J. Fisher at the East Union Church, June 27, 1954.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bender, Austin and Arletha (Zehr), Croghan, N.Y., first child, a son, Arlin Omar, June 11, 1954.

Benner, Christian and Edna (Bolton), Lansdale, Pa., third child, third daughter, Ruth Christine, June 18, 1954.

Benner, Millard and Lura (Bender), Greenwood, Del., fourth daughter, Kathryn Grace, May 28, 1954.

Breneman, Robert A. and Mabel (Shimp), Strasburg, Pa., second child, first son, Donald Eugene, June 11, 1954.

Brenneman, Paul G. and Grace (Bergey), Doylestown, Pa., a daughter, Susan Kay, June 7, 1954.

Brown, William and Barbara (Widrick) (no address), a son, Dale Eugene, April 17, 1954.

Brubaker, Glenn and Arlene (Snyder), Manheim, Pa., fourth child, third son, Dennie S., June 17, 1954.

Bumstead, James H. and Beula (Mast), Hemet, Calif., fifth child, third son, John Mark, June 22, 1954.

Burkholder, Melvin J. and Mildred, Hatfield, Pa., second child, first daughter, Sharon Louise, June 28, 1954.

Holst, Carlyle and Ruby (Yantzi), Petersburg, Ont., second child, first daughter, Colleen Sue, May 15, 1954.

Jantzi, John J. and Erma (Kauffman), Roseburg, Oreg., first child, John Joseph, Jr., June 20, 1954.

Kauffman, Melvin and Loretta (Burkey), Ypsilanti, Mich., first child, Robert Eugene, no date given.

Knepp, Elmer and Alma (Shrock), Plainville, Ind., sixth child, fourth daughter, Norene Gail, June 6, 1954.

Kurtz, Alvin and Hilda Mae (Sutter), Sarasota, Fla., third child, second son, Wendell Jay, June 14, 1954.

Kurtz, David, Jr., and Martha (Horst), Morgantown, Pa., second and third children, first and second sons, James Edward and John Edwin, April 25, 1954.

Lantz, Robert and Emily (Detweiler), Smyrna, Del., first child, Judith Eileen, June 12, 1954.

Miller, C. Ralph and Sarah (Ober), Manheim, Pa., third child, second son, Jay Clyde, June 21, 1954.

Miller, Paul Howard and Ida Fern (Miller), Des Moines, Iowa, first child, Nathan Richard, June 19, 1954.

Myers, Willis D. and Myrtle (Miller), Conneaut Lake, Pa., sixth child, fourth son, Lyle Wayne, June 16, 1954.

Nussbaum, Marion and Anne (Lehman), Orrville, Ohio, a son, Keith Ray, March 13, 1954.

Scheffel, Jonas and Ruth (Lichty), Oakland, Md., second daughter, Linda Jane, June 25, 1954.

Schlabach, Aden and Rachel (Kropf), Harrisburg, Oreg., first child, Dennis Duane, June 21, 1954.

Smoker, Sylvan K. and Elsie K. (Yoder), Cochranville, Pa., fifth child, third son, Nathanael Ray, June 23, 1954.

Stauffer, Harry and Gladys (Reist), Tofield, Alta., fourth child, third daughter, Rita Joy, June 22, 1954.

Stoltzfus, Ammon K. and Gertrude (Peters), New Holland, Pa., fifth child, third son, Laverne Ray, June 24, 1954.

Ulrich, Elton and Miriam (Bachman), Roanoke, Ill., fourth child, first son, Douglas Elton, June 23, 1954.

Weaver, Paul and Anna Mary (Witmer), Columbiana, Ohio, fourth child, third son, Harold Dean, June 16, 1954.

Witmer, A. Clyde and Anna May (Habecker), Willow Street, Pa., first child, John Charles, May 21, 1954.

Yoder, Isaac and Maretta (Gingerich), Kalona, Iowa, first child, Faith A'Lee, June 21, 1954.

Yoder, Jesse and Gladys (Wert), Greenwood, Del., second child, David Michael, no date given.

Zehr, Mark and Beatrice (Bast) (no address), a daughter, Mary Suzenne, May 2, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gross, Justus I., of Eureka, Ill., son of the late Isaac and Elizabeth Shiffler Gross, was born Dec. 17, 1915, near Roseland, Nebr.; passed away at St. Francis Hospital, Peoria, Ill., June 27, 1954; aged 38 y. 6 m. 10 d. Death was due to hemorrhage of the brain caused by a fall from a hay elevator the previous Thursday evening. He was rushed to the hospital but never regained consciousness. On June 21, 1945, he was united in marriage to Ruth Bachman. To this union was born one daughter, Karen Ann, who with his companion survives. "Curly," as everyone knew him, accepted Christ in youth and was always a faithful member of the Mennonite Church. He came to Illinois in 1936 and found employment as a farm helper and factory worker. He served during World War II in Civilian Public Service, and has been farming for the last seven years. He is survived by 5 sisters and 4 brothers (Sam, Shickley, Nebr.; Mary, Hannibal, Mo.; Charles, Grafton, Nebr.; Timna and Bernice, Hastings, Nebr.; Allan, Fisher, Ill.; Rhoda, Glenvil, Nebr.; Wayne, Washburn, Ill., and Lois, Lowpoint, Ill.). His parents, 2 brothers, and one sister preceded him in death. Funeral services were held at the Metamora Mennonite Church, June 29, with LeRoy Kennel, Howard Zehr, and Jesse Short participating. Burial was made in the Hickory Point Cemetery.

Johns, Catherine, second daughter of Moses J. and Barbara (Swartzendruber) Stutzman, was born near Kalona, Iowa, Sept. 9, 1879; passed from this life at the Clinton, Okla., hospital, June 22, 1954; aged 74 y. 9 m. 13 d. Early in life she accepted Christ as her personal Saviour and became a member of the Mennonite Church which faith she treasured until the end. On Nov. 3, 1898, she was united in marriage to John J. Johns, who later was ordained to the ministry. He succumbed to an attack of typhoid Aug. 31, 1918. After their marriage, they made their home in Nappanee, Ind., until 1905 when they moved to a farm near Hydro, Okla., where she has since made her home. Two adopted children (Paul and Alta—Mrs. Wm. C. Schantz) were brought up in this home. She had been a sufferer from diabetes, which, with other complications, was the cause of her death. She was preceded in death by her husband, her parents, and 3 sisters (Eliza Jane—Mrs. John D. Miller; Sarah Ann, and Clara—Mrs. Lewis Zook). She is survived by the son and daughter, 3 grandchildren, one brother (S. E. Stutzman), and many other relatives and friends. Funeral services were held June 25 by John Slagell and Alva Swartzendruber at the church.

Kurtz, John Edwin, infant son of David, Jr., and Martha (Horst) Kurtz, Morgantown, Pa., was born April 25, 1954, and died a short time after he was born. Besides his parents he is survived by his twin brother (James Edward), one sister (Cynthia), and his grandparents (Mr. and Mrs. David Kurtz, Sr., Morgantown, Pa., and Mr. and Mrs. Titus S. Horst, Akron, Pa.). Graveside services were held April 26, at the Conestoga Church cemetery, conducted by Glenn Esh.

Miller, Alan Truman, small son of Truman and Clara (Hershberger) Miller, was born at Milford, Nebr., June 24, 1953; passed away suddenly June 17, 1954; aged 11 m. 21 d. Alan's life was suddenly ended when the wheels of a farm truck passed over his body. Just a short time before he had been put on the sidewalk where he loved to play and somehow got out to the truck without being seen. He leaves to mourn his early departure his parents, 2 brothers and 2 sisters (Orlin, Elaine, Elwood, and Ruth Ann), 4 grandparents (Mr. and Mrs. Allen Hershberger, Albany, Oreg., and Mr. and Mrs. John Miller, of Milford), also a number of uncles, aunts, and cousins. A little brother died in infancy Dec. 23, 1948. Services were held at East Fairview Mennonite Church, June 19, with Oliver Roth, Sterling Stauffer, and Ammon Miller in charge. Burial was made in the adjoining cemetery.

Do we believe in God, or do we believe in believing in God?—John MacMurray.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Christianity, Communism, and History, by William Hordern; Abingdon Press; 1954; 174 pp.; $2.50.

Until now the best book criticizing Communism from the Christian standpoint was the book by John C. Bennett, **Christianity and Communism** (Association Press, 1948). Hordern's new book, though defective at certain points, should prove to be equally useful, and for Mennonites it has the added attraction of being a highly sympathetic treatment of the contribution of the "sect" type of Christianity in meeting the threat of Communism. The author holds that the sects were not a fanatical perversion of the Reformation, as earlier church historians had held, but were rather those who carried the Reformation to its logical conclusion. The Communists have been interested in the sects because sectarian religious protest was sometimes aimed at the social and political evils of their time. The Communists forget, however, that the sects did not believe that these ills could be eliminated by changing the political or economic system, nor, indeed, that they would be eliminated within history at all.

The strength of Communism arises from the failure of many Christians to assert and live some of the Christian truths which the Communist does live. Sectarian Christians, however, have often maintained the truths which others have lost. The critical failure of Communism, on the other hand, is its failure to recognize human sin. This is clearly revealed in their philosophy of history and in their expectation that by establishing the Communist system man is redeeming himself within history. The author finds this same fatal weakness in much of liberal Christianity. He feels that the sects, however, have been much more realistic in their estimate of man and in their emphasis on redemption by God through Jesus Christ who is above and beyond history.

The Christian Church must be wary of allowing itself to be identified with those opponents of Communism whose real purpose is to defend the status quo against legitimate criticism of its injustices. Sectarian Christians have been prophetic in their criticism of the existing order, but all too often they have changed their form from sects to established churches, and sometimes even to churches which represent economic power interested in preserving the status quo.

A few minor criticisms must be noted. The author has been influenced by neo-orthodoxy. Although this has been a salutary influence on the whole, Mennonite readers will be disturbed by his occasional jibes at Scriptural literalism. Furthermore, he is not as skeptical about evolution as this reviewer, though the author hastens to assure us that the religious leaders who accept the implications of evolution for the inevitability of human progress would do well to heed the contrary implictions of the second law of thermodynamics.

This book is essential reading for all who wish to understand the difference between Christianity and Communism and by all who wish to work out the Christian strategy for meeting Communism.—Carl Kreider.

The Cross Is Lifted, by Chandram Devanesen; illus. by Frank Wesley; Friendship Press; 1954; 68 pp.; cloth, $1.50, paper, $1.00.

Two qualifications will fit one to read this book: a love for good poetry, even when couched in a modern free-verse form; and a missionary interest which is both evangelistic and social. Both the poems and the drawings which illustrate them are in the finest artistic form. The poet and the artist are both Indians, and so there is no question of the authentic Oriental touch. The viewpoint is evangelical, and a deep burden for the salvation of India is evidenced throughout the collection of lyrics. Those who know India will be delighted with this book, as well as those who would like to know. As to format we have seen few more beautiful books.—Paul Erb.

ITEMS and COMMENTS

At the international Muslim-Christian Convocation held in Lebanon last April, a veteran Muslim leader said, "The triumph of the Islamic concept in man represents the triumph of the spirit over the shackles of matter, the darkness of sensual desire, and the degradation of animal instincts. It means the victory of good over evil and of love and peace on this earth." When Christians pointed out the discrepancies between this description of the Muslim faith and the actual nature of Muslim life and action both in history and today, the Muslims acknowledged the discrepancies but pointed out in answer the discrepancies between the fine words Christians speak and the political policies of so-called Christian nations and the level of morals in Christian lands.

• • •

American churches will spend more than $10,000,000 a week on new construction in 1954, according to a forecast by the Departments of Commerce and Labor. The erection of new edifices by churches will amount to $525,000,000 this year, 11 per cent above the previous all-time market established in 1953. Non-public schools, most of which are church-related, will spend an almost equal amount on new construction.

• • •

Many church groups in the South have approved the Supreme Court decision outlawing racial segregation in the public schools and have urged legislative bodies to proceed in the implementation of the ruling. However, five all-white elementary schools and high schools are scheduled to be opened by independent Baptist churches in Fort Worth, Texas. The fall enrollment is expected to be between 500 and 1,000. The Baptist pastors involved launched plans for the schools after the United States Supreme Court outlawed segregation in the public schools.

• • •

Faith Today, a pocket-size, nonsectarian bimonthly magazine launched in February, has been acquired by Harper and Brothers. It will appear monthly in the near future.

• • •

In Copenhagen Evangelist Billy Graham conducted two public rallies and met with several thousand clergymen and church workers during a one-day crusade. At an outdoor evening rally held in City Square, Dr. Graham spoke to about 15,000 people who stood in a pouring rain to hear him. Hundreds responded to his appeal to make a decision for Christ. In a press conference,

the American evangelist was asked to comment on Christ's second coming. "The Bible tells us," he said, "that Christ will return, but it does not tell us when." One of the reporters continued, "It has been said that the signs show that Christ will come soon." Dr. Graham's reply was, "The only thing I know is that we are 2,000 years nearer to Christ's return than we were at the time of Christ."

* * *

A 19-year-old youth in Columbus, Ohio, on trial for auto theft, waived parole and asked for an 18-month federal prison sentence. He said he wanted to get himself straightened out. "I want to learn more about Christianity and preach someday." He was afraid if he was paroled he would go back into the old ways of sin.

* * *

Bible Week, sponsored by the Israeli Bible Research Society, was observed throughout the country of Israel recently. During the week some sixty lectures were delivered in different parts of the country. In Haifa, a part of the famous Dead Sea Scrolls were exhibited.

* * *

A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors in Washington, has been elected moderator of the Church of the Brethren.

* * *

So improved is the food situation in Pakistan that the undelivered portion of the United States wheat gift will not be required.—W.P.

* * *

A Japanese radiologist agrees with an American specialist that the actual death toll from the atomic bomb explosion in Japan should be three times as high as it has been given. Said the Japanese doctor, "I believe that more than 200,000 have died in the Hiroshima atomic bombing while over 100,000 perished in Nagasaki." The reported toll, according to the Associated Press, was 78,000 at Hiroshima and 73,000 at Nagasaki. The accurate figures cannot be given because according to this report victims are still dying. When we remember that the bombs dropped in Japan were only playthings compared with those now available, we see what the world is in for if an actual bombing war should get under way.

* * *

An ancient Samaritan stone has been found in the Sharon Plain of Israel during excavations for a sewage canal. Seven of the Ten Commandments are inscribed upon the plaque in Samaritan letters. The plaque is supposed to belong to the seventh century.

* * *

Under the pressure of government discrimination, the theological character of Spanish Protestantism seems to be giving way to the right. In the past the majority of Spanish Protestants were found in mainline Reformation denominations. Today those groups which rely least on a "learned ministry," whose approach is combative rather than ecumenical, show the most vigor, comprising perhaps 70 per cent of all.—W.P.

* * *

Worldover Press reports that many German pastors have in recent weeks called on the French to keep up their opposition to German rearmament—for the sake of Germany and the world.

* * *

There is no place in medicine for the atheist or the materialist, said the president of the American Medical Association to the graduating class of Hahnemann Medical College in Philadelphia. "Medicine is a priestly calling," he said, "and its followers must have due regard for the soul as well as the body. The Oath of Hippocrates and the Code of Medical Ethics are based upon the Ten Commandments, but they can mean little or nothing to those with only skilled scientific training and no knowledge of the existence of a Supreme Being in whose image and likeness man has been created. Medical educators must finally conclude that if we are to be a profession above suspicion, we must graduate men and women with a deep conception of moral fundamentals, and who recognize their obligations to humanity and to their fellow practitioners. There is no substitute for honesty and integrity. We cannot substitute harsh realism for idealism. If you have not so resolved, you who are about to become physicians should seek some other avenue of work."

* * *

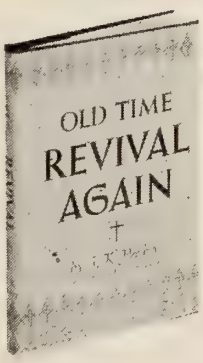
President Eisenhower, signing the House Joint Resolution which adds the words "under God" to the pledge of allegiance to the flag, said the change reaffirmed "the transcendence of religious faith in America's heritage and future."

* * *

A resolution to "prevent segregation" in its 45 churches in south central Kansas was adopted unanimously by the Wichita Presbytery. The resolution is believed to be the first of its kind adopted by any presbytery in the nation. It requested the 45 Presbyterian churches to prevent segregation by requesting sessions of the churches to affirm upon their records that anyone is welcome to membership in the church who expresses his faith in Jesus Christ as his Saviour and Lord and is willing to submit to the govern-

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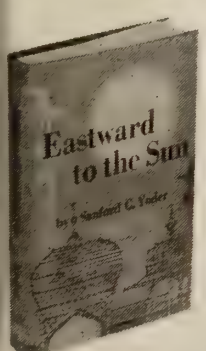
Summer reading . . .



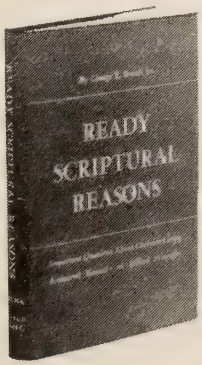
OLD TIME REVIVAL AGAIN

By T. K. Hershey. The writer pleads for revival, showing that it must begin within before it can be spread to others. It refers to early Biblical evangelists, and to the effectiveness of those who first have been revived themselves. It speaks emphatically to ministers, but the message is for everyone. $1.75

EASTWARD TO THE SUN



By S. C. Yoder. Travel by armchair. From New York through Europe to India, climaxing at the 50th anniversary celebration of the India Mennonite Mission, Dr. Yoder relates his experiences. He delights in people and places. With keen insight he observes them through the colorful lenses of history and literature. You will enjoy him as your guide. $2.85



READY SCRIPTURAL REASONS

By George R. Brunk, Sr. Important facts about Christian living stated in question-and-answer form. The author interprets these on Biblical principles in the light of his belief and experience. $1.75

Mennonite Publishing House
Scottdale, Pennsylvania

ment and program of the Presbyterian Church in the U.S.A.

* * *

To date, 1,700,000 Scripture portions have been distributed by the Pocket Testament League to soldiers and civilians in Korea.

* * *

The General Assembly of the Presbyterian Church in Canada voted, 180 to 20, in favor of capital punishment for deliberate homicide.

* * *

In South Korea, today, CARE is literally beating swords into plowshares. From the discarded casings of 105 mm. shells, Korean factory workers are making new steel plows and agricultural tools for the international welfare agency. The implements, subscribed by Americans, are then given to Korean farmers to help them reclaim fields that have lain fallow for years. Moreover, the first of these gifts are going back to the very battlegrounds from which the shells were originally fired at the enemy, to the farmers who thus were forced to flee to refugee camps farther south with their families.

* * *

The Church of England authorities have directed theological trainees to accept conscription although they are legally exempt from such service.

* * *

Religious News Service has reported to its widespread clientele that Eastern Mennonite College, Harrisonburg, Virginia, has for the first time granted a degree to a Negro student. Mrs. Margaret Webb Howard received the degree of B.S. in Education this spring. The dispatch quotes President John R. Mumaw as follows: "A number of our supporters had misgivings about our community relations when we adopted a Christian racial policy in 1948. I can report that there has not been a single unfavorable incident of any kind whatsoever as a result of our admission of colored students, including Koreans and Japanese as well as Negroes, and I think we may have helped to influence the Southern community of which we are a part. Certainly, on the basis of our experience we can feel nothing but encouragement that God is working in man's society."

* * *

The Washington City Presbytery unanimously adopted a report criticizing churches which "seek an easy way out" of racial problems by "a move to the suburbs." The presbytery commended churches in its own and other denominations which have become racially integrated and have stayed within their changing communities. "We call upon all Christians to work for, not wait for, a church and a society which rise above racial restrictions," the presbytery said.

* * *

Alcoholism, according to a United Press report, is one of the fastest growing dangers to American survival. Authority for this statement is Dr. Andrew C. Ivy, head of the Department of Clinical Sciences at the University of Illinois. Ivy says 7,000,000 adult Americans are heavy drinkers, addictive drinkers, or chronic alcoholics and that the number is increasing at the rate of 250,000 annually. "The danger to America is so great," he said, "that congressional committees could do as much for the country by investigating the subject as in probing the communist menace." Total abstinence, he thought, is the only solution to the problems created by alcohol.

* * *

About 120,000 Protestant children and their teachers marched in the 125th-anniversary-day parade in Brooklyn of the founding of the Brooklyn Sunday School Union in 1816. The event also honored the tercentenary of Brooklyn Protestantism. Public schools throughout the borough were closed to allow the youngsters, representing 450 Sunday schools, to participate in the parade which had as its theme "Christ Our Saviour Through the Years."

* * *

St. Paul's Hospital in Dallas, Texas, has opened its facilities to Negro physicians. The decision was approved unanimously by the hospital's medical staff, which includes about 300 white physicians. Dallas has 18 Negro physicians but because of limited hospital rooms and facilities only five may admit patients to the hospital at present. This move is a significant one for Negroes because much of medicine's swift advance is learned by doctors as they work in big modern hospitals. Negro physicians have been barred from Dallas hospitals largely because the constitution of the Texas Medical Association states that TMA members must be "white physicians holding the degree of M.D." The Medical Association is working on a possible revision of the constitution.

* * *

Donald G. Phillips, who once served in the Orient as a Marine sergeant, is going back armed only with a Bible. The 25-year-old clergyman, who graduated in May from Western Theological Seminary in Pittsburgh, explained: "I believe the world situation can be coped with best not with guns and bullets but with the message of Christ." Mr. Phillips will become a Presbyterian missionary in the Philippines.

* * *

New legal rulings have opened the way for a growth of evangelical churches in Italy. Dr. Rosapepe, who has represented Italian Protestant groups in several court tests, says, "In the last seven or eight years I have seen the evangelical movement in Italy grow from a few thousand members to about 200,000." Religious freedom was guaranteed by the Italian constitution of 1848 but was destroyed by Mussolini in 1929. Its re-establishment is a victory for human freedom.

* * *

Vice-President Richard M. Nixon, in a prayer breakfast meeting, told those assembled that "an extra bowl of rice a day" will not solve the problem of the people of Indo-China. Such a materialistic solution is superficial and an insult to a proud people, he said. "It seems to me the greatest advantage we hold over the Communists is that this nation has a fundamental belief in God and that throughout our history whenever we have faced a great crisis we have had great leaders," Mr. Nixon said. "It is encouraging that all over America there is a rededication, a belief in God coupled with a belief in America."

* * *

Dr. Carl G. Howie, minister of Sherwood Presbyterian Church, Washington, D.C., described to a group of Presbyterian ministers and laymen a "total-commitment" plan of church giving which he called superior to tithing. In an address before the Baltimore Synod he said, "There is no basis in the New Testament for the legal 10 per cent tithe." He added that a Christian could prove his faith by a 5 per cent tithe or a 30 per cent, depending on his circumstances. Dr. Howie said his own church asks its members to "yield up what they possess in time, talents, or property." Under this plan members have increased their giving by $15,000 a year, and have contributed $200,000 to the church building fund and pledged another $120,000 since 1950.

* * *

A bill calling for the issuance of a commemorative stamp to honor the 100th anniversary of the founding of the Little Brown Church in the Vale has been introduced by an Iowa congressman. The famous little Congregational church located in Chickasaw County, Iowa, was founded November 4, 1855, and a centenary observance will be held next year. A world-famous hymn about the church was written by Dr. William S. Titts, a Fredericksburg, Iowa, physician. The church was visited last year by 100,000 persons and several hundred weddings are performed there annually. The congressman thought such a stamp would be "a tribute to the religious faith of rural America."

* * *

A new three-cent stamp bearing the motto "In God We Trust" is now in use. It is the result of the "overwhelming popularity here and unprecedented approval abroad" of the eight-cent denomination bearing the "In God We Trust" motto which was recently inaugurated. Post Office Departments have decided to repeat the same design on the denomination which will carry all domestic first-class mail. Since the eight-cent stamp is for foreign first-class mail, every letter, once the stamps already in circulation are used up, will carry the "In God We Trust" message. It is expected that more than 8,000,000,000 of the new stamps will be circulated before the end of 1954. They will remain in use indefinitely.

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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MENNONITE BIBLICAL SEMINARY LIBRARY

"Christ—The Hope of the World"

By Paul Peachey

This year, 1954, non-Catholic Christians the world around are discussing the Christian hope. This discussion has grown out of the theme announced for the second plenary session of the World Council of Churches to be held during the second half of August at Evanston, Illinois: "Christ—the Hope of the World." The World Council of Churches was formed at Amsterdam, The Netherlands, in 1948 as an attempt to bring the much-divided Christian groups the world around into closer fellowship. Most major non-Catholic denominations have affiliated with this organization, though there are some notable exceptions such as some Greek Orthodox groups of eastern Europe. In our country, the outstanding exceptions are evangelical bodies, mostly small in size, who feel unable to enter a fellowship of churches whose faith and practice seem to deviate widely from an evangelical viewpoint. Among this group of bodies one also finds the Mennonites, though the two major European Mennonite conferences have joined the Council.

The World Council of Churches (hereafter WCC) convention is to discuss the Christian hope as it relates to the life and work of the church on earth. When this topic was first announced in 1951, a heated discussion grew up at once. In view of the wide range of viewpoints represented among the denominations, this was not surprising. The discussion, however, seems to have become a good deal more stormy than anyone had anticipated, and has revealed two basically conflicting viewpoints among Christians. Since the so-called Age of Reason of the eighteenth century, and since the rise of the theory of evolution and the development of the scientific world view, the traditional Christian hope in the return of Christ has been threatened or replaced by a hope in human progress on earth independent of any supernatural intervention of God. Modern man looks forward, not to the New Jerusalem to be ushered in by a special act of God, but to an ideal state on earth, as man evolves and as he gradually conquers the unfriendly forces of the universe.

On the surface the issue may appear clear enough—here the Biblical hope, there the secular or pagan belief in the goodness of man. And to some extent the present disagreement in religious circles arose because Christians have accepted something of this secular philosophy. But the matter cannot be dismissed at this point, for though the Scriptures themselves constantly speak of the kingdom of God in its full sense as a future reality which shall "come" only when time has ceased, yet just as definitely they speak of its present reality. Jesus, e.g., speaks of "everlasting life" as a present possession, here and now. John 5:24. In a very real sense, the things to which the whole Old Testament looked forward have already become the possession of the Christian. And if this is so, says the modern Christian, is the present reality of the kingdom not after all in some fashion to be equated with the good life of modern man? And if Christians have again and again mistakenly thought, down through the centuries, that the return of Christ will occur in their lifetime, had we not better concentrate on the present reality of the kingdom, on good living in this world, rather than on an indefinite one to come whose essence we somehow cannot apprehend?

Such reasoning is very common in our country. Because of this, considerable disagreement has arisen between European and American Christians. Europe, originally the home of modern optimism, has suffered severely in recent decades. Consequently Europeans have been very much sobered and many today frankly recognize that this world can give us only a partial fulfillment of all that man yearns for. Americans, on the other hand, often accuse them of resorting to "otherworldly" hopes as an escape from the present distress, instead of taking hold of our imperfect world to remake it. Many Americans find it difficult to accept a viewpoint such as was advanced by one European theologian in a discussion on this subject, that, historically, Christians have made their greatest impact on this world at those times when their expectancy of the next "world" was most intense.

Does the Evanston Discussion Concern Us?

Since throughout our brotherhood we hold the traditional Biblical hope and since we do not belong to the WCC, it may seem that the above discussion is of little relevance to us. Nevertheless, a moment's reflection will tell us that we too have a great deal at stake in these deliberations, not only because we are a part of Christendom and are influenced by what transpires elsewhere, but also because we too stand in that insoluble conflict between the old age which is passing away and the new one which has already dawned. We, too, have not fully succeeded in maintaining the true Biblical perspective. True, we have been very conscious of the "last things," as our dialogues between "premillennialists" and "amillennialists" testify, but is it too much to suggest that discussion has often obscured the real issue? Has not our interest, despite these dialogues, been transferred more and more from the realities and values of the new aeon to those of the old? And as we come to an understanding ourselves, should we not bear witness among others to the Christian hope?

To understand this discussion, we ought to look again at the concept of the Christian hope which characterized the Mennonite movement in the beginning. If you have ever looked up "Mennonites" in an encyclopedia or a history text, you will no doubt have "learned" that Mennonites were extremists who held radical and even dangerous views regarding the reign of Christ on earth (the millennium) and that their ancestors set up by revolution an "Anabaptist kingdom" at

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Summer Night

By Lorie C. Gooding

Walk softly through this summer night,
Disturb no starry dreams,
But pause a while and listen to
The cool, green song of streams,

And hear the golden globes of sound
Chime in a wind-swept tree,
While all the fields and marshes sing
A tangled melody.

Walk softly through this summer night,
Where loveliness is found,
And worship silently, for this
Is surely holy ground.

Holmesville, Ohio.

Muenster, Germany, in 1535. Until comparatively recent times, historians and theologians assumed that the Anabaptist movement was inspired chiefly by dreams of the millennium which they thought they were called to initiate. But modern investigation of sixteenth-century records has demonstrated unmistakably that the Anabaptist movement which arose in Zurich, Switzerland, in 1525 was neither revolutionary in the usual political sense nor yet millenarian in that it proclaimed itself to be the advance guard of Christ's earthly reign. The Swiss Anabaptists were indeed revolutionary for their time in their concept of Christianity as unconditional discipleship and of the church as the visible disciplined community of believers. But their message was based, not on extravagant speculations regarding the future reign of Christ on earth, but on the will and presence of Christ here and now.

How, then, did the Anabaptist-Mennonites receive the distorted reputation to which we here refer? In answering this question, we will need first of all to note the great unrest which characterized the sixteenth century, the time of the Protestant Reformation. Profound social and political forces were at work and great changes were taking place. The air was filled with both fear and expectancy as old institutions crumbled. People interpreted these developments in terms of the end time. Martin Luther believed firmly that the end of the world was close at hand. To him, the Turks who threatened eastern Europe, and later the Pope, were the Antichrist. Strange movements in the heavens were interpreted as signs of the approaching end. The lawyer in court and the criminal before him alike reckoned with the last judgment as an inescapable reality.

These times of change were likewise characterized by an abundance of ideas and streams of thought. There were, for example, the mystics, who by-passed the late medieval (Catholic) church to enter into direct fellowship with God. Usually they emphasized such fellowship greatly and were quiescent regarding activity in this world. But a minority of them, in the turbulent times in which they lived, claimed to have received special revelations from God on the basis of their direct contact with God, authorizing political and military action to overthrow the existing social order in favor of a supposed reign of Christ. Wicked rulers were to be put down and a rule of the saints was to be established.

It was but natural that the Swiss Anabaptists would encounter these men, just as they also encountered the Catholics and the reformers. And so it was that the radical mystics at Muenster took over indirectly from the Swiss Anabaptists the concept of a baptism to seal their commitment to the new faith. The Swiss themselves, however, and those of their fellowship in Germany and the Low Countries, refuted from the start millenarian or chiliastic (thousand years) speculations. Swiss Anabaptism must therefore be considered nonchiliastic.

A second type of Anabaptism did, however, develop in south and central Germany, in places where remnants of the revolutionary mystics who in 1525 had helped to launch a revolt of the peasants, were later converted to the Anabaptist brotherhood. Here there was a fervent expectancy of the reign of a thousand years, but it came as a foreign element injected into the original Anabaptist concept. Nevertheless, even here violence was repudiated. The kingdom of a thousand years would come, but divine, not human, initiative would bring it.

A third kind of Anabaptism, which should actually not be so designated at all, was the movement at Muenster to which we have already referred. In that city, a Reformation of the Lutheran type had already been introduced, when visionary leaders arrived who had in part been influenced by Anabaptist ideas and there announced that Muenster would be the headquarters of Christ's earthly reign. But when Christ did not come, new "visions" led these men to take matters into their own hands. They armed their followers, overthrew the government in power, and established a reign of their own. Thus the Muensterite type of "Anabaptism" might be described as revolutionary-chiliastic.

A final and fourth type of Anabaptist eschatology must yet be noted. This was the Dutch Mennonites. All during the development of the Muensterite movement there were in northern Germany and Holland, sober Anabaptists who refused and denounced the excesses which characterized it. In 1536, a year after the overthrow of the Muensterite venture, Menno Simons, a Catholic priest in the Dutch province of Friesland, left his church to join the peaceful Anabaptists. It became his historic role to repair the breaches made by Muenster. Against this background the position of Menno becomes clear. In unequivocal terms he proclaims the return of Christ, but his great task is to repudiate every chiliastic speculation. In so far as our present terminology can be used, Menno certainly was an amillennialist (cf. John C. Wenger, *Introduction to Theology*, Scottdale, 1954, p. 368). This viewpoint of the Dutch Mennonites coincided generally with that of the original Swiss Anabaptist movement and from these two groups most modern Mennonites have descended.

The historians have thus shown us that the genius of Anabaptist-Mennonitism is not extravagant speculation about the last things or about a possible earthly reign of Christ, but much rather a deep insight and an earnest commitment into the experience of Chirst in terms of discipleship. Since, however, the older misunderstandings regarding Mennonitism persist in some circles, much work still remains for the historians to complete. Naturally one cannot expect the Mennonite viewpoint to receive widespread acceptance, since radical Christianity (unfortunately we can no longer lay much claim to radicalness) finds its strongest critics among Christians who desire a mild interpretation of the Gospel.

But in another respect, a major task still remains to be done, in this case espe-

(Continued on page 680)

Our Readers Say–

. . . I want to especially remark on your editorial in the June 1 issue. Being in I-W alternate service here I can heartily agree with what you said about supporting us fellows. It means a lot to hear from your loved ones at home as well as close friends of the church and know they are behind you. I'm thankful to God for my own home congregation and how they send bulletins, programs, and the assurance of prayers. . . . I can also see how a fellow might want to change congregations when he comes home because they have failed him while he was away. . . . —*Harold K. Yoder, Brattleboro, Vt.*

* * *

. . . I have just finished reading the editorial entitled "I Can Afford It," and I want to express my appreciation for that article. That kind of teaching is needed. Undoubtedly what you said will do much good. Everybody should read it and practice it.—*Joseph R. Driver, Waynesboro, Va.*

* * *

. . . I have seldom read such a heart-warming, spiritual message on this practical interior life, hid with Christ in God ["Set Apart for God's Glory," by Geraldine Bennington, July 6, 1954].

I enjoy many of the articles in the HERALD, especially the activities of our missions and the work of MCC. One feels a very near part of the work as one reads of the needs and victories in this great work of the kingdom of God upon earth.—*Rhoda Ramer, Harper, Kans.*

GOSPEL HERALD

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EDITORIAL

Covering the Subject

When a speaker or a writer is assigned a subject, he ought to treat that subject competently. He should keep to the subject, so that the title does not raise false hopes. And he should discuss the subject more or less thoroughly, so that readers or hearers do not get a partial view only. A form of commendation is to say, "He covered the subject well"; a form of criticism is to say, "He did not cover the subject."

One form of failure is a misinterpretation of the subject. Once upon a time a speaker in a Sunday-school conference was asked to speak on "The Home Department." He discussed the influence of the home, without any reference to a specific department of Sunday-school organization. One should always be as sure as possible what his subject means. Well-thought-out plans of program committees sometimes fall down badly because someone does not speak on his subject, or at least on the subject that the committee had in mind.

Then there are speakers and writers who understand the subject all right, but choose to disregard it, or to discuss some tiny corner of it. These are the hobby-minded people who say about the same things no matter what the subject is. Sometimes they are so limited in their information and their thinking that they can speak of only one thing. Any subject under the sun finds in their thinking a relation to their one-and-only idea. They seldom cover the subject because the subject goes beyond the boundaries of their narrow little realm.

Some fail to cover the subject because they try to do more. They give so much time or space to the environs that they have little left for the subject itself. Introductions, parentheses, digressions, and conclusions all but crowd out the essential matter. Not everything needs to be said in one speech or in one article. If one bores in immediately to the heart of the subject, he will be more likely to cover the subject.

Still another cause of failure is general vagueness and fuzziness of thinking. Those thus afflicted fail to cover the subject because they cover it up. In an overflow of words that conceals rather than reveals, they confuse and evade. Some people are just naturally wordy; but others are vague and evasive on purpose. They are unwilling to say clearly and unequivocally what they think, and so they hide their conviction, or lack of it, in a fog of words. One is not required to say what others will agree with; but one ought to leave no doubt as to what he is saying, and what he means.

Everyone likes to hear a speech or read an article that covers the subject. Every speaker and writer should strive to give that pleasure.—E.

Our Families for God

One of the great challenges that comes to Christians is to have their families united in the service of the Lord. One of the most notable of such united homes in the Bible is that of Joshua who inspired the host of the children of Israel with these famous words: "As for me and my house, we will serve the Lord" (Josh. 24:15). In the New Testament we have such cases as Cornelius, who "called together his kinsmen and near friends" to hear the Word as preached by Peter, all of whom embraced the Word and were baptized (Acts 10:24-48), and Lydia, who was baptized with all her household. Acts 16:15.

Another striking instance is found in Acts 21:3-6. As Paul was returning to Jerusalem on his third missionary journey the ship stopped at various places along the way. Paul always took advantage of these stops to contact believers. His contacts with the churches which he had established at Troas and Ephesus are rather well known. His farewell with the leaders of the Ephesian Church is especially touching. But the incident which applies most beautifully to our subject is his visit with the brotherhood at Tyre in Syria. During a seven-day stop for the ship to unload her cargo, Paul at once hunted up a small body of believers there. After what was evidently a blessed week of fellowship with these Christians, Paul and Luke, the writer of the account, started on their way to the wharf. But they did not go alone, for the whole Christian community accompanied them to the shore, where they knelt and prayed in a farewell service.

In this connection a very significant statement is made by the historian Luke: "And they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed." The part which especially impresses us is that all the families were included in this group for fellowship and worship. Husbands, wives, children—all were present to bid good-by to the missionaries who had unexpectedly come their way and whom they had probably never met before.

All of this can be very instructive to us today, for it seems that one of the serious problems of Christians is to have their families unitedly interested and active in the service of the Lord. Families are entirely too much divided in their religious interests. In some homes the children are sent to Sunday school while the parents indulge in lounging around or reading the Sunday papers, or perhaps the mother does the washing or the father makes repairs around the premises. In other cases the mother and children go to church while the father goes fishing. In still others the parents and younger children may attend worship services while the older children are otherwise engaged. In other cases the husband belongs to one church and the wife to another, and probably neither the parents nor the children attend church regularly.

All of this adds up to the deplorable fact that in too many American homes, and even Mennonite homes, there is no common and unified interest in the service of the Lord and the church. Thus individuals suffer from spiritual disunity and indifference, the homes suffer, and the church suffers. The tragedy of this situation is that in this spiritual declension souls are being eternally lost.

If the Mennonite Church had saved all its own children for the church, we would have millions of members today, instead of thousands, some have estimated. All of this brings us to the challenging fact that the home is one of our best missionary fields. The parents who win and hold all of their children for Christ are real missionaries. The wife who wins a husband or the husband who wins a wife for the Lord is likewise a true missionary. The same is true of children

who win their parents, as is the case sometimes, especially in some mission churches.

It is a great challenge to all of us to follow in the footsteps of Joshua and the church at Tyre to serve and worship the Lord as united families. There are many such in our fellowship, praise God, but there should be many more. Let us pray for divided families to the end that as many as possible may also find this great blessing of united fellowship with the Lord—with fathers, mothers, and children serving the Lord in the beauty of holiness. "Our Families for God" is a great missionary slogan. Such families are the stronghold of the church and constitute rich soil from which other missionaries spring to spread the Gospel both at home and abroad.—H.

Hunger

By Herbert G. Weaver

We are living in a time in which nearly half of the people of the world are hungry. Some causes of this are due to the ravages of war, economic conditions, family status, and standard of living. While in our own country we have not experienced these effects which lead to poverty to as great an extent, we as Christians (or should I say "church members") are often oblivious of our needy neighbors both at home and abroad. We speak of the slum area as though it were far removed from and of no concern to us. We tend to look down on those not as fortunate financially as ourselves. Somehow we as a minority group have sunk into a "holier than thou" feeling. Just as the rich get richer, so the full get fuller. On certain occasions we, like the Romans of old, stuff ourselves to the point of nausea. We tear down our barns and build greater so that we will be sure to have enough food on hand for these festivities.

But there is another hunger which stalks us. That is the hunger of the soul. Too many church members who have been privileged to be reared in Christian homes and to have heard the Gospel regularly tend to play "cat and mouse" religion. We take it if we want it, and if it is not convenient we let it lie. It becomes a cloak which we can put on or off at will. At church we assume our religious role. When the minister visits our home on his pastoral call we wear it. Do we also exert our religious influence toward those with whom we work during the week? Do we, like the Pharisees, make clean only the outside of the cup? Can Christ point an accusing finger at us and call us whited sepulchers?

Many of us take Christ for granted. Did you ever talk to the man who was snatched from a drunkard's grave, the murderer who found Jesus, or the prostitute who wearied of the search for worldly pleasure? Brother and sister, they have a testimony! They call sin sin. They count the blood of Christ as the life-saving fluid it really is to the child of God. They are happy to tell others of Him. But we, who are constantly exposed to the Gospel and who toy with religion and take it for granted, seem to have a very meager testimony.

Too many of us go to church and Sunday school with an "open mind." You say, "What's wrong with that?" Just this—we expect the preacher to fill us up, but we don't put forth any effort on our part to absorb the message. After a refreshing, soul-stirring Sunday morning and an occasional Sunday evening service we sit back and relax. Specialists and advisers in a particular field read and study all they can on their vocation. Certainly we as Christians, if anyone, should make a conscious effort to learn more and more about "our field." I am afraid that sometimes the reading on our spiritual barometer is so low that an hour sermon is not enough to fill us for the whole week ahead. If we expect to live our Christian lives on a once-a-week meal, we are in for serious trouble.

"Automat" restaurants, in some of our larger cities, are very convenient to people who do not have much time to devote to eating. Some extremists today are talking about cutting the time of eating still less. The dinner of tomorrow they say, will be in pill form and will contain all the necessary nutrients required by normal persons. Today some Christians are attempting to take their religion in "pill" form. This religious dose is apparently more potent, because it is to last all week! Is this dynamic Christian living?

Biochemically, there are six major components of the diet. Carbohydrate, fat, and protein yield energy, provide for growth, and maintain tissue subjected to wear and tear. Vitamins, minerals, and water, although they do not yield energy, are essential parts of the chemical mechanisms for the utilization of energy. Clinically, various nutritional deficiencies as a result of an improper diet can be detected. A lack of Vitamin A affects the rod vision in the retina of the eye, and produces "night blindness." In the absence of Vitamin K, blood clotting time is greatly prolonged. Diabetes mellitus is a disease characterized by a disturbance of carbohydrate metabolism. We have seen pictures of the hungry war orphan—ribs clearly defined, protruding abdomen, gaunt cheeks, and hollow eyes. But the question may be asked, "How can I determine a spiritually emaciated person?" A few symptoms may be: too busy to come to prayer meeting, too lazy to go to evening church, too sleepy to get out of bed on Sunday morning to help distribute *The Way*, too weak to teach a Sunday-school class, and finally in just failing to produce fruit. Fruit is what is sought after, not leaves. O barren tree, if you bear not fruit after Jesus has pruned you and dug at your roots, you shall be cut down. Luke 13:6-9. Later stages of spiritual staticity are described in Romans 1 and Galatians 5.

What is the remedy? First: "The person should be a partaker of the new life which can digest heavenly food. By this I mean one should be truly born again. John 3:3. This seems to be the underlying factor in many cases of spiritual defeat. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Second: He should have a love for the Word. Once a person is truly saved, the Bible will not be a dry book any longer. Without a love for the Word, not much will be accomplished. As Pascal said, "Human knowledge must be understood to be loved, but divine knowledge must be loved to be understood."

Third: A faith in the Bible and its teaching is necessary. Those who are full of doubts will not be blessed. We are

(Continued on page 680)

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *June 27, 1929)*

Bro. Samuel M. King of Hesston, Kans., and Sister Nellie Zook of Garden City, Mo., were united in marriage . . . on June 12, 1929.

On June 15, 1929, Bro. Linford D. Hackman of the Souderton congregation and Sister Ada A. Clemens of the Franconia congregation were united in marriage.

(From Gospel Herald, *July 4, 1929)*

An ordination service was held at the West Union Church near Wellman, Ia., on Sunday, June 23, at which time Bro. Harvey Yoder was called by lot to the office of deacon.

Sister Fannie Stutzman Hartzler, wife of Bro. J. S. Hartzler of Elkhart, Ind., was called to her eternal reward on Thursday night, June 27.

(From Gospel Herald, *July 11, 1929)*

Bro. Noah G. Good of Mohnton, Pa., was united in marriage to Sister Ella K. Shenk of Lancaster, Pa., on June 25.

June 23, 1929, . . . Bro. Mark Ross of Elida, O., and Sister Eliza Brenneman of Kalona, Ia., were united in marriage.

The Gloomy Tomb in Bethany

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The first five verses in the eleventh chapter of the Gospel of John carry our thoughts back to the village home in Bethany where Jesus often used to rest in the quiet evening when His labors in Jerusalem were over. When Jesus retired to this village, no sound of the busy world followed Him, and no noisy crowd broke in upon His meditation. Here was a house where they gladly received Him. We remember how the Lord often came to the home of Martha and Mary. They both loved the Lord, and He loved them. And they had a brother who was very dear to the Saviour.

Bethany is now and apparently always was a small village, with nothing to charm except its seclusion, and nothing to interest save its association. It is, however, a remarkable fact that Christ's great miracle has been to it as a new baptism conferring a new name. It is now known by the villagers as El-Aizariyeh, which means the "Home of Lazarus." The memory of the raising of Lazarus had lived so vividly in Moslem legend that the present name has supplanted the earlier and Biblical one. All the Bible memories of the place are cherished by the people.

Let us go over a narrow path to the Tomb of Lazarus. We come to a little door in an ancient wall where we find "old Ali," the guardian of this sepulcher for the last forty years. Handing us a few lit candles, he assures us that "this is the very Tomb of Lazarus." This place used to be a Christian church and one of the most hallowed and ancient of the holy places in the Holy Land. But at some later period the Moslems seized it and turned it into a mosque, which still stands above the tomb. Entrance to the tomb was forbidden to Christians for a few centuries!

We descend twenty-nine awkward steps into a dark and dusty cave. The flame of the candles lights up a little vestibule and the ruins of a Christian altar. Two steps lower is a small tomb-chamber which is the traditional spot from which Christ recalled Lazarus to life. We stand in the semidarkness where Jesus once stood. We have to stoop to enter the actual burial place. But on that day no one entered!

Tradition has seized on the right spot nearly enough to hush to silence the visitor who gropes into the darkness and stands at the very grave's mouth where "Jesus wept," giving way to a burst of emotion such as overwhelms a mourner who bends over the tomb which has received the object dearest to him on earth. The recollection of the touching scene is enough to invest that place with a solemn interest.

No more wonderful resurrection than that of Lazarus was wrought by our Lord. In this case we get neither the beautiful death of Jairus' daughter, nor the bier of the widow's son, but a tomb containing a body which according to natural law and the whole experience of the East had already begun to decompose, having lain four days in the grave. The almighty power of God raised him from the dead; but men were allowed to set him free by loosening his graveclothes.

* * *

Now after the lapse of so many centuries the inspired story, read upon this spot, has all the freshness of reality. Let us try to call up the scene—the sorrowing sisters, the sympathetic friends, the sepulcher with a stone before its door, the tears of Jesus, then the mighty word of command, and the form wrapped in burial clothes standing alive.

The attempt on the part of the Jewish leaders to seize Christ led to His withdrawal from Jerusalem. Our Lord, therefore, departed to the region of Perea. It was a place full of sacred associations for Christ. The lifework of our Saviour had opened out to Him in Perea beyond Jordan, and it seems that our Lord deliberately retired to this place because of its stirring memories, so that He might be strengthened to face the cross which was beginning to loom large before Him. Here out of reach of the now aggressive opposition of the Jewish leaders, Christ taught the more unprejudiced Galileans, with the result that many gave Him their complete adherence; they "believed on him."

While he was thus pursuing His ministry, Lazarus, one of our Lord's followers in Bethany, fell ill. The sickness was probably one of the sudden fevers which so often proved fatal in the Holy Land, and his two sisters, Martha and Mary, knowing the seriousness of his condition, sent the news to Christ with the implied request for His immediate help. The reply of our Lord to the messenger is important, because it indicates that the whole of what follows is premeditated for a definite purpose. It is almost the only miracle in which we can suppose that there was any predetermined intention, seeing that it did not, like all the rest, spring from the necessities or occurrences of the moment. In the case of Lazarus, our Lord did visibly await the time in which this final act should have its full solemnity as a sign and prodigy. The revelation of divine power in the raising of Lazarus would cause men to believe more fully in Christ. Our Saviour did not for once bestir Himself at the first cry of the appeal, "he whom thou lovest is sick," but remained quietly where He was "for two days," leaving the sickness to run its fatal course.

It is evident that by the time our Lord received the message about the illness of Lazarus, the latter had already died. For another two days after the messenger had departed, He remained in Perea, and then on the day following He declared His intention to go to Judea again. This proposal caused a certain amount of apprehension to the disciples. They remembered the attempts to stone Christ, and they could not understand why He should expose Himself to danger again. His love for His friends drew Him back at the risk of His life to the neighborhood of Jerusalem. It is as if to His eye Lazarus represented all His friends, and He feels constrained to come out from His safe retreat, and, at the risk of His own life, deliver them from the power of death.

When they perceived that He would go, there was a tragic resignation in the tone of the disciples. "Our friend Lazarus" was well known to the wandering band, who probably had found rest and shelter in this peaceful village many a night, while spending the day amid the contentions of Jerusalem. The name "Bethany" must have meant hospitality, a kind welcome and peaceful repose to them all, far enough from the city to escape all its noise and distractions, yet not beyond the limit of a Sabbath day's journey, or an evening walk into the grateful quiet, the rustle of the corn and the soft shade of olive trees. They were so much concerned, however, for their Master's safety, which was their chief thought, that anxiety for Lazarus seemed to have held a very secondary place in their minds.

The twenty-five-mile journey from Perea to Bethany was thus undertaken. It was entered upon by the disciples as a desperate venture. By the time our Lord reached Bethany, Lazarus had been dead four days. It was, however, to a house of mourning that He was making His approach. Before He reached the house, Martha had heard of His coming. No doubt Martha was busy with domestic affairs, whilst Mary was in an inner room surrounded by friends who had come to offer their condolences in the manner characteristic of the East. Martha, therefore, received the news that Christ was approaching, and without telling her sister, hurried off at once to meet Him. The record of the conversation which ensued is very important. Martha greets our Lord with the thought uppermost in her mind, "Lord, if thou hadst been here, my brother had not died." The statement is not tinged with reproach. It is simply the expression of a sorrowing heart which believes that Christ by His presence might have prevented the death of a beloved brother.

There was her brother lying in the tomb dead. There he would lie for ages dead, no more to move about in the

home she loved for his sake, no more to exchange with her one word or look. What comfort did the vague and remote hope of reunion after long ages of untold change bring? What comfort to sustain her through the interval? When parents lose the children whom they could not bear to have for a day out of their sight, whom they longed for if they were absent an hour beyond their time, it is no doubt some comfort to know that one day they will again fold them to their breast. But Martha's idea is that God will yet hear the prayer of Christ and restore her brother.

The interview roused great hopes in the mind of Martha, and she hurried back to her sister with the message that "the Master has come and calleth for thee." The message was given secretly, with the evident intention that only the two sisters might return to Christ. Jerusalem, however, was only a few miles away and a large number of friends had come from the city to mourn with the sisters. Hence when Mary left the house after receiving Martha's message, the mourning friends immediately followed her, intending, as they thought, to mourn with her at the grave of Lazarus. Mary, however, hurried to meet our Lord and as soon as she reached Him she fell at His feet with the same heartbroken cry that her sister had uttered. The repetition of the cry stirred the veriest depth of compassion in Christ, for "he was moved with indignation" in the spirit, and He was troubled. It seemed as though the thought of what the separation of death meant to human hearts roused our Lord to a remarkable degree. There was a striking sympathy with the bereaved, for He could not keep back the tears from His eyes.

The Jews who saw Him weep supposed that His tears were prompted, as their own were, by sorrow for the loss and sympathy with the sisters. To see a woman like Mary casting herself at His feet, breaking into a passion of tears and crying with intense regret, was enough to bring tears to the eyes of harder natures than our Lord's.

The whole company eventually made their way to the Tomb of Lazarus, the whereabouts of which our Lord had inquired. When they stood before the tomb, the sense of sorrow seemed helpless in the near presence of death. Some of the Jews had a lurking belief that Christ might have prevented the death of Lazarus, but Martha felt the utter impossibility of anything being done now for her brother, since he had been dead four days. She evidently had the common Jewish idea that the spirit of the dead person lingered about the body for three days after death, and her reference to the "four days" seemed to say that nothing could now be done, in spite of her previous confession of faith in Christ.

By this time the stone covering the entrance to the tomb had been removed, and Christ now stepped forward and lifted up His voice in audible prayer. The words of His prayer reminded the bystanders of His intimate unity with the Father who had sent Him into the world, for it was as the Incarnate God, in union with the eternal Father, that Christ was about to act in this greatest of all His miracles. So standing before the tomb "he cried with a loud voice, Lazarus, come forth." Christ commanded back to the body the soul of Lazarus. Through the ear of that dead and laid-aside body He called to His friend, and bade him come from the unseen world. At the command of Christ life came to the dead man, and Lazarus came forth from the tomb, bandaged from head to foot in the customary manner of the Moslems and Jews of the East. We can imagine the amazement of the bystanders as they saw the once-dead man coming through the doorway of the tomb. We can picture them thunderstruck and unable to move as they saw Lazarus. But the words of Christ, "Loose him and let him go," brought them to the help of their friend who had been so miraculously brought back from death to life. Surely we also may say, with Himself, that we are glad that He was not with Lazarus in his sickness, that we might have this proof that not even death carries the friend of Christ beyond His reach and power.

Progress is the advancement of new ideas seasoned with and guarded by the old.—J. Delbert Erb.

There is one question that haunts us concerning Lazarus after his return to life here. What was the experience of Lazarus during these four days? What became of him? What kind of man would he be who has come back from the other world? It is little that we can learn from Lazarus. The probability is he had nothing to reveal. As Jesus said, "He came to awaken him out of sleep." Had he learned anything of the spirit world, it must have oozed out. His raising would be as the awaking of a man from deep sleep, scarcely knowing what he was doing, tripping and stumbling in the grave-clothes, and wondering at the crowd. What Martha and Mary would prize would be the unchanged love that shone in his face as he recognized them, the same familiar tones and endearments. All that showed how little change death brings; how little rupture of affection or of any good thing; how truly he was their own brother still.

The result of the great miracle was that many of the Jerusalem Jews now believed in Christ. The evidence of the life-giving power of our Lord was sufficient for many who were living even in the midst of the influence of the scribes and Pharisees, and they gave their full adherence to Christ. Before the grave of Lazarus our Lord made it clear beyond question that He is the Author and Giver of Life, and that all the aspirations of mankind for the perfect and eternal life are met by Him who called Lazarus from the tomb. Since Christ could call Lazarus back from death, it makes it clear that in the next life we shall be in close communion with our Lord and Master. We know that beyond the grave we shall be with Christ just as He is with us in this world, the difference being that when we pass from this world we shall see Him more clearly when the veil of sense is taken away. It is this which tempers our sorrow for the loved ones who may be taken from us, because we know that they are "at home with the Lord." It is this which makes the faithful follower look forward in hope to the day when he will meet his Master face to face.

Old City, Jerusalem, Jordan.

A Prayer for This Week

Merciful Father, we Thy needy creatures would bring praise to Thee, for holy is Thy name, marvelous are Thy works, immeasurable is Thy love.

We rejoice in Thee, that Thou didst prepare for us a way to come unto Thee; we rejoice in Christ our Saviour, whose love endured for us the cross of shame; we rejoice in the Holy Spirit, whose abiding presence sustains and guides.

In time of important church meetings we think of those appointed to new tasks, to new fields. Bless those who go.

Bless also, we pray Thee, those who stay—those faithful ones whose names are unread but whose humble service brightens many homes, whose ready help supports many causes.

Anoint those who preach, those who teach, those who make decisions and determine procedures.

Sustain the sorrowing, the sick, the suffering; support the feeble, raise the fallen, cheer the disheartened.

Purge us all from sin that we may be pure, that the Light of Thy love may shine through Thy people, radiant and undimmed.

In the name of Jesus we pray, for the glory of Thy holy name. Amen.

—J. Harold Smith.

To him who loves God, God gives love for the brethren and makes possible the keeping of His commandments.

—Pierre Widmer.



The Country Rest Home Opened

By Dorcas S. Miller

"Now I can anticipate old age if I know there is a place like this to come to." That statement reflects one man's reaction the day of "open house" when hundreds of people visited *The Country Rest Home* near Greenwood, Del. Centrally located on the Del-Mar-Va peninsula, this home offers rest, care, and companionship.

Laban L. and Nannie Swartzentruber, who built this new brick home, began their married life as mission workers at Altoona, Pa. Then, for fifteen years, they were in charge of the Mennonite Children's Home at West Liberty, Ohio. Next, Bro. Swartzentruber served as business manager at Hesston College. When they left this busy campus they planned to enjoy for the first time since marriage a normal family life while they earned some financial security.

However, before two years passed, an aged widow asked them to care for her in their home. They consented. God continued to direct guests to their home until they had as many as nine at one time. When they found it necessary to turn people away for lack of room they began to dream—at the age of fifty—of a sunnier, roomier building.

Money presented immediate difficulty. Then God provided a beginning fund and the dreams began to form diagrams on paper. Often the planning and financing loomed discouragingly large but the need remained and they continued with faith.

The Country Rest Home opened to guests on May 1, 1954. Modern, but not elaborate, planned for comfort of guests and convenience of workers, it offers home for twenty-five. At present thirteen ladies, ages thirty-two to ninety-three, receive care here.

The Swartzentrubers recognize an indebtedness to the workers in the past and present who helped make this work possible because they counted the joy of worth-while service a part of their wages. They are also grateful to sisters of the local sewing circle who saw an opportunity for service and sewed articles for the new home.

This home is unique because it is privately owned and operated. Pray that the needs be supplied that God may receive praise as *The Country Rest Home* seeks to serve any who ask for a home here.

Greenwood, Del.

Indiana-Michigan Conference

All sessions held on the grounds of Clay Township School, south of Peru, Ind., June 2, 3, 1954, with the Howard-Miami congregation as host.

I. **Actions of Conference**

1. The minutes of the Executive Committee meetings for the conference year were read and approved.
2. The following Resolutions Committee was approved: Amos O. Hostetler, chairman, Willard Handrich, and Malvin Miller.
3. The recommendation of the Executive Committee that the member of the General Council be elected by majority vote was adopted.
4. The minutes of the 1953 session of conference were approved without public reading.
5. The following new members of conference were formally received or members were recognized in their new office: Bishops—Homer F. North, Norman Weaver, Ivan Miller, Ralph Stahly, J. Frederick Erb, Peter Wiebe; Ministers—Donald E. Yoder, Lewis Miller, Homer Yutzy, Clayton Sommers, Ray Keim; Deacons—Vernon U. Miller, John Mishler, Orvan Bontrager. Minister Jacob B. Shenk and Deacons Mitchell McCloud and John Ray Miller were received **in absentia.** Minister John Landis was received by letter from the South Central Conference.
6. The following requests were granted: (1) The independency of Plato, (2) The release of O. S. Hostetler at Clinton Brick, (3) Ordination or selection of bishop for Kouts, (4) Release of Paul Mininger, bishop at Olive, (5) Release of Paul Mininger, bishop at East Goshen, (6) Release of T. E. Schrock, bishop at Calvary.
7. The recommendations of the Bethany Christian High School Board were adopted: (1) That the board be authorized to complete the raising of necessary funds through a further appeal to the congregations this summer, (2) That our Sunday schools be encouraged to contribute to the cost of furniture and equipment, (3) That our congregations be requested to take an annual offering for high-school operating expenses at some time during the second half of conference year as may be decided by the board.
8. A resolution to clarify conference position on membership in industrial organizations, and a resolution to warn members of the evils of television were adopted.
9. A resolution of condolence for the families and congregations of D. D. Troyer and Amos Nusbaum was adopted; also a resolution of appreciation to the Howard-Miami congregation and to the Clay Township School officials for their services rendered to the sessions of conference.

II. **Addresses**

(1) Conference Sermon, by H. S. Bender; (2) "What a Christian High School Means to a Conference," by John Steiner; (3) "Anointing and Biblical Healing," by Tobias Slaubaugh; (4) "Person and Work of the Holy Spirit," by Donald King; (5) "The Importance of the Local Congregation in the Life of the Church," by Homer F. North; (6) "Our Attitude Toward Television," by Russell Krabill; (7) "Living as Strangers and Pilgrims," by William McGrath; (8) "Trends Observable in Our Methods of Evangelism," by Percy Miller; (9) "Our Lord's Return," by Ivan Weaver. (The planned address, "Conditions for Holy Spirit and Blessing," by J. C. Wenger was omitted for lack of time.)

III. **Reports**

(1) Conference Treasurer; (2) Auditor; (3) Committee on Divorce and Remar-

Prayer Requests—

(Requests for this column must be signed)

Pray that our various summer camps may be a real spiritual blessing to many.

Pray for our church conferences still to be held this summer.

Pray that visas may be forthcoming for newly appointed missionaries.

Pray for our church workers in Buenos Aires as they follow up the opportunities which have come through a stirring city-wide campaign. Hundreds of persons have indicated an interest in our church on cards which they have signed. So many are coming to the services that there are not enough chairs for them. Our workers have an unprecedented entree to homes. Pray that interest and curiosity may become real spiritual hunger and an openness to the Gospel.

Pray for the 1,400 young men of our church who are serving in 27 I-W units organized with the help of MRSC or MCC. Pray that their many opportunities for witness may prove a means of salvation to many.

riage (Progress Report—committee continued); (4) I-W Pastoral Services Committee; (5) Bethany High School Board; (6) Revision of Rules and Discipline (Progress Report — committee continued); (7) Christian Workers' Conference Program approved.

IV. **Elections**

Executive Committee 1954-55, Mod., J. C. Wenger; Asst. Mod., T. E. Schrock; A. G. Horner, and Peter Wiebe; **Examining Committee 1954-56,** Earley Bontrager and T. E. Schrock; **Bethany High School Board 1954-57,** Amos O. Hostetler; **Member of General Council 1954-58,** Paul M. Miller; **Ministerial Study Committee 1954-56,** Peter Wiebe and Russell Krabill; **Mennonite Publication Board 1954-56,** Homer F. North; **Mennonite Board of Missions and Charities 1954-55,** William Miller; **School Relations Committee 1954-57,** Amos O. Hostetler; **Committee on Economic Relations 1954-57,** Lester Mann; **Local Board Members Detroit Mission 1954-55,** Clarence Yoder and Ezra Beachy; **Relief Committee,** Homer J. Miller, 1954-57, and John Horner, 1954-56.

Galen Johns, Secretary.

CHRIST THE HOPE OF THE WORLD (Continued)

cially among ourselves. During this time when Mennonitism had to be cleared of misinterpretations regarding its eschatology, it has hardly been possible to give due attention to the end-time expectancy which did underlie it. Furthermore, until very recently at least, and in Mennonite rural areas even today, we were so remote in our experience from the insecurity, the fear, and the expectancy which characterized the sixteenth century that we can hardly comprehend the atmosphere of that time. But any attempt to understand sixteenth-century Anabaptists without due regard for their vivid expectancy of the return of Christ can be as gravely misleading as a revolutionary chiliastic interpretation.

The intensity of their hope, however, is not to be measured primarily in terms of time, i.e., in the calculation of the number of days or months or years that might elapse before the return of Christ, nor in terms of gross material expectations in Christ's spiritual reign (note Paul's warning in I Cor. 15:46 to men who externalized the realm beyond the resurrection). It is to be seen rather in their intense experience of the present reality of the kingdom of God, of the reign of Christ, that led them to burn behind them the bridges that had allied them with this present passing age. It was their total commitment to that reality which they possessed already, but whose fulfillment they awaited assuredly in the return of their Lord, that nerved their faith to the death. This age already stood under judgment and doom. The genius of their hope, as one of their own leaders suggested, lay in the reality of the foretaste of eternal life, rather than in the desire for a reality still unknown. No one can truly hope for eternal life who has not already partaken of it. Only he who already knows eternal life through Jesus Christ can pray in word and deed: "Even so, come, Lord Jesus" (Rev. 22:20). There can be no true Christianity without this possession and this expectancy, nor can sixteenth-century Anabaptism be interpreted in any other light.

This year, 1954, Christians the world around are proclaiming "Christ—the Hope of the World." Christ is our hope for this age and for the age to come. But is that truly the hope of those who proclaim Him? And we must ask this question of ourselves, of our own brotherhood. Does our manner of life reveal that we already live in the new aeon which Christ came to initiate? Are the goals which we pursue in life the goals of the new aeon? Is it evident to the billion "have-nots" in this world that here is a brotherhood which is laying up its "treasures in heaven"? Is it evident in a world torn by a thousand rivalries and prejudices of race and class that in Christ indeed the "twain" have become "one man" (Eph. 2:15)? Do "all men know" (John 13:35) by our love for one another that we already live in the new order of love? Do we individually live as one who is expecting at any time the consummation of the revelation of Jesus Christ? Is Christ truly "our life" (Col. 3:4)? Fellow Christian, fellow Mennonite, what is *your* hope?

Harrisonburg, Va.

HUNGER (Continued)

told in Revelation not to "take away from the words of the book of this prophecy," or God will take away our part out of the book of life.

Fourth: In reading the Bible, one should not read too fast. When I get a letter from my wife or close friend I don't skim over it and throw it aside, but read it again and again. Much is gleaned on second and third reading. It takes time and effort to study the Bible.

Fifth: One needs to learn to feed himself. Too many church members are still sucking at an ecclesiastical bottle. The dwarfism of some members is due to the fact that they have been nursing for years and should now be eating meat.

Sixth: We need to take time. I am convinced that the so-called "lack of time" for spiritual things is sending many souls to an endless hell. If one is traveling rapidly through a country, the eye cannot rest upon the many objects to be seen. Thus at the end of the journey the traveler often has a confused idea of the country he has gone through. This explains how death, judgment, and eternity makes so little impression on most men's minds. Most people never stop to think, but hurry through this life of pleasure without answering the question, "What must I do to be saved?" The devil has his followers constantly on the move.

Seventh: We should live in constant communion with God. This is vital. If one *always* remembers that his body is the temple of the Holy Ghost he will not willfully defile it. A thought which made a deep impression was presented to me recently. By-passing the mechanics of respiration, if we try to visualize the workings of the lungs in breathing and adapt this process of intake and expiration of air to the Holy Spirit's being in constant contact with our lives (yea, the very life-giving breath), I think it will help to keep ourselves in communion with the perfect Comforter.

In the natural world, no one is foolish enough to eat two or three meals a week. It just doesn't make sense. Our physical bodies would suffer. Spiritually, will we foolishly allow ourselves to be fed on a meager ration of God's Word, or will we feed ourselves and tangibly lay hold on God's life-giving stream?

Newark, Del.

PEACE AND WAR (Continued)

you have any difficulties or questions, feel free to contact the Heavenly Scientist, who will aid you for His own glory. Above all, don't let your supply of love become stale. Let atomic love constantly energize your life from its divine source. Love is of God, for God is love.

Will Christianity meet the challenge of an atomic age?

You can help answer this question!

Tangent, Oreg.

Negative Answers

It is enough for us to remember that answers to prayer, like answers to any other kind of request or petition, are of two kinds, positive and negative. Many of us mistake these negative answers as unanswered prayer. In this we are not so wise as the child, who, when asked if God had answered her prayer, replied, "Yes, He answered. He said, 'No.' "

An unnamed poet, writing in *The Congregationalist,* gives us strong, true counsel in this realm under the title of *Answered Prayers*:

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He has received nothing that he asked for, all that he hoped for. His prayer is answered. He is most blest.

—Arthur A. Rouner, in *When a Man Prays.*

PEACE AND WAR

Glutton

By Mary Alice Holden

War opened his mouth and we fed him
Our brothers and sons as before;
Then drooling in blood, he champed his teeth
And asked for more.

Cimarron, Kans.

Atomic Love

By Paul M. Schrock

(The author, a student at Western Mennonite School, won first prize in the 1954 Peace Essay Contest sponsored by the Peace Problems Committee. All students in our church schools were eligible to participate.)

It was March, 1954. A young man nervously paced the floor as he had been doing for hours. He felt alone, restless, and uncertain. It was a new experience for him. At last amid a surge of inward emotion the door swung open and a nurse appeared. With an understanding smile she repeated the words he had longed to hear,

"Mister Comton, it's a boy!"

His heart sputtered.

"Eight pounds and six ounces," she added. "Mother and son are doing fine."

Suddenly he was aware of his great parental responsibility. For the first time in his life he realized the complexity of twentieth-century living.

The young and innocent baby was born into the roaring world of the atomic era. He was born into a world undreamed of by his grandparents, unreal to his parents; a world with an uncertain future. Although he was born in America, he was not born free. He was born into a society of slaves, yes, slaves to the fears of atomic extinction. Mankind has sold his birthright for a bowl of pottage, sold his freedom from fear for a bowl of power. The cry of our age is, "Power, and yet more power." Man is drunk with a vast power. The nations are staggering under the influence of a power almost too great to control. An armament race is being run. The runners are gaining momentum. The stakes are great, complete destruction or uncertain survival. Man's wisdom has produced the fear of his annihilation. Civilization left to itself may commit suicide.

But, strangely, in his quest for power man has overlooked the greatest power in the universe. What is this great power? Is it a secret scientific advancement? No. It is not the new development of an atomic physicist. It is not a highly guarded secret. It is a power which has always been available to man. Yet it has remained virtually untapped. It is the life of positive nonresistance, the power of atomic love.

Man has in his hand the power of destruction. Power to destroy is an unholy power. The heart and confidence of an enemy will never be won by destroying him. Atomic energy may alter the boundaries of nations, and scar the face of the earth, but atomic fission will never soften the heart of a single mortal being. To the Christian is available the greater power which can win men's hearts. I challenge Christianity to launch an atomic war of love and not fear to use every weapon in the Book.

Billions of dollars are being spent to harness and utilize atomic power. If humanity were more concerned with harnessing the power of love, the world could be freed from her chains of fear. Having harnessed love, the nations would have no use for the A-bombs or the H-bombs. Permit me to suggest to you four areas of living, in which love's complete adoption would revolutionize our manner of living. They are life in our home, community, church, and nation.

Our personal characteristics and mannerisms are first expressed and recognized in the home. The logical proving grounds for any atomic love tests would be our homes. Sane thinkers of our day agree that there is something vastly wrong with the American home. The impact of the divorce evil is undermining our national stability. If we take these symptoms to the Great Physician He will promptly diagnose the case as a lack of love. He is able to correct the disorder and make our homes healthy and strong as they should be. Filled with atomic love our homes will become a paradise of good will, peace, and happiness. In the home permeated with parental love the children will develop a deep and lasting honor for their parents. Selfish quarreling will vanish like a bubble. Our homes are the building blocks of which our nation is builded. We must have strong homes to remain a strong nation. Our homes must radiate loyalty, honor and love.

Having established loving homes, our next goal is to create a community motivated by love. Many people's characters have been stained and their integrity questioned through the bitter slander of a thoughtless neighbor. Builded upon the principle of atomic love, community gossip will become obsolete. The traditional border line disputes and the neighborhood scandals will never occur. Courts of justice will be closed and men can again be trusted. When we live to love, we will love to live.

If atomic love is intended for any group in particular, we would all agree that that group is the church. Love is the very heart of Christianity. Yet the church, proposing to perpetuate divine love, is often herself sadly deficient in love. Bitter strife and factionalism within the church defeat the witness of nonresistant Christianity. The church has no right to offer love as a solution to the world's problems if the satisfactory results of love are not evident in the church itself. On the other hand, the world will have no monopoly on power when the church catches the vision of atomic love in an atomic age. If we are tempted to think of the individual Christian as rather insignificant and of small import, perhaps we should consider the atom. Although it is infinitely small, yet when it is properly harnessed by a master mind, it contributes to the greatest physical force on earth. A Christian may be least in the kingdom of heaven, yet, touched by the Master's hand, yielded to His will, and filled with His Spirit, he will contribute to the power of atomic love!

If our nation would stockpile atomic love rather than atomic bombs, her quest for world peace could be strengthened. The superatomic power of love, if properly channeled and rightfully used, would banish forever the need of carnal warfare. The staggering finances spent for war preparedness and national defense could then be channeled into vast projects of construction and humanitarianism. The United States spent $85,000 a minute, day and night, during 1953 for national defense. A nation filled and overflowing with atomic love could literally beat her swords into plowshares and her spears into pruninghooks. Such an abundance of Christian love would surely shake the world. That nation could truly shout, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Although my approach has been quite idealistic, let me remind you that positive nonresistance is not an impractical thing. In fact, it is required of the New Testament believer. Christ tells us that if we are children of the heavenly Father, we will love our enemies, bless those who curse us, do good to them that hate us, and pray for those who despitefully use us and persecute us. Matt. 5:44, 45. The weapons of the Christian are not force, physical violence, and death. God made and expects us to use our capability to love. We should overcome evil with good.

Having shown to you the power of love, let me point you to the arsenal of atomic love. No silver-starred officers guard the stockpile. No exacting security measures restrict our approach. In fact, we are encouraged to ask and receive our share of atomic love. Why not request a delivery of atomic love today? Upon its prompt delivery do not forget to follow the Instruction Book carefully. If

(Continued on page 680)

FAMILY CIRCLE

"Which Seemeth Right"

Prov. 4:12

By Grace Dorothy Lehman

He thought it was only a little scratch,
BUT—he died of blood poisoning.

They thought they were being good to the child,
BUT—he was sentenced to life imprisonment.

They thought, "This is the life!"
BUT—the papers read, "Two Youths Die."

He spent his life to conquer cancer,
BUT—this very monster claimed him.

Take warning, fellow traveler;
"There is a way which seemeth right; the end thereof is death."

Lancaster, Pa.

The Home Is the Thing

By Mrs. A. Lehman Longenecker

What a beautiful picture is a father's hand and a mother's hand holding a baby's hand! In the hands of the parents lies not only the destiny of their child but also the destiny of the future. What a potential for good or evil!

So many good institutions have rallied to the assistance of these powerful people—parents. The kindergarten takes care of the preschool education; the day school has complete control of secular education; the church has taken the responsibility of the spiritual nurture of the child, and the baby sitter is always at the beck and call to sit with the child while the parents have an evening out. These are all well and good in their place, but they must never and can never replace the position of mother and father.

Time spent with the family at home is never lost or wasted time. Every mother who has ever experienced it thrills to the sight in the living room of father there on the big easy chair reading to a lapful of boys. With keen imaginations the little fellows can enter into the story to its fullest as only childhood knows how. There may be an occasional outburst of laughter or maybe a wistful look of sadness depending on the nature of the story. In another corner of the room you would find the daughters and mother in the midst of a lesson in fancywork. Mother, of course, is the teacher. In all probability the happy evening will come to a conclusion with the family gathering around the piano for a song fest and then a not too hurried look into the Word of God, plus fellowship in prayer. There is nothing that binds a family together like the family altar; there is nothing better for the spiritual welfare of both parents and children than the family altar. "Families who pray together, stay together." If we will but take the time, evenings spent like this are not only relaxing and pleasant for the whole family, but they help build for time and eternity.

A close family tie is not something that just happens, and which some families are just fortunate enough to possess. No, close family ties, just like good marriage relationships, do not come by chance; they must be worked at and cultivated carefully day by day under the guidance of God. All worth-while things cost something; blessed family relationships are no exception. But, if we are willing to pay the price in time and effort, the reward will be very satisfying. It will take a lot of time!

Could it be possible that the modern Christian home is being robbed of its greatest blessing because we are allowing things of lesser importance to rob the family of quiet times at home? Are we substituting the good for the best? Is it for the best interest of the home that the spiritual training of the children is being relegated largely to the church and Sunday school? Is not this being done in many so-called Christian homes today? On the other hand, can we blame the church for assuming the responsibilities that are being neglected by parents? Hardly!

We must remember that the home was instituted before the church. We're all praying for revival in the church and should continue to pray for it. But are we praying equally as much for revival of the real Christian home? It is God's plan that the church and home should work together. A true Christian church will strengthen home life and not weaken it.

In these days there are many subtle forces at work seeking to warp and wreck the development of the Christian home, and not the least of these is this thing of being overoccupied with "good things." Have you ever found yourself swamped in activities which are good, to the extent that there was no time left for the children and home? Let us as parents see to it that we guard jealously this ancient and most important bulwark against evil in the church and the nation, for "the home is the thing" that counts in the final analysis.

Marsh Harbour, Abaco, Bahamas.

Vital Statistics Report

By Ammon Kaufman

The Gospel Herald reported in the second quarter of 1954:

Births

These numbered 432, of which 227 were males and 205 were females. "First child" numbered 120. Two sons and one daughter were adoptions. One son was reported "posthumously" or born 7 weeks after father's death. Only 2 sets of twins, one of sons and one of daughters, were reported. Largest family was 9 children.

Given names used were 173 males and 162 females. One failed to give a daughter's name. Names used (male) Allen 15; David 16; Dean 11; Eugene 11; James 11; Lynn 13; Lee 21; Michael 13; Ray 11; Robert 13; 103 others were used once. (Female) Ann 18; Elaine 11; Jean 11; Joy 9; Kay 12; Louise 11; Ruth 9; 91 others only once.

Eleven births on April 25; 9 on April 7; 8 on March 13; 7 on March 22 and 31, April 1, 8, 19, May 8. Forty-nine days reported only one birth.

Marriages

Marriages numbered 121, of which 89 were held in churches, chapels, and mission stations, by 88 officials (one not given). Three officials reported 4 marriages each, 5 each 3; and 11 each 2. All others only one. One official's name was not given.

Nine weddings were held on April 17; 7 on March 20 and 27; and 5 on June 5.

Deaths

Deaths numbered 136 (68 each of males and females), and one daughter stillborn. Ten deaths were from accidents (7 males and 3 females). Three bishops, 2 ministers, one minister's wife, one minister's widow, and one deacon's widow were reported.

These people lived a total of 8,531 y. 11 m. 2 d., or an average of 63 y. 2 m. 12 d. Seventy-eight lived beyond the 70 years.

Deaths by Ages

No age given	1
Under one year	12
1-9	6
10-19	2
20-29	3
30-39	4
40-49	2
50-59	11
60-69	14
70-79	33
80-89	41
90-99	7

By Months

	Births	Marriages	Deaths
Aug. 1953	1	0	0
Sept.	1	1	1
Oct.	1	1	1
Nov.	3	4	1
Dec.	4	1	1
Jan. 1954	25	3	1
Feb.	32	6	12
March	119	34	40
April	144	34	46
May	89	29	25
June	12	7	6
No date	1	1	0
	432	121	136

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TO BE NEAR TO GOD

GREAT WONDERS

Sunday, July 25

Read Luke 2:41-52—"When his parents saw him they were astounded" (Moffatt).

These were not the last parents to be astounded, even confounded, at the places children will turn up. Nor were these the last teachers to be amazed at the intelligence of the child's own answers. But why should intelligent adults, even loving parents, presume a child entirely incapable of interest in and understanding of the deep things of God? Let no man despise "one of these little ones," for to them "belongs the kingdom of heaven." Children are frequently nearer to God than adults, because they never moved so far away from Him. The simple will forever confound the wise.

Pray for the children and teachers in summer Bible schools everywhere.

Monday, July 26

Read Luke 4:31-38—"What a word is this!"

Luke seemed quick to sense and record the emotions of people. Do not reporters still do this? Notice the unusual in the press. Witness the crowds clamoring for that which is different. Jesus did and said the most astounding things. They came so naturally to Him that it left people gasping, and envious. First the Nazarenes marveled at His gracious reading of their favorite Scripture passage, and then so quickly became wrathful at His seeming arrogant authority. But the Galileans stood amazed at His authority. What a word to still the evil heckler! It is still our delight and astonishment to note how Jesus can transform the most cantankerous troublemaker with one word of His Spirit. Even now the foul-mouthed become clean at His Word.

Pray for all evangelists and ministers.

Tuesday, July 27

Read Luke 5:1-12—"For he was astonished, and all that were with him."

Many a fisherman, miner, farmer, factory worker, laborer, has had Peter's surprising experience. How great the reward and the wonder when the Master got into our boat and we took Him at His word! The real wonder is that we had not believed before we struggled all night alone, that all work is easier and more fruitful when Jesus directs it. Those who work with us are surprised too at the change in our ability to labor efficiently, serenely, almost effortlessly, when Christ is in command. Often too a laboring man has discovered that the Lord said to him, "Never fear, from henceforth you will be preaching peace, not punching time clocks."

Pray for the burdens and unrest of the great masses of common laborers over the world.

Wednesday, July 28

Read Luke 5:17-26—"Awe-struck, they said, 'We have seen strange things today'" (Weymouth).

Who has not said to himself upon reading of "incredible" happenings or discoveries, "Will wonders never cease?" Upon the administering of one dosage of antibiotic medication, what mother has not watched awe-struck at the incredibly quick rise to newness of life of her fever-stricken, irrational, prostrate child? If in human wisdom we can perform these "miracles," why should we be awe-struck at the power of God to heal sickness and forgive sinners? We are seeing many strange things today, both in the power of God and man. Let us not be faithless but believing.

Pray for all doctors and scientists to whom God wishes to give the ability to discern His knowledge.

Thursday, July 29

Read Luke 8:22-25—"And they being afraid wondered."

Man is still battling the elements. He cannot tame the wind nor water. Yes, he has built concrete wind shelters and diked the seas, but he is still a feather-weight on both. When they rage (doubtless at His command) we frantically bail out water or stake down deeper. This is a natural procedure for natural man. The disciples were so busy in their deadly peril that they forgot the most important emergency rule—the Master of the elements was there also. It wouldn't look

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Growing Through Worship and Fellowship

Sunday School Lesson for August 1

(Acts 2:46, 47; Col. 3:12-17; Heb. 10:23-25)

Can one be a Christian without attending church? Can one grow without going to church to worship God with fellow Christians and to fellowship with them? Why must saints not forsake "the assembling" of themselves together? Why is it that in some countries Christians do meet together at great risk? It must be that there is great strengthening from the corporate worship.

The church began as a fellowship. Many things they did, the ordinances they practiced, could hardly be done alone. There was teaching by the apostles (by any Christian after they were scattered, no doubt). The apostles had been with Jesus and had the words of Jesus. They knew the salvation story. We need to go to church to be taught the truth of God. We can also read and study at home.

There was fellowship, or talking together, about the things that pertained to spiritual life. Certainly many a saint has been helped by the encouragement of another's experience. We should tell what great things the Lord has done for us. We should be more free than we are to tell our spiritual problems.

There was breaking of bread in memory of Christ as commanded in the upper room. There were prayers and worship of God. The joy the Christians experienced in their fellowshiping together was a strong testimony to others. The growth in the early church certainly stemmed from their fellowship activities. When persecution came, they were ready to stand and teach others. If we were each stronger, how we might scatter and extend the kingdom!

We notice the early church shared their possessions as needed. Was not this a result of their oneness in Christ?

In his letter to the Colossians Paul outlined the Christian graces that make for a fellowship in which any Christian will grow. God knew we couldn't live the Christian life alone; we need the church. He who is not a true part of the corporate body is hardly Christ's.

The Christian graces that beautify a character can't be practiced outside a fellowship. They all pertain to considering one another. "Put on compassion," or pity. Each one in the fellowship feels for anyone who has a need. Christ pitied and helped. So will the Christian. "Put on kindness." This is expressed in the way we respond to the needs of man. Here is shown the goodness of the heart. "Put on lowliness," which places self last and so is related to the two above. "Meekness" regards self as least but is found only in strong characters. It may be contrasted with harshness or rudeness. "Long-suffering" keeps the individual patient in any provoking situation. "Forbearing one another" is necessary when one is tempted to hurt another. "Forgiving each other" strengthens one by taking all ill will and resentment out of the heart.

All these virtues are possible only through the love of God in the heart. Love expresses itself in pity and acts of unselfishness. I Cor. 13 is another great description of the way Christians fellowship together.

As the peace of Christ rules and the Word of Christ dwells in our hearts, we grow from strength to strength.

Why do people forsake the assembling of themselves together as a Christian fellowship? Discuss the importance of regular church attendance and participation in the service as it affects your pupils. What kind of church attendance spells growth? It is possible to go to church and yet not be a part of the fellowship. Are your pupils really in the body of the local congregation, of the church at large, and of all saints?

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Ordinations.—Bro. Witmer Barge was ordained to the ministry for the Sunnyside Mission, Lancaster, Pa., on July 8. Bro. Mahlon Zimmerman, Ephrata, Pa., preached the sermon and Bro. Jacob Harnish, the home bishop, gave the charge. Bro. Barge had been deacon of the congregation for four years. **Bro. Frank Z. Greaser,** Quakertown, Pa., was ordained as deacon at the Steel City Mission, Bethlehem, Pa., on July 11. Bro. Wm. Jennings, Knoxville, Tenn., who conducted revival meetings there, preached the sermon. Bro. Stanley Beidler, Quakertown, Pa., had charge of the services.

The Beech Church, Louisville, Ohio, held its annual outdoor hymn sing at the Hartville City Park, Sunday afternoon, July 11. Bro. Earl Maust, Harrisonburg, Va., was leader and the Mennonite Hour Quartet, of which he is a member, shared in the program.

Bro. John C. Wenger, Goshen, Ind., was with the Beech Church, Louisville, Ohio, Friday to Sunday, July 16-18, speaking to young people on Friday and Saturday evenings and giving nonresistance messages on Sunday.

Bro. Harold Fly, Bethlehem, Pa., and a group of singers from Souderton, Pa., gave a program at the Blough Church, Hollsopple, Pa., on Sunday evening, July 18.

Bro. Josef Herschkowitz, formerly of Harrisonburg, Va., writes to remind our readers that his present address is 9540 Oakland Ave., Minneapolis 20, Minn., where he is doing work for a general organization for work among the Jews. He retains his connection with and interest in the Mennonite Church.

Bro. and Sister Marion Bontrager, who have been serving as director and matron of the Indian Migrant Unit, Grants, N. Mex., were with the church in Indianapolis, Ind., on Wednesday evening, July 14, for an illustrated talk on this work.

Bro. and Sister S. C. Yoder, Goshen, Ind., recently visited friends in the area of Chappell, Nebr. Bro. Yoder took part in the prayer meeting, Thursday evening, July 7.

The First Mennonite Church, Denver, Colo., officially became an indigenous congregation on July 1. Work there was begun in 1941 as a mission, and over the years the work has grown so that support from the Mission Board is no longer needed. Title for the church property will now be transferred from the Mission Board to the trustees of the congregation.

Bro. Roy Bucher, of the Pleasant Hill Church, East Peoria, Ill., preached at the Neffsville, Pa., Church Sunday, June 27, and on Sunday evening, July 18, Sister Ruth Lederach, Lederach, Pa., gave an illustrated talk on relief work in Jordan, where she gave several years of service as a nurse.

Enrollment at the Bethany Christian High School, near Goshen, Ind., will be at least 100 when the school opens for the first time this fall, according to present indications. A second solicitation for funds to complete payment of the building is now in progress. Bro. John Steiner is principal of the school.

The Bible teachers of our church colleges met at Goshen, Ind., July 9-11, for a seminar in which 14 papers were read in six sessions, with open discussion following each paper. The meeting was sponsored by the Seminary Council of the Board of Education.

On Sunday morning, July 4, the Willow Springs congregation, Tiskilwa, Ill., presented their pastor, Bro. C. Warren Long, with a substantial check to assist in the purchase of a new car.

Enrollment for Boys' Camp at Laurelville Mennonite Camp, July 10-16, was 139. Kenneth Snyder, Corry, Pa., served as director.

Bro. Ford Berg and family, of Scottdale, plan to move to the community of Beckersville, Pa., about six miles north of Morgantown, Pa., by August 1. Bro. Berg will serve as acting pastor for the Zion Church, while their newly ordained pastor, Bro. Jesse Yoder, will be attending Goshen College Biblical Seminary. The Zion Church, with a present attendance of about 100, was started as a mission project, primarily by members of the Conestoga congregation, Morgantown, Pa. Bro. T. K. Hershey had been in charge of the Zion congregation for several years. Bro. Berg will continue in the Book Review service of the Publishing House on a half-time basis. His address, beginning Aug. 1, will be R. 1, Birdsboro, Pa.

Any one in need of a house trailer in Christian service this summer should contact or write, David M. Ebersole, R. 1, Elizabethtown, Pa., stating the kind of work it is to be used for.

Glad Tidings Hour is the name of a radio broadcast over WJER, Dover, Ohio, every Saturday 5:15 p.m. Bro. Albert C. Slabach, R. 1, Baltic, Ohio, is the director.

In the July 6 issue of the Gospel Herald an article, "Five Great F's," was published without giving the author's name. It should have been credited to Pauline Weaver, Lititz, Pa.

The Whitmer Schoolhouse in the cove east of Mathias, W. Va., in which preaching services have been held for many years, was recently purchased from the local school board and remodeled as a place of worship. Dedication services were held on July 4.

A conference of the lesson writers for the Herald Uniform Sunday School Series was held at Scottdale, Pa., Friday evening, July 16, and Saturday, July 17.

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Calendar

1954 Schedule for Laurelville:
Girls' Camp (ages 9-13), July 17-23;
Junior High (ages 13-15), July 24-30;
Junior High (ages 13-15), July 31 to Aug. 6;
Young People's Institute, Aug. 7-13;
MYF Workshop and Annual Meeting, Aug. 14-20;
Church Music Conference, Aug. 21-27;
Missionary Bible Conference, Aug. 28 to Sept. 2.

Little Eden Camp:
Senior High (grades 9-12), July 17-24;
Young People's Camp, July 24-31;
Music and Family Week, July 31 to Aug. 6.
Christian Businessmen, Aug. 7-14.
Bible Conf. & Family Week, Aug. 14-21;
Farmers' Week, Aug. 21-28;
Christian Laymen's Fel., Aug. 28 to Sept. 4.

Chesley Lake Camp, Allenford, Ont., June 27 to Sept. 6:
For Children, Stirling Avenue Church, Kitchener, July 26-31;
Youth, Christian Endeavor Society, July 31 to Aug. 6;
Mennonite Boys' Camp, Aug. 9-14;
Mennonite Girls' Camp, Aug. 16-21;
Mennonite Youth Camp, Aug. 23-28.

Rocky Mountain Mennonite Camp:
Junior High (ages 13-15), July 19-24;
First Family, July 26-31;
Youth Retreat (ages 16 and above), Aug. 2-7;
Second Family, Aug. 9-14;
Orientation Camp for prospective I-W Men, Aug. 21-28, program sponsored by MRSC;
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 5, 6.

Illinois Junior Camp, July 12-17, and Junior High Camp, July 19-24, Camp Emmaus, Mt. Morris, Ill.
Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.
Annual Ohio MYF Convention, Ohio Mennonite Campground, Kidron, Ohio, July 30 to Aug. 1.
Annual meeting Southwestern Pennsylvania Conference, Martinsburg, Pa., Aug. 1-4.
Illinois State MYF Retreat, New Salem State Park, Aug. 5-8.
Ohio Mennonite Christian Workers' Conference, Pettisville, Ohio, Aug. 9-11, 1954.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13.
Annual meeting Indiana-Michigan Christian Workers' Conference, Maple Grove, Topeka, Ind., Aug. 11-13.
Annual meeting South Central Conference, Assembly of God Campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Church School Day, Aug. 29.
Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Rosemary, second daughter of Bro. and Sister Ralph Buckwalter, Kushiro, Japan, was born on July 11.

Attendance at the Bethel Summer Bible School, Chicago, Ill., reached 320 the first day and went up to 373 on the third day. Attendance at the Dearborn St. Bible School, held in the evening due to a shortage of teachers, reached a high of 67. Six girls were baptized at Bethel on Sunday, July 4.

The summer camp program at Camp Rehoboth, Hopkins Park, Ill., began on July 11 with boys and girls aged 5-8 from the Bethel Mennonite Church, Chicago, attending.

Special speakers at the Detroit, Mich., Mennonite Church during July include the following brethren: Peter Dyck, Moundridge, Kans., July 11; Sanford Oyer, Goshen, Ind., July 18; B. Charles Hostetter, Harrisonburg, Va., July 25.

Bro. Jonathan G. Yoder, missionary on furlough from India, will speak at the Wooster, Ohio, Mennonite Church on Sunday evening, July 25.

Bro. Robert Yoder, Goshen, Ind., began his services as chief technician of laboratory services at the Mennonite Hospital and Sanitarium, La Junta, Colo., on June 13.

A farewell service for Sisters Esther Becker and Mildred Heistand was scheduled for the Kauffman's Church near Manheim, Pa., Sunday afternoon, July 18, at 2:00 p.m. Sisters Becker and Heistand are missionary appointees to Ethiopia under the Eastern Mennonite Board of Missions and Charities and are scheduled to sail on the **M. S. Slamat** on or about July 23.

Bro. J. B. Martin, Waterloo, Ont., recently returned from Israel and from visiting mission points in Europe, spoke on Sunday afternoon, July 4, at the Wanner Mennonite Church, Hespeler, Ont., about our work in London and the recent Billy Graham meetings there.

Sister Hazel Ferreira, Kalona, Iowa, began her services as assistant laboratory technician at the La Junta, Colo., Mennonite Hospital on July 1.

Bro. and Sister George Miller, missionaries on furlough from Honduras, have recently been reappointed to that field by the Eastern Mission Board and will return to Honduras in July as soon as entry permits are granted.

Bro. Joseph Burkholder, M.D., R. 2, Markham, Ont., was scheduled to leave for Ethiopia by plane on July 15 following a farewell service at the bimonthly meeting of the Eastern Mission Board on July 14. Dr. Burkholder will serve at the Deder Hospital to replace Dr. Walter Schlabach who is due to return on furlough with his family in August. Dr. Burkholder's going to Ethiopia was subject to the granting of a visa by July 15.

The new address for Bro. and Sister Quintus Leatherman in London is 14 Shepherd's Hill, Highgate N. 6, London, England.

Bro. and Sister Luke Birky, La Plata, Puerto Rico, moved to La Junta, Colo., about the first of July where Bro. Birky will be spending a year of in-service training in hospital administration and services in the Mennonite Hospital and Sanitarium and in the Pioneers Memorial Hospital, Rocky Ford.

Bro. and Sister Stanley Weaver, Black Mt. Mission, Chinle, Ariz., conducted their first Sunday afternoon service on July 1 in competition with a rodeo, but had 15 present anyway. Their Wednesday Bible story services are attended by 30 to 35 persons.

Kudo san has joined Sudo san in the weekly instruction class in the Kushiro, Japan, prison carried on by Bro. Buckwalter and his helpers. Ralph writes: "These two believers are really on fire for the Lord. The authorities have granted them permission to carry on with weekly Christian meetings even though no pastor is able to be present. Pray with us that as the 'fire' spreads in the prison we will be spiritually prepared for the nurturing."

Bro. Mahlon Stoltzfus, Fortuna Ledge, Alaska, reports that he arrived safely back home from Seattle, Wash., on July 5. He assisted another missionary to fly a plane back to Alaska and reports a hazardous but safe journey in the providence of God. Pray for the Stoltzfuses as they prepare to move up the Yukon River to Russian Mission where they plan to operate a store.

Sister Ruth Bean, missionary to Japan, plans to move to Kushiro about the first of August to begin mission work in co-operation with the Ralph Buckwalters.

The women missionaries attending the Missionary Orientation Conference at the Elkhart headquarters, June 20-27, will be guests of the local Women's Missionary and Service Auxiliary on Friday evening, July 23, and give the program.

A Kentucky conference of all the Mennonite and Conservative Mennonite mission stations was held July 14, 15 at the Turner's Creek Mission, Talbert, Ky.

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Did You Know?

- That contributions for relief and service during April, May, and June totaled less than half the needed funds.
- That the Relief and Service Committee at its recent meeting seriously considered reducing the relief and service program.
- That a continuation of this trend will require an emergency meeting of MRSC before September to decide what reductions in this program may be required.
- That such reduction will affect the PAX, VS, I-W, foreign relief, and refugee programs.
- That one offering per month for relief and service from each of our congregations would provide the needed funds for carrying on the present program.

Publicity Office, Elkhart, Ind.

Your Treasurer Reports

Bro. Paul Erb, Chairman of the Relief and Service Committee, has recently written to all congregations in the interest of contributions for the relief and service program. The increasing responsibility being carried by the Relief and Service Committee particularly in the areas of voluntary service and the I-W program for drafted men has placed a heavy drain on the fund balances. In fact, the income for the relief and service program has not been sufficient to keep pace with the cost of the program.

These additional services being carried on are very important and at the same time we should feel responsible to continue our witness through foreign relief, refugee, and peace services. One of the major parts of the foreign budget is for PAX Services which support the young men who are serving in foreign fields under the draft program.

Each congregation is being urged to send a monthly offering for relief and service. I would like to take this opportunity to encourage regular contributions for this purpose. No doubt there will be many who will want to contribute in addition, and contributions of this kind would be much appreciated. Contributions may be given for the Relief and Service Fund or they may be designated for some particular area of the program such as Voluntary Service, PAX Services, I-W Services, or Foreign Relief.

During this period of world tension your Relief Committee feels that we have a wonderful opportunity to make our Christian and peace testimony felt both at home and abroad. May we receive your support of this program by both your contributions and your prayer intercession.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Bro. J. D. Graber ordaining Bro. Sonu Milap Singh to the office of deacon at Rajnandgaon at an open-air meeting in February, 1954.

The History of the Rajnandgaon Mennonite Church

By S. V. A. Kumar

Like the waves on the sea, always moving backward and forward, so is man in his society, sometimes here and sometimes there. Exactly like the waves of the sea in their instability, so is the condition of the Mennonite community which has come to this city to live. Some of us have been taught and educated in Mennonite institutions by the mother church, but now are living out in faraway places. Now what? Times have greatly changed. We cannot always live by the loving care of the mother church. We found we have to practice what we learned. So we began to seek a livelihood.

At just the right time we were able to find work in the B.N.C. Mills of Rajnandgaon, which is about 80 miles from Dhamtari. Here people could work and earn a living. Our history here begins back in 1923 when the first Mennonites began to come here. Like a germ the Mennonite Church here sprouted and grew and still continues to grow. The Mennonites kept coming until now in 1954 there are 30 families living in this city. In past years good relations have been kept with the local Missionary Band Church. From 1923 to 1934 none of the brethren or leaders of the mother church came to see our condition. During these years our love for the mother church decreased. But our heart feelings were repressed within us. How long would the mother keep quiet?

At last one day she remembered us! In 1935 Bishop P. A. Friesen came here during the month of October for some revival meetings. He was exceedingly happy to have us in his company and meetings. He advised us to become members of the local M.B. Church. In the year 1937 Bishop G. J. Lapp came like a father and shepherd seeking his lost sheep and caring for them. He came for a special meeting and too advised that it would be better for us to join the local Missionary Band Church because we were far away and it was difficult to take care of us.

For some time through the great mercies of God we were getting along nicely. Our relation with the Missionary Band Church was good. But Satan did not like this, and so he sowed the seeds of dissatisfaction. Sin began to build its house. There was a spirit of faction and trouble. To help in this matter the pastor and panchayat of the Durg congregation were called here in 1942. But they were quite unaware of the real inside conditions. So the disquiet continued. The Mennonite group in Rajnandgaon then sent a request to the India Mennonite Conference. In the year 1943 Bishop G. J. Lapp again came accompanied by Bro. John A. Friesen. Bishop Lapp exhorted us from the Word of God to unity and humility. He said that we should behave with the spirit of unity and love. He said that we were living among the local M.B. Church and that we should not kick up any row or disturbance. By the grace of God after this the number of Mennonites gradually increased. During this time were celebrated church festivals with the Durg Mennonite congregation.

About 1945-46 some effort was made by Bishop E. I. Weaver and Pastor P. J. Malagar to secure some land for the building of a church building. The Diwan Saheb of the Rajnandgaon State was approached but nothing came of it. During these days we had much hardship and trouble. Brethren Weaver and Malagar held communion services for us in the open in a garden called Baldeo Bag. Pastor Malagar also helped us to choose a panchayat for our group, which is the system for the administration of the congregation.

After some time Satan suggested an evil idea to the local M.B. Church so that they put on restrictions against our use of their cemetery. They made us pay three times the rate charged their own members. So Christians from other churches had to face a great hardship. But by the grace of God they again began to behave normally toward us and made us equal with their own members in this matter.

D. A. Sonwani was transferred to Durg instead of Bro. Malagar; so he became our pastor in absence. He came to visit us from time to time. He also advised that we elect a deacon to lead us in the absence of the pastor. Bro. Sonwani served us for six years, during which the number of young people in our group greatly increased. But they were neglected.

In the year 1953 Rev. Haider was transferred to Durg. Though he is old in years, he is not in his work. He has been doing praiseworthy and encouraging work. He takes great delight in evangelistic preaching in the villages. This is a good influence on the people. Though he is physically weak, he is strong spiritually. Now we hold our services in the open. Through his efforts the conference gave us permission to choose and ordain a deacon who will lead the worship services and help us in all other matters in the absence of the pastor.

Bro. Haider suggested that it would be good to choose a deacon while Bishop J. D. Graber, the secretary of the Board is here in India. Everyone approved this idea. So on Feb. 28, 1954, Bishop J. D. Graber, Bishop E. I. Weaver, Pastor John Haider from Durg, along with the Durg panchayat came to Rajnandgaon. We celebrated the Lord's Supper and afterward elected our deacon. Sonu Milap Singh was chosen and immediately ordained by Bishop Graber. Bishop Graber expressed appreciation for the work that was going on. We welcomed him and thanked him for coming into our midst.

We hope that God may bless and help our congregation, that the mother church may remember us her children, and that we may increase in Christian fellowship.

Rajnandgaon, M.P., India.

MISSIONS SECTION

Nothing in color, nationality, sex, station in life, or extent of depravity, stands against the universal offer of salvation.—John R. Mumaw.

Experiences in Village Evangelistic Work

By Pritam Singh

(Bro. Pritam Singh is the evangelist at the Mohadi station. He also has the appointment of assistant pastor. But since the pastor in charge does not live there, he acts as pastor of the congregation. He is about 40 years of age, father of four children, and a widower. His wife died a few years ago. This makes many problems for Bro. Singh. We should pray for him. He is an effective village evangelist.—E. I. Weaver.)

The manner in which we have preached the Gospel this year after the amalgamation of church and mission has been unique. The delegates who came from America in 1949 called to our attention the fact that the life of the church is dependent upon the preaching of the Word. It is both the responsibility and duty of the church because it makes the church strong and influential. The secretary of the Mission Board, Bro. J. D. Graber, when he was here recently also emphasized the need of the Mennonite Church giving a prominent place to the work of preaching the Gospel. In this connection he emphasized four points: (1) the faith of the early church; (2) the spiritual life of the early church; (3) the fellowship of the early church; (4) the witness of the early church.

This message has gone home to us Mennonite Christians. We realize that we must spread the Gospel with greater zeal and enthusiasm. And the church must take the initiative. So far the evangelists and pastors have taken the initiative. But this year the laymen of the church with the evangelists went out to different places preaching the Gospel. This kind of cooperation between preachers and laymen was something new for the church. Regardless of our occupations we all went together to preach about the Son of God, our Saviour. In our preaching program we worked from four centers.

The first place where we camped was in a village by the name of Bhodli. In this camp the staff and students of the Dhamtari hospital helped us. Every day we preached in personal and group work, distributing and selling Gospel portions and tracts. We even sold one whole Bible. We also did medical work in the camp each day. A doctor or compounder was always present. It is impossible for me to express the keen interest of the people in hearing the Gospel. Each evening we gave health lessons and preached the Gospel to about 200 people.

We put the second camp up at Bagtarai, about eleven miles from Dhamtari. In this camp we were very much helped by the staff and students of the Normal Teachers' Training School of the church. Bro. K. Jiwanlall, who is a teacher in the school, made the preaching work very effective. Daily we went to different villages in the mornings for preaching and personal work. In the evening we had mass meetings using slides to illustrate the message. Our work there gave a new idea to the people—that not only preachers preach but all Christians who are saved desire to witness for their Lord. They were wonder-struck to hear young boys give their testimonies of the saving grace of our Lord. One man asked,

"Why do you not stop preaching since the independence of India?"

The answer was properly given, "We are not preaching but just speaking to you about what Jesus has done for us, which we cannot stop doing."

The third camp we made in Patiyadahi, seven miles from Dhamtari. Some years ago there was some home mission work there. To our surprise we found that the people there to this day have much knowledge about Jesus Christ. What they learned from our preachers they still have not forgotten. They still have love and sympathy for Christians. But we are sorry to say that they are blinded by the devil, so that in spite of their knowledge of the saving grace of Christ they do not want to accept Him. In this camp we were helped by some of our brothers who are farmers, carpenters, and daily wage earners. Bishop J. D. Graber also was with us for a day. He was happy to meet the people there because he used to hold Sunday night meetings very frequently in this village. We were surprised to hear a Hindu sadhu say in this village that the preaching of Jesus has brought truth and morality to India and if His preaching is stopped there won't be truth and morality in India. We knew that before the sadhu told us, and it is a fact that the preaching of the Gospel has done much for the spiritual life of India.

Our fourth camp was set up at Kawar, eight miles from Dhamtari. Here we could meet people from seven o'clock in the morning until eleven at night. Sometimes we had to ask to be excused to take our meals, since they would not leave us. We clearly saw how the Spirit of God works among all men. One day a man came to our camp and fell prostrate at my feet. I at once caught hold of him, saying we are all equal. I told him there is one God, who alone is worthy of worship. I then asked him what made him feel good about Christianity. He told me that he was very much touched by a Christian who some years ago used to live in his village. He had told him about the love of God and Christ dying for sinners. He said that he used to enjoy good fellowship with that man. When he heard that we had come, he came at once to renew fellowship with us. He was very happy to meet us and requested that we tell him about Jesus about whom he used to hear long ago.

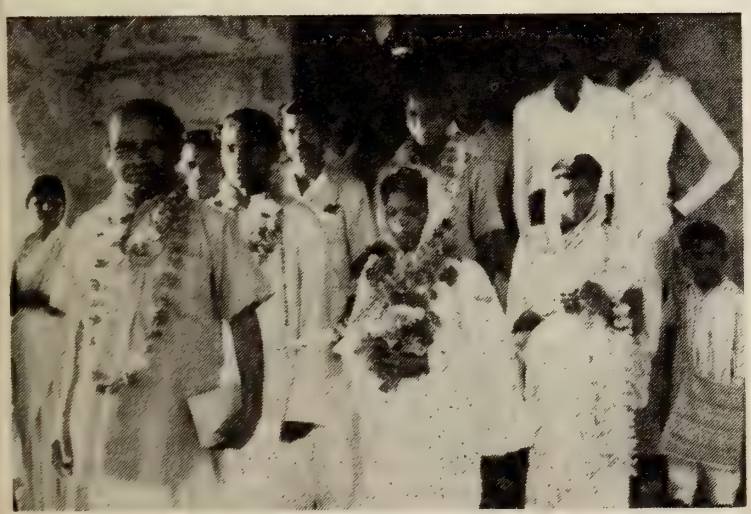
There are many people in the villages of India who, like this man, love Christ secretly. I see this as a great challenge to the church to help such persons to know Christ as their personal Saviour. Let us pray that God may give such people the courage to accept Christ openly.

Mohadi, via Dhamtari, M.P., India.

Let's Be Honest!

More than 19 centuries we Jews have been living in a world . . . fired by a religion which was cradled by us. For, after all is said and done, the Nazarene was a Jew. His first followers were Jews. The New Testament was written by Jews. And **Eretz Israel** was the soil from which sprang the religion of nearly 600,000,000 people of today.

Now, frankly, dare we assert that 600,000,-



Pastor Suklal leads a wedding procession out of the church at Balodgahan following the ceremony.



The missionary group in the M.P., India, during Bro. Graber's visit in February, 1954.

000 people are demented and we are the only ones sane! No first-rate pathologist or psychiatrist would concede this. Common honesty requires that we squarely face the question: Are 600,000,000 people of the world insane and only we, the 12 or 13 million Jews, sane?

Granted, many of the 600,000,000 may not be "wise"; a large number may still comfort themselves as crude barbarians; but surely among the 600,000,000 there are many thinkers, philosophers, poets, writers, painters, scientists, pure and noble souls to whom Jesus is no chimera, no humbug, but the embodiment of the noblest God-virtues, the holiest among the holy, whose life and teaching, and whose devotion to truth and justice are so pure, that no one among mortals approaches Him.

It is rather strange, isn't it, that the distinguished Jew of Nazareth should have superseded the national heroes of every civilized land? In the estimation of the people of America He towers above George Washington or Abraham Lincoln. To the people of England He is greater than Shakespeare, or Nelson.

Does it mean nothing to us that mankind reveres "flesh of our flesh and bone of our bone"?

If Jesus had been an American and all the world except America should pay homage to Him, we would say that America was stupid.

What must the world think of us?—**The Mediator.**

A Year in the Sunderganj Church

By D. A. and R. Sonwani

(Bro. Daniel A. Sonwani served the church for fourteen years as a schoolteacher in the middle school in Balodgahan. He was ordained by Bishop G. J. Lapp in 1943, along with three other brethren, P. J. Malagar, O. P. Lal and O. P. Ram. He served as minister and pastor one year at Mangal Terai and for six years in Durg before coming to Dhamtari in 1953. He is 43 years of age and has eight children. William, the oldest, went in July for his second year of college; Wilfred is a clerk in the Dhamtari Christian Hospital but expects to begin a four-year course of training for the ministry at the Union Biblical Seminary in Yeotmal next year where our missionaries, Weyburn Groffs, are teaching. Some of our readers may remember Bro. Sonwani's father, Agnu, and his mother, Ganga Bai, as evangelist and Bible woman. His father passed away in 1932 and his mother, now 63, is living in Dhamtari. —E. I. Weaver.)

On May 26, 1953, we took over the pastorate of the Sunderganj Mennonite Church, Dhamtari, M.P. I have now completed one full year of ministry in this church. The Lord has been very kind to us and has given us His divine guidance in shepherding His flock. I am glad to be doing this humble ministry, which from God's viewpoint is great and noble.

This congregation has a membership of almost 600 with about that many children. It is the oldest of our Mennonite congregations in this area.

Our days here are quite busy. They begin with private devotions, and then follows almost everything that comes into the spiritual and material life of a community. The day is filled with a daily home-to-home visitation plan, personal consultations, church council meetings, committee meetings, and evangelistic work in the village at night. We enjoy visiting our people in their homes. The day ends with family prayer again and private devotions.

Twice during the year we had baptism classes for our young boys and girls of the church, each conducted for eight to ten days. In these classes 15 souls were prepared to accept the Lord Jesus Christ as their personal Saviour. We oberved communion three times during the year. There were also held in our church an evangelistic conference and a youth conference during the last year. Bro. and Sister Smoker from East Africa were the guest speakers for the youth conference. There also were many other church celebrations and activities—Thanksgiving services, Christmas programs, the annual **Jalsa** (Christian Life Conference), our Annual Church Conference, etc. This year about 60 boys and girls took Sunday-school examinations. The church also considered the need of and its responsibility for evangelistic work.

The visit of the Board secretary, Bro. J. D. Graber, was an inspiration to all of us. We enjoyed his fellowship, and his timely consultations were really very helpful. His suggestions were useful. During his visit there was a special conference of the church here at Dhamtari.

As usual we had special Easter meetings, with local speakers. There was also a Youth Retreat and summer camp. We had a summer Bible school also. We take time to visit our members living far away from the church. By all of these activities we want to strengthen the spiritual life of the church. It is all for His glory. Praise be to His holy name. We covet your prayers for us and for the church here in Sunderganj.

Dhamtari, M.P., India.

My Life History

By M. A. Bhelwa

(Bro. Mukut Bhelwa was one of the first five to be ordained as a minister in the church. Since he is over 60 years old he will, according to the constitution of the church, retire during this year. Along with him are three other of our oldest ministers who will give over to younger men, who are yet to be ordained. As his article says, he has served the church in India for 45 years—a long and faithful ministry. He was a deacon for 20 years and a minister for 18 years. Our older ministers have a great love for the church, and we know that they will still be greatly used for blessing in the church, though in a different way.—E. I. Weaver.)

During the great famine my parents died. I was left all alone in the village. I had heard of the mission work and the boarding house; so I went to the boarding. This was one of the visions of my childhood. My forefathers were weavers, but I was ready to join the boarding. In the year 1900 I was taken to the Dhamtari Boarding and was baptized in 1901 by Bishop Ressler. I received education for eight years, then I was married in 1908 by Rev. Kaufman.

First of all after my marriage I was an evangelist and bookseller. After that I studied Bible courses for four years and became a teacher in the Bible School at Ghatula for 14 years. In 1916 I was ordained as a deacon by Bishop M. C. Lapp. In 1936 I was ordained a minister by Bishop G. J. Lapp and Bishop P. A. Friesen in Ghatula. Since then I have been working as a pastor in two congregations—Balodgahan and Ghatula. For a number of years now I have been serving in Ghatula only.

I, along with my wife, have enjoyed working in these two congregations. Now with joy we are ready to hand over this work to another younger pastor. I thank God for this opportunity of great service in which I have fully devoted 45 years of my life. God has richly blessed me during these years. What I am today is because of His great blessing upon me. Now I see that the vision of my young days has come true because I have found my Saviour and have served Him. I humbly request you to pray for me.

Sihawa, via Dhamtari, India.

The Sankra Mennonite Church

By O. P. Lal

Dear Readers: Greetings to all of you in the name of Him who said to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We thank God that when India won her political freedom the whole country was opened to evangelism. Christians can freely propagate their faith in every section of the country. But in these days the preaching of the Gospel by foreign missionaries is not looked upon with much favor by the Hindus. The time will come when the missionaries will be forced to abandon their task of direct preaching. The attitude of the non-Christians against the missionaries is a challenge to the Indian Christians to assume responsibility for the church's activities.

About a year ago the executive committee made a change in the supervision of the evangelistic work here in Sankra. It is now supervised by an Indian pastor who has three Bible women and one evangelist as his coworkers.

I like the location of my congregation. There are some big villages which are very near and it is also situated on the highway; so we can preach during all seasons. But the rainy season is the most difficult for village work. Due to lack of metallic roads we walk with bare feet through muddy paths and sometimes thorns get into our feet.

During last winter season we were on tour for one month. We worked from four different centers. The villagers were very eager to hear our messages. They liked to buy Christian books and willingly received tracts or handbills. They also liked to sit near our tent and this gives us opportunity to preach and testify to them. The people at Bagdai are very friendly. This is the village where they promised Bro. P. A. Friesen that they would become Christians but they failed to keep their promise. One day when we went into the home of a person who was once willing to take baptism, we saw his Brahmin

guru sitting on a bed. He had come from Banares, which must be not less than 400 miles from here. The wife of the home was taking out rice and vegetables for the guru and his companions. The guru told us that since his disciples did not belong to his caste he could not eat with him. This guru had many disciples in that village.

Our last camp was in Nawagaon where a Christian brother lives with his family members, all of whom are Hindus. He is a living witness to his Saviour among the people. His name is Sonu Ram. The people there said that Sonu Ram witnessed to them about his new religion. He was a fisherman by caste and his caste people outnumber all other castes in this particular village. If all these fishermen were won for Christ, we would have a big church in that village. Sonu Ram was a leper and he knows the love of Jesus and His healing power. Please pray particularly for his wife and for others who have not yet accepted Jesus as their personal Saviour.

Sankra, M.P., India.

The Sankra Mission Primary School

By Alexandrina Cyril and Satywati Lal

Ignorance makes a man helpless. To remove ignorance there is a need for schools. For some years there had been no school in Sankra where the Christian children could attend; therefore they had to go to a non-Christian school in a near-by village. But in the non-Christian schools little attention was given to religious teaching, and our Christian children had little chance to develop morals and character. For this reason a mission school was again opened some years back, thus solving the problem of a school for our Christian children. At present some non-Christian children also attend our school.

We have 65 children studying in our school—22 girls and 43 boys. Children come from three other villages to read in our school. Of the 65 enrolled, only 19 are Christian children. We have three teachers, one man and two women. We give religious teaching on how to live a pure life. We teach the Bible so that the children may have faith in God and in His Word, and so that they may live a life according to the pattern of Jesus Christ and His teaching. Our purpose is that a love for Jesus may grow in the hearts of the children.

To increase the interest of the children, every year at Christmas time a play is given. We also celebrate the Christmas festival by the giving of gifts. In all these activities the non-Christian children also take part.

In our school mental, physical, and religious education are given. To keep up physical health and develop strong bodies the children are given daily physical exercises. Once a year there is an annual sports tournament and gifts are given to the winning children. To develop the mental ability of the children mathematics, language, geography, civics, hygiene, and handwork along with other things are taught. We always keep in mind the practical application of these things while teaching so that the children may become efficient in every way.

Sankra, M.P., India.

Elijah's God Still Lives

By Esther Vogt

Elijah said, "As the Lord God of Israel liveth, before whom I stand . . . ."

That was our Bible reading that morning. As we came home disappointed, "We cannot sign your endorsement to leave India" was burning in our hearts. We fell on our knees together and reminded God that He was the God who fed Elijah and we knew He would work out what was good for us.

It was only my endorsement that was in question. We had our "no objection to return to India" after Milton made a trip to Patna for it, and he got his endorsement at Daltonganj, but they told him there I should get mine in Kodaikanal where I had gone for a month. Now after two trips to the Kodaikanal office and just one week left before sailing came the bitter order, "You should have this done in Bihar."

What were we to do? The packing was not done here at Kodai and Elva would graduate from eighth grade on Thursday. Time was too short to do much. Even a telegram would possibly be delayed. Should I try to fly? We left it to God. The officer said they would send a man to Madura North and the Superintendent of Police would telegraph to Daltonganj and see why they advised us wrongly.

Besides this suspense there were numerous small things that were piling up and being put off till tomorrow. The shoemaker who was making Elva a pair of shoes changed the day of completion three times. Another shoemaker was resoling mine and he also was not coming on the day promised. The chicken man had been called to settle our bill for three days. He did not come. The man getting some of our books finally came the night before we left after changing his appointment twice.

Friday noon Milton went down for the answer which was to come from Bihar. (Saturday we were to leave Kodai.) He could get no answer as no one was in who could speak English. Friday evening he went for the fourth time and was there in time to see the letter arrive and that it was signed, but it was too late to get it.

How happy we were that Elijah's God had answered our prayers! Next day we got the endorsement and were able to leave. Also all the small things had been cleared up too.

Bombay, India.

Do You Listen?

Many people who pray do all the talking. A great prophet once said, "Speak, Lord; for thy servant heareth." Most people, when they pray, say in effect, "Listen, Lord; for Thy servant speaketh." God gave a man two ears and one mouth; so why don't we listen twice as much as we talk?—Bremer Hofmeyr, in **Moral Re-Armament.**

Missions Editorial

Do You Speak English?

The May, 1954, issue of **Brown Gold,** published for the New Tribes Mission, Inc., quotes M. A. Darroch in his article "Missions Race Against Time" from the **Moody Monthly** as follows: "Approximately 9 per cent of the world's population is English-speaking; 91 per cent non-English-speaking. Yet 90 per cent of the world's Christians are to be found among the 9 per cent who are English-speaking and only 10 per cent among the far greater number who are non-English-speaking. Fully 94 per cent of the ordained preachers minister to the 9 per cent and only 6 per cent to the 91 per cent. Some 96 per cent of the finances are used to minister to the 9 per cent and only 4 per cent to reach the 91 per cent. Is this fair?"

The first impression one gets from these facts is the tremendous responsibility placed on the English-speaking world in the light of the Great Commission. God has placed into our hands the message of reconciliation. The world will not hear that message if we remain silent. The increase in world population has made our witnessing task as great or even greater than that faced by the apostles at Pentecost. Therefore, if we fail in our witnessing it will not be for want of a challenge.

One is also impressed by the 6 per cent of ordained ministers serving the 91 per cent of the world's population. Do we expect the 6 per cent to evangelize the world? Are we not at ease in Zion, anxious to have just the right preacher minister to us every Sunday while the unreached millions go to hell? After all, there are only three non-Protestants for every Protestant Christian in the U.S. while in the Near East and North Africa there are 1,326 non-Protestants for every Protestant. These figures are used merely to underscore the need for witnessing outside the English-speaking world.

Again we are brought to attention by the 4 per cent of all finances given by the church to reach the 91 per cent non-English-speaking population of the world. One is made to think of expensive church buildings and elaborate equipment used to minister to the English-speaking world, while the rest of the world languishes in darkness.

If Jesus were here today, would He not say to the English-speaking churches: "So then because thou art lukewarm . . . I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked . . ." (Rev. 3:16, 17)?—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

For All to See

On the Mission News page of this issue of the Gospel Herald an urgent question is raised regarding the future of the relief and service program. Because the trends in giving and the demand for increased services in the areas of voluntary service, PAX, I-W service, relief, and refugee aid are not keeping pace, the future of our relief and service program is not at all clear at the moment.

The treasurer's report to the Relief and Service Committee at its July 6 meeting showed approximately $10,500 spent above funds available in the general relief fund for the first two months of the fiscal year, April and May, 1954. Although the June figures were not complete at the time of this writing, it is apparent that June will continue this trend.

The relief and service program includes the following areas requiring financial support.

1. Foreign relief (Mennonite Central Committee)
2. Refugee and resettlement (MCC)
3. PAX men from our church
4. Voluntary service (both MCC and MRSC)
5. I-W services (both MCC and MRSC)

According to the Treasurer's Report to the annual meeting in Oregon, last year's relief and service expenditures included $208,868 (64 per cent) for Mennonite Central Committee work in the above MCC fields of operation and mental health; $70,048 (22 per cent) for MRSC voluntary service; $23,488 (7 per cent) for administration; $17,146 (5 per cent) for I-W services; and $5,015 (2 per cent) for special needs.

While these dollars and cents figures represent a real positive concern for good stewardship, they reflect also the lives of people: the approximately 40 PAX men in service in Germany, Holland, Austria, France, Greece, Jordan, Egypt, and Peru, whom we support at the rate of $75 per month each and who cannot continue to give their witness without our support; the 40 MCC relief workers from our constituency, plus many others from other Mennonite constituencies, who depend on our gifts to provide them with funds to live and serve in their twelve foreign lands; our hundreds and thousands of refugee brethren who depend on our American Mennonites for help; our many young people who have heard the call to service and need voluntary service to provide that channel; our present 200 plus voluntary service workers already in MCC and MRSC voluntary service; the thousands of people whom they serve in Christ's name and in the name of our church and who receive through that service a witness that they would not otherwise receive; our 2,000 young men, wives, and girl friends away from home in I-W service who through the I-W services of MCC and MRSC are being led to a deeper commitment to Christ and better services. These are the lives influenced by your relief and service giving.

Bro. Paul Erb, chairman of MRSC, sent a letter to all pastors at the beginning of June outlining the need for support for the relief and service program. All congregations not now doing so are urged to take regularly monthly offerings for this area of work. Members of those congregations which do take up these offerings regularly are asked to review their giving in the light of this urgent concern.

We are very grateful to God and to the church for the generous way this area of service has been supported. We believe that we are just on the threshold of many new opportunities and doors are opening every day for this type of witness and service if we as a church have our resources ready to step into these areas of opportunity. Is this not the time to go forward rather than backward?

Voluntary Service

Paul and Ann Conrad showed slides and spoke to the Prairie Street MYF group, Elkhart, Ind., on July 1, en route to Mathis, Texas, about the work of the VS unit there. Bro. Conrad has recently completed his term as leader of the unit and Sister Conrad as kindergarten teacher. They are planning to take employment in Mathis and assist with the mission program there.

Lela Sutter, Hopedale, Ill., completed a year of service in the Mathis, Texas, unit on July 3. Sister Sutter was responsible for organizing community interest and support for the new maternity home which will soon be opened in Mathis.

Marion and Eloise Bontrager spoke to the First Mennonite Church in Indianapolis about the voluntary service work among the Navaho Indians in Grants, N. Mex., and Phoenix, Ariz., on Wednesday, July 14. Bro. and Sister Bontrager are in Bloomington, Ind., this summer, where he is attending school. They will return to the unit in September.

Nurses are needed at the Froh Bros. Homestead, Sturgis, Mich., Navaho Migrant Unit, Grants, N. Mex., and Mathis, Texas. Interested persons should contact D. J. Mishler, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Released July 9, 1954
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Worker En Route to Jordan

Leona Yoder, West Liberty, Ohio, is on the Atlantic en route to Jordan where she will join the nine other relief workers and seven PAX men in their Christian ministry of relief and rehabilitation to Arab refugees.

Sister Yoder was scheduled to sail from New York on July 11. Her headquarters will be in the Jericho center where she will aid in such MCC services as material aid distribution, arts and crafts classes, and self-help projects, including sewing classes, needlework, and trade school. This is Sister Yoder's second term of MCC service, having worked in Ethiopia previously.

The Arab refugees in Jordan continue to constitute one of the neediest peoples in the world today. With little immediate prospect for an improvement in their condition, there is continued need for the type of relief and rehabilitation which Mennonite and Brethren in Christ churches can give through their MCC.

Enkenbach, Germany, Recognizes PAX Men

The city of Enkenbach, Germany, at a farewell service on June 20 recognized the PAX men who have been building houses for refugees there and who will be returning to the United States soon.

Citizens of Enkenbach expressed their gratitude for the spirit of the PAX men by preparing a plaque containing the MCC emblem and surrounding it with laurel trees. Also included in the plaque were the total number of hours which PAX men have worked in Enkenbach which is now 27,000.

The Burgermeister (mayor) and architect presented books and "certificates of profession" to each man who was leaving. Fritz Stauffer, Ludwigshafen, represented the Mennonite settlement. The men were asked to carry the message of thankfulness to their relatives, churches, and communities in the United States.

As the PAX men leave Enkenbach, they hope the spirit of their service will remain and that their expression of Christianity will become a part of Enkenbach and Germany. It is believed this is the first town, independent of its Mennonites, which has organized to thank PAX men publicly for their services.

The Enkenbach PAX choir and quartet co-operated with the city boys' choir and orchestra in presenting music for the occasion. Approximately 250 persons attended this farewell service.

Released July 9, 1954
MCC Information Service
Akron, Pa.

Women's Activities

Projects

Are you a member of one of the women's missionary or service organizations in our congregations? Maybe you are an officer, and you are looking for a new project for your group. May we offer you a few suggestions? Mathis, Texas, maternity home and VS center are in need of the following: one wash machine, one large pressure cooker, five-drawer chest of drawers, comfortable chairs, a few quilts, comforters, bath towels, washcloths, and kitchen utensils.

If you would like to supply or help to supply any one of these items, please contact,

before purchasing, Florence Shantz, Executive Secretary, at 1711 Prairie Street, Elkhart, Ind. This will avoid duplication in sending these articles.

Nursing Education

We want to praise and thank the Lord as well as thank all the sisters who contributed to the Nursing Education Fund this past year. Before the Annual Meeting at Salem, Oreg., the treasurer, Amanda Frey, told us that we were less than $40 short of our pledge of $3,600. From our Annual Meeting offering we made up the balance. This year for the first time we have made up our pledged quoto. We thank you for your cooperation. We trust that next year, at the Annual Meeting, we can say it is complete.—Florence Shantz.

From Our Churches

PHOENIX, ARIZONA

(Sunnyslope Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. All the winter visitors have returned to their homes and the attendance at our church is much smaller. But we know that the Lord is still with us, for He said, "Where two or three are gathered together in my name, there am I in the midst of them." Each spring a few more families decide to remain in Phoenix and we are glad for all who are willing to serve Him with us here.

Bible school was held at the Sunnyslope Church from June 1 to 11, with Sister Helen Frey as superintendent. The highest attendance was 138. Children from 18 different denominations besides our own attended. Three young souls accepted Christ during the Bible school. Pray for them.

The work at Negro Migrant Camps near Buckeye is progressing nicely. A new church building was erected at Camp 29 and dedicated on May 16 by Bro. Melvin Ruth, our pastor. After the dedication services a fellowship dinner was served to all who could come from both migrant camps besides a number from the Sunnyslope congregation and those in charge of the work at the migrant camps.

On May 30, three young girls were baptized at Camp 29 by Bro. Ruth.

From June 12 to 20 Bible school was held at Camp 29 with Bro. Johnwilliam Boyer in charge. The average attendance was 74, the highest attendance 85. There were 12 confessions by Bible school pupils during this time. These young people need our prayer support.

Barbara Esch has returned to her home from Osteopathic Hospital in Phoenix where she was taken after some months of serious illness. She is still in a critical condition. Edna Schrock is also confined to her bed at the present time.

Barbara Joyce Esch, daughter of Jacob Esch, returned from E.M.C., Harrisonburg, Va., and Beulah Esch, daughter of Henry Esch, returned from Goshen College, Goshen, Ind.

Sister Ada Shetler and daughter, Lois, enjoyed a trip to Hesston, Kans., where they were present at commencement when Harold graduated from high school there. They also visited Ada's daughter and family, Frank Horsts, in Culp, Ark. Harold returned to Phoenix with his mother and sister.

Bro. and Sister Henry Esch attended Board Meeting in Oregon.

Bro. Wilbert Nafziger and family, Harper, Kans., spent a few days here. He had charge of our midweek meeting on June 3 and brought a very inspiring message on June 6. On June 7, Bro. and Sister Mahlon Eigsti and daughter, Joyce, of Hesston, Kans., and Florence Shantz, Ontario, Can., were with us and spoke on the work of the sewing circle groups throughout the church. The Sunnyslope congregation enjoyed a fellowship supper with them.

On June 10, Bro. and Sister Stanley Weaver brought much interesting information about the work among the Navaho Indians. The missionary offering of the Bible school was set aside for the work with sick Navaho children at the request of the Bible school pupils. This was presented to the Weavers after they had told the Bible school about their work.

On June 26, Merle Bender and a mixed quartet from Hesston College were here. On June 27, Lester Hershey and family were here and he spoke about the work in Puerto Rico. On June 28, the Wilbur Hostetler family, missionaries on furlough from India had charge of the evening meeting and both Bro. and Sister Hostetler spoke on the work of the church in India.

We greatly appreciated the messages these brothers and sisters brought in words and songs, and we enjoy receiving firsthand information about the work of our church in other parts of the world. We always enjoy visitors and welcome all who come to worship with us.

Mrs. Lester Miller.

FAMILY CIRCLE (Continued)

By States, Provinces, and Foreign Countries

	Births	Marriages	Deaths
Place not given	4	6	0
Arizona	0	0	1
Arkansas	1	0	1
California	2	0	1
Connecticut	2	0	0
Colorado	1	0	0
Delaware	3	2	0
Florida	0	1	2
Idaho	2	1	0
Illinois	20	1	7
Indiana	34	10	19
Iowa	26	7	4
Kansas	11	5	5
Kentucky	1	0	0
Louisiana	0	0	1
Maryland	8	4	2
Michigan	11	5	10
Minnesota	5	0	1
Missouri	2	0	4
Montana	4	0	2
Nebraska	8	2	1
North Carolina	1	0	0
New Jersey	1	0	0
New York	9	3	2
North Dakota	2	0	0
Ohio	44	13	21
Oklahoma	2	0	0
Oregon	11	0	3
Pennsylvania	159	46	32
Tennessee	1	0	0
Texas	2	0	0
Virginia	26	2	6
Vermont	1	0	0
West Virginia	2	0	0
Bermuda	1	0	0
Marshall Islands	1	0	0
France	1	0	0
Alberta	7	0	1
Ontario	15	13	10
Saskatchewan	1	0	0

Davidsville, Pa.

Peace of Mind

Trust in God brings peace of mind. Experience is the fount of faith in Him. The practice of the presence of God provides experience which leads to trust. The Bible is our chief source of knowledge of God, and those who desire peace of mind should keep themselves saturated with great passages from the Holy Book. Keep near at hand such a resource as *Harper's Topical Concordance* and look up verses about trust in God. Read in the sixth chapter of Matthew, Williams' translation:

"So I tell you, stop worrying about your life, as to what you will have to eat or drink, or about your body, as to what you will have to wear. Is not life worth more than food and the body worth more than clothes? . . . Now if God so gorgeously dresses the wild grass which today is green but tomorrow is tossed into the furnace, will He not much more surely clothe you, O you with little faith?"

Turn to the next chapter and read, Phillips' translation: "If any of you were asked by his son for bread would you be likely to give him a stone, or if he asks for a fish would you give him a snake? If you then, for all your evil, quite naturally give good things to your children, how much more likely is it that your Heavenly Father will give good things to those who ask Him?"

Reflect on the words found in the fourteenth chapter of John (Phillips): "You must not let yourselves be distressed—you must hold on to your faith in God and to your faith in Me. There are many rooms in My Father's House. . . . I leave behind with you—peace; I give you My own peace and My gift is nothing like the peace of this world."

—Kirby Page.

EXPRESSIONS OF APPRECIATION

We wish to thank all our kind friends, relatives, and neighbors who remembered us with so many cards, letters, and prayers during our sad bereavement in the death of our dear wife and mother.—J. W. Birky, Spartansburg, Pa., and Mrs. Perry Kauffman.

* * *

In behalf of the late Martin K. Peifer, we wish to express our sincere thanks and appreciation to our many friends who so kindly remembered him with cards and flowers during his recent illness at the Lancaster General Hospital.

We also appreciate the many prayers and the kind sympathy extended in behalf of our bereavement and loss of husband and father. May God bless you.—Mrs. Martin K. Peifer and family, East Petersburg, Pa.

* * *

I wish to express my sincere thanks and appreciation to my many friends who so kindly remembered me with visits, cards, flowers, fruit, and gifts, and also for the prayers offered in my behalf during my stay in the hospital and since my return home. May God bless you all.—Mrs. Charles Mellinger, Lancaster, Pa.

* * *

We wish to thank all the kind friends and neighbors who have sent cards and gifts for our daughter, Elva Jean Huber, who has been ill for some time.—Mrs. Milton Huber, Parkesburg, R. 1, Pa.

* * *

We wish to express our sincere appreciation to our many friends and relatives for the prayers offered and sympathy given us, also for the many cards and letters sent to us in the passing of our husband and father. May the Lord bless each of you.—Mrs. John Y. Hostetler and family.

TO BE NEAR TO GOD (Continued)

right not to waken the sleeping Man before He drowns with them! "Teacher, we are drowning." Surely fear hath torment. First they feared the tempestuous creation; afterward the calm Creator. Small wonder He rebuked their lack of faith, their uncontrolled fear, along with the wind and waves.

Pray for all who must brave the elements, walking in the "valley of the shadow of death," that they "may fear no evil."

Friday, July 30

Read Matt. 19:16-30—"These words utterly amazed the disciples."

The disciples were subject to constant surprises at the doctrines of their Teacher. He seemed so different from other men. In this same chapter He insisted that a man can live happily with one wife, that He has plenty of time for the children, and He does not let money "talk" to Him! So great was their astonishment and disappointment that

Peter spoke right out. "You tell this fellow to sell all he has, give away the money to the poor, and follow you. And that won't even save him. Well, we have forsaken all and followed you. Now what do we get?" If this man had riches enough to help all the known poor, he yet would have lacked the needful good thing. The good thing he would not do was to renounce himself, make that sacrifice with faith. This trusting step makes all of us good enough to win life eternal with Peter whom Jesus assured of reward.

Pray for all who in delusion so blindly and vainly seek to merit heaven by doing good things.

Saturday, July 24

Read Luke 24:13-27—"Though some women of our number gave us a surprise" (Moffatt).

Love in serving has its own rewards. The loving women found out the good news first. The men said that their story sounded like nonsense. The risen Christ upbraided them in rather uncomplimentary terms for their unbelief. Love is not blind, and it always believes even when reason doubts. Love saw He was not there but knew He was living somewhere because "they remembered what He had said." Reason saw too but did not believe. We remember Jesus using a great sinner (probably Mary Magdala) as an object lesson to Simon the Pharisee saying, "Her many sins are forgiven because she has loved much; but he who is forgiven little, loves little" (Weymouth). Our faith and devotion are proportionate to our love for Him.

Pray for a keen conception of "being the chief of sinners" so that love and faith may be comparable to His great forgiveness.

—Frieda Amstutz.

MISSION NEWS (Continued)

The missions stations at Talbert, Beech, and Gay's Creek, Ky., are jointly sponsoring a series of tent meetings beginning July 18, lasting perhaps two weeks. Bro. Andrew Jantzi is the evangelist and the Gingerich sisters assist with the singing. The tent is located at Crockettsville, Ky., opposite the mouth of Bowling Creek, on Route 315, which intersects Route 30 about midway between Jackson and Booneville. It is 10 or 11 miles south of the intersection.

Tel Hai Camp, Honey Brook, Pa., was host to 32 boys and 30 girls from the Congregational Mennonite Church, Marietta, Pa., June 30 to July 13. A number of the children accepted Christ during camp.

The Mission Board of the Southwestern Pa. Conference district held its annual meeting at the Otelia Church, Mt. Union, Pa., July 9, 10. Bro. J. D. Graber, Elkhart, Ind., was guest speaker. The officers of the board now stand: Harry Y. Shetler, president; Elam Glick, vice president; Omar Stahl, secretary; Ray Hershberger, treasurer; E. C. Bender, fifth member; John L. Horst, conference representative. Good attendance marked the busy sessions of business and inspirational addresses.

FIELD NOTES (Continued)

A Peace Conference of the three peace churches—Brethren, Friends, and Mennonites—was held July 15-18 at Bluffton College, Bluffton, Ohio. About 150 representatives from these three church groups were present. Speakers from our group were H. S. Bender, Guy Hershberger, and Paul Peachey. The theme of the conference was "The Meaning of Christian Love."

Bro. Carl Kreider, dean of Goshen College, who is spending a three-year term as dean of the college of liberal arts in the International University, Tokyo, Japan, is spending a month in the homeland in consultation with administrative officers and faculty members of Goshen College. He and his family will return to the states in the summer of 1955.

The North Scottdale Schoolhouse, in which Sunday school and other services were held since 1934, was recently purchased by the trustees of the Scottdale congregation. The work there, with a Sunday-school enrollment of about 120, has been growing and will, according to present plans, become a separate congregation in the foreseeable future. Bro. Paul Erb serves as pastor. H.

Announcements

Ohio Christian Workers' Conference at Pettisville, Ohio, in connection with the Brunk revival, Aug. 9-11.

Annual CPS reunion at the Landisville, Pa., Campmeeting Grounds, Aug. 8. Fellowship luncheon 12:00 noon. An interesting program has been arranged to begin at 2:00 p.m. sharp. All welcome.

I-W Retreat at Mennonite Mission Home, Centereach, L.I., July 31 and Aug. 1. Director, Marcus Clemens. Speakers: Richard Detweiler, Chester K. Lehman, John E. Lapp, Sisters Detweiler and Lehman.

Annual Reunion of Conscientious Objectors of Camp Meade, Maryland, Saturday, Aug. 7, at Lancaster Mennonite School, three miles east of Lancaster. CO's of other camps of World War I and II, as well as I-W's, are invited to attend. Morning program begins at 9:00 and continues through the afternoon. Chairman, Edwin H. Gochnauer, Lancaster, Pa., R. 1. Speakers: Harvey Grove, Hanover, Pa.; J. Roland Reichard, Hagerstown, Md.; Harry Brubaker, Mt. Joy, Pa., Wm. Demuth, Waynesboro, Pa.

J. Eby Leaman, York, Pa., speaking at the Cumberland, Md., Mission Sunday morning and afternoon (2:30), July 25.

Open-air song service in the churchyard of the Hess Church, Lititz, Pa., Sunday evening, July 25. Hiram Hershey, leader. Topic, "Enhancing Worship through Song," Mary Jane Hershey.

Open-air song service Sunday, Aug. 1, at 1:00 p.m. at Martin's Church, Red Run, Denver, Pa.

Nebraska Young People's Institute at Riverside Park, one mile north of Milford, Nebr., July 26-30. Fred Gingerich, director; Wilbur Yoder, dean of men, instructor; Paul M. Landis, evangelist; Paul M. Yoder, music instructor; Daniel Bender, recreation director; Mrs. Virgil Brenneman, Mrs. Alvin Gascho, matrons and women's advisers.

Dedication of Ohio Mennonite Camp Ground, Kidron, Ohio, Sunday afternoon, Aug. 1. Sermon, A. J. Metzler.

Visiting Speakers

July 4. **John Friesen and family,** formerly in India, at Spring Valley Church, Canton, Kans. **I. E. Burkhart,** Goshen, Ind., at Orrville, Ohio.

July 11. **Vern Miller,** Cleveland, Ohio, at Oak Grove, West Liberty, Ohio. **Floyd and Alyce Sieber,** Argentina, at Elmwood, Kendallville, Ind. **L. S. Weber,** Scottdale, Pa., at Rockville Church, Belleville, Pa., morning; **Paul Roth,** Masontown, Pa., evening. **Willard Claassen,** Newton, Kans., at Scottdale, Pa.

July 13. **Elmer Kolb,** Pottstown, Pa., and **H. F. Reist,** Premont, Texas, at Manheim, Pa.

July 18. **S. M. King,** Goshen, Ind., at Scottdale, Pa.

Evangelistic Meetings

The fourth annual tent campaign sponsored by the Highland Churches of the Northern District of Virginia began Sunday evening, July 11, on the Robert See farm near Mathias, W. Va. Bro. **Silas Brydge,** evangelist. Meetings continue until July 25. **Don Augsburger,** Orrville, Ohio, at Teges, Ky., beginning Aug. 22. **J. Irvin Lehman,** Chambersburg, Pa., in tent meetings, July 18 to Aug. 1, at North Lebanon Mission, Lebanon, Pa. **E. W. Kulp,** Bally, Pa., at Sandy Hill Church, Sadsburyville, Pa., July 22 to Aug. 1.

The Gate to Life

The gate is narrow and the way is hard that leads to life and not many ever find it. Thus did Jesus stress the truth that discipline, not indulgence, is the price to be paid for life indeed. The animal appetites are clamorous and strive constantly for domination. The love of beauty, the love of truth, the love of goodness, are latent in human nature, but they must be cultivated and nourished before they come into full bloom.

To live as a mere animal does not take arduous training, but to be a good member of God's home requires alertness, sensitivity, and responsiveness to the appeals of affection.

The love of music is buried within the spirit of man, but the highest enjoyment of harmony and the creation of great music demand training and practice, practice, practice. Many a child is gifted with potential skill as a surgeon, but rare is the individual who devotes himself to the study and training required of a great practitioner. The makings of a beloved minister are inherent in the endowment of many a person who never pays the price of being a physician of souls.

Truly, the gate is narrow and the way is hard that leads to creative life. Not indulgence but discipline, not yielding constantly to physical stimuli, but responding to holy aspirations and pursuing lovely dreams of life as it can be. No price is too high to pay for life on the pinnacle.

—Selected

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Amstutz, Leo and Rosella (Lehman), Apple Creek, Ohio, fifth child, Roger Lee, June 28, 1954.

Blosser, Albert and Carol Schloneger, Columbiana, Ohio, third child, first son, Richard Ray, June 28, 1954.

Blosser, Kenneth and Evelyn (Coffman), Elkhart, Ind., a daughter, Karen Joan, June 13, 1954.

Buckwalter, Ralph and Genevieve (Lehman), Kushiro, Japan, second daughter, Rosemary, July 11, 1954.

Clemens, Abram and Naomi (Yoder), Brattleboro, Vt., first child, Don Edward, May 16, 1954.

Conrad, Richard and Mary (Martin), Louisville, Ohio, fifth child, third daughter, Deborah Jane, June 24, 1954.

Diller, Victor and Mary (Gautsche), Midway, Ohio, third child, first daughter, Victoria Sue, July 1, 1954.

Gehman, Glen and June (Herr), Lampeter, Pa., first child, Carl Lee, May 2, 1954.

Geiser, Mr. and Mrs. Leeman J., Navarre, Ohio, a daughter, Beverly Diane, June 2, 1954.

Good, Ira D. and Mary Anne (Slabach), Goshen, Ind., fourth child, second daughter, Naomi Ruth, June 19, 1954.

Hershberger, Alvin M. and Mary Jane (Byler), Kalona, Iowa, fourth child, second son, Marcus Allen, June 23, 1954.

Hess, Mahlon and Mabel (Eshleman), Tanganyika, East Africa, fourth and fifth children, third and fourth sons, Dale Eshleman and Glen Eshleman, June 12, 1954.

Horst, Samuel L. and Elizabeth (Good), Oley, Pa., third child, second daughter, Sylvia Ann, June 25, 1954.

Hunsberger, Wilson and Edith (Byer), Waterloo, Ont., second child, second daughter, Jeannette Marie, April 21, 1954.

King, Mark S. and Lois (Zook), Belleville, Pa., second child, first daughter, Karen Sue, Feb. 19, 1954.

Kropf, Fred and Velma (Neuschwander), Albany, Oreg., fifth child, fourth son, Don Millard, June 21, 1954.

Kurtz, James N. and Ann (Hostetler), Hickory, Va., fourth daughter, Betty Lou, June 15, 1954.

Lehman, Walter, Jr., and Catherine (Diller), Chambersburg, Pa., third child, first daughter, Verna Grace, June 20, 1954.

Martin, Warren H. and Betty L. (Shreiner), East Earl, Pa., first child, a son, Jeffrey Lynn, June 24, 1954.

Nafziger, Loren D. and Gilda (Kratzer), Archbold, Ohio, second child, first son, Jeffrey Dale, June 27, 1954.

Nafziger, Vern J. and Evelyn (Nofziger), Archbold, Ohio, fifth child, third daughter, Julia Ann, June 28, 1954.

Ramseyer, John, Jr., and Lois (Hartzler), Burbank, Ohio, third daughter, Phyllis Ann, June 27, 1954.

Reitz, Clair D. and Grace (Neff), Millersville, Pa., first child, Carol Anne, June 29, 1954.

Reynolds, Donald and Mabel (Hooks), Centerville, Md., a son, William Herman, July 2, 1954.

Ruppert, William H. and Dorothy M. (Kreider), York, Pa., first child, Mervin Eugene, June 27, 1954.

Rutter, Galen I. and Doris (Hershberger), Thurman, Colo., third son, Paul Derwin, June 22, 1954.

Schlabach, Albert and Esther (Mast), Walnut Creek, Ohio, second child, first daughter, Sara Mae, June 20, 1954.

Schrock, Joe M. and Ada (Frey), Wauseon, Ohio, second son, Thomas Lee, June 12, 1954.

Showalter, Elmer M. and Helen (Weaver), Lebanon, Pa., sixth child, fourth daughter, Jane Marie, July 1, 1954.

Sommers, Myron and Eloise (Lambright), Denver, Colo., first child, a son, Craig Lynn, June 2, 1954.

Steffy, Jason J. and Maribelle M. (McGinnis), Towanda, Pa., first child, Randall Lee, June 27, 1954.

Stoltzfus, Ralph and Marian (Bollinger), Joanna, Pa., first child, Connie Lou, May 16, 1954.

Stutzman, Paul and Merlyn (Roth), Albany, Oreg., third son, Dennis Edward, June 21, 1954.

Swartzendruber, Willard and Evelyn (Friend), Oakland, Md., fifth child, second daughter, Starla Kay, June 21, 1954.

Ulrich, Roy E. and Rebecca (Riehl), Lancaster, Pa., fifth daughter, Regina Malinda, June 26, 1954.

Weaver, David and Pauline (Graybill), Mifflintown, Pa., third child, second son, Donald Richard, June 26, 1954.

Yoder, Neil and Dorothy (Kauffman), Minot, N. Dak., fourth child, second daughter, Sally Denise, March 25, 1954.

Zeager, Mr. and Mrs. Norman, Elizabethtown, Pa., third child, Joanne Louise, June 24, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Augsburger—Brenneman.—Daniel Augsburger, Pike congregation, Elida, Ohio, and Garnieta Brenneman, Turkey Run congregation, Bremen, Ohio, by Don Augsburger at the Turkey Run Church, June 27, 1954.

Bowman — Howe. — Robert Bowman, Vine Street congregation, Lancaster, Pa., and Thelma Howe, Old Road congregation, Gap, Pa., by G. Parke Book at the home of the bride, June 27, 1954.

Derstine—Myers.—Clarence F. Derstine and Esther Myers, both of the Doylestown, Pa., congregation, by Joseph L. Gross at the home of the bride, June 9, 1954.

Diller—Crider.—Mahlon R. Diller, Reiff's congregation, Hagerstown, Md., and Thelma Jane Crider, Chambersburg, Pa., congregation, by Amos E. Martin at the home of the bride, June 26, 1954.

Gehman—Gross.—John G. Gehman, Swamp congregation, Quakertown, Pa., and Nora Gross, Doylestown, Pa., congregation, by Joseph L. Gross at the home of the bride, June 26, 1954.

Gerig—Kauffman.—Rex Gerig, Fairview congregation, Albany, Oreg., and Shirley Kauffman, Albany, Oreg., congregation, by George M. Kauffman at the Albany Church, June 13, 1954.

Good—O'Connell.—Aaron Good, Pike congregation, Elida, Ohio, and Geneva Wilmina O'Connell, Lima, Ohio, mission, by Andrew Brenneman at his home, June 19, 1954.

Heyerly—Garber.—Keith Eugene Heyerly and Goldie Avis Garber, Zion congregation, by Edward Kenagy at the Zion Church, Hubbard, Oreg., June 25, 1954.

Horst—Leinbach.—Ivan S. Horst, Ephrata, Pa., congregation, and Elizabeth M. Leinbach, Goodville, Pa., congregation, by J. Paul Graybill at the home of the groom, June 26, 1954.

Hower—Goodman.—Royal Joyce Hower and Florence Goodman, both of the Prairie Street congregation, Elkhart, Ind., by J. B. Shenk, May 29, 1954.

Kreider—Landis.—Noah W. Kreider, Jr., Erb's congregation, Lancaster Co., Pa., and Marian I. Landis, Stumptown congregation, Bird in Hand, Pa., by Elmer G. Martin at the home of the bride, June 26, 1954.

Lemon—Kandel.—Robert Lemon and Dorcas Kandel, both of Orrville, Ohio, and of the Martins Mennonite Church, by Don Augsburger at the Martins Church, June 26, 1954.

Martin—Horst.—Weaver W. Martin, Narvon, Pa., and Esther Z. Horst, East Earl, Pa., by J. Paul Graybill at his home, June 26, 1954.

Meadows—Yutzy.—Charles Galen Meadows and Gladys Marie Yutzy, both members of the Yoder, Kans., Mennonite Church, by Edward Yutzy, father of the bride, at the Yoder Church, May 16, 1954.

Miller—Troyer.—Richard L. Miller, Shore congregation, Shipshewana, Ind., and Lois A. Troyer, Wildwood congregation, Curtis, Mich., by Clarence Troyer, father of the bride, at the Wildwood Church, June 19, 1954.

Mishler—Yoder.—D. Paul Mishler, Blough Church, Hollsopple, Pa., and Catherine Ferne Yoder, Kaufman Church, Hollsopple, Pa., by Harry C. Blough at the Kaufman Church, June 24, 1954.

Peachey—Peachey.—Ivan D. Peachey and Ruth A. Peachey, both of Belleville, Pa., by R. R. Peachey at the Allensville Church, May 15, 1954.

Pebley—Yoder.—William C. Pebley, Jr., Walsall Church, Johnstown, Pa., and Marilyn Elaine Yoder, Blough Church, Hollsopple, Pa., by Harry C. Blough at the Blough Church, June 5, 1954.

Rivera—Roupp.—Julio Rivera, Palo Hincado Mennonite Church, Barranquitas, Puerto Rico, and Thelma Roupp, Praire Street Mennonite Church, Elkhart, Ind., by J. B. Shenk, June 8, 1954.

Schrock—Shenk.—Marvin Schrock, Pennsylvania congregation, Hesston, Kans., and Charlene Shenk, East Holbrook congregation, Cheraw, Colo., by J. B. Shenk, Elkhart, Ind., brother of the bride, June 6, 1954.

Smith—Reesor.—Ernest J. Smith and Elizabeth A. Reesor, Markham, Ont., by A. J. Heale at the home of the bride, June 5, 1954.

Springer—Yoder.—Victor Springer and Wilma Yoder, Eureka, Ill., by Ezra B. Yordy at the Roanoke Mennonite Church, June 26, 1954.

Tiessen—Miller.—Gerhard Tiessen, Mennonite Church, Hamburg, Germany, and Grace Miller, East Union Church, Kalona, Iowa, by John Eveland at the Christian Fellowship Chapel in Winnipeg, Man., May 22, 1954.

Yordy—Harnish.—Maurice Yordy and Patricia Harnish, Eureka, Ill., by Robert Harnish and Ezra B. Yordy at the Roanoke Mennonite Church, June 19, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkholder, Laura Leah, daughter of Benjamin B. and Nancy Sherk, was born in Waterloo, Co., Ont., Oct. 25, 1881; died in Zurich, Ont., June 3, 1954, while attending church conference; aged 72 y. 7 m. 9 d. On Nov. 27, 1901, she was united in marriage with Phares Daniel Burkholder, who predeceased her in March, 1928. To this union were born A. Lorne; Harold L., who died in May, 1933; Harvey A., and Helen, who died at the age of 5 months. Florence, daughter of Bishop Norman B. Stauffer, was adopted in infancy. Thirteen grandchildren also survive. She was a regular attendant and faithful member of the Cedar Grove Mennonite Church, having served as teacher of both Sunday school and summer Bible school. Her life, devoted to God's service, was truly an inspiration to others. Funeral services at Wideman's Church on June 6, were conducted by Emerson McDowell.

Byler, Jacob D., son of Daniel K. and Lydia (Peachey) Byler, was born Aug. 17, 1890; passed away suddenly May 18, 1954, while visiting at the home of Abraham Peachey near McAlisterville, Pa.; aged 63 y. 9 m. 1 d. He is survived by his wife, the former Elizabeth Yoder, and 6 children (Edna M., Ruth, Elizabeth, Esther, Lydia, and Martha). Three sons and one daughter preceded him in death. Also surviving are 4 brothers and 4 sisters (Jesse, Gap, Pa.; Thomas, Ella, and Mrs. Rufus King, all of Belleville, Pa.; Dan, Mifflintown, Pa.; Joseph, Mrs. Rudy Byler, and Mrs. Joe Yoder, all of Allensville, Pa.). He was a member of the Allensville, Pa., Mennonite Church. Funeral services were held at the church, May 21, by R. R. Peachey, J. Elrose Hartzler, and Erie Renno. Interment was made in the Locust Grove Cemetery.

Conrad, Isaac, son of Christian and Barbara (Earnest) Conrad, was born near Noble, Iowa, June 3, 1863. He was a lifelong resident of Washington County, and lived on the same farm until about 2½ years ago when he had the misfortune of breaking a hip and was taken into the home of his nephew, William Conrad. He accepted Christ in his youth and united with the Sugar Creek Mennonite Church where he attended services quite regularly when health permitted. Though he was never married, he took over the home farm at the retirement of his father, and his sisters kept house for him. He looked forward with interest to the completion of the Bethel Mennonite Church which was erected in his community in 1949, and hoped that he would be able to see it. However, after suffering a paralytic stroke some eight years ago, and also losing his eyesight, his hopes were never realized. This physical weakness, together with the infirmities of age, brought his life to a close on July 2, 1954; aged 91 y. 29 d. His sister, Lydia—Mrs. Samuel Schindler, Edwardsville, Ill., is the only survivor of his immediate family, though there are many nephews and nieces and other relatives and friends. Funeral services were held at the Bethel Church, July 5, in charge of Willard Leichty and

Simon Gingerich. Interment was made in the Sommers Cemetery.

Good, Simeon Groff, son of Daniel and Mary (Groff) Good, was born in St. Jacobs, Ont., Oct. 12, 1884; passed away at the General Hospital in Calgary, Alta., June 13, 1954, following a short illness; aged 69 y. 8 m. 1 d. He came to Alberta with his parents in 1903 and filed on a homestead in the Carstairs district which has been home to him since then. On Feb. 22, 1910, he was united in marriage to Elsie Snyder. To this union four children were born. One (Pearl May) passed away in infancy. He leaves to mourn his death his wife (who at present is confined to her home because of illness), one daughter (Vietta—Mrs. Stanley Litwiller, Carstairs, Alta.), 2 sons (Ward, Tus, Alta., and Clare, Carstairs, Alta.), 4 grandchildren and one brother (Daniel, Elmira, Ont.), who is now the only survivor of his family. Though unable to enjoy physical sight for a number of years, his cheerfulness and resignation were used of God to speak to others of a spiritual life within. Funeral services were held at the West Zion Mennonite Church, June 16, conducted by Gordon Buschert and Linford Hackman. Burial was made in the adjoining cemetery.

Hostetler, John Yoder, son of Jeptha E. and Selina (Yoder) Hostetler, was born Sept. 19, 1887; died suddenly of a heart attack, May 10, 1954; aged 66 y. 7 m. 21 d. He is survived by his wife (formerly Katie E. Yoder), 4 children (Harvey J., Reedsville, Pa.; John M., Mary—Mrs. John M. Yoder, and Esther Kathryn, at home), and 3 foster children (Helen Buchka, Herbert and Harold Wilson). One son preceded him in death. As a young man he confessed Christ as his Saviour and was a faithful worker in the Locust Grove Mennonite Church, Belleville, Pa. He had been a member of the Grantsville, Md., Orphans' Home Board. His interest in the work was evident in the fact that he and his wife gave of their time and substance to provide a home for several of these homeless ones. In 1950 he also sponsored two displaced families from Europe through MCC, providing homes for them until they became self-supporting. Funeral services were held at the home near Belleville, May 13, conducted by Jacob Weirich and E. B. Peachey. Burial was made in the Locust Grove Cemetery.

Landes, Henry S., of Alburtis, Pa., was born May 29, 1896; died June 14, 1954; aged 58 y. 24 d. Although in failing health for two years, his end came unexpectedly. He is the first of 13 brothers and sisters to go to his eternal reward. He leaves to mourn his departure, his wife, the former Edna Godshall, and 10 children (Beulah—Mrs. Stewart Haberle, and Wilmer, both of Perkasie, Pa.; Henry, Sellersville, Pa.; Ruth—Mrs. Milford Mast; Naomi—Mrs. Paul Yoder, Oley, Pa.; Mildred—Mrs. Vernon Umble, Parkesburg, Pa., and Enos, Paul, Kathryn, and Lois, at home), also 17 grandchildren and one great-grandchild. Funeral services were held at Bally Mennonite Church, June 18, by Paul Longacre, Stanley Beidler, and Winfield Ruth. Burial was made in the Upper Skippack Mennonite Cemetery.

Landis, Clyde Shenk, son of Robert and Kathryn Landis, was born July 2, 1932; died by drowning in West River near Brattleboro, Vt., June 26, 1954; aged 21 y. 11 m. 24 d. Clyde was employed at the Brattleboro Retreat Mental Hospital where he was in I-W service. On the afternoon of his death, he with several other I-W boys went swimming in the West River near the hospital. He swam into deep water without apparently being aware of it and became exhausted. By the time his companions came to his aid, he lost consciousness and efforts to revive him were futile. Besides his parents, he is survived by a brother (D. Harold), 2 sisters (Nancy R. and Roberta J.), all of Lancaster, Pa., and his grandparents (Mr. and Mrs. David W. Shenk, and Edwin H. Landis, all of Lancaster). He was a member of the Neffsville Mennonite Church. He was to have been married in the fall to Eleanor Temple, Putney, Vt. Services were held at the Millersville Mennonite Church, conducted by Maurice W. Landis. Interment was made in the adjoining cemetery.

Meyers, Victor Eugene, son of Newton S. and Isabella (Cressman) Meyers, was born in Bucks Co., Pa., March 28, 1876; passed to his eternal home June 6, 1954; aged 78 y. 2 m. 9 d. He was the oldest son of a family of 9 children. As a young man he united with the Evangelical Lutheran Church and later transferred his membership to the Mennonite Church, where he was a member at the time of his death. On Jan. 8, 1898, he was married to Mary A. Metzler. To this union was born one daughter (Erma—Mrs. Ervin Miller). He was preceded in death by his wife, one brother, and 3 sisters. Surviving are his daughter, 2 grandchildren (Herman and Evelyn), 2 sisters (Florence—Mrs. John Strock, Hellerton, Pa., and Eva—Mrs. Warren Fabian, Easton, Pa.), 2 brothers (Calvin, Nazareth, Pa., and Ammon, Quakertown, Pa.), nieces and nephews. Funeral services were held at the Midway Mennonite Church, Columbiana, Ohio, June 9, by Ernest Martin, assisted by S. A. Yoder. Burial was made in the adjoining cemetery.

Peachey, Benjamin Siever, son of Samuel H. and Julia Ann (Yoder) Peachey, of Belleville, Pa., was born June 12, 1937, passed away June 8, 1954; aged 16 y. 11 m. 27 d. Following the day's work, he had gone to the farm pond to swim when he disappeared in the water. Two sisters were at the pond at the time of the accident. Help was called, but all efforts to revive him failed. The direct cause of the accident is unknown. He accepted Christ as his Saviour and was a member of the Allensville, Pa., Mennonite Church. He is survived by his parents, 3 brothers, and 6 sisters, Peter, Belleville, Pa.; Caleb, Glenmore, Pa.; Joshua, of Korea; Sara, Fannie, Mary, Lois, Julia Ann, and Lydia, all at home). Funeral services were held at the Allensville Church, June 11, by R. R. Peachey, Elam L. Kauffman, Paul Goodling, and Louis Peachey. Interment was made in the Locust Grove Cemetery.

Peifer, Martin K., son of the late Martin E. and Mary Ann Peifer, was born near East Petersburg, Pa., March 2, 1886; passed to his eternal rest at the Lancaster General Hospital, May 2, 1954; aged 68 y. 2 m. Death followed a short illness of a heart ailment. He was united in marriage to Lizzie Snyder, who survives. Also surviving are 3 sons (Norman S., Columbia, Pa.; H. Loyd, Ephrata, Pa., and Wilbur, Manheim, Pa.), one sister (Fannie, East Petersburg, Pa.), 2 brothers (Christian, Lancaster, Pa., and Elam, of Manheim), and 9 grandchildren. An infant daughter, his parents, 2 sisters, and a brother preceded him. In his youth he united with the East Petersburg Mennonite Church and remained a faithful member until death. Funeral services were conducted at the East Petersburg Church with Henry Lutz and Irvin Kreider in charge. Interment was made in the adjoining cemetery.

Redcay, Dennis Lee, was stillborn to Amos N. and Ruth (Mast) Redcay, Elverson, Pa., at the Community General Hospital, Reading, Pa., June 27, 1954. Besides his parents he is survived by a sister (Mary Ann), his grandparents (Mr. and Mrs. Elam Mast, Elverson, Pa.), and the maternal great-grandmother (Lydia Kurtz, Morgantown, Pa.). Graveside services were held at the Conestoga Mennonite Cemetery, Morgantown, Pa., June 28, in charge of Ira A. Kurtz.

Reesor, Hannah, daughter of the late Joseph and Fanny (Shantz) Weber, was born in Waterloo Co., Ont., May 27, 1863; passed away June 28, 1954; aged 91 y. 1 m. 1 d. On March 6, 1883, she was married to Menno Reesor, who predeceased her 11 years ago. Born to this union were 4 children (Ada—Mrs. Aaron Rittenhouse; Fanny—Mrs. Amos Grove; Ina—Mrs. Ernest Reesor, and Joseph, at home). She is also survived by one brother (Noah S. Weber, Kitchener, Ont.), 13 grandchildren, and 16 great-grandchildren. Funeral services were held in Reesor Church, June 30, with Fred Nighswander and Abraham Smith officiating. Burial was made in the adjoining cemetery.

Rutt, Annie H., daughter of Daniel D. and Adeline Herr, was born near Millersville, Pa., April 13, 1873; fell asleep June 11, 1954, at the Lancaster General Hospital; aged 81 y. 1 m. 29 d. On June 9 she suffered a stroke from which she never recovered. She was married Dec. 21, 1893, to William R. Rutt. To this union were born 3 children. Two daughters (Nora Adeline and Frances Susan) preceded their mother in death. Surviving are one son (William), 2 grandchildren (William and Larry), one sister (Emma H.—Mrs. Christian B. Newcomer, of the Mennonite Home), and a number of nieces and nephews. She was a member of the Millersville Mennonite Church for many years. Funeral services were held at the church, June 14, in charge of Christian K. Lehman and Stoner Krady. Burial was made in the adjoining cemetery.

Schertz, Rosa E., daughter of Peter and Barbara King, was born near Carlock, Ill.; passed away at the Mennonite Home for the Aged, Eureka, Ill., June 30, 1954; aged 80 y. 9 m. 3 d. In her youth she accepted Christ as her Saviour and became a member of the Mennonite Church in which she was very active, serving as a teacher in the Sunday school and devoted to many other activities as long as her health permitted. On Jan. 29, 1897, she was married to Joseph W. Schertz. To this union were born 4 children (Ralph, Washburn, Ill.; Mrs. Mabel Birkey, Rantoul, Ill.; Mrs. Pearl Heiser, Sarasota, Fla., and Harold, Saybrook, Ill.). Her companion died March 3, 1950. She leaves to mourn her passing 4 children, 14 grandchildren, 4 great-grandchildren, and a host of other relatives and friends.

Steffy, Michael Allan, infant son of Allen J. and Mildred (Hershey) Steffy, was born May 30, 1954, near East Petersburg, Pa., and passed away 22 hours later at the Lancaster General Hospital. Death was due to intracranial hemorrhage. Besides his parents he is survived by 3 brothers and a sister (Herbert, Nelson, Karl, and Margaret), all at home. A brief service was held at the home by Irvin Kreider. Interment was made in the East Petersburg Mennonite Cemetery.

Stutzman, Andrew Jacob, son of the late Jacob J. and Elizabeth (Keim) Stutzman, was born near Middlebury, Ind., June 30, 1871; passed away at his home in Crystal Springs, Kans., June 20, 1954, following a stroke; aged 82 y. 11 m. 20 d. At the age of 12, he moved with his parents to McPherson Co., Kans. As a young man he accepted Christ and united with the Mennonite Church. On Dec. 16, 1900, he was married to Fanny Troyer, who survives. To this union were born 8 children, all surviving (Lucretia—Mrs. Perry Shank, Myerstown, Pa.; Jess, Wichita, Kans.; Edna, at home; Ralph, Paris, France; Maude—Mrs. Jesse McFarland, Blackwell, Okla.; Dorothy—Mrs. Francis Yoder, Harper, Kans.; Ruth—Mrs. Norman Miller, Crystal Springs, Kans.; and Almeda—Mrs. Clarence Kauffman, Filer, Idaho). Fourteen grandchildren and 8 great-grandchildren also survive. In 1904 he moved to the Crystal Springs community where he became a charter member of the Mennonite Church at Crystal Springs. Funeral services were held at the Crystal Springs Church, June 23, with Gideon G. Yoder in charge. Burial was made in the adjoining cemetery.

Windisch, Mary Isabelle, daughter of John and Lucy Ellen Snow, was born near Napoleon, Ohio, Aug. 22, 1879; passed away June 12, 1954, at the Wauseon Convalescent Home where she had been an invalid for a little more than two years; aged 74 y. 9 m. 20 d. On Feb. 1, 1899, she was united in marriage to George Windisch, and they shared the joys and sorrows of life together for 55 years. She was the mother of 6 children. Two preceded her in death. One brother and 2 sisters also preceded her. Mourning her departure are her husband, one son, and 3 daughters (Clifford and Mrs. Frances Sweetland, Tedrow, Ohio; Mrs. Bertha Gloar, Jackson, Mich., and Mrs. Evelyn Mock, of Tedrow), 7 grandchildren, 8 great-grandchildren, 3 sisters (Mrs. Ova Smith, Toledo, Ohio; Mrs. Dollie Johnson, and Mrs. Helen Frey, Delta, Ohio), and many other relatives and friends. In early life she accepted Christ as her Saviour and united with the Disciple Church, later transferring her membership to the Methodist Church. In more recent years she began to attend the services at the Tedrow Mennonite Church as regularly as health permitted. Services were held from the Tedrow Mennonite Church in charge of Roy Sauder.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Spirit of God, by G. Campbell Morgan; Revell; 1953; 237 pp.; $2.50.

G. Campbell Morgan's expositions of Scripture are acclaimed as the greatest of the century. The present volume is certainly no exception to this. **The Spirit of God,** first published in 1900, was out of print for some time. Thanks to Fleming H. Revell Company a new edition was brought out in 1953.

In his usual systematic way the author treats the subject under seven major divisions. It is in the divisions dealing with the Pentecostal age, the Spirit in the individual, and practical application that affords greatest help to the minister and Bible student. This statement is made because it is in the realm of the significance of Pentecost, baptism, and

the filling of the Spirit that much confusion exists.

The author deals with the problems of the salvation status of the disciples before Pentecost, the place Pentecost occupies in the divine economy, in clear Scriptural manner. What is the difference or relation of the baptism of the Spirit and the new birth? Is the baptism of the Spirit subsequent to or simultaneous with regeneration? Is it a second blessing? Are the terms, "filled with the Spirit," "endued with power," "baptized with," synonymous? What is the "gift of the Holy Spirit"? In the light of Scripture what is the explanation of the apostle's mediation in the Samaritans' reception of the Holy Spirit? Why did Cornelius and household receive the Holy Spirit without mediation and according to the testimony of Peter as the Jews did at Pentecost? What was the salvation status of the twelve disciples in Acts 19 before meeting with Paul? Why was apostolic mediation needed in order for them to receive the Holy Spirit? Must the individual wait for or ask for the Holy Spirit?

These are a few of the questions the author treats fully and in a manner to satisfy the analogy of Scripture.

There are a few minor points the reader may take exception to, but these in no way affect the major thesis.

Rarely can a person dip into Morgan's expositions, whether in this book or others, that he does not receive some real meat. Be sure to secure a copy of this book. You cannot afford to neglect its message. Christian souls need its Scriptural emphasis. Yes, the Mennonite Church today needs the scholarly yet simple exposition of this volume.—J. F. Garber.

The difference between the Spirit-filled life, and the life that is not filled with the Spirit is the difference between life abandoned wholly to the will of God, and a life that wants to have its own way and please God too. Abandonment is that of which it is most easy to speak, and yet it is the one thing from which all men shrink. Men are quite prepared to sign pledges, to do any amount of work, even to sign cheques or give money, if only God will let them have their own way somewhere in their life. If He will not press this business of abandonment, if He will not bring them to the cross, they will do anything; but they draw back from the place of death.

Yet it is only in that place that the Holy Spirit is able to flow out into every part of the life and energize it, until in all conduct Jesus is crowned Lord, and the fruit of the Spirit is manifest in character. Nothing can take the place of abandonment. Some there are who attempt to put prayer where God has put abandonment. Others profess to be waiting until God is willing to fill them. Both are wrong! While they are waiting for God, the fact is God is waiting for them. At any moment, if they yield to the Spirit, He will sweep through every gate and avenue and into every corner of the life.—G. Campbell Morgan, in **The Spirit of God.** (Fleming H. Revell Company)

* * *

Other Gods. The people of Israel had forsaken God for Ashtoreth, Chemosh, and Milcom. We call that idolatry—and we still practice it.

A famous Chinese gentleman stood in the New York Stock Exchange not so long ago, after having visited our half-empty churches. He was so impressed with the furor and intensity of the Exchange that he cried, "Ah, this is their **real** religion! This is what they care about!" Well, is it?

Wouldn't you say that we are worshiping Mars, the god of war, as much as we worship Jesus Christ? Every able-bodied boy in the country may be forced to give two years of his life to the art of war; how many give two years to Jesus Christ?

Others worship Bacchus; they live to have a good time.

Others worship the god of the machine, or the god of the cash register, or the god of athletics, or—How many more can you supply?—Frank S. Mead, in **Tarbell's Teachers' Guide, 1954.** (Fleming H. Revell Company)

* * *

Retreating. We hear a lot about "retreats" in the modern church; these retreats are whole days or week ends in which busy men get away from the monotony of business and the fast-moving, noisy world they live in, to spend a few hours in quiet meditation.

It is not a bad idea; Jesus did it occasionally! But if those retreats become just occasions to forget the world while we rest and enjoy ourselves, they are sinful. Jesus not only meditated; He meditated on what He was to do next in a world filled with sin!

Mr. J. C. Penney puts it well when he tells of a friend of his who was packing his bag for a week-end retreat. His young son couldn't quite understand it. "Retreat, Dad?" he asked. "Who is after you?"

When you pray—whom and what are you retreating from? Or whom and what are you preparing to meet?—Frank S. Mead, in **Tarbell's Teachers' Guide, 1954.** (Fleming H. Revell Company)

ITEMS and COMMENTS

New England railroads now allow clergymen to travel at the same clergy discount which is effective in the Eastern, Western, and Southern territories. Applications for the clergy certificates may be secured by writing the New England Clergy Bureau, 521 South Station, Boston 10, Mass. Western clergy passes are now good on the Grand Canyon and the Santa Fe Chief (Santa Fe transcontinental trains).

* * *

Bethel College at North Newton, Kansas, has sold for the sum of $216,000 a tract of land, 240 acres, on the edge of Wichita, Kansas. This land was donated by Adolf Goering from Moundridge, Kansas. The money secured from this sale will be used for the erection of a new men's dormitory.

* * *

General Conference Mennonites will celebrate in July the 50th anniversary of the opening of mission work among the Northern Cheyenne Indians in Montana.

* * *

Dr. Robert Friedmann has been awarded a Guggenheim fellowship which will enable him to write a book on sixteenth-century Anabaptists. He plans to use the Goshen College historical library in research for the book. Dr. Friedmann is the author of **Mennonite Piety Through the Ages.**

* * *

The **New York Times** reports that archaeologists have discovered a 100-mile canal that irrigated an arid waste in ancient Mesopotamia, and aided in the development of one of the world's earliest civilizations. It ran parallel to the Euphrates River. They believe the canal system was abandoned about 1800 B.C., which would be shortly after the time of Abraham. Once the canal was no longer used because of silt fill, the region rapidly reverted to desert waste.

* * *

An unsegregated audience of 7,500 people heard Ralph J. Bunche, world diplomat and winner of the Nobel Peace Prize, address the National Association for the Advancement of Colored People in its meeting in Dallas, Texas. Dr. Bunche declared . . . an ever-increasing number of White Southerners were pushing for full citizenship rights for Negroes, and asserted that students of behavioral patterns were finding that much prejudice in the South was an automatic reaction to community mores that had been perpetuated through indifference and unwillingness to risk criticism.

* * *

The National Education Association, with delegates from only South Carolina and Mississippi opposing, adopted a resolution asking for the end of segregation in the nation's public schools. The Association also said that the schools should continue to stress the harmful effect of narcotics and cigarettes. This was the first time the educators coupled narcotics and cigarettes. Recent research on the relation of cigarette use and disease was cited.

* * *

Times do change. Five hundred of the sacred cows of New Delhi, India, have been rounded up and shipped to a government cow home in the Himalayan foothills. It has been customary for cattle to roam the streets of Indian cities without any hindrance.

* * *

A British columnist with a reputation for a sharp tongue said the following about Billy Graham, whom he had once called a "Hollywood version of John the Baptist": "I think that he is a good man. I think that he is also a simple man, and goodness and simplicity are a couple of tough customers. In this country, battered and squeezed as no victorious nation has ever been before, and disillusioned almost beyond endurance, he has been welcomed with an exuberance that almost makes us blush behind our precious Anglo-Saxon reserve. I never thought that friendliness had such a sharp, cutting edge." Goodness, simplicity, and the Spirit of God make a good combination.

* * *

Another astounding archaeological find has been made in the Near East. This time it is in Egypt. On the south side of the great pyramid—Cheops—road builders discovered a low wall. An underground corridor was

suspected. Further digging revealed 86 blocks of limestone, 15 feet long, 3 to 5 feet wide. One of them was cut through and below was seen the deck of a ship 55 yards long, the kind of ship which was buried with the Pharaohs that they might have transportation in the spirit world. It is expected that another ship will be found, together with rich treasure which may surpass that found in the tomb of King Tutankhamen.

* * *

Some 65,000 persons thronged an open-air arena overlooking Stockholm to hear evangelist Billy Graham at the biggest religious meeting ever held in Sweden. To newsmen Dr. Graham said, "In Helsinki I was given to understand the Russian people are hungry for God. I declare that if there was freedom in Russia there would be one of the biggest religious revivals there the world has ever seen."

* * *

Three Presbyterian branches, the Northern, Southern, and United, have all voted in their assemblies to unite to form one church. However, the merger must be approved by synod presbyteries and individual churches before it goes into effect.

* * *

The Assemblies of God, a Pentecostal group, have won a four-year struggle for official certification in Italy.

* * *

The importance of spiritual values as a starting point in the handling of juvenile delinquency was stressed by Oveta Culp Hobby, Secretary of Health, Education, and Welfare, in an address to the National Conference on Juvenile Delinquency. "Juvenile delinquency has grown with tremendous rapidity in the past five years," Mrs. Hobby said. "The number of delinquent youths appearing in courts has set an all-time high. There appears to be an increasing violence in the acts of some adolescents." In suggesting what can be done, she said, "I think we start by giving vastly more attention to the values we live by. In our society it is easy to forget that the whole course of life is determined not by material gains or losses but by our spiritual values."

* * *

Plans for the publication of a Southern Baptist encyclopedia have been approved. Representatives of twenty-three state Baptist conventions and nineteen Southern Baptist agencies are proceeding with the project.

* * *

In 1909, 3.2 billion cigarettes were produced in the United States. This had risen to 189.3 billion by 1940, and to 434.5 billion in 1952. This is an enormous increase. It is good to know that since 1952 a decline has set in, due in part, at least, to the widely publicized results of studies showing a cause-and-effect relationship between cigarette smoking and disease.

* * *

Use of the peyote drug is being defended by a Navaho group on the grounds of religious freedom. The group, members of the Native American Church, testified at a tribal council hearing that the drug is the medium "whereby you see God." They claimed that between 12,000 and 14,000 Navahos, about one fifth of the tribe's population, use the drug. In 1940 the tribal council outlawed the use, sale, and barter of peyote on the reservation. Nevertheless, it has continued to flourish. Early this year thirteen members of the church were arrested and convicted under the ordinance. Shortly afterward the church members asked for a hearing on the matter.

About these books . . .

The Life and Times of Daniel Kauffman

Alice Kauffman Gingerich

John E. Lapp comments about this book: "Bro. Daniel Kauffman became the outstanding leader which he was before I was born, and throughout my lifetime from childhood on, his was a household name heard regularly by us children in our home. Reading this book is like the renewing of acquaintance with an old friend. The reprint of *Gospel Herald* editorials is like the hearing of the voice of an old friend.

"Surely this book will speak to the present generation of the life and experiences of a humble man of God, as he was used by the Lord in the reviving, development, and organizing of the Mennonite Church into what she is today. May God bless the influence of this well-written book." A treasured addition to your library. $2.25

Mennonite Life

John A. Hostetler

"We heartily recommend this booklet for the purpose it is intended to serve: to inform people who want to know more about us. It is written in a language that is easy to read and is attractively printed with a number of illustrations. Its facts are authentic and up-to-date. . . . He says enough about the different branches to give a reader a concept of our differences. . . . It would be a good idea to buy a dozen copies or more . . . and always have one with you when you travel."—Paul Erb. 50¢

Mennonite Publishing House, Scottdale, Pa.

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Christians May Request to Be Anointed

By O. N. Johns

The question of divine healing is one on which there are various opinions. In this article I wish to note some Bible teaching and facts which relate themselves to the subject.

In the days of the prophet Elisha, Naaman, a captain of Syria, was healed of his leprosy by the divine hand of God, II Kings 5. When Jesus was here He healed many that were sick. The apostles also did many and mighty wonders by the power of God through the Spirit. Among these wonders was the healing of the sick. Mark. 16:20; Acts 2:43; Acts 3: 1-8. In James 5:14, 15 we read, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Christians, though redeemed by the blood of Christ, are still living in unredeemed bodies and are, therefore, subject to sickness as well as non-Christians. However, the Christian has a privilege to the blessing of healing, that others do not have. He can come to the Almighty God in prayer, and call for the anointing with oil, for healing. This is a special provision that God has made for His children. This is what we have in mind when we speak of divine healing.

It is said that the oil was extensively used as medicine in the days of James. This may be true. But the calling of the elders of the church for the applying of the medicine was out of the ordinary practice. This anointing is not a command, nor a demand made upon anyone. It is a privilege granted to the child of God. (We need to be on our guard lest we be entangled with Satan's counterfeits.)

The Christian should yield all members of his body as instruments of righteousness unto God. Rom. 6:13. He is requested to present his body a living sacrifice, holy, acceptable unto God. Rom. 12:1. Our bodies are merely tabernacles in which we live for the time being and through which we may serve the Lord God our Saviour. Our bodies are the temples of the Holy Ghost and we should glorify God in them. I Cor. 6:19, 20. When these tabernacles need repairs, or when our bodies need healing, we can report the need to the owner and rest assured that He will repair, or heal them, if that is for the best interest of His cause.

Before requesting the anointing one should check on himself to be sure that he is seeking this healing for the glory of God and not for the benefit of self. It is reasonable that one should expect the healing only if he is seeking first the interests of the kingdom of God.

God has not promised healing for all and at all times. Matt. 8:17 says, Christ "Himself took our infirmities and bare our sicknesses." This shall be fully realized at the time of the redemption of the body. Christ bore all our sins on the cross, but it is not realized by the individual until the soul is redeemed. So Christ bore our sicknesses on the cross, but it is not fully realized until the body is redeemed.

Christians, when their unredeemed body is sick, may request it to be anointed. It should be an act of faith on the part of the sick. "Let *him* call for the elders." It should not be a tryout on equal basis with other remedies which have been tried and failed.

Before the Anointing

There should be a drawing nigh unto God in prayer to ascertain His will on the case. There should be a close examination of self to find whether there is anything in the life that would hinder God in this sacred work, and to discover whether one is seeking this favor of God for any selfish gain or glory, or whether he really is desirous of glorifying God and promoting His cause. There may be a need for confessions and consecrations. There needs to be a full resignation to the will of God in the whole matter.

At the Time of the Anointing

The group present at the ceremony should not be composed of doubtful spectators and curiosity satisfiers, but rather of such (at least largely so) who have faith, and who have a concern for the kingdom of God, and who can join in the united prayer of faith for the healing. The ceremony should be such as would exalt Christ and create a faith in Him. It should be administered for the healing of the body and not as a preparation for death.

Following the Anointing

There should be an implicit trust in the will and work of God. The manner of life and the expression by word should bear witness and give testimony to the grace and power of God. It should give glory to God and refuse any praise and glory to self. The credit for the healing *absolutely* belongs to God. All faith aroused should be centered in Christ our Saviour and not in the one administering the oil, which so often is the case. The healed body should be used to the praise and glory of God.

Personal Testimony

I would not like to close this message without giving a personal testimony to what I have seen done by the mighty hand of God. I have seen one who was so stricken in body that he could neither stand erect nor lie down, and so forth, stand up and walk immediately after he had been anointed, and do other things which he could not do while stricken. Again I have witnessed where one who was suffering many things from many physicians for several years and was not bettered; who was in and out of the hospital during this time; whose sickness was a puzzle to the doctors; being anointed with oil. Immediately following the anointing this person became desperately sick with great pain, was rushed to the hospital, and a kidney stone passed and the person enjoyed health. However, my experience has been that the majority of persons who were anointed, began to convalesce immediately and gradually

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Why Not Try God Now?

By Mary Alice Holden

God is the One who loves and cares—
Why not try God now?
He is listening to hear our prayers—
Why *not* try God now?
He is the One who will never fail—
Why not *try* God now?
You have tried others to no avail—
Why not try *God* now?
Why wait until another day—
Why not try God *now?*
He promised to be near always—
Why not try God now?

Cimarron, Kans.

until they had fully recovered from their sickness.

Conclusions

Divine healing does not discredit, nor deny, the use of medicines and skilled physicians, which both saints and sinners may use. It is an additional privilege to the Christian and goes beyond the skill and power of man. Physicians are limited. Where they have failed, and in cases which they have declared hopeless and incurable, the Lord has taken over, and in answer to prayer and anointing with oil in His name, has restored to health the one who had been declared hopeless. God is not limited in power. Christians may request the anointing with oil. It is a special blessing granted unto them for the healing of their unredeemed bodies. It works if God's pattern is followed. God's promises are true. Let us avail ourselves of the blessing granted. May we be more faithful in teaching this doctrine. And may God be praised and glorified through it.

Louisville, Ohio.

My Philosophy of Life

By Wilma Hostetler

"In the beginning God created the heaven and the earth" (Gen. 1:1). "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8). These two verses from the Bible are a foundation for my philosophy of life. I probably could not prove in a rational way to a skeptic or atheist the reality of God and His creation. I know God does exist and that He is the Creator of the universe, because I have faith in Him and His Word. The faith which a Christian has is not something tangible which can be analyzed and proved—it just is. Every man has faith in something whether he admits it or not. For instance, if he plants seed, he has no evidence to prove that it will grow, or that corn will produce corn. He simply has faith that it will. Nor am I disturbed because I cannot explain or understand all the mysteries of God's creation, because it is given to each of us to know only a small part of the knowledge to be gained in the universe. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

I do not believe that God created the universe for man's pleasure, but for His own purpose and pleasure. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). Since man is a part of this whole creation, man was also created for God's purpose—to fellowship with and to worship God. However, God desires voluntary worship; therefore, man was created with a free will. Man may choose to worship or not to worship God, but he must suffer the consequences of his decision.

Psalm 139 gives a wonderful picture of God's omnipresence and omniscience. He controls the destiny of the whole universe. God does, however, have a very powerful enemy, namely, Satan, whose sole aim and purpose is to work against God and His creation. God created man in His own image, but man fell because of Satan's subtle and deceitful influence, thereby bringing upon the entire human race an unending chain of sin, sorrow, and troubles. Every man is born with a sinful nature and the only hope for him is to accept God's plan of redemption. "There is none righteous, no, not one" (Rom. 3:10). The evil influence and power of Satan in this world is an explanation of why there is sin, suffering, poverty, strife, and every other form of human woe in this world. God will ultimately triumph completely over Satan, but until that time, there will be a constant war between His will and Satan's will. Man must choose who will be his master—God or Satan. "Ye cannot serve God and mammon" (Luke 16:13).

But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Because of God's great love for the human race, He provided a way for man's redemption by sending His only Son who shed His blood for our sins. Because I have accepted this plan for redemption, I have the assurance that I will have the strength to overcome Satan's temptations. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). The Holy Spirit provides this strength and comfort. John 14:26.

How does all this affect my life? First of all, it affects my relationship with God. He is a personal God and not just an idea. He is the final reality and the authority for all my decisions. He is an eternal God, and all my decisions have eternal implications. I believe that God has a hand in all of history. Isa. 40. He does not necessarily will every event, but He does permit certain events to happen as a means of judgment and punishment and as a natural consequence of sin. His will is finally accomplished in spite of man's disobedience and rebellion.

This belief in God and Christ also affects my relationship with other people. For me, all moral and ethical problems are settled by the Golden Rule of love, first given by God in the Ten Commandments and later by Christ to His disciples. It is not easy to love every person as I love myself, but through faith and the help of the Holy Spirit, it is possible. "He who serves his brother best gets nearer God than all the rest." When we realize this great basic truth, we see and understand that each one of us is a part of one tremendous whole. Each individual has a contribution to make.

And, finally, I must live with myself—in peace or otherwise. The important thing for me is to know that I am living according to God's will and plan for my life. I did not just happen to be born—but God planned for my life at a certain time and place, and for a certain purpose. If I can fulfill that plan, I experience God's wonderful peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). ". . . only believe." (Mark 5:36b.) ". . . and, lo, I am with you alway, even unto the end of the world" (Matt. 28:20b).

Hesston, Kans.

Our Readers Say—

It was indeed refreshing to read the Editor's delightful and full account of the Mission Board meeting in Oregon. May he continue to supply our brotherhood with vivid accounts of Board and other significant meetings.

Another appreciated feature is the selected summary of world religious news which the Editor provides in our church organ.

Permit me also to call attention to the new biography of our esteemed Daniel Kauffman by his daughter, Alice K. Gingerich. I have read it with deep appreciation and renewed gratitude for his excellent contribution to the Mennonite Church. Every minister and church worker ought to purchase this book and read it carefully. Could we not establish a "Menno Book Club" and have works like this in the series?—*John C. Wenger, Goshen, Ind.*

GOSPEL HERALD

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EDITORIAL

Abbreviations

The use of abbreviations in writing is a very old practice, and is probably justified as a means of saving space. Since words are merely symbols of ideas, it is obvious that a shortened form can serve as a symbol just as well as the longer form. The main requirement is that the symbol be understood. The abbreviation must stand for a clearly defined idea. Sometimes the abbreviation actually becomes a word. *Mob* was once the abbreviation for the Latin phrase, *mobile vulgus*. The abbreviated form gave us a new English word, certainly better for our purpose than the learned original. So an abbreviation like CARE is so fitting a description of a relief organization that we don't need to remember the words for which the abbreviation stands.

But it is exasperating to run across abbreviations which we do not know how to interpret. The dictionary can help us out with some of them. But in our church work we develop and use abbreviations which are not explained in the dictionary. We ought to explain these abbreviations frequently enough that they will not puzzle our readers.

A sister writes about the meaning of some abbreviations we frequently use. For her and for others who may be interested we give the following interpretations:

CRALOG stands for Council of Relief Agencies Licensed for Operation in Germany. It was set up as a shipping channel for American relief supplies to Germany. The Mennonite Central Committee (MCC) has been an active member of CRALOG from its beginning. The organization is still active.

STICA comes from the Spanish, Servicio Técnico Interamericano de Cooperacion Agricola, which may be translated, Interamerican Technical Service for Agricultural Co-operation. It is a government agency in which some MCC relief workers have been laboring.

UMT stands for Universal Military Training. Several unsuccessful attempts have been made in Washington to pass a UMT law. The Selective Service Act under which men are now being drafted in the United States is not Universal Military Training.

PAX is not an abbreviation, but was adopted to designate a special kind of foreign service for drafted men. It is the Latin word for peace.

I-A, I-O, I-W, IV-D, IV-E, IV-F, etc., are not abbreviations, but classifications under the Selective Service Act. Incidentally, it is *One*-W, not *Eye*-W.

We appreciate inquiries concerning the meaning of any abbreviations or formulas which we use in our pages. What becomes old and familiar to us is often new and unfamiliar to some readers. All language is a matter of symbols, spoken or written. If the meaning of the symbols is uncertain, then language cannot enlighten and bless.—E.

Church Attendance

In this day of waning church attendance this is a matter that concerns all Protestant churches. It may also well concern us Mennonites. Our Mennonite sense of church loyalty has carried us far in keeping up our church attendance. We have not had to resort to tricks and nostrums to bolster our Sunday-school and church attendance. But in certain services, such as the Sunday evening meetings and prayer meetings, it seems that our attendance is definitely on the wane.

It is time that we recall and teach that there is a Scriptural foundation to our tradition of loyalty in attending all the services of the church. Let us note a few sample Scriptures: "And they continued stedfastly in the apostles' doctrine and fellowship, . . . praising God, and having favour with all the people" (Acts 2:42, 47). "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another" (Heb. 10: 25). "And upon the first day of the week, when the disciples came together to break bread" (Acts 20:7). We see here and in other Scripture passages how the people of the early church came together for the ministry of the Word, for fellowship, for worship, and for the administration of the ordinances. Only in a collective way could these exercises and ordinances of the church be observed.

Catholic churches, we are told, have little difficulty in getting their people out to church services. We may say that the nature of their services, their teaching and training, and certain pressures call for diligent attendance at church services, all of which is no doubt true. But why should the teaching and training, the sense of loyalty, and the value of our services to our spiritual life, not do the same in our Mennonite churches?

We consider all our church services important. They can and should contribute much toward the salvation of souls and the edifying of the church. They can be used to help to train our children and young people to be conscientious in the matter of regular attendance. But the home must do its share also. It is still good Mennonite practice to bring children to church as soon as they are old enough, that is, a few weeks or months after they are born. The fact that they may once in a while compete with the preacher does not nullify the value to both children and parents of faithful church attendance. We need more of the conviction that was characteristic of our parents and foreparents that church services are of vital importance as to their spiritual value and that they cannot be lightly passed by or neglected. Our absence at church services is a silent testimony that we do not consider them important.

Collective worship is an important means of grace. The preaching of the Gospel is the means by which God has ordained that sinners should hear the word of salvation and that the church may be built up and enlarged. The ordinances of the church have been ordained for the promulgation and preservation of the church, and those who neglect them cannot prosper spiritually. The fellowship of saints is one of the greatest means of encouragement and inspiration for believers in Christ and members of His church. The church is the body of Christ. The body is not a single member but many members. These members have work to perform in the kingdom of Christ, and much of this work is collective.

We need a revival in our sense of loyalty to the church in attendance at her services, and we need a new appreciation of the many blessings that come to us in our collective worship and service, and in the fellowship of saints.—H.

Confronting God in Private Worship

By Mrs. Elmer E. Yoder

When God created man and breathed into his nostrils the breath of life, man became a living soul. Within that soul is something which God alone can satisfy. St. Augustine stated in his writings: "Thou hast made us for Thyself, and our heart is restless until it reposes in Thee." Man is truly a worshipful being.

True worship is bowing down before our divine Father in complete surrender and devotion. Any form of worship, whether public or private, with any other attitude than that of a completely surrendered heart is hypocrisy. We need to approach our Maker with the attitude expressed by the following lines:

> Yes, my God, I come before Thee;
> Come Thou also down to me.
> Where I find Thee and adore Thee,
> There a heaven on earth must be.
> To my heart, O enter Thou—
> Let it be Thy temple now.

Yes, we who have been redeemed and have taken upon ourselves the divinely wrought acts of God are trying to live this spiritual life. Growth in this life is as essential as it is in our physical life. In II Peter 3:18 we are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The stronger that grace becomes in our lives, the more steadfast we shall be in the truth. Matthew Henry says, "Follow on to know the Lord." We receive this spiritual nourishment from Him through various channels—one important one is through the Word.

It is necessary to have an appetite for spiritual things. The Psalmist testifies that "his delight is in the law of the Lord; and in his law doth he meditate day and night." We should never deceive ourselves into thinking that all the spiritual food we need is that handed out to us on Sundays, in Sunday school and the church services. If such were the case we would find ourselves starving and our souls dwarfed; the result, a barren life. The true Christian finds no greater joy than in studying the Word; he knows that he cannot live without it. It is there that we learn God's will for our lives and in turn find rich promises as a reward for obedience to His will.

There are several basic principles for us to keep in mind as we study the Word in our private worship. First of all, we need to *learn to meditate*. The more we get into this spirit of meditation the more we will get into the spirit of Christ. We need to read the Word *prayerfully*, permitting the Holy Spirit to serve as our interpreter. He will impress its truths upon us and give us the assurance that the passage we are reading is meant for us right here and now. The Word must also be read *regularly* and *carefully*. It seems as if God has purposely hidden the treasures of His Word, some deeply, while others just a little under the surface, to test our earnestness in searching for them. This in turn creates a deeper appreciation of them when we do find them.

The time for our private worship cannot be substituted by listening to one or several radio broadcasts. Mark 6:31 says, "Come ye *yourselves* apart." Note also Psalm 46:10, "Be still, and know that I am God." It is needful to shut out or turn aside from all other duties for this time.

There must be a real desire to feed on and fellowship with God, to be really blessed of Him; therefore we must guard against doing it as a sense of duty rather than a real inward longing. This requires time and effort. "Take time to be holy," the song writer says. Each of us knows best just what time of day is most suitable for our own period of private worship, but we must be sure not to cheat ourselves, and God too, of this vital fellowship. It is easy to go about our daily duties thinking we will soon pause for this period, and then possibly find ourselves dropping it altogether. I remember reading the following footnote: "When a man gets his sight fixed on things beyond he becomes more fit to attend to things around." How well we know that no two days seem exactly alike, for various interruptions turn up to try us. There is probably no set rule or time. Take Daniel for example; his was a regular round of three times a day for prayer, while Paul's testimony was, "I cease not to pray and give thanks." His was a continual attitude of approach to God.

This brings out another phase of the devotional life, that of *prayer*. It is a command. Matt. 6:6, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret." Christ felt the need of private prayer; it was a period of rest for Him at times. If it was necessary for Christ, we dare not think we can get along without it. We should never think that a short prayer upon retiring, arising, and at meal-time is sufficient. The soul that really loves the Lord will find opportunities to commune with Him often. This, along with the Word, leads us to a life of perfect fellowship. I John 1:3, "And truly our fellowship is with the Father."

As to aids or materials on private devotion, here too each of us can best decide for ourselves which meets our needs to the fullest extent. However, we do have the *Daily Prayer Guide* which can serve as a great help to broaden our prayer burden. At times we may use the method of Bible study by taking a book at a time. At other times meditating upon one single verse that has impressed us may serve as a great blessing. Looking up connecting passages will also be very profitable at times.

May we demonstrate our love for Him by sitting much at His feet, and as our lives are being enriched, we will be manifesting Christ to the world about us.

North Lawrence, Ohio.

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, July 7, 1904)

On June 12th Bro. Samuel Weaver was ordained to the ministry in the Forks congregation, Lagrange Co., Ind.

On June 16th ordination services were held at the Kraybill M.H. near Mt. Joy, Lancaster Co., Pa. . . . The Lord laid the solemn responsibility on our brother, Peter R. Nissley.

Bro. Enos M. Detweiler of Columbiana, Ohio, . . . was . . . ordained to this high calling [ministry] at the Midway M.H. on June 26th, by Bishop I. J. Buckwalter of Dalton, Ohio.

(From Herald of Truth, July 14, 1904)

In the Rudri (India) burying ground, a little walled grave marks the resting place of the first white person buried in or about our mission station in India. The grave contains the form of a little baby boy born to Bro. and Sister Ressler at Dhamtari on June 12, 1904, but who was not for this world.

On July 9, 1904, votes were taken for the ordination of a minister in the congregation at Sterling, Ill. It pleased the Lord to set apart [Samuel E. Good] . . . and he was ordained the following day [July 10].

Never say any of your idle words to Almighty God. Say your idle words to your equals. Say them to your sovereigns. But never, as you shall answer for it, never, all your days, to God. Set the Lord always before you. Direct your prayer to Him, and look up. Better be somewhat too bold and somewhat unseemly than altogether to neglect and forget Almighty God. Better say that so bold saying, "I will not let thee go," than pray with such laziness and sleepiness and stupidity as we now pray. Look for God, and look at God, till you can honestly say to Him, with Dr. Newman, a great genius and a great saint, that there are now, to you, two and two only, supreme and luminously self-evident beings in the whole universe, yourself and your Creator. And when once you begin to pray in that way, you will know it. Every prayer of yours like that will ever after leave its lasting mark on you. You will not long remain the same man.—**The Treasury of Alexander Whyte.** (Fleming H. Revell Company)

Quicken Me, O Lord, for Thy Name's Sake

By Marie A. Yoder

What if the message of the quickening work of the Holy Spirit had not been included in the Word of God? How completely hopeless all of us would be, and how utterly lacking in Christian victory—had God not left that dynamic message for us!

Romans 8:9-13 contains one of the most wonderful blessings of God for Christians. Over and over Paul was careful to explain to us that Christianity is not a religion. It is not a new code of laws. It is not a new culture. It is a Person, a Miracle! "If any man have not the Spirit of Christ, he is none of his." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Long before the time of Paul, devout followers of God felt the tug of the flesh on their lives. With their spirits they loved God. With their bodies and minds and lusts, they cried to Him for deliverance. David cried on various occasions: "Quicken me, O Lord, for thy name's sake; for thy righteousness' sake, **bring my soul out of trouble.**" And at another time he cried: **"My soul cleaveth unto the dust:** quicken thou me according to thy word."

Many years later, after Jesus came, Paul cried triumphantly: "And you **hath** he quickened, who were dead in trespasses and sins."

But we learn so slowly. We are so drugged by Satan that we accept the fact of a change in our spirits, yet with the passing of the days, we begin to make excuses for ourselves, our natures, our dispositions. Satan lets us see some truth, but he keeps us blinded to the whole truth.

He shows us, "I delight in the law of God after the inward man," and "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."

Yes, we see these verses. And we shrug our shoulders and say, "So that's that! I'm made as I am and I can't change myself." We concede, then, that it is the "inward" man who has been quickened. Changes of the body and of the disposition must await the day when the body is glorified.

The great truth of Romans 8:11 seems so out of this world that many people are tempted to say this refers to the time when the body is glorified. Yet the Word doesn't say that at all. Later on in this same chapter it does speak of such a glorious change. But here the Holy Spirit is talking about our earthly bodies, and about the flesh and Spirit with which we live today.

I believe there are many honest and sincere people who are convinced that the miracle of redemption must affect the body as well as the spirit. I believe I can hear human hearts crying out to Paul: "But Paul, what about me? What about these hereditary traits which I received from my great-grandfather? What about my sharp tongue? What about my quick temper? What about my inborn instinct to covet more money and more possessions? What about my natural tendency to be moody and pessimistic?

"What shall I do with my lazy nature? And, Paul, how can I become stable—I who can't settle down to one job, and who can't be content in the place I am? Tell me, what shall I do about my terribly lazy mind that forgets necessary and important things?

"And, Paul, what about evil habits that bind my body—liquor, tobacco, opiates, passion? And oh, what shall I do, I who am impulsive and critical and interested in myself more than in others? O Paul, you say if Christ is in me, the body is dead because of sin (Rom. 8:10) and the spirit is life because of righteousness. I do feel God in my spirit, but oh, isn't there any hope for my **body**?

"Is there no hope for me? I can't 'give up' and admit my error even when I know I'm wrong. Confessing my faults to others is a mountain I just can't cross. Is there no hope for such a sin of the disposition? Paul, what about my sin of not trusting God? I worry about my family over every little thing. Can't I learn to **trust** God?"

Thank God that Paul received by revelation of the Spirit a message for these perplexed Christians. He answers them immediately in Romans 8:11. Yes, the body is dead because of sin. But, O brother, God met that need, too! Listen: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Do you see that God waits to quicken your body just as He has quickened your spirit?

Why do we miss this teaching regarding the quickening of the body? Perhaps one reason is that we so rarely see an individual who is truly a miracle. Too many Christians live pretty much as they have always lived. Oh, they learn spiritual truths, and they heap onto themselves Biblical knowledge, but the actual working out of the spiritual duties of the Word is not seen.

A certain worldly, sin-bound man whom I know met Christ one day. While I visited in some of the homes in the converted man's community, I asked a lady, "Tell me, do you know of one person in your community who is not what he used to be?" I referred, of course, to anyone who had become a Christian in that community.

She thought only an instant and then said, "Yes, yes, Paul! He is a man I can't understand. He used to drink—terribly! He gambled and lost his nice home, and his farm. He left his wife and ran with other women. He never went to church. But I can't understand him now. He's just so different!"

Paul has a good job today. His family is all together. He is faithful to his wife. His drinking and gambling and smoking are things of the past. Often he says: "My children are healthy today because I use the money that used to go for drink, to buy bread and milk."

Paul is a timid man, yet were you to ride with him in his truck for more than a mile, you'd be asked in the most gentle manner, "Brother, are you saved by the blood of Jesus?"

If ever there was a man whose body has peen quickened by the power of the Spirit that raised Jesus from the dead, Paul is that man! But, alas! There are so few Pauls. So few of us see our need as he saw his.

We are not all bound with the same sins that bound Paul. But we are all "bound" with something. All of us have some desperate need of the quickening work of the Spirit in our lives.

Hence, possibly we have missed the teaching of the quickening work of the Spirit in our lives because we have been so busy justifying ourselves. We have excused ourselves by thinking that we were never **that** bad. And in justifying our "weaknesses" and "faults" and "shortcomings" and "inherited tendencies" we have not recognized our own needs.

To admit our sin and to accept by faith the quickening work of the Spirit in our lives will mean the difference between a constantly defeated life and a victorious life.

Paul explains this miracle of verse 11 in the following verses. He gives the marvel of verse eleven and then bursts out: "We are debtors, not to the flesh." You don't owe the flesh a thing. You need not be bound by your natural inborn tendencies. Don't let Satan tell you that you can't be different merely because you have lived for so long with your unchristian self. You "are debtors, **not** to the flesh, . . . For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Glory to God! The Spirit can quicken me in proportion to my willingness to mortify the sins in my body which I know are there. Does that mean **all** I don't like about myself? Yes, Paul is careful to say "the deeds of the body."

We can speak in generalities when we speak of the work of God in our spirits. No one can see our spirits. No one can deny what we say has taken place there. But when we begin to talk about our bodies, we are becoming painfully practical. That is the part that our families see every day—our bodily members which are uncontrollable; our dispositions, our natural inclinations which have always been the same. Yet, let me tell you that I know of people who have become changed people since the same Spirit that raised Jesus from the dead has quickened their mortal bodies.

Remember the story of the ungodly man who met Christ? Before he met Christ, his old mare was the daily object of his fierce temper and filthy tongue. After old things had passed away for him, old mare Molly's slowness irritated him again. "Oh," he shouted angrily. "God . . . **God**. . . ." He stopped, took a deep breath and said, "God bless you, Molly. Giddap!"

Don't laugh at that! It maybe has been given as a "good religious joke." It isn't a joke at all. It is a lovely example of the quickening work of the Spirit on the tongue of mortal man.

A group of missionaries was passing through the agonies of language study. One

lady, in particular, hated this class. She frankly stated over and over that she "had always despised foreign language and this was no exception."

The teacher of the class almost despaired of ever helping her, since she knew that only a changed attitude regarding the problem would ever help this worker. The truth of Romans 8:11 seemed to be the only hope for that class. And so the class day was begun by claiming that promise and by praying that God would truly quicken the mind of every pupil in that class.

Day after day the verse was read at the beginning of the class; day after day various students would ask God to quicken their minds so that they would **want** to learn, and so they could remember what they had been taught.

God proved His Word when one day this very lady came to the teacher and said, "You know what? For the first time in my life I am enjoying language study."

A mother in Canada said recently, "I want to praise God for the homely ways in which the Spirit has been quickening my body. I am the most forgetful person on earth—and the slowest, too, I am sure. I just can't ever seem to manage. And when unexpected guests come to our home, I become all frustrated. That is, I used to.

"But day by day I have been asking the Spirit to quicken my slow body and my forgetful mind. It seems so unimportant, yet I must tell you that not once since I have begun to claim Romans 8:11, have I forgotten to turn off the fire under the baby's milk before it boiled over. To my shame I say that it used to boil over every time.

"Furthermore, day by day I am surprised at the amount of work that I get out of the way. More than that, my calm spirit at the end of the day, or during emergencies, is truly a miracle."

Recently my pastor preached a sermon on Romans, chapter 8, using the theme: "Spiritual examples in Romans 8 of 'more than conqueror' living." Regarding verses 9-13, he said in essence: "I used to think that Romans 8:11 referred to a future work of God in our bodies—a glorification of our bodies or the redemption of the body. I don't think so any more. I believe it means just what it says: The Spirit of him that raised Jesus from the dead wants to quicken our **bodies** and make of us what we naturally are not. Verses 12 and 13 prove that the Holy Spirit is talking about a present work in our lives. Right now, He says, '**Today** you are debtor, **not** to the flesh! Today, if you mortify the deeds of the body, you shall live.' "

Friend, don't be discouraged. If your heart cries out for a pleasant personality, for a calm nature, for a humble spirit that can admit its faults, for a gentle tongue, for a patient and contented disposition, for a heart that does not worry but trusts God, for a body free from habits that enslave you, do you think He will leave you weak and bound until your body is glorified?

No, He wants to quicken your body, **today.** The moment that you are willing to give up (mortify) that sin (and call it **sin**) and when you by faith claim the quickening work of the Spirit that raised Jesus from the dead in your body, God will do His part and will make your life a miracle.

And **that** is Christianity!

Nappanee, Ind.

Students-in-Industry

By Howard Kauffman

Sixteen students from Eastern Mennonite College and Goshen College have joined the Students-in-Industry unit in Chicago this summer. The students are at work in unskilled factory jobs, gaining firsthand knowledge of the life and work of the city dweller, and earning money to pay for college expenses.

From Eastern Mennonite College are Galen Buckwalter, James Gingerich, James Huber, Richard Krall, John Lehman, and Taizo Tanimoto. Students from Goshen College include Lois and Lucille Beachy, Ada Clemens, Carmen Ebersol, Ila Eichelberger, Edith and Vada Hostetler, Allen Kanagy, Audrey Musselman, and Norwood Schmucker. Paul Peachey and family from E.M.C. are also associated with the unit. Howard and Verda Kauffman (and daughters) are with the unit serving as leader and matron.

The unit is sponsored by the Committee on Economic and Social Relations, a committee under General Conference. Its purpose is (1) to provide a laboratory experience in urban life and work, (2) to study labor-management relations, and (3) to examine the potentialities and problems of bringing the Gospel to, and building churches among, the working class people in the large city. In addition to doing factory work, the students spend several evenings each week in hearing lectures and participating in group discussions on topics related to the unit purposes.

Chicago, Ill.

These Change Not

By Lorie C. Gooding

Tho' all things change, these will not change—
The hills that stand eternally,
The rivers running to the sea.
Tho' everything grow wild and strange
The selfsame stars will shine at night,
And morning still will bring the light
Tho' earth be desolate and bare,
The cities fallen all to rust,
And all their grandeur turned to dust,
These two will be unchanging there—
The creeping grass upon the sod,
And the unchanging Word of God.

Holmesville, Ohio.

Meal for the Pot

By Ella S. Bauman

Elisha knew that hungry men can not study efficiently, so he commanded his servant to "set on the great pot, and seethe pottage for the sons of the prophets," at Gilgal.

One went into the field in search of herbs to cook, for there was a dearth in the land. He found a wild vine from which he gathered a "lap-full" of gourds to add to the pottage.

When the food was served and the men began to eat, one cried out, "O thou man of God, there is death in the pot."

Elisha called for meal which he threw into the pot. When food was taken out again, at Elisha's command, "there was no harm in the pot."

When God saw fit to have this little account recorded for us, He must have known how well it would apply in our time. Today hearts are touched and purses unzipped so that great pots can be filled with proper food for many hungry people. Still there is need for more food for more hungry ones.

We know, however, there is much hunger today which can not be satisfied with food out of a pot. This need is far more serious than the physical need because it affects eternal issues. Since it is spiritual it is not so easily recognized as physical need. Those who are working in areas where there is great physical suffering and starvation tell us that in many cases the spiritual need is the most acute. It is found, too, amidst an abundance of material resources—sometimes, perhaps, because of an oversupply of material things. It is present in all countries among all classes and all races of people.

Much of the material offered by way of the radio, TV, the printed page, and amusements, in an attempt to fill this need, reminds one of the gourds gathered from the wild vine. It looks attractive and serves as filler but it is poisonous. There is tragedy in the fact that those who partake do not realize "there is death in the pot."

What of those who seethe such pottage? All are agreed that he who contributes to the physical death of another, commits a horrible crime, for God has said, "Thou shalt not kill." Of him who contributes to the spiritual death of another, Jesus said, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Why the offering of so many substitutes? It is not because of a dearth of good material. In God's storehouse there is an inexhaustible supply of the best foodstuffs. Why then all the inferior offerings? Sometimes, perhaps, it comes of ignorance. Other times—well, it is the devil's business to publish his wares.

To those who hear, the Apostle John would say, "Try the spirits whether they are of God" (I John 4:1). Paul would

A Prayer for This Week

Our Father, we come to Thee in humility, knowing our helplessness without Thee. We thank Thee for Thy love and Thy faithfulness. We have often failed Thee, but Thou hast never failed us. Bless the work of the Bible schools, summer camps, and conferences. Give us the spiritual and physical health and strength to teach Thy Word effectively. Guide us in every conversation and personal contact. Help us not to run ahead of Thee but to seek Thy will in all things. Fill us to overflowing with Thy love and joy and peace that we may attract the lost to Thee.

In the name of Jesus we pray. Amen.

June B. Weber.

urge doing as the Bereans who searched the scriptures daily [to see], whether those things were so" (Acts 17:11).

There are countless numbers, however, who do not "try" and do not "search," and many, many more who are not able to weigh for themselves. To these latter we as Christian teachers have a grave responsibility to present material which will satisfy the longings, create new life and nourish it "unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Obviously, to accomplish such a task we must know God's Word, the only Source of life-giving and life-sustaining food. This requires that we do as Paul admonishes, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Of Ezra it is written, "He was a ready scribe in the law of Moses, which the Lord God of Israel had given. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:6b, 10).

Ezra knew that knowledge must precede living, and living must precede teaching. His preparation was a heart preparation.

We can pass on to others only that which we allow the Lord to first work in us. Our pupils will know that "God is love" as they feel His love through us to them. They will believe that we have found "God is good" by the expression on our faces and the ring in our voices. They will understand His ability to keep as they sense victorious living on our part. They will know the Christ-life by the silent testimony of our daily living.

Teaching, preceded and supported by consistent Christian living, is the only teaching which can make a positive impact against evil. More of such teaching is needed to serve as meal that will destroy the poison in the pot.

It was such teaching that Jesus had in mind when He said, "Go ye therefore, and teach"; begin at home, then go to the next door, to the next, and the next, and so on, and on into all the world. This commision is more urgent than ever. As we see the hungry thousands Jesus is saying, "Give ye them to eat" the Bread of Life.

The assigned task is too large and the responsibility too great for human ability. However, if we go to the work with consecration and preparation like that of Ezra's we may also depend upon the sure support of which Ezra wrote in verse 28 of chapter 7, "I was strengthened as the hand of the Lord my God was upon me."

Leetonia, Ohio.

Danger of Man-Centered Religion

We commonly say that our Christian educational program should be child-centered. Certainly it is better than a lesson-centered method. In adult religious life, we often say that the end of our effort is a good man, enjoying a good life. Certainly we want good men and a good life for them, but that is not the *aim*; it is the result.

An ancient creed says that it is the chief end of man to love God and enjoy Him forever. It sounds at first very impractical, yet man can never safely be his own end; he must find a purpose beyond himself. We would never advise one *man* to treat himself as an end and we had better not counsel *Man* as a race to think of himself as an end, for he in turn must have a greater end by which his life is fulfilled.

The supreme purpose or end of life is to serve God, and in following out that purpose, man comes into his own. In God is his fulfillment—in Christ is his full stature. From that quest come the good man and the good life.

—Editorial in *American Friend.*

Harvesttime Challenge

By Bertha L. King

If you had a field of golden-ripe grain
All billowing in the sun,
You would never rest from the harvest
Until all the work was done.

God has a field, a golden-ripe field,
Awaiting the reapers few.
Will you do less for the Master's cause
Than you would want done for you?

West Liberty, Ohio.

Prayer Requests—

(Requests for this column must be signed)

Pray that visas may be forthcoming for newly appointed missionaries.

Pray for our church workers in Buenos Aires as they follow up the opportunities which have come through a stirring city-wide campaign. Hundreds of persons have indicated an interest in our church on cards which they have signed. So many are coming to the services that there are not enough chairs for them. Our workers have an unprecedented entree to homes. Pray that interest and curiosity may become real spiritual hunger and an openness to the Gospel.

Pray for the 1,400 young men of our church who are serving in 27 I-W units organized with the help of MRSC or MCC. Pray that their many opportunities for witness may prove a means of salvation to many.

Pray for the Lord's sustaining grace upon Bro. Nelson Kanagy, West Liberty, Ohio, who is suffering a serious illness.

Unequally Yoked

A prominent minister, discussing the state of the poor, declared that he had repeatedly found among the outcasts of the slums of a large city women who had been members of churches, Sunday school teachers, and tract distributers; but who from marrying ungodly men had been brought down to the depths of poverty, wretchedness, and degradation. This minister is not alone in his observation. Many can witness to the sorrow, misery, and woe of those who have thus married out of divine order.

The sin of being "unequally yoked together" has been the ruin of many lives, the destruction of much happiness, and very frequently brings its own swift bitter punishment. Many a fair young maiden has wrecked her life because, after having given her heart to God, she has gone and given her hand to a godless young man who has no regard for the Christ who has become precious to her. "Can two walk together, except they be agreed?" The choicest joys go out when a godly woman joins hands with an unconverted man. She runs a fearful risk of making shipwreck of all her hopes for time and eternity. What we have said for the woman will also hold true for the man.

Those who are still free from this snare of Satan should take heed lest they become entangled and mourn when it is too late over their sad and fatal mistake.

—*Herald of Light.*

OUR SCHOOLS

Church School Day: An Opportune Time for Supporting Our Schools

By Daniel Kauffman

Adoniram Judson, after 40 years of service on the foreign mission field, walked down the street with a friend and passed a Christian college. "Do you know what I would do with $1,000 if I had it?" he asked his companion. "Yes, you would give it to foreign missions," was the answer. Fresh from the mission field where he spent the best years of his life, Judson replied, "No, I would put it in an institution like that," pointing to the Christian college. "Building Christian colleges and filling them with Christian students is raising the seed corn of the world," he added.

Our Schools Are Mission Stations

The concept that our schools are mission stations of the church is new thinking for many people. Most people are challenged to give when a foreign need is presented. When we are confronted with a need closer home, the challenge seems to be lost. Why? Do we think the soul of a man from Japan, Africa, or South America is more precious in God's sight than our own young people? Milo Kauffman, in his stewardship lectures, says that our missions and schools go together. We did not have missions before schools, or schools before missions. They go hand in hand.

The thought is sometimes expressed that those attending our schools should pay for them—they get the benefits. How long would a mission program last with this viewpoint? Do we give to receive benefits? Or should we give that God's kingdom might be extended? Our schools are mission stations of the church. From them are coming a constant stream of young people, consecrated and ready to give their lives that others might "live."

Recently I visited one of our rural mission outposts. In this mission there were five families driving from the mother church to serve as Sunday-school teachers, counselors, choristers, or as they were needed. The five families were people engaged in farming, business, and other similar vocations. The thing that impressed me was that either the father, mother, or both had attended one of our church colleges. Their vision was enlarged while at school. No longer were they content to work only for themselves. They believed Mark 16:15. "As you go into the world preach the gospel. . . ."

Our schools are mission stations of the church.

Sources of Support

A private school properly financed will find that tuition charges cover only 40 per cent to 60 per cent of the operating costs of the school. Our Mennonite colleges depend on tuition to provide 65 to 80 per cent of the operating budget. This isn't because our tuition is higher, but because gifts have not, up to this time, kept pace with the attendance interest. In other words our schools will pay low salaries, cut legitimate costs to less than minimum, and thus each year just squeeze by only to start another financially tight year.

Our Mennonite colleges have, by and large, three main sources of support. (1) tuition and fees (2) profits from auxiliary enterprises (farms, bookstores, dormitories, dining halls, etc.) (3) gifts. It is this last source, gifts, that needs to be increased. Many of you have been reading about the financial plight of the religious college in "Time," "Newsweek," "Post," and your daily newspaper. American industry is now beginning to see the significant influence of the religious college on the American way of life. U.S. Steel, Ford Motor Company, and Standard Oil Company, to mention only three of the large companies, are beginning to encourage liberal support of church colleges. But should we look to American industry for support? Is that a Scriptural source of financial support for our church schools?

Church School Day

Church School Day was inaugurated some ten years ago to bring to the attention of the church some of the current operating expense needs of our schools. The Mennonite Board of Education has held before you a definite need each year. A freewill offering has always been suggested along with a suggested quota for each conference district. Your pastor receives this information from the college in your area. By proper presentation and a willingness on the congregation's part, enough money could be raised on August 29 of this year to meet all the operating expense needs of our schools.

A "We" Program

The Apostle Paul says in I Cor. 3:9, "For we are labourers together with God: ye are God's husbandry, ye are God's building." We are God's. We must labor together—faculties, students, parents, constituencies—to develop an educational program that is an honor and glory to God. Our schools will meet the demands of the church to the extent that "we" (constituencies and faculties) are willing to give ourselves and our gifts for this great cause.

The Mennonite Board of Education offers you the opportunity of being a partner with the administrations and faculties of our schools in a vital, worthwhile, forwardgoing program of preparing Christian youth for Christian service.

Dedicated Dollars for Dedicated Lives

If you could follow your dollar—the dollar you invest in Christian education—you would see graduates as missionaries, pastors, teachers, farmers, carpenters, laborers, businessmen—in fact, they would be found in every field of service around the world. The dedicated dollars of devout Christian friends who caught a vision of the needs made it possible for these dedicated lives to receive their training.

August 29 is Church School Day. As a part of the day's observance, won't you share with us a liberal gift in the offering plate? While some of you will be vitally interested in giving to your own local high school or Christian day school, this day was primarily initiated for offerings to be taken for our area colleges, Hesston College and Bible School, Goshen College, and Eastern Mennonite College. Send your offerings direct to the school or through your conference treasurer specified for the college in your area.

Hesston, Kans.

How to Avoid Spiritual Pride

Be aware that you have such a danger.

Frequently engage in deep heart-searching.

Keep constantly reflecting on "the rock from which you were hewn and the pit from whence you were digged."

Make efforts to keep before you how little you are; how little you know; how little you have accomplished; how little you have attained.

Avoid those who would flatter and cleave to those who correct and admonish you.

Refrain from speaking of your own accomplishments or of what others have said in praise of you.

Do not fear to take advice from one who might seem inferior in age, experience, ability, or education.

When, in the providence of God, you are placed under one who seems inferior in any respect, glory in it and cultivate the relationship to the full.

Young people placed over those older than themselves should show all consideration and respect consistent with faithfulness.

On the other hand, the young should not shrink from being true to older people, for that is the surest way to invite plenty to humble you.

Make every effort rightly to assess and enjoy the success of others.

Avoid false or apparent humility as you would the plague.

Always remember your dependence upon God and trust Him for everything. —*The Burning Bush.*

TEACHING THE WORD

A Look at Our Sunday School Work

By J. J. Hostetler, *Secretary of SS*

How many Sunday schools are there in the Mennonite Church? How many people attend the Sunday schools of the Mennonite Church? Is the Mennonite Church increasing in size? Are there many non-Mennonite people attending our services? Where are the weaknesses of our teaching program? How many lesson helps, or other materials, shall we plan for in the various ages of persons in our church? Are we holding or losing our young people? What are the facts? These, and many more questions are answered by the Annual Sunday School Statistical Report.

Each year in September every Sunday-school superintendent receives a blank on which to report the records and activities of his Sunday school. These are then sent to his district conference officer who compiles a report for that conference. Following this the reports are all gathered into a total report for all our schools in the United States and Canada, as published herewith. Briefly what does this report tell us?

1. That the number of Sunday schools in the Mennonite Church totals 683, as of October 1, 1953, the date of the last report. By comparing this with reports published in previous years, we find that our church has been opening, or adding new schools at the rate of 20 each year, since 1945. This is almost two each month. Another rapidly growing denomination has been opening new schools the last few years, at the rate of 30 each month. About 60 years ago this group didn't even exist. Could we reach out into some of the ten thousand non-churched communities and open a few more schools this year? There are over 50 million unchurched people in America.

2. That our total enrollment has reached to 97,142 pupils. Since 1945 we have increased at an average rate of 3,104 pupils per year. On this basis our enrollment should reach 100,000 pupils by September 5, 1954. Approximately 12 per cent of our enrollment, 12,006 pupils, come from non-Mennonite homes. This is $2\frac{1}{2}$ per cent higher than it was in 1945. However, as noted above, we are faced with an unlimited potential for new schools and increased enrollments.

3. That we have a force of approximately 12,000 workers in our Sunday schools representing 25 per cent of the adults. There are 8,557 regular teachers, perhaps 1,500 assistants and substitutes, 683 superintendents, possibly 683 assistant superintendents and many other non-teaching officers, making a total of twelve thousand. This represents a desirable factor in our work, but we shall not be satisfied until all adults are in the work.

4. That it is astonishing how rapidly we lose our youths. By taking the totals for the various age groups, and dividing them by the number of years in each group, we find the average enrollment for those years. For example, we get the following yearly enrollments: in the 3-year-old class are 4,370 pupils, in the kindergarten division we have 3,692, (dividing the total by two years) this represents a loss of 15 per cent; in the primary division we have 3,337 (dividing the total by three years), this represents a loss of 8 per cent from the kindergarten; in the junior division we have 3,071 (dividing the total by three years), this represents a loss of 6 per cent; in the intermediate division we have 2,369 (dividing the total by three years), this represents a loss of 24 per cent; and in the youth division we have 1,271 (dividing the total by eight years), this represents a loss of 46 per cent. This means that the 3-year-old class of 4,390 diminishes to 1,271 pupils by the age of 22 years, a loss of 3,100 pupils, or 72 per cent. Some of these losses may be attributed to deaths. Probably a large portion of them are found in our mission Sunday schools. But I do not believe we can account for all of them there. Too long have we neglected to maintain our enrollments in our established home congregations!

5. That we are negligent in home department work. There are only 394 pupils enrolled in this area, in 35 different schools. Some conference districts have no enrollments. This represents a rich and fertile field for a spiritual ministry by many who cannot teach a class. The potential in this area might well be over several thousand.

(Continued on page 718)

SUNDAY SCHOOL STATISTICS BY CONFERENCES
Compiled by J. J. Hostetler
Secretary of Sunday Schools of Mennonite Commission for Christian Education
For the year ending October 1, 1953

CONFERENCE	Number of Schools	Teachers of Classes	Cradle Roll, 0-2	Nursery, 3	Kindergarten, 4, 5	Primary, 6-8	Junior, 9-11	Intermediate, 12-14	Youth, 15-22	Adult, 23-up	Home	Enrollment	Average Attendance	Pupils over 12 Non-church Members	Pupils Received into Church Membership	Pupils of non-Mennonite Parents	S.S. Library	No. of Volumes	Youth's Christian Companion	Words of Cheer	Beams of Light	No. of Homes	No. of Homes Having Family Worship	No. Read New Testament	No. Read Bible	Teachers' Meeting	Teacher Training	Mission Study	Missionary Projects	Mission Sunday School	Offering for Supplies
Alberta-Saskatchewan	13	88	84	48	75	139	90	63	90	498	0	1087	733	53	35	183	10	1383	11	13	11	278	194	11	5	0	0	1	5	5	2284
Franconia	41	692	385	438	534	918	896	623	604	3612	15	8025	6506	354	150	1422	27	3488	36	38	36	1944	210	47	23	31	4	7	18	19	10527
Illinois	31	367	260	207	366	532	457	319	441	1928	72	4582	3150	300	299	1403	23	3203	25	26	27	1578	649	34	16	7	8	3	13	15	10486
Indiana-Michigan	80	954	595	614	859	1195	1121	929	1411	5189	55	11968	8872	528	430	1913	57	6884	78	79	74	3096	958	123	42	16	11	13	32	49	23717
Iowa-Nebraska	24	570	235	131	357	365	488	244	732	2773	18	5343	4041	81	151	271	21	2672	18	21	18	1484	750	39	16	2	1	4	13	4	10628
Lancaster*	157	2344	1114	1066	1800	2441	2251	1730	2488	10711	95	23696	19064		502		70	4000	112	126	120									52	47345
North Central	16	109	81	72	129	140	135	146	139	413	0	1255	889	112	21	290	12	1019	14	14	15	289	167	4	4	3	16	1	9	7	2246
Ohio & Eastern A.M.	70	967	538	451	893	1199	1048	813	1169	5555	26	11692	8974	566	408	1572	56	9748	68	68	58	3161	848	98	40	20	7	12	34	22	26789
Ontario	37	419	320	236	460	499	363	337	476	2584	35	5310	3684	109	144	707	34	5339	37	37	36	1590	572	141	46	3	5	3	20	9	12733
Ontario A.M.	13	248	42	106	180	248	249	175	404	1605	0	3009	2131	71	78	79	10	550	8	13	9	778	169	23	7	3	8	1	10	1	4399
Pacific Coast	27	243	77	154	306	356	369	224	290	1126	2	2904	1996	219	86	772	16	1373	20	23	21	839	195	54	25	2	2	3	7	15	6199
South Central	46	430	177	232	302	474	394	355	685	2209	16	4844	3700	181	134	836	40	4408	45	46	39	1346	601	71	37	9	4	5	11	5	10710
South Pacific	7	61	10	32	82	116	102	58	41	228	19	688	518	72	41	282	5	1014	5	7	7	259	60	24	10	3	1	1	3	3	1914
Southwestern Pa.	46	404	265	214	329	453	417	384	450	1832	41	4385	3304	425	149	917	34	3688	41	41	33	1254	214	54	24	8	3	2	10	18	10937
Virginia	55	400	240	217	446	594	519	425	476	2009	0	4926	3677	337	172	1004	28	1637	50	52	52	1021	197	33	21	5	1	0	10	32	9386
Washington-Franklin	15	175	65	89	156	225	193	192	153	1133	0	2206	1944	137	35	302	2	220	6	8	9	353	41	4	4	2	2	2	3	4	2568
Unaffiliated	5	86	93	63	111	117	121	89	121	507	0	1222	952	23	32	53	4	842	4	4	4	322	60	6	4	1	1	2	4	0	2268
Totals	683	8557	4581	4370	7385	10011	9213	7106	10170	43912	394	97142	74135	3568	2867	12006	449	51468	578	616	569	19592	5885	766	324	115	74	60	202	260	195136

*Age groups estimated on percentage basis.

FAMILY CIRCLE

The Minister's Little Son

By Edna Hull Miller

The minister's little son was one
Whose good outran his bad;
At church he chose the long front pew—
Vacant except for the lad—
His rapt expression plainly said,
"God and me are listening, Dad!"

Oklahoma City, Okla.

A Family That Overflowed the Pew

By H. H. Smith

A recent Crusade for church attendance wisely placed emphasis upon church attendance by family groups. Some churches reported a gratifying response to this suggestion, and there were some notable instances of large families attending the services and sitting together as a group. This brings to mind the Brooks family of Boston, from which came the famous Phillips Brooks. Every Sunday the Brooks family could be seen worshiping together, and members of the congregation would remark on the way the Brooks family "overflowed the pew." There were six boys in the family, and of course it required more than one pew for parents and children.

The Brooks home has often been referred to as an ideal Christian home. "Gifted with a genius for religion" was said of the mother of the family. The atmosphere of the home was decidedly religious, but it was joyous and free. Everything possible was done to make the home life attractive to the growing boys. A library of good books, suitable games, and pleasant family fellowship induced the boys to spend most of their evenings at home, when many other boys were roaming the streets. Family worship was held twice a day, and every Sunday morning the children repeated from memory a hymn they had memorized during the week. Phillips Brooks said that when he entered the seminary he could repeat from memory 200 hymns—the fruit of his early training. No wonder he said of his devout mother: "She concentrated her energies on one single purpose—the care of her family, first its religious and then its secular welfare."

Overflowing Pew—Prophetic

That overflowing pew of the Brooks family might be regarded as prophetic of the overflowing spirituality of the family as a whole; prophetic of the overflowing joy the parents experienced in seeing their children grow up in the service of the Lord and four of them become ministers of the Gospel; prophetic of the overflowing blessings to the world emanating from this family.

Overflowing Joy of Parents

No greater joy can come to parents than that of seeing their children live consistent Christian lives and active in the service of their Lord. The parents in the Brooks home experienced this joy. In a letter to Phillips Brooks, during his early ministry, his mother wrote: "Thank you, my dear child, for the joy you have given me in devoting your life to the service of Christ. It was the desire of my heart from your birth, and I gave you up to Him, and I thank Him for accepting my offering. My dear Philly, when I hear of your faithful ministry, I thank God, and feel that I have not wholly lived in vain. . . . Father is very happy in your success, and I wish you could know how glad it makes your mother's heart."

Tribute to Parents

Phillips Brooks was 44 years of age when his father died (1879). Speaking of his father, he says: "His religion was as simple as all the rest of his life, always flowing on serenely, as if to be a religious man and to love God and trust Him were not an exceptional and hard thing, but as true a part of human life as breathing." He thought of his father "with the strong belief that no father ever was to his boys just what ours has been to us. . . . The grown-up man feels his father's life beating from beyond the grave, and is sure that in his eternity the child relation to that life will be in some mysterious and perfect way resumed and glorified, that he will be something to that dear life and it to him forever."

The mother of the Brooks family passed on the year following the death of the father. At that time Phillips Brooks was nearing middle age. Writing to a friend, he said, "I did not know I could be so much like a child again, but tonight the world seems very desolate and lonely. . . . The happiest part of my life has been my mother, and with God's help she will be more to me than ever. The sense of God and His love has grown ever clearer in the midst of all this sadness and bereavement."

Overflowing Blessings to the World

From that overflowing pew in Trinity Church, Boston, from that Christian home where Christ was the center of life and the inspirer of everything good, there went forth manifold blessings to the world. Four ministers went out from that home—although the distinguished ministry of one of them has overshadowed that of his brothers. Few ministers have ever made such a deep impression upon a city as Phillips Brooks made upon Boston by his 22-year pastorate there. All denominations were attracted by his strong, spiritual presentation of the Gospel. At that time Boston was a stronghold of Unitarianism; but Phillips Brooks preached Christ "without controversy," and so many Unitarians were drawn to his church that an editor of their church paper criticized them for being disloyal and forsaking their own services to hear Brooks. The fact was that Brooks was giving them food for their souls.

Like the great apostle, he testified to the presence of the indwelling Christ, and spoke from a heart filled with the love of God. Like his Master, he went about doing good, and won all hearts by his humanitarian spirit and faithful ministry. This is the spirit in which he did his work: One day when he met a Negro on his way to the hospital; he went with him and held his hand while the operation was being performed.

"Being Dead, Yet Speaketh"

Even death failed to put a stop to the useful ministry of this servant of God. Several volumes of his sermons and other books have been extensively circulated. All Christendom has been moved by that fine Christmas carol, "O Little Town of Bethlehem," which he wrote during a visit to Palestine. It has been translated into many languages. But the most important of all his publications, perhaps, is his "Lectures on Preaching," delivered at Yale University, in 1877. They have been called classic, and continue in high favor as evidenced by this: in a recent volume, titled, "The Heart of the Yale Lectures," there are not less than 34 quotations from the Lectures by Brooks. Thousands of ministers of every denomination have derived inspiration from these lectures, which means that thousands of congregations have heard the Gospel preached with greater clearness and power because of Phillips Brooks.

How the world has been blessed by the family that "overflowed the church pew"!

(This article is based on **Life and Letters of Phillips Brooks**, by A. V. G. Allen. Copyright 1907 by A. V. G. Allen, Wm. G. Brooks, Elizabeth W. Kelliner, Harriet Hall Brooks. Published by E. P. Dutton & Co., New York, N. Y. Quotations by permission.)

Ashland, Va.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks to our friends and fellow Christians for the encouragement given, prayers offered, and also letters, cards, and flowers received during the illness of J. Ira Eshleman. And we have appreciated the many cards and letters, also expressions of sympathy given since the passing of our husband and father. May the Lord richly bless every one of you is our prayer.—The Eshleman family, Greencastle, Pa.

TO BE NEAR TO GOD

GREAT REQUESTS

Sunday, August 1

Read Judges 13:1-14—"Teach us what we shall do unto the child that shall be born."

Truly a far-sighted request. It staggers the imagination to fathom the type of world we might live in if every parent-to-be requested the help of God in child training. Though Samson was to be an unusual child and needed unusual care, nevertheless every child is special in his own way and right. He is immortal. Whether he is to live forever or die forever can be largely traced to what the parents did for him. It is never too early to ask for divine help in child care, but it is sometimes too late.

Monday, August 2

Read Matt. 15:21-28—"Lord, help me."

The common occurrence of illness to the death makes this poignant request understandable to us all. Compare this with the request of the father in Luke 9:38. Perhaps this daughter was also an only child. Why Jesus seemed to rebuff this mother with indifference we may not know. We do know that when she prostrated herself at His feet in all sincerity He not only honored her desire but commended her faith publicly. Cannot prayer even for others sometimes be selfishness in disguise, and so denied?

Tuesday, August 3

Read John 12:20-36—"Sir, we would see Jesus."

Was this a personal curiosity to see the miracle worker "whose fame had spread about to all the regions beyond"? Were they true Jehovah worshipers longing to have their countrymen know the great prophet too? Were they a political envoy? Jesus was troubled. Here in these Gentiles was an opportunity to escape and prolong His life. It is doubtful if the Greeks, even with the aid of the disciples, got their wish. For He "departed, and did hide himself from them." (The Greeks too?) It was not for their good, nor His, to grant the request.

Wednesday, August 4

Read Matt. 14:13-21—"Send the crowds away"(RSV).

The disciples had trouble learning that man's ways are not God's ways. They wanted to send the children away, the earnest mother too, and now the crowds. Imagine their chagrin when Jesus said to them, "They need not go away; you yourselves must give them something to eat" (Weymouth). How often have we heard and said too, "Why doesn't somebody do something?" Honesty would compel us to admit that that "somebody" had better be ourselves. The disciples also thought they "had nothing here but—." That "but" turned out to be super-sufficiency.

Thursday, August 5

Read Luke 11:1-13—"Lord, teach us to pray."

Jesus, then as now, gave more than was asked of Him. He told them what to say, how to say it, and then a marvelous threefold promise for faith in the saying. Proof again that He is always willing to do for us what we cannot do ourselves. If our prayers are in simple sincerity as child to Father, He has promised better gifts than we asked.

Friday, August 6

Read Luke 22:39-46—"Remove this cup from me."

The somber ending to this request is not a contradiction to yesterday's promise. Death is inevitable. It was even to the Son of man. Although His life had been miraculously spared several times before, now the end had to be. If only it would not have needed to be so cruel a way, something easier than this! But His agony of distress coupled with earnest prayer, indeed the most exhausting prayer in history, was entirely in the attitude of "Father, thy will be done." So the cup became bearable and sanctified. "Arise, let us be going . . ." with courage to death!

Saturday, August 7

Read Luke 24:13-35—"Abide with us."

Hospitality blesses with pleasant surprises. Had the Stranger gone on uninvited, the disappointed pair would not have experienced the blessed revelation. How little we know of strangers, or brethren, until we break bread together. Misunderstandings disappear and fellowship is keenly inspirational. Even the great Guest cannot commune with the unfriendly. How many opportunities have I missed to entertain friends of "the way"?

—Frieda Amstutz.

Choosing the Best

Sunday School Lesson for August 8

(Matt. 6:19-34; Gal. 5:16-23; Phil. 1:9-11, 4:8; I Thess. 5:21, 22)

The spiritual strength and beauty of any man or woman depends very much upon the individual. We may blame our comparative weakness on some circumstances, but the facts are that we didn't choose the best as the stronger man did. We may have chosen the second best, the good, or better than some chose, but not the best. The opportunities for becoming strong in the Lord are open to all men if they desire to walk therein. Man is a creature of choice and his life stands or falls because of the choices he makes.

God has given man a will to choose and He has given us some very challenging advice, but He will not make us walk in His way. May we hear Him speak and take heed.

Be not overanxious for your bodily needs, says God. How do we show too great concern for food and raiment? Consider the time and money and energy given to the bodily needs: food, clothing, shelter, and recreation. In what respect may we be worldly (like Gentiles) in our attention to bodily needs? Why did Jesus refer to the birds (food) and the lilies (raiment) in this sermon?

Bread and clothes will not feed the soul, the real man. "The life is more than meat," and if we do not seek the food for the soul first, we find soon that we have no time or energy or money for the spiritual things. Let your pupils bear testimony to this truth. Also to the truth that when one does put God first the other things do take care of themselves. Encourage your pupils to take God at His Word.

What is the cure, the cure for anxiety? How much of your worrying has been caused by trying to give God second place? How much because you chose the good or better instead of what you knew was God's best. In spiritual choices as in other things, we get according to what we give. A cheap religion is worth nothing.

How can we approve the excellency of things that we may choose the best? Our love for God will prompt us to search out His word concerning values. If we study we will learn and become more able to discern between the good and better and best. We can be very sure that all the good things pertain to righteousness. What gives any appearance of evil we should abstain from. I Thess. 5:21, 22. Discuss in some detail how to choose the best in regard to lifework, or recreation, or reading, or some line of choice that concerns your pupils. Give definite Scriptures to help them.

"As a man [or woman or child] thinketh in his heart, so is he." If we will by our reading, by our selection of what we see and hear, keep our thoughts on things that are true and just and honorable and pure and lovely, we will become stronger in selecting the right in the many choices we have to make daily. Every choice, however small, is significant. Our practices in reading the Word and other good literature are strong factors in making spiritual choices. Discuss what to read and how to take (not find) time to read. "As ye sow, so shall ye reap."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. and Sister Gilbert Lind, Nampa, Idaho, are helping in summer Bible school work at Guernsey, Sask., and Judah, near Peace River, Alta., during July and August, as well as visiting the other missions in Northern Alberta.

Bro. Samuel Nafziger, Fort Vermilion, Alta., is assisting in the regular services at Edmonton, Alta., while attending summer school at the University of Alberta.

Bro. Nelson Kanagy, pastor of the Oak Grove Church, West Liberty, Ohio, was recently hospitalized because of a sudden and critical illness. The prayers of the brotherhood in his behalf will be appreciated.

Bro. J. C. Fretz, Kitchener, Ont., recently returned home after an extended trip which took him to the Mission Board meeting in Oregon, the western Canadian churches, and the missions in northern Ontario.

Bro. S. W. Sommer, Millersburg, Ohio, was recently engaged in solicitation for funds for the new seminary and nurses' training buildings at Goshen College, covering areas in Ohio and southwestern Pennsylvania. He took part in the service at the Scottdale Church on Sunday evening, July 18.

Grandmothers taught the primary classes at the Monterey Church, near Bird-in-Hand, Pa., on July 18, so that the younger mothers could hear the talk given that hour by Sister Alta Erb, Scottdale, Pa., in the Home Conference conducted over the week end by Bro. Paul Erb and wife.—H.

Bro. and Sister Richard Harder, workers at the Judah Mission, near Peace River, Alta., spoke to the West Zion congregation near Carstairs, Alta., about their work as missionary schoolteachers, also mentioning the open door for Christian farmers in the community in which they work.

Ordination.—Bro. Raymond Lauver, Mifflintown, Pa., was ordained to the ministry at the Lost Creek Church, Juniata Co., Pa., on June 23. Bro. Elmer Martin, Lancaster, Pa., brought the message, and the brethren, W. W. Graybill and Donald Lauver, of the home community, were in charge of the ordination.

Sister Carol Glick, a returned mission worker from Puerto Rico, was the speaker at a Teen-age for Christ meeting at the Berlin, Ohio, Church, July 7.

A group of 28 teachers and pupils of the junior department of the Sunday school of the Monterey Church, Bird-in-Hand, Pa., brought cheer and encouragement to elderly persons when they sang for them on Sunday afternoon, July 11. Several children also recited Scripture verses. They called on persons in the Kanagy Convalescent Home, Bird-in-Hand, and in the Smoketown and Ephrata communities. They received warm expressions of appreciation for their service.

A hymn sing was held at the Joe Johns Grove, Davidsville, Pa., on Sunday evening, July 25, with Bro. Myron Livengood, Pinto, Md., in charge, if plans were carried out.

Bro. and Sister Ernest Lehman, recently returned from Jordan, in Palestine, where they served in relief work, spoke at the Roselawn Church, Elkhart, Ind., on Sunday morning, June 18.

Bro. Don Speigle, a native of the Johnstown community, spoke and showed pictures concerning summer Bible school work in the Kentucky hills, on Sunday evening, July 25, at the Johnstown Mission.

Bro. Clarence E. Lutz and family, Elizabethtown, Pa., recently visited the I-W units at Middletown and Newtown, Conn.

Bro. O. N. Johns, Louisville, Ohio, conducted communion services for the Bethel congregation, Mummasburg, Pa., on Wednesday evening, July 21.

A school nurse is needed for Hesston College for 1954-55. This is an opportunity for a Christian R.N. to combine Christian service with an educational experience. It is possible to enroll for a year of college work while serving as school nurse. Any persons interested or knowing of anyone who might be contacted should address President Roy D. Roth, Hesston College, Hesston, Kans.

The congregation at Kidron, Ohio, and surrounding community enjoyed a profitable week-end youth conference July 17, 18, with Bro. J. R. Mumaw, Harrisonburg, Va., as speaker.

Bro. A. J. Metzler, our Publishing Agent, served as special speaker at Chesley Lake Camp, Allenford, Ont., July 17-23. He was accompanied by Sister Metzler and the twins, Jay and Joyce.

Sister Rosa Berg Sommers, Kidron, Ohio, mother of Bro. Ford Berg of the Publishing House staff, passed away on Monday, July 19. The funeral was held the following Wednesday. We extend our condolences to the bereft family.

The annual youth conference of the Northwestern Pennsylvania district was held at New Wilmington, Pa., Saturday, July 17, and Sunday following, with Bro. Milo Kauffman, Hesston, Kans., speaking on Christian stewardship. Evangelistic meetings by Bro. Kauffman followed for a week.

Announcements

Fifty-first annual Sunday School and Harvest Home services to be held at the Slate Hill Church, near Shiresmantown, Pa., Aug. 1. Speakers: Simon Bucher, Annville, Pa., and Mylin Shenk, Willow Street, Pa.

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Calendar

1954 Schedule for Laurelville:
Junior High (ages 13-15), July 24-30;
Junior High (ages 13-15), July 31 to Aug. 6;
Young People's Institute, Aug. 7-13;
MYF Workshop and Annual Meeting, Aug. 14-20;
Church Music Conference, Aug. 21-27;
Missionary Bible Conference, Aug. 28 to Sept. 2

Little Eden Camp:
Young People's Camp, July 24-31;
Music and Family Week, July 31 to Aug. 6.
Christian Businessmen, Aug. 7-14.
Bible Conf. & Family Week, Aug. 14-21;
Farmers' Week, Aug. 21-28;
Christian Laymen's Fel., Aug. 28 to Sept. 4.

Chesley Lake Camp, Allenford, Ont., June 27 to Sept. 6:
For Children, Stirling Avenue Church, Kitchener, July 26-31;
Youth, Christian Endeavor Society, July 31 to Aug. 6;
Mennonite Boys' Camp, Aug. 9-14;
Mennonite Girls' Camp, Aug. 16-21;
Mennonite Youth Camp, Aug. 23-28.

Rocky Mountain Mennonite Camp:
First Family, July 26-31;
Youth Retreat (ages 16 and above), Aug. 2-7;
Second Family, Aug. 9-14;
Orientation Camp for prospective I-W Men, Aug. 21-28, program sponsored by MRSC;
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 5, 6.

Virginia Conference and related meetings, Springdale Church, Waynesboro, Va., July 27-30.

Annual Ohio MYF Convention, Ohio Mennonite Campground, Kidron, Ohio, July 30 to Aug. 1.

Annual meeting Southwestern Pennsylvania Conference, Martinsburg, Pa., Aug. 1-4.

Illinois State MYF Retreat, New Salem State Park, Aug. 5-8.

Ohio Mennonite Christian Workers' Conference, Pettisville, Ohio, Aug. 9-11, 1954.

Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.

Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13.

Annual meeting Indiana-Michigan Christian Workers' Conference, Maple Grove, Topeka, Ind., Aug. 11-13.

Annual meeting South Central Conference, Assembly of God Campground, near Eldon, Mo., Aug. 17-20.

Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.

Church School Day, Aug. 29.

Fall meeting, Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.

Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. P. J. Malagar has been contacting the churches in M.P., India, for their half of the funds to build a church at Kanker, the new station opened by the Malagars several years ago. The other half of the funds are to come from our American churches through the General Mission Board.

Sister Mary Ann Hostetler, Toyko, Japan, became Mrs. James Melchert on July 11, if previous plans carried. Her husband has another year to complete his term of teaching at a boys' school operated by the Evangelical and Reformed Church at Sendai, Japan. Mary Ann will be teaching in a girls' school at the same location during the coming year.

Recent missionary speakers at the Ann St. Mennonite Church, Peoria, Ill., included the Wilbur Hostetler family from India on Thursday evening, July 15, and the Lester Hershey family from Puerto Rico on Sunday morning, July 18.

The new nurses' class began at the Dhamtari, India, Christian Hospital on July 1 with eight in attendance: four men and four women.

All of the children from the West Liberty, Ohio, Children's Home enjoyed a week's vacation in the Archbold, Ohio, community, June 30 to July 7, as guests in the homes of the Mothers' Class of the Central Church. This was a much-appreciated treat and fine demonstration of interest in the work here.

Thanks to specially designated contributions from several interested parties, all the children above grade four at the West Liberty, Ohio, Children's Home enjoyed a week at Little Eden Camp. The workers and children are always glad for these unbudgeted extras.

Bro. Akhtar Yusufjee, son of Bro. and Sister Nazir Ali Yusufjee of Dhamtari, India, was recently admitted as a student in the Vellore Medical College. Akhtar is the first Mennonite student to be admitted to this union medical college and he considers himself exceedingly fortunate because there are hundreds of applicants for each class of about 30 students. His father writes: "We hope during the years of his preparation at Vellore and after he enters into active service he will bring credit to his name and to the church he will be serving."

The Jefferson St. Mennonite Church, Lima, Ohio, conducted an open-air sunset service in Schoonover Park near the church on Sunday evening, July 11. Bro. Newton Weber, West Liberty, Ohio, brought the message and a group from the Salem Church, Elida, Ohio, furnished special music.

Bro. Milo Kauffman, Hesston, Kans., will be giving his stewardship lectures at the Detroit, Mich., Mennonite Church, July 31 to Aug. 1.

The M.P., India, government committee investigating the activities of missionaries spent July 15 in Dhamtari carrying on its investigations. The Dhamtari congregation held a prayer meeting the evening previous. Let us join our Indian brethren in prayer for the future of the church in India.

The MYF Chorus of the Gladstone Mennonite Church, Cleveland, Ohio, gave a program at the Hartville, Ohio, Mennonite Church on Sunday evening, July 4, under the direction of Sister Joyce Frey, Akron, N.Y., who is serving at Gladstone as a summer service worker.

Sister Angelina Maniaci, Elkhart, Ind., began service as secretary in the School of Nursing at the Mennonite Hospital and Sanitarium, La Junta, Colo., on July 26. For the past five years Sister Maniaci has served in the offices of the Mennonite Central Committee, Akron, Pa.

Sister Vesta Miller, missionary to India, recently suffered a partial facial paralysis. Let us remember her in prayer.

Bro. Carl Kreider, Toyko, Japan, home for several weeks of planning with the faculty and administration of Goshen College, Goshen, Ind., spoke on "The Christian Witness in Japan" at a vesper service at the College on Sunday afternoon, July 18, and again in the evening at the Prairie St. Mennonite Church, Elkhart, Ind.

The Spanish Broadcast Committee of the General Mission Board is planning to put their program, **Luz y Verdad,** on the air in San Antonio, Texas, and Chicago, Ill., by the first of October in addition to the present stations carrying the broadcast. Sponsorship for these stations has practically been assured for one year. Further sponsorship is being sought for the Tangiers, North Africa, station which sends the Gospel into Spain.

Bro. and Sister Lester T. Hershey and family, missionaries on furlough from Puerto Rico, served the Ft. Wayne, Ind., congregation on Sunday morning, July 25. They will be returning to Puerto Rico by the middle of August.

Bro. Ernest Lehman, formerly of Wakarusa, Ind., gave an illustrated message on relief work in Jordan at the Belmont Mennonite Church, Elkhart, Ind., on Sunday evening, July 25. Bro. and Sister Lehman, recently back from two years of service in Jordan, are returning to Akron, Pa., where Bro. Lehman will be serving in the voluntary service section of MCC.

The Milton Vogt family arrived safely in New York on July 19 from Bihar, India, for North American furlough.

Bro. Vern Miller, pastor of the Gladstone Mennonite Church, Cleveland, Ohio, submitted to an emergency appendectomy on July 18.

The following missionary appointments were made at the July 14 meeting of the Eastern Mennonite Board of Missions and Charities: (1) Norman and Grace Hockman, Chalfont, Pa., (formerly of R. 1, Apple Creek, Ohio) for missionary service in Honduras, the Hockmans to take up language study in Costa Rica early in September; (2) Glen and Elizabeth Good, Aldersyde, Alberta, Canada, (formerly of Harrisonburg, Va.) for missionary service in the Luxembourg-France area of Europe; (3) Rhoda Wenger, Harrisonburg, Va., for missionary service in Tanganyika, East Africa.

Bro. Harold Shearer, Mt. Joy, Pa., presently serving as voluntary service field worker for the Florida migrant work under the Lancaster Mennonite Conference, was ordained to the ministry, Sunday, July 4. He will serve as pastor for the migrants and continue to supervise the migrant program in Florida.

(Continued on page 716)

Your Treasurer Reports

I would like to make an appeal for contributions for the Japan mission work. Reports from Japan indicate that the work there is progressing very well and the church is growing. At the present time several recent workers sent to Japan are completing their training and are now establishing themselves in mission fields. The mission staff of workers in Japan requires a sizable monthly mission budget in addition to which we must supplement funds for supplying housing facilities.

During the last several months two major housing needs have been approved and are being arranged for. Bro. and Sister Don McCammon have found a building in Tokyo which appears to be very adequate and properly located for a mission center. The Executive Committee has authorized the purchase of this building for $9,000.00. In addition to this purchase, authorization has been given to Bro. Reber to build a small residence in Hombetsu, where he will be establishing another mission center. The estimated cost of Bro. Reber's house will be $5,000.00.

Due to the fact that our Japan Mission Fund has been depleted we make this appeal for contributions to be used for the mission work in general or for contributions designated specifically for the McCammon or Reber buildings.

We have begun a good work in Japan and the Lord has blessed this work. May we solicit your financial and prayer support that the program there may continue and the church in Japan be enlarged.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Betania School, Pulguillas, Puerto Rico. Teachers and pupils, May, 1954.

Slowly Upward

By Carol Glick

(Reminiscences of a school year at Betania Mennonite School in Puerto Rico.)

Oh, but it seemed so slow! One day we learned to reduce fractions, perfectly, quickly. A week later we had forgotten it all and so we began all over again.

One day we fought and almost immediately realized that a hot temper did not get us what we wanted and we determined never to let it get hold of us again. Two days later, up popped old Mr. Temper and tried to get the best of us again.

However, in spite of fractions and tempers we did have a lot of fun going to school. And we do realize that many of us improved in remembering to comb and come to school clean. Most of us are ready to move on into the next grade. Some of us are studying extra and we hope to study enough this summer to be able to move upward into the grade that our age indicates would be more suitable.

How we enjoyed our devotions centered about "Christ, Our Pilot." It all started with a large Sallman picture of that name, sent to us by a Sunday school in Indiana. Some of us felt much better after we had studied that Christ is our pilot, while others of us knew very well He is a pilot, but not ours. We weren't thrilled over it, and up to this point we have chosen to guide our own boat.

The number of us who really have Jesus in our hearts has shifted upward. It's fun to read the Bible when we know Jesus has saved us. It's fun to talk about what we've read, too. It's hard to stop.

This past year dozens of us came up the hill to our classrooms morning by morning. At the end of the year we weren't so many. We were 15 in kindergarten and Ana Maria Ortiz gave us many wonderful things to do. Anna Kay Massanari went away for furlough so we first and second graders behaved well for Paula Santos and Fern Miller. We 23 third and fourth graders had a wonderful time with birds and butterflies and wild flowers. Gladys Widmer enjoyed learning all their names in Spanish, too.

Please don't throw papers around and do be careful of the pretty flowers around school because we 21 fifth and sixth graders have tried hard to make our school a clean, beautiful place to live.

It seems as if every one of us seventh graders, 15 in all, grew up so much that, really, we hardly know ourselves this year. We were so young last year! Doris Snyder and Bill Swartzentruber sometimes acted as if they thought we weren't so big yet, but we are sure they were wrong. At the beginning of the year those of us who are boys in seventh grade "hated" those of us who are girls and vice versa, but as the year wore on we definitely had a change of heart. Even some of the sixth graders got the bug from us. It's strange how our trouser legs and skirts seemed to get so short by the end of the year. It looks as if those meals Dona Venancia and Angelita prepare so tastily in the dining room must also be nutritious.

We have all been eagerly awaiting the upward movement of the new four-room building that is to grace the hillside for next year's junior high classes. We shall be delighted to enjoy it next year, but really, we have higher goals than blocks and concrete. We hope to constantly push upward spiritually, intellectually, socially, and physically.

Sugarcreek, Ohio.

Take up your cross, then, both daily and believingly. And all the time be sure to exercise your imagination on your cross. For one thing, imagine yourself in your offensive neighbor's place. Put yourself inside the mind and inside the heart and inside the history and inside all the circumstances of the man who is such a cross to you. For, depend on it, we are all as great crosses to other people as they are to us. He is a hopeless fool who goes on all his life thinking and saying and praying that he is the only injured man and the only insulted man and the only despised man and the only cross-bearing man in all the community.—**The Treasury of Alexander Whyte.** (Fleming H. Revell Company)

MISSIONS SECTION

The Church in Palo Hincado and La Cuchilla

By Wilbur Nachtigall

On October 29, 1953, the Palo Hincado congregation commemorated its third anniversary with special services. In retrospect the believers of this congregation praised God for the abundant blessings of these short years and the challenge of the future. This year in particular has been a year which has seen the strengthening and the deepening of the spiritual lives of the believers of this congregation.

In five years since the Mennonite Church established a Gospel witness in this area there have been some 160 public professions of faith. In the words of the familiar Biblical parable, much of this seed "fell on the rock," and these souls "when they hear the word, receive it with joy; but these have no root, (and) they believe for a while and in time of temptation fall away." However, there is also that seed that has fallen on "good soil." "They are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." Luke 8. There have been many experiences in the past year that have taught the zealous believers and the workers that God places the emphasis on "patience." Repeatedly God reminds His children that "suffering produces patience, and patience produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Romans 5:3-5).

During 1953 a young father and mother were baptized and received into church membership. However, at the end of the year it was necessary to expel three young people from church membership because of gross sin.

The average Sunday-school attendance of 72 was exactly the same as that of 1950 and 1951 but a decrease from the average of 92 maintained in 1952. The average summer Bible school attendance was 32 as compared with 45 the previous year. The total giving in 1953 was $1,184.02, as compared with $1,291.05 the previous year. This, however, is still nearly double the giving in 1951. During this year this congregation has also continued its effort to establish a building fund for a new chapel. This building fund contained $1,507.07 at year's end. A goal of $2,000.00 has been set for Easter Sunday, 1954, when this campaign will be two years old.

At the Cuchilla station the Sunday-school attendance averaged 25 for the year; total giving was $94.98. There have been indications of renewed interest especially on the part of children who attend this Sunday school, and there are plans to renovate the chapel and begin an evangelistic campaign that will seek to touch lives which once knew the Gospel but have turned back into sin. This chapel is a property that was given to the Mennonite Mission by the Baptist Mission, since the latter was unable to find workers for this area where 30 years ago a Bap-

tist Church flourished. Now, however, there is only one adult who was a member of that Baptist congregation who shows loyalty to the church. Among the children who attend the Sunday school are those whose parents once knew the Gospel but are indifferent now.

In October, 1953, services were begun in a new home at the invitation of the father. Since that time six adults have confessed Christ in this home, and five of them are faithful and indicate an earnest desire to grow in the Christian life. It is hoped that in 1954 services of this nature can be extended into many more homes in the Palo Hincado-Cuchilla area. Tuesday and Thursday nights are devoted to these services in the homes.

In October a used tool shed was renovated and arranged as a medical center. Previously a doctor made a visit every two weeks to the building used as a church in Palo Hincado where a general clinic was held. The first clinic in the new building was held on October 23, 1953. On November 16, 1953, a dentist of the Ulrich Foundation held the first dental clinic. Both doctor and dentist hold clinics on a weekly basis, and the public response to these clinics has been encouraging. These clinics serve a real physical need in a rural area; and in addition, they provide practical opportunities for contact with the people.

Perhaps one of the most encouraging signs of Christian loyalty has been the attitude of several young men of the Palo Hincado congregation with regard to the Selective Service call. After a struggle of over three years one of the young men of this congregation was able to acquire a I-O classification through presidential appeal, and he is now serving in a I-W unit in Denver, Colo. A second youth was denied the I-O classification by the presidential appeal board; and when he was called for army induction on May 19, 1953, he refused to take the "one step forward" that would have made him a member of the armed forces. He is now awaiting Federal Court trial for refusal of induction. A third youth, who has been a member of the church since 1950, was denied the I-O by the local board and is now awaiting the decision of the State Appeal Board on his appeal for I-O. Two more young men, who are not baptized members but sincere believers, have shown strong convictions. The first found himself in the army before he could take any action to get a I-O classification. In the army he was subjected to repeated threatenings and intimidations, but he stood firmly for his convictions until he was given a I-A-O classification. The other youth, a brother of the boy who refused induction, is awaiting the State Appeal Board's decision.

Pray for continued growth in the lives of the believers, so that each may become an aggressive witness for Christ and His Gospel.

Palo Hincado, Barranquitas, Puerto Rico.

There is every reason to keep the forces of the church united in the enlarging program of evangelism.—John R. Mumaw.

Ulrich Foundation—To Save Lives for Service

By Harold Zehr

Closely allied to the program of the mission board is that of Ulrich Foundation, Inc. Under this nonprofit organization approximately 25 continental workers and a similar number of local persons are working in projects designed for the purpose of helping provide both opportunity and incentive for Puerto Ricans to improve their living conditions.

It was with the conviction that not only must the souls of these people be saved, but also that their lives should be saved for service, that the project had its beginning in 1949. At that time R. M. Ulrich of Roanoke, Ill., in consultation with Dr. G. D. Troyer and Elmer Springer who were serving in the Pulguillas area under the Mennonite Board of Missions and Charities, bought a small farm in the same community, and began the Foundation program. From the beginning Mr. Ulrich has been concerned that the work of the Foundation should contribute to the interests of the mission programs and has asked for Mission Board representation on the local Foundation committee. There have always been at least two Mission Board personnel on the local board of the Foundation and during the past year a Co-ordinating Committee has been set up both on the continental and local levels which meet frequently to discuss ways to co-ordinate the effort of the two organizations.

It is felt that the Foundation should direct its efforts toward a program that normally would not be done, at least on a similar scale, with mission funds.

In co-operation with the Department of Agriculture experimentation and demonstration projects are being attempted in Dairy Production, Pasture Improvement, Artificial Breeding of Dairy Cattle, Poultry Production, and Vegetable Gardening, on two farms in the Aibonito area, under the supervision of Milton Falb, Wilfred Springer, and Lewis Ebersole.

Ulrich Foundation has been approved by Selective Service as an employer of I-W registrants. At present ten young men and three dentists are serving in this capacity. In co-operation with the Bureau of Oral Hygiene and the schools of the area Dr. Carl Yoder is serving in Aibonito, Dr. Earl Stover in Cidra, and Dr. John Schrag in Comerio. Dr. Schrag also conducts clinics at Pulguillas, Coamo Arriba, and La Cuchilla in conjunction with the work of the Mission Board.

W. C. Ulrich with a crew of builders is supervising the building program of the Foundation and assisting in that of the Mission Board. Wilmer Sears is supervising a mechanical service to help maintain equipment. Elmer Springer is serving as treasurer of the Foundation as well as of the mission.

It is hoped that through the combined efforts of the various Mennonite influences in the area a community which is conducive to Christian life and witness may be developed.

Roanoke, Ill.

We Find Witness Opportunities

By Ruth and Rhoda Ressler

The short months since we came have been filled with interest and challenge. The friends in Osaka were most gracious in their welcome. The Lord was surely good to us in bringing us back to them. We accept that blessing from Him as a direct challenge to win these whom He has given us into His kingdom here. We believe they are coming.

We have found language study fascinating. The language is not easy, but the study of it is interesting to us both. We are gratified to find how much better we understand and can make ourselves understood with only this short period of study. Again in this we appreciate the help of our Japanese friends as they come into our home from time to time. The one drawback of language school is the tendency it has to isolate you from direct contact with any but your fellow foreign students.

All about us there are tempting calls to activity even when we know our first task now is language study. Soon after we moved to our home here, the baker in our market began begging us to start a Sunday school for the children of the one hundred families in the market area. Since we knew our language was still inadequate to begin the work ourselves and since in a year we would be leaving them again with no help with their efforts, we at first only prayed about the request. Before long we heard of a group of young Japanese Christians in the city who meet in a small garage for their services. They were praying for a place and an opportunity to witness to Japanese children in a Sunday school. Now they meet in our market hall every Sunday with a group of from 50 to 80 children. So far, it has been largely an invitation affair. As the teachers develop in experience and teaching skill, more children will be allowed to come. Now and then the baker makes a donation to the church as an organization to help the teachers pay their carfare. To us this looks like the beginning of an indigenous work.

There are plenty of other opportunities. The boy from whom we bought our dishes said the other evening, "Please teach me." The vegetable boy feels the same way. They are both older than the Sunday-school group and would be a nucleus for a new class. The women who work in the cotton factory next door bow and smile as we come home from school. They eat their lunch in the sunshine on a warm day. It would be fun to sing and pray with them during their free time as they knit and reknit their raveled yarn.

Pray for us that each day may be one of unselfish outreach and witness in all of our contacts.

Ashiya, Hyogo ken, Japan.

Doing an injury puts you below your enemy; revenging one makes you but even with him; forgiving it sets you above him.—Benjamin Franklin.



Elvin Snyder (left) teaches a class at the Instituto Pan-Americano de Orientacion, La Plata, Puerto Rico.

Instituto Pan-Americano de Orientación Begins Its Service

By Elvin V. Snyder

What Has the School Done?

Through the co-operation of the MRSC, the Ulrich Foundation, and the Mennonite Board of Missions and Charities this language school opened its doors on October 1, 1953. While there had been some suggestion that such a school might be possible in South Texas where prospective missionaries could get a taste of a foreign language and culture without leaving the borders of their own country, there was an immediate need for the acquiring of Spanish by quite a number of workers already in Puerto Rico, which was a deciding factor in making this experiment here first.

The school planned to satisfy two needs at once: (1) a lightning course for short-termers to give a working knowledge of Spanish in the shortest possible time, probably a month or six weeks; (2) a year's program for long-term workers.

By the middle of February, 1954, the fourth group of short-termers were over half way through their course; twenty had taken practice courses in night classes; and two had been taking the full year course. These courses consist of Spanish pronunciation; vocabulary building; memorization; listening to records, tapes, and the radio in Spanish; and daily chats with community people. All of these registrants promised not to speak English for the duration. Three teachers were required for this program: Sister Paula Santos, and Bro. and Sister Elvin Snyder.

What Are Our Facilities?

Five rooms of the **Casa Grande** are being used at present for the **Instituto:** one is the classroom and library, another is the office, a third is the lounge and second classroom when needed and is also used as a listening room. The others are living quarters for students. When it becomes necessary the rest of **Casa Grande** can also be utilized by the **Instituto.** The library consists of about 400 books on Spanish and Spanish-American history, literature, background, Romanism, Protestant Evangelical missions, sociology, as well as Biblical commentaries and devotional literature, mostly in Spanish. Several collections of Spanish magazines of different types are also on hand. Latin-American souvenirs and pictures decorate the walls and furniture.

Can Spanish Be Mastered in Six Weeks?

The long-term students, of course, do not have to face this question since they are interested in a wider language experience. But for the short-termers it becomes vital that, being allowed only six weeks for language study, they make the best of the facilities available. Naturally, the teachers cannot do the learning for the pupils (which is a good pedagogic, face-saving, philosophical device) but they, the teachers, can put everything at the disposal of the new workers to give them a running start.

No, no one can master the Spanish language in six weeks, and probably not in ten years, but we can get a good usable vocabulary that will make our work and witness effective earlier.

For the long-term students a program is arranged to meet their special needs whether as teachers or missionaries. Some of the courses naturally will be basic and can be combined for several groups, but special interests and needs will always be kept in the foreground.

What Is the Future of This Language School?

This question will have to be answered by the General Mission Board and the church at large, but in our humble opinion there is no reason why future missionary appointees to all of our Spanish-speaking mission fields could not take their language training in Puerto Rico. It is true, of course, that Puerto Rico has certain linguistic oddities that would be quite noticeable in other Spanish countries, but the same thing would also be true of every other Latin-American country. This characteristic of Spanish is merely a sign of the richness of the language.

The permanent location of the school is a question that will require some careful consideration. Should it find a place in a densely populated rural community with localistic, dialectic difficulties, or should it be in a cosmopolitan, urban center with more or less universal, puristic linguistics? Where will students come in contact with the best that is in Spanish culture? The worst is everywhere present anyhow. Which community will be the best in which to practice good language habits ?

Our prayer is that the Lord may lead in the working out of the details of this contribution to the extension of His kingdom.

La Plata, Puerto Rico.

Helping the Needy in India

By Elizabeth Penner

I would like to share with you a few incidents as they happen in our work.

Shanti is 12 years old and has a brother 9 and a younger sister 7 years old. Shanti's mother died about a year ago, so she has to share in the responsibility of cooking the family meals. But Shanti has Hansen's disease. She has many spots on her arms and legs and big sores on her feet. It is very painful when she walks but she has a sweet face and a kind voice. Shanti has been coming to the clinics for several months but she needs care every day; so I advised her to go to a leprosarium where she can get treatment every day. Today her father came with her to take her to this new place. They stopped in to talk over some things because this was a new experience for them and they had never been this way before. And again I had the opportunity to tell to the troubled and discouraged father of our loving heavenly Father who cares for them. Now Shanti will also learn more of Jesus. Pray for her.

A few weeks ago a week-old baby was brought to the Sikosa clinic. The father wanted to give the baby to us since none of the relatives was willing or knew how to take care of it. The baby's mother and little twin brother had died; therefore, the baby had not been fed properly and was starving. It weighed about 3½ pounds. I encouraged

them to take care of the baby themselves and explained how to feed it, but the woman who had helped care for it said with tears running down her cheeks, "We can not take care of this baby." I got out a bottle and nipple from my supply and they had some milk along and we fed it. The baby enjoyed this new way of being fed and relished the drink to the last drop. Seeing this the woman's countenance changed and a smile lit up her face. Now having received help and courage they were willing to go back the six miles to their home and take their responsibility. We heard since that the baby is doing fine.

Grace Bharat Paul is now a chubby, happy baby. She is beginning to say her first words. She is the joy and pride of her parents; in fact her coming has changed their home in a marvelous way.

The temperature now (April) ranges around 104 degrees during the day. In a few weeks we will close the clinics, as we close during the hottest part of the year for a month. During this time I will also spend some time in the hills.

Jamgaon via Durg, India.

In a Seventh-Day Adventist Convention in California, it was reported to 1000 delegates from 106 countries that the denomination had given "over $67,000,000 for mission work in the past four years." And in 1953 alone, $22,000,000 was given. This is about twice the amount of North American funds given to all the IFMA Societies for their work.—**IFMA News Bulletin**



The Mennonite Hour

New Stations Added

KJSK, Columbus, Nebraska

For some time there has been interest in Nebraska to have **The Mennonite Hour** released. Beginning July 11 the program is now heard over KJSK, Columbus, Nebr. This station is operated by Basil Anderson, a minister of the Gospel who opened this radio station in 1948. Although a commercial station it is dedicated to spreading the message of the call letters that "Jesus Saves and Keeps." **The Mennonite Hour** is heard at 1:00 p.m. each Sunday afternoon and found at 900 on the dial.

WIVI, St. Croix, Virgin Islands

Recently the Virgin Islands (located about forty miles east of Puerto Rico) began hearing **The Mennonite Hour** over station WIVI which is situated on the English-speaking island of St. Croix. The island is about seven miles wide and twenty miles long and is the largest of fifty islands comprising the Virgin Islands. Only three of these islands are inhabited and about 80 per cent of the population is of Negro descent.

The manager of the station is desirous of having religious programs on the air and is therefore charging only $5.00 per weekly broadcast. Since the Virgin Islands are part

(Continued on page 717)



Free Gospel Hall, Kentish Town, N.W. 5, London, England, which has recently been acquired by the General Mission Board for use as a mission outreach. Bro. and Sister John Coffman who have had many years of experience at the Finsbury Mission in East London will take charge of the work. A summer Bible school will be held here during the period July 26 to Aug. 20. A successful school was held in this hall last summer. Interested persons desiring to give toward the Kentish Town project should send their contributions to their district conference treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. See Quintus Leatherman's article in the June 29 GOSPEL HERALD.

Missions Editorial

Schools Can Be Missionary

"One reason we invite mission boards onto our reservation is that they provide our children with schools and hospitals," the vice-chairman of the Navaho Tribal Council declared to a group of missionaries, relief agency representatives, and Indian Bureau welfare workers in December, 1950, at Window Rock, Ariz.

Now our missionaries to the Navahos are located next to a government school. They have the opportunity to teach Bible in that school. Therefore, it is not necessary for the church to provide funds to build and equip a school for Navaho children at Black Mountain, Ariz. That would not be true at some other locations on the reservation.

In India, schools have been a part of the mission program from the beginning. Many of our present church leaders in India not only grew up in the church, but received much of their academic training in our mission schools. This school contact provides additional opportunities for the missionary staff to reach young people with a Christian testimony.

Since 1948 our missionaries in Puerto Rico have been operating a school at Pulguillas for the families of that community, particularly those affiliated with and attending the local Mennonite Church. Beginning with the first two elementary grades, the school has grown year by year until it is now ready to add the eighth grade, or second year of junior high school according to the Puerto Rico system. No plans have been made to go beyond the junior high school.

However, in order to meet this normal expansion, the school will need additional classroom space during the coming year. The General Mission Board Executive Committee has authorized the raising of these funds and the school staff will be sending information directly to local pastors regarding this need following the publication of several articles about the school in the GOSPEL HERALD, the first of which appears this week.

The original reasons for establishing the school in 1948 continue today: (1) inadequate public school facilities for all who wish to attend, particularly in rural areas; (2) need for a better quality of teaching than provided in rural public schools; (3) influence of the Roman Catholic Church on the teaching in the public schools; and (4) need for using every means to build strong church communities. More recently educational facilities have also been required for the children

(Continued on page 717)

Relief and Service News

MRSC Weekly Notes

Summer Service

From June 7 to August 28 Elizabeth Friesen, Meade, Kans., as nurse aide and Loretta Bender, Parnell, Iowa, as laundress are bringing cheer and love to the guests in the Mennonite Home for the Aged, Eureka, Ill.

The extra services the girls do—reading to the guests, chatting, running errands, and even smiles go far in making the day pleasant and meaningful for both giver and receiver.

Freida Marie Schrock and **Erma Jean Bontrager** of Kent, Ohio, are serving from June 1 to July 31 with our mission personnel in the Ozark National Forest, Ark., in Bible school work. Although the homes here are far apart, transportation difficult, and the days long and hot, Freida and Erma are contributing much through teaching in three Bible schools and visiting homes in Lone Rock, Culp, and Optimus, Ark. Their assistance in the mission homes is also a real service.

In southern Louisiana a unit of four, Mr. and Mrs. Frank Brilhart, Scottdale, Pa., Rhoda Ann Stoltzfus, Sarasota, Fla., and Evelyn Zimmerly, Sterling, Ohio, are answering calls for Bible schools in Akers and four surrounding communities. An encouraging feature in these communities is the eagerness of the people to hear the Gospel. In one school of 140, approximately 20 were young people and the adult class numbered 40. Pray that this hunger for the Word may continue to grow and that the workers there may be able to meet the challenge which this interest presents.

Voluntary Service

The new maternity home at Mathis, Texas, is receiving good support from the community. The women's society of the Methodist, Christian, Catholic, and Baptist churches in Mathis sponsored a gift shower to help furnish the home, and an open house for the community to see the remaining needs. The greatest need remaining unfilled is for a nurse to assist Gladys Alderfer in the operation of this home.

The Grants, N. Mex., VS unit spent the Fourth of July week end visiting missions among the Navaho Indians in northwest New Mexico sponsored by the Brethren in Christ, the Brethren, and the Methodist churches. At the present time the unit is conducting regular Sunday services in three migrant camps.

The need for nurses is urgent in the VS program among the Navaho Indians at Grants, N. Mex., and in the Froh Bros. Home for the Aged, Sturgis, Mich., as well as in the Mathis, Texas, maternity home. Nurses, perhaps this is your opportunity for service!

MISSIONS SECTION

Joe Alderfer, a member of the La Junta, Colo., Hospital unit, was elected chairman of the VS council for that unit.

Members of the Iowa City, Iowa, unit gave assistance as personal workers during the Hammer Tent revivals which were held at the Lower Deer Creek Church, Kalona, Iowa, July 7-18.

Seven members of the Mathis, Texas, VS unit taught summer Bible school classes in the school that was held in Mathis.

I-W services

Dr. Meryl Grasse, Calico Rock, Ark., will be serving on the staff of the I-W Orientation Camp at Rocky Mountain Camp, August 21-28. He will conduct discussions on hospital ethics, courtesies, and problems for the benefit of the many I-W men who work in hospitals. He will also give considerable time in counseling.

The I-W men in Indianapolis, Ind., besides paying for all supplies used in the Sunday school which they operate, and contributing towards summer Bible school expenses, have contributed more than $1000 toward the church building fund. In addition to their many religious activities, the Indianapolis men have organized a I-W softball league.

Released July 16, 1954
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

It Pays to Apply Early for MCC Service

The experience of the PAX men who were able to go to Peru illustrates the advantage of applying for MCC service many months before one is ready to enter such service.

These men had applied for MCC service many months ago and when Mr. LeTourneau requested personnel, they were available since their processing was fairly far along. After the Peru project was announced, the Akron personnel office received letters, phone calls, and telegrams inquiring about the possibility of entering PAX service in that Latin American country.

Had the Peru men not applied early and been available, it would have delayed MCC's supplying personnel to LeTourneau for many months. And in such cases where MCC is not able to supply personnel in time, it means a worth-while project with good opportunities for Christian service and witness does not materialize. The Peru PAX men, of course, had the privilege of entering a service that was very satisfying to them.

If a person applies for MCC service just before he is ready to come, it is possible he will be disappointed. He may not find the type of position for which he is looking and for which he is qualified.

Personnel processing requires much time. An applicant must have the approval of his conference and pastor. His interests and abilities must be reviewed by the personnel office. His availability must be matched with needs on the fields. After he has given definite word on the time of his availability, there come the securing of ocean passage and passports and inoculations. Then before he enters service, he spends time in orientation at Akron headquarters.

Recently a couple expressed interest in MCC work, and MCC was anxious to secure their services. This couple, however, waited until they were completely ready for service before notifying MCC of the time of their availability. Meanwhile MCC had to seek other personnel to fill this need and was not able to use the couple in its expressed service interest.

To indicate interest in or apply for MCC service does not commit the applicant. But doing so enables the personnel office to offer the applicant a service opportunity where he can make his maximum contribution.

In addition to maintaining personnel on the field, there are new projects requiring workers. There are long-term as well as short-term service opportunities. A great variety of consecrated personnel is required to administer and facilitate the MCC program which touches persons in 20 countries with its domestic, relief, and rehabilitation services. The list includes those interested in administration, nursing, secretarial work, housekeeping, teaching, business, farming, construction, and work with children and young people.

There are opportunities for those with such specialized skills as social work, journalism, accounting, art work, and agriculture. Persons with specialized training need not sidetrack their professional interests when considering church service.

Persons interested in service opportunities which MCC offers should write for more information to: Mennonite Central Committee, Personnel Office, Akron, Pa. Persons taking up church service under MCC will find their contributions limited only by individual energy and initiative.

Those seeking a position to get rich materially will be disappointed. Those seeking a position to serve Christ and the church will grow rich spiritually. A period of short-term MCC service is an excellent internship for long-term church service and it is hoped there will be those who find this long-term church service with MCC.

Lucinda Snyder Returns to Germany

Lucinda Snyder sailed from New York on July 17 to return to Bad Duerkheim, Germany, where she will serve her second term in the children's home. She spent nearly two years at her home in Conestoga, Ont., between her first and second term of relief service in Germany.

About 50 undernourished and underprivileged children, ages five to ten, are cared for at Bad Duerkheim for periods of three months. During this time they receive wholesome food, clothing, and religious instruction. Thus, each year a total of 200 children receive special care in a Christian environment. The workers try to keep in touch with the children after they leave by home visitations and inviting them to summer Bible school.

Irma Ebersole of Sterling, Ill., and Helena Braun of Sardis, British Columbia, are the

other MCC workers at Bad Duerkheim children's home.

In addition to Bad Duerkheim the MCC operates two other children's homes in Europe. They are both in France, one at Weiler and the other at Valdoie, and are owned and administered in co-operation with the French Mennonites. MCC furnishes two supported workers for each of these homes and helps them further with cash subsidies and gifts-in-kind.

The combined capacity of the Weiler and Valdoie homes is 75 children. They come from broken homes and from families who are too poor or for some other reason not able to care for them.

Released July 16, 1954
MCC Information Service
Akron, Pa.

Diary of Orie O. Miller

Mission and Service Trip
June 2 to Sept. 10, 1954

June 14, 1954. Cairo—Semaramus Hotel. An unforgettable experience at Basel Thursday p.m. Several hours before our leaving was the informal unpreplanned prayer and commitment service in the newly acquired Starrenstrasse Bible School building. Seven MCC workers, including the school's principal, Bro. Wall, and five of the school board representatives, had met to initially plan the facility use and layout.

Greece unit leader Elbert Esau was awaiting me at Salonika air office on Friday morning arrival. We first stopped at the hospital to see newly arrived Clarith Ann Esau, then drove 70 miles to newer Tsakones unit and on Saturday on to Panayitsa, Greece. PAX men showed the usual unanimous high morale, and the men and their work seem highly appreciated. Because of the improbability of further outside subsidy and the whole group's term termination towards the end of 1955, the main question this time had to do with whether, how, and when to draw the program to a close. May 9 Sunday School lesson and a worship service yesterday morning (all but Zola Esau and the two Ioannina PAX men present) ended the visit this time. It is planned that Brethren Shank and Kauffman visit the unit in early October and then conclude on Greece unit further course. I arrived in Cairo hotel at 4:20 this morning and am due in Addis Ababa by 5:00 p.m. tomorrow.

June 16, 1954. Clayton Keener home, Addis Ababa, Ethiopia. Clayton's and Lois Garber met me Tuesday evening at the airport. It rained. The rainy season is on, with showers every afternoon. Prayer meeting at the Boys' School for blind and the mail finished the day. On Wednesday a round of Addis, other mission contacts, and after lunch to Nazareth. Twelve of the missionaries are now located there on work on language study. A busy place. A spiritually numerically growing indigenous Christian group, an open enlarging field of witness and present good community relations are the encouraging features of this oldest station. The large newly built Dutch sugar plantation and factory with its 3,500 employees adds need and challenge. Here at Addis weekly mission prayer fellowship this evening one got a good picture of this country's growing Evangelical Missions occupancy. Ethiopia is moving rapidly toward Westernization.

June 20, 1954. Bedeno Station, Ethiopia Mission. Friday morning Daniel Sensenig met me at Dire Dawa airport at 8:10. It was our first visit to the mission home and headquarters here. The site and facility and location impress one well. After a good breakfast there, we were on our way to Deder—four hours of difficult travel—and yesterday came on here—eight hours still more difficult. Every muscle got exercise. Nine workers now serve at Deder and four here at these two stations. Building has been in progress from the beginning and is now about complete—residences, a school, and a hospital at Deder—residences, a school, and a clinic building here. Around these two stations are Ethiopia country folk illiterate, needy, nominally Moslem, initially wary and suspicious, speaking strange dialects. A difficult, often baffling missionary task. But they come to clinic and school and slowly become friendly. Our Lord's commission is clear and for them too. Here home prayer co-operation can really help. After Sunday school and worship service and an early lunch we return the four and one-half hours to Dire Dawa. **Later:** Forty Nationals attended morning service.

June 23, 1954. Sudan Interior Mission, Aden. Missionary Takatalogue met me at the airport and here at this World Cross Roads missionary guest home I await tomorrow's plane back to Addis Ababa. Here it is very hot, and the air dusty. Mogadiscio was warm and humid. There the thermometer stands at 80 degrees F. day and night and slowly goes to 90 degrees during hot seasons. Aden's hotter, dryer air is probably easier and healthier.

Our Italian Somalia missionary worker group of three are a happy family. During the two days' visit we planned together the expanding program ahead. Yesterday we drove the 75 miles north to Station 2, Mahaddei Uen. The chief and assistant deeply appreciate our coming to them and told us to choose the site we wish and they would make it available.

This village area numbers 10,000 souls within a 10-mile radius—a quite stably settled Somalia agricultural community. This morning we advised our previously met friend, Dr. Spinelli (now assistant governor of the country) our plans for three mission stations and a total worker group of about twelve. He urged us to come quickly and hoped we would plan larger. We talked agricultural mission services and possible use of PAX men. Somalia and its peoples stretch out their hands to us for help. No other evangelical mission is in Italian Somalia. None as yet is in British or French Somalia. S.I.M. is the only other mission planning to help occupy.

From Our Churches

GULFPORT, MISSISSIPPI

(Wayside Congregation)

Dear Readers:

We had a special little project here at our Wayside Bible School which worked out so well that we wanted to share the idea.

Most Bible schools take offerings for missionary work. The children's money is received and they never see or hear of it again. In our Bible school we tried to make known the suffering and the need in the world today, and to challenge the children to contribute Christmas bundles. Our theme verse used each morning in general assembly was, "Lift up your eyes and look on the fields, for they are white already to harvest." The offering was received in the classes, then all put together, and the following day our superintendent showed to the children the articles purchased with their money. They were all eyes and very eager to see what they had helped to buy. The 250 children gave an average of a bundle a day. These were specified for Korea as we had more information and pictures of the needs there. The amount of money contributed for these ten bundles totaled nearly $90.00. These offerings did not cut down on the number of children who paid for their workbooks.

The night of the program we had five tables placed near the doorways of the school auditorium and one in center front below the stage. Each displayed one opened and one closed bundle. This a realistic and nondenominational way for children to learn to help others and to spread the Gospel.

Ethel Miller.

Notice— Do other congregations have special projects or ideas for the Sunday-school classes or summer Bible school that have proved especially helpful and a blessing in their congregations? Why not share these with our readers?

HAGERSTOWN, MARYLAND

(Northside Mennonite Church)

Dear HERALD Readers:

Greetings of Christian love. By co-operating with the teachers from the Cedar Grove congregation, we were able to have two summer Bible schools again; one was held in the morn- at the Washington Street School with an average attendance of 100, and the other in the evening at the Northside Church with an average attendance of 88.

Dr. Jonathan Yoder was guest speaker for our spring Missionary Day on March 21, when the mission banks were also collected. Dr. Yoder's message on "The Sicknesses of India" made us more aware of India's great spiritual and medical needs. Three foreign students from E.M.C. representing Japan, Germany, and Trans-Jordan were also present for the afternoon session.

Other recent visitors included Bro. B. Charles Hostetter and the male quartet; Bro. O. N. Johns, who conducted baptismal services for one young man; Bro. Daniel Smucker, who was holding revival meetings at Cedar Grove and worshiped with us on April 11 and on Good Friday.

We are glad for the increase in attendance and interest in our regular Sunday services. Each Wednesday evening Bible study class is held, and on Tuesday evenings the young people have been meeting for various craft classes and singing instructions.

Pray for our group as we endeavor to hold up the cross of Christ in the city.

Edythe Barnhart Moore.

HAMMETT, IDAHO

(Indian Cove Congregation)

Dear HERALD Readers:

On Feb. 12-14 a Fellowship Meeting was held with brethren Max Yoder and Mark Emmert, Sheridan, Oreg., as the main speakers. A number from Oregon as well as from the Idaho churches attended.

Among the visitors which we enjoyed having with us the past months were D. F. Shenk, Sheridan, Oreg., and Bro. and Sister James Bucher, Hubbard, Oreg., Bro. Allen H. Erb, Lebanon, Oreg., Bro. and Sister J. D. Graber,

Elkhart, Ind.; Mrs. C. L. Shank, Goshen, Ind.; Bro. and Sister Simeon Hurst and family, missionaries on furlough from Africa, and Bro. Milo Kauffman, Hesston, Kans., who gave a series of lectures on Christian Stewardship, June 23-25.

On April 11 the three Idaho churches held the annual Christian Workers' Meeting here, and on April 18 the Western Mennonite School octet gave the Easter Program. The following Sunday our young people's chorus gave their Easter program in Bruneau, Idaho, in the morning.

Our oldest member, Mrs. Allie Shenk, passed away May 23. She was 83 years old a week before her passing.

Our congregation is conducting Sunday school in Bruneau, about 16 miles from here. Milton Landis is superintendent, and Mrs. George Reeves, Mrs. Milton Landis, Leona Hamilton, and Tim Shenk are teachers. Bible school was held there May 31 to June 11 with Mrs. Reeves as superintendent.

"And let us run with patient endurance the race that lies before us, simply fixing our gaze upon Jesus, our Prince Leader in the faith, who will also award us the prize" (Heb. 12:1b, 2a. Weymouth).

Correspondent.

HUBBARD, OREGON

(Hopewell Congregation)

Dear HERALD Readers:

"O praise the Lord, all ye nations: praise him, all ye people. For his mercirul kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psalm 117).

Among the visitors who worshiped with us the past months were Bro. N. A. Lind, on Jan. 10; Bro. Hugh Wolfer, who is giving all his time to Jewish work, on Jan. 24; Bro. Jerry Gingerich, Filer, Idaho, on Jan. 31; Bro. Clarence Ramer, Duchess, Alta., March 14; Jonathan Zook, Canby, Oreg., March 21; Bro. and Sister Ernest Bontrager, Canby, March 28.

Our minister and his wife, Bro. and Sister James Bucher, returned home from an extended evangelistic trip and he preached for us on April 25.

On May 2, when Bro. N. A. Lind was with us again, we had communion and baptismal services for three young souls and a young man who had been converted at the Rescue Mission. Pray for these young people.

The Hammer revival meetings began May 28 and closed June 16. The Pacific Coast Conference was held June 1-4. This conference district enjoyed having the General Mission Board and the General Sewing Circle meet with us.

On the morning of June 20 our oldest member, Sister Lovina Miller, passed away. Her seat was seldom vacant at church. She was over 89 years of age. She last attended services on May 9.

Our Bible school began at West Woodburn on July 6 with 62 children. The second day the attendance rose to 72. We pray that each Bible school teacher may realize her responsibility in rightly dividing the Word of Truth that young lives may be guided aright.

Mrs. O. W. King.

JOHNSTOWN, PENNSYLVANIA

(Thomas Congregation)

Dear HERALD Readers:

Greetings of Christian love and fellowship. Truly the Lord has given us many spiritual and natural blessings. God is above every name, therefore let us give thanks unto Him and bless His name.

Recent visitors were Bro. Ira A. Amstutz, Apple Creek, Ohio, on April 4, and Bro. and Sister Ellis Croyle on April 18.

From April 22 to May 2 Bro. Urie Bender, Baden, Ont., conducted revival meetings. One young boy came out on the Lord's side during these meetings. May we remember him in prayer, and also those who heard but were not willing to yield their lives to Him.

The three sewings, Adult, Intermediate, and Junior, have again made Christmas bundles. The folks from our Mission Station, Headrick, also made nine bundles this year. Last year they made several and found the joy of sharing, so this year they made more.

From June 3 to 16 a number of our young people enjoyed a few days' vacation at the Blue Knob Retreat sponsored by the Golden Rule Literary Society of the Johnstown District. A number of our members also attended the annual Southwestern Pa., S.C. meeting held at Mattawana, Pa., May 1.

Sister Ruth Yoder, worker from Puerto Rico showed slides and gave a talk at Headrick Mission, May 16. The folks at this place greatly appreciated this insight of the work as it is carried on for His glory.

Bro. Abner Miller, Cumberland, Md., was guest speaker at the First Mennonite Church, Johnstown, on Ascension Day.

Our annual summer Bible school was conducted June 7-18. Our enrollment was 122, with 91 having perfect attendance. We had ten different denominations represented. An all-day school was conducted at Headrick June 21-25. The enrollment was in the sixty's and attendance good. The Sunday-school attendance has also increased since Bible school. Truly God has blessed our Bible schools again this year.

The MYF youth project group again planted sweet corn, Bermuda onions, and potatoes, and have been busy hoeing and caring for these things. Recently some of the members of this group also helped clean up at Laurelville Mennonite Camp.

A children's day program was given May 23 by the kindergarten, primary, and junior departments.

Bro. and Sister S. K. Eash accompanied Bro. and Sister Henry Yoder to the Mission Board Meeting in Oregon. En route they visited Bro. and Sister Clayton Sutter, who are laboring at the Eureka, Ill., Old People's Home.

Our pastor's wife and daughter spent two weeks in Kidron, Ohio, helping care for Sister Wingard's mother who had a limb amputated above the knee. Bro. Wingard went to Kidron the week end of July 4 and brought his wife and daughter back.

On July 2 the Menno Ladies' Quartet and a speaker from MCC, Akron, Pa., brought a challenging program. We were made to realize the service and outreach MCC has.

Paul Lehman left for the Philadelphia State Hospital on June 30 where he will do his I-W service as an attendant. And on July 9. Bro. and Sister Harold Cullar and daughter, Lynne, left for Puerto Rico where he will be rendering his I-W service in the Ulrich Foundation. May God's blessing be upon them as they go forth in His service.

The results of our S.S. organization for the coming year were as follows: Kenneth Thomas, Supt.; Ernest Lehman, Asst. Supt.; Owen Hershberger, Treas.; Warren Davidhizar and Carl Kaufman, Secy. and Asst. Secy. Workers appointed for Headrick are Bro. and Sister Paul J. Wingard and family, Bro. and Sister Millard Spory and family, and Eunice Davidhizar. May God lead as each takes his place for the coming year.

Remember us in your prayers and visit us when convenient to do so. Fannie E. Thomas.

MISSION NEWS (Continued)

Word has been received at the Eastern Mission Board office, Intercourse, Pa., of the release from I-W service of Paul Landis, presently serving in voluntary service among the Florida migrants. Bro. and Sister Landis will leave shortly for La Plata, Puerto Rico, to enter language study in preparation for service among the Spanish-speaking peoples in the Lancaster Mennonite conference district.

The Laurelville, Pa., Missionary Bible Conference is planned for August 28 to September 2. The staff includes the brethren Paul M. Miller, Goshen, Ind., director; Henry F. Garber, Mt. Joy, Pa.; B. Charles Hostetter, Harrisonburg, Va.; and Oswald J. Smith, Toronto, Ont. Send your reservations early to Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa.

Do not hide behind other people. If they can do certain things and keep up a profession, you stick to the "pattern shewed thee on the mount."—Selected.

FIELD NOTES (Continued)

One Hundred Thirtieth Meeting, designated as a Church Conference, to be held at the Mennonite Mission, Columbia, Pa., Aug. 7, 8. Instructors: Myron Augsburger, Harrisonburg, Va.; Clarence E. Lutz, Elizabethtown, Pa. All subjects have to do with some aspect of the history, nature, organization, and work of the church.

Ohio CO reunion of World War I men and their families to be held at the new Mennonite Campground, near Kidron, Ohio, Aug. 14. Camp is located two miles west of Dalton, Ohio, near intersection of road which leads off Route 30 to Kidron. Bring baskets for picnic dinner. Programs in the afternoon. Out-of-state men and families urged to attend.

Monthly meeting in the interest of Jewish evangelism at Vine Street Church, 7:30 p.m. Aug. 2. Studies in Zechariah, by M. S. Stoltzfus, Gap, Pa. Service for prayer and fasting 1:00 p.m.

Sunday-school meeting at Habecker's meetinghouse, Lancaster, Pa., R. 2, all day Aug. 4.

Evangelistic Meetings

The Hammer Tent Revival group will conduct a city-wide campaign in Youngstown, Ohio, July 30 to Aug. 15. The large tent will be erected at Hazelwood and Burbank Ave., in the west side, three blocks north of Route 18 (Mahoning Ave.). Services each evening at 7:45 DST. Sunday morning services at the tent at ten o'clock. Everyone invited to pray for the work and to attend the meetings.

Evangelistic tent meetings at 451 Princess St., York, Pa., Aug. 15-29, with **John S. Hess,** Lititz, Pa., as evangelist. **Eli Nissley,** Plain City, Ohio, at Leader, Minn., for a few weeks.

Large crowds attended the Hammer Tent Revival at Kalona, Iowa, closing July 21. An around-the-clock chain prayer band was formed, in addition to special prayer meetings. On several occasions the 107 by 167 tent was too small to hold the crowds which attended.

Visiting Speakers

July 11. **Gideon Yoder,** Hesston, Kans., at East Goshen, Ind. **George Miller,** Honduras, at Perkasie, Pa. **Glenn Musselman,** Gettysburg, Pa., at Cedar Grove, Greencastle, Pa.

July 18. **I. E. Burkhart,** Goshen, Ind., at Pinto, Md. **Kenneth Good,** Morton, Ill., at Salem Church, Elida, Ohio. **Don Augsburger,** Orrville, Ohio, at Lower Deer Creek, Kalona, Iowa.

On May 17, the Sixth Great Council of Buddhism in 25 centuries began in Burma. Ten thousand delegates gathered in the specially built city on the outskirts of Rangoon, claiming to follow "the purest form of religion." The monks and priests celebrate year 2498 of the Buddhist calendar. The synod will close May 17, 1956.—**IFMA News Bulletin**

MISSIONS EDITORIAL (Continued)

of mission-service personnel. A church school can do much to meet these needs.

Your prayers and consecrated giving will help our Puerto Rico missionary teachers to lead their pupils to a faith in the Lord Jesus Christ.—L. C. Hartzler.

MENNONITE HOUR (Continued)

of U.S. territory the language spoken is English. Pray for these new releases.

Michigan Tour, August 2-6

The Mennonite Hour Male Quartet and Bro. Hostetter will be present at the Ohio MYF at Kidron over the August 1 week end and will then be meeting the following appointments:

7:30 p.m. EDST, August 2, Cleveland I-W Center, 4536 Warner Road, Cleveland, Ohio

8:00 p.m. EST, August 3, Fairview Mennonite Church, Fairview, Mich.

8:00 p.m. EST, August 4, Lincoln School Auditorium, Manistique, Mich.

8:00 p.m. EST, August 5, Engadine School Auditorium, Engadine, Mich.

7:45 p.m. EST, August 6, Pigeon High School Auditorium, Pigeon, Mich.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Adams, Raymond and Mary (Hostetler), Sarasota, Fla., a daughter, Barbara Sue, June 19, 1954.

Brenneman, Andrew and Ada (Miller), Elida, Ohio, second child, second daughter, Mary Ann, June 30, 1954.

Brubaker, Floyd E. and Ruth (Weaver), Wadsworth, Ohio, fifth child, third son, Timothy Allen, June 18, 1954.

Brubaker, Harold L. and Miriam (Groff), Strasburg, Pa., first child, Kenneth Eugene, June 26, 1954.

Denlinger, Daniel D. and Ruth (Hershey), Lancaster, Pa., third child, second son, Daniel Lynn, June 29, 1954.

Drescher, John and Betty (Keener), Orrville, Ohio, first child, John Ronald, July 9, 1954.

Eberly, Willis and Mary Ellen (Weaver), Orrville, Ohio, first child, Lois Elaine, June 26, 1954.

Eshleman, Raymond and Mary (Newcomer), Manheim, Pa., third son, Dennis N., June 24, 1954.

Fenner, Delbert and Gladys (Mayer), Flint, Mich., second daughter, Mariann Marie, June 30, 1954.

Good, Chester and Ruby (Hartman), Cleveland, Ohio, first child, Gary Lynn, July 7, 1954.

Hamilton, Eldon L. and Jessie (Yoder), Tocoa, Honduras, Central America, twin boys, David Loren and Dean Lowell, fourth and fifth children, second and third sons, at Central American Mission hospital, Siguatepeque, Honduras, June 29, 1954.

Herr, Ira Charles, Jr., and Mary Jean (Heistand), New Providence, Pa., third child, first son, Ira Charles III, June 25, 1954.

Hershey, Ephraim and Arlene (Eshleman), Gordonville, Pa., second child, first daughter, Kathleen Faye, June 30.

Hess, Joseph D. and Lois (Wert), Mt. Joy, Pa., fourth child, third daughter, Rachael Ann, June 24, 1954.

Hoover, Herbert and Anna Mary (Beiler), Denver, Pa., fourth child, second daughter, Grace Elaine, July 6, 1954.

Horst, Noah and Martha (Martin), Hagerstown, Md., fifth child, third son, Robert Franklin, July 6, 1954.

Imhoff, Clarence and Mae (Orendorff), Roanoke, Ill., third child, second daughter, Georgia Ellen, May 28, 1954.

Keeport, Amos H. and Verna (Sauder), Millersville, Pa., fifth child, third daughter, Anna Mae, April 14, 1954.

Kropf, Joe and Alice (Kropf), Tampico, Ill., ninth child, sixth son, Lester Owen, June 18, 1954.

Lehman, Chester S. and Elrena (Hofstetter), Dalton, Ohio, fourth child, second son, Darrel Lynn, May 28, 1954.

Liechty, Merle and Jolene (Nafziger), Stryker, Ohio, first child, Peggy Ann, June 30, 1954.

Martin, Ivan C. and Arlene (Buckwalter), Lancaster, Pa., fifth child, fourth son, David Clair, July 1, 1954.

Miller, Edward and Louise (Erickson), Harrisburg, Pa., first child, Miriam Dawn, July 1, 1954.

Miller, Willis R. and Lois (Steckly), Wellman, Iowa, second child, second son, James Richard, July 12, 1954.

Peachey, Samuel W. and Marjorie (Rheam), Reedsville, Pa., first child, Gary Lee, June 21, 1954.

Pellman, Charles and Anna Mae (Brenneman), Harrisonburg, Va., second child, second daughter, Linda Beth, July 13, 1954.

Ritchie, Dorman and Mary (Frey), Criders, Va., fourth child, third son, Milton Charles, June 26, 1954.

Schrock, Henry and Elizabeth (Miller), Hutchinson, Kans., first child, Althea Joyce, June 18, 1954.

Sheeler, James G. and Ruth (Allebach), Spring City, Pa., second child, first son, Timothy James, July 7, 1954.

Snyder, Don and Leta (Miller), Lebanon, Oreg., third daughter, Catherine Sue, June 19, 1954.

Souder, Norman and Arvilla (Good), Spring City, Pa., third child, second daughter, Peggy Lou, July 6, 1954.

Steckly, Stanley R. and Doris D. (Leis), Milverton, Ont., first child, Wendy Lou, June 21, 1954.

Thomas, Leon and Jean (Miller), Willow Street, Pa., fourth child, third son, Lowell Eugene, July 11, 1954.

Thomas, Paul S. and Martha (Eash), Hollsopple, Pa., third child, third son, Dale Owen, May 30, 1954.

Trauger, Lester O. and Miriam (Johnson), Souderton, Pa., third child, first son, Leslie Brent, July 2, 1954.

Vallarta, Roy R. and Lois M. (Pfile), Freeport, Ill., third daughter, Audrey Jeanne, July 10, 1954.

Walter, Ted and Arlene (Peifer), Culp, Ark. third son Anthony P., June 16, 1954.

Weber, Paul S. and Ruth (Wenger), Narvon, Pa., fifth child, fourth son, July 4, 1954.

Wenger, J. Wilmer and Alice (Stutzman), Detroit Lakes, Minn., second child, first daughter, Loris Renae, June 16, 1954.

Wyse, Marlin and Aldine (Eichelberger), Wayland, Iowa, third child, first son, Samuel Scott, July 6, 1954.

Yoder, Irvin E. and Ruth (Stoltzfus), Ephrata, Pa., third daughter, Grace Faye, July 10, 1954.

Yoder, Jesse and Joyce (Peachey), New Holland, Pa., first child, Darlene Joy, June 25, 1954.

Zeager, Nelson and Hilda (Frey), Elizabethtown, Pa., third child, second son, Wayne Richard, June 29, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bontrager — Kauffman. — Merlin Bontrager, Akron, N.Y., and Nellie Kauffman, Clarence Center, N.Y., by D. Edward Diener at the Clarence Center Mennonite Church, Clarence, N.Y., March 7, 1954.

Christophel—Martin.—James L. Christophel and Mary Martin, both of the Yellow Creek Mennonite Church, Goshen, Ind., by Peter B. Wiebe at the Yellow Creek Church, June 19, 1954.

Good—Brenneman.—Daniel C. Good, North Lima, Ohio, congregation, and Laura I. Brenneman, Turkey Run congregation, Bremen, Ohio, by James A. Steiner, assisted by A. J. Steiner at the latter's home, June 28, 1954.

Good—Huber.—Walter Good of New Hamburg, Ont., and Martha Mae Huber of Alma, Ont., by Moses H. Roth at the Berea Mennonite Church June 17, 1954.

Helmuth—Histand.—Clarence D. Helmuth, deacon of the Rock congregation, Elverson, Pa., and Esther W. Histand, Cottage City, Md., congregation, by Noah W. Risser at the home of the groom near Morgantown, Pa., June 26, 1954.

Hoylman—Miller.—Elray Hoylman and Iva Miller by P. J. Blosser, assisted by Ezra Shank, at the Daytonville Mission Church, Wellman, Iowa, June 8, 1954.

Krehbiel — Higginbotham. — Herman Ralph Krehbiel and Muriel Graye Higginbotham by G. D. Shenk at the Sheridan, Oreg., Mennonite Church, June 12, 1954.

Landvater—Hufford.—David R. Landvater and Delores A. Hufford, both of Strickler's Mennonite congregation, Middletown, Pa., by Ira S. Miller, Harrisonburg, Va., at the home of the bridegroom, July 4, 1954.

Leatherman—Wisdom.—Isaac W. Leatherman, and Nancy Wisdom, both of Pueblo, Colo., by W. A. Krenke of Mt. Olive Lutheran Church at Helen Hunt Falls, Colorado Springs, Colo., June 20, 1954.

Nafziger—Widrick.—Vernon Nafziger, Lowville, N.Y., and Maxine Widrick, Croghan, N.Y., by Gordon Schrag at the First Mennonite Church, June 10, 1954.

Reeser—Wodtle. — Robert Reeser, Albany, Oreg., and Patricia Wodtle, Sweet Home, Oreg., both of Albany Mennonite congregation, by Allen H. Erb and Archie Kauffman at the Sweet Home Mennonite Church, June 13, 1954.

Reist—Burkholder.—Reuben Roy Reist, Westward Ho, Alta., and Margaret Grace Burkholder, Tofield, Alta., by John B. Stauffer at Salem Mennonite Church, June 24, 1954.

Ropp—Bach.—William Ropp and Mrs. Catherine Bach, both of the Poole, Ont., A.M. congregation, by Moses H. Roth at his home, March 20, 1954.

Ruth—Kratz.—J. Donald Ruth, Towamencin Mennonite congregation, Kulpsville, Pa., and Esther Kratz, Franconia, Pa., congregation, by Ellis L. Mack at the Towamencin Church, April 3, 1954.

Stauffer—Krupp.—James Kolb Stauffer, Apple Creek, Ohio, and Arlene C. Krupp, Souderton, Pa., by John L. Stauffer, father of the groom, at the Souderton Church, June 26, 1954.

Steckly—Hackman. — William Steckly and Twila Hackman, Carstairs, Alta., by Linford D. Hackman, father of the bride, at West Zion Mennonite Church, June 15, 1954.

Weaver — Ziegler. — Doyle Weaver, Girard, Ohio, and Nancy Ziegler, North Lima, Ohio, both of the North Lima congregation, by David C. Steiner at the home of the bride, July 3, 1954.

Yoder—Curtiss.—John M. Yoder and Mary Ann Curtiss, by Eli G. Hochstetler, assisted by Rufus Beachy, at the Lakeview Mennonite Church, Wolford, N. Dak., June 30, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Eshleman, J. Ira, son of the late John and Malinda (Strite) Eshleman, was born near Leitersburg, Md., on Feb. 9, 1883; departed this life June 15, 1954; aged 71 y. 4 m. 6 d. He suffered greatly during his last illness, but was resigned to the Lord's will. Surviving are his wife (Nora Cordell Eshleman), 4 children (Mrs. David H. Lehman, Charles E., and John C., all of Greencastle, and Mrs. Norman Martin, of Marion, Pa.), one sister (Mrs. Minnie K. Strite, Waynesboro), and 15 grandchildren. In 1910 he with his family moved his membership from the Miller's, Md., Mennonite Church to the Marion, Pa., Church. Later he was asked by the ministry to help in the Williamson Church. He moved his membership there when it was organized as a congregation and was very active as Sunday-school superintendent, teacher, and church trustee. Funeral services were held at the Marion Mennonite Church by Harvey E. Shank, Mahlon Eshleman, and J. Irvin Lehman, with burial at the Miller Mennonite Church, near Leitersburg, Md.

Folk, William Wilson, son of the late John and Matilda (Hershberger) Folk, was born at Springs, Pa., Oct. 5, 1867; departed this life June 28, 1954; aged 86 y. 8 m. 23 d. Death was due to a heart condition. On Dec. 13, 1892, he was united in marriage to Arminta Mae Otto of Grantsville, Md., who passed away Feb. 3, 1940. He is survived by 4 children (Bruce Emmons [with whom he had made his home], Verna Matilda—Mrs. M. B. Miller; Daniel Jacob, Grantsville, Md., and Rosella Mae—Mrs. Paul Haning, Gaithersburg, Md.), 17 grandchildren, 11 great-grandchildren, and one brother (Milton Folk, Fredonia, Pa.). One daughter (Rella) preceded him in accidental death by drowning at the age of 3 years. In youth he united with the Mennonite Church and has been a faithful member of the Casselman congregation for many years. Funeral services were held June 30 at the Casselman Church, conducted by Walter C. Otto.

Histand, Susie L., daughter of the late Samuel S. and Susie Landis Histand, was born April 14, 1910, at Doylestown, Pa.; died May 29, 1954, in a sister's home at Harrisonburg, Va., aged 44 y. 1 m. 15 d. She was a faithful member of the Doylestown Mennonite Church since childhood and was possessed of a strong faith and a quiet but persuasive Christian spirit, and constantly sought the will of God for her life. She sacrificed many personal privileges and advantages for the sake of others, caring faithfully for her parents while they lived and then for other members of her family. For several years she was on the kitchen staff at Goshen College. All who knew her were helped by her Christian attitudes and testimony, and feel a loss in her passing, which was caused by cancer. She is survived by six brothers and six sisters (Samuel, Daniel, William, of Doylestown; Howard of New Hope, Pa.; David of Souderton; James of Denbigh, Va.; Elizabeth—Mrs. James Gross, Laura, Sara—Mrs. Vernon Schmidt, all of Harrisonburg, Va.; Rebecca—Mrs. J. Silas Graybill of Doylestown; Mary—Mrs. David Alderfer of Scottdale; Ruth—Mrs. John Mosemann, Goshen, Ind.). Two brothers and a sister preceded her in death. Funeral services and burial in charge of Joseph Gross, Silas Graybill, and John Mosemann were conducted at the Doylestown Mennonite Church June 2.

Maust, Alma Evangeline, oldest daughter of the late Norman S. and Mayme (Kimmel) Maust, was born Jan. 25, 1911; departed this life July 2, 1954; aged 43 y. 5 m. 8 d. The cause of her death was a cancerous brain tumor. She was confined to her bed only 5 weeks until she was called home. She leaves 2 sisters (Elta—Mrs. Allen Swartzentruber, Pigeon, Mich., and Freda, at home), 4 brothers (Herbert, Bainbridge, Pa.; Paul, Montgomery, Ind.; John, Fort Hill, Pa., and Claude, at home), and 22 nieces and nephews. In early youth she accepted the Lord as her Saviour and united with the Mennonite Church at Springs, Pa. She was a faithful and active member until death. Wherever she went she was used in the Sunday school and young people's meetings, and many of her vacations were spent in summer Bible school work. She chose teaching for a career, and received most of her education at E.M.C. Fourteen years were spent in the schoolrooms in 5 different communities, always parochial schools. Her interest was in the training of children for the welfare of the church. Services were held July 5 at Springs, Pa., Church, conducted by Walter C. Otto.

Miller, Ananias P., son of Eli B. and Sarah (Hansler) Miller, was born July 31, 1887; passed away June 22, 1954; aged 66 y. 10 m. 22 d. He was married to Emma Troyer on Feb. 21, 1908. To this union were born 3 sons and 4 daughters (John, Albert, Kenneth, Mrs. Ralph Stahly, Mrs. Mary Hartzog, Mrs. Richard Whittle, and Mrs. Fred Bontrager), all surviving. Also surviving are 3 brothers (Lewis, John, and Morris), 2 sisters (Mrs. George Zerbe and Mrs. Forest Stahly), and 18 grandchildren. Funeral services in charge of J. B. Shenk and Anson Horner were conducted at the Prairie Street Mennonite Church, Elkhart, Ind., and interment was made at the Prairie Street Cemetery.

Miller, Lovina, daughter of Benedict and Rachel (Mast) Miller, was born in Elkhart Co., Ind., May 3, 1865; passed away of a heart attack on June 20, 1954, at the home of her daughter, Mrs. O. W. King, with whom she had resided for the last 12 years; aged 89 y. 1 m. 17 d. In her younger years she accepted Christ as her personal Saviour and united with the Mennonite Church, remaining faithful unto the end. Her seat was seldom vacant in church or Sunday school, and she was always present at sewing circle until the last March. In 1882 she was united in marriage to Frank Burck who preceded her in death Oct., 1904. To this union were born 4 sons and 3 daughters. Three sons preceded her in death. On Dec. 24, 1916, she was married to Abner Miller, who passed away June, 1923. Those who survive are one son (Harley L. Burck, Albany, Oreg.), 3 daughters Rachel—Mrs. D. W. Hershberger; Florence—Mrs. O. W. King, both of Hubbard, Oreg., and Velma—Mrs. Paul N. Roth, Canby, Oreg.), 2 stepdaughters (Edna—Mrs. Karl Griener, and Laura—Mrs. Jess Emmert, both of Sweet Home, Oreg.), one stepson (Alvin Miller, Kokomo, Ind.), 24 grandchildren, 59 great-grandchildren, and 9 stepgrandchildren. Three grandchildren preceded her in death. She also leaves many nieces and nephews and friends. She was the last of a family of 12 to depart this life. Those in charge of the funeral services were James Bucher and N. A. Lind.

Musser, Lavina, wife of John L. Musser, and daughter of the late Joseph and Elizabeth (Good) Horning, was born June 27, 1882, in Lancaster Co., Pa.; passed away July 2, 1954, at her home near Bowmansville, Pa.; aged 72 y. 5 d. She accepted Christ as her Saviour in her youth and was a faithful member of the Bowmansville Mennonite Church until death. She was a regular attendant at services, and although ailing in body, was there less than 2 weeks before her passing. She with her husband served as superintendent and matron at the Welsh Mt. Samaritan Home for some years. Besides her husband, there survive 3 foster children (Mamie—Mrs. Amos H. Horst, Ephrata, Pa.; Samuel Smith, Pequea, Pa., and Eva—Mrs. Ralph Stover, Bowmansville), also 12 foster grandchildren, 2 sisters, and one brother (Clara—Mrs. Aaron Z. Good; Harry Horning; Annie—Mrs. Henry G. Weber). They also sponsored a refugee family and gave them a home for some time. Funeral services were held at the Bowmansville Church by Howard Z. Good, Ira Buckwalter, and Benj. Weaver, with burial in the adjoining cemetery.

Noll, Susan, daughter of Henry and Susan Kurtz, was born Oct. 2, 1863, in Lancaster Co., Pa.; passed away July 8, 1954, at the home of her granddaughter, Mrs. Samuel Erb, in Ephrata, Pa., where she had her home for the last eight years; aged 90 y. 9 m. 6 d. She was married to Daniel B. Noll, to which union were born 3 children, all preceding her in death. She is survived by 11 grandchildren, 35 great-grandchildren, and 3 great-great-grandchildren. She was a member of the Ephrata Mennonite Church. Funeral services were held in the Ephrata Mennonite Church in charge of Amos Horst and J. Elvin Martin. Burial was made in the Fair View Cemetery in Denver, Pa.

Shetler, Duane Dee, infant son of Leland and Lucille (Hostetler) Shetler, was born June 24, 1954, at Twin Falls, Idaho; died a few hours after birth. Besides his parents he is survived by 5 brothers (Ivan, Norman, Edward, Vernon, and Waldo), a sister (Neva Ann), all at home, the grandparents (Mr. and Mrs. Ivan Hostetler, Nampa, Idaho, Milton Shetler, San Pedro, Calif., and Mrs. Ada Shetler, Phoenix, Ariz.) Graveside rites were conducted at the Filer IOOF Cemetery with Samuel Honderich officiating.

Troyer, Dianna Sue, infant daughter of Darda and Melba (Mumaw) Troyer, was born Feb. 14, 1953, at Elkhart, Ind.; passed away on July 8, 1954; aged one year, 4 months, 25 days. She had been ill since birth, having been rushed to Indianapolis soon after birth to undergo surgery. Besides parents, one brother (Steven), and the grandparents (Mr. and Mrs. Aaron Mumaw, Wakarusa, Ind., and Mr. and Mrs. Miles Troyer, Elkhart, Ind.) survive. Services in charge of J. B. Shenk and D. A. Yoder were held at the Zelle-Hartzler Funeral Home, followed by interment in the Prairie Street Cemetery.

Walter, Betty Jane, infant daughter of Carroll K. and Ruth (Christophel), Doylestown, Pa., was stillborn in the Quakertown Hospital, June 29, 1954. Besides the parents she is survived by 3 brothers and 3 sisters (Nancy L., Fern K., Kenneth L., J. Marlin, Ruth Ann, and David E.). Brief graveside services were held at the Haycock Mennonite Church, Quakertown, Pa., in charge of James Miller, with burial in the adjoining cemetery.

Weaver, Erma Arlene, daughter of Norman and Mabel (Weldy) Weaver, was born Feb. 21, 1935, at Nappanee, Ind.; met her death in a plane accident, July 3, 1954, near Cassopolis, Mich.; aged 19 y. 4 m. 12 d. The accident occurred while she and her uncle, who also was fatally injured, were en route to her home to visit her parents near Gulliver, Mich. She was a student at Goshen College, Goshen, Ind. In early youth Erma accepted Christ as her personal Saviour, and united with the Maple Grove Mennonite Church. Besides her parents, she is survived by 2 sisters (Florence—Mrs. Noble Haarer, Howe, Ind., Elnora, Elkhart, Ind.), a foster sister (Doris Sultz, Gulliver, Mich.), one nephew and 2 nieces, also a large number of other relatives and friends. Funeral services were held at the Maple Grove Mennonite Church, July 7, in charge of Clarence Troyer, assisted by Homer F. North, Ralph Stahly, and Leonard Schmucker. Burial was made in the Fairview Cemetery, Manistique, Mich.

TEACHING THE WORD (Continued)

6. That the average attendance 74,135 is only about 77 per cent of the enrollment. This means that every Sunday one out of four pupils is absent. Much of this may be due to irregular attendance of small children and of the aged persons in our schools. However, it is also indicative of much indifference toward regular attendance at services.

7. That we have 3,568 pupils over twelve years of age who are not church members. One purpose of the Sunday school is evangelism. This should challenge teachers to their responsibility in prayer and faithfulness.

8. That 449 schools, or 65 per cent, have Sunday-school libraries, with an average of 115 volumes. It is the privilege of our schools to provide good reading material to the rising generation of readers. But less than one volume per pupil is insufficient. Especially since many of these volumes are old and obsolete. Our libraries need to grow and be promoted to become effective.

9. That of the 19,592 homes reported in our schools, only 5,885 or 30 per cent are reported as having family worship. Perhaps these statistics are challenged for inaccuracy more than any of the report. However, by careful analysis we find that not nearly all the schools reported all of their homes, which would make the record more critical than it is. While we grant the report is not accurate, nevertheless, by comparing the reports year after year we notice they follow a certain pattern and trend which indicates they are more true than we might judge. The trend obviously is more than we are willing to admit. Certainly there remains much to be done in promoting Christian home life and worship.

10. That the remaining items all indicate certain needs and weaknesses. The report is appalling as to the spiritual neglect in Bible reading, teacher's meetings, teacher training classes, mission study courses, missionary projects, etc. You will note that very few schools participate in many of these needful activities. Do we not need them in order to build our Sunday schools into effective Christian educational services for the church?

Conclusions

A little time spent by anyone in checking through the report will perhaps as-

tound you as to the vast number of persons involved in our Sunday-school program. We rejoice in the growth, development, and increase of the Sunday-school work in our church. However, we have been inefficient in many areas. How much more might we have accomplished if we would have had more persons interested in helping to carry on this great work.

Each person may make certain studies and comparisons for his own respective conference district from this report. Every school, every conference district, should carefully study the report and then set goals for the coming year. We should strive together for certain objectives. We need to constantly prod ourselves lest we fall into a rut of apathy or follow the path of status quo. We need to have the challenge of the Apostle Paul to "Stir up the gift of God, which is in you," "forgetting those things which are behind, and reaching forth unto those things which are before," because certainly "A great door and effectual is opened unto me," and with Peter "gird up the loins of your mind."

There are many more things that may be learned from these annual reports which we could not write about here. If anyone has any questions concerning this report the writer will be glad to receive them.

Our sins have a way of overtaking us. Dr. W. E. Sangster once told an unusual story in this connection. He said a woman in England found a basket on her doorstep. When she opened the basket she found a pigeon with a note tied on its leg. The note demanded that money be fastened to the pigeon's leg, otherwise her house would be burned that evening. She immediately notified the police who came, tied streaming ribbons on the bird, loosed it and followed it by plane through the air. After considerable flight the pigeon alighted on the barn where its owners were waiting. It was an easy matter for the police to make the arrest. Our sins, like pigeons, have a way of coming home to roost.—Gaston Foote, in **Living in Four Dimensions.** (Fleming H. Revell Company)

Living with Peace of Mind

Great literature often brings a sense of perspective, a point of vantage from which to view human experience. History makes it easier to have faith in the law of the harvest, to realize that good harvests come from good seed, and evil harvests come from evil seed. The six-volume "Study of History" by Arnold Toynbee increases awareness of the suicidal nature of violence and deepens confidence in the spiritual power of meekness. Reflect on his words of summary:

"In truth, the problem of the breakdown of civilization stares us in the face . . . while only four civilizations, to our knowledge, have miscarried, as against twenty-six that have been born alive, no less than sixteen out of those twenty-six are by now dead and buried. . . . Among the civilizations which are alive at the present day, every one, apparently, has already broken down and is now in the process of disintegration, with the possible exception of our own. . . .

"Indeed, in no less than fourteen out of the sixteen cases in which we can pronounce with assurance that a broken-down civilization has brought the breakdown upon itself, we have found that a reckless indulgence in the crime of interstate warfare has been the main line of suicidal activity. . . .

"The dead civilizations strew the deck of the ship of human fortunes; and we, and we only, are left. . . . Though sixteen civilizations may have perished already to our knowledge, and nine others may be now at the point of death . . . we are not compelled to submit our fate to the blind arbitrament of statistics. The divine spark of creative power is instinct in ourself; and if we have the grace to kindle it into flame, then the stars in their courses cannot defeat our efforts to attain the goal of human endeavors."

Consider the wisdom of Jesus: "Blessed are the meek: for they shall inherit the earth."

—Kirby Page.

ITEMS and COMMENTS

The National Office of Vital Statistics, according to **Time,** estimated 88,000 illegitimate births in 1938 and 142,000 in 1950. The figure is an estimate because some states now record births in such a way as to conceal illegitimacy out of concern for the welfare of the child. It is clear that more children are being born without the benefit of a married father and mother. One doctor recently told the American Medical Association: "Young people nowadays are exposed to teachings of Freud and Jung and to research such as that of Kinsey, without the co-operation of a mature intelligence. The result is an emotional shambles."

* * *

"Lack of emotionalism in modern preaching may explain why many people go to the movies seeking what they miss in church," a Missouri Synod pastor recently said. He pointed out that "Emotion has been so completely eliminated from most of our present-day worship that the people are becoming emotionally starved. In the theater it is dark, and there one can weep crocodile tears over a fictitious experience without anyone noticing. Sometimes we forget that Christianity is more than reason and intellect. It is fundamentally a great emotion, a great love for the Saviour, and it will be all for the good if we demonstrate that love by preaching straight from the heart."

* * *

Roman Catholic parochial schools in Nashville, Tenn., will be opened to Negro students beginning with the fall term.

* * *

Seventy-seven per cent of Minnesota's men and women are in favor of having white and Negro people worshiping together in the same churches, according to a survey conducted by the Minnesota Poll. Only forty-two per cent of those polled, however, approved of having white and Negro families living in the same residential districts in Minnesota.

* * *

There are reactions to the increasing tendency to have business places open on Sunday. At Indianapolis the Kroger retail grocery chain announced that all its stores would be closed on Sunday in the future. In Kansas City a number of the larger department stores announced in large newspaper ads that they are not open on Sunday and never will be.

* * *

Officials of Bible Action, the Swiss Bible Society, got a pleasant shock. It happened after they had sent free copies of the Bible to all delegations attending the Far-Eastern Conference in Geneva. Back came letters of appreciation from top-level Communists thanking the Society in glowing terms for what the Reds described as "a very interesting gift."—**Religious News Service.**

* * *

A prayer service for healing in which "laying on of hands" is practiced was approved by the Methodist Conference of Great Britain at its annual meeting. It is explained, however, that these services are to be held in private and not in public. The conference did feel that since disease is often caused by feelings of hate, guilt, fear and worry, the church has a definite responsibility in this area.

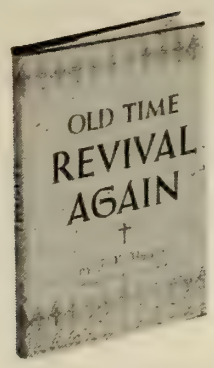
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The National Council of Juvenile Court Judges, at its annual convention in Colorado Springs, denounced horror magazines and so-called comic books as the cause of much of America's juvenile delinquency. "Comic books and horror magazines depicting crime, sadism, vulgar sex and horror scenes," said a resolution, "contribute toward the moral breakdown of our children today and are causing an increase in delinquency and are often responsible for the criminal in adult life. . . . These are not comics, but 'tragics' resulting in acts of violence, armed robbery, rape, torture, and even homicide. We daily see the tragic and pitiful consequences of these vicious and vile publications which now condition the minds of our children." The judges called for legislation which will outlaw such publications.

* * *

Evangelist Billy Graham, returning to New York after a five-month preaching tour of Great Britain and Western Europe, reported that he had found an extensive spiritual awakening. "I can't put into words the hunger of those people for God," he said. "To me this is the golden hour of the church." Mr. Graham said that the closer he had gone to the Iron Curtain, the less fear of the Russians he had found among the people, and the greater the spiritual hunger, which is especially true in Finland and Sweden. "They were just like sponges drinking up everything about God. If there was freedom in Russia there would be the greatest spiritual revival there in history."

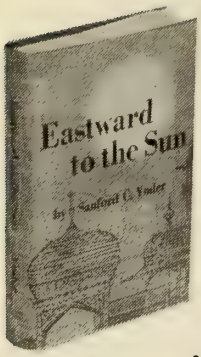
Summer reading . . .



OLD TIME REVIVAL AGAIN

By T. K. Hershey. The writer pleads for revival, showing that it must begin within before it can be spread to others. It refers to early Biblical evangelists, and to the effectiveness of those who first have been revived themselves. It speaks emphatically to ministers, but the message is for everyone. $1.75

EASTWARD TO THE SUN



By S. C. Yoder. Travel by armchair. From New York through Europe to India, climaxing at the 50th anniversary celebration of the India Mennonite Mission, Dr. Yoder relates his experiences. He delights in people and places. With keen insight he observes them through the colorful lenses of history and literature. You will enjoy him as your guide. $2.85



READY SCRIPTURAL REASONS

By George R. Brunk, Sr. Important facts about Christian living stated in question-and-answer form. The author interprets these on Biblical principles in the light of his belief and experience. $1.75

Mennonite Publishing House
Scottdale, Pennsylvania

Dr. Graham said that about one third of the 80,000 who attended his June 27 rally in Berlin's only big stadium had come from the Russian zone. 16,000 responded to the invitation to accept Christ. During his three months' stay in London Graham employed eighty secretaries to answer 10,000 letters a week on spiritual problems.

* * *

Released time instruction programs were banned in Delaware public schools in a resolution adopted by the State Board of Education. The Board ruled that such programs are a violation of the principles of the separation of church and state.

* * *

The City Council of Millersburg, Ohio, has voted to replace hitching posts on one side of the courthouse, with parking meters. The area will still be reserved for Amish shoppers, but they will pay the same rate as motorists; 5¢ an hour for the privilege of parking their horse and buggy.

* * *

Henry J. Cadbury, well-known Quaker, in an article in the **Christian Century,** refuses to be enthusiastic about our putting the words "In God we trust" on our American stamps. He says, "In terms of government policy, our proclaimed trust is simply untrue, and there could hardly be a more inappropriate time for flaunting a trust which must seem even to our best friends abroad, hypocrisy and sham. Even our friends are impressed by the strength of our very different kind of trust—in multiplied air bases, in striking power, in ever more destructive bombs, and in our boasted capacity to deter or at least to retaliate by the use of force."

W. F. Golterman, Amsterdam, will represent Mennonites of Holland at the World Council of Churches in Evanston in August.

* * *

A survey of Greater Derby, a city of 200,000 in England, revealed that almost everybody claims to belong to some church, but very few attend. The report summarizes: "For half or even two thirds of the people, church going is so occasional an occurrence as to play an almost insignificant part in their daily life." The survey showed that more than half of the families in the city own a Bible, but more than half never read these books.

* * *

Early in June the city of Kitchener, Ont., observed Centennial Week. The first settlers in that community were Mennonites from Eastern Pennsylvania. In the opening ceremony, tribute was paid to the integrity of these early settlers.

* * *

Many Frenchmen, both Protestant and Catholic, are interested these days in peace. One group of Catholic intellectuals, including a number of priests, has issued a pamphlet entitled "Christians Confront War." This pamphlet says: "The course of events in Indo-China tragically illustrates the conclusion of contemporary sociologists and those of Catholic theologians and social historians. . . . All mdern wars inevitably degenerate into total war. . . . With modern means of propaganda and destruction, the evils born out of a war almost fatally exceed the good that it was thought could be saved or restored by going to war. . . . The very notion of a jet war has become dim and obscure."

* * *

Recently in Egypt the divorced father of an eight-year-old girl turned from the Greek Catholic Church to the Moslem faith, and demanded custody of his daughter under Islamic law. The Moslem court awarded the child to her father, noting that although the mother remained a Christian and the child had been baptized in the Christian faith, "the child should follow the parent who has the better religion."

* * *

"Jordan's policy with regard to the Jews will never change. We shall never enter into negotiations leading to peace with them," said the new Jordan premier recently.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Christians Greet in Love

By Paul M. Roth

Thomas Imbroich was an early Anabaptist of Cologne, Germany, who was beheaded for his faith. Before he went to the execution he wrote a letter to his wife, in which was included the following statement: "Greet all the saints with the kiss of love, and all who love the Lord Jesus, and tell them to be kind. . . ." This was in the year 1558.

The Apostle Paul, A.D. 60, was bidding farewell to the elders of the church of Ephesus. He was going "bound in the spirit unto Jerusalem" and thence to Rome, where he would be imprisoned for his faith in the Lord Jesus.

In this gathering Paul was relating incidents and circumstances of his life and ministry which were proofs of his love and self-sacrificing service for his brethren. Acts 20:36, 37 relates, "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him." Later while in prison at Rome he wrote to the Christian churches saying, "All the brethren greet you. Greet ye one another with an holy kiss."

Christians Greet in Love for God's Sake

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7, 8).

The greatest manifestation of God's love to us was in the sending of His only Son into the world to die that we might have life through Him. Christians, by accepting God's great love-offer, become partakers of God's own divine nature; and through the regenerating power of the Holy Spirit become filled with the love and goodness of God.

Christians Greet in Love for Christ's Sake

To His followers Jesus spoke these words, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

Twenty times in the four Gospels it is recorded that Jesus referred to love that His followers should have toward one another and toward God.

The supreme evidence of both God's and Christ's love for us was revealed at Calvary. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Christians Greet in Love for One Another's Sake

"For this is the message that ye heard from the beginning, that we should love one another," was the admonition of the Apostle John in writing to the early Christians.

Paul's command to the Roman Christians (Rom. 13:8) was to "Owe no man any thing, but to love one another." His prayer for the Christians at Thessalonica was that the Lord would make them to increase and abound in love one toward another.

The Apostle Peter was concerned that the early Christians loved one another with a holy zeal. He burst forth in such exclamations as: "See that ye love one another with a pure heart feverently" (I Pet. 1:22b)! "Honour all men. Love the brotherhood. Fear God. Honour the king" (I Pet. 2:17). "Finally, be ye all of one mind, having compassion one of another, *love as brethren,* be pitiful, be courteous" (I Pet. 3:8).

Christians Greet in Love for Love's Sake

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10). Jesus Himself said, that while the first and greatest commandment is to love God with all our hearts, the second is to love our neighbor as ourself. It is on these two commandments that all the law and the prophets rest.

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (I Cor. 13:4-7, RSV).

Truly, Christians greet in love for love's own sake.

Christians Greet in Love for the World's Sake

Jesus related to those who followed Him, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). When the persecutors of the early Christians observed the lives and actions of Christ's followers they exclaimed, "How they love one another!"

The world expects to see a fervent, unfeigned love among God's children. They look for a love among brethren that is "without dissimulation" (hypocrisy); love that is sincere and devoted.

Two women in a home were speaking very disrespectfully about a brother in the church. A knock at the door told them of the arrival of a guest. Upon opening the door the sister was surprised to find the man against whom they were speaking. "Oh!" she said, "Come on in; when we speak of angels they are sure to make their appearance!"

Let love be without hypocrisy!

Conclusions

From this exposition of love toward one another we need to draw some conclusions.

First, believers in Christ should abound in love and good will toward their fellow men. The appeal of New Testament Christianity is found in manifestations of peace and brotherly love. These virtues should not be put on and taken off on particular occasions, but should be found among the brotherhood at all times.

Second, because the church of Christ is a brotherhood, earthly factors, such as

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Harvest Time

By Opal Brammann

How many seeds did you sow this year?
How many bushels of grain?
How many times did you cultivate,
So harvest would mean a gain?
Did you sow any "Seeds of the Word" this year?
Did you nourish with tender love?
Could you proudly harvest the crop you've sown
And send it to Jesus above?

Park Rapids, Minn.

wealth, education, or even ordination, should have no significance in making a distinction between Christian believers.

Third, love grows best by giving expression to it. Perhaps the most devoted expression of love among brethren is found in heeding the command of the Apostle Paul to "greet all the brethren with an holy kiss" (I Thess. 5:26). Peter says, "Greet ye one another with a kiss of charity" (I Pet. 5:14).

Fourth, the "holy kiss" or "kiss of charity" has a valuable symbolic significance. Just as baptism symbolizes the convert's obedience of faith in the power of Christ to cleanse from the guilt of sin; and just as communion symbolizes faith in Christ as the One who has given His life for our redemption; and just as feetwashing is a symbol of equality and service within the brotherhood; and just as the prayer veiling is a symbol of the pre-eminence of man in the administration and function of the church; and just as the anointing with oil is symbolic of God's power to heal the body, so the holy kiss is a symbol of pure, devoted Christian love in the fellowship of the saints.

Questions

When should the kiss of charity be observed?

While the Scriptures are silent regarding the times for the observance of this ordinance, the Apostle Paul in his letter to the church at Rome listed a number of brethren whom the believers at Rome should greet. From this we conclude that the greeting should be observed when recognizing and welcoming new believers into our fellowship. This also suggests that brethren from other congregations who had not met previously should be received as brethren in the faith.

However, we do not want to draw the conclusion that this form of greeting shall be practiced only at baptism when new members are received into the brotherhood or perhaps at communion time. As a token of fellowship and love the kiss of charity should be observed frequently enough to register at all times a deep degree of Christian love and devotion.

Is it not possible to have this ordinance degenerate into mere form or custom without any spiritual significance?

Yes, just as any of the other ordinances may lose their meaning. But, when observed with the proper spirit and in a proper manner, the spiritual significance of the ordinance is enhanced and love among brethren increases.

Cannot this form of greeting become repulsive or unclean?

Again, yes; depending upon the condition of the persons and the manner in which it is observed. Solomon says the kisses of an enemy are deceitful. We need to love with a "pure heart fervently." Then too, it would be quite repulsive to a clean brother to greet one whose breath and mouth are tainted with the filth or odor of tobacco. But then Christians are admonished to cleanse themselves from all filthiness of the flesh.

Is there not a tendency among Mennonites for this ordinance to be observed only among the ordained brethren?

In some areas of the church this is true. While we recognize this fact we do not agree that it is best for the brotherhood. Some faithful brethren feel "left out" when this form of greeting is not observed to all.

What can be done to encourage the proper observance of this ordinance among the brotherhood?

Develop fervent charity among believers. Avoid cliques and favorites among the members. Teach the Scriptural observance of the ordinance. Don't consider it a "painful duty to be observed with shame"! Do not follow the pattern of a careless religious world. Never look to the world for a standard for Christian conduct. Keep the brotherhood clean and pure. Beware of minimizing the importance of the observance.

Masontown, Pa.

No Class Distinctions

In the first year of His Galilean ministry, Jesus gave the sermon which has been called the "Magna Charta of Christianity." In it He said that a man cannot serve two masters.

Paul stresses the fact that the Christian's communion is with God alone. The communion service, however, serves not only to strengthen our devotion to our Lord and Master, but also to unite believers.

It is said that the Duke of Wellington was once taking communion in the parish church when a laborer knelt beside him to receive the sacrament.

Recognizing his neighbor, the laborer whispered, "I beg pardon, your grace," and was about to withdraw. The Duke detained him. "Kneel!"said he. "There are no dukes here."

At the Lord's table distinctions of class and caste disappear; for "we are all partakers of that one bread." —Selected.

If we take God's program, we can have God's power—not otherwise.—E. S. Jones.

Our Readers Say—

I wish to express appreciation of the selected article in the department "Church Music," July 6 number, entitled "Short-Changing Our Young People." Over the years we have been suggesting to our song leaders in S.S. and Bible School that children will respond to hymns that are written in a style of music that gives worshipful expression to the sentiment. Even simpler songs need not have a jazz swing to make boys and girls appreciative of them. I feel that there is room to educate our congregations on how to make our church music a more real spiritual experience in our congregations. May more such helpful articles be published in our periodicals from time to time.—*J. R. Shank, Versailles, Mo.*

Alone with God

There are moments in our lives, and they come very often, too, when it becomes a necessity to "be alone with God"; when nothing will meet our spiritual requirements, except silent communion with the Father. There are moments when, without this intimate and tender relationship with Him, the path of duty would be lost and we would wander in the darkness without a guide.

The highest revelations come to us in those moments when we are alone with God. The presence of others sometimes seems to break the spell of sweetness that seems to exist around the spirit that seeks communion with Him. Even the presence of a very dear friend might cast a shadow between the seeking soul and God, and to some degree drive away the Holy Spirit that comes to bless our lives. God never fails of meeting the one that seeks for the divine influence of His Spirit, whether it be in the glowing morning, the bright noontide, or in the holy hush of night.

When the human heart is full of cares and troubles such as come to every life, and the soul is crushed almost to the earth by heavy burdens, when every nerve and fiber groans with agony, there is no sweeter and surer relief than to fly to the sacred presence of Him who never fails to lift the load of sorrow from the suffering one. If the path of duty is lost to the tear-blinded eyes, if the wanderer is bewildered amid the shadows of the way, how oft has all been made plain by the sweet soul-communion with Jesus! —*Home Missionary.*

GOSPEL HERALD

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EDITORIAL

Mottoes and Mud

We were driving on a shaded, graveled road in a state park. It had rained the night before, and at one undrained spot we drove through a pool of liquid mud. Another car of our party was behind us. Just beyond the mudhole we met a car, probably from one of the church camps in the neighborhood, for on its front we noted on a steel plate the motto, "For Christ and the Church." It was evident that the driver would meet our other car just at the mudhole, and we had visions of his splattering our friends with mud. "But, oh, no," we said, "the driver is a Christian, probably a preacher, and he'll be courteous." But sure enough, when we pulled up at our destination, our second car was thoroughly splattered. The motto on the car had not prevented mudslinging. The Christian driver's announced profession had not affected his road manners. No wonder he carried the motto; there was nothing else to distinguish him on the road from the non-Christian driver. His mores were of the usual look-out-for-yourself variety.

Really quite ludicrous, isn't it? First one glimpses the noble ideal: "For Christ and the Church." Then plop! comes the mud. Is this the impact of our Lord and His church?

We are making a good deal out of this little incident. We are sure the driver of the splattered car holds no ill will. It should probably be called an accident. And not a serious one, for cars can be washed.

But the whole thing strikes us as symbolic. Christianity has widely advertised itself in the world. Millions profess to be followers of Jesus. Churches dot our landscape. The Bible is distributed everywhere as the blueprint of the Christian life. Those who profess to be Christians and to walk by the pattern of the Word ought to be different from those who do not.

Many of them are. Christ has transformed countless lives and made them a beautiful contrast to what they once were. The truths and ideals of God's Word have written themselves into the character of multiplied thousands. We would not be overpessimistic or overcynical. But the unpleasant fact remains that the cars of many Christians are throwing mud. The enemies of the faith have no trouble in pointing out numerous examples of inconsistency between our profession and our performance. Our believing doesn't always issue in behaving. Many a capitalist who squeezed his wealth out of the labor of the poor has been chairman of his church board. Christianity has found arguments for slavery and segregation. In the days of rising colonialism the missionary and soldier came on the same boat. The nation which has sent the most Christian missionaries is the only one which has rained atomic death on innocent Shintoists and Buddhists and Christian converts. There are Christians who defend race discrimination in the interests of racial purity, and war in the interests of national safety and the preservation of our way of life, and divorce in the interests of peace of mind.

Many years ago we read of a man who beat his wife with a wall motto which read, "God Bless Our Home"!

The slogans we adopt ought to be related to the things we do.—E.

Sympathy—Empathy—Compassion

These terms express in a threefold way one great Christian characteristic. Sympathy is a well-known term with the basic idea of suffering with another in distress; empathy, a less-known word which you may want to add to your vocabulary, expresses more specifically the thought of entering into the sufferings of another. In fact, it can be used to express the finer and fuller aspects of sympathy. Compassion, more largely a Biblical term also means feeling with another in need or sorrow.

When Jesus wept with the sorrowing sisters of Bethany upon the death of their brother, He entered into their sorrow in that deeper sense which we may call empathy. The compassion which He showed when He saw and fed the hungry multitudes; when He healed the blind, the deaf, and the lame; when He raised from the dead the little daughter in the home; when He restored to life the only son of a sorrowing widow—comes in this same category.

The Prophet Ezekiel was moved by that same type of feeling for his fellow countrymen in exile when he "sat where they sat," by the River Chebar in Chaldea. He not only sympathized *with* them but entered *into* their experiences in captivity.

The Apostle Paul expressed the same idea when he wrote to the Romans, "Rejoice with them that do rejoice, and weep with them that weep." Here are two forms of sympathy, neither of which is easy. It may be more difficult to enter into the joys of another than to share in his sorrows. Envy may creep in to dispel the joy which we should show to others in their good fortunes. A cynic has even suggested that when it comes to sharing in the adversities of others there is "something not wholly displeasing in the misfortunes of our best friends." We at once rightly say that this is not a Christian view, yet we need to be on our guard lest we allow some such feeling to enter into our hearts.

The Apostle Peter also has something to say on this general subject: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (I Pet. 3:8). Here compassion is grouped with some of the other beautiful graces of the Christian life. Likemindedness, love, pity, courtesy go well with the sympathy or compassion that feels for and helps to bear another's burdens.

This beautiful Christian grace which we have expressed in a threefold term is as much needed and serves as effectively today as in the time of the early church when suffering was a common experience among the brotherhood. Distress, disaster, and death are common in our present-day world and present a challenge to the Christian to share in relieving the burdens of those who undergo these trying experiences. He can minister to those who are sick, aged, and infirm, out of a heart of tender sympathy. In homes that have been stricken with accident or death we as Christians have a great ministry to render in entering sympathetically into their experiences and bringing comfort and help. This should be true in the brotherhood of the church, but our ministrations should reach out into the community and through our church agencies to the far corners of the earth.

Adam Clarke has well said, "Let your heart feel for the distressed; enter into their sorrows, and bear part of their burdens. It is a fact, attested by universal experiences, that by sympathy a man may receive into his own affectionate feelings a measure of the distress of his friend, and that his friend does find himself relieved in the same proportion as the other has entered into his griefs."

We may not be able to explain this, but our own experience bears testimony to it. There are probably few of our readers who can not say the same. Let us cultivate this great Christian grace and exercise ourselves in it. We will find abundant opportunities to do so if we are mindful of the adversities and sorrows of others. Thus we may show the mind and spirit of Christ, the Man of boundless compassion. In the measure that we abide in Him and He abides in us, His love will impel us to be sympathetic, empathic, and compassionate.—H.

As a City Dweller

By Ruth Y. Hackman

We Live in the City

I suppose there are more ideal places to raise four children. Our front porch is about three feet from the sidewalk. A few "giant steps" and a fence divide us from our neighbors. The alley at the end of our yard is a spooky place. Brave soul who can walk through it at night without a fear.

I Was Raised on a Farm

Can you picture me as a little girl carrying water to the men who work in the field on a hot summer day? I recall quite vividly how I would sit and watch them put the hay into the mow. Can you ever forget the smell of fresh-cut hay?

I rode through the barn on the feed cart as they fed the cows. When we played "hide and go seek," we had the barn, the corncrib, garage, shed, pigpen, unused chicken houses, and fifty (more or less) other places to hide.

I sometimes forget we are raising "city children." A few days ago Rose Ann (our oldest daughter) saw the word forget-me-not. This amused her. I asked, "Don't you know what a forget-me-not is?" Almost like a picture I could see in my childhood meadows, a white blanket of forget-me-nots. I remembered how we pulled great bunches of them, roots and all.

I doubt if Rose Ann knows what a cowslip, buttercup, or bloodroot looks like.

Their school talk is foreign to me. They talk about the playroom, gym, and auditorium. When I went to school everybody was in "home room," 'cause everybody was in one room. All eight grades! It's the teacher, the principal, the school secretary, the art teacher, the music teacher, and the janitors. Our teacher must have been a genius to do all these jobs herself. On second thought though I guess nine hundred or more pupils in one school makes a difference.

Our cherubs don't know how pleasant it is to take those sweet corn cobs from the table to squealing hogs that chew and munch them as if they were the most delicious thing in the world. Instead of letting the hogs chew and maul our garbage, we drain off the juice, wrap it in newspaper, then in a carton. (Don't gift-wrap it though!) I don't think a garbage disposal truck gives one much satisfaction.

If we want to remodel our house, we don't just call a plumber, carpenter, painter and say, "You fix my house." First we go to the city offices and get a permit to fix it. Then we stick the permit in the window so everyone can see it and won't report us.

I suppose Rosie will shake the soot from her husband's white shirts and won't think anything of it. How disgusting to me to wash, starch, and hang out to dry just to be peppered with soot!

Instead of farmers or market men for neighbors, we have cabdrivers, bus drivers, roofers, steelworkers and the like. Roofing seemed like a strange occupation when we first heard of it. I guess we didn't think very intelligently or we could have thought it took a lot of men to take care of city roofs.

Seriously though, we like the city.

I believe our children thrill to the umbrella man's bell as we thrilled to a cowbell! With the same awe and wonder that I watched the "hay hook" lift the hay into the mow, they watch the huge derricks lift the trolley tracks. Minus the fragrance, of course.

Even though it seems a lot of bother to wrap up our garbage, there is a nice side too; we have very few flies. Being able to walk to church as your neighbors do and bid them a cheery "good morning" seems to put you right on their level.

Why do we like the city? Because we feel it's where the Lord wants us to be. That makes all the difference in the world.

We moved to the city in the interest of city mission work. We hear over and over again that city mission work isn't for us Mennonites. Maybe it's because we haven't yet learned what Paul meant in I Corinthians 9:20 . . . "unto the Jews I became as a Jew" . . . or a city mission translation . . . "to those in the city became I as a city dweller."

How can I tell a schoolgirl what she should do about dancing in gym class when we never even had a gym class? Of course, I could tell her what I think she should do, but it would have a lot more effect if I had faced the problem in my school days.

What would some of you farmers say if you had to belong to the union or give up farming? Don't think the problem is any less in the city. It's very easy to say that one should quit his job or give up six or seven life insurance policies as if that were all there is to it. These problems are very real.

I Wonder

Do you suppose our children will be more successful city mission workers? It shouldn't be as difficult for them to "become as a city dweller."

Allentown, Pa.

It Happened—

SEVENTY-FIVE YEARS AGO

(From Herald of Truth, August, 1879)

At the Conference held at Brubacher's meetinghouse, this Spring, in Lancaster County, Pa., it was permitted to proceed with a proposed plan to establish a mutual aid fund towards losses by fire, among the members of the church. . . . Address, Mennonite Aid Committee, Box 40, Columbia, Pennsylvania. B. C. Kauffman, Daniel N. Lehman, Henry F. Herr, Committee.

Emigration of the Russian Brethren to Manitoba. . . . On the 8th of July there arrived at Toronto, 33 families, containing 208 souls: where Philip Wismer and I met them to assist them in exchanging their money, and in the purchase of such things as they needed. On the 11th I accompanied them to Sarnia to help them on the steamboat for Duluth, and from thence to Emerson, Manitoba. They arrived all well; no deaths occurred on the journey, but there were three births—two of which were twins. To this time there have gone to Manitoba, 1,325 families—7,383 souls, of whom 23 families settled in northern Dakota. . . . Jacob Y. Schantz.

There is only one kind of man that finally wins a worthy victory and that is the man who developes an educated conscience and then listens and obeys its voice. He depends on neither blame nor praise but moves forward in a straight line. For there can be no crookedness when following an educated and clear conscience. But such a conscience comes only when a man is determined to live at his best, seeking to know the will of God and then living in the center of it.—D. Carl Yoder.

A Blueprint for Evangelism

By Milo Kauffman

Dr. F. D. Whitesell defines the evangelism of the New Testament as a realization in time of God's eternal redemptive purposes.[1] He also states that the objective of evangelism is to save souls and to redeem personalities.[2] A more worthy and significant objective than this could not be conceived. Evangelism results, not only in saving the souls of men, but it also helps meet their greatest needs, solve their most fundamental problems, absolve their deepest conflicts and neuroses, and avert the judgments of God upon them. Thus, evangelism easily ranks as a foremost function and objective of the church.

The tremendous human needs today, the social and economic problems, the crime and delinquency, the serious conflicts of both individuals and society, and the hosts of people who are lost without a knowledge of the way, point to the failure of the church in carrying out an effective program of evangelism. It also points up the imperative of evangelism today. For evangelism is the only remedy for these, and other, ills.

This unparalleled need and the commission of our Lord should stimulate the church to plan and execute the best possible program of evangelism. Where do we get the blueprint? If we study the example and teachings of Jesus and the history of the early church we will find directive. The great fundamental principles of evangelism for the Christian Church are there, even though they may have been sadly overlooked and ignored by the church. The modern church is rediscovering these principles, and is finding that they are vital for today, and that they do work.

We must bear in mind, however, that any blueprint of evangelism, if it is to work, must be undergirded by a passion. This passion was expressed by Jesus when He said, "The Son of man is come to seek and to save that which was lost." Without such a passion no program will be dynamic or effective. The blueprint will be overshadowed by the passion. In the life of Jesus it is the passion that is noticeable, and not the blueprint. Yet that very passion demanded a blueprint—an effective plan of attack.

The following elements are noticeable in the evangelism of Jesus. One of the first things that He did was to choose, train, and commission helpers. He was not so shortsighted as to try to do it all Himself. In the second place, He did not limit Himself to any one method, but used every available means of evangelism. He preached to the multitudes. He dealt with the individual. He ministered to the needy. He engaged in evangelistic tours. He sent His workers in pairs to prepare the way for His own visits. He broke the bread of fellowship in homes as opportunity afforded. Furthermore, the Sabbath found Him worshiping and teaching in the synagogue. Always, in every way, He was about the Father's business.

His commission to His followers was, "Make disciples, baptize, teach." They were to witness in Jerusalem, Judea, Samaria, and to the uttermost part of the earth. They kept these instructions. As they went, they witnessed and made disciples. This they did first at Jerusalem. As they were scattered by persecution they carried the message into Judea, Samaria, and Galilee. Under the leading of the Spirit they commissioned men to take the Gospel to the regions beyond. These ambassadors of Christ went from city to city, and country to country, witnessing in established synagogues, preaching on street corners and in the market places, and engaging in visitation evangelism from house to house. Thus they established new congregations, ordained leaders, and moved on to other fields.

The first essential in a blueprint for evangelism is an evangelistic pastor. He must have a passion to see men, women, and children brought into the kingdom of Christ. He must be able to preach evangelistic sermons, as well as to do effective personal work. He must be able to inspire others to engage in evangelism, to train them, and to organize the church for soul-winning. One of his most important tasks is to train lay evangelists, and direct them in making evangelistic visits. He must also be able to instruct new converts and to conserve the results of the evangelistic efforts. The pastor in the local church is the key man in the program of evangelism.

A second essential is to have a corps of workers—superintendents, other officers, and teachers—who share the pastor's passion for evangelism. As someone has said, the pulpit to the primary department must be permeated with a desire to see a constant inflow of people, who in turn are seeking to lead others into the same experience. The primary department, the MYF, the sisters' sewing circle, the adult department, the YPBM, the midweek prayer meeting, and every other department of the church should be geared to evangelism.

Another very important essential is that the blueprint will never become identified with one method or technique of evangelism, just as Jesus and His disciples never limited themselves to one method. Evangelism must employ every worthy method of spreading the Gospel. The "revival meetings" or "evangelistic meetings" still have a place in the program of evangelism, but we must not depend solely, or primarily, upon them. Perhaps their main purpose might be to keep the church evangelistically minded. Evangelism may often be more a by-product than direct result of such meetings. Nevertheless, these special meetings should be a part of the blueprint for evangelism in our churches.

Prior to such meetings there might well be a well-prepared plan of visitation evangelism. This program should be carefully laid out weeks before the meetings. Visitors should be carefully chosen, and trained. A week or two before the meetings pairs of visitors would visit homes in the community where there are unsaved or inactive members, informing them of the coming meetings, giving them literature advertising the meetings, and inviting them to attend. These visitors would also state that at that time there will be some intensive visitation evangelism, and efforts will be made to secure new members for the church and for Christ. They should be urged to give careful consideration to this matter, and inform that they may expect a call from a pair of lay evangelists at that time.

This, of course, calls for a carefully kept "prospective roll" or "responsibility list." Every pastor should keep such a roll. On this list would be those attending Sunday school that are not members of the church, those frequently attending the church service, parents, brothers, or sisters, and other relatives of members of the church that are not Christians, as well as any in the community who are not saved or are inactive. This is very important in a well-planned program of evangelism. These persons are the ones that the pastor and his helpers are daily praying for. They are the ones to whom

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I'll Pray for You

By Lorie C. Gooding

"I'll pray for you," the letter said,
And then my heart was comforted.
Then I could cast my fears away,
Knowing I had a friend to pray;

Knowing that one would intercede,
(A friend who will pray is a friend indeed).
And I knew that the words you wrote,
you meant,
And so once more I was confident.

For I was almost in despair
When your letter came that promised
prayer,
And I gathered courage and strength
anew
From the letter that said, "I'll pray for
you."

Holmesville, Ohio.

he assigns his visitors. An occasional canvass of the community should be made to keep this list up to date.

How can a pastor carry out an intelligent evangelism program without such a list? A pastor in a local church resigned saying he could not build up the church because there were no unchurched in the community. Another pastor came in, made a canvass, and formed a prospective list. He found 118 prospects. Forty-three of those were added to the church. The pastor and his helpers must discover where these unchurched are. They must ferret them out from the hedges and highways. Weldon Crossland says that more than 50% of those on the prospective list can be won by laymen.[3]

This method of visitation evangelism by pairs of workers proved effective in Jesus' day. The disciples came back rejoicing, saying that the very demons were subject to them. It has been found effective in our day in the Presbyterian churches, the Baptist churches, and the Methodist churches that have tried it. It will work in the Mennonite Church. A small church in San Antonio had a membership of forty-seven. Four of its members spent a few nights in visitation evangelism and secured 18 new members. The membership was increased 38 per cent. In another city a pastor took a church of 300 members. He trained some of his lay members and sent them out one evening a month. In five years the membership of that church was over 800. One man and his wife made it a practice to do evangelistic visitation every Monday night. It was reported that over a period of years they had won over 300 souls.

Also important in our blueprint is the establishing of new churches. Every congregation should be on the lookout for opportunities to start new work in neglected areas. Every pastor should welcome the opportunity to organize a new church, even if it does mean losing some members from his own. The simplest form of reproduction is for the cell to divide and to form two. Of course, the cells must grow to accomplish this.

Like the disciples we must go out with a commission, a promise, and an experience. We must employ every worthy method of spreading the Gospel. There must be a working together of ministers and laymen. We must stress discipleship as well as commitment to Christ. We must be interested in winning the inactive members as well as the unsaved. We must teach and train converts to win others. We must give a rightful place to preaching, to Christian education, and to visitation evangelism. The church must be geared to evangelism from the cradle roll to the pulpit. A primary objective of each and every department must be evangelism.

[1] **Basic New Testament Evangelism.** Zondervan Publishing House, Grand Rapids, Mich.; 1949, p. 13.
[2] **Ibid.,** p. 21.
[3] **How to Increase Church Membership and Attendance,** Abingdon-Cokesbury, Nashville; p. 42.

Hesston, Kans.

For Troubled Hearts

By L. L. Wightman

Jesus came into a troubled world. It still remains troubled, though Jesus provided the means for peaceful hearts. "Let not your heart be troubled: ye believe in God, believe also in me."

The writer was a member of a fishing party one night. We were anchored on a small pond about midnight, when a fog suddenly settled about us. Our lights threw a white curtain about us. We lost all sense of direction. How to return to our dock was our question. We started rowing, hoping to strike shore some place. Vision was limited to nothing at all. We finally struck shore, then followed the shore line until we reached the dock.

Today the world is lost in a fog of care and trouble, striving to find some place or plane of life where hearts would be free of trouble. Instead of accepting the relief offered by Jesus, the multitudes continued to wander in the darkness of despair.

Jesus would turn the minds of the disciples from earth with its troubles and cares to a place free from these things. "In my Father's house are many mansions." He would turn troubled hearts toward the Father's house, where a place has been prepared for them.

Christians should not grope in the darkness of despair. We are not like those of the world. They are children of darkness; we are children of light. Storms may be fierce and tempests toss us about. Do we feel discouraged and ready to give up? Jesus knew this would be the case with some of His followers and provided a remedy for it. Peace comes by believing. "Ye believe in God, believe also in me." Believing turns our minds towards the eternal home with its peace, joy, and fellowship.

"I go to prepare a place for you." Earth gave Jesus a poor reception. As He spoke those words, the crucifixion awaited Him on the morrow. He was going home, back to the Father after more than thirty years of earthly life. He would prepare a place for His own. The Father's house would be home to them.

The thought of Jesus' departure dazed the disciples. Separation from loved ones does bring a chill to the heart. Jesus knew their dismay, and sought to still their troubled hearts. "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Be with Jesus? The smile of joy shines through their tears.

Heaven may be the place of many mansions, eternal splendor, and magnificence, but these pale into insignificance before the fact that Jesus is the center of heaven.

One night a man went into a strange house. Later he opened the door, and a dog entered the room. He had waited in the storm and darkness for an opportunity to follow his master into the house. Regardless of what heaven is like, the fact that Jesus is there is sufficient for every Christian to desire to be there. "Where I am, there ye may be also."

Heaven is inclusive and exclusive. "Whosoever will" may enter, but they will enter by the one way. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." That declaration is positive. Not everyone is going to heaven, though some folks teach it. Be not deceived. Anyone contemplating reaching heaven by other means will meet with disappointment. There is no other way. If the Father's house is your goal, you can reach it only by the right road. Jesus is the way.

Is your heart troubled? Are you tossed about by storms? Do you wander in darkness, not knowing your way? Turn to Jesus. In Him you find peace and joy and assurance, leaving your troubled heart behind. Listen to this invitation. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Avoca, N.Y.

Shipwrecked in the Will of God

G. H. Clement

Preachers and teachers sometimes are heard to state that to become a Christian assures one of a life free from conflict and trials. But both the Bible and experience tell a different story. In fact, we find the righteous complaining because the wicked seem to live under sunlit skies while they are assailed by storm clouds.

Job in his affliction said of the wicked: "Their houses are safe from fear, neither is the rod of God upon them" (Job 21:9). David, troubled on every hand, exclaimed as he saw the prosperity of the wicked: "They are not in trouble as other men; neither are they plagued like other men" (Ps. 73:5).

It is safe to assume that while Paul was a Pharisee of the Pharisees he lived a comfortable life. But when we read the account of his experiences as an evangelist-missionary we find him assailed by troubles of every kind. II Cor. 11:21-29. In that long list of trials he endured he mentions that he was shipwrecked *three* times. Perhaps a consideration of that experience will help us to understand why Christians suffer trials, and why the ungodly seem to go scot-free.

In Paul's extensive travels he frequently journeyed aboard sailing vessels. Now we know that Paul was a man under the Holy Spirit's direction. When he started to go to Bithynia, the Holy Spirit forbade him; and we can assume that daily Paul took his orders from the Lord. Therefore, when Paul boarded a ship going to a certain port it was because the Holy Spirit so directed him. But

A Prayer for This Week

O my Father, keep me humble. Help me to have respect toward my fellow men, to recognize their several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself, if Thou art glorified. Root out all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. God grant me the wondrous joy of humility, which is seeing Thee as all in all.—Macleod.

one day as he sailed in obedience to his Master's command the ship was overwhelmed by fierce storm and went crashing into the angry waves. But Paul was spared.

Later on, as Paul once took ship to go at God's bidding on an errand for his Master, he was shipwrecked again. This time he was rescued only after spending a night and day in the sea. II Cor. 11:25.

Now had Paul been like some modern disciples of the Lord, he would have reasoned thus: "I must be out of the will of God. Surely it cannot be God's will for me to suffer shipwreck! I shall never go aboard another vessel. No more risks for me!" But Paul never reasoned thus. Instead he remembered that David cried out once in trouble: "All thy waves and thy billows are gone over me" (Ps. 42:7). He knew that God had control of the winds and the waves, and if it pleased Him to send both upon Paul, *His* will be done. He would remember the night that the Lord sent His disciples over the Galilean sea in a boat, and a storm nearly engulfed the craft and its occupants. They were doing Christ's bidding, but a storm assailed them. It was a storm in the will of God. So, Paul would conclude, if David and the Twelve could be doing God's bidding and be overwhelmed with waves, whether real or figurative, he could be shipwrecked in the same way.

No, Paul never shunned ships though they may wreck. He entered another vessel, and out in the midst of the sea, it went crashing under the waves, too! But Paul crawled up on the rocks, dried himself by his own fire, and kept right on going, doing the will of God. It would be interesting to know how many times Paul had sailed as a rebelliously proud Pharisee *under cloudless skies!*

Over and over again we hear of people who, after they became Christians, commenced to suffer trials never experienced while they lived for the world and the devil. But if we were to quote all the New Testament passages that clearly inform us that "many are the afflictions of the righteous," we would take pages to do so. Instead, let us consider the reason for these afflictions.

The moment Paul became a Christian he was translated from the kingdom of darkness "into the kingdom of his dear Son" (Col. 1:13), but he was still in enemy territory, for this world is truly "no friend of grace." In spirit he was in heavenly places in Christ Jesus, but physically he was still in a world that hated God. The soldier of Jesus Christ must endure hardness because he is still in enemy territory. Only when he reaches heaven will he be in friendly country. Therefore he must find that the same world that seemed to smile upon him while he was on its side, now frowns upon him as an ally of the kingdom of God.

If what we have said so far is Scriptural, does that mean that the Christian is at the mercy of the evil powers of this world? No, indeed! Once again we could quote an abundance of Scripture to show that although the world hates the Christian and would destroy him, yet it is permitted only to try the child of God enough to consume his dross and to refine the silver. There is no experience that we can undergo that will ever contradict the fact that *all* things work together for the good of the trusting, obedient Christian.

Our faith may be tried, but the result is the grace of patience. Our patience may be tried, but that results in experience. We may experience varied tests and trials, but they produce hope; "and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5); James 1:2-4; I Pet. 1:5-7.

Let the waves and the billows roar! Let shipwrecks come, too, if we are in His will! They will only produce nobler Christian character now, and a greater reward up there. The devil may be permitted to sift us as he did Peter, but it will only be the chaff we shall lose, as the wheat is revealed in its golden glory. If we are shipwrecked in the will of God we shall only lose the superficialities, for neither stormy winds, nor tumultuous waves, nor any other *creature* shall be able to separate us from the love of God, which is in Christ Jesus our Lord!

Big Stone Gap, Va.

Prayer Requests—

(Requests for this column must be signed)

Pray for the Hammer revival party as they conduct a city-wide tent campaign at Youngstown, Ohio, July 30 to Aug. 15.

Pray for the "Christ for You" tent campaign in New York, with B. Harold Thomas as evangelist: for the convicting presence of the Holy Spirit in each service; that souls may be saved; that all needs may be met.

Pray for the 1,400 young men of our church who are serving in 27 I-W units organized with the help of MRSC or MCC. Pray that their many opportunities for witness may prove a means of salvation to many.

Pray for the Lord's sustaining grace upon Bro. Nelson Kanagy, West Liberty, Ohio, who is suffering a serious illness.

Pray that the young people who attend the various institutes and camps may come with a desire to learn from God's Word and to translate that knowledge into Christian living.

Pray for a young girl who is going away from the church into deep sin.

The Mennonite Conference of Ontario

The Mennonite Conference of Ontario held their annual meeting at Zurich, Ont., June 1-3, 1954.

The inspirational theme for the conference was Discipleship. The speakers were Merle Shantz, John Hochstetler, J. B. Martin, Ephraim Gingrich, A. L. Fretz, and Urie Bender.

The devotional meditations were taken from mountain scenes as mountaintop experiences.

The conference sermon was given by Bro. Roy S. Koch on "The Christian Ministry Meeting the World's Needs." John 17:18. (1) The Minister as a Person. (2) The Minister as a Pastor. (3) The Minister as a Preacher.

The communion service was in charge of John Garber. Bro. Simon Martin gave the communion message. Luke 22:14-18, and from I Corinthians.

Some challenging reports were given by the various standing committees as they carried out the work of the church to the Lord's glory.

Several study committees are being appointed to give guidance in areas where changes are necessary as the church carries forth its commission.

Two brethren have been called to serve as deacons for their churches. Bro. Joseph Fretz, and Bro. Andrew Axt. Bro. Emerson McDowell was called to serve in the office of bishop. Also welcomed as conference members were Bro. Howard Stauffer, Bro. Simeon Hurst. The restoration of Bro. Moses Baer to the ministry, and as a member of our conference, was recommended and accepted unanimously.

The Lord also called home one of our aged brethren in the ministry, Bro. Isaac Wambold, who served the Markham area.

Since our church conference the Lord called home Bro. S. F. Coffman, Vineland, Ont. We express our sympathy to the bereaved families and friends.

Following are the officers elected: Mod., J. B. Martin; Asst. Mod., Roy S. Koch; Secy., Rufus Jutzi; Asst. Secy., E. Clare Shantz; Treas., Horace Cressman. Additional Executive Committee Members: Elmer Burkholder, John F. Garber, John Hess, Emerson McDowell.

May the Lord richly bless every effort put forth in His name to the saving of many souls for His kingdom is our prayer.

E. Clare Shantz, reporting for Rufus Jutzi.

OUR SCHOOLS

The Role of College Women in Christian Service

By Lillie Shenk Kaufman

[An address delivered at the dedication of Westlawn Residence Hall for Women, Goshen College, Goshen, Ind.]

"We are not to wait to be in preparing to be; we are not to wait to do in preparing to do; but in being and doing find preparation for higher being and doing."

This quotation was suggested as I began the preparation of this talk. As we view this beautiful building—residence for young women, which includes a spacious dining hall and a well-equipped kitchen—many thoughts pass through our minds. We think of those who had the vision to build, of the many who made this building possible, of the architect and contractor, of those who labored hard, and especially of the many young women who will avail themselves of the opportunities which will be theirs while in residence here.

In my school days I had the privilege of about six-months' experience in dormitory life. Three months were spent in the unremodeled Kulp Hall where the rooms were small, the beds had the appearance of a day bed during the day and at night occupied most of the room. However, these facts did not prevent us from having good times. The other three months were spent in two periods of summer school in a state university with a large beautiful campus. One of my most vivid memories involved an encounter with rats. No, they were not mice, they were rats, two to be exact. The noise they made in the lavatory awakened my sister Lydia and me. They had come up the drain which was not functioning properly. They were full-grown rats with bright eyes, prominent teeth, gray hair, and long tails. I have a clear mental picture of them after nearly thirty years. Fortunately, there was a broom handy which we used to encourage their retreat. It was late and therefore not the right hour to scream. Such an experience need not be feared by the young women in this newly constructed Westlawn.

Women in residence in a college dormitory represent in part the life of a community in miniature. Here lasting friendships are formed and many new ideas are learned, many of them helpful and others not essential. There is a broadening of one's horizon. One learns how to do things in different ways which are just as efficient and usually much more so than the way they used to be done. Occasionally, a student broadens too much and becomes rather shallow so it is necessary to keep in mind depth and height as well. The tendency these days is for one-story buildings which is fine for building construction, but need not be applied to the mental development of the student. The popular radio and TV programs, being geared to the mental capacity of the eight- or nine-year-olds, encourage mental laziness and the building of one-story minds. It is to be hoped that the young women in residence here will develop into multiple-story minded students. In dealing with personality problems and in working with others, I Cor. 13 is a great help. Sometimes it needs to be read daily as an aid to victory. Entirely apart from practical considerations a college education makes one a more mature, intelligent, vital citizen, a person with whom one would want to live.

College-trained women in actual service often begin by working for some employer. When the graduate goes out to obtain a job a few points should be kept in mind. The Women's Column Editor of the *Peoria Journal* wrote a very practical article on the subject recently. She wrote: "Job-hunting's no Ball; Dress It Down." She suggests keeping in mind the three A's—*Appearance, Attitude,* and *Ability.* As to appearance the journalist advises: Keep it simple—overdressing may be fatal. She refers to dress, hair-do, and make-up. As to attitude it should be pleasant, attentive, and polite. The employer should lead in the interview, as you wish to sell yourself, not buy the employer's job. An attitude of "Here I am, you lucky boss," isn't helpful. The third A is ability. This will soon be discovered. Grades, too, are easily checked.

After you have the position and want to hold it, a few other qualifications will help to make the days pleasant. One of them is promptness. If you like the work you will be on time. How gratifying to deal with people who are prompt! A certain person says she will meet you at 7:15 a.m. You know she will be on hand unless there was an accident or some other serious hindrance. Another girl will say she will meet you at 7:15 a.m. You will not expect her before 8:00 or 8:30, if at all. Better spend the time waiting for people than have someone wait for you.

Good health is important, too. No employer enjoys a girl on the edge of tears or with a splitting headache, or a sniffle. To keep fit physically, regular hours of work, sleep, eating, recreation, and, certainly for the Christian, worship, are *musts.* Some think they are young and strong and do not require regularity, but sooner or later the break in health comes if nature's laws are not kept. The Christian should keep in mind that the body is the temple of the Holy Ghost. When she does she will consider it sacred and take care of it. Perseverance and loyalty are essential also. In the present chaos there is no shining vision outside of Christ to sustain us. The door is wide open to darkness and despair. The way to close that door is to stick to the job that you are doing. No matter how insignificant it is, go on doing it to the finish. The virtue of all achievement is victory over one's self. Those who know this can never know defeat.

Being loyal to and confidential concerning one's work plays an important part. When one really is interested and concerned the temptation to reveal confidential matters is not so apt to occur. A good sense of humor is most helpful. King Solomon said, "A merry heart doeth good like a medicine." It is a real triumph to enjoy a good joke on one's self. The person who has never done anything laughable is very rare—perhaps in more ways than one. I hope that each student has an understanding friend who has a hearty laugh, which serves as a tonic when needed.

The varied program of the world's work has found women at work in many lines of service. The woman in Christian service is concerned to know the will of God for herself. This produces conviction and strength for the difficulties which do come. At present the work of the church has branched out into many avenues of service. In order for women to fit into today's program those who are prepared can serve best. There are not only calls for missionaries, relief workers, voluntary service workers, but in each of these fields there are different departments. Missionaries may be teachers, nurses, doctors, homemakers. The same is true of the others.

Today there is an unlimited need for nurses, and especially Christian nurses. The nursing education in our church needs our full support and encouragement. The Christian teacher has a great opportunity and responsibility. So many teachers these days are not Christians, nor do they know good moral standards of living. How one is shocked at some activities in our day schools! Some teachers have no conviction to follow teaching as a calling but teach for a few years as a springboard for something they think they will like better.

The conditions under which one teaches may not always be congenial and may be positively frustrating. Witness the dilemma of the conscientious teacher who made her complaint. Wishing to have some corrective measures taken and getting nowhere with it she handed in her resignation. She was an excellent teacher and the authorities were not willing to let her go. When they asked her reasons for resigning she replied, "The Principal is afraid of the Superintendent, the Superintendent is afraid of the Di-

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CHURCH HISTORY

Graham and Boniface

By Irvin B. Horst

The recent evangelistic meetings of Billy Graham in northern Europe caught the public eye with a success seldom accorded religion in these parts. His visit to the Netherlands on June 22 was no exception: somewhere close to 50,000 people flocked into the stadium at Amsterdam to hear him preach. About two weeks later, on July 3, Holland commemorated the martyrdom of Boniface, the great missionary from England who devoted his life to the winning of the Germanic tribes to Christianity, and who was killed in the year 754 at Dockum in Friesland. Although separated by 1,200 years, both events had to do with mass evangelism in the Netherlands, and it may be worth while to compare Graham with Boniface, whose work we can see in the light of history.

The difference between the two itinerant evangelists was certainly great. Boniface at 80 years of age, preaching in the wooded swamps of Friesland, accompanied by an ecclesiastical retinue of monks and relics, would have made a strange figure alongside the 36-year-old American in dapper clothing, preaching in a large stadium with modern communication equipment. Boniface had his mandate from Pope Gregory II, organized his converts into churches with strict allegiance to Rome; Graham traveled on his own initiative, accepted an invitation from a Dutch interchurch committee, and asked his converts to stay by the existing churches.

But more similarity exists between Graham and Boniface than occurs at first thought. Both were foreigners in the Netherlands. Boniface was Anglian by birth and training, but was identified with the Franks, who under Pepin were the rising and leading power of the time. Graham was an American, and, although he tried hard to avoid political issues, was nevertheless in European eyes identified with the leading power in our modern world. Also there was similarity in the methods used and the type of message given. The two evangelists were not orators or great pulpit men but performed their work with the simple authority which accompanies deep conviction, sincerity, and love. We are told that Boniface preached repentance and the coming judgment; the urgency of accepting Christ was the burden of Graham's message at Amsterdam.

From the standpoint of history we can see that Boniface was rewarded with a great degree of success. That our forefathers were converted to Christianity was due to the devotion and service of Boniface and his colleagues, who like the great missionaries of all ages obeyed the divine compulsion to preach Christ in spite of personal risk and peril. Boniface's more specific field of labor was the Frankish territories of Hesse, Thuringia, and Bavaria, which today comprise much of modern Germany. Although he was chiefly an apostle to the Saxons, he never forgot the Frisians to the north, the people he referred to as bone of his bone and flesh of his flesh. In his youth he failed in an endeavor to reach them when working out from Utrecht as a base. To attempt their conversion in his old age was thus not only a daring venture but also a labor of love, and it was a fitting and crowning experience to his missionary endeavors. That he penetrated their territory as far north as the coasts of the North Sea indicates something of his boldness and success. On June 5, 754, while baptizing a group of converts, he was attacked and executed together with no less than fifty of his followers. Martyrdom was not sought by Boniface, but it did not come unexpected, for he carried his pall in his chest.

He who seeks no praise cannot fear dispraise.—John Wesley.

History also reveals that Boniface made many mistakes in his work. His ideas of church government and his policy of subservience to Rome were a heavy burden on young churches. His implication with the Frankish powers of state were more of a hindrance than a help in winning the Germanic tribes. His harshness made enemies within his own circle of workers. Yet one supreme fact remains: he was used by God to perform a great work in establishing His kingdom in central and northern Europe. Boniface not only evangelized the masses, but also organized bishoprics, founded cloisters, and had forests cleared for agriculture. With good reason he is often cited as an example of the comprehensive approach to missions. It is even a question whether his greatest contribution pertained to evangelism or church building.

The morning after Graham preached in Amsterdam the newspapers carried the headline: "Success for Graham." He had indeed been successful. In a preliminary meeting with several hundred ministers he dispelled the suspicions regarding his work. At the stadium in the evening, in spite of the handicap of translation, about 2,000 persons responded to the invitation to accept, of whom 800 signed cards. It was unfortunate that he stayed no longer than one night. He was invited to return.

One can see weaknesses in the work of Graham, and the impression must not be given that the Dutch had no criticisms. They had plenty. In a country where the secular and religious press work closely together, the dailies and weeklies ran both pro and con reports. There was criticism of a ready-made type of Christianity, of the glib phrases, of the simple formulas for the solution of the world's ills. Europeans notice the similarity between Graham's stepped-up publicity and organization with that of American "big business" campaigns in Europe—Coca Cola, for instance. They also saw a relationship between Graham's slick personal appearance and the glossy American "pocketbooks" in the bookstalls. Dutch ministers asked whether the meek and lowly Christ could be represented by so much noise and publicity.

Rising above these criticisms, however, is the fact that Graham is an instrument of God to preach the Gospel in our times. His message is genuine, and the Spirit works through him. Personally he is humble and sincere, and his simple, insistent declaration of the Good News strikes to the hearts of thousands among the dechristianized masses of our age. Many of the Dutch church leaders acknowledge this, as has also been the case in England and Germany. As always, God uses His servants in spite of their weaknesses, whether it be a Boniface or a Graham. Unlike Boniface, Graham does not go beyond evangelization. This may be a weak point, but it contributes to the success of his work in that it places responsibility on and confidence in the local churches. Graham has an original ecumenical sense that is disarming.

Graham is essentially an evangelist. Likely we are unfair when we expect him to be a prophet, a Good Samaritan, or some other type of servant in God's kingdom. He is certainly not an Amos or a Jeremiah and has very little perception of the social and economic implications of the Gospel. Unlike the early Christians and Anabaptists, there is no tension between his program and the powers of this world. Evangelists are direly needed in our sinful world, and they have an important function in the work of the church. We may be thankful that God has raised up a Billy Graham and should join in praying that his labors may be fruitful. But with the sensation that goes with evangelism we must not unthinkingly consider evangelism the sole work of the church or the note of repentance the complete message of the Gospel. "Some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ. . ." (Eph. 4:11, 12 R.S.V.).

Amsterdam, Holland.

"A chain is as strong as it is under test. So is the Christian."

FOR OUR SHUT-INS

Climb Them

By Ruth B. Statler

If you can't move the mountains that get in your way,
If the rocks in your life are unyielding;
Don't fret and bemoan that fate has you licked;
Just put back your shoulders and climb them.
If trouble and pain seem to plague every day,
If physical strength you are lacking,
Don't sit in a corner and sulk all alone;
There are millions more sad if you find them.
Be glad of the hills and the mountains alway;
The world is so small in the valleys;
But the heights add grandeur and breadth to your soul;
Don't kick at your handicaps; climb them.

Somerset, Pa.

Dark Days Come to an End

We have all watched a cloud pass over the brightly shining sun. For a moment everything is changed and seems different. Then the sun comes out once more, and we know it was just a shadow which caused the gloom. The same is true of dark days that come our way. They are only shadows.

God knows that some dark days are necessary for us. He does not always act as fast as we would like to have Him do to remove the dark days, but one thing is sure: He will act and bring our dark days to an end.

Christian people of all ages have experienced their dark days. The children of Israel, while in Egyptian bondage, had increasingly dark days. Their taskmasters became harder and harder on them. Then God took action. He picked a man and sent him into the wilderness for forty years of preparation for his task. Then the Israelites were delivered, and their dark days came to an end.

In the Old Testament we have the account of a person, Job, who had many dark days. The cause of his dark days was not of his own making. He was caught in the grip of circumstances.

The greatest and the second greatest power in the universe decided to use Job for a test. Satan boasted to God that no one served Him out of unselfish motives. God said to boastful Satan, "Have you considered my servant Job?" Of course Satan had. He had sent Job the usual round of temptation, but he wanted to make Job's days even darker. God gave him permission to do this.

Job's possessions were taken from him, his sons and daughters died, and he was afflicted throughout his body. But even when his wife turned against him, Job remained true. Then things began to happen God's way, and Job's dark days came to an end. They were only shadows.

Christ had many dark days during His earthly journey. He had no home to go to and no place to lay His head. His darkest day was when He hung on the cross with spikes driven through His hands and feet and thorns pressed on His head.

But even here He did not think of His own dark days but of the dark days of others. He thought of His friends, His mother, and others. Here is a lesson for us. Instead of dwelling on our own dark days, let us think of the dark days others are passing through.

There was a thief hanging beside Christ who was having his dark day, whose life had been darkened because of sin. But when he cried to Christ, "Remember me," Jesus ended his dark days with the words, "To day shalt thou be with me in paradise."

From the time that a person commits his first sin until he comes to Christ, his days are days of darkness. Christ will dispel the darkness in the sinner's life as He did the darkness of the thief if the sinner will come to Him.

Christ could not and would not end His own dark days because in so doing He would have darkened the whole world for all eternity. But He did end the dark days of the thief with the words, "To day shalt thou be with me in paradise." He will do the same for all who come to Him.

* * *

As Jesus reflected on how dark the judgment day would be for those who had crucified Him and those who had consented to His crucifixion, He forgot His own dark days and cried out, "Father, forgive them; for they know not what they do."

Then the darkness of the crucifixion closed in on Him, and in despair He cried out, "My God, my God, why hast thou forsaken me?" God said, "It is enough. I am satisfied. I will end His dark days by permitting death to do its work."

Then the cry of victory was heard from Jesus. "It is finished," He cried. "The plan of salvation is complete. The dark day for every sinner is ended if he will believe on my name."

Today dark days of affliction come to many people. Go to the hospitals, the clinics, the doctor's office, anywhere, and you will find there crowds of afflicted people. How the church needs to come forward with the light of salvation and healing so that those who sit in darkness may see the true light that will lighten the dark days that come to all sooner or later!

How good it is when God tells you that your dark days have come to an end! A number of years ago the writer was stricken with a rare form of arthritis which caused serious damage to the larger joints. It also caused the smaller joints, such as in the fingers, to break up into several pieces.

The test of affliction was long, and the suffering was severe. I was dependent upon my revivals for support. Bills piled up, and the situation seemed hopeless. Then one day while in prayer, the Lord witnessed to me that my dark days would come to an end.

I began to improve rapidly. A few days later I received a letter inviting me to hold a meeting in one of our large con-

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Addresses of Shut-Ins

Miss Ruth Blimline
Hamburg Sanatorium
Hamburg, Pa.

* * *

Mrs. Lillian Blimline
Hamburg Sanatorium
Hamburg, Pa.

* * *

Miss Hettie N. Fox
Welsh Mt. Home
R.D. #2
New Holland, Pa.

Mrs. Mildred Drexal
Berks Co. Sanatorium
Reading, Pa.

* * *

Mrs. Eva Beihl
P.O. Box 461
Reading, Pa.

* * *

Miss Bessie Gahry
P.O. Box 461
Reading, Pa.

EXPRESSIONS OF APPRECIATION

We wish to express our thanks to all our relatives and friends who remembered me in prayer and sent letters and flowers. And for all the deeds of kindness toward my family. I want to thank the young mothers of Martindale Sunday-school class for their kindness and the Bowmansville M.S.S. class for the plants they sent to the hospital. I am getting along just fine and thank you for your love and prayers.—Mrs. Mary B. Stoltzfus and family (widow of Naaman Stoltzfus).

* * *

We sincerely wish to express our thanks to the many kind friends and neighbors for the prayers offered in our behalf and for other gifts bestowed during the illness of our dear husband and father. Also for the many kind expressions of sympathy shown in our recent bereavement. May the Lord give each one of you a special blessing.—Mrs. Maud D. Leaman and family.

* * *

"O give thanks unto the Lord, for he is good." We thank our heavenly Father for His care and healing, and I wish to express my sincere thanks and appreciation to all my many friends for their prayers, visits, cards, letters, and flowers received while in the hospital and since my return home. May He bless and reward each one.—Mrs. Albert B. Winey, Mt. Joy, Pa.

* * *

I wish to express my sincere thanks and appreciation to my many friends and relatives for your kind assistance, your visits, cards, and flowers, and especially for the prayers offered for me during and after my recent illness in which God so marvelously healed me. "Who is like unto the Lord our God, who dwelleth on high" (Ps. 113:5). May the Lord bless and richly reward each one is my prayer.—Mrs. Freeman L. Stutzman, Shedd, Oreg.

* * *

I wish to express my sincere thanks to my many friends for their kindness in remembering me while in the hospital and at home. For cards, letters, and prayers, also for visitors, bouquets, and gifts, and for the cards and gifts from the various Sunday-school classes and young people's meeting. I appreciated the singing in our home by the Gospel Gleaners.—Gertie M. Stauffer.

TO BE NEAR TO GOD

GREAT LAWS

Sunday, August 8

Read Gen. 8:13-22—"day and night shall not cease."

God has spoken and for centuries we have depended on it. So thoroughly has it become a part of our living that the slightest deviation from it throws us into a panic. The day is of the same span for every creature. Night comes surely whether or not tasks have been accomplished. Man has tried to turn back darkness by putting on light, more efficient and mechanized light as time passes. He has in part defeated the cold with heated houses or by flying south. But he will never turn back the night nor the snow.

Ah man! Stop beating thy fists against God. He rules the universe, not thou.

Monday, August 9

Read Matt. 5:33-37—"Thou canst not make one hair white or black."

Once a doctor said to me,"I never say, 'This is it.' I could be wrong, you know." A scientist has thoroughly learned this law of human inadequacy. He smiles at the little fellow who swears so cocksurely about everything. It behooves us to be careful of our speech. We cannot choose the race in which we would be born. Our hair will be red if it will.

Ah man! Stop trying to change your neighbor's hair. You cannot change your own. All your knowledge is a puffball. Better walk humbly with thy God.

Tuesday, August 10

Read Matt. 6:24-34—"Which of you is able by anxious thought to add a single foot to his height" (Weymouth)?

Hear a parable; Once a dogwood tree wanted to be an oak. Though full-grown and lovely, he was unhappy because he was small. "I would be big and important like that oak." All day he stretched with might and main. When he observed no growth he said, "I must study nutrition. I must inhale a more refined air. I must quaff gallons of soft drink." Sleep left for worry about his looks tomorrow. Lo, the morning and not an inch had he grown. He shook his leaves in fury. He felt the oak was laughing. A change of environment would be beneficial. He gave a last great tug but his feet were stuck in clay. Alas, fate was against him! He moped, he drooped, he withered and died. Sighed the oak,"Poor little dogwood. Why did anything so lovely need to die? I shall dearly miss his white blossoms in the spring; his red berries in the fall. If I were only so beautiful."

Ah man! Stop adding stature with high silk hats. Stop strutting in stilted heels. Stop aping the Smiths. Thy straining anxiety hasn't added one ell to your height in God's sight.

Wednesday, August 11

Read Matt. 7:15-20—"Do men gather grapes of thorns?"

They try to because it looks easier at the outset! They sow war and expect to gather peace; they sow unrest with propaganda and hope for harmony; they propagate ignorance by withholding facts and suppose an enlightened people; they scatter weeds of shallow thoughts and want superior intelligence. The church is not free of guilt either. We sow materialism expecting a high, full-grown spirituality. Nature tells us what we harvest from our plantings. What a blind delusion to think God will make an exception for us.

Ah man! Stop "sowing the wind, for you will reap a whirlwind."

Thursday, August 12

Read Matt. 15:10-20—"that which cometh out of the mouth, this defileth a man."

Chinese are said to eat ancient eggs with relish; Africans fried ants; South Americans fried snake steaks, and Eskimos whale blubber, probably with unwashen hands ofttimes. But that makes him no dirtier than we sophisticated Americans. We have learned that above the strange "unclean" food lies the heart that makes him just like us, clean or foul. All of us go through our external rituals, our figurative washings; all cling to traditions and call them sacred, condemning loudly those who do not wash alike with us. All along cleanliness is inside out. The blood of Christ must wash clean the thoughts, modify desires, and curb passions. Men of all

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Self-discipline for Growth

Sunday School Lesson for August 15

(Matt. 16:24, 25; I Cor. 9:24-27; II Tim. 2:3-5; Heb. 12:1-14)

Will anyone grow spiritually if he doesn't want to grow? Can anyone grow if he wants to? Yes. The want-to is the basic factor in Christian growth. We can even pray to God to help us, but He won't make us grow if we don't do our part. One need only look around to see men who have started on the Christian narrow way but lost out. No one drifts into the good life. Our guide Book speaks often of the need of self-discipline.

Self-discipline is not a very popular theme today, but it is truly a Christian one. The way to eternal life is narrow and vigorous. Recall any great Christian who persevered to the end of a beautiful godly life. Look closely. Did he practice self-control in his body? In his mind? In his strength? In his affection?

Jesus declares this principle in strong language. To come after Him requires self-denial, cross-bearing, and following on. He demonstrated this spirit daily. Sometimes the disciples didn't like it. But how very clear it is that if self is running the life, then Jesus is out! There cannot be two on the throne of the heart. It is in the power of man to save his life for himself or lose it for Christ. To grow strong one must give oneself freely to the service of Christ. Christ is "the life."

The Apostle Paul declares this principle often, using figures of speech from the ancient games. "So" run your life, Paul advises. Search from his figures what this "so" means. We run to attain. To attain is no easy job. The strife requires exercising "self-control in all things." To win eternal life here and hereafter one must practice rigid control, not only to keep self from the bad but to discipline self in things that may be legitimate. The athlete will control his diet, his exercise, his rest, his technique. The life is more than the body. Therefore the body must be kept under control. Real temperance is not only abstaining from all sin but also practicing restraint relative to good things.

Paul likens these impediments of spiritual growth to weights. Consider well the weights that your pupils may be trying to carry along. Perhaps they are tempted in some silly or deadly habits, in some unhealthy practices, to give too much time to recreational activities, to drink. Many of these may be besetting sins. We must distinguish carefully, but in all we need rigid self-discipline, strenuous effort and great patience to run successfully. Think too of what we get at the end.

An aim is mighty important in living. "No" is not so difficult to say if one is going to a desired end. If we would put forth effort as the athlete does for his corruptible prize, we would really enjoy life. Spiritual growth and spiritual health are just as invigorating as are physical growth and health. Look to Jesus Christ and live. What would He have me do with this weight is a manly question. Hear what Jesus would answer.

Self-control involves not only refraining from drink, sexual sins, gluttony, and such like, but it requires making decisions regarding use of time, the getting of material things for self, the use of one's energy, the control, the affections, and choosing the best above the good.

Encourage your pupils in this running, at whatever age they be. Assure them no one is ever better than he intends to be.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Ordination.—Bro. J. Ward Shank, Broadway, Va., was ordained as bishop to assist in the Northern District of Virginia Conference, on July 26, at the Zion Church near Broadway.

The Beaver Dam Church, near Corry, Pa., was recently struck by lightning and badly burned. While the furnishings and books were saved, it is said that the damage to the church is such that it will require rebuilding. Bro. Kenneth Snyder is pastor of the church.

At the Peace Conference of representatives of the Brethren, Friends, and Mennonite Churches held at Bluffton, Ohio, July 15-18, the following brethren attended as representatives of our constituency: H. Clair Amstutz, Harold S. Bender, Guy F. Hershberger, Wm. R. McGrath, Melvin Gingerich, John W. Miller, Goshen, Ind.; Noah G. Good, Lancaster, Pa.; John E. Lapp, Lansdale, Pa.; Paul Peachey, Harrisonburg, Va.; John Ruth, Conshohocken, Pa.; John B. Shenk, Cochranville, Pa.; John W. Snyder, Hespeler, Ont.; Henry Weaver, Jr., Elkhart, Ind.; Shem Peachey, Quarryville, Pa. The 132 people from all groups present drew up a letter of greeting to their local congregations expressing concerns and convictions gained at the meeting. In the future we hope to publish an article giving full information concerning the meeting.

Bro. Oscar Burkholder, Breslau, Ont., is recuperating nicely at his home after having spent five weeks in the Kitchener hospital as a result of a heart attack. May the Lord speedily grant restoration of health to our brother.

Sunday afternoon, Aug. 1, the new Ohio Campground, near Kidron, was dedicated with appropriate ceremonies. The Ohio Young People's Institute is being held on these grounds Aug. 1-6. Bro. A. J. Metzler preached the dedicatory sermon.

Sunday morning, July 11, a dedicatory service for eleven children was held at the Neffsville, Pa., Church. This was followed by a message, "Child Training in the Christian Home," by Bro. Maurice Landis.

A I-W Conference for the Southeastern Michigan area was held at the Calvary Church, Pinckney, Mich., July 30 to Aug. 1. Guest speakers were: Pastor LaShana of the Friends Church, Ypsilanti, Mich.; H. Clair Amstutz, Goshen, Ind.; Orlin Frey, pastor of the Topeka, Ind., General Conference Mennonite Church. The meeting closed Sunday evening with a hymn sing.

Bro. Ford Berg and family left Scottdale, Friday, July 30, for Birdsboro, Pa., R. 1, where Bro. Berg will assume the pastorate of the Zion Church, Beckersville, Pa., in the region of Morgantown. On Wednesday evening previous a combined Bible study, prayer meeting, and dedication service was held in the home where the Bergs will reside.

Two foreign students from Goshen College—Yuko Shinohara, a Japanese young lady, and Hans Wiehler, a young man from Germany—gave a program at the Elmwood Church, Kendallville, Ind., on Sunday evening, July 25.

Change of Address.—Sister Mae Strubhar, who has been teaching school at Culp, Ark., since 1941, has changed her address to R. 1, Box 64, Hubbard, Oreg. She will teach in Oregon this coming winter.

"All of Life for Christ" was the theme for the 1954 Ohio MYF Convention held at the Ohio Mennonite Campground, July 30 to Aug. 1. Speakers were B. Charles Hostetter, Harrisonburg, Va.; Russell Krabill, Goshen, Ind.; and Gerald Studer, Smithville, Ohio.

Speakers in connection with the morning services, July 25, at the Olive Church, Elkhart, Ind., were Sister Anna K. Massanari and Bro. John Grasse. Bro. and Sister Grasse and Sister Massanari are appointees as missionaries to Puerto Rico.

A group from the Paradise, Pa., Church participated in the service at the Bowery Mission, New York City, on Sunday evening, July 25. Bro. Clair Eby brought the message.

A group from the Laurelville Mennonite Camp gave the program at the Kingview Church, East Scottdale, Pa., on Sunday evening, July 25. Special music by different groups and a message by Bro. David Hostetler, director of the camp, were the main features of the program.

At the Business Meeting of the Scottdale Church, on Thursday evening, July 22, the congregation approved a plan of the trustees to provide for a parking lot at the rear of the church and the parsonage, in co-operation with the Publishing House.

Members of the seminar for the production of graded Sunday-school and weekday Bible school curricula now meeting in Scottdale, gave the program of the young people's Bible meeting at the Scottdale Church on Sunday evening, July 25. The theme, "Serving Our Fellow Men," featured the witness of various groups in their missionary outreach.

The roof was started on the new church building at Youngstown, Ohio, on July 25. Brethren from different sections of Ohio Conference are helping in the construction of this building.

Announcements

Illinois CPS reunion at Metamora, Ill., Church Sunday evening, Aug. 8. Basket supper at 5:30, evening service at 7:30. Speaker, Marvin Dirks, former missionary to China.

Nineteenth annual county-wide union worship service of Bureau Co., Ill., in the stadium of the Bureau County Fairgrounds, Princeton, Ill., Sunday afternoon, Aug. 22. C. Warren Long, Tiskilwa, Ill., will be the

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Calendar

1954 Schedule for Laurelville:
Junior High (ages 13-15), July 31 to Aug. 6;
Young People's Institute, Aug. 7-13;
MYF Workshop and Annual Meeting, Aug. 14-20;
Church Music Conference, Aug. 21-27;
Missionary Bible Conference, Aug. 28 to Sept. 2.

Little Eden Camp:
Music and Family Week, July 31 to Aug. 6;
Christian Businessmen, Aug. 7-14;
Bible Conf. & Family Week, Aug. 14-21;
Farmers' Week, Aug. 21-28;
Christian Laymen's Fel., Aug. 28 to Sept. 4.

Chesley Lake Camp, Allenford, Ont.:
Youth, Christian Endeavor Society, July 31 to Aug. 6;
Mennonite Boys' Camp, Aug. 9-14;
Mennonite Girls' Camp, Aug. 16-21;
Mennonite Youth Camp, Aug. 23-28.

Rocky Mountain Mennonite Camp:
Youth Retreat (ages 16 and above), Aug. 2-7;
Second Family, Aug. 9-14;
Orientation Camp for prospective I-W Men, Aug. 21-28, program sponsored by MRSC;
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 5, 6.

Annual meeting Southwestern Pennsylvania Conference, Martinsburg, Pa., Aug. 1-4.

Illinois State MYF Retreat, New Salem State Park, Aug. 5-8.

Ohio Mennonite Christian Workers' Conference, Pettisville, Ohio, Aug. 9-11, 1954.

Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.

Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13.

Annual meeting Indiana-Michigan Christian Workers Conference, Maple Grove, Topeka, Ind., Aug. 11-13.

Annual meeting South Central Conference, Assembly of God Campground, near Eldon, Mo., Aug. 17-20.

Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.

Church School Day, Aug. 29.

Fall meeting Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.

Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.

Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The "Christ for You" evangelistic campaign will begin in a tent at Jackson Ave. and 145th St., Bronx, N.Y., on Sunday evening, Aug. 8, and continue through Sunday evening, Aug. 29. Pray earnestly for the evangelist, Bro. B. Harold Thomas, and for all the workers participating in the campaign which is being sponsored by the Glad Tidings Mennonite Church, 344 Brook Ave., Bronx 54, N.Y.

The correct address for Bro. and Sister Eugene Blosser, Tokyo, Japan is 2-2-chome, Shimouma-cho, Setagaya-ku. They have not moved to the new center purchased by the General Mission Board, but are living in the same house as before.

Bro. O. O. Miller, Akron, Pa., spent July 25 with the Mennonite Church in Dhamtari, India, during his world tour in behalf of missions and relief.

Bro. Eugene Blosser and son Philip, Tokyo, Japan, have gone to Nakashibetsu, Hokkaido, for several weeks where Bro. Blosser will assist Bro. Lee Kanagy in constructing the Nakashibetsu church.

Appointments in Indiana churches for Sunday morning, July 25, of missionaries attending the Missionary Orientation Conference at Elkhart, Ind., included the following: John Friesens, Belmont, Elkhart; Lester Hersheys, Ft. Wayne; Milton Vogts, Prairie St., Elkhart; Daniel Millers, Goshen College; Royal Snyders, Roselawn, Elkhart; Wilbur Hostetler, Locust Grove, Elkhart; Goldie Hummel, Yellow Creek, Goshen; Anna K. Massanari and John Grasses, Olive, Elkhart; Ross Goldfuses, Holdeman, Wakarusa; Peter Sawatskys, Pleasant View, Goshen; and Richard Burkholders at Sunnyside, Dunlap, Elkhart.

Ordination of missionary appointees for Brazil were held as follows on Sunday, Aug. 1, if previous plans carried. Peter Sawatsky at the College Mennonite Church, Goshen, Ind., in the morning, and Richard Burkholder at the Sunnyside Mennonite Church, Dunlap, Elkhart, Ind., in the evening.

Bro. Joseph Oesch, Ferme Friedhof, Diekirch, Luxembourg, pastor of the only Mennonite Church in that small European country, was instantly killed on July 15 when his tractor rolled down an embankment while making a turn on a small country road. His thirteen-year-old son and nineteen-year-old daughter who were with him escaped with little injury. MCC aided the Luxembourg congregation, of which Bro. Oesch was pastor and bishop, with money and personnel in the construction of a new house of worship which is to be dedicated in the fall. Brethren Clarence Fretz and Harvey Miller, missionaries in Luxembourg under the Eastern Mennonite Board of Missions and Charities, have been asked to minister to the congregation until other arrangements are made.

Bro. Joseph Burkholder, M.D., missionary appointee under the Eastern Mission Board, left New York by plane on Thursday, July 15, and arrived in Ethiopia, Sunday, July 18. Dr. Burkholder will be replacing Dr. Walter Schlabach during his furlough.

Bro. John Friesen, missionary on furlough from India, was scheduled to speak at the Prairie St., Mennonite Church, Elkhart, Ind., on Sunday evening, Aug. 1. The Friesens are now living on R. 3, Goshen, Ind.

Twin sons were born to Bro. and Sister Eldon Hamilton, missionaries in Tocoa, Honduras, on June 29 at the Evangelical Hospital, Siguatepeque, Honduras. One of the twins, Dean Lowell, died the following day and was buried in Trujillo. The surviving twin, David Loren, and Sister Hamilton are improving and expect to be back in Tocoa by the first of August.

Following a postponement, the sailing of Sisters Esther Becker and Mildred Heistand, missionary appointees to Ethiopia under the Eastern Mission Board, was scheduled for 10:00 a.m., Sunday, July 25.

The evening summer Bible school class for adults conducted this year by the Ninth St. Mennonite Church, Saginaw, Mich., was very well attended. The total summer Bible school enrollment at Ninth St., reached 427 with an average attendance of 334.

Bro. and Sister John Coffman and family are presently planning to leave Southampton, England, on the **Queen Elizabeth** on Aug. 26 for New York for several months in Canada and the U.S. in preparation for beginning a mission program in Kentish Town Free Gospel Hall, London.

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Your Treasurer Reports

The General Board continues to administer mission work at home as well as abroad. The work at home consists primarily of work in city missions, most of which are located in our larger cities across the country. The city mission work consists of the older, established city missions to which have been added in recent years a number of newer missions, particularly those serving in the mission work being directed to the Negro peoples. We appreciate the way the Lord has directed in the newer mission efforts and we believe that the church is being expanded through this part of the mission program.

According to the budget presented at the Annual Meeting an estimated monthly expenditure of about $13,000.00 is required to maintain our city missions program. Some of this budget is met by contributions which go direct to each city mission. The larger part of the budget, however, needs to be met through general contributions to either the City Missions General Fund or to the General Mission Fund.

In some ways there is more personal interest shown when contributions are made direct to the city mission. For this reason we would like to list the city missions being carried on under the Board along with the name and address of the superintendent so that those wishing to send contributions for this work may send them direct to the superintendent if they would wish to do so.

On the other hand, contributions sent to this office or through your District Treasurer will also be applied to the proper accounts as they are designated. Your contributions for the witness being carried on within our own country can be designated for any of the following accounts and will be greatly appreciated. We sincerely solicit your support for the staff of mission workers who are carrying on the task of witnessing in our own country, particularly in the missions listed below. May you also support them through prayer intercession.

First Mennonite Church, Allen B. Ebersole, Supt., 1939 Third St., S.E., Canton, Ohio.

Mennonite Home Mission, Don Driver (Summer 1954), Laurence Horst (Beginning September 15), Supt., 1907 S. Union Ave., Chicago 16, Ill.

Bethel Mennonite Church, Paul O. King, Supt., 1212 W. Roosevelt Rd., Apt. 658, Chicago 7, Ill.

Mexican Mennonite Mission, Marion Snyder, Supt., 1014 S. Blue Island, Chicago, Ill.

Gladstone Mennonite Mission, Vern Miller, Supt., 5008 Wellesley Ave., Cleveland, Ohio.

Detroit Mennonite Mission, J. Frederick Erb, Supt., 15559 Curtis Ave., Detroit 35, Mich.

Mennonite Gospel Center, John Kreider, Supt., 1238 Washington St., Kansas City 6, Mo.

Jefferson St. Mennonite Church, Darwin O'Connell, Supt., 825 North Jefferson St., Lima, Ohio.

Peoria Mennonite Church, J. J. Hostetler, Supt., 1101 Ann Street, Peoria, Ill.

Ninth St. Mennonite Church, LeRoy Bechler, Supt., 1130 N. Eighth St., Saginaw, Mich.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Jewish children who come to the Washington Center for Bible stories.

Witnessing to Israel in our Nation's Capital

By Esther Histand Helmuth

For twenty years I passed Israel by in my witness because I felt I did not know how to witness to them. However, the Lord continued to lay a burden for the salvation of His chosen people upon my heart and spoke to me from Isa. 58:1: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Then, too, He spoke from Isa. 40:1: "Comfort ye, comfort ye my people, saith your God."

When I was willing to obey, He gave the opportunity for a course in Jewish Evangelism under the instruction of a Hebrew Christian. About this same time I met Edith Evans, a Hebrew Christian, who later came into our Mennonite fellowship and became my co-worker.

The Lord richly blessed this united witness of Jew and Gentile. It proved to our Jewish friends how completely God can break down the middle wall of partition. Many doors opened to us, and very soon we had a full-time ministry to Israel alone, with many more persons not being reached because of lack of time.

On my first visit to the synagogue on the Day of Atonement, when I beheld the multitude lined up in the street for a city block, I said to Edith, "Here is our unfinished task." Twenty-five other synagogues in our city were just as crowded. To our hundred thousand Jews here, as well as Jews everywhere, this is their most solemn holy day and is observed for 24 hours with prayer and fasting. However, this is to no avail. They leave the synagogue weak in body and with the burden of sin still resting upon their hearts.

The first response in open confession of faith in Christ was Sidney Katzen, a patient in the Home for Incurables. He has been crippled since childhood. Soon after his baptism, a brother of Sidney's, who is a doctor in our city, called and said, "I understand you are teaching Sidney a new faith. We do not appreciate this, and I will be leaving word at the home that you shall not see Sidney any more."

Through prayer the Lord again opened the door to see Sidney. He later requested anointing for healing. Sidney said, "If the Lord raises me up I will preach the Gospel." Since the anointing there has been some physical improvement. He is now walking a few steps.

On our last visit we were again told by the superintendent of the home that we can no longer see Sidney because of family objections. But God . . . . We believe He will open to us again as you pray!

In February, 1953, the Eastern Mennonite Board of Missions and Charities rented a large house for a Jewish Center here in Washington, D.C., and sent Bro. and Sister Isaac Baer to take charge of the work. Visitation is the main part of our work. However, since September we have also had informal fellowship meetings at the Center. We meet on Sunday afternoon at four o'clock to study the Word of God and then follow with a light lunch. Several times no one has come in, but we do praise God for meetings such as our last one when we numbered thirteen. Five of these were unsaved Jews.

Our hearts rejoiced when Mother Fine openly confessed her faith in the Lord Jesus by accepting baptism. She is a mother of ten children. She has not had the opportunity for any formal education, but since she knows the Lord her desire to read His Word has increased until now she is attending the Americanization School. She also comes to the Center frequently so that we may assist her in Bible reading.

Last November Edith decided to leave the work here. She is back in the city as a representative of the Friends of Israel Relief and Missionary Society. Needless to say, Edith's leaving has left a vacancy that no Gentile can fill.

Sister Miriam Stoltzfus, who came in to help in the witness after Edith left, is leaving to go to Eastern Mennonite College to continue her preparation for Jewish Evangelism. For me there will be a continued ministry to Israel in my new home in Morgantown, Pa., which will be dedicated as an open house to our Jewish friends.

Pray the Lord of harvest to thrust forth laborers for this open field which is white to harvest.

Washington, D.C.



This young Jewish couple is planning to spend part of the summer in a Mennonite home.

The native government of Tanganyika will be appealing to the United States Investigating Committee for better schools and more of them. Here is a further wonderful opportunity for missions to bring children under the sound of the Gospel by organizing schools for them. Mr. Nyerere, president of the African Society, the only Negro political organization in Tanganyika, recently said that 34 per cent only of Negro children would be accommodated in schools by 1956.

Not Far from the Kingdom

An Interview with David Ben-Gurion

Rev. William L. Hull, the author of this article, is director of Zion Christian Mission in Jerusalem. . . . In November last he visited the then Prime Minister of the State of Israel, Mr. David Ben-Gurion, and talked to him at length about matters dear to the heart of every lover of the Scriptures. . . . Since that interview Mr. Ben-Gurion has retired from his high position and is at present living in the Negev in almost monastic seclusion. . . . This account is of vital significance both as affording insight into the thinking of the famous Jew, Ben-Gurion, and also as providing a valuable example of the courteous but courageous witness of a skilled missionary to an interested Jew.

During my years of missionary work in Jerusalem I had long felt a burden for the soul of Ben-Gurion and a great desire to talk with him. I felt that God was dealing with him, and was at the same time using him as a mighty instrument in His hand to re-create the nation of Israel and to establish it in its ancient land.

It has been a tremendous battle to accomplish what has been done in five years. With enemies on every hand threatening destruction to the young state, and with the laws of economics daily working against its success, the largest part of the responsibility and the direction of the great task fell upon the shoulders of the stocky little Ben-Gurion.

Interviews with the Prime Minister were not easy to obtain. His time was very much occupied for he was not only Prime Minister with the task of building a state, but he was also the Minister of Defense with the task of defending the new nation from the enemy which constantly threatens it.

Only a few days before our interview Mr. Ben-Gurion had announced that he had decided to retire from his official position in the Government of Israel and to join a **kibbutz** (collective settlement) in the Negev, that great desert which forms the southern half of Israel.

Sde Boker (Field of the Morning) is the euphonious name of the **kibbutz** in which Mr. and Mrs. Ben-Gurion planned to make their future home. From the highest office in the land, at the height of his power and prestige, Mr. Ben-Gurion at 66 years of age stepped down to become a **halutz** (pioneer), dwelling in a small two-roomed prefabricated house in a new pioneering settlement. Such a step takes courage, self-abnegation, and a perfect faith in the future and destiny of Israel. Mr. Ben-Gurion has all these attributes in great measure.

It was at this time that I asked for an interview with this busy man. Fortunately my labors on behalf of the Lord and of Israel have not been unrecognized or unappreciated by the Government of Israel, and thus I was advised on a Monday morning that the following Wednesday Mr. Ben-Gurion would receive my wife and me at noon at the Galei Kinneret Hotel in Tiberias, on the shores of the Sea of Galilee.

It was not the first time that I had seen and met this man whose name is a household word in Israel and known all over the world. I began by telling him something of my new book and explained that it had been written for Christians, who are for the most part woefully ignorant of the Jew and of Jewish history except that which is recorded in the Bible.

"Are there any Christians in the world, Rev. Hull?" he asked. "I have read the New Testament and I am deeply moved by what I read there. I have read it in the Greek. The New Testament teaching and standards are wonderful, but where are those who live up to it? Are there any in the world? Are there any living the Christian life? Can this Book really produce that which it sets forth?"

"It can, Mr. Ben-Gurion," I replied, and then proceeded to give him my own testimony of how the Lord had saved me and made me over, a new creation.

"But are there others like you?" he asked.

"Yes, millions," I said.

"Where are they then? Why do they let such conditions exist as are in the world at this time?" There was something approaching pathos in Mr. Ben-Gurion's voice as he asked these questions. The reason he had given for his retirement was that he was "spiritually tired." We felt that he had suffered a hurt, a spiritual wound, and he was grieved and almost discouraged by the actions of the so-called Great Powers.

Listening to him, I felt that the greatest hindrance to the preaching of the Gospel is the Christian himself. The Christian world is to blame for the millions who have heard and have not responded. Here was a man who longed to find the peace that the Gospel message proclaimed. He was "spiritually tired" and he wanted to find spiritual rest, but could Christianity provide that which he longed for? The rottenness of world politics and world governments, broken promises, broken pledges, and all the intrigues and dishonesty practiced in the Middle East by so-called Christian nations discount many times over all the efforts made by Christian missionaries to win the Jew to Christ.

"Mr. Ben-Gurion," I said, "there are **real** Christians all over the world. One cannot point to any one church or religious organization and say, 'These are the real Christians,' but in every group of those who profess Christ as their Saviour there are some who really live up to the standard set forth in the New Testament. The Body of Christ is not an organization, it is an organism, and these scattered believers collectively form the Body of Christ, the **true Church** on earth."

"Then," Mr. Ben-Gurion replied, "why do they not do something about world conditions?"

"The answer is very simple," I said. "When Jesus was here by this lake (we were sitting right by the shore of Galilee and it might have been on the very spot where Jesus called His disciples), He did not call the mayor of Tiberias and the district commissioner as His disciples. He chose ignorant fishermen mostly, men who fished in this very lake, and called them to follow Him and they were His disciples and apostles. It is just the same today; you will not find many true followers of Christ in positions of authority or power; but when one does come into such a position we can see the difference. Take Lord Balfour, for instance, the onetime prime minister of England, who when he was foreign secretary inspired the British Cabinet to issue the Balfour Declaration which was the beginning of the establishment of the State of Israel. He was a real Bible believer, a real Christian, and he used his office for good."

We could see that the answer was appreciated.

"Mr. Ben-Gurion, may I ask you some questions?" I inquired. He replied that he would be happy to answer if he were able.

"Do you believe that the present State of Israel is a fulfillment of prophecy?"

He seemed to have some trouble in getting started in his answer, obviously not because of ignorance on the subject but rather because he seemed to be so strongly of an affirmative opinion that he wanted to find words to express his feelings adequately.

"It would not start," he replied, "I cannot imagine how it could start—Jews coming from Iraq, ancient Babylon, Jews from India, Yemen, and from all over the world—how did they come? What was it moved them to come? It was the **Book.** That was the primary and essential factor."

"Have you made a study of the Old Testament from a prophetic standpoint?"

"The Bible was the first book I learned. It was the book with which I began my education and I am still studying it."

"Do you believe in a personal Messiah or do you subscribe to the idea of Reform Jews that there will be a Messianic Era?"

"I believe in a Messianic idea and that sometime in the future things must be restored as they were in the beginning. I believe in the prophecies of Isaiah, Micah, and the rest." Then the Prime Minister of Israel went to a table and picked up a Bible, a dual-language English-Hebrew edition, and turning to the eleventh chapter of Isaiah he began to read to us. We sat and listened to the head of the State of Israel preach to us a coming Messiah: "And there shall come forth a rod out of the stem of Jesse," he read, ". . . and the spirit of the Lord shall rest upon him . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: . . . The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid."

"Mr. Ben-Gurion," I asked, "does not that language refer to a living, personal Messiah?"

"Whether the Messiah will be a person or whether it will be the collective spirit of the people, I do not know.

"The people have it within themselves to create a better world, a world of peace, love, mutual help and faith in the supremacy of the spirit. It will come when the people begin to realize that we can not longer live in a world of hatred and strife. My belief is that it will be a transformation of the people. We should endeavor to create a society, based not on competition, hatred, discrimina-

(Continued on next page)

tion and offense, but on that greatest saying ever made: 'Thou shalt love thy neighbour as thyself.' We should show the example. You believe that the Messiah has come: we believe that he will come. The Messiah may be a person."

"Read the first four verses of Isaiah 63," I interrupted at this point, "and you will see that He must come twice." He smiled but did not argue.

"Mr. Ben-Gurion, I see that your idea and that of fundamental Christianity are diametrically opposed," I said.

He seemed quite taken aback and asked me why.

"Because,"I said, "your idea is that man will be able to make himself and the world righteous, but Christians believe that righteousness cannot come from within, for man is sinful and unable to help himself. Righteousness can only come through faith in Jesus Christ."

"I do not believe that man is only sinful; there are those who are good," Mr. Ben-Gurion replied. "The ancient Greeks had a philosophy which contained much good."

I knew that he had made a special study of Greek philosophy and culture. This indicated to me, more than anything else I had read about him, that he was a hungry soul reaching out for something—for God. I knew that he would not find Him in Greek philosophy so I interrupted again to say: "But where did Greek philosophy lead to? Did it not lead to idolatry? If one is on the **right** road it must lead to God, not to idols."

"That is true," he said, "but at the same time it produced much good. I believe that there is something good in every people but I believe that it is our destiny, that of Israel, to teach the prophets who spoke of a world based on justice, peace, and truth. It is our destiny not only to preach but to live a life of temperance, virtue, justice, mercy, truth, and peace so as to lead the world into that standard. Whether that will be accomplished by a personal leader or by the collective spirit of the people I do not know. There are things that human beings cannot know, cannot conceive, concerning God. We know that there is some power beyond our comprehension, but we Jews cannot comprehend nor believe that God can make Himself man. If the Messiah is a person he will be a man, a human being."

This led up to the most critical question of all.

"Mr. Ben-Gurion, what do you think of Jesus?"

"I believe that he was a **good** Jew, like some others in his time. The best things he said I find that others said before him. He was a wonderful man, but he was a human being."

The answer was, of course, a disappointment. He had revealed in the interview that he was profoundly moved by the reading of the New Testament, but it was clear that he had not yet come to a realization that that which moved him in this book was the Spirit of God through Jesus Christ, a living Christ. If Jesus was but a man, a human being, He never could have moved Mr. Ben-Gurion as He did. We had prayed much before the interview and had gone in a spirit of prayer. As far as I know it was the first time any missionary had ever had the opportunity to approach Mr. Ben-Gurion with the Gospel. During the interview I felt the presence of the Lord; I felt that Mr. Ben-Gurion was moved. I felt as he revealed to me the depth of his feeling that the Lord would say to him as He had said to the scribe: "Thou art not far from the kingdom."

Through the whole interview this man, who had been chosen of God to lead the Chosen Nation, manifested a spirit of humility and a longing after God. I believe he is not far from the kingdom, and who knows but God has brought him to the present crisis in his life, to this complete uprooting from his station on the heights, to a desert, for a purpose. Paul received his revelation in the desert of Arabia. Is anything too hard for God?—William L. Hull in **The Alliance Weekly.**

MISSIONS SECTION

The Return of the Exiles

By Roy Kreider

The religion of Judaism has remained through the millenniums a pure monotheistic faith, varying, however, in interpretative theology from the conservatism of the Orthodox to the liberalism of the Reformed. Those in Israel who still adhere to the Jewish faith are found today assembling in divergent religious groupings. In basic theology they are a unit, but in application and expression of their faith there are striking differences.

Apart from the major extreme groupings of Orthodox and Reformed there are the Hassidic who immigrated from Europe, the Ashkenazim from Russia and Eastern Europe, the Sephardim from the Mediterranean countries, especially Spain and Turkey, the Yemenites from Southern Arabia or Yemen, and the Bokharian Jews from the Orient, whither their ancestors migrated following the Babylonian captivity. There are minor but highly interesting splinter groups in addition who have assimilated the looks and manners of the people among whom they lived. Tastes, customs, and picturesque costumes usually mark the country of their exile. Forgetting who they are, rich or poor, they go to the synagogues and dance the dance of their forefathers.

In the late afternoon of Good Friday, the eve of the Sabbath of Passover, we accompanied a directed tour of seven synagogues in Jerusalem. The union of Easter and Pessah occurs once in 26 years; therefore, for us this tour at this time was most meaningful. For at this exact hour over 19 centuries ago the priests had just completed the sprinkling of the blood of the Paschal lambs! the carcasses of the slain lambs were taken out to be roasted on the hillsides outside the city and as the evening sun lowered, the solemn feasting upon the lambs was done in haste. Meanwhile the slain Lamb of God was removed from the cross and prepared for burial.

In the interior arrangement of the synagogues, the manner of their worship and the varied costumed dress, we read the history of their wanderings since the dispersion. Basically their monotheistic liturgy was the same, but the mode of expression breathed the air of the corner of the earth to which their fathers had been scattered.

Our first visit was to a synagogue whose interior was typically Persian. The colorful rugs, decorated ceilings and walls, and the resemblances of a Mohammedan mosque revealed the history of these who worshiped. Instead of one central enclosure for the Torah there were two, one on the right and one on the left. It was required in Persia that every public building contain an enclosure in a conspicuous place for the Koran; therefore, all Persian synagogues had two enclosures—one for the Torah and one for the Koran. No lights were permitted in Mohammedan mosques and so the elaborate fixtures contained no bulbs; the electric lights were concealed giving indirect lighting. Quite unusual for synagogues but customary for mosques was the man who stood guard at the entrance. Their shoes were left outside and upon entering they washed their fingers in the laver in the doorway—all customary of the mosque. Given permission by the Moslems of Persia to go to Mecca to worship, they journeyed instead to Jerusalem and here built this synagogue.

Variety was the lasting impression at the All-Community synagogue. There were five veri-costumed rabbis, and this synagogue was the worship center for all types of Jews. The rabbis wore the headdress of a Cossack commander. Afterward the men of our group were to file past to shake hands with them. The chief rabbi who resembled our mental images of an Old Testament patriarch, was an outstanding intellectual in the establishment of the Israeli State. The President of Israel, Mr. Ben-Zvi, has characterized this place thus: "This synagogue is the regathering of the exiles." They believe they will eventually be redeemed by the Messiah. But he will be of the tribe of David who was King of Israel. He will not be of the sons of Joseph, for Joseph was monarch of Egypt.

Those of the dispersion in Russia and Eastern Europe experienced the withering, blistering oppression of Cossack cruelty and forced submission. Beneath a suspended sword or threatening whip they were forced to kneel before the Cossacks in submission and beg for bread. Their pleas were to be made in broken, pitiful sobs until the Cossack felt moved to give. At no time dared they evidence joy. So they lived, and so, we observed, they worship. Sabbath has always been anticipated with exuberant joy. They don their Sabbath dress and on the eve of Sabbath they dance and chant to welcome her for "Sabbath is a rich queen." But since they dared not show their joy, we tried to discern as we listened whether they were laughing or weeping. Mingling the two lest they be overheard by a Cossack they made their joy sound like weeping, and their joy-

ous greetings were camouflaged with sobbing and wailing. We watched as young and old joined hands and chantingly performed the "Dance across the Red Sea," for this was the eve of Passover. As the Sabbath concluded they became despondent, for their Queen was departing. One sobbed to another, "How long are we going to suffer?"

Upon their heads was the headdress of a Russian squire; they wore white stockings as did the wealthy in Russia. They felt rich as they approached the Sabbath. Encircling their hats were twelve fox-tails, one for each tribe. The men wore the beard in honor of Abraham, "Father of Civilization." Then there were the side-locks for David, King of Israel. Having observed the tactics of the Cossacks, they too opposed by force all countermovements and occasionally executed demonstrations blocking traffic by mass assembly, stoning, and similar extreme measures.

Let us look next into a Spanish synagogue. Their customs are characteristic of the past 4½ centuries when Jews were bitterly oppressed in the days of Ferdinand and Isabella. Fearful of being heard they assembled in cellars and caves below ground to perform their festive dances. Since Catholicism was the only legal religion, they adopted Catholic-sounding ritual and manner of worship, lest perchance they would be overheard in their Jewish prayers. Their worship was to be mistaken for Catholic. Thus we still detected a Catholic-tainted order of worship in formalities and quietness.

The European Jews experiencing similar oppression compromised the ritual of their fathers for the disguise of a Protestant assembly. Their services are less expressive and more liturgical. They sing together as a congregation; a rabbi exhorts them to walk in the ways of The-Holy-Blessed-He; a cantorer or a choir renders a chant, and they stand to read the Word together. The women sit in the balcony. The service is in charge of the men below who are wearing prayer-shawls. In Europe they had to watch in fear during their services, and so we found them muttering their passages from the Torah, pausing at times in silence for the sevenfold benediction, rocking and bowing and swaying, turning about to watch who might be in the doorway, glancing out of the window and evidencing self-consciousness, a fear of being watched.

The last synagogue took us southward in its setting to the Bedouin country of Yemen. Surrounded by Yemenite Mohammedans they frequently heard the dreaded, threatening chant that presaged bloody expansionism, "Mohammed conquers by the sword." On Friday, the Moslem Holy day, none dared work and only the Bedouin camel drivers dared ride their camels. As Jews they were not permitted to assemble to worship. How could they welcome the coming of the Sabbath? Disguising themselves as Bedouin camel drivers they rode eastward toward Jerusalem, singing with the gusto of one urging on his camels, "On wings to Jerusalem; we are here, our hearts are there." The chanting of their prayers evidenced the jolting rhythm of camel-riding and the loud shouts of the camel driver. This custom has during three centuries become ingrown into their expression of worship and upon entering their synagogue we hardly felt the atmosphere to be Jewish. And yet in these hearts the flame of expectant hope of a Messiah burns clearer and brighter than in any other Jewish group. They have risked everything to come to Jerusalem and assist in establishing his kingdom. As the men squatting on the floor fervently and zealously voiced their chants, a woman sat outside in the vestibule weeping. I looked into their eyes and saw only the ashes of a decadent religion, for the flaming coals of Judaism had burned out when true religion turned at the crossroad toward Christianity. Their brown, scrawny hands clutched a hope that would only bring indescribable anguish, for the Messiah had come and will soon return, but as **Judge.**

Jerusalem, Israel.



The Mennonite Hour

From Box 22

An Indiana woman writes:

"I have been wanting to tell you how much we enjoy the Sunday evening hour over the radio with you. I am so thankful for this, for my husband is not a Christian, and although he seldom attends church with me, he makes it a point to tune in on your program, and often he is listening to it when I return from church. I am praying for your program that God will use you to teach not only my husband, but there are doubtless many, many more who are eager to hear, yet do not make the decision to follow Christ and worship with their families. We are lovers of fine music, and it was this part of the broadcast that first attracted his listening. But I am so glad he listens to the whole program instead of turning it off after the music is over, as is the case with many other programs. May God richly bless you is my prayer."

Pray for this Oregon family:

". . . My husband was not raised in a Christian home. And his parents are not now confessing Christians. We have written and told them of your program and also sent a schedule card. They since have written and said they have been listening and last Sunday they wrote that they heard a very good sermon on **The Mennonite Hour.** Pray that they will continue to listen and come to know Christ as their personal Saviour."

A Lutheran Church secretary writes:

"Just a note to tell you how very much I enjoy your 7:30 a.m. Sunday morning broadcasts over station CHML, Hamilton, Ont. Both my husband and I get up early on Sunday morning expressly to hear your inspiring messages. . . . May God bless you richly in your wonderful work."

English Bibles were offered by the Far East Broadcasting Company through the courtesy of Temple Time Broadcast and World Home Bible League to those who had no Bibles in their homes. The 1000 requests which came in response to this offer make an interesting audience survey.

Response came from 47 of the 51 provinces of the Philippines, as well as from India, Indonesia, Sarawak, Borneo, British North Borneo, Malaya, and Taiwan. These requests came from 227 different communities.

When the supply of 1000 Bibles was exhausted months ago, the offer was withdrawn, but requests continue to come in. Several hundreds of these cannot be filled.—**Far East Broadcaster.**

Missions Editorial

Each One Teach One

"This campaign shall not stop for lack of money. It is the only hope for Lanao. Everybody who learns must teach somebody else. If he doesn't, I'll kill him." Thus spoke a Moro chieftain on Mindanao in the Philippines to missionary Frank Laubach when it appeared that his program to teach the Moslem Moros to read would be curtailed for lack of funds. This was in 1930.

Encouraged by the idea of each new pupil teaching another and by the enthusiasm of new readers, Laubach continued to develop his reading charts in Maranaw, the language of the Moros among whom he was working. News of his great success soon spread to other countries.

By 1935 he was stopping in India en route home for furlough to help develop reading charts in Hindi to meet the needs of the many illiterates in India who made up 90 per cent of the population. From there he went on to Egypt to work on reading charts in Arabic. Later he returned to India. Then during the World War II he worked in South America and later in Africa and the East Indies, particularly New Guinea.

Frank Laubach began his career as a missionary teacher in the Philippines early in 1916. You can read his story in a recent book with the above title, **Each One Teach One,** by Marjory Medary and available through the Mennonite Publishing House. How God led him to persist in his efforts and finally to succeed in winning the confidence of the Moslem Moros, how he went on to use his experience in teaching illiterates to read and thus helped missionaries all over the world is a story all persons interested in bringing the Gospel to a lost world will want to read.

One is impressed by the fact that God has a way out of every difficulty for His faithful servants if they will wait on Him and seek His guidance. Laubach failed by one vote to be elected president of Union College and Theolgoical Seminary in Manila where he had taught successfully for twelve years during the first part of his term of service in the Philippines. Had he been elected president of the Seminary and not gone back to minister to the Moros on Mindanao, God would no doubt have found some other person to develop the literacy program in modern missions, but who knows how long it might have been delayed?

The spirit of the slogan "Each One Teach One," can be applied in other activities, such as personal soul-winning. The main message here seems to be: "Whatsoever thy hand findeth to do, do it with thy might."

—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

It Is Worth While

A young man in European PAX service expresses his gratitude for this service opportunity in a letter to the Secretary for Relief and Service as follows:

"When I was in your offices in May, 1952, I was thrilled to know that MRSC would support me for a two-year period of PAX work in Europe. . . . I want to take this opportunity to thank you and MRSC for making it financially possible to serve my I-W in Europe. I realize that the churches are supporting the program, but I really believe it was you who presented the challenge to the churches and thus made it possible for us to serve in a positive way here.

"At the moment, I know of no better way in which I could have spent this two-year period. This has not been a period of retarded work, but it has been a period in which I was able to equip myself better as a teacher, citizen, and member of the Mennonite church and for their cause in the future. . . . It is now my sincere desire to apply the lessons and growths I have experienced here in some way for the benefit of the church and community upon my return."

There are 39 other young men in PAX work in Germany, Greece, Jordan, and Korea. The $3,000 per month required to support these young men in their sacrificial service is one of the largest items on the MRSC budget. You'll agree that it's worth it.

Please Note

The junior and intermediate sewing circles are contributing all the needed Christmas bundles for the Navaho Indians this year. Anyone else wishing to contribute **bundles or layettes for the Navahos should first write to Florence Shantz,** 108 Erb St. W., Waterloo, Ont., Canada, to see if any are needed and how many.

Adults and young people may contribute to the Navaho Migrant work by helping in the building and furnishing of the new unit home to be erected in Grants, N. Mex. Write to the unit at Grants for information about projects or to Voluntary Service Director, 1711 Prairie St., Elkhart, Ind.

Please note the following addresses for the Navaho Migrant unit. Anything sent for the Navaho Migrants from now until November 15 should be addressed to Mennonite Service Unit, Grants, N. Mex. After Nov. 15 through the winter, articles should be sent to the unit at 1813 W. Myrtle Ave., Phoenix, Ariz.

Voluntary Service

Kenneth and Jean Hostetler, Bellefontaine, Ohio, have returned to their home after completing a term of service in the Mennonite Hospital, La Junta, Colo.

To date, nine young people have enrolled for the Aug. 4-14 orientation school preparatory to entering service.

Velma Frey, Archbold, Ohio, is joining the VS program as a crafts instructor for VS and I-W units. During her stay at Elkhart, Ind., for orientation, she will spend four evenings with the unit at Froh Bros. Homestead, Sturgis, Mich., presenting crafts.

Don and Amanda Miller, Lagrange, Ind., have transferred to Camp Rehoboth, Momence, Ill., to assist with the day camping program there. This summer Don and Amanda served in a unit in Wichita, Kans.

Our VS workers in Momence, Ill., have been asked by the Hopkins Park Board to assume responsibility for having the camp open to the public five days a week. This will give our workers excellent contacts with the community folks in the interest of our mission program there.

The VS group at Froh Bros. Homestead, Sturgis, Mich., is co-operating with the MYF from the Shore Mennonite Church, Shipshewana, Ind., in **Way** distribution once each month in the city of Sturgis.

I-W Service

A conference on mental health was held on July 31 and Aug. 1 at the Indianapolis I-W unit center with Dr. Norman Loux as guest speaker. Dr. Loux is serving his I-W assignment as assistant superintendent and clinical director of Butler Hospital in Providence, R.I.

Also on the week end of July 31, the Elgin, Ill., unit sponsored a peace conference with Roy Umble, Goshen, Ind., as the main speaker.

Mr. and Mrs. L. C. Bontrager, Kokomo, Ind., are serving as leader and matron of the Plymouth, Mich., unit for a short time until a couple can be secured for a more permanent assignment.

Released July 23, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

MCC Representatives to Observe World Council of Churches Assembly

Among several Mennonites who will observe the second assembly of the World Council of Churches in Evanston, Ill., Aug. 15-31, will be H. S. Bender, Goshen, Ind., and J. Harold Sherk, Akron, Pa., representing the MCC Peace Section.

Arrangements have been made whereby all of the assembly's plenary sessions can be attended by either of these two men. Bro. Bender, dean of Goshen College Biblical Seminary, is chairman of the MCC Peace Section, and Bro. Sherk is the executive secretary.

The theme of the second assembly, which will bring together representatives of 161 church bodies from 48 nations, will be "Christ—the Hope of the World." Since the position of the church toward war and peace is scheduled for consideration under this theme, the deliberations of the assembly are of interest and significance to the historic peace churches.

In recent years there has been evidence of growing interest in the subject of the church and war and peace. It is for this reason and for acquaintance with the thinking and work of the church at large that MCC representatives will observe sessions of the second assembly.

Copies of "Peace Is the Will of God" are being circulated to assembly delegates. This evangelical statement, prepared by representatives of the historic peace churches in Europe with the participation of the International Fellowship of Reconciliation, sets forth the theological and Biblical basis of nonresistance. This study document was originally drafted by Paul Peachey, then in Europe but now a member of the faculty of Eastern Mennonite College, Harrisonburg, Va. "Peace Is the Will of God" was prepared at the request of the general secretary of the World Council of Churches.

Arrangements are being made at Evanston for a center where those interested in nonresistance and the peace witness can meet for fellowship and an exchange of information regarding this subject. This center is being set up by the Church Peace Mission, an organization consisting of representatives of the historic peace churches and peace fellowships in other denominations who together encourage interest in the Christian peace witness in the church at large.

Fall Canning Arrangements Should Be Made Now

Churches and communities planning to can meat for relief this fall are urged to make arrangements as soon as possible. Arrangements for the use of the portable MCC canner should be made by Sept. 1.

Groups interested in providing food for the world's hungry in this way should write the Mennonite Central Committee, Relief Section, Akron, Pa., for information in setting up a canning program. The Akron office is anxious to get reports of interest in canning and is ready to aid communities either with the use of the portable canner or assist in arranging local canning facilities.

A goal of 160 tons or about 160,000 No. 2½ cans of meat and fats has been set for the coming year. Beef, pork, lard, and poultry are all in demand, but beef is the best all-round meat for overseas relief.

While general economic conditions have improved much in Germany, there is still a critical need among old people, broken families, vagrant youths, and refugees. Austria appears to be about the neediest country in Europe with 200,000 refugees who are in direct need of assistance and who would fall into desperate straits if help were cut off.

In the Middle East there is still great need among the Palestinian refugees. A significant relief activity there is the feeding of school children missed in mass distributions. And in Korea as the winter approaches, there will be an increased need.

The tentative schedule for the MCC portable canner during the coming season: October and November, Pennsylvania, Virginia

MISSIONS SECTION

and New York; December, Ohio; January, Indiana; and February, Illinois. March is being left open so the season's operations can be completed during that month. Should the canner have completed work in Illinois by the end of February, it is possible it would be available to Iowa and Minnesota communities during March.

Basel Bible School Moves to New Building

Arrangements are being made for the fifth session of the European Mennonite Bible School in Basel, Switzerland. The new home of the school at Starenstrasse 41 in Basel has been occupied. The school committee met in the building early in July to consider the use of its facilities and the purchase of equipment.

As its name suggests, this school has as its central emphasis the Bible and as its purpose the training of young people in European Mennonite churches. Twenty-nine young people attended this year's seven-week session.

Two PAX Men Drown in Greece

Eli M. Miller, 20, and Simon D. Miller, 23, PAX men serving in Greece, lost their lives as a result of drowning on the evening of Friday, July 23.

This was the extent of the information concerning their deaths which reached MCC headquarters Saturday noon, July 24. MCC personnel were deeply moved upon receiving this information and extend deepest sympathy to the families and friends of these men.

Eli M. Miller was the son of Mose D. Miller, R. 1, Fairbanks, Iowa, and a member of the Maysville C.A. Mennonite Church, Mt. Eaton, Ohio. He sailed for Europe on April 2, 1953, and served at Backnang, Germany, before transferring to the project in the village of Panayitsa, Greece.

Simon D. Miller was the son of Dennis J. Miller, R. 1, Kalona, Iowa, and a member of the Middle West Sharon Old Order Amish group. He left for Europe on Oct. 8, 1952, and like young Miller worked at Backnang before transferring to Panayitsa.

These men were working with other PAX personnel in Panayitsa in various agricultural experimentation, food preservation, and nursing projects in behalf of poor Greek villagers. They had been selected for service in Greece because of their dependable work in the PAX program in Germany.

These youths are the first PAX men to be taken by death. They are the third and fourth I-W men to be called by death, and strangely enough, all four I-W's have lost their lives by drowning.

Released July 23, 24, 1954
MCC Information Service
Akron, Pa.

Women's Activities

The Women of the Oregon district for many years have sent dried fruit to the India missionaries. It is quite clear now that, although the fruit has been appreciated very much, it is no longer wise to send it because of the great amount of red tape, time, and expense required to put it through customs. The loving spirit of the Oregon sisters is evidenced by their sincere search for another way to serve India missionaries. They will find it difficult to choose anything more appreciated than the fruit.

The following is quoted from an Oregon letter: "One of the India missionaries told how she took several packages of wormy prunes and cleaned and cleaned them, then canned them. Not being too fond of prunes I can't quite understand, but to them it is a touch from home and very dear."

* * *

Since we left Board meeting our hostesses have been very busy canning fruit and vegetables. Their method of supplying canned stuffs to mission points and institutions is very interesting as stated in the Pacific District Mission Board release some months ago. They practice tithing—every tenth can is for others.

* * *

The official name of our women's organization is now Women's Missionary and Service Auxiliary. Will there be name changing on the local level too? It may be that some groups will continue to call themselves sewing circles. Many will not. Perhaps some groups have already chosen a name or have thought of possible ones. If so, why not drop a card to WMSA, 1711 Prairie St., Elkhart, Ind., telling us what you have done?

* * *

A Bihar, India, missionary sister writes: "Our sisters' sewing group is small but it is an eager and enthusiastic group and has many possibilities. The Lord has been leading me to have a class to discuss parent problems, etc. I feel it is most timely and will be a definite asset to our work." She asks for helpful material in their women's work. What would you suggest?

* * *

Phyllis Jantz, secretary of the La Junta circle reports: "Our state meeting was held June 29 in Miller Hall. Bro. and Sister Graber met with us. Sixty-five women were present. Several carloads had come from Pueblo, Colorado Springs, Denver, and Cheraw.

"We first had a fellowship luncheon. Then Bro. Graber showed some slides of women who are active in church work in India and Japan.

"Mrs. Graber spoke following the slides. She brought the challenge of having all the women in the church from the little girls to the grandmas organized and at work. We were impressed with the importance of recognizing individual talent and using it as well as the possibility of evangelistic outreach by inviting our neighbors and friends to our meetings."

* * *

Canning demonstrations can be a witnessing opportunity, sometimes the only one. Esther Beck writes from Obihiro, Japan:

"During the third week in August we are planning a series of meetings with women's groups in this area. We have had so many requests for canning demonstrations and since glass jars are available in Japan now, we have at last decided to give a bit of help to women along this line. We find that it is very hard to contact women in Japan; the married women are expected to stay at home and carry the responsibility of the work seven days a week, 365 days a year. To get them to religious services is most difficult. And so we hope that our contacts in this way can serve to make Christ known to them. If the plan succeeds perhaps it can be enlarged next year; if not, it can easily be dropped."

Pray that Sister Beck's contacts may interest the Japanese women in learning to know Christ and to follow Him.—Mrs. J. D. Graber.

From Our Churches

OPTIMUS, ARKANSAS

(Mount Joy Congregation)

The past six weeks have been very warm. We have often had temperatures of over 100, several times 110. Just now at 8.30 a.m. (July 20), it is slightly over 90. Last week it was over 100 by this time in the morning. We have had occasional rains, but the intense heat has almost eliminated the need for harvesting the summer crops.

The summer Bible schools here will soon be over. The last three were West Richwoods, Rea Valley, and our own at Mount Joy. We are very grateful for the out-of-state teachers as well as those of our own number who have made these schools possible. We had a total of 8 summer schools again this year.

We are, as of today, still short three teachers for our Christian day school at Culp (Bethel Springs School). If you have any information concerning the availability of a Mennonite teacher that could and would be willing to serve in our school, please notify the principal, Edwin Alderfer, Culp, Ark.

On July 11 the community was shocked by the sudden and violent death of William Ben Tunnicliff. The coroner's jury pronounced it an accidental death. See obituary.

The Mount Joy church benches are now complete and in use. We are very grateful for them. They were donated by several brethren from the Lower Deer Creek Church, Kalona, Iowa. While there is still work to be done at the church, we are using the entire building, even the store room.

We are happy for the steady increase in attendance at our Sunday morning services. Night services are usually quite well attended, both on Sunday and midweek. Will you please pray with us that we might so speak and live that the Holy Spirit could convict more souls of their need of Christ? May we humbly and faithfully serve Him.

M. E. Bontreger.

LEONARD, MISSOURI

(Mt. Pisgah Congregation)

Greetings in the Name of Jesus our Saviour. On March 14 Bro. Luke Birky, La Plata, Puerto Rico, spoke to us about the medical program there.

On Saturday evening, April 10, and Sunday, April 11, three talks on Mennonites and Their Relationship to the Community were given by Bro. Willard Conrad, Hesston, Kansas.

Bro. Ira Buckwalter, Palmyra, gave the morning message on May 9 while our bishop, Bro. Daniel Kauffman, and family went to Birch Tree, to serve communion there. And on May 16 while he was at Palmyra, Bro. Harold Kreider and family were with us for the morning worship.

On May 23 Eli Yutzy and family from Kalona, Iowa, were here and he brought the morning message.

Our Bible school was held June 7-18. Our superintendent was Wilson Overholt, Pipersville, Pa., who also taught a class. Sister Overholt helped with the nursery class. Other teachers from a distance were Ethel Myers, Wismer, Pa., Elizabeth Myers, Danboro, Pa., Dolora May DePriest and Esther Detwiler, Birch Tree. Our average attendance was 72.

Correspondent.

CHERAW, COLORADO
(East Holbrook Congregation)

"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways" (Rev. 15:3). Once again the Lord has heard our cry to Him and has sent us a Spirit-directed revival. Bro. Edward Miller and family from Gulfport, Miss., came on March 24 and stayed two weeks. During this time the Holy Spirit showed us our needs individually and gave us a longing to be more effective in His work. There were 60 decisions made; 14 of them were conversion experiences.

Before our Bible school we went out by twos and visited every home in the community, inquiring of their stand with God and inviting the children to Bible school. This had a two-fold effect: it strengthened the believers and brought us the largest group of children to Bible school that we have had in years, perhaps ever. Our average attendance was 157 and our total enrollment was 171. This has increased our Sunday-school attendance too.

A group of the brethren have drawn up a constitution which was accepted by the church. With this a church council has been elected. We pray that this may be a blessing to our church.

For the past several weeks our youth have been enjoying the Christian teaching and fellowship of believers and the cool weather of the Rocky Mountain Mennonite Camp.

We rejoice that although we do stand in need of physical water, the Lord has given us the Living Water that springs up into life eternal. Perhaps that is God's way of teaching us how dry and parched the world is without that Living Water. Oh, that our hearts might be stirred as much at the latter situation as it is at the first!

Katie Anna Birky.

ELKHART, INDIANA
(Olive Congregation)

Greetings in the name of Christ our Saviour:

We have received many helpful and inspiring messages in the past months from local as well as visiting speakers. Bro. Paul Erb, Scottdale, Pa., was the speaker for a Music Conference, Jan. 17. The District Sunday-School Meeting of eight neighboring churches was held here on Jan. 31. The theme for the meetings was "Living the Simple Life." There was a panel discussion in the afternoon, "Why I Want to Live the Simple Life," climaxed by a sermon in the evening, "Christian Simplicity Today," by Bro. J. C. Wenger.

On Feb. 14, Bro. Joe Richards, Bible student at Goshen College, began a series of lessons on "Youth and Nonresistance" for the MYF which meets on Wednesday evenings. On Feb. 28 Harry Souliner, superintendent of the Pacific Garden Rescue Mission, delivered the morning message. In the afternoon a number attended the dedication of the South Bend Rescue Mission. Bro. S. Edward Weaver is on the board of directors of the mission, and one Sunday evening of each month we give the program and serve the evening meal. It is encouraging to see men whose lives have been ruined by sin turn to God. In the evening the Collegiate Mixed Chorus from Goshen College gave a program to an appreciative audience.

Bro. Ira Johns preached for us Sunday morning, March 7. Bro. John Mosemann gave the sermon for Missionary Day on March 21. The program of songs and talks regarding their work, given by the I-W Men's Chorus from Westville on Sunday evening, March 28, was much appreciated, especially since four of our young men are serving at this mental hospital. Carl Smeltzer sailed recently for Europe for PAX service, where two of our boys are already working. Lowell Schrock is in VS at Akron for two years, and is driving the MCC truck. We also have two boys working in a Ft. Wayne institution and one in Indianapolis, making a total of eleven from our congregation in the various types of service.

Bro. Roy Roth of Hesston College preached the communion sermon on April 11 and gave inspirational messages from the book of Philippians each evening during Passion week. A Mennonite Youth Village team gave the evening program April 25, which was a review of their work at this summer camp. On May 2, Luke Birky presented the need of additional hospital facilities in connection with the mission program in Puerto Rico.

Bro. Earl Hartman and family moved to Brutus, Mich., recently where he will assist in the pastoral work at the Maple River congregation. Bro. Hartman has been very active in Sunday-school work, serving as superintendent for a number of years, and we wish them God's choicest blessings as they go to their new field of labor.

Six teachers helped in the summer Bible school at our mission outpost, Hudson Lake, June 7-18. The average attendance was 107, and the church was filled for the closing program given by the children in the evening. The Sunday school attendance there has been increasing, with an average attendance of about 90, and a record attendance of 159 on Easter. The summer Bible school at Olive was held June 21 to July 2, with our pastor, Elno Steiner, serving as superintendent. The average attendance was 136. A total of about thirty teachers were privileged to teach the Word in these and other summer Bible schools in Indiana and Michigan.

Bro. J. R. Mumaw, President of E.M.C., Harrisonburg, Va., brought a heart-searching message on "The Cost of Discipleship" on July 11. We want to express our appreciation to the many visitors who ministered to us and invite them to come again. We are looking forward to having Bro. C. F. Derstine with us for a series of meetings in November.

Beulah Shank.

MIDLAND, MICHIGAN
(Midland Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. Since my last writing three souls were added to the church by baptism and two by letter. Three more are under instruction.

From March 29 to April 4 we enjoyed a Bible and Mission Conference in charge of Tobe Schrock, Clarksville, Mich., and that same week end William Miller of North Liberty, Ind., was here and gave us some messages from God's Word.

In the evening of April 17, Bro. and Sister J. Oyer and four foreign students from Goshen had charge of our services, and on April 20 the E.M.C. chorus rendered a program here. On May 16 Bro. and Sister Willard Mayer, Pigeon, Mich., were here and Bro. Mayer brought us the message.

In the evening of May 23 we observed communion, and a group went to the home of Sister Lydia Kauffman, an aged sister who is not able to attend church services.

Our church conducted three Bible schools this summer, one at our own church, one at Cady Mission, and one at the Herrick school. The teachers at the Herrick school were from our congregation, while Loraine Neuhouser of Ft. Wayne, Ind., taught Bible school at Cady. The attendance in each school was good.

Sisters Ardice Yoder and Leanna Yoder taught Bible school at Naubinway, Mich., and Sister Mamie Kauffman taught at Vassar Mission.

On June 20 Bro. Ralph Palmer told us about his work. We are always glad for visitors in our services. So when you are going through this part of the country, stop to worship with us.

Amanda Miller.

FIELD NOTES (Continued)

speaker; a men's chorus from Metamora, Ill., will sing.

Bro. Samuel L. Martin, Hagerstown, Md., speaking at the Y.P.B.M. program at Miner's Village, Pa., on "Cultivating Sincerity," Sunday evening, Aug. 22.

Open-air service at Paul Hershey's farm, one mile north of Lititz, on Sunday evening, Aug. 8. Bro. John E. Lapp, Lansdale, Pa., will speak on "Making All of Life Sacred." Song Leader, Jacob R. Clemens.

Calvary Hour Christian Fellowship Boat Cruise, Tuesday evening, Aug. 10, on the Delaware Belle, leaving Chestnut St. wharf, Philadelphia, Pa., at 8:30. Cruise three hours long. Adult tickets, 1.00; children, 50 cents. Tickets may be purchased from Calvary Hour, Orrville, Ohio; Lancaster and Souderton Bookstores; Abner Stoltzfus, Gap, Pa.; M. A. Stoltzfus, Talmage, Pa.; Ralph's Market, Lansdale, Pa.; Mahlon A. Souder, Blooming Glen, Pa. Sponsored by Clayton Kratz Fellowship.

Milo Kauffman, Hesston, Kans., is giving his stewardship lectures at Calvary Church, Pinckney, Mich., on the evenings of Aug. 2-5.

Visiting Speakers

July 11. **Roy D. Roth,** Hesston, Kans., at Goshen College, morning; **Chester K. Lehman,** Harrisonburg, Va., evening.

July 18. **Millard Shoup,** Morgantown, Pa., at Midway, Columbiana, Ohio. **Simon Bucher,** Annville, Pa., at Rocky Ridge, Quakertown, Pa. **Lester T. Hershey,** Puerto Rico, at Peoria, Ill.

July 25. **James Hess,** Willow Street, Pa., at Rocky Ridge, Quakertown, Pa., morning; **Wayne Kratz,** Souderton, Pa., evening. **Jacob Weirich,** Belleville, Pa., at Weaver Church, Johnstown, Pa. **Wesley Jantz,** La Junta, Colo., at Perryton, Tex. **Daniel Kauffman,** Hesston, Kans., Crystal Springs, Kans.

Evangelistic Meetings

Paul M. Miller, Goshen, Ind., at Calvary Church, Pinckney, Mich., June 27 to July 4. **B. B. King,** Scottdale, Pa., at Mattawana, Pa., Aug. 8-22. **Martin E. Weaver,** Annville, Pa., at Hayward, Wis., recently concluded; at Coalridge, Mont., July 22 to Aug. 1. **Hammer Revivals,** Youngstown, Ohio, July 30 to Aug. 15; Iowa brethren raised $1200 toward the campaign; twenty-one Iowa young people coming to help; tent located in Catholic community, they seem interested. **Brunk Revivals** at Milford, Nebr., one-fourth mile north of East Fairview on Ammon Miller's farm, beginning Sept. 1. **Paul M. Miller,** Goshen, Ind., at Orrville, Ohio, July 18-25. **J. Otis Yoder,** Harrisonburg, Va., at Groveland Church, Plumsteadville, Pa., Aug. 1-11.

MISSION NEWS (Continued)

The summer Bible camp conducted by our Japanese missionaries will be in session Aug. 5-10 and the semiannual Hokkaido Missionary Fellowship, Aug. 10-12. Remember these activities in your prayers.

The summer Bible school for the Mexican Mennonite Mission, Chicago, Ill., was held in the nearby public school again this summer with an enrollment of 188 and an average attendance of 160. Fifty-nine fresh-air children from the Mexican Mission enjoyed two weeks in the country: 33 in Indiana, 19 in Iowa, and seven in Illinois.

Bro. Carson Moyer, summer assistant pastor at the First Mennonite Church, Canton, Ohio, and a student in the Goshen College Biblical Seminary, Goshen, Ind., brought the morning message at the Gladstone Mennonite Church, Cleveland, Ohio, on Sunday morning, July 11.

Bro. J. B. Martin, Waterloo, Ont., recently returned from six months in Israel as commissioner for the General Mission Board, gave an illustrated message regarding his trip at the Elmira, Ont., Mennonite Church on July 28.

Bro. James Lark, Hopkins Park, Ill., spoke at the Mexican Mennonite Church, Chicago, Ill., on Sunday evening, July 18. An offering was received for the new Bethel Mennonite Church building, Chicago.

The Wilbur Nachtigall family and **Sister Carol Glick,** missionaries to Puerto Rico, gave the Sunday evening program at the First Mennonite Church, Canton, Ohio, on July 18.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Barge, Willard J. and Elizabeth (Shetler), Calico Rock, Ark., fifth child, third daughter, Rosemary, July 10, 1954.

Boss, Paul and Martha (Mast), Creston, Mont., second child, first daughter, Elvira Joann, May 15, 1954.

Byler, Chester and Miriam (Smoker), Scottsdale, Ariz., fourth child, first daughter, Janice Lynette, July 6, 1954.

Charles, Paul K. and Dorothy (Landis), Washington Boro, Pa., third child, second son, Paul Eugene, July 9, 1954.

Cooprider, Donovan and Edith (Schrock), Haven, Kans., second child, first daughter, Wendy Sue, June 28, 1954.

Eberly, Norman N. and Ruth (Landis), New Holland, Pa., seventh child, fourth daughter, Darlene Louise, July 3, 1954.

Ebersole, Raymond B. and Leah (Ober), Lancaster, Pa., first child, Deborah Ann, May 12, 1954.

Eby, D. Melvin and Miriam C. (Strite), Hagerstown, Md., third child, third daughter, Charlotte May, July 11, 1954.

Farmwald, Oliver and Viola (Glick), Anderson, Ind., first child, Paul Michael, May 30, 1954.

Good, Paul and Verna (Oberholtzer), Rexville, N.Y., fifth child, third son, Paul Phillip, July 17, 1954.

Herr, Dr. Paul W. and Lois (Showalter), Quarryville, Pa., third child, first daughter, Mary Anne, July 16, 1954.

Hershberger, Jacob J. and Irene (Miller), Hartville, Ohio, first child, Janet Sue, May 22, 1954.

Hershey, Harold and Ruth (Rohrer), Holtwood, Pa., fifth child, third daughter, Rosanne Marie, July 3, 1954.

Hess, Menno and Amy (Martin), Mt. Joy, Pa., ninth child, fourth son, Caleb M., July 17, 1954.

Hunsberger, Joseph and Verna (Landes), Royersford, Pa., second son, David, July 11, 1954.

Lapp, Aaron S. and Savilla (Stoltzfus), Leola, Pa., seventh child, fourth daughter, Regina Dawn, July 17, 1954.

Leaman, Daniel W. and Ethel (Metzler), Leacock, Pa., eighth child, seventh son, Daniel Lynn, July 7, 1954.

Lehman, Calvin and Goldie (Gerber), Dalton, Ohio, fourth child, second son, Ethan Ulrich, April 5, 1954.

Martin, Grant B. and Retha E. (Martin), Hagerstown, Md., first child, Gary Richard, July 22, 1954.

Martin, Lloyd and Gladys (Good), Waterloo, Ont., second son, Darrel Ray, May 6, 1954.

Martin, Theodore and Anna Mae (Hoover), Bareville, Pa., first child, Carol Ann, July 1, 1954.

Miller, Daniel W. and Eunice Arlene (Litwiller), Akron, Pa., second child, first daughter, Marisa Elta, June 14, 1954.

Miller, Irvin N. and Mabel (Eberly), Lititz, Pa., fourth child, third daughter, March 28, 1954.

Miller, John D. and Erma (Yoder), Middlebury, Ind., fourth child, second daughter, Phyllis Jean, April 2, 1954.

Miller, Simon and Katie (Schrock), Middlebury, Ind., second child, second daughter, Julia Darlene, July 8, 1954.

Moyer, Joseph O. and Clara (Watters), Brattleboro, Vt., first child, Joseph Oliver II, July 11, 1954.

Nafziger, Lloyd and Eunice (Yoder), Hopedale, Ill., second child, second son, Kent Duane, July 12, 1954.

Neumann, Dr. Roger E. and LuEtta (Nafziger), Delavan, Ill., second child, first daughter, Paula Sue, July 13, 1954.

Nissley, Hiram and Mary (Bauman), Manheim, Pa., first child, Diane Louise, July 7, 1954.

Nitzsche, William and Luella (Stutzman), Beemer, Nebr., fourth child, third daughter, Kathern Louise, July 7, 1954.

Overholt, Lester D. and Mary Emma (Rush), Perkasie, Pa., third child, first son, David Lester, July 11, 1954.

Reeb, Leonard and Mildred (Ulrich), Eureka, Ill., third child, second daughter, Barbara Sue, June 24, 1954.

Ressler, Maynard B. and Edna (Martin), Newcomerstown, Ohio, fourth child, third son, Lawrence Emory, July 4, 1954.

Rudy, Harry H. and Ada (Eberly), Strasburg, Pa., eighth child, fifth son, James Elvin, July 2, 1954.

Schrock, Melvin and Anna (Roth), Tangent, Oreg., eighth child, third son, John Lyle, July 13, 1954.

Slaubaugh, Calvin and Martha (Shrock), Wolford, N. Dak., fourth child, second daughter, Chloe Ann Joy, June 9, 1954.

Spicher, Glenn S. and Viola (Zook), fifth child, second son, Galen Jesse, July 10, 1954.

Valentine, Richard D. and Emma (Mohler), Bronx, N.Y., first child, Margaret Ann, May 27, 1954.

Warfel, Stanley and Maxine (Kropf), Fentress, Va., third child, first daughter, June Marie, July 9, 1954.

Weaver, John L. and Ruth Arlene (Longenecker), Lititz, Pa., first child, Jean Elaine, July 2, 1954.

Yoder, Denver and Emma (Peachey), Montezuma, Ga., sixth child, second daughter, Sharon, July 2, 1954.

Yoder, Henry E. and Mary Elizabeth (Beachy), Grantsville, Md., fourth child, second daughter, Joanna Ruth, July 16, 1954.

Zeager, G. Herbert and Orpha (Sieders), Elizabethtown, Pa., third child, second son, Daniel Raymond, July 18, 1954.

Zuccherino, Rutilio and Naomi (Marenzi), America, Bs. As., Argentina, second child, first daughter, Naomi Rachel, May 21, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bishop—Derstine.—Rhine B. Bishop, Line Lexington, Pa., congregation, and Elizabeth H. Derstine, Rockhill congregation, Telford, Pa., by Arthur D. Ruth, June 26, 1954.

Bonilla—Sauder.—Alfredo Bonilla and Valetta Sauder, both of the Central congregation near Archbold, Ohio, by Jesse J. Short at the Central Church, June 18, 1954.

Brenneman—Good.—Paul H. Brenneman, Crown Hill congregation, Rittman, Ohio, and Evelyn Good, Turkey Run congregation, Bremen, Ohio, by Noah Hilty at the Turkey Run Church, July 11, 1954.

Brubaker—Boll.—Samuel Brubaker, Mt. Joy, Pa., congregation, and Verna Boll, Hammercreek congregation, Lititz, Pa., by Amos S. Horst at the Hammercreek Church, July 17, 1954.

Clouse—Hostetler.—Wendell Lamar Clouse, Nappanee, Ind., and Ruth Faye Hostetler, Goshen, Ind., at the home of the officiating minister, S. C. Yoder, Goshen, Ind., July 17, 1954.

Conrad—Burkholder.—Paul Conrad, Oak Grove congregation, Smithville, Ohio, and Shirley Ann Burkholder, Orrville, Ohio, congregation, by Harold E. Bauman at the Orrville Mennonite Church, June 27, 1954.

Dagen—Zink.—David S. Dagen, New Danville congregation, Lancaster, Pa., and Verna Zink, Ephrata, Pa., congregation, by Amos S. Horst at the Ephrata Mennonite Church, June 26, 1954.

Endersby—Ramer.—John Endersby, Duchess, Alta., and Catherine Ramer, Pike congregation, Elida, Ohio, by Paul Smith at the Pike Mennonite Church, June 13, 1954.

Gascho—Zehr.—Herold Gascho, Millbank, Ont., and Mary Zehr, Poole, Ont., by Samuel L. Schultz at the Wellesley Maple View A.M. Church, July 3, 1954.

Good—Stemen.—David Good and Anna Stemen, both of the Pike congregation, Elida, Ohio, by Paul Smith at the Pike Church, June 26, 1954.

Good—Knauer; Shirk—Kuhns.—Roy E. Good, Bowmansville, Pa., congregation, and Mae Knauer, 12th & Windsor St. congregation, Reading, Pa.

Raymond Shirk, Bowmansville, Pa., congregation, and Magdalene Kuhns, 12th & Windsor St. congregation, Reading, Pa. This was a double wedding by Howard Z. Good, East Earl, Pa., at his home, July 10, 1954.

Hershey—Moyer.—Harold Hershey, Hershey congregation, Dover, Pa., and Betty Moyer, Blooming Glen, Pa., congregation, by David Derstine, Jr., at the Blooming Glen Church, May 15, 1954.

Kulp—Graber.—Richard A. Kulp, West Clinton congregation, Pettisville, Ohio, and Geraldine J. Graber, Leo, Ind., congregation, by Raymond Richer at the Leo Mennonite Church, June 20, 1954.

Miller—Schweitzer.—Adrian Miller and Myrtle Schweitzer, both of the La Junta, Colo., congregation, by Glenn B. Miller at the First Mennonite Church, Denver, Colo., July 16, 1954.

Moyer—Swartley.—Willis G. Moyer, Line Lexington, Pa., congregation, and Lizzie L. Swartley, Towamencin congregation, Kulpsville, Pa., by Arthur D. Ruth, April 24, 1954.

Neuhauser—Shepherd.—Raymond Neuhauser, of the Bethel congregation, Ashley, Mich., and Blanche Shepherd, Toledo, Ohio, by John M. Landis at his home, June 28, 1954.

Roggie—Roes.—Alvin Roggie, Lowville, N.Y., and Alice Roes, Castorland, N.Y., by Lloyd Boshart at the Lowville meetinghouse, June 30, 1954.

Roth—Yoder.—Leo H. Roth, South Union congregation, West Liberty, Ohio, and Ilva H. Yoder, Central congregation, Archbold, Ohio, by Henry Wyse at the Central Church, June 27, 1954.

Slabach—Hilty.—Monroe C. Slabach, Farmerstown, Ohio, congregation, and Orpha Jean Hilty, Huber congregation, New Carlisle, Ohio, by Noah Hilty at the Huber Church, June 19, 1954.

Zehr—Streicher.—Herold Zehr, East Zorra A.M. congregation, Tavistock, Ont., and Eleanor Streicher, Wellesley, Ont., A.M. congregation, by Samuel L. Schultz at the Maple View A.M. Church, June 5, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blosser, Florence Ethel, daughter of Albert and Saloma (Yoder) Gongwer, was born Jan. 13, 1896, in Elkhart Co., Ind.; passed away July 13, 1954; aged 58 y. 6 m. On April 14, 1917, she was married to Chester H. Blosser who survives her. To this union 2 children were born (Gladys—Mrs. Floyd Brandeberry, Goshen, and Vera—Mrs. Lamar Loucks of the home farm, Elkhart). Three grandchildren also survive (Larry and Karen Brandeberry and Loren Loucks). She accepted Christ as her Saviour while in her youth and was received into fellowship of the Olive Mennonite Church where she remained a faithful member until death. She took a deep interest in the work of the Sunday school and church and was a faithful worker in the sewing circle. She is also survived by 3 brothers and a sister (Morris, Wakarusa, Ind.; Vernon, Cassopolis, Ind.; Willis, Goshen, Ind., and Grace—Mrs. Serenus Bare, Nappanee, Ind.), and a host of friends. She attended Lord's day services as usual on July 11, did her usual work the next day, became ill Monday night, July 12, and passed away of a cerebral hemorrhage on the morning of July 13. Funeral services were conducted at the Olive Mennonite Church, Elkhart, Ind., on July 15 by J. C. Wenger and Elno Steiner, with burial in the Yellow Creek Cemetery.

Boord, George Minor, died in the Uniontown Hospital, July 12, 1954; aged 77 y. 11 m. 20d. He is survived by his wife (Olie Shackelford Boord), 3 sons, 2 daughters, and 2 sisters. One daughter preceded him in death. In his youth he was a member of the Presbyterian Church. Funeral services were conducted by Paul M. Roth in the Honsaker Funeral Home, Masontown, Pa. Burial was made in the Presbyterian Cemetery at McClellandtown, Pa.

Hamilton, Dean Lowell, twin son of Eldon and Jessie (Yoder) Hamilton, Tocoa, Honduras, was born June 29, 1954, at the Evangelical Hospital, Siguatepeque, and passed away the following day. He is survived by his father and mother, 2 sisters (Elsie and Alice) and 2 brothers (James and David Loren, his twin), 2 grandmothers (Mrs. Minnie Hamilton, Sheridan, Oreg., and Mrs. Rhoda Yoder, McMinnville, Oreg.) Short services were held in Trujillo at the Hess home by James Hess and at the grave in the Trujillo cemetery, where burial was made.

Hamlin, Ruth Ann, infant daughter of Frank and Helen (Van Atta) Hamlin, was born near Stanton, Mich., March 23, 1954; departed this

life July 12, 1954; aged 3 m. 20 d. She leaves to mourn her departure her parents, 2 sisters (Mary and Barbara), her grandparents (Mr. and Mrs. Vern Van Atta of Shepherd, and Mrs. Fay Hamlin of Vestaburg), 2 great-grandmothers (Mrs. Dora Wonch of Mt. Pleasant and Mrs. Mary Sharp of Vestaburg). Funeral services were conducted at the Mennonite Church by Neil Buskirk and Erie E. Bontrager, with burial in the Richland Cemetery near Vestaburg.

Herr, Mary G., daughter of the late John G. and Fannie (Gamber) Heller, was born June 26, 1883, in Lancaster Co., Pa.; passed away at her home July 7, 1954; aged 71 y. 11 d. She accepted Christ as her Saviour in her youth and remained faithful until death. She had been ill for several months. She is survived by 4 grandchildren (David and John Herr, Holtwood, Pa., and Rebecca and Clyde Herr, Lancaster, Pa.), and one great-grandchild, 3 sisters (Mrs. Fannie G. Hershey, Willow Street, Pa.; Amanda—Mrs. Harry S. Warfel, Millersville, Pa., and Anna—Mrs. Abram B. Charles, Lancaster). Funeral services on July 10 were conducted at Millersville Mennonite Church by Christian Lehman and Herbert Fisher. Interment was made at the Millersville Mennonite Cemetery.

Holderman, Sarah Elizabeth, daughter of R. J. and Margaret Heatwole, was born in Marion Co., Kans., Aug. 17, 1878; passed away after a lingering illness at her home in El Dorado Springs, Mo.; aged 75 y. 10 m. 11 d. She was practically helpless for more than a year. She was united in marriage with Arthur Holderman. To this union were born 7 sons and one daughter. The daughter (Margaret) preceded her in death when a small child. Surviving are her husband, her sons (George, at home; Henry, New Town, N. Dak.; Calvin and Darrell, New York City; Charles, La Junta, Colo.; Ralph, Deering, Alaska, and Kenneth, Elkhart, Ind.), one adopted daughter (Betty, Thomas, Okla.), 18 grandchildren, one sister (Mrs. C. D. Yoder, Windom, Kans.), and many other relatives and friends. In her early teens she accepted Christ and united with the Mennonite Church, in which faith she remained until her death. Funeral services were held at the West Liberty Mennonite Church in McPherson Co., Kans., in charge of M. M. Troyer and Kenneth Smoker. Burial was made in the adjoining cemetery.

Ingold, Robert Daniel, son of Mr. and Mrs. Leroy Ingold, was born Nov. 20, 1953; died June 29, 1954, at the Burnham City Hospital, Champaign, Ill.; aged 7 m. 9 d. He was ill four days with a streptococcus infection. Besides his parents, he is survived by a brother (Michael Lee), and the grandparents (Mr. and Mrs. Elmer Springer, Armington, Ill., and Mr. and Mrs. Roy Ingold, Ludlow, Ill.). Funeral services were held at the East Bend Mennonite Church with Howard Zehr officiating. Burial was in the East Bend Cemetery.

Johnson, Helen E., daughter of William and Hannah (Christopher) Johnson, was born near Masontown, Pa., Sept. 10, 1894; passed away July 5, 1954, following an attack of apoplexy; aged 59 y. 9 m. 25 d. She was preceded in death by her parents and two brothers (William and Josiah). She was a member of the Masontown Mennonite Church. Following the death of her mother, Helen's interest in spiritual things increased and she was quite active in her church activities despite the fact that she was handicapped by a crippled body caused by spinal meningitis in her childhood. Funeral services in her church were conducted by Paul M. Roth, July 8, with interment in the adjoining cemetery.

Kauffman, Oliver A., son of John H. and Mary (Byler) Kauffman, was born in Logan Co., Ohio, Oct. 24, 1879; passed away at his home on July 12, 1954; aged 74 y. 8 m. 8 d. He was busy constructing a house and seemed to be in his usual health when on the morning of July 12 he suddenly became ill with a heart attack and in a short time passed quietly away. On Dec. 19, 1901, he was married to Anna Gertrude Bontrager, who survives him. Also surviving are one daughter (Leota—Mrs. Ernest Greer of West Liberty, Ohio), 2 sons (Adrian J., of Bellefontaine, Ohio, and H. Leroy of Riverside, Calif.), 8 grandchildren, 2 sisters (Alma and Teressa Kauffman of West Liberty, Ohio), and a brother (Herman A. of Chicago, Ill.) Two brothers preceded him in death. He accepted Christ as his Saviour in his youth and was a member of the Bethel Mennonite Church in West Liberty, Ohio. Funeral services at the church were in charge of Loren King and Ed Stoltzfus. Burial was made in the West Liberty Cemetery.

King, Lora Ann, third child and oldest daughter of Levi J. and Barbra (Yoder) King, was born near West Liberty, Ohio, Feb. 13, 1873; passed away June 21, 1954; aged 81 y. 4 m. 8 d. On June 12 she fell and fractured her hip and was taken to the Mary Rutan Hospital, Bellefontaine, Ohio, where she was cared for until her death. In early life she united with the Walnut Grove Church and in later years transferred her membership to the Bethel Mennonite Church where she was a faithful attendant until her health failed. For a number of years she lived in Missouri, Kansas, and Iowa, working in private homes, then in later life she worked in her home community also. For the last 46 years she lived with her brother and sisters at the old homestead. In her passing she leaves 3 brothers and 2 sisters (David B., Wellman, Iowa; Ben B., Scottdale, Pa., Siddie Oyer, Goshen, Ind.; John Y. and Lila, West Liberty, Ohio), also 20 nephews and nieces, and a host of relatives and friends. Those preceding her in death are her parents, 3 brothers, and 2 sisters. Funeral services were held June 23 at the Troyer-Lynn Funeral Home in charge of Edward Stoltzfus. Burial was made in the Yoder Cemetery, West Liberty, Ohio.

Leaman, Aaron B., son of the late Daniel D. and Martha (Buckwalter) Leaman, was born May 1, 1875; departed this life July 10, 1954; aged 79 y. 2 m. 9 d. Three years ago he suffered a slight stroke from which he never fully recovered. Since that time he had several other attacks. The last attack kept him bedfast since early February. He accepted Christ in early youth and became a member of the Stumptown Mennonite Church where he held membership until death. On Dec. 11, 1906, he was united in marriage to Maud D. Rowe. This union was blessed with two sons and one daughter. The daughter and one son preceded him in death. Surviving him are his wife and one son (Paul R., Lancaster, Pa.), and 2 grandsons. Funeral services at the Stumptown Church, July 13, were in charge of Elmer Martin, David L. Landis, and John Oberholtzer. Burial was made in Mellinger's Mennonite Cemetery.

Rufenacht, Simon, son of Jonas and Mary (Aeschliman) Rufenacht, was born near Archbold, Ohio, Sept. 11, 1869; died in his home in Archbold, June 12, 1954, where he spent the last 26 years of his life; aged 84 y. 9 m. 1 d. On Feb. 7, 1907, he was united in marriage with Christena Nofziger, who passed away Dec. 21, 1928. On Jan. 23, 1930, he was united in marriage with Lydia Goldsmith. He leaves to mourn his departure his companion, one brother (Ephriam of Archbold), besides a host of near relatives and friends. His wife Christena, parents, one brother, and one sister preceded him in death. In youth he accepted Christ as his Saviour, and united with the Evangelical Mennonite Church, later transferring his membership to the Central Mennonite Church where he remained faithful to the end. Death came after a three-weeks illness due to a heart condition. Funeral services were held at the Central Mennonite Church by Jesse J. Short and Simon Stuckey.

Stuckey, Wayne, son of Peter J. and Anna Stuckey, was born near Archbold, Ohio, Oct. 14, 1924; passed away in the Memorial Hospital, Wauseon, Ohio, of heart failure, June 17, 1954; aged 29 y. 8 m. 3 d. On March 3, 1946, he was united in marriage with Ilva Beck. This union was blessed with 2 daughters, Joan Sue and Betty Jo. He leaves to mourn his departure his wife, 2 daughters, parents, 3 brothers (John, Orville, and Chauncey), 2 sisters (Alta—Mrs. Otto Nofziger, and Mary, all residing in this community), besides a host of relatives and friends. He was preceded in death by 3 brothers (2 dying in infancy and Paul William at the age of 15 months). In his early teens he accepted Christ as his Saviour and united with the Lockport Mennonite Church, remaining a member until his death. He was never blessed with the best of health and his life on several occasions seemed to be at death's portals, but the Lord answered prayers and Wayne would recover. Funeral services were held at the Central Mennonite Church by Jesse J. Short and Simon Stuckey.

Tunnicliff, William Ben, the son of June and Anna (Melton) Tunnicliff, was born in Texas in December 1896; departed this life on July 11, 1954; over 57 years of age. In early boyhood he accepted Christ and became a member of the Methodist Church. On Jan. 29, 1921, he was married to Anna Elizabeth Ratcliff, near Arkadelphia, Ark., where most of his life was spent. About 7 years ago he with his family moved to the Optimus, Ark., community, where they have resided since. At the time of his death he was at home alone, but soon after was found by a son who had returned after being absent all night. Death was caused by the shooting of a shotgun. Almost the entire head was shattered by the blast. A coroner's jury pronounced it accidental death. His was the first death in the family, and he is survived by his companion and all six of the children (Clyde William of Ohio; Roy Edward of Washington; Marvin June of Ohio; Mildred Louise of Ohio, and Jerold Lee and Harold Dean at home). His funeral, the first in the new Mount Joy Church, was conducted on July 14, 1954, by M. E. Bontreger and assisted by Frank Horst. Burial was made in the cemetery near by.

OUR SCHOOLS (Continued)

rectors, the Directors are afraid of the parents, the parents are afraid of the children, and the children are afraid of nobody."

As to the medical profession for women, one of my professors in Medical College, the late beloved Dr. Mary Buchanon, at a vocational conference said, "I wouldn't be a doctor if I were you. It's awfully hard work—too hard for a woman. You take a bath, go to bed, fall asleep. The phone rings and you have to get right up and dress and make a night call. When you get back and are optimistic enough to go to bed again, you'll just be called out again and again. It's a dog's life. I love it. I've been doing it for forty years now and I don't care to live when I have to stop. Lots of people won't like you. Lots of women like a handsome young man doctor. But lots of other women and children want you more than they want a man doctor because you are more motherly and used to taking care of people. Women like it and mostly the sick like us to take care of them, too. It's life and death. It's adventure. It's pitting your knowledge and your skill against the unknown forces of disease."

In the Orient many women die without medical help and care because they are not permitted to have a man doctor. That is what moved Dr. Ida S. Scudder to return to India as a medical missionary and then she founded the Christian Medical College of Vellore and the large Christian Hospital. May many more young women be moved or inspired to go into the medical profession as more women doctors are needed in America as well as in foreign lands. There are many other professions worth while, too, such as librarians, social workers, writers, technicians, and, of course, homemakers. To have an education helps one to appreciate life more in relation to all or any of these.

In our training for service mere academic training is not sufficient. Foundation pillars are essential. A personal Christian experience gives one the pillar of genuineness and sincerity. There must be no playing with ideas in false and easy compromise. When the rich young man came running to Jesus calling Him, "Good Master," Jesus said, "Why callest thou me *good?* There is none good but one, that is God." This

reveals the deep earnestness of the life of Jesus in answering questions. His sense of the holiness of God was a source of His life and character. Sincerity is the final test of one's character.

Another type of insincerity is gushing. There are many kinds of women. The gusher is the most amusing and the most unsatisfactory. In a party one sees the intense, the timid, and the bored. The story is told of a lady who tried out a gusher by telling her that she has six children. The gusher said, "How perfectly dee-ar? How old are they?" The lady noticed that the gusher was evaluating the dress of another woman who was coming in, so she said, "They are all of them six." The gusher said, "Oh, how lovely! Just the right age to be companions." Thus the conversation went on, the gusher smiling lavishly and not really hearing what was being told her.

Another important foundation pillar is compassion and love for others. This was the second great characteristic of Jesus, the first being sincerity. The parable of the Lost Sheep is the striking example of compassion.

Future usefulness is prominent in the mind of serious-thinking young women in training. The four years of college life lead into the world through the gate of commencement as from a walled garden. Outside that gate, the paths lead into many directions and each girl will walk in one of these paths. Every path can lead to success as she has prepared in her college years with the consciousness of "Culture for Service."

East Peoria, Ill.

TO BE NEAR TO GOD (Continued)

outward washings and are still dirty, still blind leaders of the blind to fall together into a yawning pit.

Ah man! Stop sterilizing your cups of conceit, soaping your hands of ill gotten gain, bathing your traditions in perfumed water, drawing your "holy" robes around you tightly. You are yet filthy unless my Spirit has cleansed thy heart from within.

Friday, August 13

Read Prov. 22:2—"The rich and poor meet together."

Where? Life may separate them into "haves" and "have-nots" but they surely meet in one common graveyard. Death is the great leveler. We may have walked different roads. The rich may disdain to be buried beside the commoners' lot, but he can take no more with him. Why will we continue to live as if possessions mattered?

Ah man! Stop looking down upon the poor man's hovel from your high castle. Your marble tombstone means no more to me than your poor neighbor's clod of grass. You will meet again at my throne to see who was "rich toward me."

Saturday, August 14

Read Rom. 6:15-23 (RSV)—"The wages of sin is death."

A pay check is a desirable bit of paper to countless people. While some grumble about their wages, most of them agree they received that for which they had bargained. And hadn't they earned it? There are many regulations concerning the hiring of and paying for labor. Most men are willing to abide by the agreements and rules. It is strange then that many of these same people delude themselves into believing that with things of the spirit, they can serve one master and get paid by another. They sell themselves to the devil, work his iniquity, and then seem surprised when he gives them death as their hire. He promised them pleasure, fame, and wealth. But the devil is a liar. He hands every unregenerated soul the check of death, living death.

Ah man! Stop laboring so hard for such appalling compensation. "Come unto me, all ye that labour . . . and I will give you rest. " Take my free gift of salvation by faith and live eternally.

—Frieda Amstutz.

SHUT-INS (Continued)

gregations. The attendance was good, the results were good, and the financial returns were sufficient for my needs. My dark days had truly come to an end.

Our world is passing through some of its darkest days. Wars and rumors of wars and threats of atomic destruction cast a great shadow over the earth. Paganism has been turned loose. Materialism is striking hard blows. Infidelity is creeping into homes, schools, churches.

The only way to get rid of natural darkness is to create light and let it shine. The only way to get rid of spiritual darkness is to let the light of Christ shine unto the dark corners of the earth.

When death comes, it brings one of life's darkest experiences. Those who mourn feel as if the sun will never shine again. But God has provided help for these. Time is a great healer of broken hearts, and God gives special balm to heal the brokenhearted.

The valley of the shadow of death seems dark as we think about it. But if we are saved from sin, it will be only a shadow. Jesus said to the repentant thief about to die, "To day shalt thou be with me in paradise." Soon we will have passed the shadowy vale and be anchored in peace at home.—I. T. Mark in *The Gospel Trumpet.*

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Man Under Authority, by Raymond Henry Belton; Moody Press, 1953; 256 pp., $2.50.

This book is a Christian novel built around a young minister, David Messenger. The hope of Christ's Second Coming creates within him a burning passion for his cold and indifferent congregation and for the lost world around him. It seemed to him that God was asking him to put into practice what he was preparing to preach" (p. 14).

The story which follows is a picture of what God can do when one yields himself completely as a man under the authority of Jesus Christ. Having placed himself under that authority, David Messenger finds that the price of revival is humiliation, persecution, and severe spiritual testing. But he presses on regardless and his consecration and yieldedness slowly but surely catch fire by the power of the Holy Spirit in the hearts of his people as real revival and great missionary conviction become a reality in their lives as well. One by one we see the effects of this spiritual deepening in the lives of people of both low and high social standing, in business, in the home, and in other areas of practical living.

This book brings to us a challenge that should come home to every Christian. It has very little in it that we would call objectionable and has a real message in it for Christians of our day. Its sound emphasis on revival is noteworthy together with a quite conservative approach to worldliness and a solid condemnation of class distinction. Throughout the book there is a constant sense of the imminence of the Lord's return. It is a very healthy emphasis, getting into no millennial controversy but stemming from a simple belief in the fact that Christ is coming back again.

This book will be interesting and challenging to both youth and adults and will have a special appeal to young ministers because of the person, David Messenger, in the story.

The author of this book was born in Brighton, England, and has served churches in city, countryside, and seacoast since his ordination to the ministry in 1934.—Ray Bair.

ITEMS and COMMENTS

The Jewish population of the world is now 11,558,830, according to the American Jewish Committee. 4,125,000 live in Israel, 5,000,000 in the United States, 833,000 in South American countries, 450,000 in Great Britain. Of the 600,000 Jews who once lived in Germany, only 23,000 remain.—**Gospel Minister.**

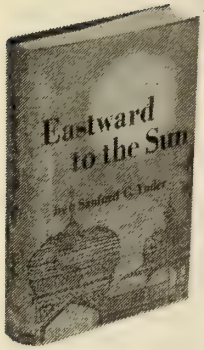
* * *

More than two and a quarter billion people live on the earth. Fifty million die every year; 136,986 die every day; 5,707 die every hour; 95 die every minute. The average duration of life the world over is thirty-three years. One quarter of the earth's people die before the seventh year. One half of the earth's people die before the seventeenth year. Six out of every hundred ever reach sixty-five years. Not more than one in five hundred reaches the eightieth year. One out of every thousand ever reach one hundred years.—**The Gideon.**

Summer reading . . .



EASTWARD TO THE SUN

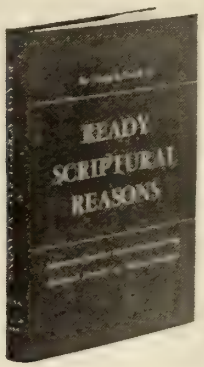


By S. C. Yoder. Travel by armchair. From New York through Europe to India, climaxing at the 50th anniversary celebration of the India Mennonite Mission, Dr. Yoder relates his experiences. He delights in people and places. With keen insight he observes them through the colorful lenses of history and literature. You will enjoy him as your guide. $2.85



OLD TIME REVIVAL AGAIN

By T. K. Hershey. The writer pleads for revival, showing that it must begin within before it can be spread to others. It refers to early Biblical evangelists, and to the effectiveness of those who first have been revived themselves. It speaks emphatically to ministers, but the message is for everyone. $1.75



READY SCRIPTURAL REASONS

By George R. Brunk, Sr. Important facts about Christian living stated in question-and-answer form. The author interprets these on Biblical principles in the light of his belief and experience. $1.75

Mennonite Publishing House
Scottdale, Pennsylvania

Nearly six million children are enrolled in vacation church schools in the United States and Canada this summer, according to the National Council of Churches. Enrollment in the last decade has nearly doubled. Well over 25,000 teachers are taking part in this year's vacation church schools.

* * *

More than $234,000,000 worth of Seventh-Day Adventist books and periodicals have been sold since the denomination's first 35¢ pamphlet was put on sale in 1850. For the past three years the church's 4,000 colporteurs throughout the world have averaged sales of more than $15,000,000 of Bibles and religious health and child care publications annually. The Seventh-Day Adventist Church operates forty-three printing plants over the world, issuing publications in nearly two hundred languages.

* * *

Since the end of World War II, the **New York Times** reports, there has been a growing awareness of religious and spiritual values among college and university students. Reports indicate that more students go to chapel and more take courses in religious fields than ever before. Our counselor observes that "In contrast to the often overconfident and brash student of the pre-World War II era, the young men and women in college today feel baffled by the fast-moving and unpredictable flow of human events. As a result, they feel more deeply the need for the knowledge 'of those eternal truths which have given human strength and comfort in the past. . . . Under the circumstances of our day, the demand for sympathetic guidance is greater than ever.'"

The sewage water of Tel Aviv, Israel, is to be purified and piped to the Negev for use in irrigation.

* * *

The Hebrew language is being taught to all of the new settlers in Israel, who come from seventy-four different countries. Hebrew is not only the official language of the country, but is used in all trades and professions, and is hence a basic tool for the citizen of that country.

* * *

The Greek Evangelical Church will not participate in the World Council of Churches Second Assembly in Evanston in August "as a measure of protest against persecution of the Greek Evangelical Church by another member of the World Council, namely the Orthodox Church of Greece."

* * *

Opposition from religious groups appeared to doom for the present proposals for a new world calendar submitted to the United Nations' Economic and Social Council's sessions in Geneva. A representative of the Vatican and the Director of the World Jewish Congress' International Affairs Department expressed opposition. The present proposals are also strongly opposed in this country by the Seventh-Day Adventists.

* * *

Some 75,000 Protestants, including at least 10,000 from West Germany, jammed the square in front of Leipzig's city hall for the opening service of the sixth Evangelical German Church Rally, the first to be held in the Soviet Zone. One speaker said that although political conferences had failed to bring the reunification of Germany any closer, the church movement had succeeded in re-establishing contact between believers in the East and in the West.

* * *

Evangelist Billy Graham gave President Eisenhower a firsthand report of his five-month preaching mission in Great Britain and Western Europe. He told the president there is a religious revival occurring in Europe which will "have tremendous impact on social and moral life in Europe." Dr. Graham told reporters that he had been invited to return to Europe next spring, and might do so. "In the meanwhile," he said, "we still have a few in the United States who could stand a little preaching, and I am going to devote myself to that."

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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The Place of Spiritual Blessings in Ephesians

By the late S. F. Coffman

According to the purpose of God, the Christian does not live in and out of spiritual relationship with the Lord. He may have a variety of appreciations and experiences of his fellowship with the Lord and with his emotions. When the Lord called us into His grace and into His provisions of salvation and fellowship, it was with a definite purpose and definite results, according to His own wisdom and prudence. This certainly should be effective.

In the Epistle to the Ephesians (1:3) the apostle wrote, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The Christian's life is not only from Christ; it is also "in Christ." What Christ is becomes the possession of every believer. It may be that few realize the fullness of Christ for them.

Every Christian is chosen in Christ to be holy and without blame before Him in love. For this purpose Christ was predestined. Eph. 1:4, 5. He was before the foundation of the world; we were not. He was made a means of blessing for those who would later be made the children of God in, and by, Him.

The final purpose of God is to gather together in one all things that are in Christ. 1:10. The seal of God's purpose to the believers is to give to every one that believes the Holy Spirit. He is not given as a token of merit, nor as a reward for holiness. He is given because God has promised Him to those who believe in Christ Jesus. He was promised to Abraham. Gal. 3:14. He was promised to the apostles. Acts 1:8. He was promised to all believers. Acts 2:17, 30. Being of promise, He is the seal of every one who trusts in Christ.

After receiving, or being sealed by, the Spirit, every Christian has a variety of experiences. These often depend upon the nature of the individual, his understanding, and his environment in life. The nature and training of the Jews should have made of them the best kind of Christians, but some of them seem to have made a great deal of trouble in the church. Paul considered one of the first desirable blessings of the Christian experience to be that of enlightenment. For this the apostle prayed. 1:16. He prayed for their increased knowledge of Christ (v. 17), for their knowledge of the glory of Christ's inheritance in the saints (v. 18), and for their appreciation of the power of God in their lives (v. 19). It was the power of Christ's exaltation above all other powers that made Him the head of the church (vv. 20-23). It was the power which quickened believers into newness of life (2:1). It exalted them into the heavenlies in Christ (2:6), and it will work in them to accomplish the good works which God ordained for their lives (2:10).

A New Relationship with God

The Holy Spirit works in the hearts of all believers to give them access to God. Eph. 2:18. This is the result of their being reconciled alike to God by the cross of Christ (v. 16). The Spirit points to the cross of Christ as the means of reconciliation to God, and then He shows to the Christians the God to whom they have access through Christ.

Besides the office of the Spirit in reconciliation and access, He operates in the hearts of Christians to unite them into a common fellowship in which they are likened to living stones built together. Thus the Holy Spirit builds a temple in which God may have access and an abode in the church on earth (2:23). This agrees with John 16. For the Spirit makes His abode in each believer, and by their keeping the Word of the Lord, the Father and the Son also make their abode in the believers. This is a spiritual relationship which is not possible without the atonement and the presence of the Spirit. John 14:15-23.

The Fullness of God in the Church

The church as a body is the means of revealing to all spiritual realms the "manifold wisdom of God" (3:9-12). But the church receives its life and power through the presence of the Holy Spirit. The whole body of the church consists of those who are in the spirit realm, in heaven, and those who are on the earth (3:15). There will be a time when these two groups will be united in one (1:10). The Spirit has fulfilled His ministry in those who have left the earth by reason of death. His ministry continues in the church which is still on earth. It is for these that the apostle prays that they may be "strengthened with might by his Spirit in the inner man" (3:16). He does not pray that they should receive the Spirit. He acknowledges their having received Him. His prayer is that they may enjoy the power of the Spirit in their inner being. "Might" in this instance, is the same word as is used in Acts 1:8. His ministry to the Ephesians is to give them strength, increasing strength, and this strength is again supplied by an increase of their understanding and appreciation of the things of God with which they have to do.

The first ministry of the Spirit is to make Christ known to the Christians, for Christ is the object of the Spirit's ministry. "That Christ may dwell in your hearts by faith." Faith appropriates Christ, and faith makes real the things of Christ to each believer. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). In

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In Thy Holy Place

By S. F. Coffman

In Thy holy place we bow,
Perfumes sweet to heaven rise,
While our golden censers glow
With the fire of sacrifice.
Saints low bending, prayers ascending,
Holy lips and hands implore;
Faith believing and receiving
Grace from Him whom we adore.

Holy light doth fill this place,
Spirit light our way to guide;
In the presence of Thy face
Sin and darkness ne'er can hide.
Heaven's gleaming, fullness streaming,
Life and truth for man is found;
Light pervading, never fading,
Lighting all the world around.

On Thy holy bread we feed,
Hunger never more to know:
Thou suppliest all our need;
Father, whither shall we go?
Ne'er forsaking, here partaking
Bread our souls to satisfy;
Here abiding and confiding,
We shall never want nor die.

this instance the apostle suggests the understanding of the presence of Christ in the heart. The second work of the Spirit is to give the believer an appreciation of the love of Christ, a love that passeth knowledge. The Spirit can reveal more than the believer is able to appreciate. The fullness of the Spirit may never be reached by any one person.

The second ministry of the Spirit is that of making known to the whole church the immeasurable love of Christ, which no one person can comprehend, and then to fill the whole church with all the fullness of God (v. 19). "That *ye* might be filled with all the fulness of God." The trinity of the Godhead is in each Christian who has believed and received the Holy Spirit. The Spirit and Christ and God dwell in his heart by faith. Which one has all of the abilities of either of the divine beings? But if each Christian may add his possession and appreciation to that of all the members of the church of Christ, there will result a fullness which cannot be otherwise attained. It is that which Paul appreciates in the church.

The apostle cites still another measure of unattainable grace for the individual in the body of Christ. Unto Christ be glory, because He is able to do "exceeding abundantly above all that we ask or think" (v. 20). There is much done in the church which does not belong to the work or wisdom or power that lies in the individual. It is done beyond human appreciation or power. How small our measure of power, even when we claim to be filled with the Spirit and love of Christ and the power of God! May it not be wisdom on our part to attribute much more of the power and efficiency of the work of the church to what God is accomplishing through others and to what He Himself is doing beyond even the appreciation of the whole church on earth?

This entire work of the Spirit is a matter of the grace of God. It is the gift of God (2:8). It is granted of God (3:16). It is a spiritual grace for the *inner man.* There is no room for boasting of physical accomplishments so long as God by grace must do for us what we cannot understand, and things that are beyond what we may ask or think; for He accomplishes such things for us by His power that works in the church.

Working in and Among Christians

One of the principal functions of the Spirit is that of unifying the believers in one body. Each one has his own particular calling (4:1). As the Spirit exercises grace to each member, so those members by the Spirit exercise grace in honoring each other. This is the Spirit who preserves unity and peace in the body of Christ. The baptism of the Spirit establishes a unity among believers such as that which exists in the unity of the Godhead (4:6).

The Spirit recognizes the individuality of the members of the body. These gifts accompany the Spirit as He is sent of God since the days of Christ's ascension to the Father. The church is not an assembly of separate groups or classes. There are no distinctive ranks or honors among them. There are no titles or grades of accomplishments—bishop, minister, deacon, leader, and officials that stand apart from others. The name of service may be distinctive, but it entitles no one to an honor above others. Each member, with his distinct qualification, is a servant of the whole body. And as he serves others, he builds the whole body and himself with it (4:11-17).

The Spirit leads in a distinctive life. The Christian is sealed unto God by the Spirit. This separates him unto God and apart from his former life and association—"other Gentiles." A reformation of life goes on, because of the transformation that has taken place. It would be a very unusual thing to find one who at the beginning of his Christian life had none of the old life to put off, and no new graces of the Spirit to add to his life. By the guidance of the Spirit the Christians learn Christ (v. 20) and put off the former life, and become renewed in the spirit of their minds. In an understanding way they put on Christ and put away the manner of the flesh, to become ministers of the grace of God to others. The standard of the Christian life is that of *not* grieving the Spirit "whereby ye are sealed unto the day of redemption." The Spirit is constantly present in the process of growth in spiritual graces in Christian experience (4:20-32).

"Be Filled with the Spirit"

It is evident that the apostle was not writing to a group of perfected believers, although it seems that the Ephesians were enlightened above many other groups of the early church. There seemed to be a spiritual understanding among them to which he constantly appealed. The fact that he mentions some of the fleshly practices suggests that these existed to some degree among them. In contrast to the fleshly practices Paul indicates the character of the *fruits of the Spirit.* There are no particular fruits mentioned. The fruit is characterized—goodness and righteousness and truth. Into this area of life the Spirit leads and manifests Himself in the life of the church in which He operates for the Lord.

Again the apostle makes his plea, or appeal, to the believers. "Be ye not unwise, but understanding what the will of the Lord is" (5:17). There is a certain futility in setting certain ideal acts or traits as standards of the Spirit-filled life. Some may possess some of them and others may fail in attainment of them. But with mind renewed, understanding enlightened, and the mind of Christ understood, progress may be made in goodness, righteousness, and truth. The limits of Christ's grace are past understanding. The limits of God's power and fullness are beyond our asking or thinking. The Spirit leads on toward, and unto, every possibility of man. The Spirit and man know the nature and deeds of the flesh. He convicts of sin and leads away from it. Sin is atoned for by the blood of Christ. The Spirit purifies the life by leading unto all truth and righteousness. Paul does not use the expression, "the flesh," in this epistle. He calls the past life, "the old man, which is corrupt according to the deceitful lusts" (4:22).

The contrast between the old life and the new is expressed in the latter part of chapter four and the first part of chapter five of the epistle. This contrast is briefly stated in 5:17, 18: "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, . . . but be filled with the Spirit." The injunction is applied to both. This is the great challenge of the Spirit.

Nowhere in the epistle does the apostle suggest that these believers do not have the Spirit, nor the fullness of the Spirit. He says, "after that ye believed, ye were sealed" (1:13), and "ye are sealed" (4:30). He does say that they should be "strengthened with might by his Spirit in the inner man" (3:16), and he concludes that they be "filled with the Spirit" (5:18).

It has been said that Paul used the imperative mood in the past tense. This injunction would imply that they be filled, but they should continue as they were, "filled with the Spirit." Only by the presence and power of the Spirit can one deal with the old man, and the experiences of the past life. But the influence of the past life, like drunkenness with wine, will militate against the Spirit. Enlightenment and understanding are the means of continuing in the fullness of the Spirit.

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EDITORIAL

Pew Sleepers

Is there anything new to be said about sleeping in church? Editors have raved about it, preachers have scolded about it, and the pious have been properly shocked at the people who make the church a motel. And yet there are supposed worshipers who are troubled with heavy eyelids. Is this a human weakness which we will have to recognize and overlook? Is there anything at all we can do about it? We think there is. We can at least ask ourselves some questions.

The minister should ask himself: Does my preaching get down to matters that actually concern the people? Can they sleep in church without missing something important? Are my sermons superficial, wordy, pointless? Do I have what it takes in mental and spiritual preparation to challenge active minds? Do my sermons give something to assent to, or to disagree with? Is my delivery monotonous and sleep-inducing? Do I speak too long? Has the worship-service enough audience participation to keep minds and bodies awake? Do I see to it that temperature and ventilation are such as will help those who really want to stay awake? And do I help those who don't care enough to try, to see that their attitude is sinful?

The sleeping members should ask themselves: Do I come to church so worn out by long hours that it is a physical impossibility to stay awake? Do I have the active attitude of a participant, or is there a mental sluggishness that is next thing to sleep? Have I eaten the kind of breakfast that makes me sleepy? Do my physical posture and my breathing method tend to sleep or to waking? Do I really intend to stay awake and get as much as possible out of the service? Do I use my hymnbook, my Bible, and my notebook in a way that keeps me active and alert? Have I come to church with the spiritual hunger and the spirit of praise which will fight away sluggishness? Have I apologized to the minister when on occasion I have been drowsy? And have I asked God to help me not to desecrate the house, the day, and the service by listlessness?

Perhaps the church council ought to ask itself whether it would be easier for the people to stay awake in the Sunday morning service if the Sunday school followed, instead of preceded, the preaching service. More participation and activity in the Sunday-school period may make that second hour more endurable on a hot Sunday morning.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—E.

"He Being Dead Yet Speaketh"

The writer to the Hebrews applied this expression to Abel as the first of the great Bible heroes to be held up as an example of faith. That is to say, Abel is still speaking to us because of his acceptable sacrifice and righteous life. The same would also be true of all the others of that long list of illustrious heroes of the faith mentioned in Hebrews 11. It is also true of the many who have followed in their train and of whom we read in the annals of church history or who are still fresh in our memories.

We call attention to this text in particular because of its application to Bro. S. F. Coffman, Vineland, Ont., recently deceased. Two intimate articles in this issue tell how he continues to speak to his family and friends and to all of us who knew him in his wide ministry as a bishop, Bible teacher, evangelist, writer, and churchman. He speaks to us posthumously in his article on "The Place of Spiritual Blessings in Ephesians," and in two of his poems. "In Thy Holy Place," written in 1901 and set to music by Bro. J. D. Brunk in 1911, has become a classic in the hymnody of the Mennonite Church. The other poem, "Resurrection," written last Easter and now published for the first time, seems prophetic of his own meeting with the Lord a few months later.

To those of us who knew Bro. Coffman as a preacher, churchman, and friend he will speak a long time through our memories. We will recall with profit his stately appearance in the pulpit and out, and his messages which were both simple and profound. With equal pleasure we will remember him as moderator of General Conference and other meetings, and his work on many of the most important church committees. We will also remember him by his Christian life and character—his devotion to and study of the Word, his warm friendship, his fatherly interest in people, his patriarchal appearance. He indeed continues to speak to us by his life.

But to some of us he will probably speak loudest and longest by the things which he wrote. Bro. Coffman served on the editorial staff of the Mennonite Publishing Co., Elkhart, Ind., predecessor to the present Mennonite Publishing House, Scottdale, Pa. He helped to edit the "Young People's Paper," and the Sunday-school lesson helps of which his father had been editor before him. His longest writing assignment was as editor of the Bible Study department of the *Christian Monitor,* in which capacity he served during the entire existence of this paper—1909 to 1953 inclusive. During these years the *Christian Monitor* published outlines and expositions of all the books of the Bible from his pen. He probably stands alone in the Mennonite Church as having practically published a commentary on the whole Bible. May it be possible that a Coffman Commentary of the Bible might be published posthumously? He wrote other Bible studies and also many other articles for our church papers.

From his last article in the *Christian Monitor,* December, 1953, issue, entitled "Seedtime Ended," we quote a few excerpts, which are all the more significant with his passing.

"Through the years the Lord has afforded much grace in the accomplishment of the task of writing for these pages. He has also afforded the presence and guidance of the Comforter in searching out the truth of His Word. . . . The Lord has given great pleasure and joy as by His Word He has revealed Himself. . . . Many hours of pleasure have been found in unfolding the truth contained in the depth of the knowledge of God. . . . Thus have we journeyed and fellowshiped with the Father, Son, and Spirit through His Word. It has been a long journey of years, but it has led onward into more gracious light and life, and upward toward the glory of endless years of revelation in which we shall know Him in all His glory and fullness. Let us enjoy some of that blessing and glory now. The pages of time will grow more

dim, the open door of understanding will grow wider and brighter, and the Lord whom we learned to know through His Word will be revealed in full glory."

There you have the faith and life and hope of our brother expressed in his own words. Seedtime ended? Yes, in one sense of the word; but in another and very real sense, "He being dead yet speaketh."—H.

Catastrophe Aid

By Harold L. Swartzendruber

At its recent meeting, the Mennonite Aid, Inc., Board of Directors approved a plan to help the members of Mennonite Aid who have unusually large hospital-surgical claims as a result of a serious disease or accident.

Each year a few members have hospital-surgical claims which are met only in part by their coverage with Mennonite Aid. These heavy expenses may be the result of confinement in a hospital because of polio, heart disease, cancer, major accident cases, extensive surgery, or other similar conditions. In some cases extensive treatments, drugs, laboratory fees, etc., may result in excessive expense even though the confinement is relatively short. The percentage of such cases having expenses which would class them as catastrophe cases is small.

Most families are able to help their relatives in time of catastrophe. The local churches have deacon funds to give some aid. District conferences have funds available which are given to needy cases. There are welfare agencies which solicit the public and give specialized aid, e.g., National Foundation for Infantile Paralysis. Even so, we find cases where the aid rendered by the above sources has been inadequate because of the many extra expenses of the family during the time it is experiencing such a catastrophe.

Mennonite Aid feels a responsibility as a Christian organization to help its members if hospital confinements result in financial distress for the family. To extend the present claim schedule would not be a solution to our problem. A separate fund can be established consisting of contributions systematically paid in small amounts each year which would provide adequate funds to enable them to help catastrophe cases among Mennonite Aid members evidencing need of further assistance. A $1.00 per member per year contribution would provide a sizable fund to help catastrophe cases.

The Claims Committee of Mennonite Aid will investigate those members whose actual hospital expense is at least $200 above the amount paid by the regular Mennonite Aid claim schedule. If the family has resources enabling it to take care of its own expense or if aid has been received from one or several of the above church or welfare funds which prove to be adequate, then the committee may find that additional consideration for catastrophe aid is not necessary.

The catastrophe aid plan is completely on a voluntary basis and is to be kept on the basis of helping one another where further Christian assistance is needed. The plan can only function as contributions are received for use in this fund. A dollar or two by members in addition to the regular assessment will make possible the further "sharing of burdens" for those members who are victims of such a disease or accident.

Disaster often strikes when we least expect it. Some families have no resources available to meet excessive expense. By joining Mennonite Aid the family can systematically prepare in advance to take care of most of their hospital expense.

"The Lord . . . Removed Them"

By Stanley C. Shenk

Why did the northern kingdom fall? Was it because of the vastly superior military power of Assyria? No, the inspired writer of II Kings never once analyzed the defeat of Israel in those terms. Why did Israel fall? Because it was the will of God. The people of Israel had turned away from the Lord repeatedly, and so the Lord finally "removed them" (II Kings 17:18). It is on this same basis, namely, the will of God, that nations have always risen and fallen. He determines the bounds of their habitation (that is, the extent of their frontiers). He sets up whom He will and pulls down whom He will. He uses the nations (be they good, bad, or indifferent) to punish the sins of one another. He is working out the political destinies of peoples and nations in accordance with the predictions of His inspired prophets. He is bringing to pass His will in spite of all the forces of evil. He maketh even the mistakes and the wrath of men to praise Him.

When General Robert E. Lee, the famous Confederate military leader, rode north toward the decisive battle of Gettysburg in the summer of 1863, he was in the flood tide of military success. His men had won battle after battle. The South seemed unbeatable. The story of Gettysburg is a strange one. The South had won a notable victory by late afternoon of the first day. Then the supercaution of a Southern officer, General Ewell, threw it away. The brilliant strategic plans of Robert E. Lee held out the bright promise of a decisive victory in the morning of the second day. Then the stubbornness of another Southern officer, General Longstreet, threw it away again. On the third day the North won it decisively. And who shall say that it was not supposed to be so, and that God used the supercaution and stubbornness of those two Southern officers to frustrate the genius of Lee and to maintain the Union of the States?

Napoleon to the contrary, God does *not* always fight on the side of the army that has the biggest cannon. It was His will that England should snatch her little army from the very jaws of the German lion at Dunkirk in World War II. She did. It was His will that brave little Finland should maintain her national existence against the attack of mighty Russia. She did. It was His will that the tiny armies of Israel should hurl back all the military power of the Arab League in the Arab-Jewish War of 1948. They did. His power to influence the destinies of nations is not dependent upon their degree of military strength. He can bring military defeat upon the strong as well as upon the weak. When God decides that the American people have filled their cup of iniquity to the brim, then all the A-bombs, H-bombs, and guided missiles that the United States can ever stockpile will never save her. Then God will deal with her according to His will.

West Liberty, Ohio.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *July 18, 1929)*

Pacific Coast Church Conference—membership 1051.

(From Gospel Herald, *July 25, 1929)*

Married.—On June 29, 1929, at the Hagey Mennonite Church near Preston, Ont., Bro. Harold D. Groh of Kingston, Ont., and Sister Cora Gingrich of Preston, Ont., were united in holy matrimony, Bro. L. S. Weber officiating.

Samuel M. Burkholder. On another page we print the death notice of this veteran soldier of the cross. . . . Both his father and grandfather were prominent bishops. . . . The service which our brother rendered as a deacon and active worker for many years has endeared him to those who know him [age 81 years].

(From Gospel Herald, *Aug. 1, 1929)*

Receipts of Mennonite Board of Missions and Charities for June, 1929, $17,493.62.

(From Gospel Herald, *Aug. 8, 1929)*

On July 27 an ordination service took place at Weavers Church near Harrisonburg, Va., at which time Brethren Chester K. Lehman and Paul Good were ordained to the ministry, there having been nine in the lot.

Samuel Frederick Coffman

By Barbara F. Coffman

Father went home the other day. We didn't know he was going so soon, but there were no hasty last-minute preparations. No time for tearful farewells. Evening came, and with it the welcome call to put down his tools and rest. It was the call to a well-earned rest in the Home prepared for him by his Lord and Master. He loved to read about that Home and had long anticipated the glorious experience of entering its portals. When the call came he was instantly ready, and quietly took the short journey to his new abode.

His last day was a busy one. That is the way he wanted it to be. It was his happy privilege to make the transition with his boots on, as so many wish to do. But it was characteristic that he also had on a good white shirt, and his old gray trousers. For he had made a hospital visit that afternoon and then worked a while in his loved garden. Besides, there were callers that evening. A neighbor came in and he enjoyed recalling with her his early days at Vineland. And to a group of VS workers who dropped in he preached his final sermon. He had received a new thought in reading the daily Scripture lesson that evening, and the girls received a clear and simple informal exposition on a few verses in Isaiah 9.

That was his life. It was a full life, and a happy one. He was happy working with his hands. He was happier visiting with people, sharing with them the experiences of life. But his greatest happiness lay in the study of God's Word and sharing with others the riches of the wisdom of God as revealed to him by the Spirit.

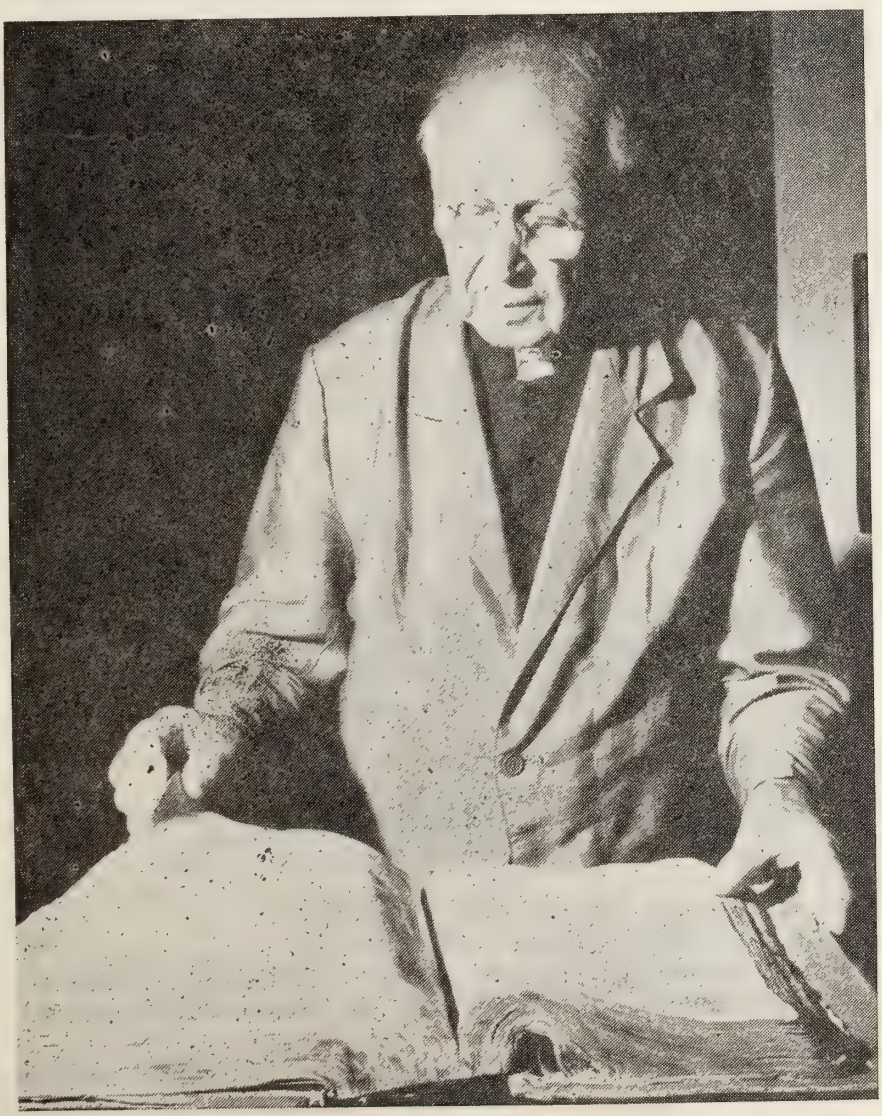
The whole community, as well as the church, shared in our sorrow at the sudden separation from one who meant so much to us. Hundreds called to express their sympathy and filed by the casket for a final look at the kindly face of one they had learned to love. Father was a part of this little community here in the Niagara Peninsula. It was his home for nearly sixty years, and he had watched with interest its progress and development. Other ministers came and went. But he remained, a quiet, vital influence felt widely throughout the area. Everyone who met him instantly felt his deep, personal interest and concern. Young and old, people of many faiths and creeds feel they have lost a personal friend. To the children he was Grandpa Coffman, and they are wondering how they can have Bible school without him this summer. To the old he was the man who had so frequently comforted and encouraged them, giving meaning to some applicable truth from God's Word.

Yes, there were even a few Roman Catholic friends among those who called. We were deeply moved and conscious of their sincerity and sympathy as they knelt beside the casket to offer a prayer. They, too, were among the many friends who made donations to the fund for Gideon Bibles which we had requested instead of flowers. And from a friend of Jewish faith came a donation of ten dollars. How pleased Father would be to know that in his memory 150 Bibles will be distributed to schools, hospitals, hotels, and jails! Truly a fitting and lasting monument to the memory of one whose chief interest in life was to make known the Christ revealed in the holy Scriptures.

Father began life as he ended it, in the lovely month of June. He was born in the Shenandoah Valley in Virginia, near Harrisonburg, in 1872. He was the second son of John S. Coffman, known so widely throughout the Mennonite Church as one of the earliest evangelists. He was named Samuel Frederick after his grandfather, Samuel Coffman, a prominent bishop in the valley, and Frederick Rhodes, a deacon. From the days of earliest childhood he learned to consider the Bible, the Christian faith, and the church of primary importance in life. His mother was a Virginia girl, Elizabeth Heatwole, daughter of John G. Heatwole, who was a brother of Preacher Gabriel Heatwole.

When he was seven years old the family moved to Elkhart, Ind., where his father, John S. Coffman, entered a life of greater usefulness to the church, working with J. F. Funk as assistant editor of the *Herald of Truth*. Six children made the trip with John and Betty—William, Samuel Frederick, Jacob, Ansel, Fannie, and baby Daniel. Several years later a seventh child was born, Anna Barbara. Father grew to manhood at Elkhart, his early days being well filled with school, work, and play. Here for the first time he was privileged to attend Sunday school. Although his father had helped conduct a Sunday school at the Weaver Church several years earlier, the project was generally frowned upon and had to be discontinued. The fact that Elkhart had a Sunday school was probably a determining factor in his decision to leave the valley and move to Indiana.

There wasn't too much play in the life



The late S. F. Coffman looking at a Bible once owned by Valentine Kratz, the first minister at the Mennonite Church at "The Twenty," Vineland, Ont.

of the Coffman boys. In order to get his boys off the street in town, John S. soon had young William at work doing odd jobs in the publishing house. And in a few years Father, too, spent most of his holidays running errands, assembling almanacs, pasting, and learning the mysteries of bookbinding. He enjoyed this type of work. Later, when his father bought a small farm outside of town to help support his family, Father found another enjoyment which remained with him through life. It was the satisfaction of working outside in the fresh air and sunshine, planting seeds, watching tiny plants grow, his mind roaming free while his hoe chopped off weeds. In later years his hours in the garden were seasons of communion with the Creator. In his study he dug deeply into the Scriptures, but it was in the garden that many of his sermons were born.

Like his brothers and elder sister, Father completed a four-year course at Elkhart High School. Very few Mennonite young people attended high schools in those days, and the decision of J. S. Coffman to give his children the legacy of a secondary education must have caused quite a few raised eyebrows. But Father was always deeply grateful for this privilege not only of increasing his knowledge, but of laying a pattern for study and learning which kept his mind keen and alert to the very last. By the time the younger members of the family were ready for high school, the Elkhart Institute was in operation and John S. was happy to have several of his children enroll in the school which he had worked so hard to help establish.

Father was fifteen years old when he made the all-important decision and accepted Christ as his personal Saviour. It was during the first series of meetings held by J. S. Coffman at his home church in Elkhart. For some time Father had been acutely aware of his need of salvation, and when the invitation was given he was the first to respond. From the time he was thirteen he had been teaching a class of beginners in the Sunday school. But after this experience he began to put his whole heart and soul into the task of teaching the Word.

After his graduation from high school Father continued to work in the bookbinding department at the publishing house for several years. There was a good group of young people at Elkhart at this time and he fully participated in their activities—young people's meetings, literary society, and choral work directed by A. B. Kolb. Occasionally he accompanied his father on an evangelistic trip and under his watchful eye ventured to conduct a few pre-sermon Bible study classes.

It was during this period that Father heard the call of the Spirit to give himself in fuller Christian service. He wasn't sure what kind of service would be required of him, but he recognized the call as a call from God and prayed for definite guidance as he vowed in his heart to serve wherever he would be called.

When M. S. Steiner approached him about helping with the work at the recently established mission in Chicago in 1894, he saw in the offer two opportunities, an opportunity of service, and an opportunity of attending Bible school at Moody Bible Institute to fit himself for better service. The work at the mission was heavy and he found to his regret that he was unable to attend lectures regularly. However, he always claimed that it was at Moody's that he learned the analytical method of Bible study. This method, which he always followed, gave him the deep insight into Scriptural truths which proved to be such a blessing, not only to his own soul, but to hundreds who have since learned from him.

When Steiner was forced to give up his work at the mission because of ill health, Father was asked by the Board to accept the responsibility of leadership. In an impressive service at the mission one Sunday morning, Bishop Funk laid his hands on the young man and charged him with the sacred duty of preaching the Gospel. When asked to preach again at the service that night, Funk refused. "No," he said, "that's what I ordained you for. You preach tonight." And so, feeling very self-conscious in the presence of this great church leader, Father preached his first sermon as an ordained minister. The text he chose was I Cor. 2:11, knowledge by the Spirit of God—a favorite theme during fifty-nine years of preaching.

Bravely the little group of workers struggled to keep up the interest at the mission. But they were working against tremendous odds. The church in general had not yet accepted missions and had not learned to share the Gospel through giving. Finally, for lack of support, after drawing heavily on their own meager personal savings, the work was discontinued for a short time.

Soon after he left Chicago, Father entered a new field of labor in Ontario. His coming to Ontario was by request of the Evangelizing Committee, who realized that help was needed in some of the smaller congregations. Keen interest had been aroused through the evangelistic effort of J. S. Coffman, but help was needed to keep up the interest and build up strong congregations. Father spent most of his time during the next four years with the church here at Vineland, although making regular visits to many of the Ontario churches, holding meetings and Bible conferences. In the summer of 1899 an urgent call came to give assistance in a crisis that had developed at Masontown, Pa. Although he regretted leaving the church at Vineland, then known as the "Twenty," he was willing to be used wherever the need was greatest. He remained at Masontown for ten months.

Not Far Away

He's gone, they say; and yet my heart insists
He is still here. These heavy earth-bound mists,
This fog-bound world, 'tis they prevent my sight.
For see! He stands, enrobed in glorious light!

His voice is still, they say; but hark! his voice
Swelling in richest accents, bidding us rejoice
In that grand chorus 'round the Heavenly Lamb,
In adoration of the theme he loved, the great "I Am"!

Not far, I know; and yet I miss that strong, warm clasp,
That blue-eyed look, so keenly deep, that seemed to grasp
The inmost struggles of my soul—to understand—
My heart is sore bereft; I miss the pressure of his hand.

He's singing yet, I know; but with my world-pent ear
Only the echo now, the memory, I still hear.
Ah, Lord! remind us often, that sometime ere long
We'll stand with him together in that white-robed throng!

Till then, let memory hold the door the while,
Let us remember all he meant—his tender smile,
His words of counsel (Oh, he was so wise!), his zest for every day.
As we revere his God, adore his Christ, perchance he'll be—not far away!

—Contributed in tender memory to S. F. Coffman by his daughter-in-law, Margery Coffman.

A Prayer for This Week

Our kind heavenly Father, we thank Thee for Thy mercy to us. We thank Thee that we have another day to serve Thee. Lord, let us love Thee more and do everything out of that love. Show us today what we can do in witnessing for the extension of Thy kingdom. Forgive our carelessness in witnessing to others, and keep us from being stumbling blocks to the people around us. Thou hast saved us from sin and hast filled our hearts with Thy love. Help us now not to go back, but to strive to do Thy will in everything. Let us always, whatever we do, ask first the question, "What would Jesus do?" Remind us of our responsibility to our fellow men. Let us not forget that they have undying souls. Help us not to look at our weaknesses, but to look up to Thee for strength. For we pray in Christ's name. Amen.—Horst D. Heidebrecht.

Prayer Requests—

(Requests for this column must be signed)

Pray God's blessing upon the literature distribution work of Crusaders for Christ, an organization of our young people in New York City.

Pray for the "Christ for You" tent campaign in New York, with B. Harold Thomas as evangelist: for the convicting presence of the Holy Spirit in each service; that souls may be saved; that all needs may be met.

Pray for the 1,400 young men of our church who are serving in 27 I-W units organized with the help of MRSC or MCC. Pray that their many opportunities for witness may prove a means of salvation to many.

Pray for an ever-growing national leadership in our churches in India, Argentina, and Tanganyika.

In the spring of 1900 he returned to Ontario as pastor of the church at Vineland. His work here was again interrupted, however, when a committee chose him to visit the settlers in Alberta, give them spiritual assistance, and help to organize congregations in the most populated districts. When he returned from the west late in the fall he stopped at his home in Indiana and remained long enough to marry the girl to whom he had been writing weekly letters for a number of years. Ella Mann, daughter of Mr. and Mrs. Christian Mann, of Elkhart, became his bride on Nov. 20, 1901.

From the time he arrived in Ontario with his wife, Vineland became "home" to Father, and it remained so to the end of his days. Although the congregation was small and somewhat isolated from large Mennonite centers, his work was, nevertheless, of a church-wide nature. Vineland was simply the center from which his influence spread as he was drawn more and more into conference work, and as he visited widely in the capacity of evangelist and Bible teacher. In 1903 he was ordained to the office of bishop, having in his care at various times the three churches in the Niagara district, the church at Clarence Center, N.Y., and the mission in Toronto.

Probably Father's greatest contribution to the church as a whole was the establishing of the short-term Bible school. This, no doubt, was an outgrowth of the Bible conference which did much toward establishing the faith and building up the spiritual life of many congregations. Many young people attended these conferences with interest. Since they came largely from farm homes where work was slack during the winter months, it was decided that a longer period of instruction would be both beneficial and expedient. The first school was held at the Berlin Church (now Kitchener) in the winter of 1907. Thereafter it became a yearly event. Father took a keen interest in the school, which later took the name of Ontario Mennonite Bible School. He watched it grow from small beginnings to a school of over 200; from a three- or four-week course to twelve weeks; from a staff of two, himself and Bro. L. J. Burkholder, to a staff of seven or eight; from small quarters in a church basement or a room above a store, to commodious quarters built especially for the school at the Kitchener Church. He taught regularly at the school for forty-six years, retiring in 1952. He was principal of the school until 1948.

Another service of church-wide influence was Father's work as Bible study editor on the editorial staff of the *Christian Monitor.* He held this position during the entire life span of the *Monitor,* January, 1909, until December, 1953. Regularly each month he prepared a careful study of some portion of the Scripture, in that time covering practically the entire Bible. He also contributed numerous articles to the Gospel Herald and other church periodicals.

Other major church activities to which he gave unstintingly of his time and energy would include many of the boards and committees of General Conference: the Mennonite Board of Education on which he served as secretary for many years; the Missions Committee of the Mennonite Board of Missions and Charities; Church Polity Committee; Peace Problems Committee; Historical Committee; Mennonite Publication Board. He served as moderator of General Conference for two terms, 1911 and 1933. Besides, he was active in the work of the Ontario Conference, retiring only a few years ago from the executive committee. He was a member of the original committee of the Nonresistant Relief Organization and of the Colonization Board which was responsible for assisting many of our persecuted brethren from Russia to new homes and a new life in Canada.

To many music lovers of the church he will long be remembered for his years of work on the Music Committee of General Conference. The supplement to the *Church and Sunday School Hymnal,* and *Life Songs No. 1 and 2* were compiled under his watchful eye. But his most appreciated work, no doubt, was the *Church Hymnal,* edited jointly with J. D. Brunk. Because of the death of Bro. Brunk before the work was completed, Father had to take over the tasks of both hymn editor and music editor. Another lasting monument to the memory of these two men is one of the most loved hymns of the church, "In Thy Holy Place We Bow." Father wrote the words and Bro. Brunk composed the music.

How comforting and how glorious it is to realize that these true men of God have but preceded us into that Holy Presence and that now they are rendering that perfect praise which they tried so hard to achieve here below!

Vineland, Ont.

Teach Versus Train

By S. H. Brunk

This is not to be a lesson in grammar, since I am not a teacher. But it is to give expression to a conviction which I have had regarding the unwise use of the word *train,* together with what may be some of the results.

I see it, and hear it on every side, how we should train our young people, and even the older ones should be trained to walk the narrow path. Many may feel that these terms are so nearly alike in meaning that it is a trivial matter to consider.

First, some consideration perhaps should be given to the meaning of the terms. I like Webster's defining the term *training* as to be preferred to educate or teach when referring to the inferior animals, or to the physical powers. In such a case the trained has no sense of value or purpose in the training. When the work is finished you have a trained

object, be it child, man, or dog. On the other hand, when we teach we add to the person's knowledge. We can from the beginning inform him of the purpose and value of our teaching, even to enabling him to teach others also.

The word *train* as a verb appears only once in our Bibles. I suppose about all will know where this word *train* is used, but not all may know that this is the only time and place. However, the word *teach* is used about a hundred times. The discovery of this fact is what started my meditations on the subject.

Let us just try to use the word *train* instead of *teach* in the Scriptures which we can call to mind, and see what a difference it would make. Yes, the wise man says: "Train up a child in the way he should go: and when he is old, he will not depart from it." But if he received nothing more, what would you have but a trained up child, entirely unable to train or teach others? But Moses commands the people of God: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7).

So I am come to the conclusion that the word *train* and any derivative thereof is only rightly used when referring to the ground-breaking of any active Christian experience. Jesus said, "Teaching [not training] them to observe all things." Yes, there must be a diligent teaching in order to have the taught to receive appreciation of the work, and the purpose.

When we think of the great throng of young people, middle-aged, and older, who are not able to give inquirers a satisfactory answer, may it be that a bit too much of the diligence has been placed on the *training,* and not enough on the *teaching?* The very fact that neither *train,* nor any word derived therefrom, is used in the New Testament, would seem to me to be a good reason for us not to use the term when speaking of preparing one another for any form of service for the Lord. It would be better to greatly intensify our teaching, allowing them to train themselves.

The usual procedure in training is to have the trained simply repeat a certain act or procedure until it becomes a fixed habit and is done with little or no thought. The typist is taught to train his own hands to strike the right keys with little thought. But another can neither teach nor train the hands of the typist. He must be taught to train himself. How little real satisfaction do the hands themselves get for having done their work well? How could we wish such a cold, powerless activity in the body of Christ?

Denbigh, Va.

OUR SCHOOLS

How to Make Your Church School Day Program Effective

By Nelson E. Kauffman

Church School Day has become an annual experience in many of our congregations, but it does not need to become boresome or mere routine. It can be fresh as youth and as vital as life itself. Schools, teachers, and fellow students become tremenduously influential in the lives of our young people.

The program of the congregation and the young people should determine the date of Church School Day. If a better program is possible on August 22 or September 5 than on August 29, the change should be made. A whole Sunday evening program could well be given to the interests of Christian Education. The young people who have been away to church schools should be given opportunity to testify of the blessings of our Christian schools. They might also give counsel to those going for the first time. Those who are not able to attend our church schools and will be attending public schools could tell of their needs and problems.

Parents and friends of young people who have been attending church schools might be given opportunity to speak of their observation of the blessing and influence of church schools in the lives of the young people. If there is a Board of Education member in your congregation or board member of a local Christian school in your congregation, he should be asked to speak. Schoolteachers of the congregation should also be given opportunity to express themselves.

After the testimonies of young people going away to school, and/or to local high schools, they might be asked to come forward and the pastor might give them a word of counsel, reminding them that the reputation of the home congregation is in their hands, they will be recipients of benefits that require the expenditure of large amounts of energy and sums of money, and they should appreciate these privileges made possible by the church. A prayer of consecration should then be offered by the pastor, commending them to God and to the word of His grace.

The names and addresses of all young people of the congregation going away to school should be placed in the bulletin and/or placed on the bulletin board.

After such a service, the congregation would be well prepared to see the blessings of Christian schools. The pastor would be in a position then to present the financial needs of the schools of the church and to encourage and urge the brotherhood to give largely and to provide the amount needed from the congregation to meet the operating costs of the church schools in the area.

Church School Day can be one of the most moving days of the church year. We send away our young people and follow them with our prayers and gifts. They will return to us, and enter into the Lord's service, filling us with gratitude to God, and the satisfaction that comes when our young people make decisions for Christ, choose good Christian friends, and speak to us words of appreciation and love because we made the sacrifices to give them the blessings of church schools.

May the Church School Day of 1954 be long remembered in your congregation!

Hannibal, Mo.

Newsman's Advice

[This editorial appeared during a Portland evangelistic campaign.—Ed.]

This newspaper is not out of patience with the correspondent who loses his patience every time somebody proposes to save his soul. No, he protests, he doesn't want to be saved; he just wants to be left alone. He doesn't want their literature. He doesn't want their prayers. He is weary of being stopped for salvation.

Brother, brother, we would say unto him, you're being somewhat uncharitable. And, yea, rather ungrateful, too. The salvation of man, we must point out, was the first and final concern of the Founder of the religious faith under which civilization has developed.

The way to look at it, even though you aren't interested, is to be grateful to him for his interest in you. You'll go a long way on the pilgrimage perhaps before you find another that is. The project you protest is the same that won for sundry saints their martyrdom. Is it because it concerns you, and is not of romantic record, that you do not recognize the character of the endeavor?

And though we understand the disinclination of the man who does not wish to be persistently proselyted, we are not really in sympathy with it. In the first place, the undertaking surely does him no harm. In the second, it may conceivably do him some good. And in the third, the project is one with the instinctive zeal of the converted to convert someone else. And fourthly, dear brethren, better by far a world with some of this zeal in it than a world with none.

—*Oregonian.*

TEACHING THE WORD

Children of the Church—Now

By Elizabeth A. Showalter

"It is a warning to any congregation, if only it can be seen, when no children are among its numbers."

When new cells appear they immediately become a part of the functioning body. No other cell disputes their usefulness nor predicts some far-off day when they shall become useful.

Too often the place and function of the children of the church may be indifferently neglected or shortsightedly relegated to the future. Right now children are a part of the functioning church. We must think and plan accordingly.

The children of the church are practicing stewardship now. Look at these figures.

(1) MCC dime-cards for the Feed the Hungry (of Korea and Jordan) brought in $13,000 in six months. The credit is given largely to Mennonite and Brethren in Christ children.

(2) The summer Bible school of 1953 contributed about $8,000 to the Foreign Literature Fund. Again largely a children's project.

(3) Missionary earnings and savings for 1952 amounted to almost $40,000.

These "mites" are not to be despised. Countless bowls of rice distributed in two widely separated areas will testify to the compassion of the children. SBS materials on three continents will testify to the evangelistic interest of children who want "others to know about Jesus." Hundreds of underprivileged children will benefit directly and indirectly from the small sacrifices of our children.

But the truly important consideration is that the children of the church are stewards *now* on their level of understanding and giving ability. They are being trained in the joy of sharing and growing in their sense of responsibility to guide this growth by extending it to more spiritual areas. Physical needs naturally arouse the interests of children. They can imagine, if they cannot understand, hunger and cold and insecurity. They must develop interest in spiritual need as they themselves discover the riches of salvation.

We need to help the young Christians progress from saving odd pennies or handing on money provided by parents for the occasion to real sacrificial and systematic giving from their still small, but growing resources. Christian parents are particularly responsible for this growth. By providing earning or saving opportunities or regular allowances they can also guide the stewardship of means.

The children of the church are doing Christian service. They are working with their hands and giving of their time. It is reasonable to believe that a large part of the 28,000 MCC Christmas bundles and the several hundred Navaho bundles were packed with the help of the boys and girls. Junior sewing circles are evidence of the willingness and ability of children to contribute time and effort. (When will the boys have a comparable opportunity?) Other group reports include making scrapbooks, cultivating "Lord's Acre," taking gifts to old people's homes, knitting for Korea, sending cards to sick children, and the like.

Following human leaders breeds carnality.—P. M. Miller

Junior and intermediate church members who practice such acts of Christian thoughtfulness are doing Christian service *now*. These can be expected to grow into adults who know that giving money is comparatively easy and can be utterly selfish. Giving energy and time and of one's self, "visiting the widows and orphans" are the touchstone of pure religion.

The children of the church are witnessing now. They distribute tracts and papers, help survey the community, and pay for Gospel signs. They "stick up" for their beliefs in schoolroom and on the playground. They recruit their unchurched playmates for Sunday school and summer Bible school. They pray for young and old in whom they are interested. They are not just practicing for some faraway "life of full-time service." They are serving now.

The children of the church are contributing to the worship of the church *now*. A song leader at a youth meeting asked only youth to sing certain stanzas. He meant, of course, to make youth conscious of their numbers. But the music was incomplete and thin. Had he asked only the fully mature to sing, a lack of freshness and spontaneity would likewise have been noticeable. The children are truly an overtone in the voice of the church as it praises God.

Since the children are so apparently *willing* to participate in church life, it becomes our concern to guide them intelligently in unbroken growth in stewardship, in service, in testimony, and in true worship. This challenge is shared by parents, teachers, leaders, pastors, conferences, and planning committees. After all, willing as they are, children are comparatively helpless without stimulation and direction.

Try this checkup. How does your congregation rate in husbanding the child-power of the church?

1. Are the children supplied with inspiring character-building and missionary literature?
2. Are your children informed (by literature, talks by workers, bulletin boards, etc.) about the church-wide projects of special interest to *them?*
3. Are children's mission and relief projects sponsored in classes or groups?
4. Are opportunities for personal service provided (as junior sewing circle, visits to institutions, caroling, etc.)? Are the Christmas bundles their *own?*
5. Are the parents of the congregation making it possible for the children to give from their earnings or allowances? Are there plans for group earnings or projects?
6. Do those who plan programs give the children significant parts and natural opportunities to testify and worship?
7. Do you use the Sunday-school literature and story papers that keep before the children the beliefs and practices of our faith?
8. Do the pastor and Sunday-school superintendent plan their talks so that the younger members may also benefit from them?
9. Is an adequate program of instruction in Christian faith provided so that the children enjoy normal spiritual health and growth?
10. Does the congregation value the children as functioning members *now?*
11. Are the special talents of young Christians utilized and cultivated (not *paraded*)?
12. Are facilities for the comfort and convenience of the children planned as carefully as other parts of the building?

Scottdale, Pa.

Deeper

By Audrey Shank

Let not my soul be so enthralled
By trees against blue sky,
A lonely butterfly,
The green-gold of July,
That I will be repulsed, appalled
By the dismaying wretchedness
Of those in need. May I not be
So tuned to loveliness
That I neglect to see
And understand where there is stress and strife
And so neglect to stop and stoop and share.
God hear my prayer
And take me deeper, deeper into life!

Broadway, Va.

FAMILY CIRCLE

Resurrection

By S. F. Coffman

The long three days were nearly past;
The soldier's watch was almost done;
Then Heaven's loud, rock-rending blast
Broke open many an ancient tomb.

An angel came, from Heaven sent,
And gently rolled the stone away
Where Jesus His three days had spent,
And rose to greet a newborn day.

'Twas not a place where mourners meet
To embalm their dead with bitter tears;
For Jesus waits, His friends to greet,
And take away their doubts and fears.

"He is not here"; "Behold the grave,
The living is not with the dead";
He rose with power from death to save;
Come; meet Him, trust Him, as He said!

Easter, 1954.

Auf Wiedersehen

By Margery Coffman

My sister Barbara (please do not change that to "sister-in-law"; she is truly my "sister") has asked me to write a supplementary, personal postscript to her article for the Gospel Herald, on the life of our father, S. F. Coffman. I don't know what she would have me write. There are no words in the English dictionary, or even in his beloved German, to express what S. F. Coffman meant to me. I can not hope to tell you, and if I tell you what he has meant to me and my family, personally, it will be only the echo of the same experience in many of your lives. Yet, in my case, it is a little different. For he was my father-in-law, aye, and my father-in-light and my father-in-love! In his death, I feel bereft indeed. The sorrow is entirely selfish, I know. We went to him for help in so many ways, from an urgent call for help on a Monday morning, when the washing machine broke down, to a long, soul-satisfying, discussion of some wonderful spiritual truth. Perhaps since he is no longer here to counsel and advise, we shall learn to go more often directly to the Source of his wisdom. As David, my husband, remarked, "He is gone. We are the old folks now." God grant us at least a shred of his mantle of wisdom and understanding!

It is through the personal ministry of testimony of this good man of God that I have the complete assurance that the four beloved people who made up my immediate family of father, mother, brother, and myself, shall one day meet again, that I shall one day be reunited with those whom "I have loved long since and lost a while." Let me tell you about it. Perhaps a series of memories will serve best.

My first contact with S. F. Coffman came when I was a shy, little high-school freshman of thirteen, one Saturday afternoon in response to an invitation from Lena. I was reluctant to go, but Mother insisted, saying that it would be good for me to meet "such nice people." My concept of a minister was that natural to most English children of that time, a gaitered, befrocked, pompously condescending character, to whom when we met on the street we dropped a solemn curtsy! I was never very good at curtsies! So I was totally unprepared for the genial kindness and friendliness in Lena's father on that occasion thirty-five years ago this summer.

That was the beginning of an intimacy of relationship with the Coffman family that I did not dream of at the time. The Coffman home was the natural point for the "gathering of the clans" for all the young folks, and my brother and I were more often than not there with the jolly gang. How good "S. F." was to us! He tolerated our merriment and nonsense, knowing that a hearty laugh is good medicine and that the normal pulse of youth is spontaneous, innocent gaiety! He could turn us back into seriousness as occasion demanded, for we respected his wishes. We admired him wholesomely; we loved him dearly!

When we first settled here, my father wandered about from church to church in search of spiritual nourishment, and it was not long before he discovered this Moyer Mennonite Church on the "Stone road," and reported to Mother that "that man Coffman was a fine preacher, not afraid of the Truth." From this erratic roving, churchgoing, Father became a regular attendant at the Moyer Church, tramping through snow and slush and mud and dust with his lantern at night to attend the services. I have often wondered, since, what those conservative members thought of the shabbily-dressed, mustached Englishman, of such sternly military bearing, who sat regularly, alertly upright, and attentive (which some of them were not!) in the back seat! Later on, Father was to say that it was worth coming to Canada just to meet Mr. Coffman. That from a perennially homesick Englishman was high praise!

In later years, one of the most precious of memory's pictures, is that of a gentle, saintly head bowed together with an aging, proudly stern old head, as my father and father-in-law pitted their wonderful mentalities against each other in delighted argument, or more often, merged these same mental powers in mutual agreement and pleasure over some of the treasures of the Word of God. "S. F." had a way of getting under that crusty outer layer of reserve and pride, to discover the core of tenderness and genuine feeling underneath.

After my father died, it was Grandpa's words of comfort that meant so much to Mother, given as they were, from a heart still broken from the loss of his own beloved. Father had always longed for the time when Mother could go along with him to hear this S. F. Coffman preach, and he was so happy when we moved within easy walking distance of the church. Soon the four of us were going along together, for in the mysterious plan of God, my brother had to have an appendectomy. He spent two weeks of his convalescence at the home of dear friends who lived next to the church, and accompanied Mrs. Gilmore to the services. The inspiration of "S. F.'s" preaching opened wide the windows of spiritual light. Such was the glory of that light that soon the door opened wide, too, to permit my brother passage into the glorious experience of a marvelous conversion to Christ.

Then followed years of close connection with Mr. Coffman when Harold attended Ontario Mennonite Bible School and later, Goshen College, and became an outstanding preacher and deeply spiritual thinker. I know it hurt when Harold went back to the church of his fathers (Baptist) but the spiritual intimacy continued and became a precious part of both lives.

During Mother's illness Grandpa never scolded me for being unreasonably wicked and sinful when bitterness flooded over me sometimes and I cried out, "Why need she, who was so good, lie like this?" He understood the heartache behind the question, but did not question the faith, for at times he wondered, too. Now he knows the answers. We still wonder why. When Mother died, he understood not to burden me with an overweight of words. He said very little to me at the time, but the look of deep, understanding sympathy in his blue eyes, the pressure of his handclasp, meant more than words to me. He could put more into a handclasp than anyone I ever knew!

When we were married, according to modern customs we did 'most everything wrong. But of one thing we are assured, we are married firmly, tightly, and forever, for the extra pressure of that warm hand on our clasped hands is still tangible and his "God bless you" still sounds in our ears. Oh, yes, we were married right!

There is no way to assess Grandpa's influence on our family, his grandchil-

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TO BE NEAR TO GOD

ADVENTURING WITH GOD

Sunday, August 15

Read Gen. 1:26—2:25—In Knowing His Purpose

"His time must have been here" is the remark often heard at a seemingly early death. "God must still want me for something," exclaims one who has survived an accident, or one who suffers an indefinite period in convalescence. We are face to face with the question, Why are any of us here? Our Scripture helps us understand God's purpose.

Now heav'n in fullest glory shone;
Earth smil'd in all her rich attire,
The room of air with fowl is fill'd,
The water swell'd by shoals of fish;
By heavy beasts the ground is trod,

But all the work was not complete,
There wanted yet that wondrous being,
That grateful should God's pow'r admire,
With heart and voice His goodness praise.

—Haydn.

We fulfill our Creator's purpose as we know and carry out today life's supreme achievement, honoring and glorifying God.

Monday, August 16

Read Gal. 2:16-21—In Faith

What is the victory that overcomes the world? It is faith in Christ. As this passage is read we too find that "our hearts burn within us." Silently meditating upon Christ hanging upon the cross, we can see ourselves (through eyes of faith) there with Him. Any wrong or evil that we shall see or think will be checked because Christ shall continue to be our object of faith. As Christ bursts forth from the grave, we, too, go forth, alive in Him. By faith, we are identified.

Tuesday, August 17

Read I Cor. 13—In Love

The most excellent thing is love. Of all virtues it is prized most. The necessity, expressions, and permanence of love are expressed in this great hymn of three stanzas. Service without it is vain. Although it is difficult to define, it is easy to see. Love alone abides; it is important because God is love. If applied, it is powerful to all that is undertaken today. So it was for Christ. "Jesus conquers not by the quantity of His muscle," writes E. Stanley Jones, "but by the quality of His spirit." The Good Samaritan illustrated how God's love can be translated into attitudes and conduct with our fellows.

Wednesday, August 18

Read Psalm 19—In Nature

"If Adolf Hitler would have studied the heavens, he could never have done what he did," stated a friend who studies stars. Light traveling at 186,000 miles a second, planets revolving without collision, a piece of cornstalk under the microscope, the life of the dragonfly—all join together in testimony of God's majesty in creation.

This is my Father's world,
And to my list'ning ears,
All nature sings, and round me rings
The music of the spheres.

Solomon in all his pomp and glory failed to be arrayed with as much beauty as a lily. Understood in every land, Christians will see God expressed in nature.

Thursday, August 19

Read John 4:21-26—In Worship

To have fellowship with God is worship. Jesus informs the Samaritan woman that neither at Mt. Gerizim nor Jerusalem is the place to adventure in worship. True worship is in spirit and truth. There is praise for God and His majesty, thanksgiving for health, life, Christ, and all blessings coming to us because of Him, submission and dedication. We also worship Him in groups as the family, church, and Sunday school. It is the normal experience for the Christian to know that a stronger tie exists between himself and God than between himself and others.

Friday, August 20

Read Rom. 10:8-13—In Commitment

Adventuring with God includes our speaking to God words of acceptance. "Lord, I believe" will be a daily expression. Commitment is belief plus confession. Not a nod of the head, but a broken heart we give. We are not ashamed, for we have been saved. His practical possession of us depends upon our growing commitment.

Saturday, August 21

Read Rom. 12:1-13—In Service

As a response to our commitment we go forth in service. We give ourselves. A small girl on Missionary Day Sunday told the ushers to lower the offering basket. Again the request came. When at her suggestion the basket was placed on the floor, the little girl stepped inside to give herself. We give all that we have—it is only reasonable that we should. Our influence, money, talents, and efforts are channeled into values that last eternally. —LeRoy Kennel.

Growth by Christian Giving

Sunday School Lesson for August 22

(Acts 20:35; I Cor. 16:1, 2; II Cor. 8:1-9)

Grow by giving away? Surely I must have what I earn for my own development. But didn't Jesus say he that would save his life will lose it, but he that loses his life will save it? We are considering spiritual growth, not the growth of material possessions.

Let the class discuss how supporting a mission worker, how giving bread to a poor man, how preparing a Christmas bundle for one who needs relief, how sending books to a children's home, how giving some money to the minister (or some project now going on in your local church), will help one to grow. What does giving do to a person? Make one poorer or richer? Consider such returns as joy, unselfishness, love, pleasure, and a meaningful life.

Do you believe Jesus when He said, "Give, and it shall be given unto you"? Read this whole verse, Luke 6:38.

When Paul was preaching salvation to the Gentiles in Europe, he appealed to them to give to the poor Jews at Jerusalem. This Jewish community was beset with poverty, due, no doubt, to famine in the land of Palestine. Also since the believing Jews were persecuted by the unbelievers, the Christians may have had few earning privileges.

It is interesting to note the words Paul used for the collection: "collection" (I Cor. 16:1); "this grace" (II Cor. 8:6); "fellowship" (II Cor. 8:4); "bounty" (II Cor. 8:20); "blessing" (II Cor. 9:5); "ministration" (II Cor. 9:12); and "ministering" (II Cor. 9:1).

Paul tells the Corinthians how to exercise the grace of giving so that they will grow in this respect too. Let pupils search out the principles of giving which Paul presents. Are these principles carried out in your church? by your pupils?

Give regularly, every Lord's day. Are you and your pupils giving regularly? Let each tell of his or her plan.

Everyone is to contribute: rich, poor, and in-between. Giving must be an individual matter if the individual blessing is expected. No one can afford to miss the blessing of giving to the Lord.

Gifts are to be in proportion to the means of the giver. The question is not, How much shall I give? but, How much shall I keep for myself?

By using the Macedonians for an illustration Paul tells the Corinthians some more principles.

Give liberally and you will be happy and rich. Don't wait to be asked. Lift up your eyes and have a gift ready. We should read of the needs and give where the Lord directs. Of course, we can't all give for every need. If we first give ourselves to the Lord and to His work, we will find a most pleasant readiness in our hearts to give cheerfully and liberally.

Consider what Christ has given for us. This appreciation will prompt our minds and hearts and giving hands. A gift of love will not be given grudgingly but willingly and joyfully and sympathetically.

And with such giving as Paul taught we will grow in all the Christian graces. A liberal soul will be made fat.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Allegheny Mennonite Conference.—At the annual meeting of the Southwestern Pennsylvania Conference held at Martinsburg, Pa., Aug. 3, 4, a new constitution was adopted in which the official name was changed to that stated above. It was felt that the former name was not representative of the territory which the conference embraces in Pennsylvania, Maryland, West Virginia, Delaware, and the District of Columbia.

Officers of the Allegheny Mennonite Conference elected at its recent session were as follows: John L. Horst, moderator; Jacob Weirich, assistant moderator; Sanford G. Shetler, Secretary; Paul E. Bender, assistant secretary; Alva Yoder, treasurer.

The Christian Education Conference of the Allegheny Conference district held at Martinsburg, Pa., Aug. 1, 2, changed its official Sunday school year to begin October 1 instead of July 1 as heretofore.

Forty-five Sunday schools in the Allegheny District show an increase in enrollment of 151 over the previous year. Bro. Harold E. Thomas, Hollsopple, Pa., was elected as moderator of the 1955 Christian Workers' Conference and was also appointed secretary of Youth Activities, a new office in the district.

A **conference-wide** prayer group met at the Pond Bank Church, Chambersburg, Pa., on Aug. 5.

Visiting speakers at the Southwestern Pennsylvania Conference were Harvey E. Shank, Chambersburg, Pa., who conducted a series of Bible studies in II Corinthians, and Bro. J. R. Mumaw, Harrisonburg, Va., who preached the conference sermon and gave a number of other addresses.

Bro. C. F. Derstine, Kitchener, Ont., served on the staff of Little Eden Camp, Onekama, Mich., during Christian business men's week July 30 to Aug. 7. He is speaking at the Keewhadkin Bible Conference grounds, Port Huron, Mich., Aug. 7-13.

The Guhr Brothers Gospel Song Quartet, Whitewater, Kans., gave a program at the Pennsylvania Church, Hesston, Kans., on Aug. 8.

Bro. Paul M. Lederach, Scottdale, Pa., was the visiting speaker at the Illinois MYF retreat held at New Salem Park, Springfield, Ill., Aug. 5-8.

A fellowship meeting conducted by the North Goshen, East Goshen, and Middlebury congregations was held out of doors north of Goshen, Ind., the evening of July 25. There was much singing and a message by S. A. Yoder.

Bro. Frank Zeager, Route 2, Elizabethtown, Pa., was ordained to the ministry for the Stauffer congregation near Hershey, Pa., on July 28. He was ordained by lot from a class of four. May the Lord's blessing be upon him in his new responsibility.

The West Fairview congregation, Beaver Crossing, Nebr., is building a new 42 by 70 church to replace the one built in 1904. The building will have a full basement with classrooms and sewing room. It will be of stone veneer. Much of the work is being done by members of the church. It is hoped to have the structure completed sometime this fall or winter.

Bro. David Mann has been soliciting congregations in Michigan to secure funds for building the Bethany Christian High School near Goshen, Ind.

Bro. Elmer Longenecker, who is 80 years of age, has been for 26 years the efficient janitor of Bossler's Church near Elizabethtown, Pa. His father held this responsibility for the quarter of a century preceding, and his grandfather for another quarter of a century preceding that. One family has carried this responsibility for three quarters of a century.

Lydia Nikitin, a Mennonite girl from Western Germany, who will soon return after a year in America as a foreign trainee, gave the interesting story of the flight of her family from Russia to West Germany, at North Scottdale on Aug. 1.

The MYF group from the West Liberty congregation, Windom, Kans., gave a program at the Hutchinson Mission on the evening of July 25.

Bro. Kenneth G. Good, Morton, Ill., is serving as Bible instructor for Family Week at Rocky Mountain Camp.

Bro. Noah Risser, Hershey, Pa., has been ill, but is reported to be improving.

Speakers at an all-day Harvest Service and Bible Meeting held at Kauffman's, Manheim, Pa., on Aug. 5 were Mylin Shenk, Willow Street, Pa., and Charles R. Shetler, Schellsburg, Pa.

Personnel serving at MCC headquarters, Akron, Pa., attended their annual summer retreat July 31 to Aug. 1, at Men-O-Lan retreat grounds near Trumbauersville, Pa. Dr. Erland Waltner, Bethel College, North Newton, Kans., led in a study of II Timothy. This retreat is one of the quarterly Christian Life institutes planned for the inspiration and fellowship of the approximate 50 persons serving at MCC headquarters.

Dr. David Gnana Prakash Moses, principal of Hyslop College, Nagpur University, Nagpur, M.P., India, spoke to the Goshen College Mennonite Church, Sunday evening, Aug. 1, about the present situation in India. On Monday he visited the General Mission Board headquarters in Elkhart.

Announcements

Conrad Grebel Lectures by G. F. Hershberger, Goshen, Ind., on Christian Ethics—The Biblical Imperative and Social Expression, at Scottdale, Pa., Sept. 9-12, and at Hesston College, Dec. 1-3.

Ordination, the Lord willing, of an associate bishop to serve with Joseph Gross in the eastern end of the Franconia Conference. This service at Blooming Glen, 9:30 a.m. Aug. 17.

Dedication of new church at Springs, Pa., afternoon of Sept. 12.

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1954 Schedule for Laurelville:
Young People's Institute, Aug. 7-13;
MYF Workshop and Annual Meeting, Aug. 14-20;
Church Music Conference, Aug. 21-27;
Missionary Bible Conference, Aug. 28 to Sept. 2.
Little Eden Camp:
Christian Businessmen, Aug. 7-14;
Bible Conf. & Family Week, Aug. 14-21;
Farmers' Week, Aug. 21-28;
Christian Laymen's Fel., Aug. 28 to Sept. 4.
Chesley Lake Camp, Allenford, Ont.:
Mennonite Boys' Camp, Aug. 9-14;
Mennonite Girls' Camp, Aug. 16-21;
Mennonite Youth Camp, Aug. 23-28.
Rocky Mountain Mennonite Camp:
Second Family, Aug. 9-14;
Orientation Camp for prospective I-W Men, Aug. 21-28, program sponsored by MRSC;
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 5, 6.
Annual meeting Iowa-Nebraska Conference, West Union, Parnell, Iowa, Aug. 10-13.
Annual meeting Conservative A.M. Conference, Maple Glen congregation near Grantsville, Md., Aug. 10-13.
Annual meeting Indiana-Michigan Christian Workers Conference, Maple Grove, Topeka, Ind., Aug. 11-13.
Annual meeting South Central Conference, Assembly of God Campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Church School Day, Aug. 29.
Fall meeting Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. John Grasse, missionary doctor under appointment to Puerto Rico, spoke at the monthly vesper service at the Mennonite Home Mission, Chicago, Ill., on Sunday afternoon, Aug. 1. Dr. Grasse also spoke at the Belmont Mennonite Church, Elkhart, Ind., on Wednesday evening, July 28.

Sister Rowena Lark, Hopkins Park, Ill., served as an instructor and directed the singing during the summer Bible school at the Ninth St. Mennonite Church, Saginaw, Mich., the first part of July. Her services were much appreciated.

Eastern Mennonite Convalescent Home, R. 1, Hatfield, Pa., requires the services of two practical nurses by the end of August. No special training is required. Interested persons can learn the job. Will someone answer this call to service?

Bro. and Sister Paul Landis, who will be serving among the Puerto Rican workers in the Lancaster, Pa., conference district, arrived in Puerto Rico on July 21 for a period of language study at La Plata.

The brethren David Shank and Jules Lambotte of Brussels, Belgium, spoke for the believers in Luxembourg who are being shepherded by the brethren Clarence Fretz and Harvey Miller, workers under the Eastern Mennonite Board of Missions and Charities, on Sunday evening, July 18. The brethren from Brussels were in Luxembourg to attend the funeral of Mennonite elder Joseph Oesch.

Bro. and Sister John Driver, La Plata, Puerto Rico, have taken charge of the work at Palo Hincado and La Cuchilla during the absence of the Wilbur Nachtigalls. Sister Driver is in charge of the clinic at La Cuchilla.

Bro. André Van der Mensbrugghe, young Belgian CO who was arrested and imprisoned early in June for refusing induction into the military forces, has more recently been hospitalized but is anxious to get back to prison in order to continue his study of the Bible in the original languages. He has not yet been called up for trial. Pray for him.

Bro. Paul Hoover, minister in the Yellow Creek Old Order Mennonite congregation, Wakarusa, Ind., recently visited Puerto Rico where two members of his congregation, Jason and Allen Martin, are doing their I-W service in the La Plata Mennonite Project.

Bro. and Sister Peter Sawatsky, missionaries under appointment to Brazil, spoke at the Belmont Mennonite Church, Elkhart, Ind., on Sunday evening, Aug. 1. Following the evening service a reception was held for them by the College Mennonite Church, Goshen, Ind., of which they are members, at the Dr. Carl M. Hostetler home in Goshen. The Sawatskys left for the west coast on Tuesday morning, Aug. 3, with stops scheduled at Wayland, Iowa, and the Idaho churches en route.

The special evangelistic effort conducted by the Rabanal, Puerto Rico, congregation in June has been fruitful in planning more week-night services in the homes of Christians living on the edge of the community. Since the community is very mountainous and practically inaccessible by car, such special services are important in reaching the people. Leaders in charge of the evangelistic effort were Bro. Elvin Snyder, evangelist; Bro. Juan Colon, local lay leader, and Sister Marjorie Shantz, missionary nurse in charge at Rabanal.

Bro. Pierre Widmer and family, Grand-Charmont, France, were expected in Brussels, Belgium, for week-end meetings July 31 and Aug. 1.

The kindergarten conducted as part of the La Plata Mennonite Project in Puerto Rico opened its fall term on Aug. 2. A full quota of students was expected following solicitation in the community. Sister Miriam Kauffman, Minier, Ill., is the teacher.

Bro. and Sister Milton Vogt, missionaries on furlough from Bihar, India, spoke at the Belmont Mennonite Church, Elkhart, Ind., on Sunday morning, Aug. 1, and at the Holdeman Mennonite Church, Wakarusa, Ind., in the evening.

Ten new homes opened to the Gospel in Trenque Lauquen, Argentina, as a result of the Hicks' evangelistic campaign in Buenos Aires, 300 miles away. Twenty persons made a manifestation of faith during a recent week-end evangelistic effort in Trenque Lauquen. Pray for these new seekers.

Mary Kathryn was born on Sunday morning, Aug. 1, to Bro. and Sister Mario Snyder, superintendent and matron of the Mennonite Mexican Mission, Chicago, Ill.

The Argentine, S.A., church is losing three or four pastors this year due to retirements, missionary furloughs, and the returning to Paraguay of one of their Bible school students, Bro. Albert Enns. Pray for new leaders for Argentina.

Sister Gladys Widmer, missionary to Puerto Rico, has been assigned to work in Coamo with the Lester Hersheys by the Puerto Rico Mission Council. Recent attendance in Coamo has been almost more than their small, cramped quarters can take care of.

Bro. and Sister James Martin, missionaries under appointment to Uruguay, have finally secured their residence visa and plan to leave for Uruguay about the middle of September.

Friends of Mary Ann Hostetler Melchert will be interested in her new address: 69 Katahira-cho, Sendai, Miyagi-ken, Japan.

Bro. Richard Burkholder, missionary under appointment to Brazil, spoke at the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday morning, Aug. 1.

Your Treasurer Reports

From time to time we list in this column specific projects for which contributions are needed in the mission program. Contributions for these special projects are very much appreciated and we want to express our thanks for the many who have on various occasions contributed for the projects and purposes as reported to you. In the future we will continue to present special projects along with other major financial needs of the Board.

In this connection, I would like to again bring to our attention the fact that it is difficult to maintain a large mission program on specified funds only. It is very necessary to have a general fund in which there are adequate contributions to take care of the many routine budget items which cannot be handled as special projects.

For this reason I would again like to point out that the General Mission Fund serves as the fund from which needs are met that are not taken care of by designated or special contributions. In other words, the General Mission Fund serves as the tool through which special needs are taken care of that are not met in any other way. Contributions to this fund are used for the broad scope of the work of the Board and become a very vital part of total Mission Board financing. We want to thank the many who have contributed in the past to the General Mission Fund and would like to lend our encouragement for continued contributions for this purpose.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Bro. and Sister John Beachy, missionaries to Bihar, India, will continue in language school until November. Their address is Oakland Cottage, Landour, Mussoorie, U.P., India.

The speaker each evening of the Missionary Bible Conference, at Laurelville, Pa., Aug. 28 to Sept. 2, will be Oswald Smith, Toronto, Ont. By mistake, his name was not printed on the program which had been circulated. To hear him and the other excellent speakers on the program, write immediately for reservations to Laurelville Mennonite Camp, Mt. Pleasant, Pa.

Bro. Norman Hockman was ordained to the ministry at Blooming Glen, Pa., on July 25, to serve as a missionary in Honduras. He with his wife were appointed by the Eastern Mission Board and plan to leave for language school in Costa Rica at the close of August.

Bro. James Martin is in charge of services for Puerto Rican laborers in Lancaster County, Pa., this summer.

E. M. B.

By Carol Glick

E.M.B. stand for Escuela Menonita Betania or Bethany Mennonite School. It is sponsored by the Mennonite Board of Missions and Charities as a part of the total mission-service witness in Puerto Rico.



Construction has begun on the new Bethany Junior High School building at Pulguillas, Aibonito, Puerto Rico, to provide three classrooms, a library, and principal's office. This year Bethany Mennonite School plans to offer kindergarten, elementary grades 1-6, and junior high grades 7, 8. Funds are needed to complete this building.

What is the most efficient way to encourage the growth of a solid branch of the church of Christ in a new mission area? Of course, the foundation of the church of Christ is Christ Himself living in temples of clay. Educated or uneducated, rich or poor, black or white, temples of clay consecrated to Him cannot be replaced by wealth, education, color, or social rank. But how to bring about most effectively that degree of consecration before Jesus comes is a question demanding an answer in the minds of mission-minded people.

Bringing lost ones to a sincere cost-counted conversion demands the Holy Spirit's working through direct evangelistic effort. Nurture in walking with the Saviour may require many varied avenues of instruction. Both combine to form the purpose behind Escuela Menonita Betania near Aibonito, Puerto Rico. Our deepest longing is to contribute to the building of a solid branch of the church of Christ in Puerto Rico.

The school was founded in 1948 with first and second grades. Each year a grade was added. In 1954-55 a kindergarten, six elementary grades, and two years of junior high will make up the school. Last year 124 children were enrolled; 55 per cent attended Sunday school regularly; eight children gave their hearts to the Saviour during the year. Approximately 30 were converts. Five were baptized members. Twenty-one were from continental families in the mission or service program.

Thus far all classes have been conducted in Spanish with the exception of an English class each day in every grade.

Twenty-eight children and three teachers came in from other Mennonite Church areas in a station wagon and a carryall. Each child paid tuition covering a minimum for transportation also. This year two trucks and a station wagon are to be used to bring the children from the three general areas of La Plata, Palo Hincado, and Coamo. Teachers drive these vehicles. We feel that this part of our school program is extremely pertinent to our goal of helping to build the church since we serve not only the children of the church community in which the school is located but also families from the other church areas.

We are now badly in need of a new building to house the junior high rooms, a principal's office, and a library. Building operations have begun, but funds are urgently needed to complete the project.

How we long for the church of Christ to be built in many consecrated hearts. Bethany Mennonite School is one means toward that end. Praise the Lord for it!

Aibonito, Puerto Rico.

MISSIONS SECTION

New VS Unit Home, I-W, and Community Center Dedicated

By Boyd Nelson

After months of arduous work by all hands, the new voluntary service unit home and I-W center in Kansas City, Mo., was formally dedicated July 3 with Paul Erb, Scottdale, Pa., Chairman of the Relief and Service Committee, as the principal speaker. The short but impressive program was planned by members of the unit with Roman Stutzman, unit leader, as chairman.

In his dedicatory address, Bro. Erb likened voluntary service to the work of the house of Stephanas in I Cor. 16. He pointed out that this new unit home must be a community center where converts can be helped and the needs of the saints can be ministered to. The work must be voluntary and for the sake of others. Other numbers on the program included special music by a male quartet of former unit members, a mixed quartet of present VS-ers, short talks by Elkhart staff members, and a solo, "Bless This House," by John Kreider, pastor of the Kansas City Gospel Mission. The dedicatory prayer was led by Frank Raber, Kansas City, Kans.

Located at 2512 Holmes, the new home is just across the street from the former center and a few blocks from the Kansas City General Hospital where the VS-ers give most of their service. Formerly used commercially, the building measures twenty-two feet by sixty-six feet with fine living spaces on three floors. It has been converted from its former commercial purpose under the leadership of Roman and Marianna Stutzman, Elkhart, Ind., leader and matron of the unit. Technical construction assistance and direction were given by George Guengrich, a member of the Argentine Mennonite Church in Kansas City, Kans.

With this enlarged facility, the unit now has ample space for an excellent club work program for the children of the community, for meetings with I-W men and other Mennonite young people of the community, and adequate room for carrying on the day-to-day activities of the unit. The simple yet attractive decoration of the home will enhance the family unit living. Special gifts from numerous groups and interested people will make the unit living more pleasant and will add to the effectiveness of their service.

In addition to the present VS-ers, many former unit members, friends from the community and near-by Mennonite churches, and Elkhart staff members and their wives attended the dedication, making a total of eighty persons.

Elkhart, Ind.

The only thing one gets from serving the devil is a hard heart.—S. N. Leitner.



Each evening the unit gathers in a family circle for a devotional period together. Unit members take turns leading the group in worship. The large living room of the new home is excellent for this and other group activities.

Summer Bible School Attendance Increases in Mathis

By J. Weldon Martin

We are praising the Lord for another good summer Bible school here at Mathis, Texas. Each of the three years we have been here has shown a marked increase in attendance and interest. Three summers ago we had an average attendance of 63, last summer more than doubled that number when the average reached 138, and this year the figures line up as follows:

Enrollment	206
Average attendance	160
Highest attendance	198
Lowest attendance	133

The low mark came on the second Monday and was, at least in part, the result of the Catholic Father's effort to scare the children into staying away. A little girl who was in my class told me in very distressed tones that she could not come any more because



Sister Lorene Martin with her Sunday-school class at Mathis, Texas, Mission.

the priest had pulled her ears, pinched her cheeks and arms, and told her she could not attend our Bible school under threat of excommunication, a pretty big ordeal for a girl of seven. But by Wednesday she had decided, with the consent of her mother, to brave the ire of the priest and was back in school.

The majority of those who attended are from Catholic homes and would not attend our Sunday school, but since Bible school was held in the public school, they came. We are grateful to the Mathis school board for making these facilities available to us.

The thing that encourages us is that many parents are realizing that we are teaching the Bible while the Catholic Church majors in church traditions and laws. They want their children to know God's Word even though they are not willing to make a clear break with the church of their fathers.

Pray with us for these dissatisfied people. Pray for us that wisdom might be given in using these Bible school contacts to God's glory and the salvation of the lost.

Mathis, Texas.

Evangelism is the task of the church, because Christ our Lord said so.

—Howard Hammer.

Be Saved Today, Be Happy Tomorrow

The above motto highlights the "Christ for You" Gospel tent campaign which began in New York City on August 8 under the sponsorship of the workers serving there under the Eastern Mennonite Board of Missions and Charities. Services are being held every night at eight o'clock until August 29 in a tent located at Jackson Avenue and 145th Street, Bronx, N.Y.

Friends have provided the funds for the rental of lot and tent in answer to prayer. The printing of announcement cards and store posters has also been taken care of. In the initial publicity campaign 15,000 cards and 2,000 store posters were used.

The workers and the evangelist, Bro. B. Harold Thomas, earnestly solicit the prayer support of the church in this effort. Pray for Holy Spirit guidance for the workers and a Spirit-directed revival in the community.

344 Brook Ave., Bronx 54, N.Y.

The Church Takes Root in Carmen

By Edna Good

We praise the Lord that again we are able to begin the new year with hope and confidence in spite of the difficult task awaiting us. We are discovering that God is able to supply the daily resources necessary for the task; this is why we can begin the year with confidence and hope.

The new church in Carmen de Areco is being born slowly but surely. On Good Friday afternoon we had the immense satisfaction of welcoming five believers into church fellowship. Naturally we were sorry that the rest of the group did not yet desire baptism. We fear they are unwilling to pay the price, but we rest in the fact that they know the way of Life and we trust that in due time the seed sown will bring forth fruit.

In my last year's report I told you that we had begun to have occasional meetings in our home; this we did until the end of August, 1953, when we decided to have a week end of special meetings. The first night we met in our home as usual but for the remaining three evenings we met in a rented hall uptown. Marta and I did our best to turn this hall into a church, and when we were done we were quite pleased.

At that time we had 20 people who were sufficiently interested to attend these meetings and 16 of the 20 manifested their desire to follow Christ. Until recently 12 of the 16 attended our services regularly and we were hopeful that they would desire baptism after finishing the converts' lessons; but as you see, two families disappointed us. However, we still have reason to praise the Lord for the five valiant believers we have left.

As I recall the year's work, several experiences loom up before me which bring much satisfaction. One of these was the weekly converts' lessons we had in the various homes. We met in four different homes around their family table and in this familiar way we had many soul-satisfying hours as we shared with them the fundamentals of our faith. To note how eagerly they awaited their special evening or afternoon was most gratifying.

Then there comes to me also the delightful days when together with our faithful band we made the necessary preparation for the dedication of our hall. One of the brethren made the church benches, another whitewashed the walls, still another did some art work while all of us helped to paint the woodwork, and much to our surprise we ended up with waxing the floor. It was with profound joy and satisfaction that we sensed the feeling among them, "This is our church," and in a few weeks they proved to us that they felt it was "their church," when they decided among themselves to pay the rent which the mission had been paying up until then.

Another activity that comes to my mind is our recent summer Bible school which was sponsored by our group this year. Not only did they undertake its financial support, but one of the brethren made the tables, another canvassed his neighborhood for children, one helped the primary teacher with her handwork, and still another who was unable to do these various tasks, provided a tasty chicken supper the evening after the program for all who helped with the school. Again we were glad to see that they had accepted the school as "their school." We were only sorry that we were not able to have a Sunday school grow out of the summer Bible school as we had hoped and planned.

Judging by the amount of open opposition we have had during the year and still have, we have reason to believe that Satan is trembling because he sees danger ahead. This is a sign of hope for us; it helps us to begin the new year expectantly. Perhaps what encourages Marta and me more than anything else as we begin this new year is the feeling that we are not alone any more in this struggle. We are now a group of seven, ready to struggle together for the honor and glory of the Lord Jesus here in this our town.

Carmen de Areco, Argentina.

From a Communist Propagator to a Winner of Souls

As a young girl I was a Catholic educated in a convent. Later on I began to doubt religion and at twenty years of age I was an atheist. At twenty-one I entered the Communist party, and became a propagator for Anarchism, winning dozens of persons for the party.

In accordance with the principles of liberal Communism, I scorned matrimony, so that at twenty-two years of age I joined myself to a comrade, with whom I lived for the next twenty years without marriage, leading a disarranged life, and practiced what is called "free love," to which my comrade was not opposed, considering it very natural. Urged

on by me, he dedicated himself to spreading Communist books. Our house became a depot for political and atheistic literature.

After the Civil War in Spain, my husband was imprisoned for three and a half years, and I prudently stopped my political labor. Nevertheless, my hatred for the Roman Catholic religion and for the capitalistic society was greater than ever.

My mother began to go to Evangelical meetings. I respected her views, considering them a superstition less reprehensible than the Roman Catholic religion. When sick unto death, the pastor came to visit her. For the first time, I heard a prayer that was not a ritual which penetrated my soul. "If there is a God," I told myself, "this is as He should be worshiped, in sincerity and in spirit." Until then I had never known what it was to pray, to pray a prayer so different from the ritualistic repetitions of the rosary which so bothered me in my youth!

The funeral service impressed me even more, each phrase penetrating my heart like a sentence of judgment. Next Sunday I began to attend the services. Three weeks later I asked to speak to the pastor. After explaining to me the way of salvation, he asked me if I wanted him to pray for me. While he prayed, the Holy Spirit made me feel such a conviction of sin that I fell on my knees crying to God for mercy. I left the office of the pastor a new creature in Christ. I burned all the atheistic and communistic books, except those that my minister kept to be able to refute its arguments. I united myself legally to my companion in matrimony, and was baptized May 18, 1947, ten months after my conversion.

After that I began to work towards the conversion of my family finally coming to see six of them accepting the Lord. My own husband never misses a service, although he has not as yet publicly confessed Christ. Never had I been so happy as now.—Manuela Blasco in **Spaingrams.**

The Bible and Bibleless Spanish-Americans

The largest foreign-language group in our nation is that which uses the Spanish language, and there are more than three million in it. Not long ago these Spanish-speaking friends were located almost wholly in the Southwest and in New York City and its vicinity. Today they have found their way into all our states. The spread and development of industrial life in all parts of the country has levied its toll of laborers from our neighbors of Spanish background. Yesterday the migrant laborers from Mexico were imported to work the cotton and other seasonal crops in Texas, and gradually in other border states. Today these laborers are following the seasons and crops northward all across the nation. Many continue to live an uprooted, nomadic life as they shuttle back and forth across the country as migrant laborers, but others are in many places putting down roots and seeking United States citizenship. Whether with us as migrants or as permanent neighbors, they are with us and constitute a serious responsibility and challenging opportunity.

The religious atmosphere in which our Spanish-speaking neighbors have been nurtured has been unfavorable and even antagonistic to their possession of the Holy Scriptures. It is a common experience in many areas of the United States for Spanish-speaking people to be threatened and ill-treated for accepting a Bible. Another method of opposition is for them to be encouraged to accept copies of the Scriptures and then either to be required to burn them or turn them over to the priest. Notwithstanding all of this, it is characteristic of Spanish-speaking folk to manifest a great eagerness to possess for themselves the Word of God. Although the Bible is largely an unknown book to the vast majority of them, they are wonderfully responsive to its truths.

The mission boards, missionaries, Spanish-speaking pastors, and other special workers are ministering aggressively and with telling effect both to enlist and to train our Bibleless Spanish-Americans. The American Bible Society serves these workers in their regular programs and also through special projects of intensive distribution of Spanish-language Scriptures where large Spanish-speaking populations are settling.

Such saturation programs of placing God's Word, carried on co-operatively by the Bible Society and the local churches and missions, reach large numbers of persons who would not be touched through the regular channels of evangelistic outreach. One such special project was carried out in the Lower Rio Grande Valley of Texas. In an area approximately thirty miles wide by eighty miles long there are about 150,000 Bibleless Spanish-Americans. In a joint effort with the pastors, church workers, and missionaries of the thirteen major towns in the area, the Bible Society distributed 1,894 Bibles, 9,634 New Testaments, and 101,000 Gospels. All Gospels were donated by the Bible Society, and the Bibles and New Testaments were sold at cost or less, or donated in cases of need. A conservative estimate indicates that each Gospel portion was read by at least four persons. Many portions were taken into Mexico to be a blessing to others.

The task of reaching our Bibleless Spanish-speaking Americans with the Gospel of Jesus Christ cannot be left to the mission boards and full-time Christian workers. If Spanish-speaking people live and labor in your community, the obligation to share the Bible with them is yours. The Bible Society is equipped and eager to supply the copies of the Scriptures needed, either in Spanish or English, at cost or less. A descriptive price list of Spanish-language Scriptures available will be sent to anyone who asks for it. A Bible Society District Secretary is qualified and eager to plan and work with you in meeting this need in your community.—Frank W. Langham, in **Bible Society Record.**

MISSIONS SECTION

Trusting the Lord's Message to the Ether Waves

By Lester T. Hershey

Our good Lord has many things yet hidden from us which when discovered shall be of great value in effecting a witness to a greater number of people in less time and with less amount of effort. So it has been with the radio, and so it is becoming with television. Who knows what the future holds, as far as a means of quickening the message of salvation to mankind is concerned? This thing is certain: the greater the opportunity and the more means of advancing the kingdom, the greater the responsibility which rests upon God's people.

I am happy that the Lord has laid it upon our hearts to go into the radio ministry. I am grateful to Him that our church has seen the opportunity, has grasped it, and is using this means of scattering the precious seed throughout this wide world.

When we left Puerto Rico in July, 1953, we left the work of recording and mailing discs and tapes to the various radio stations, as well as mailing recognitions to our radio listeners, in Bro. Ralph Goering's hands. Ralph is well instructed in this work and has been doing an acceptable piece of work while we are absent from the field. Each month we have mailed to Ralph tapes containing our sermons, prayers, and other speaking. He, in turn, has dubbed in the singing to produce master tapes. From this he has made copies for each radio station.

We have continued with the seven stations we had at the beginning of the year. Correspondence shows an appreciation for this means of getting the Bible teaching to the unsaved and saved alike. We have been limping, however, on the matter of singing. We are still using taped hymns by the quartet we had in 1952. A chorus, duet, and quartet have helped out at times, but so far we haven't found anything permanent. We are glad that a men's octet under the direction of Bro. Elvin Snyder has recently been formed to assist in this ministry.

During 1953 our radio listeners received a Gospel of John, which was donated to us by the London Missionary Society, London, England. At Christmas time we again sent out calendars.

We want to thank the congregations in Puerto Rico who have contributed to our needs. We want to show ourselves grateful also to Bro. Wm. G. Detweiler of **The Calvary Hour** for the underwriting of stations' costs in Tangiers, Nicaragua, and Haiti. We thank also individuals who have given directly to the work. We know many have been praying for the work. This we appreciate immensely.

Before the close of the year, investigations were being made to put **La Hora del Calvario** on some American stations where Spanish-speaking people live in concentrated areas. These places especially investigated were New York, Philadelphia, Cleveland, and Chicago. Since then requests have come from Texas.

We want to announce at this point, with

deep appreciation to Bro. Detweiler and his corporation for their past financial aid, that as of March 31, 1954, we will no longer be receiving this financial aid. The Radio Evangelism Committee of the General Mission Board has offered to sponsor our broadcast. We have accepted, and therefore after the above date will be responsible to the Spanish Broadcast Committee, a subcommittee of the above-named committee. We feel this is the Lord's leading, making possible the enlargement of our area of broadcasting.

Pray for the enlarging work of our Spanish broadcast.

Fisher, Ill.

(The Spanish Broadcast Committee has now approved **Luz y Verdad** as the new name for our Spanish broadcast.—Ed.)

Echoes from Western Ontario

Red Lake, Ont.
June, 1954

Dear Co-Workers for Christ,

We praise the Lord for a number who have accepted Christ and who are now concerned about others. This is normal for newborn children of God. One Sunday afternoon as we were going home from services, one of the Indian Christian boys stopped us and requested that we have a prayer meeting in behalf of those who have not accepted Christ. On Monday evening we gathered together and knelt in prayer. We felt the presence of God as one by one the Indian Christians led out in prayer. It is heart-warming to hear them sing the songs of Zion in their soft, slurred tongue.

Interest is very good. The Indians have asked for services every evening as well as Sunday afternoon. The counselor wants the meetings to start at seven so that it will not be too late for the women to return across the lake alone in their canoes. While there is much interest shown, yet some are confused.

One man said, "My grandfather and father taught me the Indian religion; then the Catholics came and now you come and teach us a different way. I don't know which is the right way, but I want to know."

One evening as Elizabeth was teaching one of the new converts, she asked him to pray. He said, "I can't pray. When I accepted Christ you told me what to pray." After a little urging from Elizabeth he consented to pray. It was very touching and thrilling to us as he thanked God for finding the right way and asked God to keep him in the right way.

We are just about ready for the Indians to plant their first garden. The counselor came over and asked if they could start planting in part of the garden which was ready. When we told him they could start, he said they would all help plant and all help to cultivate. If somebody didn't work, he would not receive any potatoes when the crop was harvested, he said. The vegetables will be new to all who were never out to civilization and they will have to learn to eat them. This is rather late for planting, but we could not get ready sooner.

There has been much building material, supplies, and groceries to fly up north. We just hauled a portable sawmill up, tying some of the long pieces on the outside of the plane that would not fit in the inside. This is the way the commercial airlines haul canoes and boats.

We want to start the Bible schools on the Lake-of-the-Woods as soon as we can. They are eagerly awaiting our coming. There will be older ones as well as children coming.

New fields are open for us to occupy as soon as we are able to expand. They are asking us to come and by God's guidance and grace we want to enter these fields as soon as possible.

We had to have our plane overhauled and some modifying done which cost us almost a thousand dollars. We also brought supplies across into Canada which cost us several hundred dollars in duty. May God bless all of you who have so nobly helped to make this possible and those who are praying for us.

Yours in Christian service,
Irwin Schantz and workers.



The Mennonite Hour

Tour New England States

Bro. Hostetter and the Male Quartet will shortly begin a tour through the New England States visiting I-W units and mission churches in that area.

The group desires your prayers in their behalf as they make their third tour for the summer. The total distance traveled at the end of the summer will be about 14,000 miles.

Aug. 15, Sun. 7:30 Maple Grove Mennonite Church, Belleville, Pa.
Aug. 16, Mon. 7:30 Centereach Congregational Church, Centereach, L.I., N.Y.
Aug. 17. Tues. 7:30 Methodist Church, Sandy Hook, Conn. (Newtown I-W Unit)
Aug. 18, Wed. 7:30 Methodist Church, Higganum, Conn. (Middletown I-W Unit)
Aug. 19, Thurs. 7:30 State Hospital Auditorium, Howard, R.I. (Providence & Howard I-W Units)
Aug. 20, Fri. 7:30 Brattleboro Mennonite Center, 54 Western Ave., Brattleboro, Vt.
Aug. 21, Sat. 7:30 Portland Youth for Christ, 371 Congress St., Portland, Maine
Aug. 22, Sun. 10:00 a.m. Peasville Mennonite Church, Peasville, Vt.
11:00 a.m. Bartonsville Mennonite Church, Bartonsville, Vt.
7:30 p.m. Bartonsville Mennonite Church
Aug. 23, 24, Mon.-Tues. Bethany Mennonite Church, Bridgewater Corners, Vt.
Aug. 26, Thurs. Lowville Conservative Mennonite Church, Lowville, N.Y.
Aug. 27, Fri. Clarence Center Mennonite Church, Clarence Center, N.Y.

Missions Editorial

A Whole Gospel to the Whole World to Make a Whole Man

In a chapel address at Goshen College, Goshen, Ind., last May, Bro. Orie O. Miller, executive secretary of the Mennonite Central Committee and secretary of the Eastern Mennonite Board of Missions and Charities, suggested the above phrase as the motto for our missions. A little contemplation will help us appreciate the import of these words.

The Mennonite founding fathers gave their lives in an effort to establish a church which would practice the whole doctrine of God. They wanted to get away from the traditions of men which had taken such a hold on the church of their day. They searched the Scriptures to determine how a Christian ought to live and witness in his world and what was the true nature of the church.

We believe that the Bible should be our guide for living, that the New Testament presents the message of salvation by grace through the shed blood of Christ and provides the basic formula for church organization. We believe that the truth in Christ makes us free from the traditions of men and that in Christ we are all made one through the work of the Holy Spirit, so that each one exercising his Spirit-given gift makes possible the normal growth of Christ's body, the church.

We also believe that the Great Commission given by Jesus to His disciples applies to us today. Therefore, we are ready to take the whole Gospel to the whole world without respect to nationality, creed, or color. We believe that every born-again believer is spiritual brother to every other born-again believer irrespective of education, wealth, or other human accomplishment. Since God has made of one blood all nations of men to dwell on the face of the earth, and since God sent His Son to die that whosoever believes may be saved, we are ready to proclaim the Gospel to all who will receive it.

We believe that all men have sinned and that sin destroys, but that men's souls can again be made whole by the blood of Christ. We believe further that obedience to the Gospel will bring men back into favor with God from which they fell because of sin, that such a new birth means receiving the mind of Christ and fulfilling the purpose for which each one was born.

Just as the redemption wrought by Christ is effective in making a whole man—body, soul, and spirit—so the whole man then gives himself to the Lord in service to continue the chain reaction of each newborn child of winning another to the Lord, and the whole Gospel continues to be sent to the whole world to make whole men.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Long Term Voluntary Service

Lester and Viola Kropf, Albany, Oreg., will be moving to Mathis, Texas, near the end of August to assume leadership of the VS unit there.

Darrel and Ruth Anna Otto, Tempe, Ariz., formerly of Springs, Pa., have accepted the responsibility of leadership for the unit at the Mennonite Hospital, La Junta, Colo. They will be going to La Junta after a period of orientation in Elkhart.

The dedication of the new maternity home built and to be operated by the unit in Mathis, Texas, was held on August 1, 6:30 p.m. with Rev. Mack, a Methodist minister of the community, giving the dedicatory address.

Near the end of July the unit at Grants, N. Mex., helped the Indian Bureau take X-rays and give immunization shots and the State Public Health Service take blood tests for the Navaho Indian migrants of that area.

Summer Voluntary Service

A group of five young people—Robert Otto, Springs, Pa.; Bertha Wenger, Versailles, Mo.; Faye Martin, Elkhart, Ind.; Bernelle Good, Rantoul, Ill.; and Isabelle Hartzler, Goshen, Ind., are assisting in the program at the Ninth St. Mennonite Church, Saginaw, Mich., from approximately June 15 to August 7. Their work consists of canvassing for Bible school pupils, teaching in three Bible schools, assisting with the young folks' activities and in the unit home, and several accompanied some of the young people to summer camp as counselors.

Barbara Jean Bute, Alpha, Minn., and Christina Garber, Alpha, Minn., served at Gay, Mich., assisting in Bible school work and home visitation from June 14 to July 24.

The Minot, N. Dak., and Menahga, Minn., unit composed of Lydia Burkhart, Brutus, Mich.; Fanny Bontrager, Goshen, Ind.; Martha Miller, Middlebury, Ind.; and Ralph Burkey, Elkhart, Ind., has assisted in three Bible schools, visitation, and other witness activities.

Part of the unit serving at Saginaw, Mich., gave the evening program in Fairview, Mich., on July 18.

A unit of fifteen makes up the staff at Mennonite Youth Village, White Pigeon, Mich., from July 5 to Aug. 14 with the maintenance personnel beginning on June 23. Harold Weaver, Elkhart, Ind., serves as program director; Wilma Pletcher, Perryton, Texas, as counselor and nature study teacher; Colene Aschliman, Toledo, Ohio, as girls' Bible instructor and camp music director; Margaret Martin, Harrisonburg, Va., as counselor, and crafts and recreation director; Ray Lantz, Winesburg, Ohio, as life guard and counselor; David Harnish, Lancaster, Pa., as counselor and boy's nature study teacher; Florence Rheinheimer, Shipshewana, Ind., as camp nurse and counselor; and Albert Roupp, Edwardsburg, Mich., as counselor and crafts instructor.

The camp business manager for this summer is Nathan Nussbaum, Apple Creek, Ohio; serving as camp cooks are Myrtle Hamilton, Harper, Kans.; Nelda Rhodes, La Junta, Colo.; and Virginia Kulp, Wauseon, Ohio; the laundry girls are Anna Diener, Springs, Pa., and Joyce Roth, Topeka, Ill.; and Marion Plank, Phoenixville, Pa., serves as maintenance man. The camp has been operating at capacity with approximately 48 children for the various camps.

Administration

Bro. Boyd Nelson, Secretary for Relief and Service, Elkhart, Ind., spent from July 22 to August 4 with the workers in the La Plata Mennonite Project, La Plata, Puerto Rico, on an administrative visit.

On July 28, Bro. Ernest Bennett, Elkhart, Ind., also went to Puerto Rico to assist our representatives there is making the final appeal for government aid and in checking the final plans for the new hospital soon to be built near Aibonito, Puerto Rico.

Released July 30, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Increased Mennonite Return to Canada From Mexico

An increasing number of Mennonites from Mexico are returning to Canada. There has been a trickling return during the past year or two, but during the past six months there has been a marked increase.

Many of these people are settling in British Columbia and Ontario. Drought during the past four years and the resultant inability to get established economically are the reasons for their return to Canada which they left approximately 30 years ago.

Recently a group of 44 arrived in Port Rowan, Ont., after a 12-day trip from Chihuahua in a tarp-covered two-ton truck. The only possessions they brought with them were their clothes and a few blankets.

This group, like other returning Mennonites, has been aided by local Canadian Mennonites with food, furniture, and clothing. Personnel from the Canadian MCC office in Waterloo, Ont., have visited this group and are prepared to assist them, particularly in view of increased need with the coming of cooler weather.

PAX Men Arrive in Peru

The 10 PAX men, who spent the past month in orientation at LeTourneau Technical School, Longview, Texas, learning to operate diesel and land-clearing machinery, were scheduled to fly to Tournavista, Peru, around Aug. 1.

Eight of the men were transported to Peru with the LeTourneau two-motor plane while the remaining two flew down via commercial airline. The men reported the Texas heat a splendid orientation for Peru's torrid climate.

At Longview the men enjoyed a rigorous schedule—welding class at 7:00 a.m., diesel class at 8:15, and land-clearing field work from 9:30 until 6:00 p.m. In addition to learning to operate various machines, the men had experience in repair work and the assembly of various equipment. They were impressed with the variety and size of land-clearing machinery. A tree roller, for example, is 20 feet wide and 70 feet long. The operator sits 12 to 15 feet above the ground. The machine powered by two 450-horsepower aircraft engines is capable of rolling trees flat as a pancake, Paul Fry, of Manheim, a leader of the group, wrote.

The men have been inspired by the kind reception by LeTourneau personnel. The group's quartet sang in a local church one Sunday morning.

These 10 PAX men have made available to R. G. LeTourneau by MCC for his industrial-missionary project in Peru. They are assisting him in the construction of a 31-mile roadway in exchange for which he will receive a million acres of land from the Peruvian government to clear and colonize.

Released July 30, 1954
MCC Information Service
Akron, Pa.

Women's Activities

During the summer months some of our sewing circles experience a slump. Is the interest lagging and the attendance low and irregular? Now is the time to review your program of the past and plan for the coming months. Here are a few questions to help your thinking:

How many of the sisters of the congregation attend sewing circle?
Why do they attend?
How many sisters are not active in any form of the missionary or service program of the congregation?
How can you interest these sisters and gain their co-operation?
Is your meeting at a time of day and week which is convenient for them to attend?
Is the work provided varied to suit the abilities and talents of all who attend?
Is the devotional hour planned to meet the needs of the sisters?
Does this quiet time help to promote spiritual growth?

Since our congregations wherever they are must meet the local situation, we could not give a blueprint which would suit each one. In order to interest every sister in the congregation in the Missionary and Service Auxiliary, we must know their interests and needs.

We solicit the co-operation of each one. We can do this by a well-planned program which fulfills the purpose of our organiza-

tion: "To foster the missionary spirit; to stimulate and encourage spiritual life and growth in our homes and church; to aid missions, schools, and charitable institutions, and the needy." We can do this by personal invitation, and by giving publicity in the congregation to the activities of the sisters, either through the church bulletin or public announcements. The Missionary and Service Auxiliary can be a very important part of the congregation's program to build the spiritual life and to serve others. May we this coming year be alert to the opportunities which are ours.

Attention, Junior Sponsors

Many requests come to the Secretary for Girls' Activities asking: "What can the girls do, and where can we send the finished articles?" During the past year girls' circles have done some interesting things. Will you write a card to the Girls' Activities Secretary, Florence Shantz, 108 Erb Street W., Waterloo, Ont., telling what you did and where you sent it? From your replies we shall try to compile a list of suggested projects for juniors. Thank you for your co-operation.

Maybe some missionary or service worker reading this knows of a need which could be supplied by the juniors. We welcome your suggestions. We want to make and do worth-while things, for we are a missionary and service auxiliary. Your suggestions will be appreciated.—Florence Shantz.

PLEASE NOTE

Please note the following addresses for the Navaho Migrant unit. Anything sent for the Navaho Migrants **from now until November 15** should be addressed to Mennonite Service Unit, Grants, N. Mex. After Nov. 15 through the winter months, articles should be sent to the unit at 1813 W. Myrtle Ave., Phoenix, Ariz. When articles are sent to Pheonix during the summer the unit must pay extra postage to have them sent to Grants which need not be necessary.

When sending packages to the unit, it is good to write an accompanying letter giving your full address. The unit receives many packages from which the name and address of the donor has been lost in the mailing process; thus they are unable to express appreciation to the donor. Thank you for cooperating in these matters.

From Our Churches

ALLENSVILLE, PENNSYLVANIA

(Allensville Congregation)

Dear Christian Friends:

Our revival meetings from April 7-18 were well attended and brought us rich blessings. Bro. Andrew Jantzi brought the messages through the power of the Holy Spirit. The Gingerich sisters could not be with us as we had hoped.

Bro. Isaac Metzler, Accident, Md., preached for us on May 2. That afternoon the Voice of Youth Chorus, Souderton, Pa., rendered a program here also.

In the evening of April 23 a group from here gave a program at Mill Run, Altoona, Pa.

The Big Valley Men's Chorus rendered a program at our church June 12 and on June 27 the same chorus gave a program at Mill Hall in Centre County.

We enjoyed spiritual refreshing during the sessions of our Bible Conference held June 5, 6. Elmer Stoltzfus, Elida, Ohio, and Paul Miller, Sugarcreek, Ohio, were instructors.

Two of our brethren were called away by death since our last writing. Bro. Jacob Byler was discovered lifeless in bed the morning of June 1, while visiting in the home of a friend. Bro. Benjamin Peachey was overcome while in the pond on his father's farm. He was a few days less than 17 years old.

Jesse Hartzler and Lester Zook have been elected to superintend our Sunday school for the coming year. The committee to serve our Y.P.M. is David Morris, Alpha Smucker, and Loren Zook.

O magnify the Lord with me, and let us exalt His name together. Ida Kanagy.

CASSELTON, NORTH DAKOTA

(Red River Valley Congregation)

Dear Herald Readers:

Christian greetings. This season of the year finds us busy, and enjoying many blessings both temporal and spiritual.

In the spring three young persons were added to our number by water baptism. We pray that God may enable them to remain faithful.

Last month many from our congregation had the privilege of attending our annual district conference at Detroit Lakes, Minn. The spiritual benefits were truly wonderful.

We have also recently completed another two-week summer Bible school with an enrollment of 54. We were grateful for the help of the John Duerksen family of Hesston, Kans., during this time. Mrs. Duerksen taught one of the classes and Bro. Duerksen was music director. Other teachers were chosen from the local congregation under the able supervision of Mrs. Ralph Johnson, principal. In the evenings Bro. Duerksen conducted a song clinic which was much appreciated by the entire congregation. May God bless the Duerksens for their willing service with us in His behalf.

Welcome visitors in the past few months have included the Harold Hochstetler and Toby Bender families from Nampa, Idaho, and Leonard Garber and family from Winton, Calif.

Pray for us as we endeavor to carry on God's work at this place.

Ruth King.

FISHER, ILLINOIS

(East Bend Congregation)

Christian Greetings to our Fellow Laborers:

The average attendance for our summer Bible school was 222. To God be the praise for the privilege of sowing the seed in the hearts of these boys and girls. Let's pray that it will bring forth much fruit for His glory.

Bro. A. C. Good, Sterling, Ill., was our guest speaker for our annual Fourth of July services. A blessed time of fellowship was felt as Bro. Good broke to us the bread of life. He was introduced to us as one of the "pillars of the Illinois Conference." Indeed he is! He reminded us in his messages how few win souls into the kingdom and how few Christian homes have family altars.

Other guest speakers the past several months have been Karl Massanari, Goshen, Ind.; John Troyer with a group from Dillon, Ill.; a group of young people from the Freeport Mennonite Church; Edwin Alderfer, Culp, Ark.; LeRoy Kennel, of Metamora; "The Mennonite Hour" group, and John C. Wenger, Goshen, Ind.

A number of our families are entertaining fresh-air children from the Mexican Mission in Chicago.

Along with the regular sewing circle meeting in July we had "Guest Day." All members were told to invite a guest. In all, 132 ladies were present. Dr. Lillie Kaufman, East Peoria, Ill., was our guest speaker.

The annual meeting of the Illinois Conference will be held here Aug. 24-26.

Edna Springer.

GAP, PENNSYLVANIA

(Old Road Congregation)

Dear Herald Readers:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" He has blessed us with a bountiful natural harvest and also with rich spiritual blessings since our last writing.

On May 1, seven souls were received into church fellowship by water baptism. Communion was observed on May 2. Since our previous communion Flora Rutter has gone to be with the Lord. On May 15 little Tommy Hostetter, two-year-old son of Harry J. and Lois Hostetter, was killed instantly when a truck backed over him. Tommy's life here was short, but his life was not lived in vain. We miss his smiling face, but humbly say, "Thy will be done."

Our all-day Sunday-school meeting was held on May 27. LeRoy Umble from Media Chapel brought us a challenging message on June 13.

Bible school was held at the Mount Hope school again this year, June 28 to July 9. Our Bible school at the Calm Friends meetinghouse was held Aug. 2-13.

On July 24 a young people's Christian Life and Service Conference was held with Raymond Charles, Lester Hoover, and Noah Hershey as instructors. Harvest services are scheduled for Aug. 14.

Mrs. Leon Neff is in the hospital at the present time. We pray that the Lord will be very near to her and the family in this experience and give her a speedy recovery.

Anna Mary Martin.

READING, PENNSYLVANIA

Dear Friends:

Daily as Christians in the city of Reading we have many wonderful opportunities to witness before our fellow men and often they are amazed that we can be so happy, but many opportunities are shunned by Mennonites because of what may be said. Pray that we as a group may never fail to witness as opportunity affords.

At present, three men in the Berks County jail desire to lead a different life and are under instruction. May the Lord lead that they may use their spare time to search the Bible and see what it has for them. As our ordained brethren instruct and encourage them to holier living, will you support them with your prayers?

At one of our recent regular services at the Twelfth and Windsor Street Mission one man confessed his Lord. He needs the prayers of God's people.

At present twelve converts are being instructed at regular intervals at the South Seventh Street Mission. Pray that they may become on fire for the Lord and want to go all the way with Him. It may seem hard for them, but with God all things are possible.

At the Fairview Street Mission, two young men have come out for the Lord. Pray also for these that they may covet earnestly the Christian warfare.

During the last week in July we plan to have street meetings in Glenside, a section of Reading. The Lord will reward you for diligently praying for the seed sown then. May some soul find the Lord precious during these meetings.

We hold monthly services at the jail. Each month services are held at the Hope Rescue Mission where men who have no place can find food and shelter. A third monthly service is held at the sanatorium for those who are ill with t.b. Last on the list of once-a-month services is the one at Berks Heim, where we encourage old people, many of whom have few friends. What they need above all is that Friend of friends, Jesus.

As you think of Reading, may the Lord lay a real burden on your heart to pray that many may learn to know Him before it is too late.

Millie W. McKee.

STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Dear Christian Friends:

Greetings in Jesus' name. On April 25 Bro. Myron Augsburger brought us a Spirit-filled message.

The Lord has blessed us by additions of new members, one by baptism on May 9, two by confession of faith, and two reconsecrations.

We are looking forward to the opening of a new mission station at Montebello, Va., 25 miles from here. We have been having services in a home every fourth Sunday. One elderly man was received by baptism. The council has appointed the brethren Jason Weaver and Paul Barnhart to take charge of this work. We are looking forward to having a building later as the Lord leads the way.

On July 4 Bro. Henry K. Hershey, New Holland, Pa., conducted our Sunday-school opening. We always welcome visitors.

Our summer Bible school was canceled as we were preparing for the building of our new

church. The children were taken by bus to the Springdale Bible school.

We are looking forward to revival meetings by Bro. William Jennings, Knoxville, Tenn.

Another deacon is to be ordained here in the near furture to take the place of Bro. Jason Weaver who was ordained to the ministry.

May each one who reads this stop and pray for this work, that souls may be won for the Lord and that His will may be done here.

Kathryn Cullen.

SCHELLSBURG, PENNSYLVANIA

(Pleasant View Congregation)

Dear HERALD Readers:

Greetings. We praise God from whom all blessings flow. On June 7 our Bible school opened with an attendance of 111. The second day it was 125. The attendance kept cliimbing, until we had an average attendance of 135. Praise the Lord for hungry hearts that are willing to hear the Gospel.

We want to give a hearty "thank you" to the congregations that sent in donations for the church building. May God bless each one.

On June 27 we were glad to have Bro. and Sister Kermit Thomas and family, Bro. and Sister Ammon Sala, Jr., and daughter, and Bro. and Sister Irvin Holsopple give us the young people's program. May God bless them as they go forth in His service. On July 4 Bro. and Sister Ralph Miller and sons of Lancaster worshiped with us. Continue to remember us in your prayers and come to worship with us.

Mrs. John Weyant.

WOOD RIVER, NEBRASKA

(Wood River Congregation)

Dear HERALD Readers:

"I will delight myself in thy statutes: I will not forget thy word" (Psalm 119:16). If all Christians would truly do this, what witnesses we would be!

In many ways the Lord continually blesses us, and among them is the coming of visiting speakers who help to inspire us. During the past months visiting brethren were Luke Birky, Puerto Rico; Fred Gingerich, Chappell, Nebr.; Daniel Kauffman and Merle Bender, Hesston, Kans.; Oliver Roth, Milford, Nebr.; John Y. Swartzendruber, Kalona, Iowa; Sam Oswald, Beemer, Nebr.; Peter Kennel and Fred Reeb, Shickley, Nebr.; our bishop, W. R. Eicher, and Lee Slagel, Milford, Nebr.; John Hochstetler, Creston, Mont.; J. J. Hostetler, Peoria, Ill.; Ivan Kauffmann, Hopedale, Ill.; Marion Snyder, Chicago, Ill.; Bro. and Sister John Friesen and sons, missionaries on furlough from India; and Orrie Yoder, Del Paso Heights, Calif.

The young people of our church have a project of field corn. We trust they may receive a blessing and a new inspiration from this work.

In June we conducted two Bible schools: one at the Wood River Church, superintended by the minister of the Broken Bow Church, Royden Schweitzer, and the other at the Abbot Sunday School, conducted by Bro. and Sister Earl Yeackley of Thurman, Colo. We appreciated the efforts put forth by the superintendents and teachers.

Our deacon, Art M. Stutzman, was chosen to represent our church in the organization of the Nebraska disaster unit. We realize that this can be a very vital work and a real opportunity to witness for our Lord to the unsaved.

At present our oldest member, Joe Gascho, aged 83, is very feeble. He has been in failing health for a number of months.

Our revival meetings from July 30 to Aug. 9 were conducted by Paul M. Landis, Crockett, Ky.

Pray for us at Wood River. "The effectual fervent prayer of a righteous man availeth much."

Mrs. Alvin Gascho.

To Be a True Christian

Come to Christ. Matt. 11:28.
Believe in Christ. John 3:16.
Receive life from Christ. John 3:36.
Confess that we own Christ. Rom. 10:9.
Be in Christ. Rom. 8:1.
Live for Christ. Phil. 1:21.

S. N. Leitner.

FIELD NOTES (Continued)

Fifth annual Men's Chorus reunion at the Landisville, Pa., campmeeting grounds, 2:30 p.m. August 15. Bob Stetler, Warren Leatherman, and Millard Detwiler will be the directors. Bring **Alexander's** and **Favorite Selections** by Yoder-Duerksen. The latter will be provided for those who do not have a copy.

Prophecy conference with M. S. Stoltzfus, Gap, Pa., as speaker at Meckville, Pa., all day August 15.

Young People's Institute sponsored by the Christian Education Cabinet of South Central Conference at Eldon, Mo., Aug. 14-17. Staff includes Elam B. Hollinger, Paul L. Yoder, Everett Metzler, and Clayton Beyler.

Visiting speaker at the South Central Conference, Aug. 16-18, will be John C. Wenger, Goshen, Ind. Conference sermon by Earl Buckwalter.

Christian Life Meeting of the Lancaster Conference at Delaware, Thompsontown, Pa., August 11, 12. Out-of-district speakers are John E. Lapp, Lansdale, Pa., and John C. Wenger, Goshen, Ind.

Young People's Life and Service Institute, Crossroads, Richfield, Pa., Aug. 20-21, with Paul M. Roth, Masontown, Pa., as visiting speaker.

Harvest Service and Sunday School Meeting at Risser's, Elizabethtown, Pa., Aug. 28, 29, with Jos. A. Boll, Mervin J. Baer, and Le Roy Stoltzfus as speakers.

Harvest Home Service at Franconia, Pa., Thursday, Aug. 12, 9:00 a.m.

Harvest Home Service at the Hereford meetinghouse, Bally, Pa., Saturday afternoon, Aug. 28, 2:00 p.m.

Visiting Speakers

July 18. **Amos Gingerich,** Parnell, Iowa, at West Liberty, Windom, Kans.

July 25. **C. J. Garber,** Alpha, Minn., at West Liberty, Windom, Kans. **Ivan Kauffmann** and a group of young people from Hopedale, Ill., at Pleasant Hill at East Peoria, Ill. **Daniel W. Miller,** on furlough from Argentina, and **Howard Hammer,** Apple Creek, Ohio, at Goshen College, Goshen, Ind. **Eldon Kortemeir,** Freeport, Ill., representing Hesston College, at Morton, Ill. **Robert Keller,** in charge of pastoral work for the Peace Problems Committee, Elkhart, Ind., at Yellow Creek, Goshen, Ind. **George Miller,** on furlough from Honduras, at Boyertown, Pa. **Elizabeth Bossert,** Senwick, Ont., at Meadville, Pa.

August 1. **Floyd Sieber,** on furlough from Argentina, at East Goshen, Ind. **Edwin Stalter** and Messenger Quartet, Flanagan, Ill., at Pleasant Hill, East Peoria, Ill. **Daniel Kauffman,** Hesston, Kans., at Crystal Springs, Kans. **Sanford Oyer,** Fisher, Ill., at Protection, Kans. **John Friesen,** on furlough from India, at Maple Grove, Topeka, Ind.

Evangelistic Meetings

Kenneth G. Good, Morton, Ill., at Crystal Springs, Kans., Nov. 9-18. **Raymond L. Kramer,** Meadville, Pa., at Wadsworth, Ohio, July 25 to Aug. 1. **Paul Landis,** Crockett, Ky., at Wood River, Nebr., beginning July 31. **Harold Fly,** Bethlehem, Pa., at Strawberry Lake, Ogema, Minn., Aug. 14-28. **Martin R. Kraybill,** Elizabethtown, Pa., at Millport, new outpost north of Ephrata, Pa., beginning Aug. 1. **Mylin Shenk,** Willow Street, Pa., at Bossler's, Elizabethtown, Pa., beginning Dec. 9. **A. J. Metzler,** Scottdale, Pa., at Tiskilwa, Ill., Sept. 8-19. **Jonas Hostetler,** Meadville, Pa., at Fairpoint, Ohio, Sept. 12-19.

Diary of Orie O. Miller

Mission and Service Trip
June 2 to Sept. 10, 1954

June 27, 1954. Enflight E.A.L. Addis to Nairobi. Thursday evening at the Keener home was spent reading mail. Friday morning Martha K. guided me on an hour's trip through her blind school. One could share her thrill in their eagerness to learn, their gratitude, thus a unique opportunity to serve and to mission. By noon we were at Nazareth again—17 of the 31 Ethiopia workers and I. The afternoon was given to the business and conclusions of my visit.

Saturday was the monthly prayer day. From 10:00 to 1:00 and again from 3:15 to 5:30 there was a quiet sharing of the current needs and problems, station by station, and then remembering the home church and church at large and around the world, and in a series of prayer sessions laying these before the Lord and a waiting for His mind and answer. The evening communion service with the 39 Ethiopian believers will be unforgettable. The radiant faces, the feetwashing message by one of their leaders, the evident steady growth in number and in spiritual maturity from past visits, the prospect ahead through this group and the smaller groups at the other stations, impressed us deeply. We leave Somalia and Ethiopia with heart overflowing with gratitude to God for His enabling via these workers and for the prospects. We are to arrive at Nairobi at 6:00 and the Tanganyika folks have arranged for a charter flight to Musoma in the morning.

June 29, 1954. Bumangi Station, Tanganyika Mission. A half dozen of the missionaries met me at Musoma airport yesterday at 10:00 a.m. The whole afternoon and evening were spent with the Executive Committee and Bukiroba workers reviewing the current concerns in this Mission. This morning at 6:30 I met with the Bible School—14 men, 2 women, and 5 or 6 wives, and had a most happy hour of fellowship and sharing. This afternoon was spent seeing the new Middle School plant layout at this station. Here at Bumangi are about 120 boys in primary school—grades 1-4, and 107 in middle school—grades 5-7. Capacity of both will be 150 and 160 respectively— 310 total. Mission and we are concerned now to level off in schools, at least until church growth and Bible worker training develop in balance. I spoke at 4:00 p.m. to a church house full of students and members on my trip. A most attentive audience.

FAMILY CIRCLE (Continued)

dren. He loved families. His presence at our family affairs, picnics, and parties, was like a benediction. It was becoming traditional with us to celebrate birthdays at Grandpa's. No one enjoyed the presents, the cake, the blowing out of the candles, more than he. Pictures crowd together into a blur when I think of him with all of us. Elizabeth, cuddled into his lap, reading to him from her reader—always, since she began to learn to read, it was her delight to take her reader along to read for Grandpa. And he listened as attentively to the adventures of Dick and Jane as if he were in Grade I, too! Grandpa never lowered himself to the children's level. He retained his adult dignity while projecting himself into their infant interests in a way that was most charming and wonderfully satisfying to children.

Grandpa understood why John had to carry a certain bit of colored stone in his pocket—because it was wonderful! God made it so. He knew it was important to stop hoeing, and to tiptoe up to a nest for a peek, or to marvel at the way of a butterfly with a flower. He watched Kate's culinary adventures with keen interest and he knew, too, that she would eventually reach saturation point in her soaking up the literature of Stratton-Porter and Alcott, and be ready for solider stuff! How he reveled in Lewis's music and Bill's quick-witted banter and mechanical interest! There were times, I suspect, when the modern tempo bewildered him a little (it does me!), yet it never put him off balance.

And, oh, the memory of those happy times together when Grandpa would take up the old Bible before we separated, and the jollification of the evening would melt away to give place to a deeper quality of enjoyment, as we quieted to listen to his dear voice reading a psalm, or a verse of some special meaning for us. Then a prayer—his prayers always meant something—and a hymn or two, with good-bys all 'round, and special demonstrations from the children, and such a special grip of the hand for us older ones. We felt blessed, comforted, and happy in our fellowship with him, closer to Christ.

To me, S. F. Coffman was the church, for I have done little traveling about from one church to another, worshiping almost entirely in what we knew as Coffman's church. First of all, I think, he was a Christian gentleman, and next to that, he was a Mennonite. He loved his church, her traditions, her doctrines, her members. The peculiar doctrines, some of them, of the Mennonite Church are pretty hard for us proselytes to appreciate, but he made them not only beautiful but understandable and even acceptable. There are some who claim he habitually preached "over their heads," but to those who enjoyed a little mental exercise, his discourses were always a source of much enjoyment. I cannot remember his last sermons especially, but I recall vividly how he looked sometimes lately as he stood behind the pulpit, with a Sinaitic glory about him as if he could already see through this veil of flesh into the depths of the glory beyond. For years he walked knee-deep in that glory. It reflected in his later messages, in the poetry of his language, in the increased eloquence of his expression. Lately, too, he began to express himself more freely in verse. Just before Easter he phoned to ask me to listen to some verses he had written as his Easter greeting. They were beautiful, like himself, with a quality of spiritual depth and meaning, nobly expressed. I told him so, and when he hung up, leaned back in my chair and wept. That he should ask *my* appraisal of *his* work! Oh, the sweet humility of that great soul! I shall never have a more sincere compliment as long as I live!

One of his neighbors, a delightful Scot with a lovely "burr" to her voice, expressed her sentiments so aptly. Said she, "God only makes one S. F. Coffman in a century, just to show how wonderful a human being can be, even in this age." Only one like him! And no one can take his place. There is no need. His place was filled right up to the very last and still is full, full of the blessed memories we cherish of his life "when in the body pent," full of the knowledge we had of his fuller life "hid with Christ in God," full of the assurance that now that life has reached its fullest attainment. We can almost hear, with the refined impulse of our love, his deep, rich bass voice swelling in the glory of the "Hallelujah Chorus" as he sings out his soul in praises to his all-worthy Lamb! He loved to sing.

"Thank you, God, thank you, for giving him to us for this short while. Keep him for us. Keep us for yourself, that together we may all join in that almighty chorus around the great white throne, we who are of the family of his flesh, as well as that vast family of his sons and daughters in the Lord. Help us to keep his memory unsullied, not so much because of him, but for his Christ's sake. And help us always so to live, in his memory, as to bring only glory and honor to his God."

Grandpa, father, counselor, friend—auf wiedersehen!

Beamsville, Ont.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation to those who sent cards, letters, money, and other gifts to Paul during his stay at the Georgia Warm Springs Foundation, Warm Springs, Ga. We especially thank those who remembered him in prayer. He is at home after being there five months. Although he is still far from well, we are thankful that he has shown some improvement. May the Lord richly bless you all.—Enos and Catherine Wagler and son Paul.

* * *

I praise our Great Physician for His healing power during my recent accident and operation. I wish to express my sincere thanks to the host of friends who remembered me with cards, flowers, fruit, visits, and most of all, with prayers. Special thanks go to the Rohrerstown Mothers' Class who had a Sunshine Box packed. May the Lord bless each one of you.—Mrs. Isaac N. Miller, Lancaster, Pa.

* * *

In behalf of the late Alma Maust who took ill while teaching at Mt. Pleasant School at Fentress, Va., we wish to offer our thanks and appreciation to those who visited her in the Norfolk hospital, for the prayers, gifts of money, cards, flowers, and fruit. Our heartfelt thanks go to those, too, who ministered to her needs at home and for the many expressions of sympathy after her death and for the help given at the time of the funeral.—The sisters and brothers.

* * *

I want to express my gratitude to the many of you who remembered me with cards, visits, words of cheer and comfort, gifts, and prayers during my illness in the Meyersdale hospital. May the Lord's blessing be yours.—Freda Maust, Springs, Pa.

* * *

We wish to thank all our kind neighbors and friends who remembered us with prayers, cards, letters, and flowers during our bereavement in the death of father and grandfather. May God bless you all.—Mr. and Mrs. Elmer Leaman and Janet, Landisville, Pa.

* * *

I am so grateful to our heavenly Father for His healing hand upon me while in the hospital and convalescing at home. We take this opportunity to express our sincere thanks and deep appreciation to our many friends who have so faithfully remembered us in their prayers, and also for their gifts of love in various ways, and for the inspiration received through the many cards and letters. May God richly bless each one of you and may God be glorified through this experience.

"And whosoever shall give . . . unto one of these . . . shall in no wise lose his reward."—Mrs. Elias N. Landis, Harleysville, Pa.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Blough, Alvin and Gertrude (DeBoer), Parnell, Iowa, eighth child, fifth son, Joseph Arden, July 11, 1954.

Boll, Roy B. and Arlene B. (Wenger), Lebanon, Pa., third child, second son, Irvin Jay, July 20, 1954.

Bomberger, Clair N. and Anna (Bauman), Lititz, Pa., eighth child, fourth daughter, Yvonne Dorothy, July 24, 1954.

Boshart, Amos, Jr., and Loretta (Stutzman), Wood River, Nebr., second child, first son, John David, July 10, 1954.

Buerge, Orville and Verna (Yoder), Harrisonville, Mo., third child, Pamela Sue, June 7, 1954.

Eck, Levi and Jane (Bauer), Harper, Kans., first child, a son, Michael Ray, July 11, 1954.

Fisher, Robert and Gladys (Bender), La Junta, Colo., first child, Marvin Ray, July 26, 1954.

Gehman, David and Kathryn (Garber), Lititz, Pa., second child, first daughter, Linda Marie, July 16, 1954.

Glick, Isaac N. and Mildred (Alger), Broadway, Va., first child, John Edgar, June 27, 1954.

Hershberger, James and Gladys (Kauffman), Kansas City, Kans., a daughter, Miriam Lois, July 19, 1954.

Histand, Arthur H. and Doris (Derstine), Doylestown, Pa., second child, second daughter, Susan Joyce, July 9, 1954.

Horst, Lauren B. and Betty Jane (Martin), Homestead, Fla., first child, Joyce Elaine, July 17, 1954.

Hostetler, John A. and Beulah (Stauffer), Scottdale, Pa., first child, Ann Elizabeth, July 25, 1954.

Kennel, LeRoy and Pauline (Graybill), Metamora, Ill., first child, Jon LeRoy, July 25, 1954.

Kolb, Roy and Alice Elizabeth (Allebach), Spring City, Pa., first child, LeRoy, June 26, 1954.

Kramer, John and Fannie (Hershberger), Hartville, Ohio, second child, first son, Curtis Lee, July 15, 1954.

Landis, Linford and Sallie (Kulp), Lans-

dale, Pa., second child, second daughter, Christine, July 20, 1954.

Lapp, Jacob and Florence (Heinly), Leola, Pa., fifth child, third son, Gary Lee, July 19, 1954.

Lehman, Harley and Fern (Yoder), Tofield, Alta., first child, Doreen Elaine, July 11, 1954.

Martin, Erwin G. and M. Arlene, Terre Hill, Pa., fourth child, second son, Erwin Gary, May 26, 1954.

Martin, Carl and Virginia (Weaver), Reinholds, Pa., fourth child, second son, Delmar Paul, July 13, 1954.

Martin, Stanley and Alta (Hurst), Bareville, Pa., second child, first daughter, Pamela, July 20, 1954.

Massanari, Russell H. and Fern (Grieser), Fisher, Ill., third child, second daughter, Elizabeth Sue, June 21, 1954.

Meyer, Paul and Irene (Beck), Wauseon, Ohio, second child, second daughter, Linda Jane, June 6, 1954.

Miller, Carl M. and Elsie (Nufeld), Gulfport, Miss., second child, first son (no name given), June 16, 1954.

Miller, Max L. and Mary (Hunsberger), Gulfport, Miss., third child, second son, Garry Lynn, June 27, 1954.

Miller, Oren G. and Dorothy (Geil), Jackson, Miss., first child, Shirley Ann, July 3, 1954.

Miller, Perry and Judith (Schrock), Hutchinson, Kans., third son, Allen Jason, July 17, 1954.

Mullet, Herman and Charlotte (Burgh), Sarasota, Fla., second child, Glenn Aldon, July 19, 1954.

Musser, Mark G. and Maria (Martin), Denver, Pa., sixth child, second son, James Marlin, July 27, 1954.

Nissley, Vernon B. and Arlene (Rohrer), Manheim, Pa., second son, Barry Dale, Feb. 24, 1950, by adoption. Twin daughters, Mary Ellen and Ruth Helen, Jan. 20, 1953, by adoption.

Nitzsche, Delmar and Bertha (Oswald), West Point, Nebr., fifth child, third son, Wayne Arthur, July 19, 1954.

Oswald, Robert L. and Alice (Schrock), Albany, Oreg., second child, first son, Walter Allen, July 18, 1954.

Reinford, Daniel and Cleta (Ruth), Souderton, Pa., third child, first daughter, Rhoda, July 23, 1954.

Showalter, Leonard and Ann (Olesh), Lyndhurst, Va., first child, a daughter, Valerie Kay, July 11, 1954.

Smith, Charles M. and Anna Mary (Shaub), Philadelphia, Pa., first child, Deborah Yvonne, July 19, 1954.

Stalter, Raymond and Margery (Rocke), Gridley, Ill., third child, second son, Randall Ray, July 18, 1954.

Stoltzfus, LeRoy and Myrtie (Rufenacht), Joanna, Pa., second child, first son, Byron Jay, July 19, 1954.

Stoltzfus, Mark and Minnie (Yoder), Lancaster, Pa., fourth child, third daughter, Muriel Jean, July 24, 1954.

Troyer, Wilbur R. and Nadine E. (Hostetler), Albany, Oreg., first child, a daughter, Marjorie Rae, July 23, 1954.

Yoder, Luke and Marilyn (Rufenacht), Garfield Heights, Ohio, first child, Denton Edward, July 22, 1954.

Yutzy, Ivan and Anna Ruth (Yoder), Hutchinson, Kans., second child, second son, Stevy Lynn, June 25, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Boshart—Roth.—Don Wyse Boshart and Eldora Marie Roth by Simon Gingerich at the Sugar Creek Church, Wayland, Iowa, July 22, 1954.

Freed—Landes.—Stanley L. Freed, Norristown, Pa., congregation, and Grace W. Landes, Skippack, Pa., congregation, by Elmer G. Kolb at the Bridgeport, Pa., Mission, July 24, 1954.

Osborne—Nyce.—Millard Osborne, Howard-Miami congregation, Kokomo, Ind., and Joyce Nyce, Doylestown, Pa., congregation, by J. Lawrence Burkholder at the home of the bride, June 20, 1954.

Olson—Good.—William Edward Olson, Rock Falls, Ill., and Lois Ann Good, Sterling, Ill., by Donald Comnick at the Emanuel Lutheran Church, July 11, 1954.

Martin—Martin—Paul S. Martin, Weaverland congregation, East Earl, Pa., and Fannie E. Martin, Hammercreek congregation, Lititz, Pa., by Amos Horst at the Hammercreek Church, April 24, 1954.

Mouttet — Troyer. — Willis Gene Mouttet, Choteau, Okla., and Margaret Troyer, Harper, Kans., both of the Pleasant Valley congregation, Harper, Kans., by Waldo E. Miller at the Pleasant Valley Church, June 11, 1954.

Raifsnider — Kline. — Lloyd Raifsnider and Ida Kline, both of Columbia, Pa., and members of the Columbia Mennonite Mission Church, by C. Z. Martin at the Columbia Mission Church, June 5, 1954.

Rheinheimer—Stutzman.—Rollin Richard Rheinheimer, Forks Mennonite congregation, Middlebury, Ind., and Betty Jane Stutzman, Beaver Dam Mennonite congregation, Corry, Pa., by Kenneth E. Snyder at the Beaver Dam Mennonite Church, June 26, 1954.

Troyer—Kauffman.—Ray Troyer and Loretta Kauffman, both of the Fairview, Mich., congregation, by Floyd Yoder, assisted by Harvey Handrich, at the home of the bride, July 4, 1954.

Yoder—Miller.—Amos J. Yoder, ——— Okla., and Sarah Miller, Kalona, Iowa, by Amos J. Graber, assisted by Adam Miller, at the home of Chester Yoder, Kalona, Iowa, June 15, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Breneman, Amos M., son of the late Henry and Anna (Greider) Breneman, was born in West Hempfield Township, Pa., Nov. 18, 1872; passed away June 23, 1954, at his home in Landisville after an illness of eight months; aged 81 y. 7 m. 5 d. On Nov. 13, 1902, he was united in marriage to Elizabeth Eby, who preceded him in death in August, 1945. To this union were born 3 children. One son (Jay) passed away in infancy. Surviving are one son (Henry E., York, Pa., one daughter (Martha—Mrs. Elmer Leaman, at home), one grandchild, and 2 brothers (Phares, Columbia, Pa., and Abram, of Landisville). He was a faithful member of the Landisville Mennonite Church for 47 years. Services were held at the church, June 26, by Henry Lutz, Christian Frank, and Barton Gehman.

Coffman, Samuel Frederick, son of the late J. S. Coffman, died suddenly at his home in Vineland, Ont., on June 28, 1954. He was 83 years old. Having withstood the rigors of two operations during the early part of the year, he was enjoying good health, engaging in his Bible studies and preaching the Sunday previous to his death.

Born in Virginia in 1872, he spent his boyhood days in Elkhart, Ind. He was ordained to the ministry in Chicago in April, 1895. The year following he came to Vineland, taking charge of the Moyer Mennonite Church. In 1903 he was ordained to the office of bishop, and served the Mennonite congregations in the Niagara district. From here he also assisted in other congregations at Selkirk, South Cayuga, Markham, Toronto, Ont., Clarence Center, N.Y., and others.

His wife, the former Ella Mann, died in Feb., 1925. He is survived by 5 children (John E., London, England, David W., Beamsville, Lena, Barbara, and Ellen at home), 7 grandchildren, one brother (William P., Burbank, Calif.), and 2 sisters (Mrs. J. C. Landis, Elkhart, Ind., and Mrs. Dillman Gingerich, Freeport, Ill.).

He will long be remembered for his many interests and activities in the church. His wise counsel in congregation and conference made for spiritual progress. In 1907 he organized the Ontario Mennonite Bible School, and served as principal until his retirement in 1952.

His funeral was largely attended from almost every district of the Ontario conference and several of the States. Short testimonies were given by chosen brethren representing the Ontario Mennonite Conference, the Bible School Board and faculty, Historic Peace churches, Board of Education, Publishing House, and other early co-laborers. The funeral at the Moyer Church was in charge of A. Lewis Fretz, assisted by Willis Hallman, and Wayne North. Burial was made in the adjoining cemetery.

Hallman, William S., son of the late Joseph and Catharine (Stauffer) Hallman, was born Dec. 31, 1869; passed away at his home near Doylestown, Pa., June 21, 1954; aged 84 y. 5 m. 22 d. He had been ill about two years but was bedfast only the last two weeks of his life. Death was caused by complications due to old age. He was an active member of the Doylestown Mennonite Church, a teacher, and a Sunday-school superintendent for 15 years. He is survived by his widow (Sallie), one son (Russell Y.), 4 grandchildren, 2 great-grandchildren, one brother (Irvin S., Skippack, Pa.), and 3 sisters (Mrs. Margaret Landes, Collegeville, Pa.; Mrs. Susan Schmoyer, Norristown, Pa., and Mrs. Jacob Buckwalter, Philadelphia, Pa.). The couple were married 61 years, and spent most of their life in this vicinity. Funeral services were held June 24 at the Doylestown Mennonite Church with Joseph L. Gross and J. Silas Graybill in charge. Burial was made in the adjoining cemetery.

Hostetler, Salome, daughter of John and Elizabeth (Shrock) Slabach, was born near Lagrange, Ind., April 11, 1869; passed away at her home at Harper, Kans., June 29, 1954; aged 85 y. 2 m. 18 d. At the age of eleven she moved with her parents from Indiana to Milford, Nebr. Two years later the family moved to McPherson Co., Kans., making the trip with a team and wagon which contained most of their personal belongings.

In her youth she became a member of the Mennonite Church. On Oct. 25, 1888, she was united in marriage to Henry E. Hostetler. To this union, extending for more than 33 years, there were born 14 children, 7 boys and 7 girls (Oliver, Ura, Titus, Amra, Chancy, and Leo, all of the Harper area, and Pius at Everest, Kans.; Ida—Mrs. Harold Sommerfeld, and Stella—Mrs. Gideon G. Yoder, both of Hesston, Kans.; Florence—Mrs. Ernest Detweiler, of Harper, and Juanita—Mrs. Titus Ramer, Polson, Mont.). Her husband and three daughters (Eva, Gladys, and Elsie—Mrs. Christ Beyler) preceded her in death. Besides her children, she leaves 48 grandchildren, 38 great-grandchildren, one sister (Mrs. Jemima Zimmerman, Inman, Kans.), and one brother (John, Emporia, Kans.). In 1909 the family moved to Harper, Kans., where both Mr. and Mrs. Hostetler resided until their death. During the many years that her husband served the Pleasant Valley congregation as deacon, she entertained many guests, who were always made to feel welcome. She was regular in her attendance at Sunday school and church services, and even when her health was impaired, she made every effort to attend services. Her passing brings to a close a pioneer home that made a significant contribution to several Kansas communities. Services were held at the church July 2, with Waldo E. Miller and R. M. Weaver in charge, with interment in the Pleasant Valley Mennonite Cemetery.

Kopp, Isaac M., son of the late Isaac G. and Elizabeth (Metzler) Kopp, was born Nov. 9, 1875, in Rapho Twp.; passed away after an illness of eight months on May 23, 1954, at his home in Elizabethtown, Pa.; aged 78 y. 6 m. 14 d. He was a faithful member of the Elizabethtown Mennonite Church. He is survived by his wife (the former Ella Good), 2 sons (Walter G., Mt. Joy, Pa., and Leroy, Manheim, Pa.), 3 grandchildren, and 3 great-grandchildren. He was the last of his immediate family. Funeral services were held May 26 at the church with Clarence E. Lutz and W. L. Keener, Jr., in charge. Burial was made in the Mt. Tunnel Cemetery, Elizabethtown.

Schrock, Jacob, son of Noah and Elizabeth (Kinsinger) Schrock, was born in Johnson Co., Iowa, March 24, 1883; passed out of this life on July 9, 1954, at the Mercy Hospital, Iowa City, Iowa; aged 71 y. 3 m. 15 d. The cause of his death was pneumonia. Preceding him in death were both his parents and his older brother Edward. He leaves to mourn his departure one brother (William, Sharon, Iowa), 3 sisters (Katie and Nettie, Kalona, Iowa, and Carrie—Mrs. Amos Grout, Windham, Iowa), and a number of other relatives and friends. He accepted the Lord as his Saviour in his youth and became a member of the East Union Mennonite Church, continuing in the faith to the end. He was a lifelong resident of the Sharon community, living on the old homestead until about 7 years ago when, after the death of his older brother, he went to Kalona to live with his two sisters. Funeral services were conducted at the East Union Mennonite Church with D. J. Fisher, J. John J. Miller, and A. Lloyd Swartzendruber in charge.

Shafer, William A., son of Joel S. and Mary (Arnold) Shafer, was born March 20, 1875; departed this life June 27, 1954; aged 79 y. 3 m. 7 d. On Dec. 28, 1908, he was ordained to the

ministry, in which capacity he served 46 years. On Jan. 15, 1905, he was married to Ellen Susan Strawser. This union was blessed with 2 sons and 4 daughters (Ruth—Mrs. Charles Heimbaugh, and Mary—Mrs. Oscar Brubaker, Selinsgrove, Pa.; William L., of Richfield; Esther—Mrs. Israel Martin, Ephrata, Pa.; Murray, Port Trevorton, Pa., and Helen, at home). He is also survived by one brother (Banks, Sunbury, Pa.), 5 stepbrothers, 26 grandchildren, 3 great-grandchildren, and many nieces and nephews. Funeral services were held in the church by Donald Lauver and W. W. Graybill. Interment was made in the church cemetery.

Shank, John S., was born July 22, 1862; departed this life May 9, 1954, at Wernersville, Pa.; aged 91 y. 9 m. 17 d. He was a former resident of Elizabethtown, Pa., and before his illness resided at Ephrata, Pa. He was a member of the Elizabethtown Mennonite Church. Surviving are a son (Harvey J., of Elizabethtown), 3 grandchildren, and 7 great-grandchildren. Funeral services were held May 13 at Miller Funeral Home, Elizabethtown, with Amos S. Horst and Clarence E. Lutz in charge. Interment was made in the Mt. Ober Cemetery, near Elizabethtown.

Sommer, Rosena, daughter of the late Jacob and Fanny (Lehman) Moser, was born near Kidron, Ohio, Sept. 19, 1886; passed away of a heart attack and complications, July 19, 1954; aged 67 y. 10 m. She was a member of the Kidron Mennonite Church, where she was a faithful attendant. She manifested her love and devotion to God by performing many menial and much-needed tasks of the church. For many years she devoted time and effort in making articles of clothing for the various mission fields and worked diligently in the sewing circle department of the church.

On Aug. 7, 1913, she was married to Philip Berg, who died suddenly of the flu epidemic in 1918, leaving her with 5 children, the youngest two weeks of age, and the oldest aged 5. On June 9, 1923, she was married to Noah C. Sommer, with whom she had 3 children. Surviving her besides her husband are 4 daughters and one son (Lillie Berg—Mrs. Aldus Wingard, Hollsopple, Pa.; Maude Berg—Mrs. Ira A. Amstutz, Orrville, Ohio; Ford Berg, Scottdale, Pa.; Rosella Berg—Mrs. James Cukr, Cuyahoga Falls, Ohio; and Mabel Sommer—Mrs. Delbert Turner, of Orrville). One daughter (Florence Berg) died at the age of 3½ years; also two sons (Roy Sommer, at the age of 5, and Eldon Sommer, in infancy). Surviving her also are 6 stepchildren (John Berg, Massillon, Ohio; Grace Berg—Mrs. George Selders, Ellen—Mrs. Amos I. Nussbaum, and Clyde Berg, all of Dalton, Ohio; Elvina Berg—Mrs. Earl Bixler, of Kidron, and Marie—Mrs. Arthur Royer, Orrville, Ohio). Another stepchild (Martha Berg) predeceased her. Surviving also are 15 grandchildren, 2 brothers, and 3 sisters (John and Jacob Moser, Dalton, Ohio; Anna—Mrs. Menno Gerber, and Martha—Mrs. John Kratzer, both of Orrville, Ohio, and Mrs. Sarah Kratzer, Canton, Ohio).

Funeral services were held at the Kidron Mennonite Church, July 21, with Reuben Hofstetter in charge, assisted by Allen Bixler and Isaac Zuercher. Interment was made in the church cemetery.

Tome, Sadie E., wife of Walter Tome and daughter of the late Levi and Abbie Stewig, was born Oct. 23, 1898; departed this life at the Lebanon Co., Pa., hospital, June 29, 1954; aged 55 y. 8 m. 6 d. For about 10 years she had been ailing, and almost three of these years she was an invalid, altogether helpless. She was a member of the Mennonite Church, worshiping at Stauffer's, from which place her funeral was held on July 3, by Noah W. Risser and Jay Boozer.

Two days after her funeral her husband, Walter Tome, took sick, and departed this life at the Lebanon, Pa., Good Samaritan Hospital on July 12. Funeral services were held on July 15 from the Nissley Funeral Home, Mt. Joy, Pa. Their bodes were laid to rest in the Shenk Cemetery.

True Faith

Let us never forget that when a man is down he has a wonderful and grand opportunity of truly trusting God. A false faith can only float in smooth and quiet water. But true, sincere faith is like a lifeboat. It is at home no matter how wild the storms may rage.—S. N. Leitner.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Greatness and Grace of God, by Clarence H. Benson; Scripture Press; 224 pages; $3.00.

The Christian's understanding of the greatness of God and the weakness of man is much clarified by a conception of the vast creation known to the astronomer. Such a conception the author provides as he informs the reader of an immeasurable creation and an incomprehensible universe—of immeasurable distances, inconceivable power, incalculable numbers, incomparable speeds, and inimitable precision. The book is an introduction to the study of astronomy, a presentation of astronomical facts about the relation of the earth to other heavenly bodies, that gives God recognition, maintains that the world was created to glorify God, and that the Creator is greater than creation. The author wishes to show how Genesis establishes the important place and purpose of the earth in the divine program, and he writes of the great catastrophes of the earth—the preadamic, the Deluge, and the final one preparing the earth for the glory age.

The strengthening of faith in God and in His Word is a purpose that has been achieved in this book. It is a significant study of the relations between science and Scripture; the author holds that there is no conflict between them and that science is a witness to the facts taught in the Bible. In various ways he refutes the theory of evolution and thus opposes the modern thinking that is guided by evolutionary views. Since materialism results from man's failure to reflect upon the marvels of creation, in which situation men follow their inclination to deal with creation rather than with the Creator, the study promotes spirituality by directing men to the Creator. It throws light also on man's career on the earth and of God's dealing with man throughout history. The discussion of human history prior to the Flood is very enlightening. The materials are arranged for use as a textbook in Christian evidences, and are suitable for students in high schools and colleges and for all ministers and Christian workers.—Edwin L. Weaver.

ITEMS and COMMENTS

The United States Commissioner of Narcotics charges that Communists in Korea and Japan are engaged "in a deliberate attempt to neutralize the soldiers of the United States, by selling them heroin and other narcotics." He does not say what makes these soldiers buy the drugs. Drug addiction in the United States has increased 10,000 to 15,000 since 1948. The present total of addicts is 60,000. The chief sources of these drugs are Turkey, Iran, India, and Communist China. Since some of these countries are not Communist countries, it is difficult to fasten all of the blame for our addiction on the Communists.

* * *

The California Yearly Meeting of Friends reaffirmed the Quaker Pacifist position as being "basically Christian; not philosophical or political."

* * *

The Prime Minister of Pakistan said recently, "Islam and only Islam, not secularism, can save Pakistan and the world." Although he recognized that material poverty is a cause of Communism, he said, "It is not material poverty, but spiritual and moral poverty which breeds Communism." He pointed out that in European countries that have a high standard of living Communism is on the march, but in the Moslem world where the standard of living is below normal, "We have no Communism because we are spiritually and morally rich. Our Islam gives us a positive ideology, and that is why Moslem countries resist Communism, even on one meal a day." It is of interest to note that he considers the alternative of Islam secularism, not Christianity.

* * *

The United States has ruled that eleven churchmen from Communist Czechoslovakia and Hungary may attend sessions of the World Council of Churches to be held in Evanston, Ill., this summer. The State Department said that the experiences of the visitors here could lead "a spiritual strengthening of the church of Czechoslovakia and Hungary in face of the constant and ruthless pressure to which they are subjected." It said, too, that "the opportunities presented by these meetings for contact with the spiritual life of America could have a beneficial effect upon these delegates, and thus perhaps make them more aware of their true responsibilities to the peoples of the countries from which they come." Pointing out further that the visitors may also be able to give us something worth-while as they present the picture of their churches under Communist rule, it said, "The freedom of religion has always been basic to our way of life. Clearly the spiritual foundation on which this nation rests is too strong to be adversely affected by any pro-Communist activities in which this small group of delegates from Communist-dominated areas might attempt to engage. The other participants in these gatherings, as well as the American people in general, will be in a position to judge by the conduct of these delegates whether they come here as churchmen or as propagandists of an aggressive and materialistic philosophy, fundamentally hostile to religious faith."

* * *

Arrangements are being completed for the gradual withdrawal of British military forces from the Suez area. While there is much British opposition to this move, the head of the Labor Party said that he did not think it militarially sound to base troops "in a country that does not want you." Hanson W. Baldwin, military expert of the **New York**

Times, says that the solution in Egypt may indeed breed more problems than it solves. He says, "The thin red line of empire may have outlived its day, but it will not be replaced in Suez without a long period of Middle-Eastern instability and convulsion."

* * *

Afrikaans is a language developed in South Africa from seventeenth century Dutch. It is the native tongue of three fifths of the white population of South Africa, including all the Cabinet Ministers. There are now three Afrikaans-language universities with a total enrollment of 10,000 students. Most schools for white children teach in Afrikaans. About 10,000 books have been published in this language; over half of them in the last ten years. Under present laws in that country, a child must be educated exclusively in his native or "house" language. This is done irrespective of the desires of the parents. Many parents would prefer to have their children educated in English. They feel that Afrikaans is a cage that fences a child in, according to a report to the **New York Times.**

* * *

Gerontologists from the United States and Canada who attended the International Gerontological Congress in London, point out that the problems of the aged are no longer primarily medical. The problems are more sociological and mental. Gerontologists doubt whether the tendency to set up communities for the elderly is sound economically and good for the mental health of old people.

* * *

The Roman Catholic Church has its chief strength in the urban centers. However, of the 78,000 villages and towns in the United States with a population of 2,500 and less, 10,000 have Roman Catholic Churches.

* * *

The migrant trek is on. An estimated 2,000,000 migrant workers, including their families, are fanning out to the nation's bean, pea, and corn fields, to the strawberry beds, and the fruit orchards, and are reaching virtually every state in the Union during the summer.

* * *

The Heifer Project has sent twelve bulls and twenty-eight rams by plane from New York to Egypt. The bulls and rams are to be turned over to Egyptian authorities at Cairo for use in cross-breeding with native stock. The resulting cattle and sheep are expected to be much larger than the native breeds, and more efficient converters of feed into milk and meat. Authorities of the organization say that calves sired in Iran by Brown Swiss bulls provided by the Heifer Project are now worth ten times as much as native-breed calves in that country. Future shipments will include cattle to India, Afghanistan, Germany, Austria, and Greece; goats to Puerto Rico, Cuba, and Korea; and chicks to India, Egypt, and Iraq.

* * *

The Indiana Chapter of the American Legion, which originated the "Grace Before Meals Cards," now being circulated to hotels and restaurants over the nation, has now instituted the distribution of a "Traveler's Prayer Card." It is planned that these cards should be kept in stock by railroad, bus, air line, and steamship companies, and distributed to travelers when they purchase tickets:

"God be with us this day.
Watch over us; insure us against danger,
Protect us from harm.
Be ever at our side—
To light, to guard, to rule and guide us
Safely to our journey's end. Amen."

* * *

Thirty world-famous paintings on religious subjects will be on exhibit at the Art Institute of Chicago in connection with the Second Assembly of the World Council of Churches, which meets at Evanston on August 15-31. Included among the masterpieces sent to Chicago by leading museums of Europe and America is Millet's "The Angelus," which has not been seen in this country since 1891. It is being sent on loan by the Louvre Museum of Paris. Other artists represented will include Rembrandt, Titian, Van Dyke, and Rubens. A catalog of the paintings containing appropriate Scripture quotations has been prepared.

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About these books . . .

The Life and Times of Daniel Kauffman

Alice Kauffman Gingerich

John E. Lapp comments about this book: "Bro. Daniel Kauffman became the outstanding leader which he was before I was born, and throughout my lifetime from childhood on, his was a household name heard regularly by us children in our home. Reading this book is like the renewing of acquaintance with an old friend. The reprint of *Gospel Herald* editorials is like the hearing of the voice of an old friend.

"Surely this book will speak to the present generation of the life and experiences of a humble man of God, as he was used by the Lord in the reviving, development, and organizing of the Mennonite Church into what she is today. May God bless the influence of this well-written book." A treasured addition to your library. $2.25

Mennonite Life

John A. Hostetler

"We heartily recommend this booklet for the purpose it is intended to serve: to inform people who want to know more about us. It is written in a language that is easy to read and is attractively printed with a number of illustrations. Its facts are authentic and up-to-date. . . . He says enough about the different branches to give a reader a concept of our differences. . . . It would be a good idea to buy a dozen copies or more . . . and always have one with you when you travel."—Paul Erb. 50¢

Mennonite Publishing House, Scottdale, Pa.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVII — TUESDAY, AUGUST 17, 1954 — NUMBER 33

MENNONITE BIBLICAL SEMINARY LIBRARY

Shall We Continue Our Relief Work, Voluntary Service, and I-W Service?

An Urgent Letter to the Entire Brotherhood

This may sound like a shocking question, and it is intended to be so. The state of the treasury is such that unless there is a distinct rise in contributions shortly a drastic curtailment of operations will be necessary. The monthly budget of expenditures (which has been increasing for the past two years) is now approximately $24,000 per month, which is about 50 cents per month per member, a very small amount doing a great work. But the contributions for the past three months have been less than $10,000 per month (actually $9,450). The financial year began April 1, 1954, with a balance of $13,892.12 in the Relief and Service Fund. On June 15 there was a deficit in the Relief and Service Fund of over $36,000. Two years ago, April 1, 1952, the starting balance in the treasury was $52,128.61. This has all been used up and we are now rapidly sinking below the surface. At the present rate of giving, less than half of what is needed, we are heading for disaster.

Can our people rise to this need, or must we drastically curtail operations? If we must curtail, where shall it be? Shall we call home our workers from Puerto Rico where we are spending $2,200 monthly and where the urgently needed hospital and medical service is a main part of the work? Of course not.

Well, then, perhaps we should call back from Germany, Greece, Jordan, and Korea, our PAX boys, forty of them, who cost us $3,000 per month. They are giving sacrificially two years of service overseas in a splendid CO witness. That would be pretty hard to do, would it not?

Or, perhaps we could cut our support of the total world-wide MCC relief program of which we have been for many years a very heavy support. Shall we pull out our 40 relief workers in 12 countries? We could wipe out the deficit by eliminating our $6,000 monthly sending to MCC for relief and refugee work. But that would practically force a collapse of large sections of our splendid foreign relief program.

So let us consider something else: perhaps our voluntary service program should be stopped. We have 150 VS workers in long-term service with some rather fine projects, such as Mathis, Texas; the Navaho Indian work in New Mexico; projects at our city missions and in hospitals. These workers thought the church believed in VS and wanted them to volunteer. In a number of places their work is developing into a direct spiritual ministry or has already laid the foundations for churches. But perhaps we should reverse this development and tell the 150 to go back to earning jobs at home. If this seems too harsh, we could rather quickly cancel out most of our service to our 1,400 I-W men. It does not cost very much, about $4,200 per month, only it would be hard to know where to start to cut. Should it be the Washington NSBRO office, should it be the I-W centers, or what?

You might have better ideas as to what to cut out of our relief and service program, or where to curtail our witness in this field. It would hurt, in more ways than one, to turn backward in the good work that has been begun and carried forward in all these several fields in the ten years since World War II.

But why should we cut back? Income continues on much the same level as before. Our ideals have not changed. We see more clearly than ever our stewardship obligations and privileges. It does not seem possible that for the want of a few cents per member per month we shall have to suffer a serious defeat both practically and spiritually. It cannot be that our large group of generally prosperous families, 20,000 of them, really want to say, "We cannot continue." But the answer lies with you, and what you will do in the next few months. Actions will not only speak; they will decide. Your pocketbook vote is final. There is no other place to get money for the Relief and Service program than from the offering plates and checkbooks of our congregations and members.

This letter is being written to all of you in the strong hope that immediate steps to rescue our work will be taken. It is not too late to redeem the situation, but it will soon be. We need special offerings in the congregations, and special extra checks from many members.

Shall we continue our relief work, voluntary service, and I-W service, or shall we discontinue it in large part? You say.

Harold S. Bender,
Member MRSC since 1930.
Member MCC Exec. Com. since 1930.

Our Labor of Love

By L. L. Wightman

It would be difficult to find a better description of an ideal church than that at Thessalonica as recorded by Paul. They had "turned to God from idols to serve the living and true God; and to wait for his Son from heaven."

Faith, love, and hope are the marks of that church, as they are of any true church. They expressed their faith in turning from idols to God; their love in serving God; their hope in waiting for the return of Jesus Christ. They possessed a work of faith, a labor of love, a patience of hope.

The church today stands between the past and future, living in that period of existence corresponding to the labor of love, its present work as it looks to the future in hope.

What is this labor of love? God did not compel us to become Christians. He provided the way of salvation, and we accepted it. Now that we are Christians, God does not force obedience upon us. Our service is a labor of love. Jesus said, "If ye love me, keep my commandments."

God is no respecter of persons. Thus just treatment may be expected by every person. Without justice reigning on the throne, the labor of love would soon vanish. Love and justice cannot be divorced without creating confusion. Under any government where one man is punished and another goes free when guilty of the same crime, love for that government turns to hatred and contempt. When a law discriminates against one in favor of another, people feel no obligation to obey that law. Love and justice walk together; injustice creates hatred.

God is just; justice reigns in His kingdom. Because of this, the followers of Jesus Christ feel obligated to respect and obey His commandments. Our labor of love reveals how deeply this obligation rests upon us.

What is the extent of this labor of love? There is no limit. Herein is shown the wisdom of God. When a goal has been reached, interest wanes. The race is over. The ultimate has been achieved. The alternate is to establish a goal toward which we ever strive, yet never reach.

When God established a goal for our labor of love and achievement, He did not tell us to pattern after David, Joseph, or John. Some might equal them today, and tomorrow have nothing toward which to strive. Reaching that goal, we might lack further interest, for the incentive has vanished.

When God gave us Jesus as a Saviour, and a pattern for the Christian life, He gave us a goal toward which we strive. Our labor of love in serving Jesus, as Jesus served the Father, knows no limits. Paul expressed it in Phil. 3:14—"I press toward the mark for the prize of the high calling of God in Christ Jesus."

For us this means a life of conflict. The strife is continuous; there is no quitting place. Night brings joy over the victories of the day; the morning brings us face to face with unconquered territory which must be won. Our joy lies in the battle against sin, in our striving toward our goal.

Do you consider your life a failure? Perhaps it differs in others only in the degree of failure. We all are failures in reaching the goal set before us, but the height we failed to reach this year may be reached next year. The greater the time and effort used to reach the goal, the less time we have to moan over our failures.

Christian perfection does not come all at once. God did not plan it that way. He knew what happened to people who achieved their goals; so He gave us unlimited opportunity to extend our labor of love throughout our earthly life. If our labor of love extends to the very hour of death, we still will be short of the pattern established for us.

You know folks who have retired from a farm or other business. Life became a listless round of existence. Daily toil brought happiness; idleness brought no pleasure. This is true of the Christian. When he ceases his labor of love, his Christian life becomes dull. The joy of conflict and growth in grace is gone. Once we reach that stage in our Christian lives, we are losers.

Christian people, bored with the religion they now profess, will find life more interesting and enjoyable if they really would work at this labor of love. Follow Paul's admonition to press on, press on, ever pressing on toward the goal God has given us in Jesus Christ.

We turned to God in faith; we look ahead in hope as we await the return of Christ. In the interval in which we live, let us make our labor of love worth while, as we fill our lives with an ambition to mount as high as possible toward the goal set before us.

Avoca, N.Y.

The great use of life is to spend it for something which outlasts it.—William James.

The Carpenter

By Ruth B. Statler

A carpenter should hold his tools with care,
And use them with a certain pride,
Knowing the greatest of all men, the Christ,
Worked with His hands; thus He denied
That honest toil degrades an honest man.
But as He worked with tools, His mind
Was learning to construct a greater thing,
His church built from a cross, mankind
Redeemed from sin. The Master Carpenter
Exalted all who serve; and He
Taught also how to build cathedrals great
In souls for all eternity.

Somerset, Pa.

Our Readers Say—

. . . In June 22 issue of the Herald there appeared an article, "First Corinthians 11 Is for Our Time," by Roy D. Roth. That surely is a commendable exposition of that portion of God's Word. It is the clearest and best presented discussion of this neglected doctrine that our people got for some years. It deserves a thorough reading by every Christian because it is Bible. It is doubly forceful because it comes from the pen of one of our consecrated educators. As a schoolman he knows not only his Bible but he understands people. Every Mennonite preacher should read and reread this article. It will help him teach the doctrine logically. Every sister should read it for personal enlightenment on the subject. The article deserves the "So Be It" of the whole church. Thanks to the editors for making room for such weighty messages.—*Moses G. Gehman, Denver, Pa.*

How easy is pen and paper piety, for one to write religiously? I will not say it costeth nothing, but it is far cheaper to work one's head than one's heart to goodness. Some, perchance, may guess me to be good by my writings, and so I shall deceive my reader. But if I do not desire to be good, I most of all deceive myself. I can make a hundred meditations sooner than subdue the least sin in my soul.

—Thomas Fuller, in *Good Thoughts in Bad Times.*

GOSPEL HERALD

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EDITORIAL

Stewardship

For more than a year some thousands of our people have been hearing Bro. Milo Kauffman speak on Christian stewardship, giving the lectures originally prepared as the 1953 Conrad Grebel lectures. Thousands more will be hearing him, for he has all his available time engaged for months ahead. Those who will not get to hear these lectures will probably be able to read them when they are published in book form.

An excellent example of stewardship is the gifts of money which through the Conrad Grebel lectureship enabled Bro. Kauffman to devote most of a year to the study of stewardship. We believe that through his work many convictions on stewardship are being formed, and that many spiritual blessings will come.

It is distressing just at this time to find it necessary to publish such a signal of near disaster as is found on the first page of this issue. It is hard to believe that our people do not believe in relief work, or in voluntary service, or in servicing our I-W men. It is also hard to believe that any tightening of the economic situation can make necessary the falling off in giving for our relief and service. Our people have always risen to supply real needs which were brought to their attention. We have reason to hope that, as our churches realize the Mennonite Relief and Service Committee will need to curtail its program if funds are not available, a large number will adopt the plan which will yield the fifty cents per member per month which is required. We did that in the CPS days. Surely now, with the greater opportunity to make a positive witness, we will not do less.

Bro. Kauffman makes a distinction between money-raising and stewardship. It seems that we are still just raising money. Our various organizations have needs which they bring to the church, sometimes in real competition with each other. The cause that can make the strongest appeal is the one that wins out. Surely God does not want His church to carry on in this way. If we gave on Scriptural principles instead of in response to appeals, there would be plenty of money for everything and the givers would rejoice in the spiritual blessings which real stewardship brings. If the church had a budget which covered all needs and distributed by planned principle rather than by impulse, we could all have the assurance that no worthy cause was being neglected. If you would rather see your administrators doing their work instead of raising money, why not put on pressure for a different system?—E.

The Lord Our Helper

In the familiar Psalm 121 the inspired writer gives us a beautiful insight into his own appropriation of the help of the Lord to meet his need. It is thought by some that the songs of degrees, of which this is one, expressed the sentiments of the Jews when they were in captivity in Babylon and felt a special need of the Lord's presence and help. The thoughts expressed here should be of great help to us today in finding the help that we need from the Lord.

1. He manifests a deep longing for God and His help. It was natural for the Jewish worshiper to turn toward the hill of Zion on which was the sanctuary for the worship of God. The psalmist had a great desire to be in touch with God, and that was the first step in having the Lord meet his deepest need.

2. He also expressed a confident trust in God. He looked beyond the hills to the One who created them—"the Lord, which made heaven and earth." He expressed the same confident trust uttered by the writer to the Hebrews: "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6).

3. He shows a deep sense of dependence and need. He realizes that he needs help beyond what is inherent in himself. A person who is self-sufficient and self-dependent has no conscious need of the Lord and therefore is not in the path of His blessing. But when one senses with the hymn writer that he needs the Lord "every hour" he is then in a position to receive His help.

4. He expresses a confident assurance of the help and blessing of the Lord. He realizes that He who created heaven and earth and all that is in them is abundantly able to care for His creatures. "He will not suffer thy foot to be moved." The Lord will direct the path of those who trust in Him, and following His direction, they will be kept in the straight and narrow way that leads to life.

5. The psalmist has the assurance that the Lord watches over His own constantly. He is not like those who slumber and sleep and neglect their duty. He is not like the man who falls asleep at the switch and wrecks the train. The Lord is on the watch day and night, for both day and night are alike to Him who is from everlasting to everlasting.

6. We also gather from this psalm that the Lord cares for His people in their work and service for Him. "The Lord is thy keeper: the Lord is thy shade upon thy right hand." The right hand is the one normally used for toil and service. How comforting to know that He goes with us in our daily toil and labors for Him, watching over us, caring for us, and protecting us!

7. Finally, the psalmist looks to the Lord for the preservation of his soul, and so should we. We need His watch and care for our physical welfare. But how much more we need His care for our never-dying souls! He has redeemed our souls by the precious blood of His own dear Son. If we trust in Him, He will preserve our souls "unto his heavenly kingdom." He concludes with the crowning statement: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

The psalmist's message comes to us with the same force and timeliness as it came to the people of Israel. We have the same God who is able to supply all our needs. We too have needs that He alone can meet. We need Him every hour and every moment to give us strength for our tasks. He is ready to help all who feel their need of Him and put their trust in Him as Saviour and Lord. "My help cometh from the Lord, which made heaven and earth."—H.

If you cannot make a person your friend, do your utmost to avoid making him your enemy. It may not be as easy to make a friend as to make an enemy, but it is much more rewarding.—Lorie C. Gooding.

The New Office of Executive Secretary

By A. J. Metzler, Moderator
Mennonite General Conference

During the nearly sixty-year history of General Conference, there has been growth and progress in a number of ways. (1) There has been an increase in membership from approximately 20,000 in 1890 to the present membership of 73,118 as shown in the 1954 *Yearbook*. (2) During this period most of the work and services of the church today have come into existence. Few of today's activities, organizations, and institutions with a world-wide outreach were in existence previous to General Conference days. We have gone from a few full-time church workers to the need for nearly 2,000. (3) Furthermore, partly due to improved systems of communication and transportation, but more particularly due to the services and influence of General Conference and associated general church work, we are much more closely united in fellowship and co-operation than heretofore.

The general and co-operative functions of the church have been carried on in two ways: (1) In specific areas of work for which there are separate organizations, such as the boards for missions, education, and publication. These boards operate rather independently of General Conference, although it appoints members to these boards and receives reports from them. They operate through full-time officers and many appointed or employed workers. (2) In operations of General Conference itself and its numerous special and regular committees, including the General Council. The nature of this area of work is mostly study, counsel, and reference. This uses the services of a few brethren part time but no full-time workers. The services in this area are rendered on marginal time by men otherwise heavily loaded with work in congregational, conference, or institutional responsibilities. As a result of the increased work of the church and this method of doing it on a marginal time basis, two things were happening: (1) It was imposing an undue hardship upon men, their families, and other assignments; and (2) some of the general church work was not being done with the care, dispatch, and efficiency which it deserved.

After several years of careful and prayerful study of various proposals, General Conference acted favorably on the following recommendations of General Council:

"That we recommend to General Conference that there shall be an Executive Secretary of Mennonite General Conference, who shall be appointed by the Mennonite General Council upon recommendation from the Executive Committee and with the approval of General Conference. The amount of time he shall give to the duties of this office and the remuneration for such services shall be determined by the Executive Committee. He shall be a member of the Executive Committee. His term of office shall be for a period of two years concurrent with the General Conference biennium. His duties shall include: (1) To supervise the recording of the proceedings of General Conference and the General Council. (2) To assist local organizations in arranging for the entertainment of General Conference. (3) To answer inquiries about the Mennonite Church. (4) To represent the General Council as a co-ordinating agent among the general boards and committees. (5) To be ex-officio member and agent of the Committee on Co-ordination of Church Program. (6) To represent General Conference and the General Council and its concerns to district conferences. (7) To promote the total and united program of the church through releases in our magazines, pamphlets, etc. (8) To be the agent of and responsible to the General Council."

There have been timely cautions lest this should turn out to be a step in the regimentation of the work of the church into the hands or offices of a few. While such reminders are in order, we can be assured that due caution is being used and that this is not a step toward more centralized power, but simply a move to make it possible to do the work associated with General Conference in a better fashion and with more consideration to all men and other work.

The brother filling this position must obviously possess the proper combination of qualifications. These include: (1) an acquaintance with all areas of the brotherhood and all phases of the church work; (2) familiarity with General Conference organization and administration; (3) soundness of doctrine, life, and church loyalty; (4) ability and experience in working with church organizations and people. While it is hoped that eventually this office may be filled by a younger man, for the initial period, however, it seemed wise to use the services of one well matured in general church work.

After a number of months of counsel and prayer, Bro. Paul Erb has been appointed as the first Executive Secretary of Mennonite General Conference. Among other considerations leading to this decision was the nature of Bro. Erb's present work as editor of the official church organ, the Gospel Herald. Some of the essential concerns in both of these positions are almost identical. They include a thorough knowledge of the life, work, problems, and progress of the church in all areas and on levels: general, district, and congregational at home and abroad. He must keep very close to all that is going on and being planned. It requires considerable travel. Then, too, both of these offices need one who can properly analyze and interpret the church work, trends, and problems and, as occasion affords, give counsel and guidance. Therefore, for the present it was felt that the best service could be rendered with a minimum expenditure of time, effort, and expense by using the service of one man in these two offices.

The present secretary, Bro. Amos Hostetler, will serve until the close of the next meeting of General Council in September this year. Bro. Erb will then take over on a marginal time basis for the balance of 1954. Beginning in January, 1955, he will serve in this new office approximately 40 per cent of his time, continuing as Gospel Herald editor the balance of the time.

The church owes much to its General Conference secretaries who have served in this important office on a marginal time basis with practically no remuneration. Especially is this true with the in-

(Continued on page 779)

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, Aug. 4, 1904)

On July 10th votes were taken both for a minister and deacon in the Hopewell congregation, Marion Co., Oregon . . . the lot falling on Bro. N. L. Hershberger [for minister] and Bro. A. I. Miller was chosen [for deacon].

(From Herald of Truth, Aug. 11, 1904)

The brethren and sisters living in and about Middlebury, Ind., who had worshiped together for some time as an informal body, were organized as a regular congregation on Sunday, July 31st.

Bish. Samuel Leatherman of Line Lexington, Bucks Co., Pa., is now in his ninetieth year and while he is unable to preach any longer, he is still a regular attendant at the services. He has served the church as a minister since 1843 or for more than sixty years.

Marriage. On July 27, 1904, at the home of the bride's parents in Danboro, Bucks Co., Pa., by Bish. Henry Rosenberger, Bro. Jacob D. Mininger, formerly of Philadelphia Mission, to Sister Hettie Kulp, of Danboro, Pa.

Death. Pre. Isaac Chupp was born Jan. 9, 1858; died July 16, 1904, at Garnett, Anderson Co., Kans., aged 46 y. 6 m. 7 d.

"On Olive's Brow"

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

If we were permitted to build the tabernacle of our favorite contemplation in some spot dearest to Christian thought and imagination, there are many who would erect their shrine on Mount Olivet. Bethany, that gave Him best hospitality, was on the eastern slope of Olivet. His greatest miracle was wrought on Olivet. As the mount of our Lord's frequenting, Olivet holds a unique place in the awe and affection of the Church of Christ.

When Christ was in the south country, Olivet was His retreat. He never had any home of His own. He confessed that though "foxes have holes, and birds . . . have nests, . . . the Son of man hath not where to lay his head." What home was to other men, that Olivet was to our Saviour. Olivet was a substitute for home, an equivalent of home. When every man went to his home, Jesus went to the Mount of Olives. On Olivet, hallowed by many past experiences, Jesus faced the last struggle with the sin of the world and formed the final resolve to see it through. At first there seemed the chance of some alternative to the cross. He was not thinking of Himself. He wanted to avert the pain of the heart of God and prevent the guilt of the world's worst outrage; but when He saw that there was no other way, He submitted Himself to the agony, well content with the Father's will. It seemed alike to His friends and to His enemies that death had made an end for Jesus. But Christ rose from the dead! On the hinge of that one fact the history of the world turned. And when the days of His further company with His disciples were accomplished, days of established faith and of confirmed commissions, "he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Physical interference is not implied; no angels bore Him aloft, and the narratives make it clear that His glorious body, obedient to its new mysterious nature, arose unaided. But the decision to depart, and the choice of a time, came not from Him. He did not go, but was taken. Thus Luke concludes his Gospel, and with the same events he opens his history of the Acts of the Apostles, as if the ascension concluded the earthly manifestation of Jesus and opened the heavenly exercise of His presence and power.

This world is not the flat surface that it was once believed to be, but though it be a revolving sphere the only possible local reference to heaven is that it is above us and that the way to heaven is an ascent. However the higher prevailed over the lower, however the spirit triumphed over matter, we may never be able to explain, but it is without question that the ascension rounds off and completes the earthly life of Jesus. He came uncommonly into our human life, and He passed uncommonly out of our human life. He came from the Father in a unique and inexplicable manner. He went to the Father in a similarly unique and inexplicable manner. From the Father to the Father, the one thought completes the other, and both together enclose the earthly life of Jesus Christ.

The place of the ascension had been the place of His agony. It was singularly fitting that the scene of His solitudes, His sorrows, and His submission should be the scene of His final supremacies. He had mastered the world's sin and subdued the last enemy, and Olivet was the accepted place of His vindication. Here He came to His true coronation. Did the disciples discern that day that it would be their last journey with the Lord? They may have had a premonition about Jesus. And it happened that way. While "he blessed them, he was parted from them." It was His last loving salutation!

> It breeds carnality to stop anywhere in the great cycle of God's will.—P. M. Miller

The ascension of the Lord far above all heavens was necessary in order that His people might truly believe in Him. As long as He continued on earth He could not well be accepted as "over all, God blessed for ever." His presence, as that of other men, would have been but local. If His kingdom had been extended so that His followers could have been spread over the world, they must have gone up to Jerusalem, or to some other local center to worship. But now He is exalted far above all heavens unto the place of Deity, and from that most exalted place He rules all things as God does.

The ascension is a great mystery. Yet what better word than "Ascension" can we find to describe the fact that He was withdrawn into the unseen, His visible ministry turned into a ministry invisible yet mighty, His localized presence raised to a new plane of power and service where locality is transcended and all needy hearts and lives are within reach of His throne?

From the heavenlies He had come; to the heavenlies He returned. And from that last glimpse the disciples come back to their tasks of waiting and working, not in bitter grief for a friend that was lost, but in joyful thanksgiving for a Lord victorious, in whose victory and glory they hope one day to share. He ascended into higher, richer levels of being than this earthly life provides. His ascension was a vindication of the Father and of the Son and of the cross, the crown and consummation of His passion.

So the ministry in Galilee and Jerusalem, rich and lovely though it be, is but a prelude to the ministry which is to bless all the ages. If by His cross Christ conquered sin and if by His resurrection He conquered death, by His ascension He withdrew from the sight of the eyes to be near the needs of the soul. So "faith has still its Olivet, and love its Galilee." And the essence of the Gospel is being ever rewritten in the experience of believing men.

By His ascension we have the gift of the Holy Spirit, the help of Christ's intercession, and the assurance of His perpetual universal presence. In His previous corporal life only one group could have Him in one place at one time. By the impulse of that presence His disciples set out to possess the world. Christ's ascension set the heart of the church on world conquest.

* * *

The village of Et-Tur on the Mount of Olives is beautiful. The houses nestle among oaks and olives and almond trees. In their midst the dome of the Mosque of Ascension forms an effective feature.

The tradition which points to this mount as the one from which our Lord ascended into heaven is the oldest and best authenticated on record. In the courtyard of the Dervish monastery is the "mosque" of Christ's ascension. It is quite near Bethphage of the Gospels and on the way to Bethany. A relic of the Church of the Ascension erected in the fourth century of St. Helena and restored by the Crusaders, this tiny domed edifice is the oldest building on the Mount of Olives. The shrine covers the reputed place of farewell between our Saviour and His faithful disciples. Crowds of pilgrims and tourists visit it and have done so for so many centuries.

Let us look at the mosque. This is a little octagonal building open to the sky. It was built as the chapel of the adjacent Augustinian monastery. Alas! This "monastery" now belongs to the Dervishes, and the "chapel" is a mosque! Its beauty has been quite spoiled by the building of a wall between the graceful pillars and putting an ugly dome over it—the Moslem idea of showing reverence and respect for a place.

The traditional spot of the ascension is guarded jealously by the Moslems, who, of course, consider Christ a great prophet. It is a holy spot to the Moslem, too, though not in the same measure as to the Christian. It is striking too to watch the awe and reverence of the

devout Moslems who firmly believe in the ascension of our Saviour, but assure you that "He was too good a man for God to let Him die"—someone else suffered in His place! How one longed to help them realize what every Christian child can sing and rejoice, for "There was no other good enough, to pay the price of sin!"

There is indeed no reason to doubt that this is the actual site, and it is a privilege to kneel and say our prayers. We enter the mosque. It is paved with marble except at that "actual place" where Christ last stood. Here in this octagonal building supported with marble columns, with elaborate capitals, the spaces between the columns having been filled in, we are shown by the guardian the last footprint of the Saviour distorted by the wear of ages and by the kisses of the devout of centuries. He seriously assures us that both footprints were there until the Moslems took one of them as "memento" from the departed Great Prophet.

This indentation is surrounded by a small curb. By the footprint is a small hole, and as the guardian seemed thoroughly conversant with all the circumstances surrounding the ascension, I asked him what it was and how it came here. Not in the least abashed he replied that when Christ went up to heaven He had His walking stick in His hand, with which He struck the rock as He sprang up from it, leaving the mark we see today! The place is perfectly bare except for the names of pilgrims scribbled on the walls.

There is an open-air court round the mosque with several stone altars. On Ascension Day, Christians are "allowed" to use these altars for Mass. It is a striking thing that on that day every year, East and West, Greek and Roman, Coptic, Armenian and Syrian, are all saying Mass at these altars. The Franciscans, however, are permitted to use the inside of the "mosque" itself, while the others celebrate Mass in the courtyard.

We then ascended the near-by minaret, the base of which is said to have been that of a belfry built during the days of the Crusaders. Here we read the simple, graphic story of the ascension. I was impressed as I never had been before with the intense, the almost startling vividness of this sacred narrative.

On the highest point of Olivet stands the Russian Tower of the Ascension, rising to a height of over one hundred and fifty feet. Near the foot of the tower is the enclosed "Stone of Ascension." A number of acres of ground surrounding this spot are held by the Russian Church.

* * *

Olivet beheld His triumphant and glorious ascension to the right hand of the Majesty on high. It also first heard the grand commission to the church, "Go ye into all the world, and preach the gospel to every creature." In response to this appeal men have gone forth in His name carrying the glad message of salvation until there is not a nation remaining in which the "Story" has not been told. Jesus' command to "preach the gospel to every creature" was not meant for the eleven disciples or for the ministers only. It includes all Christians.

Jesus left us with His blessing, and there is work to be done. He entrusts it to us. Like those disciples on Ascension Day, we should be joyful, as we return to our daily labor, and to the tasks we undertake for the sake of our Redeemer and Lord. It has always been the spirit of the Christian to be both joyful and hopeful. How much good would be accomplished for Christ in the world today, if the least we did would be to make others acquainted with the Saviour of all mankind.

Men of Galilee, favored of God above all the race, oh, I would have rejoiced to be of your company on that triumphant morning, with you to look steadfastly toward heaven as He went up to His throne and with you to worship.

Old City, Jerusalem, Jordan.

"Measuring to the Mark"

By Edwin Raymond Anderson

No doubt you have heard or read of the Lord's Prayer being engraved upon the head of a pin. Perhaps you have even seen examples of this intricate workmanship.

But an even more intricate and delicate bit of work has recently been accomplished. Someone has turned to the other end of the pin and succeeded in engraving the Lord's Prayer upon the very point thereof! Some 300 characters make up the project, each of which is about .0002 of an inch high and 1/40,000 deep—so shallow that the slightest rub of the finger would instantly obliterate them.

"So shallow"—think of those two words. They indicate the physical measurement of physical letters upon a physical object. How suggestive—and perhaps uncomfortable—they become when transferred into the spiritual realm and wrapped about this penetrating probe of a question—"What is the exact measurement of your prayer life? How spiritually deep is it?" Such a question is pressed home to our hearts at many a time by the Holy Spirit, as He seeks to make this subject of prayer, a matter of practical pertinency to those who are His own. Rom. 8:9. It is His holy desire that we shall ever be careful and concerned about this matter of "praying in the Holy Ghost" (Jude 20).

Get alone and apart with yourself—and with Him. Allow Him to touch, and if need be, trouble you, with this question—"What is the exact measurement of *my* prayer life? How spiritually deep is it?" Ponder it carefully with such standards as are set in the Word.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6). Look at that from the human angle. You have an important telephone call to make. Would you hurry to the phone booth and seek to place it without first closing the door, lest you be confused and distracted by the surrounding sound? You smile, yet perhaps you do exactly that while seeking to "make connection" with the throne of grace! Little wonder that the Christian life is thus hampered when the prayer life is hindered in this "open door" fashion.

"Pray without ceasing" (I Thess. 5:17). How many have missed that on one side or another. Perhaps you "cease without praying," starting out under your own steam and seeking to follow through with the flesh. Sooner or later you will realize the truth of His judgment upon such prayerlessness—"the flesh profiteth nothing" (John 6:63), for "without me ye can do nothing" (John 15:5). Or perhaps you "pray with ceasing." You begin well but bog down in the "middle-prayer-stretch," allowing the enemy to come in with the flood of distraction or discouragement. Yes, the prayer life will be shallow and sickly indeed if it does not mark up to the divine measure, "Pray without ceasing."

Recall that word of our Lord's, "Men ought always to pray, and not to faint" (Luke 18:1). Hits close to heart-home, doesn't it? How up to date it is in the light of this dark world in which we live! We know all too well that we are either praying on, or passing out. Such a verse is exceedingly important, for it lifts the subject out of the realm of religious theory into the day-by-day practicality of being a tool, an instrument for the service of the Christian walk and welfare. We need to realize this, measuring up to the point, "be strong in the Lord, and in the power of his might" (Eph. 6:10).

Every passage on prayer points up this same pertinent truth. And in the measure in which we understand and apply them in "down-to-earth" Christian living, do we pass from the shallow to the strong—to the sublime! It is said of a certain Christian that whenever he wrote a letter, he would upon reaching page-bottom, spend the "drying moment" in prayer rather than use a blotter. A good example of entering into the fullest measure of, "in every thing by prayer" (Phil. 4:6), so that the life live up to "shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). Let's take "time out" to measure ourselves in this matter.

Waterbury, Conn.

A Prayer for This Week

Our Father, we pray this day for all who are witnesses for Thy truth throughout the world, and especially for those who are set among men hostile to Thy Word. May their courage and their faith never fail as they proclaim the unsearchable riches of Christ to an unbelieving world. Give them the assurance of Thy presence when they seem to be most alone, and may Thy Spirit work with them for the breaking down of the strongholds of unbelief. And thus may the day be hastened when the knowledge of the Lord shall cover the earth, as the waters cover the sea. Amen.—From China Bulletin, in *The Mennonite.*

Mennonite Aid, Inc.

The Mennonite Aid assessment for the first half of 1954 was set at the rate of $25.00 per family. This is the rate that has been in effect for each six-month period since 1951. As the membership continues to grow, further improvements in the benefits of this program are evident.

The enrollment in this program is now 5,000. This includes a number of groups, including all three of our college faculties and workers, several congregations, a number of our old people's home and children's home workers, nurses' training group, etc.

At the recent Board of Directors meeting, attention was given to a number of cases where treatment has been given at places not recognized by medical authorities as hospitals, but rather as hotels. Also, treatments of questionable value are given by doctors not holding a license to do unlimited surgery. The Board felt that claims from bona fide hospitals and from physicians licensed to do unlimited surgery should be honored. The Board pointed out further that the services of this organization as originally planned were to help those people needing the services of bona fide hospitals and qualified surgeons.

Mennonite Aid feels it should warn our people to be extremely careful in going to hospitals or doctors which are highly advertised without the specific recommendation of a good local physician. Reputable hospitals and doctors do not advertise extensively, and those hospitals or doctors that do should be investigated carefully before their services are used. In most cases the local physician can direct people to reputable care within reasonable distance of their home community and at a probable net savings in cost.

Each year there are a few families in Mennonite Aid which have unusually large hospital-surgical expense because of accidents, polio, cancer, chronic children's diseases, etc. A plan for aid to such families having need was approved. (See August 10 issue of the GOSPEL HERALD; article on Catastrophe Aid.)

Pray for this organization as it provides a means through which the burden of hospital-surgical expenses is shared. If you are not a member, write now for information on how to join this church organization sponsored by the Mennonite General Conference.

MENNONITE AID, INC.
1202 South 8th Street,
Goshen, Ind.

Dead Branches

BY DR. J. D. BURKHOLDER

Some writers estimate that fifteen thousand men, women, and children were fed in the wilderness by Jesus when He broke the lunch of loaves and fishes that a little lad carried with him. In Jesus' hands the boy's lunch was increased to feed the great multitude, many of whom believed in His power and wanted to take Him by force and make Him king. They wanted a king who could feed them and fight their battles for them.

Jesus slipped away from them into the mountain to pray while He sent His disciples away. The people saw the disciples get into a boat without Jesus and sail away. While on their way the winds were contrary, and Jesus saw them struggling until they were miles from the shore. After midnight Jesus walked on the water to them, entered the boat, and soon they landed on the other side in the harbor near Capernaum.

People were there who had been fed, and wondered how Jesus came to be there. "You are looking for me," said Jesus, "not because of the miracle you saw, but because you ate of the loaves and were filled."

"I am that bread of life," said Jesus, ". . . which cometh down from heaven, that a man may eat thereof, and not die. . . . If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh . . . for the life of the world."

When the people did not believe Him and called Him the son of Joseph the carpenter, He said, "You have seen me, yet you do not believe in me . . . every one who sees me and believes in me shall have eternal life, and I will raise him to life on the last day."

"The bread that I will give for the life of the world is my own flesh," said Jesus. Then Jesus told them frankly that unless they would eat His flesh and drink His blood, they would have no life in them. Hearing this, many of them said, "This is a hard saying," and turned away and left Him. All who do not believe what Jesus says are like the unfruitful, dead branches that went away.

Addressing the twelve disciples standing with Him, Jesus said, "Will you also go away?" "To whom shall we go?" said Peter. "Thou hast the words of eternal life." By faith they clung to Him and became fruit-bearing branches.

Unless we eat His flesh by faith, and drink His blood, we have no life in us, and are like the many who turned away and lost eternal life.

The late James M. Gray, a great Bible student and teacher, said that to be benefited we "must eat the Word." How to do this is to read the Word in the morning, and then to meditate and think of it through the day until it becomes our own. Like as food must be digested to nourish the body, so must the Word penetrate the mind, heart, and soul for spiritual benefit.

No animal was offered effectually as a sacrifice by the priests of Israel until its body was killed and its flesh and blood offered to atone for the sins of the people. The sacrifice of the flesh and blood of the animals was typical of the flesh and blood of our Saviour offered on the cross.

When through faith we appropriate the flesh and blood of our Saviour, as taking the place of our own flesh and blood, then will we make good the saying of Jesus that we must eat His flesh and drink His blood to have eternal life.

Then will we become living, fruitful branches of the vine of which Jesus said, "I am the vine, ye are the branches." Then will we not be unfruitful branches to be cast away.

Weyers Cave, Va.

Prayer Requests—

(Requests for this column must be signed)

Pray for a middle-aged church member who is enslaved by the cigarette habit.

Pray that a wife may be patient and loving with her spiritually blind husband.

Pray for an ever-growing national leadership in our churches in India, Argentina, and Tanganyika.

Pray for a young husband that he may be healed of his backsliding and selfishness, and that there may again be peace in his family.

Tears are often the telescope by which we see far into heaven.—Beecher.

OUR SCHOOLS

Rumination and Prospect

By Amos W. Weaver

In the early spring and around commencement time the vernal beauty of the Mill Stream, woods, and campus at Lancaster Mennonite School never fail to delight the lover of nature. The Mill Stream seems to say, both for itself and the campus about it, "Men may come and men may go, but I go on forever." A few minor changes are made year by year in the physical plant, the buildings, but the biggest change is in the student body each year. And yet the classification varies very little. There are, as always, boys and girls, day and dormitory students; freshmen, sophomores, juniors, and seniors. Even the ages do not change, fourteen to seventeen with just enough variation to establish the rule. But they are not the same persons. Year by year the Alumni Association garner bulges larger and larger.

The past number of years we have been holding our commencement programs in the open in a shady spot along the Mill Stream. This was ideal when the weather permitted, but there was always the risk of rain. Sometimes we were forced into our quite limited indoor facilities. This year, for the first time, we had the mission board's large, new tent set up in the athletic field. This was very nice and accommodated a large number of people. However, it was not nearly large enough for the many hundreds of people who came to witness the graduation exercises for seventy-nine young people. The seats arranged on the outside of the tent were also all taken and several hundred had to stand. The weather was beautiful, and we were conscious of the "good hand of our God upon us."

Bro. Paul M. Lederach of Scottdale gave the commencement address; a stirring message on the Christian Church and the believer, in which he challenged the class of graduates to a faithful loyalty to Christ and His church.

This year's seventy-nine graduates brought the total number of alumni of this young school to 606, of which two, Kenneth Lehman '46 and John Buckwalter '51, have gone to be with the Lord. The steady growth from a small beginning to the large school of nearly three hundred in the past few years is reflected in the growing number of graduates each year.

1943—16	1947—50	1951—61
1944—32	1948—48	1952—70
1945—26	1949—56	1953—70
1946—38	1950—60	1954—79

Five of our graduates have been ordained to the ministry: Nevin Miller '43; James R. Hess '44; Luke G. Stoltzfus '44; John L. Ruth '48; and James Sauder '53. There are also many others in mission work both at home and abroad.

But we would live in the present, and look ahead. The Mennonite Church is now firmly established in and committed to Christian education for her youth. The number among our brotherhood who have not been convinced of its value and need are constantly growing less. We believe, just as the shepherd who takes good care of the lambs has the best flock of sheep, so the spiritual and moral welfare of the church will be enhanced in proportion to our provision for the spiritual development of our boys and girls.

No man can preach Jesus Christ and Him crucified, and at the same time give the impression that he is clever.—James Denney.

We value very highly the fine corps of Christian teachers who gave themselves wholeheartedly to teaching, not courses, but students. To a large extent, the teacher makes the school. It takes a good Christian teacher to make a good Christian school; and her "price is far above rubies," even though she teaches for less than "market price." Next to good Christian parents, the good Christian teacher is the church's greatest asset, both in the schoolroom and in the pulpit. While the church also needs producers of material goods, those who earn money, I fear some of her good money-makers may after all be a liability to the church. Consecrated wealth, on the other hand, is also a very important asset.

We also value very highly the fine body of students who come to us at Lancaster Mennonite School from Christian homes, where they have been and are being trained in good manners, good work habits, and good Christian living. Without such material the best Christian teachers would be greatly handicapped in keeping the school Christian. These boys and girls, as they reflect the godly, spiritually awake homes, stimulate and refresh the spirits of those who teach, which makes for a rich fellowship experience. It is in such an atmosphere that good teaching and spiritual growth can develop and thrive.

It is true, as Solomon says, "much study is a weariness of the flesh." Formal study irritates the rebellious nature of the flesh and tends to "cool" the spirit. The student requires the extra spiritual stimulus of frequent and warm devotional exercise: the daily regular Bible classes, periodic revival seasons, and others. In the Christian school these are invaluable aids in keeping young Christian students spiritually alive and warm.

Supporting our schools requires a great deal of money, and many givers. The best things usually cost considerable. Many of our schools must expend a large amount of time and effort and use valuable men in collecting sufficient funds to operate their great work of Christian education.

There is, it seems to me, a more significant support our people can give to their Christian schools. They can give the support of a genuine interest and good will that is vocally expressed, not silent; expressed, not primarily to the school, but among the brotherhood and in their own homes. Unless the Christian school and the Christian teacher are held in esteem in the homes and the communities where our children are growing up, all the money in the world will not make our schools a success. But where these are held up as honorable, and are highly respected and loved, their ultimate success is assured.

From such homes and communities will come students with good attitudes, and loyal supporting patrons. Also from these sources will spring one of the most important contributions to the school program, Christian teachers. Our boys and girls should catch the vision that there is scarcely a higher calling for them to aspire to than the teaching profession. Pity our faith and culture when material wealth becomes the criterion of success. The criterion of success for any life should be the measure of service he can render to his Lord and for his fellow man. Few fields offer greater opportunity for this type of success than teaching. If you cannot teach, help others to teach by giving your full share of support to Christian education in your church. It deserves your time, energy, and money. It is building for the future.

The Lancaster Mennonite School campus with its woods and farm land totaling eighty-six acres, is situated four miles east of Lancaster, Pa., along Route 30. Don't fail to visit us when passing by. The 1954-55 school term will open Tuesday, September 14, enrolling students for four years of high school, or two years of Bible study. Also, the second week of January a Special Bible Term of six weeks will be offered. We extend a hearty welcome to all who want a Christian education to come to

Lancaster Mennonite School
R.D. 4, Box 541
Lancaster, Pa.

The gem cannot be polished without friction, nor perfect manhood without trials.—Chinese Proverb.

PEACE AND WAR

Christian Concern

By John Ruth

Aroused, I looked, and saw a needy world;
I heard the weary sigh of the oppressed
Expanding into national unrest;
The erstwhile placid seas were waked and swirled,
While Revolution's banners new unfurled
Awakened chilly tremors in my breast.
In haste I asked, "What counteraction best
Will quench the vengeful challenge at us hurled?"

Then straight a vision flashed across the years,
And scalded by my tardy, craven tears,
I watched the slighted lifeblood ebb away,
And dropped my head to hear the slain Lamb say,
"You had the message of this cross to preach
Before the hostile world slipped from your reach."

Conshohocken, Pa.

The Christian Witness and Current Events

By J. H. Yoder

The center of the Christian peace witness must always remain the same as the center of the Christian witness as a whole; a personal commitment to, and an appeal on behalf of, the love of God as revealed in Christ. Yet at the same time there is an aspect of the Christian witness which is not limited either to the living witness of the Christian's life or to the direct evangelistic appeal. This we may properly call the "prophetic" function; it involves a proclamation of God's judgment on the life of non-Christian society and of the nation. Such a witness is founded in both Old and New Testaments.

A witness to the life of the nation does not mean that the Christian is optimistic about the possibility, for the nation, of applying nonresistance without repentance or the power of the Holy Spirit. Nor does it mean that the Christian himself enters politics, or prescribes detailed national policies. What it means is simply this: God has not only revealed the life which He wants to give to those who become His children; He has also made clear the life of justice which He requires of every man, of society, and in particular, of the state. This revelation is just as clear as the one concerning Christian discipleship; the state should serve God by encouraging the good, discouraging evildoers, and preserving the peace of society. When the state fulfills this duty, the Christian's assignment is submission to the state for conscience' sake. But it is just as clear that when the state fails, by ignorance or refusal, to fulfill justly its obligation, the Christian, if his witness is complete, will condemn this disobedience. The Christian will not revolt—he will even accept unjust treatment from the state as did Christ, whose execution was the precise opposite of Pilate's God-given responsibility. But that submission will not be without qualification; it will be for the sake of nonresistance and no longer "for conscience' sake" on the principle of "tribute to whom tribute is due."

Two examples of this Christian judgment on current events may be seen in the cases of Indo-China and Guatemala, where the inconsistency of the "crusading" attitude of the American government is blatantly visible, though the American press has tried its best to hide the parallels.

In Indo-China, the forces now known as "Viet Minh" are the result of a genuine movement for national independence. Encouraged by the example of Britain's treatment of India and Holland's granting autonomy to Indonesia, the Indo-Chinese hoped that France, land of "Liberty, Equality, Fraternity," would follow the lead if given a slight shove by a national unity movement. But France, under the pressure of moneyed interests, such as the rubber industry, and of superpatriots, refused to budge and established a puppet "Indo-Chinese government" headed by the playboy Bao Dai. The movement for national independence was, however, stronger than the French had guessed, and when its aims were refused it became a violent revolution. Even after this time, however, the Viet Minh forces were not anti-French, but simply anti-colonialist; their leaders are French-trained and their desire, even after years of war against the forces of repression, is to remain within the French Union as India remains within the British Commonwealth. The strength of this movement is so great that, as a countermeasure, the French have finally been obliged to offer to the Bao Dai puppet regime more autonomy than the genuine independence movement had asked for at the end of World War II.

So far this is a matter which concerns only France, and in which some French Christians have long been protesting. What concerns us is the way in which, especially in the last year, the United States government, which used to be looked to as the great advocate of the principle of democratic self-determination, now becomes involved partly because of political "log-rolling" with France, and partly because of a "crusade mentality," in transforming hypocritically into a war for "freedom" what is just the contrary.

Granted, the revolutionary forces are now supported by the communists, especially since Korea. As everywhere, communism is God's judgment on the sins of the "Christian" nations. That this movement is *run* by the communists is less sure, and that it was begun by communists is definitely false. Mr. Dulles denounces with a great show of moral indignation the appearance of Russian or Chinese weapons in the hands of the Viet Minh and the "interference" thus proved. Yet the American support of the French, direct recently and indirect via the Marshall Plan for years, is an open fact, and never appears to Mr. Dulles as a moral outrage. Obviously neither side is Christian in a Biblical sense; but in terms of what God expects of the state, and also in terms of the democratic ideals which Mr. Dulles claims to defend, it is clear that if intervention in another nation's affairs is wrong, the United States support of French imperialism halfway around the world is a more serious wrong than Red China's support of a neighboring independence movement which, even its enemies admit, would win by landslide if there were a free election. Not that there is any Biblical teaching making national independence a good in itself, but because colonialism is still less justifiable.

The sordid hypocrisy of the American international policy is even more striking when the analysis shifts to Guatemala. There the United States made possible by direct support a revolution, not genuine and which otherwise would probably not have taken place, against the legally constituted government of an independent nation. It is considered criminal when Czechoslovakia sells arms to Guatemala, and the United States even considered the open practice of piracy to prevent further such shipments; at the same time the United States gives arms to Guatemala's neighbors. Whereas the criminality of communism lies in its advocating the violent overthrow of legitimate government, here the United States advocates and makes possible the violent overthrow of a government which, though obviously open to communist influence, was as democratic and as legitimate as the common run of Latin-American republics. It would be going too far to claim that the only reason for this pressure is the protection of the investments of United States banana planters; but it would be hard to argue that the United

(Continued on page 789)

Character is revealed in a crisis.
—Selected.

FAMILY CIRCLE

New House

By Lorie C. Gooding

New houses are a challenge. Old houses are a trust.
Beneath disordered litter, under the ancient dust,
The courage that has built them lives in rafter, roof, and floor,
For every later dweller to preserve or to restore.

But in these not-yet-living houses with their blank and staring eyes,
With their bare and unloved emptiness, is where the challenge lies,
For us to live in them a while, and leave them full of laughter,
And love, and faith, and shining hope, for those who will come after.

Holmesville, Ohio.

The Home God Meant

By J. C. Wenger

1. The home God meant is a home of love, for the Christian couple will daily assure each other by word and deed that they do love one another and that no price is too great to pay to insure the happiness of the loved one. There is no greater joy in this life, except for Christianity, than to feel secure in the love of one's companion. Where there is true love, it must also be expressed. Gestures, little deeds of thoughtfulness and kindness, the remembering of anniversaries—there are a thousand ways to warm the heart of the companion. There must be words of love, to be sure, but words are not enough; the life must demonstrate daily that the love is real.

2. True love eliminates certain things from the home. Certainly there will be no harsh tones and no shouting (except in case of fire!). Where misunderstandings arise the intelligent lovers will find ways to talk over the situation at the right time and place so that feelings are hurt as little as possible. Where one partner may injure the other unintentionally, forgiveness will be immediate, and the whole incident forgotten. There will be no building up of mountains of hurt feelings, jealousies, or annoyances. "I'm truly sorry for what I did," never hurt anyone when he sincerely stated it. And when said sincerely those words are also a pledge not to repeat the mistake.

3. Mannerisms or thoughtless behavior which annoy the partner ought to be discovered as soon as possible and immediately discontinued in the interest of a happy relationship. But where certain lifelong patterns have been established, and the overcoming of them is a problem, of one thing we may be certain: The wise couple will avoid nagging. Solomon had more marital experience than any of us and he says something about water dropping on a rainy day. . . . Nagging wears one out.

4. Every home will have a family altar. How grand it is to read God's Word together, to sing together, and to pray together! It is difficult to see how a couple who can read and sing and pray together could long quarrel over anything! Time, manner, and place must be settled by each couple, of course.

5. The Christian couple will also want to have a budget, and that will include a recognition of Christian stewardship. It has been suggested that a good plan for the average home is to save 10 per cent and to give 10 per cent. The saving might very well be in the form of paying off a home rather than depositing money in the bank. The important thing is to be good stewards and to give God His rightful share.

6. The Christian home is careful to have in it only good books, good games, good magazines, good pictures. Some radio programs will be disposed of, as soon as they start, by the click of a button. Playing cards whose witness is sub-Christian will not be tolerated. Recognition of our bodies as temples of the Holy Spirit will mean neither beverage alcohol nor tobacco, for we will believe in the clean life. In every way we will seek to have attractive homes, enjoying the best in literature and music, a home where Christ is King and where His followers will feel at home.

7. When church time comes, it will be a fixed habit and taken for granted: to church we go, on time or early! For we all need Christ to make our lives fruitful, radiant, and winsome. And His Word warns us not to forsake assembling together with the saints. If [circumstances] make it impossible to worship in a church of our own faith, we will select a sound, evangelical, and live congregation to worship with for "the duration." . . .

8. The Christian couple will loyally stand by each other through thick and thin. The marriage vows will be respected and kept. There will be no questionable associations, no situations permitted to develop in such a way as to lead to illicit infatuations with their load of shame and guilt. All social relations will be pure and clean, for we are ever under the loving eye of our Lord.

9. Wise companions seek to be just as careful to please each other as they were during courtship and engagement. They maintain courtship as long as they live.

10. The intelligent couple will give due attention to these four foundations for a lasting and happy marriage: tender love, emotional maturity, the physical union, and a virile Christian faith.—From *The Lantern.*

Lunchroom Incident

The Atlanta lunchroom was quiet except for the occasional sharp crack of an eggshell in the counterman's expert hand, the sputtering of frying bacon, and the bored voice of a customer, ordering more coffee.

More than twenty citizens were lined up on the stools. There were college students, a somber-looking man with a brief case, two young nurses, a little rumpled and hollow-eyed after a night on duty at the near-by hospital, a family with a little girl, and a sullen teen-ager.

And then at the end of the counter the little girl said in a carrying voice: "Mother, don't we ask the blessing here?"

The counterman stopped wiping the already spotless counter and grinned at her suddenly.

"Sure we do, sister," he said. "You say it."

She bowed her smooth little head. The young counterman turned and glanced firmly at his customers and bowed his head too.

Up and down the counter heads went down, the nurses, the students, the man with the brief case, and then, slowly, the teen-ager.

The breathless little voice was loud in the room:

"God is great; God is good. Let us thank Him for our food. By His hand we are fed; He gives to us our daily bread. Amen."

Heads went up along the counter. Eating was resumed, but somehow the atmosphere had subtly changed.—Herbert W. Hartman, in (Cleveland) Gospel Herald.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks to our many friends and the different Sunday-school classes for the beautiful flowers, cards, gifts, and prayers extended during the illness and at the death of our beloved husband and father, Martin M. Witmer. May the Lord richly bless you all.—Mrs. Martin Witmer and family, New Holland, Pa.

* * *

At this time we desire to thank our kind friends, relatives, and neighbors for prayers offered during Wilma's illness. We are indeed grateful for such as well as the letters, gifts, and much kindness shown to us in our weeks of waiting and uncertainty.

A deeper appreciation of such truths as we find in Psalm 68:19 and Job 5, 8, and 9 is brought to our minds. These in turn create within us a renewed determination to honor and continue trusting in Him who is able. May He bless each one is our prayer.—Mr. and Mrs. Wadel and family, Shippensburg, Pa.

* * *

I wish to express my sincere thanks to all my friends and relatives who remembered me

(Continued on page 789)

TO BE NEAR TO GOD

THE BEATITUDES

Sunday, August 22

Read Luke 19:8-14
"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Luther on his deathbed said, "We are all beggars." The Gospel is not for the Pharisee who is proud and self-sufficient. It is for the publican who owns up to his sinfulness and insufficiency, who casts himself on the mercy of God in Christ. The foundation of spiritual happiness is to be conscious before God of my emptiness and need.

Monday, August 23

Read Psalm 126
"Blessed are they that mourn: for they shall be comforted."

Simeon (Luke 2:25) waited for "the comforting of Israel." Those to whom the evil in the world is a continual grief and who long for a Saviour to arise upon the earth are mourners. To comfort is one of the Messiah's functions. His sacrifice, victory, and gift have brought comfort. Through me this comfort is to be shared.

Tuesday, August 24

Read Psalm 37:1-11
"Blessed are the meek: for they shall inherit the earth."

"Blessed are the humble" (Moffatt). The soul that yields itself trustfully to the will of God and is not easily provoked by the hurts and hatreds of men shows meekness. It is the quality that was incarnate in Jesus who was "meek and lowly in heart." Meek men like Joshua and Caleb inherit the Promised Land. For such, earth is enjoyed as a steppingstone to life eternal.

Wednesday, August 25

Read Isa. 51:1-8
"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Augustine prayed, "Thou hast made us for Thyself, O God, and we are restless till we rest in Thee." Being made in the image of God, we find all the cups of earth of which we drink are empty, as regards the thirst of the soul. Only God can fill both the cup and him who drinks. Those who ardently desire shall be satisfied.

Thursday, August 26

Read Mic. 6:1-8; Luke 6:36
"Blessed are the merciful: for they shall obtain mercy."

"As I bow myself before the high God," what pleaseth Him? Doing justly, walking humbly, but also loving mercy is required. Having been forgiven of our trespasses, we forgive those who have trespassed against us.

"Can men tell that you love Jesus,
Can they by your life and mine,
See in daily walk and action,
That we have His life divine?"

Friday, August 27

Read Psalm 24:3, 4; Luke 11:39
"Blessed are the pure in heart: for they shall see God."

Who is worthy to stand in the presence of God? Many centuries ago the psalmist answered, "He that hath clean hands, and a pure heart." Whereas the Pharisees were content to cleanse only the outside of the cup, Jesus lays also stress on inner cleanness. How do these "see God"? It is "to be near God, and to know Him, and to rejoice in Him, all in one" (Montefiore). To enjoy such fellowship, a man must be wholly sincere.

Saturday, August 28

Read Rom. 12:17-21
"Blessed are the peacemakers: for they shall be called the children of God."

They show their kinship to the God of peace who enlarge the area of good will. Man needs to be reconciled to the Prince of Peace before peaceful relations with his fellows can exist. We show our sonship as we engage in this endeavor. "To be near to God" is to be makers of peace.

—LeRoy Kennel.

Growth Through Christian Service

Sunday School Lesson for August 29

(Gal. 6:1, 2; Jas. 1:22, 26, 27; 2:14-17; I John 3:16-18)

Giving money for the Lord's work is a mark of a Christian, but it is not a full proof. There is a better test, a test that will not fail. That is the subject of this lesson. Many people have deceived themselves as to their faith. Some think if they subscribe to a creed they are saved. James differs with such a view. He presents a severe test of faith in Jesus Christ. Especially can the one who wishes to be tested know if he is a true believer, for this test concerns the heart. And in this heart experience there is much growth.

It is the old question of faith and works that is answered in today's lesson. Are we saved by faith or by works or by both? Let's take the test presented by Paul, James, and John.

That man is spiritual who exhibits the spirit of Christ toward an erring brother. He is burdened that his brother has fallen and tries hard in a gentle manner to restore him. Notice the spiritual man does not condemn. He knows too well his own weaknesses. He loves as Jesus loves. That is the proof of his faith in Jesus.

And when we get under the burdens of others and try to lift, we grow in sympathy, in understanding, and in forgiveness of others. We get more than we give.

Again—reading the Word, going to church to hear the Word, even teaching the Word is not proof of saving faith. Jesus said that not every one that says, "Lord, Lord," but he that doeth the will of God, is in the kingdom. This doesn't say we enter by doing, but doing proves we have entered. God looks upon the heart from which springs pure love that shows in deeds.

Read James carefully to get his test. Words, good wishes, and religiousness do not prove real faith. Let the pupils find the proof. The hardest thing any of us have to give is ourselves.

John gives the same test. He uses strong language—"lay down our life for the brethren." Of course we can not lay down our lives to give others salvation, but we can give our lives to help people find Jesus, help them up if they fall, help the fatherless and the widows, clothe the needy, and feed the poor. This takes a heart of love and the heart is the life. Only a faith in God could give us this love, and this expression of love proves we have the saving faith. Faith alone saves.

Social service, which is the only religion of many people today, is easily checked against the Christian service that attests our faith in Christ. The Christian gives his whole life. God loves with His heart. True love does not close its heart against any man or any need.

The lives of the selfish and the self-centered tend to shrivel up while those whose lives go out in service grow lovelier every day.

Plan to do some service of love as a class this week. The service might require time and compassion rather than money.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

EXECUTIVE SECRETARY OFFICE (Continued)

creased work during Bro. Hostetler's twenty years' service.

The effectiveness of the service of this office will depend much upon the relations and co-operation between the Executive Secretary and the officers and and executive committees of our general boards and committees of the district conferences. It will be of considerable mutual benefit if the responsible officers will assist the brother in this office in keeping in close touch with the work of the church in all areas. Both the Executive Committee and General Council of General Conference to whom he is responsible will appreciate suggestions in helping to develop the pattern of operations of this new service.

Scottdale, Pa.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Preparatory Commission for the Sixth Mennonite World Conference had its first meeting at Frankfurt, Germany, on July 24. Present were H. S. Bender, America; H. W. Meihuizen, Holland; Samuel Gerber, Switzerland; C. Wall, MCC worker, Germany; Otto Schowalter, Ulrich Hege, Theo Glück, Germany. The place of the meeting will be Thomashof, near Karlsruhe, Germany, and the time Aug. 10-15, 1957.

The Curriculum Committee of the Commission for Christian Education met at Scottdale, Aug. 4, 5, to review the work of the seminar for Sunday school and weekday Bible school curricula, which met at Scottdale for the past six weeks, and to make plans for the future. Meeting with them were Bro. J. J. Hostetler, Peoria, Ill., secretary of Sunday schools, and the seminar workers at certain periods.

Sister Susan Showalter, wife of Bro. Timothy Showalter, Broadway, Va., passed away Aug. 10, as a result of a stroke. The funeral was held Aug. 12. Our condolences are extended to the bereaved family.

The Franconia Tract Meeting was held at the Perkasie, Pa., Church on Monday evening, Aug. 9, when a group from Johnstown, Pa., had charge of the service.

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Bro. Paul Mininger, as previously announced by the Mennonite Board of Education, assumed administrative responsibility as president of Goshen College, on Aug. 9, following the retirement from this office of Bro. Ernest E. Miller, who served in this capacity since 1940. The official inauguration of President Mininger will take place in connection with the annual meeting of the Board of Education to be held at Goshen, Ind., Oct. 14-16.

The Tuttle Avenue congregation, serving in an area south of Sarasota, Fla., gave the program at the Bayshore Church, north of Sarasota, on Sunday evening, Aug. 1. Sister Carol Glick, worker at Aibonito, Puerto Rico, spoke in the same service.

Ordination. — Bro. Richard Burkholder was ordained to the ministry at the Sunnyside Church, Elkhart, Ind., on Sunday, Aug. 1. Bro. J. D. Graber, secretary of the Mission Board, preached the sermon, and Bro. S. J. Hostetler, bishop of Sunnyside, officiated. Bro. and Sister Burkholder were appointed as missionaries to Brazil at the annual meeting of the Board at Salem, Oreg., in June.

Recent visitors at the Mennonite Center, 14 Shepherd's Hill, London, were the Mennonite Revival Singers, Hartville, Ohio; Paul Verghese, on his way home from America to India; the Milton Vogt family on their way home from the India Mission; Don and Ruth Jacobs, who spent some time in England in language study preparatory to serving as missionaries in Tanganyika.

Bro. Ralph Palmer, Denbigh, Va., having purchased for his use in tract distribution a pickup coach which combines transportation and living facilities, offers his 1952 Chevrolet, especially equipped for street meeting work, for sale at a reasonable price to anyone interested in this type of work. Write to Bro. Palmer for details, if interested.

"The Supreme Task of the Church—to Make Christ Known," was the theme of the Ohio Christian Workers' Conference, held in the Brunk Revival tent at Pettisville, Ohio, Aug. 9-11. Guest speakers included Nelson Kauffman, S. M. King, Floyd Sieber, Tobe Smucker, and J. Frederick Erb. Bro. Geo. R. Brunk brought revival messages each evening.

Bro. Harold Brenneman, Ephrata, Pa., was the instructor at the Bible Conference held at the Steelton, Pa., Mission on Aug. 15.

Ground-breaking ceremonies were held at Western Mennonite School, Salem, Oreg., on Sunday afternoon, Aug. 8, for a new administration building soon to be constructed.

A Youth Meeting was held in the pavilion of Camp Men-o-Lan, near Finland, Pa., on Saturday evening, Aug. 14. The speaker was Bro. John L. Ruth, who spoke on the subject, "The Peace Witness of the Church."

The first service for Puerto Ricans working in the vicinity of Elizabethtown, Pa., was held on Sunday afternoon, Aug. 8, at Bosslers Church. Bro. James Martin, under appointment as a missionary to Uruguay, has charge of this Spanish language work.

Bro. Sanford G. Shetler, Hollsopple, Pa., and family have been at Ithica, N. Y., this summer, where Bro. Shetler has been taking courses at Cornell University. They expected to be back home by Aug. 15.

A six-week seminar held at Scottdale to arrange curricula for graded Sunday school materials from primary through senior grades, and weekday Bible school outlines for similar grades, closed at noon on Aug. 13, with a message to the group by Bro. A. J. Metzler. A large amount of work was done in meeting the schedule of tasks outlined for the six-week period.

Dedication services were held for the new church building at Elkton, Va., on Sunday afternoon, Aug. 8. Bro. D. W. Lehman preached the sermon. The moderator was Bro. Mahlon Blosser, who is pastor of this new congregation.

Anyone interested in serving a school for the blind near a Mennonite community should correspond with Jesse Royer Greaves, Royer Greaves School for Blind, Paoli, Pa.

An outdoor hymn sing was held near Walnut Creek, Ohio, on Sunday evening, Aug. 8. Paul Hummel served as moderator; Paul Lantz and Clyde Sundheimer led the group singing.

Sister Elizabeth Myer, wife of Bro. Amos Myer, Gettysburg, Pa., died on Friday, Aug. 6, of a heart attack. May the Lord comfort those who have been bereaved.

The Conservative Amish Mennonite Conference, held in the Jantzi tent at the Maple Glen Meetinghouse, near Grantsville, Md., Aug. 10-13, was marked by a full schedule of meetings for ministers, sisters, young people, church conference, mission workers, and Christian workers. Most of the 100 ordained men of the conference were present, and the highest attendance was approximately 2000. The conference was characterized by a fine spirit of Christian zeal and fellowship.

(Continued on page 788)

Calendar

1954 Schedule for Laurelville:
MYF Workshop and Annual Meeting, Aug. 14-20;
Church Music Conference, Aug. 21-27;
Missionary Bible Conference, Aug. 28 to Sept. 2.
Little Eden Camp:
Bible Conf. & Family Week, Aug. 14-21;
Farmers' Week, Aug. 21-28;
Christian Laymen's Fel., Aug. 28 to Sept. 4.
Chesley Lake Camp, Allenford, Ont.:
Mennonite Girls' Camp, Aug. 16-21;
Mennonite Youth Camp, Aug. 23-28.
Rocky Mountain Mennonite Camp:
Orientation Camp for prospective I-W Men, Aug. 21-28, program sponsored by MRSC;
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 3, 6.
Annual meeting South Central Conference, Assembly of God Campground, near Eldon, Mo., Aug. 17-20.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Church School Day, Aug. 29.
Fall meeting Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Hesston Mennonite Church, Hesston, Kans., is developing a missionary prayer fellowship in co-operation with a number of home and foreign missionaries. The missionaries send their prayer requests to the fellowship which meets regularly to present these requests to God. Such a prayer fellowship can accomplish great things for God by obeying the command of Jesus regarding the fields white to harvest, **Pray!**

The theme for the 1954 summer Bible camp conducted by our Japanese missionaries at Akan National Park on Hokkaido, Aug. 5-9, was "Youth Serves Christ." Over 60 were enrolled for the camp according to advance statistics.

Dr. and Mrs. John Grasse arrived safely in Puerto Rico for service in the Mennonite General Hospital, La Plata, on Aug. 6. Bro. Grasse's services will greatly relieve the heavy schedule of Doctors Troyer and Yoder who have been carrying the total hospital and clinic work for nearly a year.

Missionary teachers Carol Glick and Anna K. Massanari arrived back in Puerto Rico on Aug. 4 following a summer furlough in the United States. They both teach in Bethany Mennonite School at Pulguillas. A new building is being constructed for grades 7, 8 and 9 for which funds are needed. This is part of the normal expansion of Bethany Mennonite School in its attempt to meet the elementary education needs of our Puerto Rico field through a mission school.

Crowds of from 200 to 400 children have been gathering to hear the Gospel message in the villages around Nakashibetsu, Japan, where Lee Kanagys have been holding meetings with the assistance of Matsukama san, a student at Tokyo Union Theological Seminary.

Pray for the Uematsu family of Nemuro-Shibetsu, Japan. Sister Adella Kanagy has been visiting this family regularly. The parents have shown some interest in the Gospel.

Bro. and Sister D. D. Shenk will be serving as a VS builder couple for the mission in Trujillo, Honduras, for a nine-month term. The Shenks are from Denbigh, Va., and plan to go to the field about Sept. 1.

The midyear pastors' institute of the Argentine Mennonite Church was held during July in the newly dedicated Floresta Church building in Buenos Aires. Up to 30 pastors and workers attended the institute whose theme was centered in the doctrinal teachings of the church.

The Floresta, Buenos Aires, congregation dedicated their new church building on July 11, 1954. The building, located on the front part of the mission property at Mercedes 149, has a new front and additional rooms upstairs for the use of the mission and the church. The congregation with the help of a mortgage has paid for all of the church proper which amounted to about 60,000 pesos ($4,250.00). This is in accordance with the mission policy of not sending North American funds to pay for Argentine church buildings.

Tanase-san, young Japanese who served as Bro. Buckwalter's assistant in Kushiro before going to Tokyo to school, was back in Kushiro from July 20 to Aug. 5 and then attended several days of the summer Bible camp at Akan National Park before leaving for Tokyo on Aug. 7. He was scheduled to sail from Yokohama on Aug. 12 en route to Hesston College and Bible School, Hesston, Kans.

The sailing plans for the George Miller family, Bally, Pa., have been canceled because the entry permit has not yet been granted by the Honduras government. The Millers are under appointment by the Eastern Mission Board for a second term of missionary service in Honduras. Pray that God may speedily grant these permits.

The Blooming Glen, Pa., Mennonite Church is planning farewell services for two missionary couples on Aug. 22; Bro. and Sister Norman Hockman who are going to Honduras under the Eastern Mission Board and Bro. and Sister John Grasse who have gone to Puerto Rico under the General Mission Board. The Grasses left early when an emergency call came from Puerto Rico for the help of a doctor. Bro. John H. Mosemann, Goshen, Ind., president of the General Mission Board, will be the special speaker for this service.

The I-W men from the Blooming Glen, Pa., Mennonite Church plan to support one of the four new missionaries leaving for the field from their congregation.

Bro. Nelson Litwiller preached the dedication sermon for the new Floresta Church, Buenos Aires, Argentina. Bro. Amos Swartzentruber was in charge of the service and led the act of dedication. Various Argentine brethren also took part. About 100 people stayed after the service for a fellowship dinner and the afternoon service. About 170 persons attended the evening service in which there were a number of conversions.

The Argentine Bible School in Bragado had a mid-term missionary conference Aug. 3-5. The visiting speaker was Bro. Ureta, a national Baptist pastor from the city of Rosario. This conference marked the beginning of the second semester. Members of the Bragado congregation also attended the conference. Bro. Ureta also held a week-end series of meeting in the Pehuajo Church, Aug. 6-8.

Bro. and Sister Amos Swartzentruber. Argentine missionaries, visited the towns of Salto and Carmen de Areco on Aug. 1. The Swartzentrubers are planning to visit most of the Argentine churches between now and their furlough time in November.

(Continued on page 788)

Your Treasurer Reports

The tools needed to carry on the mission program are primarily the missionary and the funds needed to support the missionary on his field of service. A great deal is involved in preparing, equipping, and sending a missionary to his particular field of service. Some missionaries spend many years in training in order to do a more effective job of mission work.

During the past number of years the General Mission Board has sent out many new missionaries and has opened new mission fields. These missionaries have been sent believing that the Lord has opened the door for their place of service and that the church has a responsibility to do all it can to extend the Gospel in our day. We are thankful for the young men and women who have responded to the missionary call.

For the missionary to carry on his work effectively he must be supplied with the facilities and budget to do his work. This calls for a great deal of financial support which is indicated by the large budget approved at the recent meeting of the General Board held in Oregon. The budget as adopted each year is divided into a monthly figure. This budget covering all services of the General Board including foreign missions, home missions, foreign relief, voluntary service, and charitable institutions amounts to $86,960.41 per month. Part of this budget is met by income from institutions and by contributions received by the individual missionary in his field of service. However, the major part of it must be met by contributions received through congregational offerings and contributions given by individuals.

For the past number of years the summer months have represented a very difficult period in the mission financing due to the fact that contributions have been less during these months. This is again true at the present time. We feel certain that the church wants to supply the funds needed to maintain the mission work that is under way. We would like to encourage continued contributions even during summer months since the cost of the mission program continues about equally throughout the year. Why not consider a special contribution to missions during these summer months so that the financial needs for the program can be met during this period? Your immediate consideration of this call for funds will be appreciated.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



W. J. Dye, administrator of the Mennonite Hospital, La Junta, Colo., meets with Edna Amstutz (left), director of nursing education, and Florence Nafziger, formerly acting director of nursing service (now director of the school of nursing in Dhamtari, India). In these weekly meetings are considered the problems of co-ordinating the hospital and the school of nursing.

The Challenge of the Expanding Program of Hospitals and Medical Work in the Church

By Allen H. Erb

(An address given at the Annual Meeting of the Mennonite Board of Missions and Charities at Salem, Oreg., June 18, 1954.—Ed.)

I

In the years 1925-26 I was soliciting for the new hospital to be built at La Junta, Colo. At that time I found only a very few nurses in the church, and only one girl who was a member of the church who was then taking nurse's training. There was not a single physician registered and practicing who was a communicant member of the church, except the two physicians who were practicing as missionaries in India. The only hospital existing in the church was the small institution at La Junta, Colo. There was also a small mission hospital in India.

The program we are giving today under the auspices of the Mennonite Medical and Nurses' Association is itself a testimony that this program has enlarged and expanded. The Mennonite Medical and Nurses' Association has large numbers in it. Besides this, there are scores of our young women taking nurses' training, and many of our young men are taking medical training.

We will try to outline the development of this work by setting forth the steps one by one in the growth of the program.

Step 1. There was an organization of a Mennonite Sanitarium Association authorized in the Kansas-Nebraska Conference in a meeting held in Oregon in the year 1904. I think this was held in the Hopewell Mennonite Church near Hubbard. The motivation that prompted this action was a desire to care for sufferers. Those afflicted with tuberculosis came into the area of Colorado, and our brethren, moved with pity and compassion, thought we should help them. Furthermore, they thought this might be a way of reaching the many who thus were afflicted, and we might minister to their physical and also their spiritual needs. As a result, the Mennonite Hospital and Sanitarium was dedicated in October, 1908, near La Junta, Colo. This was the beginning of the hospital movement in our branch of the Mennonite Church.

Step 2. The needs of the India mission field early pointed up the need for hospitals, nurses, and doctors in the evangelistic program. The initial group going to the field included a physician, Dr. W. B. Page. It was not long before Dr. Page retired. About the year 1908 Bro. J. S. Hartzler asked Florence Cooprider, a young, inexperienced woman student from a rural Kansas church, to become a woman physician. Following this suggestion, she graduated and went to India as a medical missionary. It was thought that thus the women of India could be reached. Dr. C. D. Esch followed some years later as a registered physician, working as a missionary. The Dhamtari hospital was built and operated. Also in connection with this India work, a leper asylum was established.

Step 3. The Mennonite School of Nursing was organized by Emma Eby Hershey in the year 1914 and further developed by Sister Lydia Heatwole, who may be called the mother of the nursing movement in the church. It became evident at this time that if we were to supply the need for nurses, the church must assume the responsibility to provide this training. This was the beginning effort to supply the need.

Step 4. The nursing school did not have enough clinical material to provide for its students. Besides, there was need for further care of general medical and surgical patients in the area where the Mennonite sanitarium was built. Because of these two facts there was agitation to build a new hospital and sanitarium in La Junta, Colo. The church was solicited, and funds were secured from the local community to supplement what the church gave. This, as far as I know, was the beginning of receiving aid from the local community in which the hospitals administer service. This institution was built in the year 1927, and dedicated on Easter Day, 1928.

Step 5. The expansion of the hospital at La Junta was proposed during World War II. Two reasons were set forth for this expansion. One was a need of more room to care for the growing number of patients, and the other was to provide further and more clinical material for the school of nursing.

While this expansion was proposed, Dr. C. O. Giese, tuberculosis specialist from Colorado Springs, forwarded the information to the administrator that the Bethel Hospital at Colorado Springs was for sale. From this lead, negotiations were made and steps taken to purchase this institution.

This is mentioned here because it is a crisis step in the present development. Had this institution been purchased, the work at La Junta would have been reduced, and the work expanded in the Colorado Springs area. The present developments that we now have would probably have been entirely different.

I want to give a personal experience during this time. It seemed to me that only the power of God could give us this institution. I knew that it was dependent upon the work of God to do it for us. While studying and praying about this, I came across a Scripture in Ex. 23. I went alone into a room while holding revival meetings in Denver, Colo., and pleaded the promises of this Scripture. It seemed to me that this institution must be given us.

For the first time in the history of the work of hospitals, the hospital program received general, serious, and popular administrative attention by our administrative groups. A special meeting was called by the Mennonite Board of Missions and Charities in Chicago for the express purpose of considering the purchase of the Bethel Hospital. It was agreed by the Board to make this purchase. At the last minute the purchase was canceled by a sale to the city of Colorado Springs.

Step 6. Our energies were now turned to providing for a new wing at La Junta. We had secured government aid under the Sanborn Act and the date for opening bids for construction had been set. On that very date the government aid was canceled. This frustrated the entire program. We were at sea.

We came to the Mission Board Meeting at Harrisonburg, Va., in 1946, somewhat dismayed. The whole hospital situation was presented to the church. The decision of the Board then was to appoint a committee to make a study of the church-wide hospital situation. This indeed was a definite crisis decision.

The result of this committee effort of several years was a decision to build a new hospital in Elkhart County in Indiana and to organize a collegiate school of nursing at Goshen College, Goshen, Ind. This project was then developed. Funds were solicited to the amount of over $200,000. A decision was made to build a hospital at Elkhart. However, in the reorganization of plans, this proposal was given up. The result was that the school of nursing was organized in Goshen College, and a contract was entered into with the Elkhart County hospitals to provide the clinical material for the nursing school. This school and contract is now in effect. The prosperous school of nursing at Goshen is at present the result of these endeavors. The new nurses' home at La Junta and the present proposed nurses' unit at Goshen became the objectives for the disbursement of these funds. Nursing education has taken a forward stride in this new movement in our church. We have proved that this was an aggressive step both from a professional and church viewpoint. Through our two schools of nursing the prospects at this moment are bright for a large group of trained personnel in the future of our church.

Step 7. This step does not exactly fall in chronological order. It was a development through the years that has been important in the organization and growth of this work. The Mennonite Nurses' Association was organized for Mennonite nurses all over the church. This now is a well-established organization composed of district groups all over the country. They have their annual meetings of which this meeting now is a part. There was also organized in the church a Mennonite Medical Association. This was an association of Mennonite physicians. These men represent the mission work of the church in many areas of the world. They also represent the medical men in the church who are giving and rendering excellent Christian service as Christian practicing physicians. Among them are those who are active in the organizational program of the church and also active as editors and writers. This contribution has been a distinct blessing to the church.

Step 8. During World War II, there was an active Civilian Public Service program. This program introduced the men in our church to the general hospital program of the world. Especially did we find an opening in the mental institutions over the United States. These afforded a vision to the church and to the young men engaged in it. The result of this vision was a sudden interest and awakening to the field of nursing and care of the sick. This interest in mental health is expressed in the sudden rise of four mental institutions in the church: Kings View Homes in California, Brook Lane Farm in Maryland, Prairie View Hospital in Kansas, and Philhaven Hospital in Lancaster County, Pa. This will mean a new era in hospital service in the church. Our hospital program has attracted national attention and has aroused interest in improving the care of the mentally ill.

Step 9. Building hospitals requires large expenditures of finances. The church is limited in the financial expression she can give in this way. A new pattern has now developed. The communities that are served are feeling a local responsibility in providing the facilities for the care of the sick. The thing that is lacking is the service to operate these institutions. This the church can supply. "Such as I have give I thee."

So it has become a new pattern in the church that the finances for building the physical equipment are given by the community and the government agencies while the church provides the personnel and administration. Such institutions are already in operation or are being built at Greensburg, Kans.; Rocky Ford, Colo.; Lebanon, Oreg.; Glenwood Springs, Colo.; and La Plata, Puerto Rico. The physical value in round numbers of these institutions is over $2,250,000.

This is a new challenge to the church. Certainly if the church were required to furnish these funds it would be impossible and probably unwise to attempt the work. But the funds are provided, the institutions are built, and the church has only been asked to provide the service to operate these institutions. This is a challenge for the church to meet up to the statement of the Apostle Peter to the lame man: "Silver and gold have I none, but such as I have, give I thee."

Step 10. The calls of the world in the area of medical nursing service are around us everywhere. As our service is given in the name of Christ and we lift a cup of cold water to the lips of men, it cannot help being cleaner water than that offered by the sinful, corrupt, material world. This will attract attention and command support. Certainly increasingly it will be true that the world will call for us in this area of medical and nursing service. The backward areas of the world will require physicians, and it will be up to the church to meet this challenge and to go into these areas.

We have now watched the development of this expanding program. We have seen it begun as a small infant, and we now see it grown up to be a vigorous youth. We cannot believe that it has reached its full growth. We believe that the work shall go on and on, and in the name of Christ, shall expand into larger proportions and into fuller responsibilities.

(To be continued)

John 14:14

Whether we like it or not, asking is the rule of the Kingdom. If you may have everything by asking in His name, and nothing without asking, I beg you to see how absolutely vital prayer is.—C. H. Spurgeon.

A New Testament in Modern Japanese

The big meeting room in the Japan Bible House was a busy scene on the afternoon of April 12, when friends of the Bible gathered, in spite of pouring spring rain, to honor the publication of the Kogotai (Colloquial) Japanese New Testament.

Although the whole Bible, translated by missionaries, was published in 1917, there has long been a feeling that the style, to be readily and fully understood by the bulk of the people, should be less literary. A revision of the Old Testament by Japanese scholars was begun during World War II and carried on with regular weekly meetings at the Bible House, except when bombing, fires, and other military hazards were too severe. Fire had destroyed their collection of reference books, so that after the war the American Bible Society furnished them with a new supply of dictionaries, lexicons, commentaries, and the like. For several years intensified work, supported by the British and Foreign Bible Society and the American Bible Society, continued on the Old Testament, but still in the style of the old text. Meanwhile the demand for a more colloquial Bible was becoming more insistent. In 1951 work on this new Bible was begun. Tentative editions of Genesis and Mark were printed in 1952, followed by some other portions; but the New Testament has only now been completed and printed.

This New Testament is the work of Rev. Shiro Murata, Dr. Takuo Matsumoto, Rev. K. Takahashi, and Rev. S. Yamaya, working with a group of consultants and advisers. Mr. Yamaya very early replaced Mr. Murata as an active member of the committee.

Members of the Advisory Council of the Japan Bible Society and its Board of Managers were present at the April 12 meeting, as well as members of the Revision Committee and their advisers and consultants; also representatives of larger denominations and Christian bodies working in Japan. Among government representatives were Prince Mikasa, brother of the Emperor, Mr. Koma Kichi Matsuoka, a former speaker of the House of Representatives, and Dr. Shigeru Nambara, former president of Tokyo University.

The meeting under the guidance of Mr. T. Miyakoda, general secretary of the Japan Bible Society, opened with the singing of a Bible hymn, Scripture reading by Rev. K. Hirai, and prayer by Dr. Murata. Mr. Mazaki Imaizumi, president of the Board of the Japan Bible Society, expressed thanks to God for the culmination of this project and also appreciation of the assistance of the British and Foreign Bible Society and of the American Bible Society, of the fine work of the revisers, and the co-operation of the churches.

After a brief description of the processes involved in the revision explained by Dr. Senji Tsuru, chairman of the Revision Committee, Dr. Matsumoto gave a thorough report of the committee's work. A quartet of

Ginza church members sang another Bible hymn, and portions of one of the Gospels and of an Epistle were read by Mr. Takahashi and Mr. Yamaya. Prayer by Bishop Yashiro, presiding bishop of the Episcopal Church in Japan, closed this part of the program.

A copy of the new book was then presented by Mr. Imaizumi to Dr. Michio Kozaki, moderator of the Church of Christ, who represented all the churches in Japan. Greetings and congratulations followed, extended first by Prince Mikasa, who expressed his interest in Bible study; then by Secretary J. C. F. Robertson in behalf of the British and the American Bible Societies; by Rev. M. Tomita in behalf of the churches; by Dr. Andrew N. Nelson in behalf of the missionaries; and by Mr. Matsuoka. Following another hymn and a benediction by Mr. Imaizumi, tea was served.

The Old Testament will probably be completed this year, but publication will take longer. It is earnestly hoped that this new text will speak deeply to the hearts of its Japanese readers.—Margaret T. Hills, in **Bible Society Record.**

The Mennonite Hour

Regarding WMAL, Washington, D.C.

Three months ago it was necessary to leave the nation's capital due to insufficient funds. It was hoped that by September it would be possible to return to this station.

However, at this writing the mail gifts for the summer months have declined and unless additional funds become available it is doubtful if this broadcast can be resumed.

It is hoped, however, that the mail gifts during the month of August will increase so that our present debt can be wiped out leaving sufficient reserve to return to WMAL, Washington, early this fall.

The doors for broadcasting the Gospel are open. You can help to keep them open by sending your regular gifts to The Mennonite Hour, Box 22, Harrisonburg, Virginia.

Let us go forward—for God, for souls!

Good habits are not made on birthdays, nor Christian character at the new year. The workshop of character is every day life.

—Maltbie D. Babcock.

The weaker your relation to the Lord, the more liable you are to walk after the flesh.—J. L. Stauffer.

MISSIONS SECTION

Nursing Service at the Dhamtari Christian Hospital

By Lena Graber



Janki Bai and Samuel.

The fourth year of the Dhamtari Christian Hospital Nursing School is now history. Our first four graduates have now also qualified as midwives. They can now become state registered both as nurses and midwives. You may wonder what these girls are doing now. All four girls are staying on with us for one more year. During this year we will teach them how to supervise a ward. They will take full responsibility with our help. This will relieve us tremendously and we believe that the nursing care will be still better. One of the girls will be helping Miss Sell with the Nursing Arts, acting as a sort of procedure and follow-up supervisor on the wards. Up to now we have had the procedure book written only in Roman Urdu. We hope that this year we can revise it to suit our hospital and have it written in the Devanagri script.

One of our graduate male nurses who has proved himself very able is planning to take the Ward Sister (Master) Postgraduate Course this year. This will prepare him to teach a few of the nursing subjects, help him to understand his profession better, and help him to be a real head nurse. After he has two more years of experience, he will be eligible to take the Sister Tutor (Master Tutor) Postgraduate Course. At that time he can begin to be a full-fledged teacher in a nursing school. You can see that it will still be quite a few years before our own graduates will be ready to take over all the work we are now doing.

There is a branch of nursing which we have hardly touched and that is Public Health. Much stress is being given to this field in the Five-Year Plan. India has made a very fine beginning in this but the work required to achieve the end is staggering. It is not too difficult to carry out a good program in a city. But to carry it out in the village is another problem. The men nurses of India through the Trained Nurses' Association of India have requested the government to appoint them as rural medical and health assistants. It is much easier for them to go to the villages than for women. Yet they are not midwives and that is one aspect of the public health nursing that is so necessary in our villages. If we at Dhamtari Christian Hospital would branch out into public health nursing, it would probably mean more personnel. Some think it would only advertise our hospital further and we would need more room for patients. But I do not think this would be entirely true. Yes, our hospital would become even better known, but we could help prevent many cases from having to come to the hospital as inpatients. Until we have done something to prevent malaria, hookworm, amoeba, typhoid, etc., we have not done our full duty for India—for the particular section in which we work.

We were extremely happy this year when the annual examination results came through. For the first time all our students passed. Some did not make as high grades as we would have liked, but some did very well. One first-year student made second place out of 66 students taking the examination under the Mid-India Board. One third-year student had third place out of 44 students. In the midwifery examination we had a second, a third, a sixth, and a seventh place out of 32 students. In this year's class we may have three or four girls who have studied through matriculation (high school) and two or three boys who are tenth class pass. We have to push up the requirements since the Indian Nursing Council has said that by 1955 only boys and girls who have taken matriculation may be admitted to nursing schools. I do not know if we in the Mid-India area can come up to these standards entirely by 1955 or not. With the emphasis on more education for girls, it may be possible in a few more years.

The new class came in on June 30 and we began classes on July 1. We had hoped to have a ceiling put into our classroom but other things have taken priority this hot season. The monsoon will soon come to our rescue and settle the dust. The ceiling, however, is not only to keep out the dust, but also to keep out birds and the general noise of the milling crowds each morning.

We continue to have much clinical material in the wards. Our daily census this last year was 82 inpatients and 109 outpatients. We had a few over 200 deliveries also. Since our bed capacity is only 106, you can see that we did not have many empty beds. The surgery continues to be heavy. Last year the doctors performed 445 major operations and 2,772 minor operations. The surgery includes many kinds: orthopedic, eye, nose, and

throat, genito-urinary, gynecology, plastic, and many other kinds. We still have "bigger and better" abscesses to drain.

The students have a chance to become quite efficient in scrubbing for and assisting the doctors in operations. To get ready for an operation is not easy. We cannot just turn on the steam. First we have to see that there is water in the autoclave tank. Then we have to light two Primus stoves (kerosene under pressure). These create steam with which to run the autoclave for sterilizing the operating linens. The instruments are usually boiled in a granite fish boiler or some aluminum pan. For quick sterilizing we use pure carbolic, alcohol, and sterile water. The basins and trays are usually sterilized by flaming. We make all our own plaster bandages and we roll all our own other bandages. We use very little adhesive tape; so the students become apt in putting on all the various kinds of bandages that are neither too tight nor too loose. Bandages can be quite a financial drain but so far we have been fortunate in obtaining mill ends from a large cloth mill in Rajnandgaon free of charge. We also wash them and use them over as much as possible.

So many things we just have to make or else do without. This last year we have had several cases of broken vertebrae. We do not have Gatch beds but we do have hard beds. So what to do? The doctor told us what he wanted and so we set out to get the things together. First we called the derzie (tailor) and showed him the picture of the halter we needed. After he had experimented around we gave him good strong cloth from which to make it. We used ordinary buckles like the ones most Indian men use on their trousers. By putting a sandbag on a stool under the upper part of the bed and also raising the head of the bed and using this halter, the doctor was able to get good position. By the use of sandbags we could make good traction. The patient did not believe us when we insisted that in a day or so he would become accustomed to the halter and the position. With the use of sedatives, he did not have time to take off the halter during the night. The family was quite impressed that within a few days the patient was comfortable. These cases are a real challenge, and this case just mentioned was a real challenge to our male nurses, since the patient was a man.

To me, perhaps the most interesting case during this last year was the birth of Ashlata, a premature baby girl. She is just over one year of age now. I tried to see her before my hot season leave but she had gone to Rajim to see her grandmother. Her father assured me that she was perfectly all right. She weighed one pound, four ounces at birth. We did not weigh her for several days and so I do not know just how much she lost. The lowest weight recorded was one pound, two ounces. The one thing in our favor was three weeks of hot season (incubator) weather! She was born on June 3 and it wasn't until our first rain on June 20 that we had to use a hot water bottle.

It seemed nothing upset her. Whatever we put into her stomach she was able to digest and assimilate. It was not, however, until she was 3½ months old that she was able to nurse. Up to that time we had gavaged her (fed her by a tube into her stomach). One time we used some spray in the room for flies and it was almost too much for her. An efficient Indian nurse made immediate report and the doctor was able to prescribe quickly. It was not until she was 6½ months old that we could be sure that she was not blind. When I last saw her in February she was trying to stand up on her legs. She was not very big yet, only about nine pounds. Many times the mother said to us, "You didn't think she would live, did you?" We had to say that we had never



Lena Graber, former director of the school of nursing, with the first four graduates of the Dhamtari Christian Hospital School of Nursing, Dhamtari, M.P., India.

seen a baby so small that lived. And then we could tell her that Jesus must love Ashlata in a special way and for a special purpose.

I have written before about Janki Bai and her husband Pattiram. Janki Bai's body had been touched in a special way through good nursing care and later surgery. Janki loved children but we did not think she would ever have another one of her own. Like Hannah, she prayed for a son. It was that Bible story that had made its impression on her. She had learned many of the Bible stories and had learned to pray while she was with us. When we were ready to give her ether before the Caesarean section and after we had prayed, she said, "Take good care of Samuel." And sure enough, it was a Samuel. She came to see us when the boy was six months old. She was happy and so was Samuel. His father reads the New Testament morning and evening. Only occasionally does someone get to their village to see them. So we must pray that through God's Word and the Holy Spirit, God may continue to speak to them until they come to a full commitment to Him.

We cannot reach all the villages nor all the people, but at the hospital we try to carry out what is written in Luke 10:9. When we approach a sickbed, we try through what we say and do to tell the patient that "The kingdom of God is come nigh unto you."

(Continued on page 788)

Missions Editorial

Only One Mourner Came

This morning I conducted a brief funeral service in which those present included three members of the funeral home staff, one mourner, and myself. The funeral home attendants served as pallbearers. At the cemetery two of the cemetery workers assisted as pallbearers and were present for the graveside services.

The fifty-two-year-old man being buried without friends grew up as a foster son in the home of a Mennonite minister. Although his foster parents evidently did all they could for him, he turned out to be a ne'er-do-well. Some folks say he was rejected by the church community. He seemed unable to adjust to the ordinary accepted standards for success. He died under a tree in central Illinois and was found by a local farmer. Because he carried on his person the name of an undertaker in our town who had often befriended him, the sheriff of the Illinois county where he died contacted the undertaker who agreed to handle the burial. Few friends came to the wake although announcements appeared in several local papers.

The lady who came for the service remembered what a bright child he appeared to be when his foster parents brought him to church for the first time at the age of two. They took him because he had been abandoned in a lumberyard in Ohio. The one friend who came to his funeral also expressed her hope that he had time to pray before his death, which evidently resulted from a heart condition. He knew the Word of God from early teaching. We can only rest in that hope now. But, only one mourner!

How completely we can reject the weak ones who grow up in our churches! How quickly we can abandon them to their weaknesses! How shallow our Christian love must be! How short our long-suffering is!

Suppose God were as impatient with our imperfections and weaknesses as we are with the imperfections of others. Suppose He would refuse to forgive after seven or even ten failures. Where is the seventy times seven forgiveness we profess to have?

The sin which Jesus scored so severely in the lives of the Pharisees was self-righteousness. Self-righteousness neutralizes our sympathy for the failures and weaknesses of others and prevents us from being effective soul winners or counselors for weak Christians.

God grant us more of the understanding compassion of Christ for the weak and wayward so that they can be snatched from the fire before it is too late!—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

I-W Services

On July 13 and 14, Bro. Andrew Gingerich, Mannsville, N.Y., MRSC field representative, visited I-W men in Syracuse, Canadiagua, Rochester, and Alden Church, N.Y. Bro. Gingerich showed slides and gave out quite a number of books from the mobile library maintained for I-W men.

The Mission Extension Committee for the Indianapolis, Ind., unit is mailing tracts and **The Way** to over one hundred homes discovered in a survey made for Bible school. Follow-up work is being done to bring the children to Sunday school.

The group at Newtown, Conn., participate regularly in the worship services at Sandy Hook, Conn. They have also conducted a Bible school at Stratford, Conn.

I-W's at the Dayton State Hospital, Dayton, Ohio, are active in the Huber Mennonite Church, several helping with the Bible school held from July 26 to August 6. Monroe Schlabach, Sugarcreek, Ohio, was recently appointed leader of this group.

The Peacemaker is the name of the new unit paper published by the Columbus, Ohio, unit and designed to strengthen the witness of I-W men of central Ohio.

The Peace Conference held at Elgin, Ill., July 31 and Aug. 1, with Roy Umble, Goshen, Ind., and Harold Row of the Brethren Service Commission as principle speakers, was well attended and interest was excellent.

Reports from the mental health conference held at Indianapolis, Ind., on July 31 and Aug. 1 with Dr. Norman Loux as guest speaker also indicated fine interest and attendance.

Also, on the same week end, at Centereach, Long Island, a I-W retreat was scheduled for which Bro. and Sister C. K. Lehman, Harrisonburg, Va., and Bro. and Sister Richard Detweiler, Souderton, Pa., were to be the guest speakers.

Don Yoder, Craigville, Ind., was recently elected leader of the unit at Westville, Ind., succeeding Lee Hershberger, Elkhart, Ind., who has received his release from I-W service.

Summer Service

A unit of three girls served in the Children's Home, Kansas City, Kans., from June 7 to Aug. 7. Fern Cender, Dewey, Ill., had charge of six toddlers age 2-3½ years and was responsible to keep them clean, entertained, and to have a short devotion each evening with them. Virginia Ingold, Ludlow, Ill., cared for eight boys age 6-10 years, supervising their work and play and conducting devotions with them each evening. Delores Bohn, Manson, Iowa, served as a relief worker with the children and in the kitchen.

From June 5 to Aug. 28, Ruth Keeler, Lansdale. Pa., and Erma Reesor, Markham, Ont., served at the Mennonite Orphans' Home, West Liberty, Ohio, helping care for the children, in the kitchen and garden, with crafts, recreation, and reading. They were able in many small ways to express to the children the love which they have been deprived of in their homes.

At Los Angeles, Calif., four girls helped in Bible school work, served as camp counselors, teachers, and cooks for two weeks and assisted generally in the mission home of the Calvary Mennonite Church from June 13 to August 8. The girls were Helen Lind, Salem, Oreg., Beulah Mae Graber and Marianna Gerig, both of Wayland, Iowa, and Esther Hoover, Goshen, Ind.

Released August 6, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Greece PAX Men Funerals Held Aug. 4

Funeral service for the two PAX men who drowned in Greece—Eli M. Miller, Mt. Eaton, Ohio, and Simon D. Miller, Kalona, Iowa—were held in their respective church communities Aug. 4.

Memorial services for these I-W men who lost their lives through drowning July 23 were held at the PAX units in Greece and Germany. A memorial service was held at MCC headquarters, Akron, Pa., Aug. 9.

MCC representatives who attended the funerals were C. N. Hostetter, Jr., chairman, in Ohio, and H. A. Fast, vice-chairman, in Iowa. Bodies of the men were returned to the United States for burial at the request of the families.

Eli M. Miller, the son of Mose D. Miller, Fairbanks, Iowa, was a member of the Maysville Conservative Amish Mennonite Church, Mt. Eaton. Simon D. Miller, the son of Dennis J. Miller, was a member of the Middle West Sharon Old Order Amish group.

A Greece PAX man wrote that the Panayitsa villagers "were struck pretty hard" by this incident. Another report stated that these men were highly respected by the Greek people with whom they worked. A coworker wrote that "they both knew the Lord well and were serious in their Christian lives."

Death came to these youths after 7:30 Friday evening, July 23, when the two Millers in company with another PAX man, Devon Schrock of Mishawaka, Ind., and a Greek policeman went swimming. Limited swimming ability and a current which moved the men to the center of the lake where the water was deeper were considered the causes of death.

The Greek policeman, though able to swim, was unable to help the men to shore after they were in trouble. Help was called and efforts to revive them were made from 8:30 until almost midnight.

MCC Contributes Clothing and Food to Austria Flood Sufferers

MCC personnel in Austria have made available approximately 75,000 pounds of food and clothing to victims of the recent Danube River flood.

These goods were distributed in the Upper-Austria disaster area where 18,000 persons were evacuated from their homes. In addition, a good number of additional homes and farms were less seriously affected, but also suffered loss. The flood, considered to be the worst on the Danube since the 16th century, was caused by heavy rainfall and melting snow.

The 61,000 pounds of food made available to the flood sufferers included flour, powdered milk, sugar, beef, and pork. The remaining 14,000 pounds of relief goods included blankets, clothing, shoes, and soap.

Continuing MCC services in Austria include the distribution of material aid and worship services held in Vienna every three weeks. Austria today is a needy relief field. There are still 200,000 refugees in Austria who are directly in need—that is, they are so dependent on outside help they would immediately fall into desperate and serious straits if this help were cut off. Relief personnel are currently making plans for fall distributions.

During the summer months food has been made available to church camps attended by refugee and underprivileged children. Enough food has been contributed to provide 65 per cent of the daily food requirements for 2,650 children for a three- to four-week period or the equivalent of 58,000 child-days of support. These food stuffs have been greatly valued by these church groups because their financial resources for the operation of the camps are limited. In addition to physical rehabilitation, these children have had the benefit of Christian care and instruction.

Attendance at the worship services in Vienna averages about 100 persons. Recently two young people of Mennonite parentage requested baptism. They will be baptized in September by Samuel Amstutz-Lerch of the Swiss Mennonite conference.

Released August 6, 1954
MCC Information Service
Akron, Pa.

Women's Activities

A Project for Junior and Intermediate Girls

Good Neighbor Christmas Bundles

Our missionary and voluntary service workers among our neighbors of Texas and Arizona see a great spiritual need. Many of these Mexican migrants and Navaho Indians have never heard the Gospel or have seen perverted forms of the message. We have an opportunity to help in winning the confidence of these people so that they will be more receptive to the message of salvation. Our material gifts can soften hard hearts.

This year again our missionaries and VS workers feel that Christmas bundles play an important part in their witness. However, there is only a limited amount of bundles needed; so we are presenting this as a project for girls' sewing circles. Folders describing

the bundles are being sent to the Secretary of Girls' Activities in each district. If there is no Secretary of Girls' Activities, the folders are sent to the district secretary for distribution. If you have not heard from the secretary, contact her now for the particulars. The dead line for these bundles is October 15.

A Project for Young Mothers' Groups

Layettes for Mexican and Navaho Migrants

Along with the Christmas bundles, our workers in Texas and Arizona would also like to give out layettes for babies up to one year. Will you "young mothers' groups" help to supply this need so that our missionaries and voluntary service workers can demonstrate our love and concern to these people? An equal number of the two sizes and also for boys and girls is needed. Following is the information you will need:

Layettes for **0 to 6-month-old babies, both boys and girls,** should include—

12 diapers	1 baby soap
3 shirts	1 baby oil
2 kimonos	1 package of pins
1 powder	

Layettes for 6-month to 1-year-old babies—

for boys	for girls
12 diapers	12 diapers
2 rompers	2 dresses
3 shirts	3 shirts
1 powder	1 powder
1 soap	1 soap
1 baby oil	1 baby oil
1 package pins	1 package pins
1 rattle or toy	1 rattle or toy

These layettes should be wrapped and pinned securely in a baby blanket or comforter. **It is important that only what is listed above is included in each bundle.** Label your bundles clearly as to the age and sex for which they are intended and in such a way that the label will not be lost in mailing. Mail your layettes to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., **before October 15.** Make certain that your name and address is distinct and will not be lost in mailing.—Florence Shantz.

From Our Churches

MANSON, IOWA

(Manson Congregation)

Dear HERALD Readers:

"Be diligent that ye may be found of him in peace, without spot, and blameless" (II Pet. 3:14).

We have enjoyed many activities and special programs since the Easter season. On April 28, Mr. and Mrs. Cliff McComb, who are laborers among the Indians in northern Canada, gave an interesting program. On April 30 the Iowa Mennonite School Chorus presented religious music.

Bro. Nick Stoltzfus was honored June 6 by special afternoon and evening services celebrating the thirtieth anniversary of his ordination. Bro. Simon Gingerich was the guest speaker at both services. Other guest speakers present with us were Bro. J. D. Graber on June 9, Bro. Marion Snyder, superintendent of Mexican Mission in Chicago, on June 11, and Lester Hershey, on furlough from Puerto Rico, on July 14.

Our East Lawn Sunday School at Ft. Dodge organized a two-week Bible school from June 7 to 18, which was successful and encouraging, with good attendance and eager interest shown by the children. Our own Bible school was held June 21 to July 2, with Bro. Lester Sutter as director of both school sessions.

A fellowship picnic was held on July 5 in Manson. We had a joint Sunday-school meeting at Alpha, Minn., on June 13.

Bro. and Sister Ed Birkey attended the Mission Board meeting near Salem, Oreg.

Bro. B. Charles Hostetter and the Mennonite Hour Quartet presented an inspiring program on June 30. Mrs. Everett Miller.

TOFIELD, ALBERTA

(Salem Congregation)

Dear HERALD Readers:

Greeting. "The Lord hath done great things for us; whereof we are glad." First of all, we want to thank Him for His very definite presence with us during our district conference held here July 1-5. Opportunity was given during every session to express the working of the Holy Spirit; this made the meetings very impressive and inspirational.

Visitors present from outside our conference district were the Simeon Hurst family, returned missionaries from Africa; Bro. Jonathan Kurtz, Harrisonburg, Va.; Bro. and Sister Emerson McDowell, Toronto, Ont.; Gilbert Linds, Nampa, Idaho; Bro. J. C. Fretz, representing the Golden Rule Book Store, Kitchener, Ont., and Bro. John Duerksen, Hesston, Kans.

Our summer Bible school was conducted July 12-23 with Bro. Paul Voegtlin in charge. Bro. Duerksen was present for one week, giving singing practice during the forenoon and public song instruction for all in the evenings, with discourses on the parables. His work was very much appreciated.

On the evening of July 19 a quartet from Hesston College, accompanied by Merle Bender, brought us a challenging program.

A group of twenty were baptized recently, three of which were from our mission Sunday school in Round Hill, where the brethren Willie Wideman and Norman Weber are in charge.

Our church building committee, Edgar Boettger, Menno Wideman, Loyal Kauffman, and Harold Lauber, have been busy this year. The building was near completion at the time of our conference and so could be used to accommodate the extra crowd. Plans now are made for dedication on Aug. 22. At a members' meeting recently the trustees, John Reil, Menno Wideman, and Joe Roth, were given authority to start tearing down the old building.

Verba Stauffer.

WARSAW, MISSOURI

(Evening Shade Sunday School)

GOSPEL HERLAD Readers:

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

On Dec. 1, Mr. and Mrs. Maynard Yoder, Cecil and Marcella, of Parnell, Iowa, moved to this community and have been in charge of the work with the assistance of Lydia Driver, who taught in the local school.

Bible school, beginning May 24, had good attendance and interest. The teachers were Lydia Driver, director, Mrs. Maynard Yoder, Trusie Zook, Ruth Yoder ,and Trula Detweiler. Due to a heart attack suffered by the director, and an outbreak of communicable diseases among the children, Bible school was closed three days sooner than planned.

Trula Detweiler remained for the summer to assist with the work of the Sunday school. Two weeks were spent teaching Bible school at Protus Brubaker's during July.

Every two weeks the young people enjoy meeting for a period of Bible study and craft work. The past few months have been spent in character study, with glass painting, stenciling, and woodwork, as crafts work.

Several groups of men from the M.S.O. of the West Union congregation, Parnell, Iowa; the Sycamore Grove congregation, Garden City, Mo., and Mt. Zion congregation, Versailles, Mo., assisted Maynard Yoder with the building of a barn. This was much appreciated. May the Lord bless them richly.

Visiting ministers in the past months have been J. C. Driver, La Junta, Colo.; Leroy Gingerich, Versailles, Mo., and Ezra Shenk, Wellman, Iowa.

We are happy to report three confessions for Christ in the recent weeks. Will you please remember them in prayer as well as the evangelistic meetings we are planning for this fall?

Maynard D. Yoder.

Diary of Orie O. Miller

Missionary and Service Trip
June 2 to Sept. 10, 1954

July 2, 1954. Shirati Station, Tanganyika Mission. On Wednesday visited Mugango. The new facility there is Hedwig Nacht's clinic. I spoke to an attentive prayer-meeting group. On Thursday Elam brought me to this oldest station. We met with the Tanganyika church council group last evening and discussed church concerns. This morning's visit to the 250-member leper colony surprised me at this extensive development, the nice layout, and the challenge of this service. It felt good to be and have a part in it and then next the thrill of being guided through the fine, new 80-bed hospital facility on this station. I spent the last forenoon hour with the Shirati church council. The church of 450 members and 20 outstations is a live, vigorous, interesting body of believers and (the elders say) many problems. Later I also met with the 30-worker hospital staff—all Christians. The questions asked were surprisingly mature and penetrating. After early Saturday lunch, Merle's took me to Nyabasi.

July 5, 1954. Mara Hills School, Nyabasi Station. Yesterday's event was Tarime church building dedication. By ten o'clock visitors had streamed in from all the stations and churches—all except seven of the missionary group. Four hundred and two attended the forenoon session. Pastor Nashon opened the meeting. Ezekiel was moderator; James Shank and Levi Hurst (builder) spoke before noon, Elam and I in the afternoon session. Tarime is a rapidly growing urban center—the church and pastor's home well located in it, and nicely and well built of brick and cement. Salvation Army and Church of England have services and groups in Tarime, but this is the first church building. One was happy in yesterday's event and its significance and challenge.

July 7, 1954. NaRock, Kenya. Emergency landing stop about noon. What a birthday surprise! The charter plane arrived at Musoma as appointed—then the good-bys and we were off. Ezekiel's family, John, Catharine, Phebe, and a small group of African brethren were there. Monday we met all day with the Executive Committee and missionaries at Nyabasi and shared and agreed on the visit's conclusions. Tuesday morning Merle's left by auto for Nairobi and home. With the South Mara folks we reached Bukiroba by midafternoon, then handled the mail and reports. As we flew over the Serengeti we saw two elephants, zebra, giraffes, and wild boar in droves. After about two hours I sensed the pilot's uneasiness and soon learned he had come to Musoma for me without a map and was lost. He saw a road and thought that by following it we would find our way in, but instead, in a half hour we came to its end and so had to return and hunt for a landing strip and

finally found this one in Masai territory about 100 miles west of Nairobi. Three little army planes guarded by two British GI's and a dozen Masai about was all one could see. A council in the four-mile distant police post accounted for the planes here. After a half hour's wait a police jeep showed up and the pilot went in to get a map and instructions and to report. He turned on the emergency gas supply but said we could have stayed up another two hours. John and Catharine's birthday present—Leaky's book on Man Masa gave me extra reading material.

July 9, 1954. Semeromes Hotel, Baghdad, Iraq. The pilot found no map, but got instructions how to reach Nairobi and we were off. Again as we thought we were approaching Nairobi, it proved to be another city 40 miles to the north, but from there the paved road below showed the way. As soon as his radio connected he got advice to land me at the main airport and in five minutes I was transferred to BOAC for Cairo. Rev. Lehrie of AIM had kindly and well arranged this. From Cairo bookings to Beirut were full for five days ahead, so could and did come here first. Eldon Burke, Brethren director International Voluntary Service, spent last evening with me here. Today we make Baghdad contacts and tonight go by train north to Erbil near where the village's help training program is being begun and in which team MCC PAX has one representative.

July 10, 1954. Shaqlawa, Iraq, IVS Headquarters. This Iraq resort village on Mara Dam road 1/3 distance from Erbil on the Tigris to Persian border is the center of several hundred villages in Kurdiah area—no doctor—general illiteracy—terrible poverty —where International Voluntary Service is setting up. IVS relates itself to FOA—U.S. Point Four in Iraq and to the Iraq Ministry of Social Affairs. There are three U.S. workers, seven selected Iraqi, and ample budget. Iraqi village worker training in agriculture, health and sanitation, and better housing are the main program facets. If not too closely tied to Government (U.S. and Iraq) and continued long enough, it has long-term help and witness possibilities and thus consistent for legitimate MCC connection. Generally we can operate more freely and more consistently with Committee concept by direct arrangement with needed Government authority. This does represent the kind of today's need and situation where we as Christians belong in world mission and help. In this area was the cradle of the human race. Babel, Babylon, Shinar, Nineveh, and the rest of Abraham's trek are all near by and now so largely destitute and impoverished. The oil revenues might give the area another chance at becoming something of the rich Eden rivers' valley it once was. Tonight Eldon Burke and I return to Baghdad by sleeper train and Tuesday I go on to Lebanon and Jordan.

Don Hillis has advised that his correspondence course, "Light of Life," is now put out in 14 languages of 19 countries to 123,000 students.—**IFMA News Bulletin**

NURSING SERVICE (Continued)

We try to do it through love, gentleness, compassion, and humility. If every member of the staff and every student does not honestly believe this and try to accomplish this, then the purpose for a Christian hospital to exist is not fully carried out. Each one of us, if our personal relationship to Jesus is right, will respond with love, gentleness, compassion, and humility. It is our sincere prayer that each one of us may respond thus. Pray with us for this.

Dhamtari, M.P., India.

MISSION NEWS (Continued)

Bro. Ross Goldfus, missionary under appointment to Argentina, will be ordained to the Christian ministry on Sunday afternoon, Aug. 22, at the Neffsville, Pa., Mennonite Church. Bro. John H. Mosemann, president of the General Mission Board, will preach the sermon and the ordination will be in charge of Bro. O. N. Johns, bishop of the local congregation.

The Sunday evening program at the Elmira, Ont., Mennonite Church on Aug. 22 will be given by a group from the London, Ont., Rescue Mission.

A representative from the Good Will Mission, London, Ont., spoke at the Wanner Mennonite Church, Hespeler, Ont., on Sunday evening, Aug. 8.

FIELD NOTES (Continued)

Two hundred full-time registrants, plus a number present part time, and a considerable group attending over the week end, is the attendance record of a very successful young people's institute held at Laurelville Camp, Aug. 7-13. Paul M. Roth, Masontown, Pa., served as director.

Announcements

Twenty-fifth quarterly Bible meeting at the Manchester Mission, York, Pa., all day Sunday, Aug. 29. Speakers: Franklin E. Weaver, Waynesboro, Va.; Mylin C. Shenk, Willow Street, Pa.

Christian Life Conference at Philhaven Hospital, Lebanon, Pa., on the evenings of Aug. 28, 29. Speakers: Henry Ginder, Paul Swarr, and Milton Brackbill. All subjects have to do with Christian maturity.

Annual CPS Fellowship at Camp Alexander Mack, Milford, Ind., Sept. 12. Sponsored by CPS men from Michigan, Ohio, Illinois, and Indiana. A carry-in lunch at one o'clock. All are welcome.

Harvest and Sunday School Workers' Meeting at Blainsport, Pa., Church, Aug. 28, 29, with sessions on Saturday evening, and all day Sunday. Speakers: Elmer Martin, Elam Bomberger, Walter Martin, and Paul Ruth.

Eastern Pennsylvania Calvary Hour rallies at Camp Meeting Park, Landisville, Pa., Saturday evening, Aug. 28, and at Highland Park, one mile south of Sellersville, Pa., Sunday afternoon and evening, Aug. 29. Kenneth Good, Morton, Ill., speaker.

Conference on Mennonite History and Doctrine, at Springdale, Waynesboro, Va., week end of Aug. 21, 22. Speaker, John C. Wenger, Goshen, Ind.

Missionary Bible Conference at Congregational Mennonite Church Marietta, Pa., Aug. 20-22, with Elam Hollinger, Brewton, Ala., as speaker.

"Glimpses from Our African Mission" will be the young people's Bible meeting topic at Hess Church, near Lititz, Pa., on Sunday evening, Aug. 22. Speakers are David Shenk, Simeon and Edna Hurst.

An inspirational song service will be held at 2:00 p.m., Aug. 29, at Bair's Church along Route 116 east of Hanover, Pa.

Visiting Speakers

July 25. **Howard Good,** Preston, Ont., at Warwick River, Denbigh, Va. **Frank Garman,** Columbia, Pa., at Newport News, Va.

July 29. **Stanley Shenk,** West Liberty, Ohio, at Bethel, Mummasburg, Pa.

August 1. **Henry Harder.** Colorado Springs, Colo., at Mt. Zion, Versailles, Mo. **Ernest Gehman,** Harrisonburg, Va., at East Chestnut St., Lancaster, Pa.

August 8. **A. C. Brunk,** retired missionary to India, at Zion Church, Broadway, Va. **Marvin Dirks,** former missionary to China, at Metamora, Ill. **David Steiner,** North Lima, Ohio, at Providence, Oyster Point, Va. **Darrel Otto,** Springs, Pa., at Roselawn, Elkhart, Ind. **Hans Joachim Wiehler,** student from Germany, at South Union, West Liberty, Ohio.

August 15. **Wm. G. Detweiler,** Orrville, Ohio, at Meadville, Pa. **Roy Bucher,** East Peoria, Ill., at Woodridge, Washington, D.C.

Evangelistic Meetings

John C. Wenger, Goshen, Ind., at Springdale, Waynesboro, Ind., Aug. 23-29. **Linden Wenger,** Bergton, Va., at East Bethel Mission, Greenville, Va., Aug. 30 to Sept. 7. **Otis B. Snead,** South Boston, Va., at Mountain View, Lyndhurst, Va., Sept. 19-26. **C. F. Derstine,** Kitchener, Ont., at Martins Church, near Orrville, Ohio, Aug. 27 to Sept. 3. **Hammer Tent Revivals** one-fourth mile south of Belleville, Pa., Aug. 22 to Sept. 12. **Don Augsburger,** Orrville, Ohio, at Teges, Ky., beginning Aug. 21.

Hammer Tent Revival at Kalona, Iowa, had 100 decisions on the closing night of July 21. Interest in the revival at Youngstown, Ohio, has been good. A group of workers from Kalona, Iowa, has been assisting.

Bro. Geo. R. Brunk recently conducted a week's meetings in Glasgow, Scotland, and then in Retford, England, in the city square and the city hall. He also spoke at Hyde Park, in London, with the Revival Singers, of Hartville, Ohio, assisting in the work.

He who makes an assertion without knowing whether it is true or false is guilty of falsehood, and the accidental truth of the assertion does not justify or excuse him.—Abraham Lincoln.

Come to Laurelville

August 21-27, 1954

By J. Mark Stauffer

Suppose, my dear reader, that it were possible to improve the congregational singing in your church, what would you be willing to pay for that blessing? Some people long for—possibly pray for—better singing in their church, but at the same time indicate an unwillingness to invest any time, talent, or money to improve the singing. Our desire and our potentialities have not been reconciled; we seem, in cases, to lack the will to do.

One contemporary example of this attitude involves the Laurelville Church Music Conference. There is rather common agreement that it is a good thing to have a church music conference; there is a united opinion that we experience certain definite musical needs among our music leaders and in our churches; and there is a third union of thought that our people will really profit from a well-planned church music conference under proper leadership. Here the positive action pauses or even ceases; when it comes to the personal decision to plan for August 21-27 at Laurelville, we state that it would not be possible for us, but we think it would be fine for "the other fellow."

Who is "the other fellow"? I am thinking of you and you are thinking of me, so the interchange goes on. The secret of the problem's solution lies in taking our eyes off "the other fellow" and looking full into the broadside of a good mirror. When you do this, you see the right fellow.

Since the Bible enjoins upon Christians the opportunity and responsibility of singing, we welcome any and all who love the Lord to come to Laurelville for a lyric week. You need have no credentials or portfolio—only that you are a believer and want to do what you can in church music.

We are going to do more singing at the Laurelville Church Music Conference this year than ever before. One of our program features will be to sing through, from cover to cover, *Songs of the Church*. If you plan to attend, kindly bring your copy along.

Five good hymns from the *Church Hymnal* have been selected for daily camp use; one to begin the day, one to close the day, and one to precede each meal. The daily chorus rehearsals will climax in a sacred music service at the Scottdale Mennonite Church at 7:30 p.m., August 27.

The conference theme is "Building Congregational Music"; our dear church needs this emphasis today. The staff includes Millard Detweiler, Warren Leatherman, J. Mark Stauffer, Gerald Studer, and Ralph Wade. Some of the Church Music secretaries will also be with us. Come, join us and help us "Build Congregational Music."

Harrisonburg, Va.

FAMILY CIRCLE (Continued)

with prayers, visits, cards, flowers, scrapbooks, and other gifts during my convalescing from a broken ankle. I have received many blessings from it. May the Lord reward you all in His own good way.—Mrs. Michael Kauffman, Atglen, Pa.

* * *

We wish to express our sincere thanks and appreciation to our many friends and relatives who so kindly remembered us by deeds of kindness, prayers, cards, and sympathy in the sudden death of our husband and father. May God bless you all.—Mrs. Ada B. Hoover and family, New Holland, Pa.

* * *

We wish to express our sincere appreciation to our many friends and relatives for the prayers offered and the sympathy given us, and also for the cards, gifts, and letters sent us in the sudden passing of our darling son and brother. May God bless you all.—Mr. and Mrs. Paul Horst and children, Escanaba, Mich.

* * *

I wish to express my sincere thanks to my many friends and fellow Christians for the encouragement given through prayers offered, also for the many beautiful cards and letters and kindnesses shown in my shut-in days. May the Lord deal kindly with each one as they have dealt with me. The Lord bless each one. —Anna R. Mellinger, Lancaster, Pa.

PEACE AND WAR (Continued)

States-Latin-American relations have become far more respectable since the days when a revolution was manufactured in Columbia in order to permit the construction of the Panama Canal.

What does all this have to do with the Christian witness? With direct evangelism, very little. But if we believe sincerely with the early church that Christ is Lord, also the Lord who reigns over the principalities and powers, we will witness, especially to those who would consider the United States as a "Christian nation" and who rejoice that the President prays in public, against every injustice committed in the name of freedom and peace. This too is a part of our nonconformity to the world.

Valdoie, France.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Buerge — Zimmerman. — Harold G. Buerge, Tedrow congregation, Wauseon, Ohio, and Emmogene Zimmerman, Central congregation, Archbold, Ohio, by Roy Sauder at the Central Church, July 26, 1954.

Callahan—Miller.—Melvern Callahan and Lillian Miller, by Simon Coblentz at the Conservative Mennonite Church near Kempsville, Va., July 21, 1954.

Detwiler—Albrecht.—Dale Detwiler, Goshen, Ind., and Marcella Albrecht, Tiskilwa, Ill., by C. Warren Long in the Willow Springs Mennonite Church, Tiskilwa, May 20, 1954.

Harder—Miller.—Paul Harder, Leonard, Mo., and Martha Miller, Pryor, Okla., by Nelson Histand at the Zion Mennonite Church, July 17, 1954.

Hunsberger—Landis. — Ray S. Hunsberger, Vincent congregation, Spring City, Pa., and Alverda H. Landis, Franconia, Pa., congregation, by Menno B. Souder at his home, July 31, 1954.

Mast—Yoder.—Glen Ezra Mast and Edna Mae Yoder, both of Locust Grove Mennonite Church, Burr Oak, Mich., by O. H. Hooley at his home, June 13, 1954.

Miller—Troyer.—Wayne M. Miller, Plato congregation, Lagrange, Ind., and Leabell Susan Troyer, West Liberty congregation, Conway, Kans., by Menno M. Troyer, father of the bride, at the West Liberty Church, July 17, 1954.

Moshier—Yoder.—Elton Moshier and Rosa Pauline Yoder, by Simon Coblentz at the Hartville Conservative Mennonite Church, Hartville, Ohio, June 5, 1954.

Plank—Humphreys. — Delbert Leroy Plank and Betty Marie Humphreys, both of Cheswold, Del., by Nevin Bender at the Greenwood C.A. Mennonite Church, Greenwood, Del., June 27, 1954.

Reber—Yutzy.—Willis Reber, Lower Deer Creek congregation, Kalona, Iowa, and Stella Yutzy, Yoder, Kans., congregation, by J. Y. Swartzendruber at the Lower Deer Creek Church, July 31, 1954.

Ressler—Derstine.—C. L. John Ressler, Bethel C.A. congregation, Gladys, Va., and Naomi K. Derstine, Plain congregation, Lansdale, Pa., by John E. Lapp, assisted by Richard Bender and C. L. Ressler, father of the groom, at the Plain Church, July 24, 1954.

Stoltzfus—Graber.—Edward Blain Stoltzfus, Bethel congregation, West Liberty, Ohio, and Mildred Irene Graber, Goshen College congregation, by C. L. Graber, father of the bride, at the College Chapel, July 31, 1954.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Augsburger, Fred and Carolyn (King), Youngstown, Ohio, third daughter, Linda Estell, Aug. 1, 1954.

Beiler, Aaron E. and Naomi (Beiler), Bird in Hand, Pa., third child, first daughter, Orpha Joy, July 18, 1954.

Brubaker, Raymond M. and Mary Ellen (Herr), Manheim, Pa., first child, Susan Ellen, July 13, 1954.

Clark, Earl and Molly (Weaver), Strasburg, Pa., second child, first daughter, Julia Ann, Aug. 2, 1954.

Gerber, Irvin and Bonnie (Payne), Dalton, Ohio, seventh child, fifth daughter, Bonnie Lou, July 24, 1954.

Glick, John and Ida (Kurtz) (no address), fifth child, third son, David DeVon, July 7, 1954.

Guengerich, L. Glen and Allie (Davison), Wellman, Iowa, fourth child, second daughter, Annette Alice, July 3, 1954.

Hershberger, R. E. and Vira (Miller), South English, Iowa, third child, second son, Keith Lynn, July 21, 1954.

Hershey, Sanford E. and Mae (Eby), Gordonville, Pa., fourth child, second son, Andrew Martin, July 19, 1954.

Hertzler, Leroy H. and Blanche (Grosh), Mt. Wolf, Pa., third child, second daughter, Joyce Elaine, July 19, 1954.

Horst, Amos E. and Mary E. (Martin), Clear Spring, Md., seventh son, James Eldon, July 24, 1954.

Kauffman, Benjamin K. and Erma (Ranck), Cochranville, Pa., second child, first daughter, Louella Ann, July 29, 1954.

Kurtz, Edwin and Lydia (Martin), Ephrata, Pa., first child, Sandra Louise, July 24, 1954.

Lichti, Reuben and Vera (Schweitzer), Geneva, Nebr., a daughter, Pamela Larue, June 29, 1954.

Long, Dale E. and Joyce (Loughe), Sterling, Ill., second child, first daughter, Sandra Kay, Aug. 1, 1954.

Miller, Jacob E. and Lela (Schlabach), Etna Green, Ind., fourth child, first son, Kenneth Ray, July 21, 1954.

Miller, Mervin and Shirley (Jantzi), Corfu, N.Y., first child, Darell Jay, July 23, 1954.

Mishler, Stanley and Norma (Yoder), Lagrange, Ind., third child, second daughter, Karen Kay, June 8, 1954.

Moore, J. Henry and Mildred (Landis), Perkasie, Pa., first child, Jeryl Lynn, July 4, 1954.

Moore, Walter and Miriam (McGlinsey), Meyersdale, Pa., fifth child, third daughter, Glenda Kaye, July 26, 1954. Two girls living, and one girl and two boys deceased.

Myers, George E. and Fanny Marie (Beachy), Danboro, Pa., first child, Jack LaVerne, July 3, 1954.

Myers, Mr. and Mrs. Paul Dale, Tiskilwa, Ill., triplet girls, July 14, 1954. The triplets did not survive their premature birth. There are two other daughters.

Nafziger, Elmer W. and Gladys (Yousey), Lowville, N.Y., third child, second son, Sidney David, July 27, 1954.

Overholt, Clarence and Mabel (Hostetler), West Liberty, Ohio, a son, Galen Bruce, July 25, 1954.

Reesor, Lewis and Alma (Fretz), Markham, Ont., third child, third son, Marvin Ray, July 24, 1954.

Rohrer, Leonard E. and Esther (Conrad), Columbiana, Ohio, first child, Larry Dean, June 3, 1954.

Short, Lawrence and Ivie (Alwine), Archbold, Ohio, third child, second daughter, Joanne Marie, July 30, 1954.

Snyder, Mario and Barbara (Snyder), Chicago, Ill., a daughter, Mary Kathryn, Aug. 1, 1954.

Ponce, Teo Filo and Mary (Leon), Chicago, Ill., a son, Armando, July 17, 1954.

Stauffer, Merlin and Betty (Kauffman), Tofield, Alta., first child, Dianne Lynn, July 2, 1954.

Stoltzfus, Llewellyn and Anna (Stoltzfus), Harrington, Del., third son, Nathan Alan, July 24, 1954.

Stoltzfus, Sterling and Myrtle (Sutter), Parnell, Iowa, fourth child, first son, Philip Ray, July 13, 1954.

Strickler, Hiram H. and Betty (Shue), Mt. Joy, Pa., second child, second daughter, Darlene Joy, July 9, 1954.

Stutzman, Rudy and Lois (Villiard), Fargo, N. Dak., first child, Rodney Wayne, July 16, 1954.

Wade, Cecil and Carol (Erb), Dixon, Ill., fourth child, third son (one deceased), Joseph Brent, July 26, 1954.

Zook, Omar B. and Mary (Fisher), Manatawny, Pa., eighth child, sixth son, Donald David, July 30, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Dayle Ann, daughter of Alvin and Clara (Miller) Bender, was born near Topeka, Ind., Aug. 26, 1950. On May 10 she was severely burned and was taken to the Lagrange County Hospital where she remained for three weeks. She was then taken to the Lutheran Hospital, Fort Wayne, Ind., where she passed away June 21, 1954; aged 3 y. 9 m. 26 d. She is survived by her parents, 8 brothers and sisters (Robert, Lester, Eugene, Romane, Rosalee, Bonnie, Dean, and Gwenda), her grandparents (Mr. and Mrs. Chris M. Miller and Jacob D. Miller, all of Middlebury), and many other relatives. Funeral services were held June 23 at the Maple Grove Mennonite Church in Topeka, Ind., conducted by C. Norman Kraus, Ellis Croyle, and Edwin J. Yoder. Burial was made in the Maple Grove Cemetery.

Bontrager, William, Jr., son of Wm. A. and Martha (Yoder) Bontrager, was born Sept. 21, 1935, near Hutchinson, Kans.; passed away at the Halstead, Kans., hospital, July 27, 1954; aged 18 y. 10 m. 6 d. He was baptized Dec. 28, 1948, and became a member of the Yoder Mennonite Church where he was a faithful member until the time of his death. He was never very strong, but seldom complained. He was in his regular place of duty as usher on Sunday morning. By evening he was not feeling well, and Monday was sick all day and was taken to the hospital in the evening, where he passed away the next morning from purpura haemorrhagica. He leaves, besides his sorrowing parents, 4 brothers and 2 sisters (Morris, Howard, and Laura—Mrs. Allen Schrock, all of Hutchinson; Linford, Denver, Colo., and Alice and David, at home), 2 grandmothers (Mrs. Fannie Bontrager Miller and Mrs. Susie Yoder), and a large number of other relatives and friends. One brother (Alvin) preceded him in death. He graduated with the class of 1953 at the Central Kansas Bible Academy at Hutchinson. Funeral services were held at the Yoder Mennonite Church, July 30, conducted by Edward Yutzy, Sanford King, and Harry A. Diener. Burial was made in the adjoining cemetery.

Groff, Susan, daughter of Peter and Susan Helt, was born Jan. 3, 1888; passed away at the Lancaster General Hospital, May 27, 1954; aged 66 y. 4 m. 24 d. After a short illness, she had an operation but never regained consciousnes. Before she left home, she was resigned to the Lord's will. Her first marriage was to Jacob Snavely who preceded her in death a number of years ago. On Nov. 9, 1943, she was married to Clayton K. Groff, who mourns the loss of a loved one. Surviving her also are an adopted son (Jonas Snavely), one sister (Mrs. Abram Rhoads, Lititz, Pa.), and 2 brothers (Henry and Francis Helt, Manheim, Pa.). She was a member of Mellinger's Mennonite Church. Funeral services were held May 29 at the Manheim Mennonite Church, where she had attended in earlier years, in charge of David Landis, assisted by the Manheim Church minister and bishop. Burial was made in Hernley's Cemetery.

Hess, Steven Ray, son of Paul C. and Susan (Shreiner) Hess, was born Aug. 29, 1952; died at his home near Mt. Joy, Pa., June 14, 1954; aged 1 y. 9 m. 15 d. Stevie met his death when he fell about 5 feet head first into a feed chute which contained corn chop, and suffocated before he was found. His sweet ways and sunny smile endeared him to all. Besides his parents, he is survived by one sister (Susan Ann), 2 brothers (Herbert S. and Gerald Lamar), and his 2 grandmothers (Mrs. Anna B. Hess and Mrs. Harry E. Shreiner, both of Lititz, Pa.). Funeral services were conducted at the Mt. Joy Mennonite Church, June 17, by Henry Lutz, Raymond Bucher, and Henry Frank. Interment was made in the Kraybill Cemetery.

Kurtz, Orrie William, son of Joseph and Viola (Staker) Kurtz, was born near Tremont, Ill., May 30, 1917; passed away at his residence July 24, 1954; aged 37 y. 1 m. 24 d. Death was caused by cerebral hemorrhage. On Feb. 9, 1946, he was united in marriage to Thelma Leihenseder, of Peoria, Ill. He is survived by his wife, father, and mother. One brother preceded him in death. In youth he united with the Mennonite Church of which he was a member until the end. Funeral services were held at the Morton Mennonite Church, July 28, with Kenneth G. Good in charge. Burial was made in the Pleasant Grove Cemetery.

Martin, Allen W., son of Samuel W. and Mary (Martin) Martin, was born June 4, 1886, in Lancaster Co., Pa.; passed away July 2, 1954, after an illness of nine weeks due to a heart attack; aged 68 y. 28 d. In his youth he accepted Christ and united with the Weaverland Mennonite Church and was a faithful member until death. On Jan. 9, 1908, he was united in marriage to Ella W. Martin, who preceded him in death nearly eight years ago. To this union were born 4 sons and 7 daughters, 5 of whom preceded him in death. Surviving are a son (Ivan L., New Holland, Pa.), 5 daughters (Margaret M., Enkenbach, Germany; Vera and Mary Ella, at home; Alma—Mrs. Martin Ressler, New Holland, Pa., and Orpha—Mrs. Elmer Weber, Lebanon, Pa.), 8 grandchildren, one great-grandchild, one brother and 2 sisters (Mrs. Rebecca Brendle, Martindale, Pa.; Clayton C., Lititz, Pa., and Mary—Mrs. Aaron Z. Hoover, East Earl, Pa.). Funeral services were held July 6 at Weaverland Church in charge of Aaron H. Weaver, J. Paul Graybill, David N. Weaver, and John W. Burkholder. Burial was made in the old Weaverland Cemetery.

Shank, Ada May, daughter of the late Amos H. and Margaret Martin, was born March 15, 1885; departed this life May 29, 1954, at her home in Wilson, Md.; aged 69 y. 2 m. 14 d. She had been in failing health for some time and was bedfast 14 months. She was very patient, but was anxious to be at rest. Her firm faith in God and fine Christian character were a challenge to all who knew her. On Sept. 5, 1905, she was married to Harry D. Shank who survives. To this union were born 3 children (Julia M., at home; John A., Big Springs, Md., and Lewis E., Clear Spring, Md.). Also surviving are 2 sisters (Mrs. Amos Horst and Mrs. Edgar Strite, Hagerstown, Md.), 4 brothers (Abram, Henry, J. D. Earl, of Hagerstown, and Lewis S., Harrisonburg, Va.), and 2 grandchildren. Percy Albert was taken into their home when a child and reared to manhood. She was a member of the Clear Spring Mennonite Church. Funeral services were held at the church June 2 by Amos Horst and Samuel Martin, with burial in the adjoining cemetery.

Zimmerman, Elizabeth Romaine, daughter of Jacob and Leah (Weaver) Eshleman, was born at Eberly's Mill, Pa., July 21, 1875; passed away July 10, 1954, after a long illness at Seidel Memorial Hospital, Mechanicsburg, Pa.; aged 78 y. 11 m. 19 d. On Dec. 24, 1904, she was married to Elmer E. Zimmerman, who survives. Also surviving are 2 sisters (Mrs. Rebecca Gross and Mrs. Harry Zimmerman), 2 nieces, and one nephew. She accepted Christ during evangelistic meetings held by Bro. J. S. Coffman at Slate Hill Mennonite Church in the year 1894 and was a member until death. Funeral services were held from the Musselman Funeral Home, Lemoyne, Pa., conducted by Martin Kraybill, William Strong, and C. W. Zimmerman. Interment was made in the Slate Hill Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

War, Communism, and World Religions, by Charles S. Braden; Harpers, 1953; pp. 281, $3.50.

About a year ago Charles S. Braden, professor of the history and literature of religions at Northwestern, received a leave of absence to study recent developments in the religions of the Far East. He was particularly concerned to note the impact of World War II and of Communism upon these religions. He also was interested to learn the extent to which the religions of the world will be able to meet the challenge of Communism. The result is a very interesting and useful book. It reads something like a travelogue and is somewhat repetitious in spots. Even so, it is an informally written and absorbing book.

His trip started with Japan. Here Shintoism and Buddhism are mixed. In the years before the war the government decreed that Shinto was not a religion but that it was a part of national patriotism. Shinto shrines were made economically secure by income from the state. At the close of the war this state income was stopped by the occupying forces, who also directed that Shintoism should be divorced entirely from politics. Although this has created some financial problems for Shintoism, it has been given more strength as a religion. Braden finds, however, that the most significant postwar religious development in Japan is the amazing mushroom growth of new religious sects. The official religious census of the United States lists 256 separate sects in the United States. In Japan, however, there are now 722 different religious sects. Furthermore, he finds that it is among these sects that the greatest vitality in Japanese religions can be found. He found that the Japanese people were not very much worried about Communism. Their major reason for thinking that it will not come to Japan is that it is fundamentally opposed to the Emperor system. Japanese religions are not interested in promotion of a modification in the social order as an antidote to the major appeal of Communism to the masses.

The author also presents a chapter on China, but since political events made it impossible for him to enter China, his information for this chapter was based en-

tirely on conversation with and reports from people who had been there recently. We usually think that there are three main religions in China: Confucianism, Taoism, and Buddhism. Confucianism, however, is really only an ethical philosophy. It has been greatly neglected in recent years, and Communism seems to have given it the coup de grace. The complete neglect of the Chinese classics has brought Taoism very low. There is no book burning in China; unwanted books are rather used for paper manufacture or wrapping paper, or other "practical" purposes. Chinese Christians, too, have been passing through dark days, and he feels that they will likely become still darker. As he talked with Christian leaders from China, he reports, "I had the distinct feeling . . . that I was living again in the first century of the Christian Church" (p. 88).

In India Braden found that the attempt on the part of some religious leaders of the West to rationalize the use of the atomic bomb had done irreparable harm to the promotion of the Christian faith. Unfortunately, Communism has attracted some of the Christians of India because Communism in that country is presented not as an anti-religious force, but as a force which is tolerant of all kinds of religion. Since Hinduism is the dominant religion in India, however, the relationship between that religion and Communism is more important. Although different Hindus gave different answers to his question about the relation between Hinduism and Communism, the majority held that there are "such fundamental cleavages between the two systems that they cannot exist together" (p. 152). A good many of the Sikhs in India are influenced by Communism, but the Parsis and the Jains (relatively small in numbers) are free from Communist influence. Braden feels that India will not become Communist; the deterrent, however, will not be the religions of India but major changes which are underway in the social and economical structure of the country.

An extended chapter analyzes the impact of Communism upon the Moslem world. He observed Mohammedanism in Indonesia, India, Pakistan, Iran, Iraq, Egypt, and Trans-Jordan. He also examined it in his study of China. Islam is the only one of the major religions in China which appears to be holding its own against the Communists. Everywhere, Moslems seem to be more united than ever before. Unfortunately, however, they live in areas of the world where the economic problems are intense and for that reason they are often "on the fence" about Communism. Communism is never presented in Moslem areas as an anti-religious force, and most of the people are not aware of the serious implications that Communism has for their religious systems.

The author's trip to Israel provided him with highly interesting observations on the vitality of religious life in the new Jewish state. It is a well-known fact that many of the communities in Israel are being run on a semi-communistic basis. For that reason he expected to find Communism rather strong there. What he found, however, could better be called socialism. Anti-Semitic developments in Russia and the purging of many of the highly placed Jewish leaders in Russia have tended to make the great majority of people in Israel strongly opposed to Communism.

The final chapter analyzes the impact of Communism on Christianity. "Its effect upon Christianity has been more devastating than any other single thing that has happened since the beginning of the Christian era." When one pauses to recall that this would include the assault upon Christianity made by Islam in the 8th to the 10th centuries, this statement is the more significant. He goes on to contend: "Christianity has suffered many serious blows and had many powerful enemies in the long course of its history. It has never met a more formidable enemy than Communism. There have been waves of indifference to religion, and some definite attacks upon it. But in all the history of Christianity it has never met so determined or skillful an opponent as Communism" (p. 256).

Communism is effective because (1) it aims at the destruction of all religion; (2) it is in itself a religion, though humanistic; and (3) it has organized itself into a highly disciplined movement. The author concludes by showing, point by point, the sharp antithesis between Christianity and Communism. This aspect of the book alone would make it highly useful. It is all the more significant in view of the extensive study which has preceded it.—Carl Kreider.

ITEMS and COMMENTS

The Federal Communications Commission in Washington has received, according to the **Religious News Service,** an application for a noncommercial educational FM broadcasting station from Eastern Mennonite College, Harrisonburg, Virginia. The college wishes to use the station in connection with its program of training radio evangelism speakers, if the license is granted, and will offer a varied program of music and public service to the Southern Virginia area.

* * *

Representatives of the Italian Waldensian and Methodist churches have held informal talks on the possibility of merging the two denominations. It is expected that more conclusive meetings will be held next fall.

* * *

The first German Evangelical Church Day Rally ever held in the Soviet Zone closed with what leaders described as "the biggest church service in German history." Some 400,000 Protestants from East and West Germany gathered about a huge cross in the extensive Rosenthal Meadows on the outskirts of Leipzig for the final joint service of the four-day observance. The meeting gave opportunity for reunions of many relatives and friends separated by Germany's partition. One of the evening sessions in the open air closed with some 10,000 Evangelical youths each clasping the hands of two others, standing around a towering cross under the Stalin statue and chanting in unison, "We stand with Christ—He will not let us be destroyed."

* * *

Marie Dionne, last born of the famous Dionne quintuplets, who entered a convent in Quebec nearly nine months ago, has given up the organized life of prayer and meditation for "health reasons."

* * *

More than thirty-five tons of relief goods have been sent by the Evangelical Church in Germany for distribution in the flood-wracked areas of Bavaria. The overflowing of the Danube in Bavaria and Upper Austria has caused what has been called Central Europe's "worst flood in history." In Bavaria alone more than 80,000 persons were driven from their homes, and some 330,000 acres of farm land were inundated. Total damage in the four countries along the river is estimated at well over $100,000,000.

* * *

"The modern 'return to religion' will not benefit the world unless it brings morality with it," said Norman Thomas recently. He noted historical instances in which misguided or fanatical religion had promoted strife instead of peace. "Among dangers which men's minds must find ways to overcome," he said, "are the distintegration of the institution of the family, the exhaustion of natural resources, preventable poverty and disease, and the threat of hydrogen bomb war."

* * *

Representatives of the historic peace churches called upon the members of their churches, the Brethren, Friends, and Mennonites, to "bring the Gospel of love with all of its social implications to every creature through precept and example." About one hundred and fifty leaders of the three denominations co-operated in a study conference on "The Meaning of Christian Love." Admitting their own involvement in "the causes that have contributed to the disorder of modern society" they urged all members of the three churches to "experience a growing companionship with God, a deeper commitment to Christ, a deeper love for all men as creatures of God." This is necessary, they said, in order that "the barriers of selfishness, complacency, secularism, and intolerance may be broken down, that a humanity divided by racial and ideological barriers may be united, that the hungry may be fed, and that capital and labor may join hands for a ministry of economic service to mankind." Kermit Eby (Brethren) of the University of Chicago urged peace church members to "universalize their radical heritage. There are no islands," he said. "We must go where people are." G. F. Hershberger, (Mennonite) of Goshen College said the Christian way of correcting social injustice is "the way of the cross." He contrasted "the Christian order in which love is the standard" with "the disordered pagan society in which the demand for justice has become the norm. If a Christian is treated

unjustly," he said, "he may appeal for correction, but his demands are limited by love, and he cannot retaliate."

E. Raymond Wilson (Friends), Washington, D.C., said that "war is completely antithetical to Christian love. Although no political program can be equated with the kingdom of God, Christians should seek to replace war by law and government, and should advocate policies of negotiation and settlement, universal disarmament, technical assistance, and the preservation of civil liberties as steps toward peace."

* * *

Negro students will be admitted this fall to Roman Catholic schools in Roanoke, Va., and in some communities of northern Virginia, including suburbs of Washington, D.C. Plans for extending the integration of races in Catholic schools of Virginia and West Virginia are going forward.

* * *

Scarritt College for Christian Workers, Methodist school in Nashville, Tenn., will inaugurate a religious journalism program this fall. The school's president said that a "recognized need for developing more adequate communication by church leaders" had led to the decision to introduce this program. He said further, "In order for our message to be understood, it must be presented as skillfully and attractively as possible, and for it to win out over artfully promoted anti-Christian isms and ideologies, our own must be interpreted and stated more convincingly."

* * *

General Conference Mennonites in Manitoba have been benefiting communities of northern Manitoba by sending Christian schoolteachers there. Now it is planned to send health units to needy communities. Such outreach has a double benefit: it blesses those who give, and those who receive.

* * *

The government of Israel has brought to the attention of members of the United Nations the alleged desecration of the ancient Jewish cemetery on the Mount of Olives. It is charged that tombstones have been removed, some of them used for building purposes.

* * *

The introduction of new refining techniques has resulted in the increase of potash produced at the Dead Sea works near Sodom. The daily average for potash production there now stands at eighty tons. The expansion of facilities and the improved techniques now being instituted will bring the daily average to from four hundred to five hundred tons daily.

* * *

An agreement for a project to develop tourism in Israel has been signed by the Israeli and United States governments. The project provides for the expenditure of $200,000 and an equal sum in Israeli pounds in the fostering of Israel's tourist industry. During the first quarter of this year, 13,213 tourists, 19 per cent more than last year, visited Israel. During 1953 35,000 tourists visited Israel. For the first time the number of tourists from the Americas exceeded those from Europe. Of all Israel's tourists during 1953, 34.3 per cent came from the United States and 6.6 came from Latin America. During 1953 foreign currency income resulting directly from tourist expenditures totaled $8,000,000. It is hoped to increase the number of tourists to 100,000 annually. Among the things to be undertaken for the increase of tourism are the building or improving of roads leading to places of historical, religious, or scenic importance; the clearing, restoring, landscaping, and signposting of archaeological and historical sites; and the improvement of hotel services.

* * *

Four days after their arrival at the settlement of Nevatim in the Negev of Israel, a school was opened for twenty-seven children from Cochin in Southern India. Five hundred Jews from the Cochin community have recently arrived in Israel. Two thousand of the 3,000 Jews of Cochin intend emigrating. The Cochin community traces its beginnings back to the days of King Solomon. One group of the community traces its origin to the exile after the destruction of the first temple in 586. A second group traces its origin to refugees who fled after the Roman destruction of the second temple in A.D. 70. Still another group traces its origin to the expulsion of the Jews from Spain in 1492.

* * *

The government of Denmark has earmarked the equivalent of $155,000 to build new churches in Greenland during the next five years. Most parts of Greenland are constantly covered by ice and snow, but along its western and southwestern fringes approximately 21,000 Eskimos live. Practically all of these are today members of the Lutheran Church of Denmark, which started missionary work there in 1721.

* * *

C. N. Hostetter, Jr., President of Grantham College and chairman of the Mennonite Central Committee, is moderator of the Brethren in Christ Church for the 1954-55 conference year.

* * *

A Hindu cut off his tongue and offered it to the goddess Mahalakshmi, the wife of Vishnu, in a temple in Pakistan recently. As the man was rushed to a hospital thousands packed the building to praise his devotion. —**Evangelical Visitor.**

* * *

The State Department of Public Instruction in Iowa is preparing a handbook to tell schoolteachers how to develop moral and spiritual values in their students. An introductory chapter points out that the teacher is not the judge of the moral and spiritual values, merely a counselor and adviser helping students to develop and examine their own values.

Several hundred persons gathered at the courthouse at Chesterfield, Va., recently to pay tribute to seven Baptist preachers who became "apostles of religious liberty" 180 years ago by serving terms in the courthouse jail, rather than bow to a Virginia colonial law establishing a state church. Under that law, a clergyman desiring to preach in the colony had to pass an examination by the established church. The Southern Baptists rebelled against this enforced religious uniformity and preached on their own authority. Widespread sympathy was aroused throughout Virginia and other colonies by the action of the clergymen. The incident is regarded as one of the developments which gave impetus to the policy of separation of church and state.

* * *

The Senate Finance Committee in Washington has voted to extend social security coverage to clergymen on a voluntary basis. The committee also voted to exclude farm operators. Both of these decisions are somewhat different from the House version of the bill. If the Senate version prevails, the elimination of farm operators will settle the question raised by bishops of the Old Order Amish Church, who asked that members of their sect be excused from coverage on grounds of their Scriptural opposition to any form of insurance.

* * *

The columnist Dorothy Thompson, in commenting on the resignation of Roy M. Cohn as counsel for Senator McCarthy's subcommittee, says two things that are of great interest. One is to point out that Mr. Cohn in deploring that his "reputation attained at some effort" has been torn to shreds because he was associated with Senator McCarthy, is grieving for what he has helped to do to some other people. The psalmist describes this process in the words: "In the net which he laid is his own foot taken."

The other thing which Dorothy Thompson points out is the impossibility of defeating Communism by violent methods. She says that Communism has never overthrown a single state, except under conditions of war. That is, war brings about the conditions which make Communism grow. She says, "Communism is a virus activated by war, and thus far activated only by war."

* * *

World-wide control of leprosy by 1974 is the goal of the American Leprosy Missions, as stated at the agency's forty-sixth annual convention in Dallas, Texas. This organization, founded in 1906, maintains or aids 153 leper colonies, hospitals, and institutions in 38 countries, with the co-operation of 61 Protestant mission boards.

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Pope Pius speaks fluently in Italian, Latin, Greek, Hebrew, Aramaic, German, French, English, Spanish, and Portuguese.

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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From Faith Preservation to Faith Propagation

By Paul M. Miller

Challenging Questions

Can we transform the I-W program into a continuing crusade for the founding of new churches? In the apostolic church and again in the early history of our own church, Christians founded new churches wherever they touched ground. Can we do it again? The vision of our I-W program has been largely self-preservation and faith preservation. Can we add to those goals the objective of a mighty missionary advance? We have founded new churches at the rate of only three per year for the past forty years. Can we found forty in the next three years by God's help if we use our I-W men as advance scouts and missionary pioneers?

Our Christian young men are now living and working in many cities where we have no church or center of fellowship. Some of these men will continue working there after their draft term is over, and unless a church is founded near by, they and their families will likely be lost to the church. Can we see beyond the mere necessity to preserve our youth for the church the challenging possibility of making these new fellowship centers the germs or nuclei of a host of new churches?

Our people are fast becoming urbanized, whether we like it or not. Do we believe that a missionary offensive is the best defensive and that the best way to keep from losing our people amid city culture is to try to make them missionaries there? Above and beyond the mere desire to save our own church, does there loom the Master's commission and His passion to give our lives to evangelize our country?

We have trained our boys to work so that the reports from their employers are favorable. Can we also train our boys to evangelize so that Christ is pleased with their obedience to the Great Commission while they are in the city? We see the I-W experience as two years of service to demonstrate our nonresistant conviction to the government. Can we learn to think of it as two years for Christ and His church, to demonstrate to God and man that winning souls is just as central in our faith as is preserving nonresistance?

Factors to Face Prayerfully

1. The spiritual level of the church at large.

It is no wonder that in some units only one third or one quarter of the young men will attend a prayer meeting when one remembers that it is about the same proportion of their parents who do so at home. One cannot expect youth to have a vision and a passion to found new churches when their parents have seldom sacrificed to do it in the home community.

However, we cannot simply deplore the status quo and then do nothing about it. It may be that if the challenge is heralded to all our youth to give two years for the founding of new churches, this very method may be the best one to awaken the conscience of parents. People who merely attend church one time a week and do not sacrifice for the cause of evangelism need to know that they are in a perilous condition, and the tremendous teaching program it will require to transform our I-W program to a church-building crusade may be the tool God will use to help revive our churches. As a I-W man wrote in the July issue of *Christian Living*, "The spiritual pulse of our church is read by all people who come in contact with the I-W program."

2. The youth and inexperience of our I-W men.

Fully one half of our men entering I-W service have never taught a Sunday-school class. Many have never given a public testimony. Many have never been away from home very much before. They are quite young for us to expect them to help found new fellowship centers and churches. It often takes six to eight months for them to become oriented into the new experiences of I-W life.

To meet these very real factors, the church will need to prepare a complete manual of orientation information for I-W men and then continue to insist upon it until every young man in the Mennonite Church shares in a thorough orientation course of study when he reaches his eighteenth birthday, or for some six-month period before he begins his I-W service. Pastors will first need help in teaching these orientation classes. This, too, can and must be provided.

Our orientation manual should include thorough teaching on personal evangelism, a presentation of various methods of founding new churches, briefing on I-W public relations, suggestions on how to present tactfully nonresistant convictions to employers, other Christian groups, army veterans, and fellow workmen. It should include teaching on tithing, respect for regional differences within our brotherhood, suggestions for adjustment to unit life, and other subjects which our I-W veterans feel should be included.

These orientation classes could intensify convictions, give young men confidence as they face new experiences, and rally the prayer support and concern of the entire church around the work of the young men as they go out to serve.

3. Reluctance of parents to see young men settle down in the city.

The trend toward urbanization is already going on. So far the motivation has largely been the making of money. Can we not see our youth enter the city to save souls instead of primarily to make money? The early church grew in the cities, and our church can do so again if our faith is vital and our motive for being there is primarily to evangelize. Some of our young men will settle down in the city in any event, and we should help them found a church there, even as our denomination helped settlers found churches as they moved westward. Then, too, the founding of a new church near the I-W center does not mean that great

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Commission

By Lorie C. Gooding

Now, loyal hearts who love Him well,
His endless love proclaim.
Fail not His grace and power to tell,
And magnify His name.
'Til all mankind shall know His worth,
His saving grace shall learn,
And stand at watch thoughout the earth
To hail His swift return.

Holmesville, Ohio.

numbers of young men will be expected to decide to live in the city. Parents will need to think of giving their youth to the cause of missions, and that for this two-year period, the field is city missions.

4. Units are made up of men from various denominations.

This does pose a problem in rallying the entire unit to co-operate in founding a new church. Some further efforts might be made to have members of a given denomination centered in certain units, but if this is impossible, the difficulty is certainly not insurmountable. Courteous consideration would need to be given to all, but in most units the members of the Mennonite Church are so clearly in the majority that it is obvious who should take the initiative in founding a new church there. I-W men would welcome church supervision more if it came in the form of assistance in a difficult task they were attempting to do for God.

5. Staggered work schedules and scattered boarding places.

This poses a very real difficulty. It may be that scattered boarding places and staggered work schedules will make it unwise to attempt starting a church unless the group is of considerable size. However, where there is a will there is a way. The young church will need to have an around-the-clock program of activities so that all may share. If young men are thoroughly oriented so that they bend every effort to find the group and enter group life at once, a way can be found to use their services and minister to their spiritual need. The work, in nearly every instance, could begin as a fellowship center or Gospel center, and then grow into an organized church as God might lead and bless in the future. Already a number of I-W units have established such fellowship centers and Sunday schools. The July 6 issue of the GOSPEL HERALD (p. 628) contains interesting details.

6. The short term of I-W service.

Two years is a short time for a man to get oriented, make a meaningful contribution, and then drop out without disrupting the continuity of the work. However, if men were thoroughly oriented before entering I-W service and if group-selected I-W veterans were assigned places of leadership, a corps of workers sufficient to carry on would soon develop. A group-selected veteran of I-W service, or another leader provided by the I-W administration or some nearby sponsoring congregation, will need to be assigned to lead the I-W men in their work of founding a Sunday school and church. Most I-W units cannot do this job alone.

7. The over-all administration of the church-founding crusade.

The General Mission Board seems to be the most likely agency to serve the church in this work. In purchasing homes for I-W centers, the church-founding objective would need to be kept carefully in view. The administrators of the I-W program would be best able to discover group-selected leaders who are completing their own I-W experience and who might be willing to stay on to lead the I-W unit in a church-founding effort.

Where there are congregations near by who would be able and willing to take the I-W center church as their mission outpost, the administration of the unit church might well be turned over by the Board to that congregation.

8. Financing the program.

Orientation of our I-W men must include clear teaching on tithing or systematic giving. If we have not taught tithing to our youth, it is high time that we do so. The tithes of one 24-man unit's earnings would reach $4,000 per year. The program need not be expensive to the church at large. The churches could be Gospel centers, fellowship centers, "the church which is in thy house" type of church, not large institutional type missions.

However, one need not expect that any missionary advance will be free. The General Mission Board might well set up a revolving fund for buildings for new churches. As one of these "churches which is in thy house" needs a bit of help to secure a larger building, a loan might be made which would be paid back as the congregations grew. A number of denominations who are aggressively founding new churches have such a church-wide revolving fund for new congregations to use.

Possible Next Steps

The General Council of General Conference should consider major trends and problems facing the life of our denomination. They might well consider prayerfully whether or not this whole idea is merely seeing visions or dreaming dreams. Is God leading us to attempt to transform our I-W program from a faith preservation to a faith propagation effort? If the basic idea seems good to the Holy Ghost and to us, then the General Council, with its representatives from various church-wide agencies, will need to co-operate to make the program work.

The General Council could decide the amount of initiative and administrative oversight which the General Mission Board should supply, ways in which the Peace Problems Committee could co-operate, assign the responsibility for the preparation of I-W orientation manuals, and suggest ways whereby the Mennonite Publishing House and the Mennonite Commission for Christian Education can harness their full potential for the tremendous job of Christian education which must be done in our denomination to make this vision a reality. The General Council might well call our churches to prayer as we face the possibility of the greatest advance in home missions in the history of our church.

Goshen, Ind.

Our Readers Say—

I want to express my appreciation for the article "Quicken Me, O Lord, for Thy Name's Sake" by Marie A. Yoder in the July 27 issue of the GOSPEL HERALD. I would like to see it printed in tract form.

. . . I also enjoyed the article by O. N. Johns in the same issue entitled "Christians May Request to Be Anointed." However, I wonder if the title should not have read "Christians *Should* Request to Be Anointed." (See Jas. 5:14, 15 in Williams.)—*Verna Guengerich, La Junta, Colo.*

We wish to express appreciation for the GOSPEL HERALD coming to our home. It is like a letter from home.

The Births, Marriages, Obituaries, where we meet our friends' new blessings, new homes, and family circles in heaven. Prayer Requests, where we can leave our work and pray for those who are in need. Our schools, Culture for Service. Church History, For Our Shut-ins, Expressions of Appreciation, Field Notes, Missions. From Our Churches. We wish more of these would report. We are thankful for the helpful articles in the GOSPEL HERALD and in the other church papers.—*Edmund and Anna Gingerich, Baden, Ont.*

Singing in church can be improved when we center our thoughts on the message and the melody and keep an eye on the chorister. He is not exercising to keep warm, but is trying to direct us in unified worship.—Yellow Creek Church Bulletin.

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EDITORIAL

Christian Fellowship

The Christian religion is not to be lived alone. Jesus early in His ministry selected a group of disciples who became the nucleus of the larger fellowship of the church which He came to establish. After His ascension there was a fellowship of 120 believers who "were all with one accord in one place." The three thousand who were converted on the Day of Pentecost "continued stedfastly in the apostles' doctrine and fellowship." Paul, great leader that he was, felt the need for and valued highly Christian fellowship. Always he had fellow laborers who traveled with him on his missionary journeys and in his visits to establish the churches. When he met the brethren from Rome at Appii forum "he thanked God, and took courage." When he wrote to the Philippian Church from prison he said, "I thank my God . . . for your fellowship in the gospel from the first day until now." When the Apostle John wrote his first epistle to the Christian Church he made this significant declaration: "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Fellowship is both a corollary of and a necessity for the Christian Church. Christians need each other's friendship and love, each other's support in prayer, in worship, in service, and in suffering. This was demonstrated in the early church and again in the days of the Reformation when our forefathers found great strength in the "fellowship of love."

Fellowship is just as much needed by Christians today. They need the unity and strength that can come only through association and co-operation. It was for us as well as for the people of his day that the writer to the Hebrews said, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Experience has amply demonstrated that as the church breaks down in fellowship it becomes anemic as a body and her members individually lose their spiritual vigor. This calls to mind the story of the minister who visited in the home of a member who had lost interest in attending the services of the church. After the opening conversation the minister took a live coal from the grate and laid it by itself. It soon lost its glow and in a short time it was cold. The acted parable was sufficient for the host to get the point. If we wish to keep up our Christian fervor and testimony we must keep in fellowship with one another and with Christ.

Christian fellowship reaches into many avenues of life. We need to have its spirit in the home by maintaining a fellowship of worship and service there. We need to maintain the spirit of fellowship in the Sunday-school class, in the prayer meeting, in the different church groups, and in all the services of the church. We need to maintain it in the hospitality which we show to each other as members of the church. Not the least value in our larger board and conference meetings is the fellowship of the saints.

In Christian fellowship we can exhort and encourage one another in the faith. In fellowship we can have the power of united prayer. In fellowship we can observe the ordinances of the Lord's Supper and the Washing of the Saints' Feet. In the various avenues of fellowship we can express the love that must characterize us as Christians. In fellowship we can support each other in the trials and sufferings of life. In fellowship we can unitedly, and each in our place, carry out the commission to bring the Gospel to a lost world.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

—H.

When men begin to doubt or to ignore the teachings of the Holy Scriptures; to place themselves above the obligations of the Christian faith; to live as though there were no such facts as virtue and vice; or to question even the existence of the Almighty; then moral standards crumble and crash, and the floods of immorality and crime inundate the land.—The Pennsylvania Council of Churches.

On Paying Taxes

We have all heard the saying that nothing is sure except death and taxes. There is an overtone in the saying which implies that both are undesirable. Few of us are in love with death, and most people pay taxes with a sense of compulsion and perhaps regret. Legislative bodies are constantly pressured by people who want their benefits increased and their taxes lowered.

When Paul wrote to the Roman Christians concerning their relations to government, he commanded, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom . . ." (13:7). This is a pattern of behavior which most Christians accept. We all enjoy benefits from government, and we believe we should pay for them. In our obedience to law, we reserve the right to obey God rather than man, if we are asked to do something contrary to our consciences. But we do not think it is wrong to pay lawfully imposed taxes and customs, even though some of the money may be used for purposes which we cannot approve, like military preparations and war.

If anyone has conscientious scruples about paying taxes, he should be honest and aboveboard about it. Certainly a Christian could never justify dishonest tax or import reports. Yet a brother who is in business writes us of his certain knowledge that some Mennonites falsify their reports, and cheat the government out of some thousands of dollars.

Such dishonesty will probably be discovered eventually, and the testimony of the whole church will be discounted because of it. It is hard for people to understand folks who have a conscience against war, but not against lying and stealing. But still more serious is the fact that God, who knows every secret sin, holds us accountable for the violation of His holy commandments. Sins against government are sins against God. And God does not pass over unconfessed sin. Our church people should be entirely free of any dishonesty in tax returns or customs declarations.—E.

Many people in ordinary circumstances are millionaires in cheerfulness. They make their neighborhood brighter, happier, and a better place to live in by their presence; they raise the value of every lot for blocks around.—Selected.

Divine Healing Today

By Paul R. Clemens

"Who would be calling so early in the morning?"

The telephone brought the tearful voice of our deacon, Bro. Lester Reinford, saying, "Many times we have listened to the sad accounts which others have had to tell. Now it is our turn."

"Why? What is the trouble?"

"Marvin is in the Jefferson Hospital, Philadelphia, with what the doctors believe is a tumor on the brain. He had been complaining of headaches and his eyes hurting him and of seeing double the past few days. We took him from doctor to eye specialist and finally upon their recommendation we have him in the hospital. We wish now that we had had special prayer for the boy before it went this far. Couldn't we have a prayer service here at our home at nine o'clock? If you would speak to a number of the folks who would be interested and have time to come . . . ?"

"Surely," I said.

Marvin, eight years old, healthy and big for his age, had been wearing dark glasses, I recalled, in Sunday school the Sunday just passed. How quickly a very serious ailment can strike, and in the least-expected places!

At nine o'clock, in excellent farming weather, the Reinford house was filled with friends and relatives. Some humbly confessed their faults and implored the Lord to reveal it if anything in their lives was hindering the work of the Lord. Hope was expressed that, if in accordance with His will, the Lord would restore Marvin, whether through the surgeon's hands or in a miraculous way, to use him mightily in the furtherance of His kingdom while the Lord tarried. It was a prayer meeting of close fellowship in the Lord, long to be remembered.

The boy was confined to a large ward of many boys and girls of different nationalities, each with some possible serious ailment. Many various tests were performed upon Marvin by skilled doctors. Finally, after a week, they had a sad report to give. They believed there was a tumor behind the left ear. They told Bro. Lester that his boy would die unless they operated. They would drill two holes in the head, remove the brain fluid, replace it with compressed air, and remove any tumorous growth. Later they would test the fluid for cancerous condition, since fifty to sixty per cent of all growth at that age are cancerous. Removal of the growth, even though not cancerous, would not guarantee restored normalcy to the boy, nor would it be a guarantee that no new growth would develop. But there would be a chance that the boy would be all right. The operation was planned for Friday; however, two other operations were scheduled ahead of Marvin's on that day and if there was no more time his would be postponed until Monday.

This was the gloomy news we heard on Wednesday. I asked the father whether we shouldn't have a prayer meeting at the church on Thursday night, and so it was planned.

At our prayer meeting we prayed that in some way, if in accordance with God's will, His healing hand might be shown to other parents of children in the hospital that they might learn the meaning and value of prayer, that folks in our community might know the value of prayer, that Marvin might be restored for future use in God's vineyard as needed. We prayed also for another one of the children in our congregation, Elaine Bergey, a four-year-old who had been severely burned and who was suffering, although slowly improving, in a near-by hospital. We claimed the promise, "The effectual fervent prayer of a righteous man availeth much." No one wanted to claim being righteous except through the merits of the finished work of our Lord Jesus Christ. But there were other groups in near-by churches also praying at various times for Marvin.

The next day, Friday, the parents stood by at Marvin's side awaiting the operation. He was very jolly but had still that distorted vision. The two operations scheduled ahead were not finished in time, so that Marvin's operation was postponed until Monday. The suspense continued. That afternoon each of Marvin's parents individually received the conviction that they should step out on faith, trust the prayers that were being offered by so many people, and take their boy home without operating. The next day when they went again to Philadelphia, their heavy hearts seemed to tell them to trust the Lord to heal. There was so little hope offered by the doctors and the Lord offered so much. But they left the boy there still seeing double; otherwise he was happy.

On Sunday morning Bro. Lester made a statement before the Worcester congregation that if they, as parents, felt the same way that afternoon when they went to the hospital, they would take Marvin's clothes along and bring him home, stepping out on faith in the Lord and His answers to prayer.

They went with these plans and when they came to the hospital their son no longer saw double! Then they were sure how the Lord was leading, but they had to obtain the boy's release from the hospital. The doctor in charge thought it was unthinkable because the doctors likewise operate upon faith. "Don't you feel we know what we are doing when we advise this operation?"

"Yes, I have full confidence in you doctors. I appreciate what you have done, only the Lord seems to be offering hope by stepping out on faith."

"But here is the written report of six different specialists in their fields. Do you think all these doctors are not skilled? Does not God give them their skill and knowledge? Why not follow their advice?"

"Yes, I grant that God gives them knowledge and skill and we are willing to use it—only just now the Lord definitely leads us to step out on faith, to trust the prayers. You offer so little hope. God offers us much more."

"Well, you as a father can request the release of your child, but you must sign a paper exonerating us, to show that it was against our wishes."

"Yes, I shall do that, and it may be that I will have to bring the boy back again to you, taking back my words; but this is the way the Lord seems to lead now."

They took Marvin home and realized at once that they had a chore to keep him from entering too rapidly into play and normal life. My wife and I went to rejoice with them the following night and to thank the Lord. It was at noon on Monday that Marvin dropped the remark that on Saturday night he had had quite a nosebleed. Upon asking him further the parents concluded that it may have been at that time that he stopped seeing double. How marvelously God worked it out! May we never underestimate or leave unused the power of God. We are still rejoicing because the arm of the Lord was revealed, because the strength of His arm was shown. We pray that our testimony to His glory and strength may never fade, for we have a living testimony before our eyes in the restored, healthy, and normal life of Marvin Reinford.

Lansdale, Pa., July 15, 1954.

It Happened—

TWENTY-FIVE YEARS AGO

(*From* Gospel Herald, *Aug. 15, 1929*)

Eleven bishops, twenty ministers, ten deacons, and several hundred laymembers were present at the conference held near Masontown, Pa., last week.

Kauffman — Hostetler. — Bro. Nelson Kauffman of Minot, N. Dak., and Sister Carol Hostetler of Elkhart, Ind., were united in holy matrimony at Elkhart, Ind., on June 10, 1929, Bro. Paul Erb, Hesston, Kans., officiating.

(*From* Gospel Herald, *Aug. 22, 1929*)

Ten bishops, thirty ministers, and twelve deacons were in attendance at the Virginia Conference held at the Springdale Church, near Waynesboro, Va., Aug. 1.

Graybill—Histand.—On Aug. 12, 1929, at the home of the bride's parents near Doylestown, Pa., Bro. Silas Graybill of Ephrata, Pa., and Sister Rebecca Histand were united in holy marriage by Bro. A. O. Histand, uncle of the bride.

Stewardship in the Use of Possessions

By Ruby P. Zook

It is very clear from the New Testament teaching that the Lord Jesus expects the Christian to take the low position of a servant. He is the steward, or hired servant, who has wages paid to him in different ways. He also has certain rights. God owns everything since He is the Creator of all things. He gives possessions to human beings to use. They are held responsible for the way they use things which are in their care. This means not only money, or land, or goods, but also one's time, one's strength, one's abilities or one's opportunities.

The Christian is also born with many possessions which have been given him by God to be used in service to bring praise and glory to Him. God wants thanksgiving and prayers, sincere devotion, and helpless dependence from His stewards.

Possessions are not given to the steward for piling up or hoarding away for pride and self-satisfaction. They are to be used for food, clothing, and shelter. Surely every head of the home should feel responsible for those in his own family. God must expect His steward to feel responsible for providing for the necessities and needs of those who are dependent upon him. Someone has suggested that the necessities of life include "a reasonable provision for the hazards of life—for sickness, unemployment, old age." Sharing with one's fellow men is a blessed experience. So, if mutual aid or relief is necessary, the steward willingly responds.

Someone also has said that stewardship "involves the wise use of money for the enrichment of life in terms of education and culture." The wise man writes much about gaining instruction and wisdom. Education is no longer looked upon as a luxury. Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The steward is also willing to assist in spreading the Gospel message. He knows he is saved; therefore, he has a love and compassion for the lost soul. He gives for this worthy cause. He goes when able. He prays constantly. He keeps himself interested and acquainted with the missionary and relief activities of the church. Thus he stimulates his interest in supporting these endeavors.

Opportunities for service are distributed by God according to what each steward is capable of doing, if he will apply himself faithfully to his task. One learns from the parable of the talents that a good steward increases the quality and value of his holdings. God alone knows each steward's capacities and abilities. A good steward loves and appreciates the confidence placed in him. He is eager to work for the promotion and advancement of the owner's interests. So he applies himself diligently to the use of material goods which the owner has left in his charge.

There is no such thing as bisecting into sacred and secular in the life of a Christian steward. Regarding the problems that arise from the Christian's relation to material things a number of practical teachings are found in the Bible. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." In Col. 3:23 Paul says to the servant or slave, "Do your work well; work as though you were serving, not man, but Jesus Christ." Paul worked for his food and his raiment; so he knew what he was talking about. Even as a traveling preacher he now and then would take off time from preaching to work at his old trade of tentmaking. To the lazybone Christians in Thessalonica he simply ordered that if any man would not work, then he should not eat. Jesus said, "I must be about my Father's business." After saying this He immediately took up the common duties of a common life and put all He could into them. "Some people see no direct connection between their everyday life in work or business and their Christian profession. Being a Christian means to them observing the ceremonies of the church and worshiping God on Sunday. The other days of the week they spend without regard for God and His will. The true Christian steward takes God with him into all he does. He believes that God's will directly affects his occupation, his making a living, and his service in the world" (Yoder).

What is the real value of a thing but the price it will bear in eternity?—John Wesley.

Christian stewardship is intensely practical. One loves his fellow men because he loves God. The steward is set apart for God and devoted to His service. His hands are God's, and can be rightly used only in doing His work. His feet are also God's and walk in His ways. His lips are God's and he speaks words only that honor Him and bless others. His heart is God's. It is filled with thoughts and affections that are pure. His every thought and feeling and act must be brought into obedience to Christ. His religion of the Sabbath must be lived out each day of the week. The love of God must flow out of him in love to his fellow men.

The steward must work. There are tremendous spiritual values in useful work. Do not separate Christian duty and your daily occupation. Each steward has an opportunity to serve God in whatever he is doing. A clerk is called to the work of God as well as a clergyman.

"Mr. T. Carter, one of the early Puritan ministers, once came unexpectedly behind one of his acquaintances who was busily engaged in his trade as a tanner. He gave him a pleasant tap on the shoulder. The good man looked up, startled, and said, 'Sir, I am ashamed that you should find me thus employed.' The minister replied, 'Let Christ, when He cometh, find me so doing.' 'What!' said the man, 'doing this?' 'Yes,' said Mr. Carter, 'faithfully performing the duties of my calling.' Satan selects his disciples when they are idle. Jesus chose His disciples when they were busy mending nets, or fishing, or gathering custom. God will not use anyone who will not learn the habit of being usefully employed. It is doubtful if a lazy man can be a Christian (steward). Christian living requires energy" (J. H. Whiteman).

"The sweeper of the city street who sweeps in the dark corner where no inspector comes, simply because it is his business to have the streets clean, has a touch of consecration in him. The lighthouse keeper who rows out night after night to the lonely rock, though he knows that for weeks together no ship goes by his coast, and who does it because he is counted on for that, is in the same list.

"The shoemaker in the little island town who makes an honest shoe for some unknown customer across the world, and who feels the sacredness of his work, is in his humble way consecrated. The scientist who counts nothing too hard in his unwearied struggle to win one more secret from the unknown, that he may add to the slowly growing total of human knowledge, is to be enrolled among those who are consecrated.

"The daughter who smothers all her personal dreams to care for an invalid mother or a widowed father, the reformer who spends his days studying the slums that he may hasten the day when there shall be no more slums, the Christian teacher who counts no obstacle too difficult if so by it he may make one more person enter into the real meaning of the love of Christ—all these are examples of consecration [and stewardship—rpz]" (Rufus M. Jones, in Tarbell's Teacher's Guide for 1954).

The apostle says, "Let every man, wherein he is called, therein abide with God." The businessman can conduct his business in a way that will glorify God. If he is a true steward of Christ, he will carry his religion into everything that is done. He will reveal to men the spirit of Christ. The mechanic may be a diligent and faithful steward of his Master. Everyone who names the name of Christ should so use his possessions that others by seeing what he does may be led to glorify their Creator and Redeemer.

"The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the day of final reward. They do not feel or know that they are doing anything great. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work that God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of the life to come" (*Steps to Christ*, Allen G. White).

La Tour, Mo.

The Story of My Books or How They Came to Be

By Jasper Abraham Huffman, D.D.

J. A. Huffman is a well-known Bible teacher and author of the United Missionary Church, formerly the Mennonite Brethren in Christ. This is the first of a short series of articles telling how his books, numbering a score or more, came to be written. Some of these have enjoyed a wide circulation, and any which are indicated as still in print, may be ordered from the Mennonite Publishing House.

Who has not been intrigued by the "Hymn Stories," telling how some of the great hymns which we sing came to be written? Many of these hymns have become more beautiful and meaningful to all of us because we have become acquainted with the circumstances of their writing.

Just as there is an interesting history back of the worth-while songs and hymns which we sing, so there is a story back of the books which we do and should read, which to know would add something of interest, and perhaps helpfulness, to their pages. Some of these stories have human interest as well as divine interest. It is this which prompts me to sketch briefly the stories which are back of the books which have come from my pen.

Redemption Completed

"Redemption Completed," being my first literary effort, must not be omitted in this story of my books. Since I have been tempted many times to blush because of having presumed to offer to the intelligent reading public a book upon one of the profoundest of religious subjects when I was only twenty-three years of age, I might even now be tempted to omit this volume except for two reasons:

In the first place, in connection with the history of "Redemption Completed," there must be faced and answered the question why I became an author of books at all. I became an author and began to write books for the same reason that I began to preach the Gospel. There was an inner, inescapable conviction that the Lord was calling me to preach, and to keep in favor and grace with Him, I must do so. In a similar way, there was a deep, pressing, increasing conviction which weighed heavily upon me that I should write.

I had no idea of the number of books I should write any more than I had of the number of sermons I should preach. But the convictions for these two ministries, as I now review them, were equally strong and inescapable.

In the second place, there are facts of interest in relation to this first book, as follows:

The book has never had to be revised. Eight editions have been printed; and although not my book of largest circulation, it is among the largest, and continues a good seller.

Job, A World Example

When I was first led to a study of the Book of Job, in the Old Testament, and to deliver lectures on the same, I had no intention, whatsoever, to reduce the lectures even to manuscript.

Having been engaged to conduct the Bible Lecture Hour in a summer camp at Dayton, Ohio, I decided to devote the daily periods to a study of Job.

Reverend Bud Robinson was one of the evangelists of the camp and attended the lectures regularly. "Uncle Bud," as he was affectionately called, had given evidence of special interest in the lectures, but it was at the close of the last lecture that he delivered himself of his conviction, asking for the privilege to speak. Bud declared the lectures of such a character that they must be passed on to others, and in order that this might be done, in his lisping but eloquent way, he appealed to the fellow listeners to join him in pledging me that I would place the lectures in manuscript form and have them printed. Then and there, he ordered the first one hundred copies to be shipped promptly to him, promising to pay in full for them. He wanted, so he declared, to present the copies to a hundred of his friends.

The audience joined "Uncle Bud" in the unanimous vote, which he insisted was a mandate, and such it proved to be. The book was written, published, one hundred copies were shipped to "Uncle Bud," and he promptly remitted for them. This story may fall into the hands of someone who received a complimentary copy from Bud Robinson, from this one hundred copies.

"Job, A World Example" has had, and is still having, a splendid ministry. It has been translated, at least in part, into the Chinese language, and not long since I authorized its translation into Spanish by some missionaries in South America. It is used in a number of Bible schools, colleges, and Bible colleges as a text in Old Testament Poetic Literature.

Youth and the Christ Way

There could scarcely be a more interesting story back of any book than is the case in relation to "Youth and the Christ Way."

By the president of the college in which I was serving as Dean of Theology, I was asked to deliver a series of addresses to the students in the regular chapel services on the subject of "Youth and the Christian Religion." To this request I consented, and the time was set, the chapel periods being necessarily extended for the addresses.

Daily I brought to hungry and appreciative students the best I could bring. Interest was not only well sustained, but there was evidence of increasing interest. The messages were delivered from notes.

The next day after the close of the series, as I passed the bulletin board, I saw hanging there a strip of white paper, possibly a yard long. Upon examination, I discovered it to be a petition addressed to me with preamble and signatures, asking that the addresses be printed in book form so that the students might have them for further use, and that other young people, also, might have the benefit of them. The petition was initiated by the students themselves, and had almost a hundred signatures attached to it.

Needless to say, such an appeal from youth could not be denied by this author. "Youth and the Christ Way" belongs peculiarly to youth, but is also serving a very unique ministry to teachers, ministers, Christians workers, parents, and lovers of youth.

Blessed Expectancy

By Grace Dorothy Lehman

Is your ear attune for the trumpet call,
When God's day of grace will be done;
When the cup of the suffering saints is full,
And the blessed Master says, "Come"?

From the grassy green graveyards the righteous will rise,
From the depth of the great ocean blue;
From the caves in the forests, where refuge they sought,
When enemies tried to pursue.

Those "alive and remaining" will then join the throng
Of the ransomed from Satan's domain;
No cold wall or iron curtain will have any power
O'er the souls in this glad, happy train.

So, brother keep watching, and, sister, take heart;
The Master Himself plainly said,
"When ye see all these things that are coming to pass,
Take courage, and lift up your head."

Lancaster, Pa.

A Prayer for This Week

Dear Father in Heaven,

To offer a sacrifice of praise and thanksgiving, we come to Thee.

We praise Thee for Jesus, our Saviour. How we love the name!

We praise Thee that the King of kings has set up His reign in our hearts.

We thank Thee that the government of our lives is upon His shoulders.

We thank Thee that of the increase of His government and peace in our hearts there is no end.

We praise Thee for dear intimacy of Jesus' friendship and for His sweet fellowship on the way of life.

To give ourselves anew to Thee this day, we come.

We would be wholly Thine. Our hearts are fixed on Thee. We choose to please Thee, to delight Thy heart, to glorify Thee. Work in us and through us Thy perfect will. And to Thee be the honor and glory. In Jesus' name. Amen.

—*Lenora M. Wenger.*

Christ Accepted by Faith

By Martha Schantz

As I had been taught from a child that Christ is the Son of God, and that the Bible is the Word of God, the very foundation of my religious life was laid. As I grew older, this knowledge did not lighten the burden of sin nor the fact that I was lost. I needed to know Christ as my Saviour. Many times I heard and read and knew from personal experience that God's Word is true. And the Bible tells us that "all have sinned, and come short of the glory of God." "There is none righteous, no, not one." "All we like sheep have gone astray." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "Except ye repent, ye shall all likewise perish." "Not all the blood of beasts on Jewish altars slain" that the Jewish law required, could wash away my sins or give me any assurance that Christ was mine.

God has shown in His Word the only ground of acceptance: an offering without blemish, the offering of Jesus Christ on the cross, once for all. It was God's plan that mankind should believe in Christ to the saving of the soul. It is through faith that God has opened a new and living way through the curtain that is His flesh. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Whosoever believeth that Jesus is the Christ is born of God." "Ye believe in God, believe also in me." "Him that cometh to me I will in no wise cast out." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The Scripture says no one who believes in Him will be put to shame. "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The promise is there. Can we believe it? If we do, we have accepted Christ by faith and we are saved. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "This is the victory that overcometh the world, even our faith." How do we know we have accepted Christ? This acceptance of Christ gives us a living faith that has action. Jesus said, "If ye love me, keep my commandments." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12).

Beemer, Nebr.

Best Recommendation

Writing recently in *The Lutheran,* W. R. Siegart says, "One day I was asked by a church official of another denomination to bring a Bible and to read a passage at a special service. Being accustomed to having Bibles at church and reading from them during the services, I had never given much thought to having a Bible to carry with me for any service. As I looked over my collection I picked out the one which looked best, but that was none too good, for it was well worn. Arriving at the appointed place and meeting . . . I began to apologize for the appearance of my Bible, pointing out that it is the best looking one I have, whereupon my ecclesiastical friend replied, 'Don't apologize! I'm glad to see your Bible looking like that. It's the best recommendation you could have.' "

The demand for Bibles seems to continue unabated, and this is just reason for rejoicing, for the Bible is indeed the hope of the world. The Bible makes clear to us the way to God and the way of release from our sins, and that way is a Person, even Jesus Christ. John 14:6. The Bible reveals to us the Christ who is willing to abide with us and lead us safely on as individuals and as a nation. But the Bible must be used, not merely as a table ornament, but read, studied, and lived with until it becomes a vital part of our lives.

When we purchase various mechanical devices, a book of "instructions" often accompanies the article. Just how much actual consideration is given these directions is a point in question, and many times neglect means trouble. The Bible is God's "Instruction Book" given to man to properly guide him through life and fit him for an endless eternity. The Bible is the one window of hope through which we look into eternity. Read it! Use it! Love it!—Selected.

Prayer Requests—

(Requests for this column must be signed)

Pray for a congregation that is in need of a resident pastor.

Pray for our young people as they start to school and college.

Pray for a man who was a member of the church in his youth but who has for many years kept aloof from her fellowship.

Pray for the work in Bihar, India, that the missionaries may receive the special grace and wisdom they need in teaching the "all things of the Word," and for the evangelistic meetings that are to be held there, beginning Sept. 13, with an Indian evangelist in charge.

IN GOD WE TRUST

The use of the inscription, "In God We Trust" on the new eight-cent and three-cent stamps has aroused interest in the origin of this custom.

The inscription "In God We Trust" first appeared on a U.S. coin on a two-cent piece in 1864. The story of its origin is an interesting one. In 1861, after seven months of Civil War, Rev. M. R. Watkinson, a pastor in a small town in Pennsylvania, wrote a letter to Salmon P. Chase, Secretary of the Treasury, in which he said: "One fact touching our currency has hitherto been seriously overlooked. I mean the recognition of Almighty God in some form on our coins." He proposed a motto on theme of "God, Liberty, Law," and concluded the letter with these words: "From my heart I have felt our national shame in disowning God is not the least of our present national disasters."

Recognizing the merit of Mr. Watkinson's suggestion, Secretary Chase sent a letter to James Pollock, Director of the Mint in Philadelphia, in which he said: "No nation can be strong except in the strength of God or safe except in His defense. The trust of our people in God should be declared on our national coins. You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition."

Various mottoes were suggested and submitted, but finally the one proposed by Secretary Chase himself, "In God We Trust," was adopted in 1864.

OUR SCHOOLS

Goshen College News

Bro. Paul Mininger took up his duties as president of Goshen College on Monday, Aug. 9. The Mennonite Board of Education has appointed Bro. Karl Massanari, acting dean; Bro. John Mosemann, and Bro. Nelson Kauffman, president of the Board, as a committee to prepare a program for his inauguration on Oct. 16 and 17.

Sister Lena Fricke who has been serving as Bro. Miller's secretary continues in that position for Bro. Mininger.

Bro. Ernest E. Miller moved out of the president's office on Saturday, Aug. 7, to his new office in the Mennonite Mutual Aid Building at the corner of Franklin and South Eighth streets. He continues with the College as professor of education but has been granted a leave of absence to accept an appointment under the MCC. He will have general oversight of the MCC's three mental hospitals in Maryland, Kansas, and California. After a brief period of orientation at Akron, Pa., he will proceed to Kings View Hospital in California to oversee personnel and administrative problems.

Bro. Carl Kreider, dean of the College, who is on leave to serve as dean of the college of liberal arts at International Christian University in Tokyo, spent several weeks on the campus assisting Bro. Paul Mininger, the new president of the College, in long-range planning of courses, building projects, and other administrative procedures.

Bro. H. S. Bender, dean of the Biblical Seminary, returned to New York from Europe by air on Aug. 12. He reached Goshen on Aug. 14. In Europe he attended a meeting of the preparatory commission making plans for the Sixth Mennonite World Conference to be held in Frankfurt, Germany, in 1957.

Atlee Beechy, dean of men, spent the first term of the summer session at Ohio State University in further study toward completion of the course requirements for the doctor's degree. He is spending a few weeks traveling for the MCC.

On Sunday evening, Aug. 1, Dr. D. G. Moses, president of Hyslop College at Nagpur, M.P., India, spoke to the college congregation on the economic, social, and religious conditions in India. He also spoke in chapel on Monday morning, Aug. 2.

The 1954 Summer School closed on Friday, Aug. 6. Total enrollment was 270, 240 in the college and 30 in the seminary. This summer for the first time the Seminary conducted two three-week terms in graduate study. Courses offered included: Christian Ethics, Doctrine of Nonconformity, Colossians, Intermediate New Testament Greek, First and Second Peter, Christian Discipleship, and New Testament Theology: Paul. Of the 240 in the college, 76 were enrolled in the School of Nursing. Following the summer session several faculty members and their families are spending the week of Aug. 7 to 17 at Little Eden Camp at Onekama, Mich.

The second annual commencement of the School of Nursing was held in the College Union on Friday evening, Aug. 6. President Ernest E. Miller conferred the degree, Bachelor of Science in Nursing, on thirteen young women who are now entitled to take the State Board examination for the R.N. degree.

Rev. Granger Westberg, chaplain of the University Clinic of the University of Chicago, who gave the commencement address, congratulated the class on having graduated from a collegiate school of nursing where they obtain the broad foundation of a liberal arts course as well as nursing education. Dr. William A. Paff, chief of the Elkhart Hospital Medical Staff, in presenting the nursing pins to the class commended them for their work and attitude during the period of their clinical experience at the hospital.

Fred A. Lobley, chairman of the Elkhart Hospital Board, in a few closing remarks at the end of the program mentioned the advantage to a nurse of training in a church-related college where she learns the value of faith in the treatment of her patients. In introducing Mr. Lobley, Bro. Miller pointed out that it was Lobley's vision and industry that made the collegiate school of nursing possible at Goshen College.

Bro. Sanford C. Yoder, bishop of the college congregation, received six members by letter on Sunday morning, Aug. 8.

At a joint meeting of the administrative committee of the College and the advisory committee for the publication of the sixtieth anniversary history of Goshen College, the committees decided to proceed with printing of the manuscript prepared during the past two years.

John Umble.

Christian Day Schools and Missions

By J. Paul Sauder

This writer confesses to a constitutional preference for church schools for the education of our Christian youth. There are many reasons for this, but it is not the purpose of our article to enumerate them. Having stated my bias, however, I shall go on to our theme which is selective.

The U.S. Naval Academy at Annapolis is geared to war and preparation for it. Why else should it exist? Why should West Point teach art appreciation and the mixing of paints for the painting of beautiful landscapes? Should Massachusetts Institute of Technology teach embroidery to its future engineers? No, we do not expect these schools to run any such (for them) frivolous and pointless courses.

When we come to the preparation of our children for the warfare that is the Christian life and the engineering that is the upbuilding of Christ's kingdom we take a different attitude. Fondly do we hope, and sometimes not so fondly, that our children will be citizens of heaven while walking through the earth with its unheavenly culture. Then we are content that they shall absorb all their education at the hands of the state which trains only for citizenship of the state. Afterward, we hope, they will become earnest ambassadors for the heavenly kingdom. And sometimes it is refreshingly true that exactly that happens. It had to happen that way in my generation and earlier, for the nearest church school was six hundred miles away when I entered high school, and Christian grade schools were nonexistent anywhere. It was a day of horses, mud roads, and no radios or television. Now, however, most people who want the increasingly needful influence of Christian education can have it. (If you desire such education for your child and it isn't to be obtained locally, write me, please.)

Education is needed on the mission field, at home and abroad. The missionary must express himself in good Biblical English. He must be literate. Above all, he must be able to think in an orderly manner about the things of God. He educates children in summer Bible school, and he must be understood in order to do it. He must command the respect of his helpers who help in the work, whether rural or city. Above all, he must know the Bible, and love it. These things he will get in a church-controlled school. Do not expect the state to thus outfit him.

In his church-controlled school he will meet with missionaries and church leaders who have been "on the firing line" in the oft-lonely outposts "where cross the crowded ways of life." Some benefit is bound to brush off on him. He cannot be the same as he would be if the state had all the say in his life. If there are schools which have more than two rooms which do not have experienced church leaders and workers on their faculties, I do not know where such schools are. The child learns why and what of missions in part from such.

Why do we thus write? From these church schools must come the servants of the church in future years. Read the missionary directories of both home and foreign missions. Where did these people go to school? Almost invariably it is true that if a church school was available they attended it.

Where do you, average reader, fit into the picture? The War Department allocates millions of dollars to Annapolis and West Point, even though no war is fought there. Fighters are trained there. No bridges are built at M.I.T., but

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CHURCH HISTORY

Parkview Mennonite Church

By J. L. Stauffer

A Long-felt Need—a New Congregation

Ever since the Eastern Mennonite College was founded back in 1917, one could hear the question discussed as to the advisability of establishing a congregation in connection with the college. Ministers from both the Northern and Middle districts of Virginia Conference filled the morning preaching appointments at the college while the ordained men of the college faculty took care of the evening preaching appointments. Counsel meetings and communion services were held regularly twice a year for the benefit of the students who were away from their home congregations, and also for the local people who attended regularly at the college. Usually two revival meetings were held during the school session and any converts from the revival effort were instructed and baptized at the college. Those applicants whose parents belonged to either of the adjoining bishop districts were counted as members of their respective districts, while the students who were received from other points were counted as members of the bishop district from which the bishop came who was in charge of that particular service. When the students left college, their church letter was given them for placement with the home congregation.

During the summer months, the faculty members who remained in the community and who served as teachers in the Sunday school together with the few families who had moved in the Parkview area continued to attend services at the college and their morning appointments were filled by ministers from both districts.

During the last decade, the membership of the two districts has become more congregational conscious, especially since Sunday morning preaching services have been introduced in all of the Shenandoah Valley congregations. Within this period a student pastor was also appointed for the benefit of the students. The faculty of Eastern Mennonite College have discussed the question of establishing a congregation at the college so that they could have their membership at their place of service, instead of at one of the congregations in either the Northern or Middle District where they were seldom able to attend. Members moving into the Parkview area in order to give their children school privileges were perplexed by the fact that their membership could not be established at the college where they desired to attend. Instead, they were informed that it would be necessary for them to place their letters in one of the adjoining country congregations. The result was that they did not know who their pastor was and, not worshiping at the congregation where their membership was held, they lacked the at-home congregational consciousness.

About the year 1950, the faculty of Eastern Mennonite College passed a motion urging that the organization of a congregation be considered by the Virginia Mennonite Conference. Accordingly the executive committee of the conference brought in a report with several suggestions as to the possible organization of a congregation and its identification with one of the adjacent bishop districts. Whether the suggestions were premature, or whether more time was needed for further reflection, is not pertinent to the question. The recommendations of the executive committee were not acted upon, but referred back to them for further study.

Forming a Congregation

In the 1952 conference, the question again came to the forefront and after some discussion, the matter of the formation of a congregation was referred to the two districts to see if a plan could be worked out that would be mutually acceptable to both districts and to the members involved. In the interim between 1952 and 1953 conferences, a plan was worked out whereby the members worshiping regularly at Eastern Mennonite College could retain their membership in their respective districts and a joint pastoral oversight be established. Upon further study and consideration, this plan was abandoned for another that was acceptable to both bishop districts. This plan was presented to the 1953 conference and was approved. The main points in the proposed plan as approved were as follows:

1. That a congregation be formed at the college from the membership of both districts who are attending services at the college.
2. That both the Northern and Middle districts issue church letters to their members who desire to be identified with the congregation at the college.
3. That the congregation be under the direction of the Virginia Conference the same as the college, and not associated with any bishop district.
4. That the executive committee of the Virginia Mennonite Conference supply bishop oversight of both college and congregation, the bishop to be appointed annually.
5. That the problem of pastoral oversight be worked out by the executive committee either through ordination or by assigning someone already ordained who has convictions for the work.
6. That the college pastor have full oversight of the students of the college.
7. That the pastor of the congregation have full oversight of the membership.
8. That an alternate plan could be substituted for Nos. 6 and 7 where the college pastor could also be the congregational pastor or vice versa, provided proper clearance were made through the Board of Trustees of the college and the congregation.
9. That a church council be formed to help in the integration of the work of the college and the congregation, composed of the bishop in charge, the college pastor, the pastor of the congregation, a member of the Administration Committee of the college, a deacon when supplied or appointed, and a member chosen by the congregation from their membership.
10. That the Sunday preaching appointments be distributed between the college pastor and the pastor of the congregation with the aid and advice of the church council.
11. That such congregational organization be effected as is found necessary for successful congregational operation.
12. That the problem of apportionment or distribution of offerings be worked out by the proposed church council, and when Sunday-school offerings or surpluses are involved, that the Sunday-school superintendents be included in the solution of the problem of distribution of offerings.

A meeting was called Aug. 21, 1953, for those who were interested in the formation of a congregation. Thirty-six members expressed an interest in the formation of a congregation. A few others who were not present made known their interest later. Applications were made for church letters from their respective congregations. On Nov. 27, 1953, a meeting was held for the purpose of forming or establishing the long-looked-for congregation. After the reading of the Rules and Discipline of the Virginia Mennonite Conference the congregation was established. Seventeen members were granted letters by the Middle District, twenty-six letters from the Northern District, and thirteen letters from congregations in several different conferences. The congregation thus formed then numbered 56 members.

Activities of the Congregation

The church council has been organized and is functioning. An evening meeting is held each Wednesday which includes Bible study and a prayer period. In this meeting the congregational feel is realized. A treasurer has been appointed and a budget committee set up. Periodic offerings are lifted for the work of the Lord at various places. The

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FAMILY CIRCLE

To Every Daddy

There are little eyes upon you, and they are watching night and day;
There are little ears that quickly take in every word you say;
There are little hands all eager to do everything you do,
And a little boy who's dreaming of the day he'll be like you.
You're the little fellow's idol, you're the wisest of the wise,
In his little mind about you, no suspicions ever rise;
He believes in you devoutly, holds that all you say and do,
He will say and do in your way when he's grown up to be like you.
There's a wide-eyed little fellow who believes you're always right,
And his ears are always open and he watches day and night;
You are setting an example every day in all you do,
For the little boy who's waiting to grow up to be like you.

—Selected.

Amongst Them All

By Arnold Cressman

There was one tree that stood out amongst them all. It towered head and shoulders above every tree in the surrounding meadow in a way that reminded me of ancient Israel's Saul. Certainly this was a king of trees. His leaves were greener; his trunk was straighter; his branches had a more graceful curvature than any other tree within the range of sight on the clearest day.

As a small boy I would sit on the low grassy bank of the smooth-flowing Nith and simply gaze at my ideal tree. Great fluffy clouds would scratch their bottoms as they floated over the giant. Huge birds would swoop from the sky and disappear amongst its engulfing foliage. A whole flock of sheep enjoyed protection from the sun under the spreading branches of this massive tree. "If I could be a tree," I would murmur to the breeze, "I would like to be a great tree like that one."

The thing that intrigued me most was its inaccessibility. There was the deep blue river, a barrier between us. Everything beyond seemed in another world—especially to a small boy. I could only dream about the day when I would be old enough to build myself a boat with which I could cross the obstructive river. It would be wonderful to explore the tree king's domain.

When I grew older my father told me that the great tree was an elm. Since that time I can only look at elms as the subjects of King Elm who still stands imposingly in the meadow across the glassy Nith.

People are like trees. Some young man within the circle of a small boy's acquaintances stands out as a great ideal. That man, in the mind of the boy, lives in another world. He, like the tree, towers far above all others who come within the orbit of the child's activity. The same man, although he may not be aware of it, makes a lasting impression upon the thinking of his developing admirer. This should give every Christian man, especially one who is a father, a keen sense of his responsibility.

New Hamburg, Ont.

No Time for "Grace"

By Edna Mast

Nineteen hundred years ago, on a storm-battered ship, two hundred and seventy-six passengers were hopelessly waiting for a day that might prove to be an octopus. Its tentacles might draw them into the jaws of an angry sea, or hurl them upon bone-crushing rocks, or . . . . Regardless of how it came, death was stalking them. They had eaten nothing for fourteen days, and most of them had no desire for food now. No "suggested prayer" appeared on a menu sheet, and certainly at such a time one might omit thanking God for food. But not Paul. He "took bread, and gave thanks to God in presence of them all" (Acts 27:35).

A recent newspaper article on "Grace at Mealtime" startled me into the realization that the Christian Church and the home must be laggards in maintaining the practice of "table graces." It told of the crusade for reviving the "tradition" or "custom" of grace at mealtime, by the printing of prayer cards for use in public places. Some phrases and words leaped at me: "civic organizations," "restaurant and hotel association," "Chambers of Commerce," "shipping companies," "hospitals," "railroads"—and finally, "religious organizations."

Mr. Webster of dictionary fame clarifies this twist of the word "grace" as follows: "A brief prayer or blessing before or after meals; an ancient custom, practiced by people of many different religious beliefs."

Undoubtedly if pre-meal prayers were a recognized part of home life, less timidity would be manifested in the public practice. Some may question the propriety of giving thanks in public places. Obviously if it is "for show," a pious display of religion, then the practice becomes meaningless and worse than useless. Jesus, the Son of God, however, gave thanks to God for food in the presence of over five thousand people.

Unthankfulness looms as one of the present-day sins. ". . . In the last days perilous times shall come. For men shall be . . . unthankful" (II Tim. 3:1, 2). If we have grateful hearts, we will want to thank God for everything. I recall the sincerity of an aged minister who stated he could not drink a cup of cold water without thanking God for it. Our saying grace will stem from an overflow of gratitude and praise.

A young child, accustomed to table graces, remarked of a home in which he had been a guest, "They did not pray. They started eating just like my puppy does."

Returning thanks after meals may be a "lost art," yet I have been in homes where audible prayers of thanksgiving were offered at the close of the meal too. Certainly God is pleased with this.

Giving thanks at meals has suffered with the breakdown of family life. In too many homes, with differing school and work schedules, we could observe a snatching, gulping, and wolfing of food. Too often the entire family enjoying a meal simultaneously becomes the exception rather than the rule.

Saying grace can become mechanical and lose its meaning. Variety here especially in the presence of children, works wonders; for children are eager to take turns in reciting a simple prayer or wording their own expression of thanksgiving. The singing of suitable prayer songs also creates a good atmosphere.

If we have become unthankful, Lord, give us grateful hearts;

If pre-meal prayers have lost their significance in our homes, may we, Christian parents especially, awaken to this privilege and responsibility;

Then, the spirit of thankfulness will be so much a part of us that our "neighbors" in public places will expect us to pause for that reverent moment of thanksgiving before we eat.

Cochranville, Pa.

EXPRESSIONS OF APPRECIATION

I wish to express my thanks and appreciation to those who remembered me during my recent illness with their prayers, gifts, cards, flowers, and tokens of love. Matt. 25:40—**Noah W. Risser, Hershey, Pa.**

* * *

I want to thank all the friends and relatives who remembered me in prayer and with cards, letters, flowers, and gifts during my stay at the hospital. I thank our heavenly Father for His care and answers to prayers. May the Lord bless you all.—**Mary Schrock, Albany, Oreg.**

TO BE NEAR TO GOD

O SING UNTO THE LORD

Sunday, August 29

Read Psalm 118:1-24
Hymn: "This Is the Day the Lord Hath Made"

Oh, for this desire after God! The devoted Christian sings "Hosanna." on the first day of the week. Psalm 118 is believed to have been sung by the Lord and His disciples before He went into the Garden. Luther said, "This is my Psalm, the one which I love." Christ is the fulfillment of it and of us. Let us praise Him.

Monday, August 30

Read Psalm 100
Hymn: "Before Jehovah's Awful Throne"

All nations and lands have been included in the purchase of Calvary: Let all sing! May we know that the Lord He is God alone: Father of mercies, Creator, Sustainer, Proprietor. May we recognize we are His people, we His care. Let us enter into His gates; let us serve the Lord with gladness! with singing! For the Lord is good.

Tuesday, August 31

Read Psalm 105:1-8
Hymn: "Blessed Assurance"

Praising God for security and assurance comes from a heart of faith. Fanny Crosby, blind poetess, revealed her confidence in God's covenant in the above song, and her joyfulness in these lines she wrote when only eight years old:

O what a happy girl am I!
Although I cannot see,
I am resolved that in this world
Contented I will be.

How many blessings I enjoy
That other people don't.
To weep and sigh because I'm blind
I cannot and I won't.

Wednesday, September 1

Read Gal. 6:11-18
Hymn: "Beneath the Cross of Jesus"

Dear Saviour of Mankind, for Thy love and wondrous cross I praise Thee. "Forbid it, Lord, that I should boast, save in the death of Christ my Lord; all the vain things that charm me most, I sacrifice them to His blood. Were the whole realm of nature mine, that were a present far too small; love so amazing, so divine, demands my soul, my life, my all."

Thursday, September 2

Read Psalm 98
Hymn: "Now Thank We All Our God"

The psalmist thanks God for "marvellous things": health, life, redemption, salvation. All the earth—the hum of bees, the rustle of woods, the sparkle of stars, the murmur of rivers, are voices in the "joyful noise." Martin Rinkart, author of the hymn, praised God in the midst of a plague and death in the family. And today we thank Him, too.

Friday, September 3

Read Psalm 90
Hymn: "O God, Our Help in Ages Past"

It is felt that this psalm was written by Moses at the close of the forty years' wanderings. He once again concludes that help is in the Lord. A young man suffering from leukemia sang all five verses of this psalm-paraphrase in clear tenor just before death. In the sobering fact of the brevity of life comes the reminder, God is our Home. Let us live in Him.

Saturday, September 4

Read Mal. 3:7-12
Hymn: "Take My Life, and Let It Be"

"The spirit of self-sacrifice
Stays not to count the price.
Christ did not of His mere abundance cast
Into the empty treasury of man's store;
The First and Last
Gave until He could give no more;
His very living,
Such was Christ's giving."

(Anna E. Hamilton)

—LeRoy Kennel.

Growth Through Useful Work

Sunday School Lesson for September 5

(Col. 3:23, 24; I Thess. 4:10, 11; II Thess. 3:6-13)

There is a saying, "All work and no play makes Jack a dull boy." What about all play and no work? Very interestingly the Bible gives definite teaching concerning work. This might tell us two things—that work is in the fundamental scheme of things, and that God knew men would need teaching to keep right attitudes toward work. This lesson stresses the principle of Christian service through our common occupations, not only through the so-called special Christian services, as the service of a missionary or minister.

From the beginning God planned that man should work. He didn't make the earth to produce of itself. There is much legitimate work demanded for physical life sustenance, also for intellectual, social, and spiritual growth. In all this working many problems arise. It might be wise to consider first some of the problems your pupils have in regard to work. They may then give more willing ear to what God says to them.

In the selected Scriptures there are found right attitudes for a good and happy worker, a worker that fills a definite place in the world as each should.

"Whatsoever" may refer to any legitimate job. There are very many necessary jobs in our economy. In the daily routine of office, house, store, farm, school, or wherever your work is, there are many small tasks. These little jobs test the worker's attitude.

"Do it heartily." Is it worth while to wash the dishes well, to sweep the floor clean, to sew the garment right, to deliver the newspaper exactly, to drive carefully, to teach with enthusiasm, to practice medicine with skill? Can't I get by with some work carelessly done? Must I do everything I do well?

Yes, because we are doing it "to the Lord." He is Lord of all our lives. He has planned that we shall grow strong as we daily perform our tasks well. There is pleasure in work well done as well as good for building a strong character. If we work as men pleasers, we will have many temptations and do poor work at the same time.

We need the advice given the Thessalonians. Perhaps we are not, like them, just waiting for the Lord's return, but there are many non-Christian attitudes toward work that must be discouraged and corrected. Some think the world owes them a living. To some work is not honorable. They aspire to a position that requires as little work as possible. Some even enjoy idleness. Some think there is nothing but work, work, work, and that work is drudgery. Others would use dishonest practices to get out of work. Let the pupils discuss all such common attitudes.

What is the answer of Scripture to these non-Christian attitudes? We see many great men who worked and worked hard. We see loafers and lazy ones lose their souls. Paul commanded that each man should study to do his work well. There is always plenty to do at home without appointing oneself adjuster in others' lives.

Paul said that the man who would not work should not eat. No one really enjoys eating who has not earned his food.

"Do not be weary in well doing," Paul admonished. In any legitimate work we may serve God, for He is helped thereby and this work will help us to grow in the Christian graces. "Seest thou a man diligent in his business? he shall stand before kings." No one ever grew to a great position except through hard work.

Paul showed by his example that he didn't work for money primarily. He didn't take from the people his due as their minister. Money looms too large with many people. They always want a bigger-paying job. The bigger job, if there is such, will come to him who is worthy and dependable.

Many of the unhappy people today are so because they don't have Christian attitudes toward work. Help your pupils to be Christian in this phase of their lives.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Ordination.—Bro. Richard C. Detweiler, pastor of the Perkasie, Pa., Church, was ordained by lot as bishop of the Eastern district of the Franconia Conference in an impressive service at the Blooming Glen Church on Aug. 17. Bro. Amos Martin, Shippensburg, Pa., led in the devotion, Bro. Paul M. Lederach, Scottdale, Pa., preached the sermon, and the following brethren of the home conference took part in the ordination: Joseph Gross, Arthur Ruth, and John E. Lapp.

Bro. Harold S. Bender, Goshen, Ind., was a visitor at Scottdale last week on his return from a trip to Europe to help to make arrangements for the Sixth Mennonite World Conference to be held at Frankfurt, Germany, in 1957. He preached for the congregation at Birkenhof, Alsace, on Aug. 1, and Thomashof, Baden, Germany, on Aug. 8.

The International Mennonite Peace Committee held a meeting at the MCC center at Frankfurt, Germany, on Aug. 9, to consider matters relating to the Mennonite nonresistance and peace testimony in Europe. Among those present were: H. S. Bender (U.S.), chairman; Christian Schnebele (Thomashof, Germany), vice chairman; C. F. Brusewitz, (Utrecht, Holland), secretary; Hans Gerber (Basel, Switzerland), A. G. Gilse (Heerewegen, Holland), John Howard Yoder (U. S. worker, Valdoie, France), Esko Loewen (U.S. worker, Amsterdam, Holland), and Cornelius Wall (U.S. worker, Basel-Frankfurt). The missionaries—Clarence Fretz (Luxembourg), David Shank (Belgium), and Orley Swartzentruber (France)—were also present.

Baptismal services were held at the Frazer, Pa., Church on Aug. 22, when seven young people were received into church membership.

The Pigeon Mennonite Church, Pigeon, Mich., observed its sixtieth anniversary by an appropriate program on Aug. 22.

The total enrollment of the MYF Workshop and Annual meeting at Laurelville Mennonite Camp, Aug. 14-20, was 94, not including the staff. Not all of these attended during the whole period. In addition to these a group of about twelve I-W area representatives and leaders met at the same time, co-operating with the MYF in some of the meetings and holding other meetings in the interests of I-W service.

Bro. Jesse Yoder preached on Aug. 15 at his home congregation at Zion Church, Beckersville, Pa., where Bro. Ford Berg is serving as pastor while Bro. Yoder finishes his school work. Bro. Simeon Hurst, missionary to Africa, spoke at the Zion Church on Wednesday evening, Aug. 18.

Ten young people were added to the First Mennonite Church, Denver, Colo., by water baptism on Aug. 1. The Denver congregation, of which Bro. E. M. Yost is pastor, became independent of the General Mission Board on July 1.

Bro. Paul Hummel and a boys' quartet from the Berlin, Ohio, congregation, conducted services for the I-W men at Cincinnati, Ohio, Aug. 8.

Bro. J. Winfield Fretz, Newton, Kans., spoke on Aug. 22, at the Protection, Kans., Church in the morning service, and showed pictures of his trip to South America in the evening.

Bro. Roy. S. Koch and family, St. Jacobs, Ont., visited the Northern Ontario Mission fields over the week end of Aug. 8.

Bro. Menno Erb was ordained to the ministry to assist in the work of the Detroit Lakes, Minn., congregation on Sunday evening, Aug. 8. Bro. E. G. Hochstetler, Wolford, N. Dak., preached the sermon, and the home bishop, Bro. E. D. Hershberger, gave the charge.

A harvest meeting was held at the Landisville, Pa., Church on Saturday evening, Aug. 21, with Bro. Henry Lutz preaching the sermon.

Bro. and Sister Ben Yoder with a group of workers from the Froh Brothers Mennonite Homestead gave a program on Sunday evening, Aug. 9, at the Patlo, Ind., Church.

Sister Hettie Mininger, widow of the late J. D. Mininger, is at present located at Harrisonburg, Va., and wishes to have her mail addressed c-o M. T. Brackbill, E.M.C., Harrisonburg, until further notice. Her former address was Goshen, Ind.

The staff at Little Eden Camp, Onekama, Mich., reports that there is plenty of room for those who would like to attend the Christian Laymen's Fellowship on the week of Aug. 28 to Sept. 4. Those who have not made reservations are invited to come anyway, since there will be ample accommodations available. Note the program elsewhere in this issue.

Three persons were received into church fellowship by water baptism at East Bethel Mission, Greenville, Va., on Aug. 6.

Announcements

Song service at the Churchtown Church, southeast of Carlisle, Pa., at 7:00 p.m., Aug. 29.

Labor Day Bible Conference at Tel Hai Camp, Honey Brook, Pa., Sept. 4-6. Speakers: Henry Ginder, C. F. Derstine, and Arnold Seidler, a converted Jew.

Bethany Christian High School Dedication at the School 1½ miles south of Goshen, at 2:30 p.m., Sept. 12.

Franconia Young People's Institute at Blooming Glen Church, Sept. 3-6. Instructors: J. Paul Sauder, Roy Koch, Paul Erb, Paul M. Lederach, Paul Peachey, Wilbur Hostetler, John C. Wenger, Milton Brackbill, Gerald Studer, Earl Maust.

Bro. James Sauder will discuss the topic, "The Christian and Leisure Time," at the Hammer Creek Church, near Lititz, Pa., Aug. 29.

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Calling All Mennonite Teachers

Primary, Secondary, Collegiate, in Public or Church Schools—

Are you a member of the church-wide Mennonite Teachers' Association? If not, why not? Write to the address below for information on joining this organization. Any present members who know of teachers, past or present, not yet in the organization, please send those names to the secretary-treasurer, Ada Schrock, Kalona, Iowa.

Calendar

1954 Schedule for Laurelville:
Church Music Conference, Aug. 21-27;
Missionary Bible Conference, Aug. 28 to Sept. 2.
Little Eden Camp:
Farmers' Week, Aug. 21-28;
Christian Laymen's Fel., Aug. 28 to Sept. 4.
Chesley Lake Camp, Allenford, Ont.:
Mennonite Youth Camp, Aug. 23-28.
Rocky Mountain Mennonite Camp:
Orientation Camp for prospective I-W Men, Aug. 21-28, program sponsored by MRSC;
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 5, 6.
Annual meeting Illinois Conference, East Bend, Fisher, Ill., Aug. 24-26.
Church School Day, Aug. 29.
Fall meeting Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Mahlon Stoltzfus and family, Fortuna Ledge, Alaska, have recently moved up the Yukon River to their new location, Russian Mission. Their new address will be Russian Mission, Alaska.

Chrissie Judith Shank was born to Bro. and Sister David Shank, missionaries in Brussels, Belgium, on Aug. 11.

Bro. and Sister D. Parke Lantz, Colorado Springs, Colo., missionaries on retirement from Argentina, have moved to Sarasota, Fla. Their present address is c/o T. H. Brenneman, 847 Myrtle Ave.

The Chester Wenger family, returning on furlough from Ethiopia, was scheduled to arrive in New York City on August 23 on the **MS Port Said.**

Bro. and Sister Clyde Mosemann, missionaries under appointment to Uruguay, left La Junta, Colo., on Aug. 14 where Bro. Mosemann has been serving as chaplain in the Mennonite Hospital and Sanitarium while awaiting residence visas for Uruguay. The Mosemanns plan to visit the South Central Conference at Rocky Mount, Mo., Aug. 16-20, en route to their home in Lancaster, Pa.

The missionaries and national workers in Bihar, India, who are now in the midst of their annual workers Bible school, are planning for evangelistic meetings during the week of Sept. 13 with an Indian evangelist in charge. Pray for this series of meetings since the workers are centering their attention on the establishing of the indigenous church.

Bro. Roger Smith who found the Lord at the Goodwill Rescue Mission, London, Ont., has gone back to his home on Cape Breton Island, Nova Scotia, and is preaching the Gospel there with encouraging results. Remember him and his witness in your prayers.

The Dr. Merle Eshleman family returning on furlough from Tanganyika was scheduled to arrive in New York City on the **Tyndam** on Aug. 18.

The rain have been so slim in Naresgarh, Bihar, India, that the local residents have been having difficulty finding drinking water. Their first rice crop did not germinate. For several years these people have been having difficulty because of shortage of rain. They need our prayers.

More than usual unemployment has increased the number of men coming to the Goodwill Rescue Mission, London, Ont., for assistance. This gives the workers increased witnessing opportunities.

The student-in-industry summer service unit working in Chicago, Ill., under the direction of Bro. Howard Kauffman, Goshen, Ind., gave the Sunday evening program at the Mennonite Home Mission on Aug. 8.

Bro. Allen Shirk writes from Bihar, India: "Pray for us missionaries as we seek the Lord's guidance in establishing the church here. There are so many problems involved and so little to work with that we hardly know which way to turn many times. Since so many of our people have had the influence of the teachings of other churches, we need special grace and wisdom in teaching the all things of the Word."

The Itinerant Evangelism Committee of Lancaster Mennonite Conference has assigned Bro. Irvin Weaver to the West Union outpost in New York state. West Union is the location of an outpost summer Bible school for the last two years. Bro. Weaver, formerly of the Landis Valley congregation and recently a graduate of Eastern Mennonite College, has moved to the vicinity of Bath, N.Y.

Change of address: Bro. and Sister Wilbur Hostetler, missionaries on furlough from India, will be living at 408 Jackson St., Goshen. Ind., after Sept. 1.

The first annual conference on evangelism and missions conducted at the Bragado, Argentina, Bible Institute with Bro. Floreal Ureta, Rosario, Argentina, as special speaker proved to be a genuine spiritual benefit to the Institute and local congregation. There are practical evidences of a new consecration to the chief task of the church.

Due to the growing sentiment against foreigners in the Bihar district of India, some people who were ready to listen to the Gospel before are now afraid to listen. Continue to pray for India.

Bro. Aladino Scorza, a third-year student in the Bragado, Argentina, Bible Institute, preached at Carlos Casares on Aug. 1. Four persons manifested their faith in Christ.

The MYF of the Elmira, Ont., Mennonite Church conducted a street meeting in Elmira on Saturday evening, Aug. 14, with their local pastor, Bro. Howard S. Bauman, bringing the message.

Bro. Juan Carlos Acosta, a second-year student in the Bragado, Argentina, Bible Institute, preached in Comodoro Py on Sunday, Aug. 8. There were six decisions for Christ.

Recently a local official in Dhamtari, India, approached Dr. Paul Conrad about the possibility of the missionaries opening a Child Welfare Center in Dhamtari.

The John Koppenhaver family, Bragado, Argentina, spent Aug. 13-15 at Trenque Lauquen. Bro. Koppenhaver preached several evangelistic sermons and gave four illustrated lectures on the use of better teaching methods in the Sunday school.

A group of students from the Bragado, Argentina, Bible Institute will go to Buenos Aires, Aug. 27-30, to carry on a home visitation program in the Floresta area. They will also give public programs at the Floresta church in the evenings.

On Aug. 4 a group of 14 volunteers helped to set up the tent at the corner of Jackson Ave. and 145th St., New York, for the "Christ for You" evangelistic campaign conducted by the Glad Tidings Mennonite Church, 344 Brook Ave., Bronx, Aug. 8-29. Bro. Carl Harvey, a converted former circus clown, is serving as tent man. Prayer services in behalf of the meetings are held each morning at 10:00 a.m. in the Glad Tidings Church.

A ground-breaking ceremony was held at Canan Station, a suburb of Altoona, Pa., on Sunday afternoon, Aug. 15, in preparation for a church building to be erected in this community by the Allegheny Conference Mission Board.

The Dr. Walter E. Schlabach family returning on furlough from Ethiopia are scheduled to arrive in New York by T.W.A. on Aug. 23.

Bro. Millard Lind, editor of Christian Living, spoke before the industrial unit working in Chicago industries under the auspices of the Committee on Economic and Social Relations of General Conference, on Wednesday evening, July 11.

Your Treasurer Reports

Progress in completing the construction of the Bethel Church Building and workers' residence in Chicago is rapidly taking place. It is very hopeful that within another month a major part of the work will be completed and the missionaries in Chicago can begin using these facilities.

As this project is being completed the contributed funds to pay all accounts have been exhausted. Additional funds which are not yet contributed will therefore be needed.

We believe that there are those who have been intending to contribute to the Bethel Church Building in Chicago who have not yet sent in their contribution. Since we are at the present stage of completion we would like to urge all those who wish to contribute to this project to do so as soon as possible. By doing so, your contribution will help in taking care of the final completion of the building.

We are very appreciative of the many contributions which have been received for this project. We recognize that it has been a very large financial undertaking, but we also believe that we have entered into an unusual opportunity to minister effectively to the needs of the people in Chicago in the area in which the Mennonite Church is located. May we urge your further consideration of the finances needed to complete this project, and we would urge your further contribution in the near future.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



The summer Bible school sponsored by the Indianapolis I-W unit.

First I-W Summer Bible School at Indianapolis

By Cleo Mann

Although a survey had revealed a need for a summer Bible school in Mars Hill, Indianapolis, and announcements had been distributed to begin school on Monday, some unexpected opposition from neighbors caused the local groceryman to withdraw his permission to use his lots for the summer Bible school. Since we were unsuccessful within the next two and one-half days to secure another location, announcements of the postponement were distributed to the 750 homes on Sunday afternoon.

On the Friday evening previous, the summer Bible school committee formulated plans for another Bible school if no opening could be found in Mars Hill. On Monday, the garage at the I-W Center was cleaned and scrubbed. On Monday evening the 16 x 30 tent was erected in the back yard by I-W men. On Tuesday morning the I-W director and more I-W men brought chairs, tables, cement blocks, planks, and other equipment. Another I-W man made little chairs from apple boxes for the kindergarten children.

In the meantime the Bible school teachers who had arrived and were prepared to teach, went out and surveyed an area three blocks by eight blocks around the I-W Center inviting the children to the Bible school. Wednesday afternoon 40 children appeared for the first day of the nine-day school. The attendance increased steadily, reaching 102 on the last day. The average attendance was 68 plus. The two kindergarten classes in the garage grew to 23 and 18. Four classes were held in the tent, two in the house, and one on the front porch.

Since both colored and white families live in this neighborhood, the invitation was given to all. Over 56 per cent of the children who attended the Bible school were colored. There was very little evidence of any feeling between the races and this originated with the parents, not the children.

The response of the children was enthusiastic and the teachers enjoyed the classes. We were even surprised at the appreciation expressed by our close neighbors; and some of the children's parents regretted that the school closed so soon. One mother said, "You have done a thing that will be long remembered as a contribution to this community."

Although the door was closed in the Mars Hill area, we felt the Lord definitely led and blessed this interracial summer Bible school at the Indianapolis I-W Center.

Indianapolis, Ind.



Mrs. Manasseh Chupp, Middlebury, Ind., who assisted as a teacher, and her seventh-grade class in the summer Bible school conducted by the Indianapolis I-W men.

Mission Activities at Brattleboro

By Russel B. Musselman

Greetings in Christ from the Mennonite Center at 54 Western Ave., on Route 9, Brattleboro, Vt. Through I-W service our young men have been scattered to many towns and cities throughout the length and breadth of our United States. Some of the I-W men are serving in hospitals and related institutions in communities where the Mennonites are very little known and where churchgoing is small. The community here is well churched speaking of buildings, but on Sundays the church buildings are very poorly populated.

The Franconia Peace and Industrial Relations Committee is operating this Mennonite Center here in Brattleboro in co-operation with the Franconia Mission Board. Five married couples together with the two babies live at the center. In the rear is a building which is used for our Sunday school, worship services, summer Bible school, and other activities of the unit.

There is a definite challenge to our young men for Christian service. **The Way** is distributed once a month to most of the homes in the city. A quartet of our young men hand out tracts in the city and also in a neighboring community. The people hesitated to accept them a few months ago, but now receive them rather freely after learning favorably about the I-W men and their wives serving at the Retreat.

Every Sunday morning I-W men from the unit conduct Sunday school at Brookline, a rural, unused church about 18 miles from Brattleboro. The I-W's haul the community children in and share in the song leading, devotions, and teaching. The writer serves as preacher for the worship service there every Sunday morning.

Every Sunday evening Sunday school and worship services are conducted in the chapel building at the center on Western Ave. The I-W men assume the responsibilities of superintendent and treasurer. Young men from the unit share in song leading, devotions, and teaching. The writer serves as preacher for the center chapel services. Both of these Sunday schools are financed by the respective groups in charge.

The I-W men are also supporting a **Mennonite Hour** broadcast in Brattleboro.

At this writing we are conducting a summer Bible school. We are now in the second week. Our average attendance of community children is twelve. The unit men haul the children and they serve as teachers with four of the wives. The need for a summer Bible school and for Bible study has been definite. We have found in our small school that most

of the children had no Bibles. To those who had none, a Bible was given and very cheerfully received by them. Some of the children expressed interest in coming to our Sunday school. The invitation was given and there were two boys present last Sunday evening for Sunday school and worship services.

We are grateful to our young men who are allowing themselves to be used in our Sunday school and worship services. We ask you to pray to God and give thanks and praise for our I-W men who are active in Christian service and also ask God for His continued blessings and guidance in the total I-W program here.

Brattleboro, Vt.

The Church Stands with the I-W

By Robert Keller

The Mennonite Church now finds itself projected into new areas of witness as its young men go from their largely rural home communities into the urban areas of the nation. At the present time there are about 1,400 young men who find themselves in this new environment. These men have entered into new situations where they find the protecting barriers of the home and church are gone. The standards of an urban culture will focus more intensely upon an individual than will a rural culture. In this new environment the men are meeting new friends and ideas; in short, they are brushing against a world which in many ways is strange and different.

In facing the powerful forces of an urban culture the I-W soon reaches a crisis experience in his spiritual development. It is possible during this two-year period of time for a young man to become somewhat unsettled, frustrated, or even disillusioned. Granted that a good many will not be disturbed so deeply as this, however, questions will arise and some serious thought will be given to the meaning of the church, the life of discipleship, and some of the distinctive teachings of the Mennonite Church. For this reason, the young man away from home needs someone who is next to him, who understands his problems, who is mature, and who commands his respect and confidence. When the I-W finds such an individual to whom he can go, he will be greatly helped as he struggles through some of his problems.

One of the adjustments which the I-W finds necessary to make is that of finding himself away from his home congregation in which he has enjoyed spiritual fellowship. This opportunity for spiritual refreshment and growth needs to be provided in the total I-W program.

Perhaps a more significant part of the I-W program is in making a reality the vision presented by Bro. Paul Miller in his article found in this issue of the Gospel Herald. The young men of the Mennonite Church must be challenged with this kind of outreach vision. The church can respond by channeling their efforts in the right direction. In this whole area young people look for guidance and counsel.

These areas of concern are vitally related to the pastoral ministry of the men in service. At the present time the district conferences have accepted this responsibility in the appointment of area pastors. These pastors seek to strengthen and challenge the young men. They also endeavor to co-ordinate their ministry with the area field representatives who have the assignment of nonpastoral services in order to meet the total needs of the I-W man with a co-ordinated approach.

The Pastoral Services Office at Elkhart is endeavoring to keep each area pastor informed of the location of the men for whom he is responsible. The area pastors seek to visit regularly the men for whom they have assumed pastoral responsibility. In some cases the young men are located near Mennonite churches and it is at this point that the area pastors seek the help of the ministers of these churches in order to integrate the young men into the life of that particluar congregation. In some cases the young men are being used in the mission program of a near-by mission church.

New situations which challenge the church are certainly not free of problems. The I-W program is no exception. Pastors have many other responsibilities and men in service are scattered over many miles. This makes it difficult to always do the things that ought to be done. However, as the church and the area pastors "feel their way," the direction comes a bit more clearly into focus. Those who are providing a spiritual ministry to I-W men need the prayers and support of the church as together we seek to find our place and responsibility in the ongoing witnessing program of Christ and His church.

Elkhart, Ind.

"Christ for Today" Tent Meetings

By C. Carol Kauffman

Evangelist Myron Augsburger, of Harrisonburg, Va., with song leader Henry Brunk, Jr., of Lanham, Md., were used of God in an unforgettable way in the sixth "Christ for Today" campaign in Hannibal, Mo., July 11-25. A good-sized audience, at least two-thirds non-Mennonite, turned out to the tent on the Eugene Field school ground the first night. Interest kept growing in spite of the extreme heat the first week



The group that distributed The Way for the "Christ for Today" tent campaign.



Bro. Myron Augsburger, evangelist, speaking in the sale barn.

and a carnival within hearing distance of the tent the second week.

Ministers of other evangelical denominations, colored and white, attended the services and took part in the devotional and testimony services. One evening there were eleven ministers present.

Respect and appreciation for the evangelist and his dynamic messages founded on the Word of God was evidenced by the regular attendance of a number of business and non-Mennonite laymen and their entire families. Many expressed appreciation for the campaign and wished it could last longer. The services as well as the daily fifteen-minute broadcast, street meetings, prison visitation, and sale barn meetings, were conducted under the auspices of the Hannibal Mennonite Church with Bro. Nelson E. Kauffman directing. His corps of workers from the local congregation gave unstintingly of their energy to the work. A group of young peole from the Mt. Pisgah and Palmyra, Mo., congregations assisted in the distribution of three thousand copies of **The Way** and invitations to the meetings the Sunday before the campaign started.

Music for the meetings was furnished by a men's quartet: Harold Kreider, Stanlee Kauffman, Ben Eberly, and Bob Hartzler; and a ladies' quintet: MaDonna Eberly, Fern Stutzman, Carol Kauffman, Anna Kreider, and Ruth King. Bro. Brunk sang a solo on a number of the programs. Two laymen from Wayland, Iowa, Glen Richards and Mahlon Wyse, contributed three days of making personal contacts in the city.

Those of you who contributed financially and those who prayed for these meetings are wondering about the results. Yes, there were victories won. Souls were saved, backsliders restored to fellowship, broken hearts healed, troubled souls made to be at rest. As the days passed and still many we had earnestly prayed for did not even come to the tent, we were very conscious of the truth in Eph. 6:12 (BV): "Our wrestling is not against flesh and blood opponents, but against the rulers, the authorities, the cosmic powers of this present darkness, against spiritual forces of the evil in the supernal sphere."

One evening the men held an open-air

service near the entrance of the carnival grounds. There the group thanked God again for spiritual resources for the great struggle we are in. Never before has there been such an open manifestation of the enemy of our souls. This again was revealed by sacrilege and blasphemous talk after a street meeting one night on North Main Street.

Right now we want to express our sincere thanks to all of you who contributed in any manner to these meetings. Bro. Augsburger, as well as myself, felt your prayers. We are greatly burdened for those who turned down the invitation, those especially who came to the tent night after night and went home still lost. But are we discouraged? Indeed not! We did our best, from the brother who took care of the parking of the cars to the evangelist himself. Souls were saved and many requested prayer. The city was moved. Our witness was clear. God, through Bro. Augsburger, did a marvelous work.

Please pray especially for three young mothers who were among those who came forward. Each has an unsaved husband. Each has personal temptations, but praise God, He who delivered them is able to keep. Pray for the "Christ for Today" radio broadcast that continues the witness of the tent meetings and the church in Hannibal.

Hannibal, Mo.

Exalting Christ in Our Labors as Homemakers

By Helen Good Brenneman

(A talk given at the Iowa Sewing Circle Meeting held at the Fairview Church, Kalona, Iowa, March, 1954.)

What comes into your mind when you think of the theme for today: "Exalting Christ in Our Labors"? I hear someone say, "Now I can see how a missionary would have something to say on that, but I am 'just a housewife' and I can't see how my work is very Christ-exalting. My days are filled with everything from scrubbing the basement floor to brushing down cobwebs in the attic. From the time the alarm goes off in the morning until I fall asleep over the evening paper, my hours are packed with labor all right. But I hardly have time to evaluate whether or not it is Christ-exalting."

All of us here today are women. And since I, too, am a woman, a wife, and a mother, I find it difficult to give an intangible talk on general principles without specifically applying these principles to my own life as a homemaker.

What per cent of the average Christian homemaker's time is devoted to work outside her home: sewing circle work, visiting the sick, personal work, teaching a Sunday-school class? Probably none of us spend as much time as we would like in doing these things; perhaps many of us do not spend as much time in such activities as we could afford to give. But a large per cent of our time, and rightly so, is given to the day by day routine of establishing and maintaining Christian homes. Do we exalt Christ here?

Most of us have entirely too weak-kneed an opinion of our high calling as a Christian wife and mother. "Just a housewife" is the spineless answer many women give when asked their vocation. The title is not an indication of humility; it indicates a mediocre viewpoint toward one's lifework. I remember Elaine Sommers Rich writing, "Just a housewife! You hold the destiny of the nations in your hands. That's all!" And I remember reading in one of Ruth Millett's columns that more of us should think of ourselves as the house-to-house salesman calls us, "The lady of the house." However, I would like to improve upon even that designation by pointing to the words of the writer of the Proverbs, "Who can find a virtuous woman? for her price is far above rubies."

One homemaker, Claire Sherwood Kimble, wrote an article entitled "Homemaking Is My Vocation"[1] which appeared in **The Christian Century** and of which reprints were then available. She said, "In most lives there are few great occasions to witness for one's faith, but in every life there are countless small opportunities. These can add up to form a continuous pattern and bring an awareness of fulfillment. That is how I look on my role as homemaker. I experience a deep peace and at the same time an exhilaration as I realize that I have found my place in God's world. The knowledge that in no other work could I serve Him better is precious."

Mrs. Elton Trueblood, who wrote one chapter in her husband's book, **The Recovery of Family Life,**[2] has discussed at some length the fact that there is no word that adequately describes the role of a homemaker. She finally comes to the conclusion that marriage for woman is a ministry.

So now we are off on the right start. Each of us as a Christian woman is a minister, giving full time in loving service to others. And it is our happy privilege to serve not only as a source of inspiration for our husbands (volumes have been written on this subject) and as centers of the universe for our children (volumes have been written on this subject), but even beyond the four corners of our own homes.

How then can we exalt Christ in the many duties of our busy days?

(1) Let us be women of prayer. Not too long ago I caught myself saying to my husband, "Our days have gotten so full that I just have not been able to work in my private devotions. I guess the Lord understands." No sooner had I said it than I realized my mistake. Communion with God is not for the Lord's sake, but for mine. I am the loser if I miss it!

If we pray without ceasing, our opportunities for prayer are unlimited. We can pray while our hands are in the dishwater; we can pray while we are driving down the street; we can lift our brother or sister to God in prayer while we are running the vacuum sweeper or putting the baby to bed. It is a matter of willingness to do it, of caring for the spiritual needs of our friends, of taking time to make a prayer list. If our hearts are constant channels of prayer, God may touch us at any time with a need of a fellow Christian or an unsaved friend.

(2) Let us do our work as unto the Lord. Some women become frustrated because in homemaking there is no measure of skill or success. I remember that at one place where I worked we were given efficiency ratings on how well we did our job. There is no such thing for the homemaker. But the Christian woman should not feel disturbed about this, for a happy family and peace of soul and hope for a glorious future with Christ should be reward enough for any woman. I know Jesus included the work of a mother in His promise, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(3) Let us consider the children which the Lord has given us as our most sacred trust, a challenge to the best that is in us. How often we taken out our own worries and weariness on our children, instead of giving them the best that we have. To be the central figure in the life of a child calls for purity of heart, gentleness of touch, and the wisdom which only God can give. Claire Sherwood Kimble says, "A mother must realize that her children will learn more from what she is than from what she does and says. . . . We want our boys to remember not a succession of sitters but a continuous sharing in family activities."

(4) Let us learn to put the proper value on things, relating everything to the kingdom of God. Sometimes we as homemakers are much like the ostrich, burying our heads in our housekeeping sand, never taking time to "come up for air." The world does not get a very flattering view of the ostrich. We need to "come up for air" daily during our private devotions; we need frequent inspirational meetings such as we are enjoying today. We go back to our work better able to evaluate it and to see if we truly are exalting Christ in our labors.

(5) Let us remember that the Great Commission was given, not only to full-time mission workers, but to each one of us. Our homes should shine in the community as lighthouses. Everyone who comes to our door should be considered a contact for the kingdom of God. We need to befriend the friendless of our church and community. We need to "put ourselves out" for our neighbor in need. Friendship evangelism is a possible service for every homemaker. Call on your unsaved or backslidden neighbors when they are ill. Invite them to your home. Learn to be a good listener to the heartaches of others. Be sensitive to the needs of your fellow men. Let God lead you in what to say and when to say it. Take advantage of every opportunity for service that comes your way. Sew love into every stitch, pray love into every prayer, show love in every word, gesture, and deed. Then may the Lord say of each of us in that day when all opportunities for loving

service are over, "She hath done what she could."

[1] "Homemaking Is My Vocation," **The Christian Century**, June 10, 1953.
[2] **The Recovery of Family Life**, Elton and Pauline Trueblood; Harper and Brothers, N.Y.; 1953.

Iowa City, Iowa.

The Sacred Symbol Seven

By Roy Kreider

The number seven to the Hebrews is of special significance. Having been rooted in the world of the ancients, it is preserved in modern life. There are seven days in a week, seven years make up a cycle, while forty-nine, a multiple of seven, marks the jubilee. In the sphere of light there are exactly seven colors; in music, there are seven whole tones in the scale.

In Egypt there were seven years of plenty and seven of famine; the Hebrews, led by the priests, marched around the city of Jericho seven times, and the priests carried seven trumpets. The very first sentence in Genesis in the Hebrew text contains seven words and the number of the letters in the sentence is twenty-eight (four times seven). Seven, then, indicates the idea of completeness. This they believe is not a happen-chance, but was in the divine plan. The number seven has had a special significance throughout their whole Tenach (Old Testament). It appears more than 460 times.

Therefore, many Jews in Israel are eagerly awaiting the coming year, for it will mark the first cycle, the seventh year as a state. What it may hold they can only wait in hope. But in the hearts of many there is the flickering anticipation that this may be for Israel a very significant one. What will it be? None hardly dare venture a guess. It may be the regaining of all of Palestine. It may

(Continued on page 813)

The Mennonite Hour

On the calendar . . .

This week Bro. Hostetter and the Male Quartet are completing a two-week tour through the New England states visiting mission churches and I-W centers.

This same group plus the Ladies' Sextet will be at the Missionary Conference held at the Laurelville Campground beginning Saturday, August 28.

Eastern Ohio and Western Pennsylvania Listeners

January, 1954, **The Mennonite Hour** went on radio station KDKA, Pittsburgh, with the hope that this station would adequately cover eastern Ohio and western Pennsylvania.

It is being learned that KDKA does not serve eastern Ohio too well. Since KDKA is the most expensive station for **The Mennonite Hour** and since the coverage is hardly equal to the expense ($160 per week) it is very possible that KDKA may be dropped in favor of one or more smaller stations.

Therefore, **The Mennonite Hour** staff would appreciate hearing from the listeners in eastern Ohio and western Pennsylvania suggesting other stations which you would prefer. List first, second, and third choices. Also state your opinion regarding reception of KDKA. Would you recommend the broadcast remain on KDKA? Any other reaction you have would be appreciated.

Send this information immediately to **The Mennonite Hour,** Box 22, Harrisonburg, Va. Thank you.



Twenty-eight missionaries and missionary appointees spent July 20-27 at the General Mission Board headquarters, Elkhart, Ind., for an orientation and study conference on mission work. Bro. J. D. Graber, executive secretary of the General Mission Board, served as director of the conference. Other members of the headquarters staff led in the discussion of various subjects related to the Board's work. Outside speakers included the brethren Ernest E. Miller and Melvin Gingerich of Goshen College, Goshen, Ind., and Bro. S. F. Pannabecker, Chicago, Ill., former missionary to China.

Missions Editorial

Get Your Man for Christ

Dr. Emil Brunner, Swiss theologian who left his post as professor of systematic and practical theology at the University of Zurich to become professor of Christian ethics and philosophy in Japan's newly established international Christian University, has been pricking the conscience of missionaries in Japan with his unorthodox methods of presenting the Gospel.

In a large public meeting he will give an address relating the problems of his listeners to the Gospel and the Gospel to their problems. Following the address he conducts a question and answer period. In the classroom he uses the lecture-seminar method, again bringing the Gospel to bear upon the existing problems of his students.

In Christian countries preaching is the accepted method of presenting the Gospel, but in Japan preaching is not successful because non-Christians do not go to church and if they do they are unable to understand what is being said. Therefore, Brunner recommends the more informal approach of the campground retreat, and the lecture hall.

What is true regarding the dissemination of the Gospel in Japan is also true in most other parts of the world to a varying degree. In our own country nonchurch members do not go to church except on rare occasions. Therefore they do not benefit from pulpit-preaching. This fact underscores the need for radio preaching, tract distribution, and home visitation. We need to develop skills in personal soul-winning and utilize our present church organizations—MYF, Sunday-school classes, and midweek fellowship groups—to carry on a more effective program of personal evangelism geared to individual needs in the local community.

But most important, we need to know how to make the Gospel applicable to present-day problems, how to lead men to accept a Person, the Lord Jesus Christ, as the one who can meet all their individual needs.

It is not enough to be able to say, "Are you a Christian?" and then suggest that folks become church members. One must also be able to demonstrate that being a Christian means a life of peace and joy in the midst of a world full of sorrow and hate. Not only must we be able to demonstrate Christianity, but we must also be able to make it touch the quick of each individual's problems and lead the way out of those problems. The great failure of Christianity today has been its falure to meet adequately human need. It has failed because individuals have failed.

Let each of us learn how to bring men to Christ one by one through a fresh application of the Gospel to their individual needs, and Christianity will again assume its place of leadership.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

The unit serving Indian Migrants in Grants, N. Mex., has received Selective Service approval for I-W credit. Present plans are to move ahead with the building of a unit center and to assign I-W men to this project.

There is an immediate need for a teacher in the kindergarten program carried on by the unit in Mathis, Texas. Anyone interested may contact D. J. Mishler, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

William Shumaker, Degraff, Ohio, joined the La Junta, Colo., unit on August 6.

Wendel King, West Liberty, Ohio, began his term of service in the Mennonite Project, La Plata, Puerto Rico, on August 18.

From June 21 to August 13, Willard Martin, Floradale, Ont., and Elizabeth Stieglitz, Milford, Ind., served at the Bethel Mission in Chicago, Ill., as Bible school teachers and assistants in the mission program.

A unit of four assisted in Bible school, visitation, and survey work at the Mexican Mennonite Mission, Chicago, Ill. from June 21 to August 14: Esther Showalter, Millersburg, Ind.; Helen Marie Vallarta, Freeport, Ill.; Verda Bender, New Hamburg, Ont.; and Eileen Rutt, Lancaster, Pa.

Three girls, Rita Frey, Kalona, Iowa; Edna Nisley, Lovington, Ill., and Arlene Leatherman, Perkasie, Pa., served at the Home Mission, Chicago, Ill., from June 20 to August 15.

Fifteen New Volunteers Assigned

Fifteen young people were enrolled in the Aug. 4-14 orientation school held at the General Mission Board Headquarters.

Four of these, Derald Brenneman, Hesston, Kans., Darrell and Ruth Anna Otto, Tempe, Ariz., and Albert Zook, Weilersville, Ohio, will be serving in the Mennonite Hospital, La Junta, Colo. Darrell and Ruth Anna will serve as leader and matron for the unit there.

John Murray, Gasport, N.Y.; **Mabel Erb,** Sheridan, Pa.; and **Floyd Zehr,** Lowville, N.Y., will join our workers in Puerto Rico—John as a lab technician in the La Plata project, Mabel as an assistant to Joe and Tillie Nauraine in the El Hogar del Niño home for boys, and Floyd as a teacher in the Bethany Mennonite School.

Velma Frey, Archbold, Ohio, has been engaged to serve as a crafts instructor for VS and I-W units.

Three of the girls will be serving as nurse aides: Thelma Mann, Elkhart, Ind., at Iowa City, Iowa, and Savilla and Ida Nisly at the Kiowa County Memorial Hospital, Greensburg, Kans.

Margaret Gordon, Smithville, Ohio, will serve as an assistant in the Bethel Springs Clinic operated by our workers in Culp, Ark.

Mary Lou and Lester Blank, Kinzers, Pa., are joining the unit in Mathis, Texas.

John Hostetler, Washburn, Ill., will continue his service at the Froh Bros. Homestead, Sturgis, Mich.

I-W Service

The Newtown, Conn., group is planning a I-W conference on Aug. 14 and 15, with Carl Lehman, Bluffton, Ohio, and Dr. Norman Loux, Providence, R.I., as guest speakers. From July 19-30 this group conducted a summer Bible school in their community. Thirty children attended enthusiastically in spite of some opposition.

From Aug. 3-6 Bro. Newton Weber, field representative for Ohio, visited I-W men in the Warren and Akron, Ohio, areas.

The new chairman of the unit at the Philadelphia State Hospital, Pa., is Jacob Ness, Cornwall, Pa., elected by the group.

The Cleveland, Ohio, unit enjoyed a program by Bro. B. Charles Hostetter, Harrisonburg, Va., and the Mennonite Hour Quartet on Aug. 2.

A peace team from the Des Moines, Iowa, unit conducted the Sunday evening service at the Iowa City Mennonite Church on August 8.

Financial

The financial needs of the relief and service program continue to be acute. During the latter part of this year PAX support costs will be considerably higher due to the overlapping of terms of service for outgoing and returning workers. In addition workers continue their refugee aid, relief, and voluntary service work as they have been called.

While relief contributions have increased somewhat, additional increases are urgently needed to carry on the program to which the Lord and the church have led us. Each congregation which is not at present contributing to the relief and service work of the church will want to begin lifting a monthly relief and service offering. Others may want to increase their giving for this work. The fine co-operation of faithful supporters is much appreciated.

Released August 13, 1954
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Edgar J. Metzler Is New NSBRO Associate Secretary

Edgar J. Metzler of Scottdale, Pa., is the new associate secretary of the National Service Board for Religious Objectors in Washington, D.C., succeeding Elmer Neufeld of Inman, Kans. Bro. Metzler's primary work will be to handle the large number of CO classification problems coming to the attention of the National Service Board. In addition, Bro. and Sister Metzler will maintain the Mennonite Service Center at 2007 Kalorama Rd. in Washington.

The Mennonite Service Center, set up by Bro. and Sister Neufeld, is the headquarters for Voluntary Service activities in the Washington area. The Kalorama Rd. house also serves as headquarters for Mennonites coming to Washington on business.

Bro. Neufeld left his NSBRO responsibilities to enter graduate studies at the University of Chicago and Mennonite Biblical Seminary. A son of P. T. Neufeld, Inman, Kans., Elmer has served at NSBRO since 1951. During this time he handled the case work, made contacts with Selective Service and Department of Justice officials, visited conscientious objectors in prison, and aided conscientious objectors in other legal matters.

The new associate secretary is the son of A. J. Metzler, publishing agent of the Mennonite Publishing House, Scottdale, Pa. Mrs. Metzler is the daughter of C. F. Yake, also associated with the Mennonite Publishing House. Bro. Metzler had been studying at Goshen College Biblical Seminary. He received his bachelor of arts degree from Goshen College. He has attended Eastern Mennonite College and the University of Pittsburgh. Edgar has been in Voluntary Service and worked at the Mennonite Publishing House.

In addition to the classification work Bro. Metzler will be handling, NSBRO assists conscientious objectors in such matters as immigration and naturalization. The main support for NSBRO comes from the historic peace churches. Other church bodies having CO's in their membership also assist in its operation.

Personnel Changes at MCC Headquarters

The Akron MCC headquarters has experienced a number of personnel changes during the summer months. Completion and beginning of I-W service, ending of spring school terms and beginning of fall terms, and the desire to enter Christian service account for these changes.

Gordan Dyck, Whitewater, Kans., and Ernest Lehman, Goshen, Ind., recently returned from relief work in Jordan, are new personnel in the Voluntary Service office. Gordan clears applications and directs orientation programs and the summer service program. Ernest directs relationships between the various VS units and the Akron office.

Roland Duerksen, Hillsboro, Kans., is a new assistant in the mental health service office. Virgil Vogt, Hesston, Kans., has assumed the responsibilities in the I-W services office held by Kenneth Loewen of Hillsboro, who has completed his I-W assignment, and by Delbert Wiens of Reedley, who is in Indo-China to initiate relief work. Roger Haines, Elkhart, Ind., is a new assistant in the personnel and headquarters management offices.

Norman Kennel, Iowa City, Iowa, has replaced LeRoy Peters, Henderson, Nebr., as manager of the material aid warehouse. Mrs. Peters served as clerk in the headquarters' central files.

Esther Smucker, West Liberty, Ohio, has replaced Angelina Maniaci, Elkhart, Ind., as a production room assistant. Other new assistants in the production room are Mrs. Robert Wilson, Goldsboro, N.C., and Janny Brouwer, Alkmaar, Holland, an exchange

MISSIONS SECTION

student at Bethel College, North Newton, Kans., during the past year who worked at Akron before sailing for her home Aug. 21.

Doris Zook, Strasburg, Pa., is the new headquarters switchboard operator replacing Shirley Schmucker, Louisville, Ohio. John Lerch, Wooster, Ohio, is an accountant in the business office. He succeeds Ernest Porzelius, Gridley, Ill. Orletta Brandt of Hillsboro has completed a term of service as business office bookkeeper, and Letha Epp, Beatrice, Nebr., has terminated her secretaryship in the personnel office.

Housekeepers who have or will terminate soon are Ferne Hepner, McAlisterville, Pa., and Lois Voth, Newton, Kans. Leslie Hochstetler, Kalona, Iowa, is the new maintenance man succeeding Edward Ratzlaff, Mountain Lake, Minn., who is in PAX service in Peru.

New secretaries include Mrs. Gordan Dyck, Whitewater, Kans., personnal office; Mrs. Wendell Metzler, Saybrook, Ill., Menno Travel service; Shirley Gerig, Albany, Oreg., information service; Doris Eberley, Dalton, Ohio, relief office; and Mrs. Virgil Vogt, Nampa, Idaho, I-W services office.

Released August 13, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

The program given by the women who were in the orientation conference at Mission Board Headquarters, July 20-27, was much appreciated by the Women's Missionary Organization of the Prairie Street Church. We felt especially privileged to have fellowship with this group. Those newly appointed told of their reasons for going to their various fields, and of their hopes for service there. Those returning to former fields shared some of the joys and also the disappointments of the work. They told us of needs and brought us definite concerns for prayer, which each of us can remember.

Mrs. Lester Hershey, chairman, called for recognition also of returned missionaries who were in the audience. Then Mrs. John Friesen, in the costume of a Punjabi woman, led the devotion. Each speaker in her turn introduced the next speaker, which gave an atmosphere of friendly informality to the meeting. Special music in Spanish and Hindi, sung by the missionaries in their native dress, gave the meeting the foreign flavor which never fails to heighten interest.

After the fellowship of testimony and intercessory prayer we moved to the basement where refreshments were served. We now feel better acquainted with these dear friends and should be able to pray for them more effectively. With greater vision comes greater responsibility. Let us not forget our part. —Mrs. David Esch, Elkhart, Ind.

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The Prairie Street Missionary Society is one of a number of active women's missionary groups in our church. Some groups meet once a month; others meet quarterly. In one case the society is more or less a study group with twelve well-planned meetings a year. Other groups depend on special speakers, seeking to hear from many missionaries and mission fields of the world. All meet to pray and give support to church projects.

This is a service all women and girls can do. The service of our hands becomes more effective when we take time to fellowship and pray together and becomes more enjoyable as we learn to know more about the work our church is doing.

To the District Treasurer

At the annual meeting of the Women's Missionary and Service Auxiliary in Oregon **Mrs. Paul Graybill, Freeport, Ill.,** was elected treasurer. Please take note of the new officer and address and forward all contributions to her, instead of to Amanda Frey, our former treasurer, who served us so well these past years. The treasurers of local women's groups should send their contributions to the district Women's Missionary and Service Auxiliary Treasurer.—Office of the WMSA Secretary, Elkhart, Ind.



The women of the Missionary Orientation Conference gave the program for the local women's missionary society at the Prairie Street Mennonite Church, July 23. Chairman: Mrs. Lester Hershey. Left to Right, back row: Mrs. S. J. Hostetler, Mrs. Will Gehman, Mrs. Richard Burkholder, Mrs. Peter Sawatsky, Mrs. Ross Goldfus, Anna K. Massanari, LaVerne Vogt, Mrs. Royal Snyder, Mrs. Daniel Miller, Mrs. John Grasse, Eleanor Graber, Mrs. John Mosemann, Christine Weaver, Mrs. Joe Richards; seated: Mrs. T. K. Hershey, Mrs. Wilbur Hostetler, Goldie Hummel, Mrs. Milton Vogt, Mrs. Jonathan Yoder, Mrs. John Friesen, Elva Vogt, Mrs. J. D. Graber; front row: Verda Hostetler, Janice Hershey, Sherilyn Hershey, Ruth Yoder, Susan Hostetler, Myra Vogt.

From Our Churches

BROADWAY, VIRGINIA

(Trissels Congregation)

Greetings of love in the Master's name:

Our average attendance this summer has been slightly higher than it had been for which we are thankful, but there are many people in the community who do not attend services regularly, and so we have a still higher goal.

Summer Bible school began June 14 and was well attended, with an average attendance of 99. All but two of the teachers were supplied by the home congregation this year.

Our pastor, Bro. Norman Derstine, accompanied Bro. Lewis Martin on his pastoral visit to Sicily in April. They were gone about five weeks, ministering to the church there and working out some problems. The young men's class under the leadership of Bro. Martin has been supporting one of the local workers in Sicily.

We enjoyed our annual fellowship supper on the church lawn on July 14. After partaking of a delicious meal and enjoying Christian fellowship, we were shown pictures of Bro. Martin's and Bro. Derstine's recent trip to Sicily and Europe.

The young people of our congregation have organized under the leadership of our pastor and call themselves the Willing Workers. They meet monthly for fellowship and Christian activity and also have a missionary garden this summer.

Bro. Derstine held a series of meetings at the Crossroads Church, one of the mission outposts near here. Our evangelistic meetings were held in March by Bro. Silas Brydge of Lyndhurst, Va. We also attended the Brunk evangelistic meetings at Harrisonburg in June.

We enjoyed having a number of visitors with us during the past year and invite you back. We also extend a hearty invitation to others to come and worship with us.

Mrs. Preston Moyers.

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear HERALD Readers:

"Blessed is every one that feareth the Lord; that walketh in his ways."

We have much to be thankful for as we are enjoying many spiritual as well as temporal blessings from God.

Among the visitors that have been at our church the past few months are the H. James Martin family (appointed missionaries to Uruguay), on March 31; Bro. Ora C. Wyse, Naubinway, Mich., April 4-11, when he conducted our meetings; Bro. and Sister John Oyer, accompanied by three Goshen College foreign students, April 16; Bro. Ivan Weaver, Petoskey, Mich., had charge of our communion and baptismal services when five boys and girls were received into church fellowship.

Bro. Harvey Yoder, Elkhart, Ind., supervised our summer Bible school again this year. The enrollment was 70.

Bro. Earl Hartman and family have moved here from Indiana. May God bless their labors in the church is our prayer.

Mrs. R. A. Buskirk.

GREENWOOD, DELAWARE

(Tressler Congregation)

Greetings in the Master's name:

We have been enjoying spiritual feasts by our own minister and also by the brethren of our near-by conservative church. Praise the Lord for shepherds who feed their flocks.

Our summer Bible school closed with an evening program on July 2. There was an average attendance of 93.

On Sunday evening, July 4, we enjoyed a talk by Goldie Hummel, a returned missionary from India. She left a challenging message with us. Do missions pay? If just one soul is saved for His kingdom, we know it pays. Let us continue to support the missionaries by our prayers and means.

Our intermediate class planted an acre of cucumbers for a mission project. Due to dry weather the yield wasn't as good as we expected, but we feel the Lord will be glorified by the efforts put forth.

We are making progress toward completion of the new addition to our church building.

Our fall revival will be held Sept. 8-19, with Bro. William Jennings in charge, followed by the week end of Bible Conference with Paul M. Lederach, Scottdale, Pa. Pray that souls may be saved and members strengthened by these meetings.

Bro. Glenn Miller is the new superintendent for the coming year.

Evelyn Berkshire.

FIELD NOTES (Continued)

Canton Bible School Alumni Reunion at Camp Luz on Sept. 6. All alumni and friends welcome. Basket dinner will be served at 12:00 EST.

Dedication of the new church building at Springs, Pa., on Sunday afternoon, Sept. 12, with Paul Erb preaching the sermon. Visitors are welcome.

Missionary and Service Conference at the Perkasie, Pa., Church, Aug. 28, 29.

Reunion of all members of World War II CPS 66 Norristown State Hospital Unit at Archbold, Ohio, on Aug. 22. Meeting will be held at the Zone School on Rt. 66, 8 miles north of Archbold, or 5 miles north of alt. Rt. 20, or 3 miles south of Rt. 20 and Fayette in Zone.

Annual Marlboro, N.J., CPS reunion on Saturday, Sept. 4, at the Metamora Mennonite Church, one mile east of Metamora, Ill., on Rt. 116. An all-day fellowship meeting with a short program following the noon meal, which will be prepared by the church.

The Thirty-third Annual Ontario Sunday-School Conference at the East Zorra Church, near Tavistock, Ont., Sept. 4-6.

Visiting Speakers

Aug. 8. **Norman Hockman,** appointed for mission work in Honduras, at East Chestnut St., Lancaster, Pa. **Edmons Burkey,** pastor U. B. College Church, Huntington, Ind., at Willow Springs, Tiskilwa, Ill.

Aug. 15. **Wilbur Nachtigall,** missionary to Puerto Rico, at Willow Springs, Tiskilwa, Ill., **Urie Bender,** Baden, Ont., at Scottdale. **LeRoy Kennel,** Metamora, Ill., at North Scottdale. **Samuel Hostetler,** Talcum, Ky., at Clinton Frame, Goshen, Ind. **Paul King,** pastor of Bethel Mission, Chicago, Ill., at Pleasant Hill, Smithville, Ohio.

Evangelistic Meetings

Hammer Tent Revival at Belleville, Pa., near the Belleville Mennonite School, Aug. 22 to Sept. 12. Sponsored by Mennonite churches of Kishacoquillas Valley and surrounding communities.

William Jennings, Knoxville, Tenn., at Tressler Church, Greenwood, Del., Sept. 8-19. **Arnold Gingrich,** Newbury, Ont., at Johnstown, Pa., Mission, Sept. 5-19. **Linden Wenger,** Bergton, Va., at East Bethel Mission, Greenville, Va., Aug. 30 to Sept. 7. **Stanley Shenk,** West Liberty, Ohio, at Brimley, Mich., Aug. 16-23. **C. F. Derstine,** Kitchener, Ont., at North Side, Hagerstown, Md., Sept. 14-21.

Conference-sponsored tent meetings by Howard Hammer, beginning Sept. 26, near New Holland, Pa.

Christian Laymen's Fellowship
Little Eden Camp, Onekama, Mich.
August 28 to Sept 4

Monday through Friday
10:00—**A God-honoring Service Program**
—The Christ in Disaster Relief
—Voluntary Service Testimonies
—The Great Alternative
—Civil Defense and .'s Application
—Christian Charity
10:45—**Laymen Serving in Evangelism**
—What Is Personal Evangelism?
—Workers' Preparation for Soul Winning
—Obstacles the Unsaved Face in Becoming Christians
—The Blessings Received in Soul Winning
—How to Lead a Soul to Jesus Christ
7:30—**Panel: Five Outstanding Soul-Winners**
8:00—**Inspirational:**
—Scriptural Basis for Lay Activity
—Utilizing the Lay Potential in All Areas of Church
—Bypaths and Detours to an Effective Lay Program Life
—My Experience as a Preacher of the Gospel
Exposition: Philippians 2:1-16

Staff

Tobe E. Schmucker, Director, Supt. Hope Rescue Mission, South Bend, Ind.
Stanley Tamm, Pres. States Smelting & Refining Co.
Boyd Nelson, Secretary of MRSC
Nelson Kauffman, Bishop and Pastor, Hannibal Mennonite Mission

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Diary of Orie O. Miller

Mission and Service Trip
June 2 to Sept. 10, 1954

July 13, 1954. St. Georges Close, Jerusalem, Jordan. Yesterday the thermometer in Baghdad rose to 115°. It seemed hot. Last evening Burke and I were invited to a gathering at Sheldon Turner's home of Point 4 and Government folks and Iraqis interested in village development. I was happy that Henry Wiens got back for it and I could check Iraq conclusions with him. Grietys Groenweld, MCC worker here from Holland, happened to be on same plane from Beirut as I (he returning after four months leave). In Beirut today I picked up the Indo-China visa. It is cool here—workers seem busy and happy. A busy five days ahead.

July 15, 1954. Yesterday we (the Unit Administrative Committee and I) visited Bethlehem and Hebron projects, lunching with the Stoltzfus twins and their mother who is still here. Jerusalem-East Mission has gotten management of its Hebron hospital back. MCC agrees to help with a doctor and two nurses. The witness of the Stoltzfus sisters has served the Mennonite cause well in Hebron area. This still impresses one as a needy, likely, and open mission area. Last night in Jericho was the hottest they have had this summer. From there this morning we visited the PAX men at the Musa Alami Bey Jordan Valley development project and the three serving with CMS Mission at Salt and then saw Point 4 folks at Amman and CMS 25-year Missionary Blackburn (Chairman Near East Christian Council) and then back here by 10:00. A good, full day.

July 18, 1954. We have just come back from Nablus where two MCC nurses serve in the Arab Christian hospital and, in fact, manage this 55-bed institution. It is always interesting to muse on the Biblical happenings since Abraham within the 40-mile area between here and there and the Jordan and the Mediterranean. Yesterday 15 of our 17 Jordan workers met in St. George's Upper School Library to review and conclude regarding the ongoing MCC program and this morning in worship fellowship—and now they are on the way back to their assignments to Ajlun, Irbid, Salt, Hebron, and Jericho. God has wonderfully blessed and led in this service and witness. "Well done" to every worker here! While one notes a rising living standard here too—much new building, more cars, more farming land rehabilitated—UNNRWA still feeds as many refugees as ever. Bitter hate and mass desperate need continues still. A change has come in that the refugees are more ready to settle down. A number of settlement schemes are getting under way. Perhaps another year or two at the most of emergency relief and within that period MCC's longer term service and mission program will evolve—perhaps first in Hebron. Tomorrow morning at 9:00 we cross over to Israel and the Roy Kreiders.

July 21, 1954. Lebra Palace Hotel, Nirosia, Cyprus. The border crossing was routine and uneventful and Roy was awaiting me as the Israeli taxi delivered me to the American church. It was good to share experiences and developing convictions since we had last met at E.M.C. and to note Roy's language progress, to hear of the seekers with whom they are in contact, and to think together their outlook and plans and concerns. The second worker couple should be on the field before the year end. The Home Committee needs now to help more definitely in the visa matter; the year ahead will be most significant in decisions regarding the work in this field and calls for intercessory prayer help. This musing fills our minds as we reflect today on our 36-hour stay in Israel.

A kind fellow taxi passenger to Tel Aviv last evening, who assisted with my baggage to Airways Office and then insisted on showing me a bit of this 500,000 population city and then to his parents' home for supper, showed the Good Samaritan spirit in reverse. As the parents and I visited over the evening meal in their cozy apartment overlooking the Mediterranean we learned we had common friends in Dominees Kasper and Dozy of Amsterdam church. This Jewish exile family from Holland is one of many forever grateful to Holland Mennonites for refuge and protection and love during World War II occupation days. This father, Mr. Roet, now manages Israel Holland Bank Union Offices in Harfa and Tel Aviv—the son has a responsible place in Israel Government Agriculture Services. The family is alert to world affairs and quickly turned to "Mennonites" in their encyclopedia and plied their chance hour's visitor with questions to the last minute. A half day here in lovely Cyprus en route Beirut and India provides a welcome pause and interlude.

July 22, 1954. Metropole Hotel, Beirut. Paul Ruth of Menno Travel arrived here last evening about two hours ahead of me. This forenoon we contacted American Mission folks and others, checking our Beirut MTS

branch office idea, and got much encouragement and are recommending it. What a surprise to find Paul Verghese registered here. He lunched with us, then left for Jerusalem.

OUR SCHOOLS (Continued)

bridge builders are trained there. Send some of your dollars to our Christian day schools. Fighters are trained there. Young folks find themselves there. Candles of consecration are lighted there. Send your dollars there, as a missionary investment.

Send your children or grandchildren or the neighbors' children there. Go there yourself and tell your missionary burden. The teachers will make you welcome for that purpose. Father some missionary project in which school children can participate.

Christian day schools and missions belong together like bread and butter. Enough said and preached; now you go about doing something about the matter.—*Missionary Messenger.*

A Christian College Education

Provides the stimulus and broadening influences of association with youth of the church who are enthusiastically serving the Lord.

Permits the development of talents and instills a sense of stewardship for their use.

Secures for preprofessional students a preparation which will emphasize their professions as avenues of mission service.

Enhances one's usefulness by acquainting one with the knowledge, literature, music, and art of the past and present. One can more effectively meet non-Christian educated people and lead them to Christ.

Provides opportunity for many types of Christian service under the guidance of experienced Christian workers.

Leads to the overflowing life in Christ, for whose glory the student is seeking an education. A Christian college education thus becomes rich in meaning, usefulness, and power.—*Council of Mennonite and Affiliated Colleges.*

CHURCH HISTORY (Continued)

church council wrestled with the problem of a congregational pastor and concluded that during the school year the college pastor should have full charge of the preaching appointments, while the congregational pastor, if and when appointed, should take over during the vacation period of the school year, have charge of the weekday service, and during the summer months. A number of Bible study classes have been arranged for the different age pupils and the attendance during the first month of the congregation's operations was most encouraging. The congregation meets with the students for the Sunday services. Recently the treasurer raised the question of the official name of the congregation for the purpose of the transfer of funds to the various causes for which the money has been given. After consideration by the congregation, the large majority of the congregation favored the name *Parkview Mennonite Church,* which was adopted. The congregation will appreciate the intercessions of the brotherhood as they endeavor to serve and support the work of the Lord.—From *Missionary Light.*

THE SACRED SYMBOL SEVEN (Cont'd)

be economic prosperity with great internal advances in the building of the state. Perhaps oil will be found in the Negev, or a water line completed into the fertile, parched desert which would cause it to "blossom as the rose." It may be that Messiah will come!

The perfect symbolic figures speak of a God of order and design, a God of infinite wisdom and loving concern, who marks carefully every detailed need in the life of His children. By-passing this revelation of an Omniscient God through perfect symbolism, many present-day Jews stumble over what they conclude to be God's major blunders—the chaos of the world; the misery they, His people, have suffered; hostile neighbors threatening their safety and ruining their peace and prosperity; His failure to satisfy their inner longings in their Sabbath assemblies. Where is the God who spoke so clearly through sacred symbols, through holy prophets, through miraculous revelations? Why has He been so coldly silent for two millenniums? Why is Messiah tarrying so long? Why has Judaism become only a reciting of ancient glory and a present vacuum? Why has the remembering of the Seventh Day of physical rest not brought to us rest of soul? The Holy-Blessed-He seems to be so distant. The Christians hold before our troubled eyes what they conclude to be the answer to these questions. But it is an accursed cross! "Symbol of atonement," they say. They explain that the cross means justification by faith, abolition of the law and works of law, complete liberty. We could accept this cross if "atonement" could be substituted by "example." But an offensive cross only adds to our misery, for the cross is the symbol of a curse.

Just what the seventh year may hold for Israel God alone knows. Let us pray that the completeness they anticipate through this sacred symbolic number might be found in being made complete in Him. Pray that those who wait for Messiah may find Him and receive the abundant life in His kingdom. Pray that the prosperity they desire may be prosperity of soul in oneness with the Father through Christ and His cross. Pray that the symbol of a curse might become their symbol of blessing. Pray that the seven Spirits which are before His throne symbolizing the full-orbed work of the Holy Spirit might remove the veil blinding their eyes, soften their stony hearts, and lead lost Israel into a knowledge by experience with God.

Box 854, Jerusalem, Israel.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Barnhart, Paul R. and Nancy (Weaver), Stuarts Draft, Va., fourth child, first son, William Paul, Aug. 5, 1954.

Boll. Sanford H. and Helen (Miller). Lititz, Pa., fifth child, fourth son, Nelson Eugene, July 31, 1954.

Bontrager, David J. and Bertha (Carpenter), Sturgis, Mich., first child, Dennis James, Aug. 7, 1954.

Bontrager, Delbert L. and Grace (Shank), Fairview, Mich., fifth child, fourth daughter, Deborah Kay, July 27, 1954.

Detweiler, Elmer W. and Alice (Alderfer), Perkasie, Pa., second child, first son, Terry Elmer, Aug. 2, 1954.

Gerber, Loren and Florence (Ramer), Harper, Kans., third child, Marilyn Kay, July 17, 1954.

Good, Neil and Edna (Maurer), Carstairs, Alta., second son, Allen Neil, July 22, 1954.

Horst, Elmer Jay and Mary M. (Horst), Hagerstown, Md., a son, Jay Lester, Aug. 10, 1954.

Horst, Laurence and Miriam (Messner), Ft. Worth, Texas, first child, Ramona Faye, Aug. 3, 1954.

Hoylman. Wayne and Elsie (Schiffler). Webster, Iowa, seventh child, third son, Myron Keith, Aug. 6, 1954.

Hunsberger, Jacob G. and Erma (Stauffer), Spring City, Pa., first child, Jacob Marvin, Aug. 1, 1954.

Kauffman, Eli M. and Susie (Petersheim), Elverson, Pa., fourth child, second daughter, Waneta Grace, July 16, 1954.

Keller, Arden and Shirley (Gehman), Morwood, Pa., second child, Barry, May 29, 1954.

Linder, Earl H. and Nannie S. (Gnagey), Pigeon, Mich., fifth child, third son (no name given), Aug. 1, 1954.

Martin, Paul and Alice (Eichelberger), La Junta, Colo., first child, Kenton Paul, July 25, 1954.

Martin, Roy and Alice (Kropf), Minot, N. Dak., fourth daughter, Marjorie Kay, July 28, 1954.

Maust, Herbert and Rosemary (Slabaugh), Goshen, Ind., second child, first son, Richard Lee, July 7, 1954.

Nafziger. Eugene and Emily (Stanwood), Delavan, Ill., first child, Debra Jean, June 25, 1954.

Mishler, David S. and Esther V. (Blough), Johnstown, Pa., third child, first son, David Earl, July 27, 1954.

Nissley, Mervin B. and Esther (Weaver), Bainbridge, Pa., fourth daughter, Phyllis Jean. Aug. 7, 1954.

Nolt, Richard B. and Anna Ruth (Sollenberger), Mt. Joy, Pa., third son, Verle Eugene, Aug. 3, 1954.

Oesch, Myron and Murlene (Graber), Middlebury, Ind., third child, Michael Wayne, Aug. 1, 1954.

Reist, Robert L. and Ruth (Sieber), Falfurrias, Texas, fourth child, third son, Robert Kurk, Aug. 1, 1954.

Sangrey, Landis K. and Marian (Mostetter), Columbia, Pa., a son, Landis Karl, July 19, 1954.

Shertzer. Benjamin H. and Lois (Hess), Millersville, Pa., second daughter, Miriam Elain, July 19, 1954.

Showalter, Roy M. and Leona (Crider), Greencastle, Pa., fourth child, third daughter, Carolyn Faye, July 20, 1954.

Snapp. Don and Elizabeth Faire (Stucky), La Junta, Colo., first child, Laura Louise, July 30, 1954.

Wickey, Chris and Anita (Droyer), Engadine, Mich., first child, Colleen Lou, June 10, 1954.

Widrick. Sherwood and Rachel (Zehr), Lowville, N.Y., third child, second son, Harlan John, July 8, 1954.

Yoder, Marvin K. and Neta Faye (Sweigart), Goshen, Ind., first child, Deborah Carol, Aug. 9, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Burkhart—Alderfer.—Wayne B. Burkhart, Garber congregation, Menges Mills, Pa., and Irma B. Alderfer, Lexington congregation, Line Lexington, Pa., by Winfield M. Ruth at the Lexington Church, Aug. 7, 1954.

Garber—Leaman.—Jay Clarence Garber, New Danville, Lancaster, Pa., and Lois Anna Leaman, Columbia, Pa., by C. K. Lehman at the Columbia Mennonite Mission, Aug. 5, 1954.

Gingerich—Yoder.—Abe Gingerich, Burton, Ohio, and Betty Yoder, Mantua, Ohio, by Elmer Stoltzfus at the Pleasant Hill Mennonite Church, Burton, Ohio, July 3, 1954.

Glick—Kauffman.—Melvin S. Glick, Smoketown, Pa., and Erma J. Kauffman, Lititz, Pa., by George R. Brunk at the home of the bride, June 5, 1954.

Hoogterp—Flisher.—Douwe Hoogterp and Ruth Flisher, both members of the Nampa, Idaho, congregation, by Wilbert Nafziger, brother-in-law of the bride, at the church, Aug. 4, 1954.

Petersheim—Heller.—Walter M. Petersheim, Elverson, Pa., Conestoga congregation, and Lorraine Heller, New Holland, Pa., New Providence congregation, by Jacob T. Harnish at the Groffdale Mennonite Church, July 11, 1954.

Raber—Graber.—Danny Raber and Betty Jean Graber, both of the Berea Mennonite congregation, Montgomery, Ind., by D. J. Graber, assisted by Edd P. Shrock, at the Berea Mennonite Church, June 11, 1954.

Weldy—Kauffman.—Theron Weldy, Hudson Lake congregation, New Carlisle, Ind., and Evelyn Kauffman, Burr Oak congregation, Rensselaer, Ind., by J. C. Wenger at the Burr Oak Church, Aug. 8, 1954.

Yoder—Garber.—David S. Yoder, Manheim, Pa., and Helen Garber, Elizabethtown, Pa., by J. Kore Zook, uncle of the groom, at the home of the bride, May 29, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Noah J., son of the late Jacob S. and Barbara (Schwartzentruber) Bender, was born near Tavistock, Ont., Oct. 14, 1888. His health was failing for about six months due to a stroke and he fell peacefully to sleep June 30, 1954; aged 65 y. 8 m. 16 d. In his youth he accepted Christ as his Saviour and was a member of the East Zorra A.M. Church. On Dec. 21, 1911, he was united in marriage to Lena Steinman. To this union were born 5 sons, one preceding him in infancy. He is survived by his companion, 4 sons (Delton, Ivan, Armand, and Nelson, all living near Tavistock, Ont.) 5 grandchildren, one brother (Manassa, of Tavistock), and 3 sisters (Emma—Mrs. Albert Oesch, of Milverton; Ida—Mrs. Simon Bender, of Ailsa Craig, and Christena—Mrs. Norman Roi, of Tavistock). One brother (Eli) and one sister (Amanda) preceded him. Funeral services were conducted at the East Zorra Church in charge of Daniel Wagler and Henry Yantzi. Interment was made in the adjoining cemetery.

Brenneman, Lydia, daughter of Christian and Lydia Roi, was born in East Zorra, Ont., Sept. 5, 1893; passed away at the home of her daughter and son-in-law near Baden, July 5, 1954; aged 60 y. 10 m. In her youth she accepted Christ as her Saviour and was a member of the East Zorra A.M. Church, remaining faithful to the end. On Dec. 30, 1915, she was united in marriage to Solomon Brenneman, who preceded her in death April 8, 1951. This union was blessed with 4 children (Dorothy—Mrs. Clayton Wagler, of Baden; Archie, of Tavistock; Jerry and Earl, of Baden). Also surviving are 4 grandchildren, 3 brothers (Emerson, of Woodstock; Simon and Norman, of Tavistock), and many other relatives and friends. Funeral services were conducted at the East Zorra Church by Daniel Wagler and Henry Yantzi, with burial in the adjoining cemetery.

Coss, Emma Kate, widow of William S. Coss, died at her home on the Leitersburg Pike, Hagerstown, Md., July 29, 1954; aged 82 y. She had been in ill health eight years and seriously ill seven weeks. She was a daughter of Martin Luther and Hettie (Hoover) Justice. She was a member of the Stouffer Mennonite Church. Surviving are her children (Mrs. Mary A. Leatherman, Mrs. Mildred T. Bostetter, Luther G., John I., Clarence S., Jacob E., all of Hagerstown; Rachel and Lawrence R., at home; Mrs. Helen E. Gardenhour, of Waynesboro; Charles C. and Herbert D., both of Breathedsville, Md.), a half sister (Mrs. Ruth Blickenstaff, of Smithburg), 20 grandchildren, and 25 great-grandchildren. Funeral services were conducted July 31 at the Suter Funeral Home by Amos J. Martin and Mervin Martin. Burial was made in the Stouffer Mennonite Church Cemetery.

Delong, Alfred J., was born in Watson, N.Y., May 22, 1873; died July 10, 1954, at the home of his daughter Mrs. Andrew Black, Glenfield, N.Y., after an illness of six months; aged 81 y. 1 m. 18 d. His entire life was spent in the area of Glenfield and Greig. He was a woodsman and forest ranger. On Sept. 9, 1896, he married Elizabeth Reed. To this union were born 3 sons (Jasper, Gary, and Harold) and 2 daughters (Mrs. Earl Rennie and Mrs. Andrew Black). He is survived by his widow, 5 children, 10 grandchildren, and 9 great-grandchildren. On May 2, 1954, he confessed Christ as his Saviour and was baptized. This took place in the hospital at Lowville, N.Y. During his remaining days of illness he gave a wonderful testimony to the saving grace of God in his heart. Funeral services were held at the Harris Funeral Home in Lowville, N.Y., July 13, in charge of Leon Martin. Burial was made in Sand's Cemetery at Greig, N.Y.

Garber, Paul Moses (Milton), foundling adopted son of Bro. and Sister John Garber of the Clinton Brick Church near Goshen, Ind., died on approximately July 28, 1954, on the roadside near Effingham, Ill.; aged 52 years. He had been taken to the West Liberty, Ohio, Mennonite Children's Home by the family on whose doorstep he was found. The Children's Home staff named him Paul Moses because he had been left in a basket. John Garbers adopted him. He was taken into the Clinton Brick Church as a boy but he began a roving life which ended with his unattended death beside the road where he was discovered by a passer-by. Among his papers was found reference to Lloyd Hartzler, Elkhart, Ind., a partner in the Zelle-Hartzler Funeral Home of that city. On more than one occasion Garber had called on Hartzler while passing through Elkhart. After notification by Effingham officials, Hartzler returned the body to Elkhart. Funeral services conducted by Levi Hartzler were held at the Zelle-Hartzler Funeral Home on July 31, followed by interment in the Prairie Street Cemetery.

Lauver, Henry E., son of Solomon and Clorissa Ellen Lauver, was born Dec. 7, 1878; passed away July 20, 1954; aged 74 y. 7 m. 13 d. Death was the result of an automobile accident near Brownstown, Ind. He and his wife, daughter, and son-in-law had gone to Indiana by train on a vacation. He was a retired railroader. While in Indiana they were out on a little trip by car with relatives and another car hit them, knocking them down a twelve-foot bank, and killing Henry. The rest escaped with a few bruises and shock. He is survived by his third wife, Carrie Lauver, and one daughter (Marian Gean McCory). He had been married to Cora Burkhart. They had 3 girls, all surviving (Mrs. Mary Cloyd Snave, of Penbrook; Mrs. Ruth Kaiser, of Philadelphia, and Mrs. Rena Burkholder, of Newville), and one son (Paul H.) of the second wife, Lottie Plough Lauver, and one stepson (Warren Coldren). He is also survived by 6 grandchildren, 3 great-grandchildren, and 4 brothers (Emanuel, of Mechanicsburg; Alfred, Elson, and Joseph, of Penbrook). Funeral services were held July 26, from Zimmerman's Funeral Home, Linglestown, Pa., with Walter Charlton, former pastor of Diller's Mennonite Church, officiating. Burial was made in the Mt. Zion Cemetery near Churchtown, Pa.

Miller, David Gerhard, son of Harry J. and Amanda (Lindemann) Miller, was born near Weatherford, Okla., Nov. 25, 1937; departed this life July 26, 1954; aged 16 y. 8 m. 1 d. David gave his heart to the Lord at the age of 15 years and became a member of the Assembly of God Church. He was preceded in death by his father. Surviving are his mother, 2 sisters (Naomi—Mrs. Ivan Hogg, Yakima, Wash., and Audry—Mrs. Raymond De Bano, Los Angeles, Calif.) 2 brothers (Arnold and John, at home), one grandmother (Mrs. Clara M. Leus, San Diego, Calif.), and a host of other relatives and friends. Funeral services were held at the Pleasant View Mennonite Church by Alva Swartzendruber and David's pastor, E. M. Thompson. Interment was made in the cemetery near by.

Roth, Christian D., son of N. L. and Anna (Diener) Roth, was born in East Zorra, Ont., June 27, 1867; passed to his eternal reward June 25, 1954, at the home of his daughter and son-in-law, Mr. and Mrs. Clarence Bender, Tavistock, Ont.; aged 87 years less 2 days. In his early youth he accepted Christ as his Saviour and united with the East Zorra A.M. Church, remaining faithful to the end. On Feb. 27, 1894, he was united in marriage to Nancy Kropf and they lived together for over 60 years. He leaves to mourn his loving companion, one son, and 3 daughters (Elam, of Tavistock; Amanda —Mrs. Aaron Stoltzfus, Parkesburg, Pa.; Ida —Mrs. Clarence Bender, of Tavistock; Alvina —Mrs. Elam Cressman, of New Hamburg). One daughter (Elizabeth) preceded her in death. Eleven grandchildren and 9 great-grandchildren also survive. He was the last surviving member of a family of nine. Funeral services were held at the East Zorra A.M. Church in charge of Joel Swartzentruber and Henry Yantzi. Interment was made in the adjoining cemetery.

Roth, Christian I., son of Daniel and Catherine (Iutzi) Roth, was born in Southeasthope, Ont., Oct. 11, 1884; died at Galt, Ont., July 15, 1954; aged 69 y. 9 m. 4 d. He was a member of the East Zorra A.M. Church. His parents and 3 sisters preceded him in death. Funeral services were conducted at the East Zorra Church by Henry Yantzi and Peter Nafziger. Burial was made in the adjoining cemetery.

Roth, Mary, daughter of Daniel and Annie Zehr, was born Oct. 1, 1880, in Wilmot Township, Ont.; passed to her eternal reward, after a brief illness, July 3, 1954; aged 73 y. 10 m. 3 d. In youth she accepted Christ as her Saviour and at the time of her death was a member of the East Zorra A.M. Church. On Dec. 18, 1900, she was united in marriage to Noah M. Roth, who predeceased her in 1948. To this union were born 4 daughters and 3 sons. She is survived by 2 daughters and 3 sons (Matilda—Mrs. Amos Brenneman, Tavistock, Ont.; Emma—Mrs. Joe Stere, Brighton, Ont.; Josiah and Noah, Baden, Ont., and Reuben, of Tavistock), also 19 grandchildren, 7 great-grandchildren, 3 brothers (Abraham, Noah, and David), and one sister (Mrs. Daniel Christner). She was preceded in death by 2 daughters (Anna Mae and Lovina) and 2 grandchildren. Funeral services were conducted at the East Zorra Church in charge of Daniel Zehr and Henry Yantzi, with burial in the adjoining cemetery.

Rudy, Mary Ann, daughter of Isaac G. and Sarah (Shantz) Shantz, was born near Breslau, Ont., Feb. 9, 1882; passed away at the Kitchener-Waterloo Hospital, Aug. 3, 1954, after an illness of seven years' duration; aged 72 y. 5 m. 25 d. She was united in marriage, June 27, 1918, to Elias Y. Rudy. She was preceded in death by her husband, who died in 1945, 6 brothers and sisters. She is survived by one sister (Edith, Kitchener, Ont.) with whom she lived until her hospitalization two years ago. In her youth she accepted Christ as her Saviour and united with the Cressman Mennonite Church at Breslau. During her years in Saskatchewan after her marriage she was a member of the Sharon congregation near Guernsey. In the last years of her life she became affiliated with the First Mennonite Church, Kitchener. Funeral services were held Aug. 6 at the First Mennonite Church, Kitchener, Ont., in charge of Merle Shantz and John H. Hess, with interment in the adjoining cemetery.

Rufenacht, Elverda L., daughter of Moses and Ida Nofziger, was born near Wauseon, Ohio, Nov. 3, 1922; passed away June 16, 1954; aged 31 y. 7 m. 13 d. She suffered from lymphatic leukemia for over six months, spending a number of weeks at the Wauseon Hospital and at the Simpson Memorial Hospital at Ann Arbor, Mich., where she passed away. She became a Christian in her early youth and united with the West Clinton Mennonite Church where she was a faithful member until the Lord called her home. On Feb. 27, 1946, she was united in marriage to Maynard Rufenacht. They were

blessed with 3 children (Jean Kay, Jimmy Lee, and Corwin Dale). She is survived by her companion, her 3 children, parents, 3 brothers (Clifford, Wayne, and Daryl, of Wauseon), and 3 sisters (Kathryn—Mrs. Glenford Short, Archbold, Ohio; Ilva—Mrs. Chauncey Grieser, Wellston, Ohio, and Bernice, of Wauseon), besides many other relatives and friends. She was preceded in death by one brother. Her affliction came upon her very suddenly and at times she suffered greatly, but she bore it patiently by the grace given her of God. She was a devoted companion, loving mother, and respected neighbor and friend. Funeral services were held at the West Clinton Mennonite Church, June 20, conducted by D. L. Sommers and E. B. Frey.

Church Camp News—

Other camps are also invited to send camp news items to the Secretary of Church Camps, Roy S. Koch, St. Jacobs, Ontario, Canada.

Rocky Mountain Mennonite Camp

Rocky Mountain Mennonite Camp enjoyed a record enrollment of 91 campers in the junior-high age the week of July 19. Campers came from Minnesota, Iowa, Nebraska, Kansas, and Colorado. The camp manager is Jess Kauffman.

Most of the campers joined in an all-day hike to the "Crags" and "Sentinel Point," both above the timber line on Pikes Peak. They also made excursions to other scenic points of interest.

D. Ralph Hostetter of Eastern Mennonite College, who served as Nature Counselor, had the misfortune of spending several days in a hospital at Colorado Springs.

Families who are planning a vacation in the Colorado Rockies are invited to visit the Rocky Mountain Mennonite Camp. Limited facilities are available to families at any time.

Tel Hai Camp, Honey Brook, Pa.

This is a welfare camp serving children primarily from the surrounding mission churches. The camp director is Harold D. Lehman.

New facilities provided at the camp for this summer include shuffleboard, new plastic ware in the dining hall, and improvements at the swimming pool.

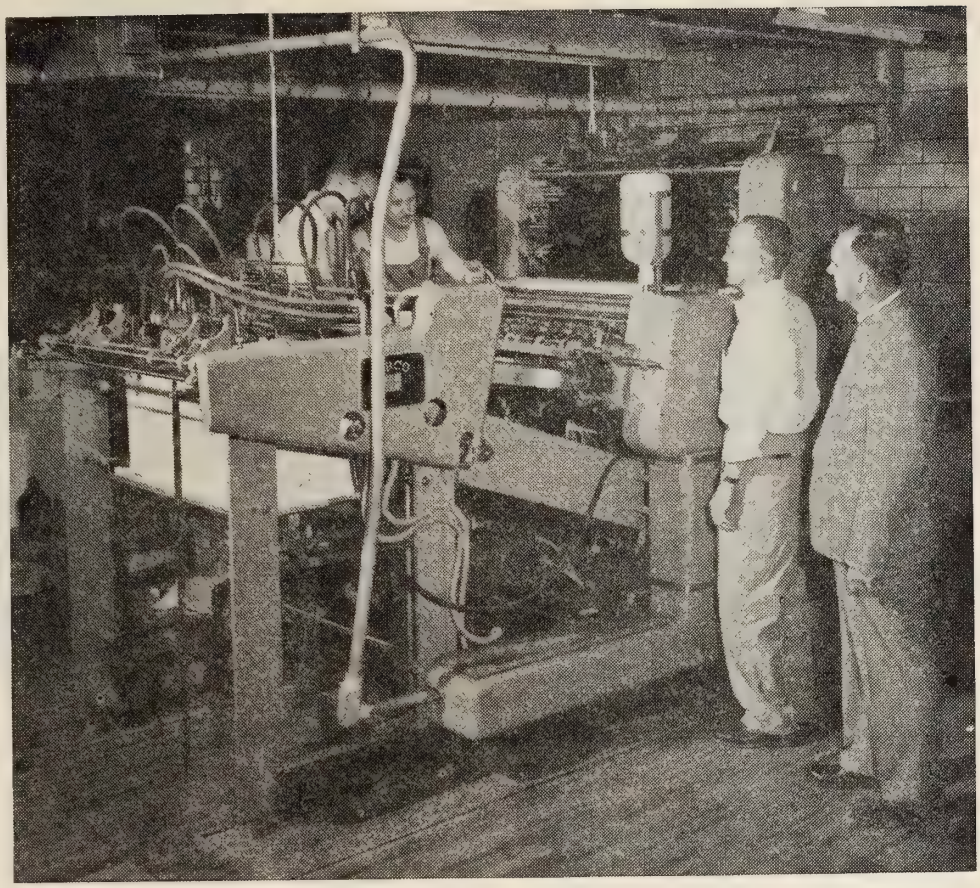
Special events provided for campers from June 15 to July 27 include slides on Europe and the Holy Land shown by Edith Herr, slides on CPS smoke jumping by Emerson Miller, films appropriate to the ages of the boys and girls, chalk drawings by Eugene Landis, and a painting of the Twenty-third Psalm by Milton Denlinger.

Twelve girls accepted Christ during the camps. Several came from Roman Catholic homes and need much moral and prayer support. Ten boys accepted Christ after seeing the film, "That Kid Buck."

As a result of printing the Word of God in the language of the Chol Indians (Mexico), the number of believers increased very rapidly from 800 to 4,500.—**I.F.M.A. News Bulletin.**

Your Publishing House

By A. J. Metzler, Publishing Agent



Several weeks ago in this column, we referred to the printing facilities of your Publishing House. At that time we mentioned plans for the enlarged offset printing equipment. The new press referred to at that time and pictured above is now installed and operating. For certain of our publications it will provide increased production and quality, and effect economy due to its high speed. Some of the first items to be run on the new press will include Church bulletins and S. S. work sheets, formerly run one at a time on our little offset press. These can now be run eight at a time on the new larger press which operates fully as fast as the small press.

The necessary alterations to a room, together with the camera and the platemaking equipment and the new press pictured above, represent an investment of substantially more than $30,000.

We have now signed a contract for the installation of a sprinkling system, which was authorized at our last Board Meeting. Installation will likely get under way during late fall or early winter. The sprinkler system together with the necessary 50,000-gallon water reservoir will require an investment of more than $40,000. In addition to the added fire prevention which this will afford, it will reduce our insurance sufficiently to completely repay the original investment in eight or nine years.

Previous to World War II, and again recently, serious consideration has been given to the opening of another bookstore in eastern Ohio. Canton and its immediate trading area have been carefully surveyed and the possibilities analyzed. As a result of this study and in the light of all needs, it has been decided not to launch this store at the present time.

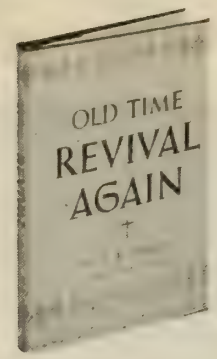
ITEMS and COMMENTS

Lithuanians can get free church funerals by substituting a picture of Lenin or Stalin for the cross, according to **Osservatore Romano,** Vatican newspaper. A religious funeral costs 500 rubles in Lithuania. A religious wedding costs 600, compared to 6 rubles for a civil marriage. The **Osservatore** editor, reporting on the status of the church in Lithuania, said some churches remained open, but attendance at services requires great courage, and for civil servants it is almost impossible.

* * *

Gideons International, according to the Associated Press, plans to put 400,000 Bibles in hotel rooms in Western Germany to replace those destroyed in wartime air attacks.

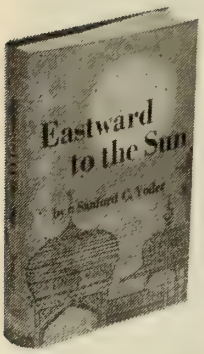
Summer reading . . .



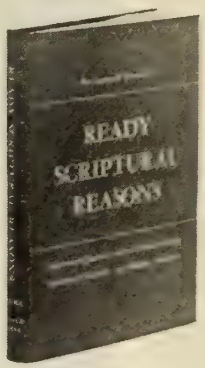
OLD TIME REVIVAL AGAIN

By T. K. Hershey. The writer pleads for revival, showing that it must begin within before it can be spread to others. It refers to early Biblical evangelists, and to the effectiveness of those who first have been revived themselves. It speaks emphatically to ministers, but the message is for everyone. $1.75

EASTWARD TO THE SUN



By S. C. Yoder. Travel by armchair. From New York through Europe to India, climaxing at the 50th anniversary celebration of the India Mennonite Mission, Dr. Yoder relates his experiences. He delights in people and places. With keen insight he observes them through the colorful lenses of history and literature. You will enjoy him as your guide. $2.85



READY SCRIPTURAL REASONS

By George R. Brunk, Sr. Important facts about Christian living stated in question-and-answer form. The author interprets these on Biblical principles in the light of his belief and experience. $1.75

Mennonite Publishing House
Scottdale, Pennsylvania

United States News and World Report quotes at length the editor of the **London Sunday Times** on the Billy Graham campaign, its effects, and its meaning. We quote here two paragraphs from this statement:

"The people want to know the truth; they want it declared with authority and conviction, dogmatically, and without apology. They prefer half an hour or even three quarters of an hour of this kind of preaching to the ten minutes of platitudes which all too often is given from church pulpits. The Bible, which has meant so much to the people of this country in past generations, still has an astonishing appeal. There is something about the Bible and about Bible preaching which cannot be explained, apart from acknowledgment of its divine authority and inspiration.

"Dr. Graham has appeared in the role of an Old Testament prophet or a John the Baptist, declaring, 'Thus saith the Lord,' and thousands have responded to his message. Nineteen hundred years ago men were puzzled by the preaching of St. Paul, preaching which swept away the paganism of the Roman Empire and the dead ecclesiasticism of Judaism. The explanation which he himself gave is: 'The preaching of the cross is to them that are perishing foolishness, but unto us which are being saved, it is the power of God.' Is not this the real answer to our questions today?"

* * *

Despite a Midwest heat wave, nearly 7,000 persons thronged into the non-air-conditioned Art Institute in Chicago to see 30 famous religious paintings in the first five days of an exhibit arranged with the co-operation of the World Council of Churches. Many religious organizations have called to arrange guided lecture tours. It is expected that attendance will increase with cooler weather, and the museum will remain open Wednesday evenings to permit more persons to see the exhibit before it closes on September 1.

* * *

Major newspapers in the Soviet Union have begun an intensified drive against religion. **The Literary Gazette** and **Pravda,** official Communist party organ, launched the campaign with simultaneous editorials demanding more antireligious activity. **Trud,** the trade union newspaper, then joined the attack with a demand that the government close down a shrine near Moscow that attracts thousands of believers to the "healing waters" of its spring. **Pravda** called for an unyielding campaign against religion. It said Communist organizations should use scientific and atheistic propaganda to show believers the error of their ways "without insulting the feelings of believers." Revival of the antireligious campaign comes at a time when the party is worrying about a religious revival among some sections of Soviet youth. **Pravda** expressed special concern about children and religion. **The Literary Gazette** charged that farmers were neglecting their work for religious observances, thus obstructing a vital harvest. **Trud** complained that members of the Soviet "aristocracy" were among the thousands visiting Glinkovo near Moscow to bathe in what believers regard as sacred waters.—RNS.

* * *

Robert Kauffman, who is doing his I-W service teaching music at Londour, India, recently gave a concert on the All-India broadcast from New Delhi.

* * *

Czechoslovakian newspapers received in Vienna reported that 93 churches, 35 parish buildings, and a Roman Catholic seminary at Bratislava were renovated last year. The report said that the Communist regime assumes 65 per cent of the financial burden. —RNS.

* * *

Slovakia has 149 institutions housing 17,414 trade students, "brought away from their families and free of all religious influence," Czechoslovakian newspapers reported. —RNS.

* * *

The French, in eight years of war in Indo-China, suffered casualties of 44,967 dead, 48,370 missing, and 79,560 wounded, up to May 31. After the truce terms were announced, the commander of the French Union Ground Forces in North Viet Nam said, "Many deaths for few results; many deaths for nothing." And this is not the only war in which such a judgment would have to be pronounced.

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, AUGUST 31, 1954 — NUMBER 35

MENNONITE BIBLICAL SEMINARY LIBRARY

Believers Should Be Baptized

By Glenn Esh

Washing with water was the necessary accompaniment of the worship of God by the Jewish people. Washing the whole or parts of the body, the clothing, the vessels in the Temple, even to the careful washing of cups and plates used in eating, became the custom among the people. No doubt it helped them to understand that God was pure and that cleansing was necessary before a sinful man could approach Him.

The Pharisees were critical of the disciples of Jesus because of their supposed carelessness in eating with unwashed hands. The fact that they so seriously perverted the use of ceremonial washing and failed to learn its lesson for themselves does not prove it unnecessary. It was a beautiful and useful symbol. No doubt many understood the holiness of God and their own sinfulness after being subjected to ceremonial washing.

With the announcement of the approach of the kingdom came the call for vigorous preparation. "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain" (Isa. 40:3, 4). John called for repentance and fruits worthy of repentance. The people must be cleansed for the coming of the Messiah. They came to John confessing their sins and were baptized in the Jordan River. It was a time of great expectation, of special God consciousness. This was a baptism of cleansing from sin.

Some stoutly deny any connection between Jewish ceremonial washing, especially proselyte immersion, and the baptism of water by John. However, with a long history of ceremonial washing behind them, an unbelievably meticulous tradition taught by the Pharisees and the intense expectation of the people, confession and washing were easily accepted and understood. The Jews sent priests and Levites to John asking, "Who art thou?" When John denied that he was either Christ or Elijah, they then asked, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet" (John 1:25)? They understood the baptism procedure; it was not new to them. But they could not understand by what authority this man of the wilds was baptizing.

The water of the Jordan upon the people became the symbol of a repentant heart and the promise of forgiveness of sins. The application of water to the body had been the traditional symbol of cleansing.

John called for repentance and baptized the repentant. Jesus preached repentance, and His disciples baptized those who responded. Peter commanded the people to repent and be baptized. Saul was called by Jesus on the road to Damascus; and when Ananias came to him he was instructed to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Therefore the first reason a believer should be baptized is that it identifies the sinner as being repentant and symbolizes his desire to put away sin. But to stop here would be to identify the sinner without suggesting any remedy for his sin. It would remind us of the holiness of our God, without showing us the most wonderful part—that He provides salvation. A consciousness of sin is not an end in itself. Confession of sin, alone, is of no profit. Meats and drinks and divers washings and carnal ordinances cannot make a man perfect. Baptism not only recognizes a sinful past, but offers prospect of a godly future. There is a bridge from the hopeless past to the hopeful future. It is the bridge God has made—Jesus Christ the Saviour. Peter was looking at both sin and the Saviour when he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Also, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). Sometimes in baptism the emphasis is placed either totally on the sinner and his sin or on the Saviour and His attendant blessings. It should not be either or, but baptism should be used to express the whole sinner-Saviour relationship. If properly understood, it can do that effectively.

The second reason a believer should be baptized is because it initiates him into the family of God. It is the physical symbol God has chosen to identify the sinner, who has believed God and is trusting His grace with the hope of eternal life. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15,16). Baptism is to be "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). It represents commitment to the Godhead just as the children of Israel were committed by the baptism of the cloud and the sea to Moses when they left Egypt. I Cor. 10:2. Weymouth translates it, "All were pledged to Moses by baptism in the cloud and in the sea." They could have been born sons of Israel. But unless they stepped out of Egypt by way of the path through the Red Sea and followed God's appointed guides, they could not be partakers of the promise. That act became their commitment to God's leader.

Third, baptism is more than commitment. It represents union with Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4). Baptism

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We Bless the Name of Christ, the Lord

By S. F. Coffman

We bless the name of Christ, the Lord,
We bless Him for His holy Word,
Who loved to do His Father's will
And all His righteousness fulfill.

We follow Him with pure delight
To sanctify His sacred rite;
And thus our faith with water seal
To prove obedience that we feel.

Baptized in God—the Father, Son,
And Holy Spirit—Three in One,
With conscience free, we rest in God,
In love and peace, thro' Jesus' blood.

By grace we "Abba, Father," cry;
By grace the Comforter comes nigh;
And for Thy grace our love shall be
Forever, only, Lord, for Thee.

is the expression of our faith in Christ, our love for Him, and our hope in Him. We have left a temporal, sin-ridden world and now rest secure in the eternal qualities of the Son of God. We are baptized into Him because we are confident He is all He claimed to be.

Finally, we want to be baptized because it represents one of the most astonishing works of God in our day—the gift of the Holy Spirit. Every believer must be helped to understand that we baptize with water, but there is one mightier who shall baptize you with the Holy Ghost and with fire" (Luke 3:16). Baptism with water and baptism of the Spirit are inseparable. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The Spirit descended upon Jesus at His baptism. The Spirit accompanied baptism at Pentecost. Peter perceived that the Holy Spirit fell upon the household of Cornelius while he preached, and he baptized them. Paul expected the Spirit to accompany the baptism of believers as he preached to the Gentiles.

Certainly the Holy Spirit is not bound by the administrations of men. He comes upon the true believer, as the grace of God, in the same imperceptible way the burden of sin is lifted when our faith fastens upon Jesus. The believer will be baptized to express in outward symbols that God is with us and that the words of the prophet have come to pass: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my pepole" (Jer. 31:33). He knows that he is the temple of the Holy Spirit. By the Spirit are given both the desire and the power to be children of God in reality.

Water baptism is nothing in itself. But its symbolism is so appropriate and vivid as to compel the sinner, recently turned believer, to want it. The command of Jesus and the apostles is so clear as to demand explanation if it is not administered. And it expresses effectively the believer's initiation into the family of God by regeneration of the Spirit. All believers should be baptized.

Akron, Pa.

There never has been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed of God.

—Horace Bushnell.

Obedience

By Laverne Sensenig

"If ye love me, keep my commandments." Christ has commanded us, through the Bible, to obey His word. We know this is the happiest life one can live—that of obedience to our Master's wishes. By giving Christ command of our lives, we will naturally obey Him, and through obeying Him we will also obey others.

The question arises, "Whom shall we obey?" "Children, obey your parents in the Lord." The Bible states a few reasons for doing this. "This is right." "It may be well with thee, and thou mayest live long on the earth." Certainly obeying one's parents is our duty as children. If we are so fortunate as to have Christian parents, that is all the more reason we should heed them. For God not only speaks through His Word, ministers, and friends, He also speaks through our parents. How pleased God must feel if we are in happy subjection to them! Obeying parents while young is a steppingstone to a fuller obedience to God in our more mature years. What blessings God has in store for those who keep His commandments!

"Obey them that have the rule over you." This may mean religious, governmental, or any other source of true power. We all know God has commanded us to respect the leaders of His chosen church, whether it be bishop or Sunday-school teacher. He has spoken through Aaron, Moses, and Jeremiah of old. So He continues to speak through His leaders, even today, many centuries later. The rulers of our land are to be respected and honored. We must bear in mind the fact that God has chosen them; that is reason enough for willing obedience to them.

But the one to whom complete tribute should be paid is our Lord and Master. Peter says in Acts 5:29, "We ought to obey God rather than man." Yes, this is our supreme duty in this life. He came into the world in obedience to the fulfillment of this great plan of salvation. Why shouldn't our duty be that of accepting His gift? What a pleasant task it is—that of trusting and obeying Him! Whom would we rather heed than the all-wise, all-loving God and Father above? We should consider it a definite privilege to be of service to the King of kings.

The results of obedience to Him are many. It means an upright life filled with the goodness of God. His Spirit indwells our hearts, making ours a life of joy and contentment. What peace is ours for the asking! If we follow His perfect footsteps, our lives will be considered sinless in the omniscient eyes of God. How we should strive to be more like Him!

Not only will this life be happy. Our future life will be one of complete bliss. The reward for keeping God's commandments is eternal life. We cannot fathom the joys He has in store for those that love and obey Him. Words cannot express this bliss which will be our inheritance in the ceaseless ages of eternity. So let us follow Christ's footsteps daily, and all these promises will be a reality to us someday when we enter the pearly gates to be forever with the Lord.

Akron, Pa.

The Scriptures in Mexican Indian Dialects

There are fifty-one Indian tribes in Mexico, each one speaking its own dialect. The total population of these tribes is approximately one fourth of the population of Mexico, which is over 27,000,000. A group of North American and Canadian Christian linguists have been working among the Mexican Indian tribes since 1935, giving written form to their dialects and publishing very simple materials in those dialects besides their primers. In the course of eighteen years they have reached practically all of the tribes with their linguistic work. The first thing these people read after their primers is the Gospel. This group of linguists is backed officially by the General Director of Indian Affairs under Mexico's Department of Education. The Versions Department of the American Bible Society has been checking and publishing some af the Scripture translations. So far, one or more books of the Bible have been translated and printed by the Society in the following dialects: Cuicateco, Chol, Huasteco, Maya, Mazateco, Mexicano del Istmo, Mixteco, Otomi del Mezquital, Otomi Oriental, Tarahumara, Tarasco, Totonaco, Trique, Tzeltal, Tzotzil, Zapoteco del Istmo, Zapoteco de la Sierra Juarez, and Zoque. The Lord has greatly blessed His Word among these Indians. There are two tribes, the Tzeltals and the Chols of the State of Chiapas, among whom thousands of conversions to the Christian faith have taken place. A wonderful new day is dawning for these long-forgotten people because, like those on the Day of Pentecost, they are hearing the mighty Word of God in their own tongues.

—*Bible Society Record.*

GOSPEL HERALD

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EDITORIAL

Church Conference Work

Now that nearly all of our district conferences have held their annual or semiannual meetings it is a good time to think of the scope, the nature, and importance of their work. The work of our conferences is definitely expanding to keep pace with the enlargement of the borders of our church. This has been evidenced in recent years as conference names have been changed from restricted geographical designations to such as would embrace wider horizons. The most recent such instance was the changing of the name of the Southwestern Pennsylvania Conference to Allegheny Conference. In other instances new conferences have been formed in order to care for the work in certain areas as the church has expanded. All of this points out that there has been a gradual growth in our conference constituencies, both numerically and in geographical areas.

We are glad for this growth of scope and extent in the Mennonite Church. It suggests active life and not a state of dormancy or stagnancy. We have a right to expect in the church of today something of the life and vigor of the apostolic church of which it is said that "the number of the disciples was multiplied" (Acts 6:1).

But just as important as growth in scope is growth in function. Our conferences serve to perpetuate, to conserve, and to advance the cause of Christ in our congregations, to provide co-operative means of working, and to help in the solution of problems. They need constantly to advance in nature and methods of work so as to meet the needs of the times. As new emergencies arise, new means must be found of meeting them; as new problems come, we need to find ways of coping with them.

In all of these things we can learn many lessons from the methods and procedures of the early church. When they needed someone to take the place of Judas in the apostolate, the entire group came together and took appropriate action. When the apostles needed help to take care of the poor in the church they took the necessary steps to ordain a number of deacons to do the task. When Paul and Barnabas founded new churches on their missionary journey they saw to it that elders were ordained in every place so that the work would be perpetuated. When a serious problem arose in the early church as it was caught in the crosscurrents of Jewish and Gentile thought and practices, the matter was referred to a conference in Jerusalem. By thorough discussion and by the leading of the Holy Spirit they solved the problem satisfactory to the group.

All of these progressive actions, taken to meet the needs of certain times and occasions, worked out to the upbuilding of the church and the extension of the kingdom. Acts 16:5 gives this interesting and revealing summary of the results of the decisions of the Jerusalem Conference: "And so were the churches established in the faith, and increased in number daily."

That is the great goal of our church conference work as it is carried on today. It needs to function to provide adequate organization for the needs of the times, to perpetuate the faith and work of the church, to solve the problems that confront us from time to time, and to carry out the Great Commission that Christ has given us. This Commission is to evangelize the world, to baptize and admit to the church those who believe the Gospel, to teach and to carry on a program that will perpetuate and enlarge the church so that the Gospel witness will be carried on until the end of the age.

May all of our conferences, boards, and collective church agencies work to the end of a greater unification and solidarity of the brotherhood, and an increasing outreach in winning souls for Christ and the church. May it also be said of our church conference work of the present time: "And so were the churches established in the faith, and increased in number daily."—H.

Keenness of spirit and tartness of language are never to be commended. You may live in and to Jesus; yea, and that continually, by simple faith and holy, humble love.—John Wesley.

Graciousness

Graciousness is attributed to God in a number of references, of which we shall quote two that are very familiar. When the Lord talked to Moses on the mount He proclaimed His own person and attributes as follows: "The Lord, the Lord God, merciful and *gracious,* longsuffering, and abundant in goodness and truth" (Ex. 34:6). Later on when Moses had set up the tabernacle in the wilderness the Lord gave him this benediction with which to bless the people: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be *gracious* unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26). As one of the Godhead the Lord Jesus also was gracious, as was evidenced by His words and deeds. When He spoke to His native people at Nazareth it is said that they "wondered at the *gracious* words which proceeded out of his mouth" (Luke 4:22).

As Christians we also need to be gracious, although we cannot attain to the perfection of attributes of character that we find in God and Christ. Graciousness in our language today, especially as it relates to human characteristics, means to be kind, courteous, appreciative, and generous. The Apostle Paul is a human example of graciousness. We find it reflected in his letters to churches and individuals, as illustrated in his greeting to the Philippians: "I thank my God upon every remembrance of you." He showed his graciousness not only to his brethren but to the Jewish leaders and the Roman authorities. He admonished the Ephesians and us as follows: "Be ye kind one to another, tenderhearted, forgiving one another" (Eph. 4:32). Peter brings out the same idea in these words: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (I Pet. 3:8).

We conclude that graciousness as it applies to our human relationships today means that we should be kind, courteous, appreciative, and generous. It is a pity, if not a tragedy, that we as Christians so often fail to manifest these great Christian traits. It reminds us of the story of the little girl who prayed that the Lord would make the bad people good and the good people nice. How often do we let worldly-minded people

outdo us in manifesting graciousness in human relationships?

Let us then as Christians learn to show kindness in word and deed to every one; to be appreciative of those with whom we live and work, in the home, shop, school, and church; to be courteous to both friend and foe; to be generous in both attitude and action. As brethren in the church we should be Christian gentlemen; as sisters in the church we should be Christian ladies; and as Christian boys and girls we need especially to learn the grace of graciousness.

The Lord is gracious. Lord, help us to be gracious.—H.

The Passing of Josef Oesch

By John E. Kauffman

(Some of these statements taken from my air mail diary)

My heart was touched this past Tuesday as I read in the Gospel Herald about the sudden passing of our beloved Bro. Josef Oesch. As I think back, it was just a year ago (Aug. 5, 1953) that I arrived at the home of Josef Oesch by cab from the railroad station around 9:30 (or rather 12:30) in the evening. After I had introduced myself, he asked, "Are you John *Esch* Kauffman?" I said I was, for my mother's name was Esch. (The names Oesch and Esch are very much alike and no doubt were originally the same.) The family was just gathering around the table before retiring to eat a very appetizing porridge, which I enjoyed, not only because I had a good appetite (guten Appetit), but also to fellowship with this sociable, interesting family of parents and seven children. I felt very much at home and even felt related.

When the children retired for the night, one by one they shook hands with each other and also with their American guest. This custom was repeated again in the morning. I have noticed this in a number of European homes, and wondered whether the dark and gloomy days of war have caused family ties to be just a little tighter there than in the United States. Many families went to bed during the war, and before daylight the entire family was blown to pieces.

The next day, Aug. 6, Josef took me out to his wheat field with his little Chevrolet where the children were cutting wheat. The girl, the older of the two, was driving the English Fordson tractor and the boy was riding the McCormick-Deering binder. This is possibly the same tractor on which Josef lost his life. No doubt the children were pleased to have this American visitor watch them operate this machinery. As I noticed the paths through the wheat, he explained that that was done by "wilde Schweine" (wild hogs). When asked why they do not destroy them, he said, "Das ist verboten" (forbidden), for they are protected for the licensed sportsman.

Returning again to the buildings, he showed me the nice new cattle barn, rather modern in construction. I had supposed that since Luxembourg was not directly in war, they did not have so much destruction. By this time we were in the old barn looking it over. It was there that Bro. Josef began to tell me about the sorrows and horrors of war, for then I realized that I was standing in the very area of the famous "Battle of the Bulge."

Standing there in the stable, I inquired about the newly plastered spots in the concrete blocks in the ceiling. He said, "That is where the grenades came through that were dropped from the sky. Just outside the stable door here to our left was a large hole where a shell had been dropped and exploded. The German soldiers came and told us to vacate and where to go for safety. My aged uncle said that these cattle shall not be neglected and he would stay there to take care of the stock. Many cattle that were left in barns starved to death there, and those which were left to wander were never found again. My uncle was standing here where we are standing and when that shell exploded it killed five cows and two horses, and all the pigs and animals that were not killed were stolen by the Germans. The Americans burned much of our furniture for fuel and broke the rest. I still have some on the attic that has not been repaired. One day two German officers came to the place where we stayed and took me along to bury my uncle. There had been a large shell hole over here in the orchard about fifty feet from the barn in which we all expected to be buried. When we got to the barn my uncle was lying there on the floor with the top of his head off and we wrapped his body (twice its natural size) in a blanket and buried it in the shell hole in the orchard. Later when the war was over, we had a funeral and buried it in the regular cemetery."

A short distance away was a badly damaged house where a dentist had lived. I asked if it had been bombed.

"No," he replied, "it was occupied by army officers and was hit with artillery fire located twenty-five miles away.

"For three years we had no earnings and we became very poor and hungry before the MCC found out about our need. One day Cleo Mann came into our midst and helped in our distress."

None of us in the United States can really enter into such an experience. And this is not the whole story, but I feel since I am back from Europe that American Mennonites should understand some of the gruesome experiences that our brethren in Europe have gone through. It may help us to sympathize more with them in their trials, afflictions, and temptations. Above all, it should help us to be concerned that the coming generation shall never be found carelessly entering into the ranks which carry out these grusome tasks. It should help our children to hold fast the doctrine of nonresistance.

In the passing of Bro. Oesch, the family is losing a sincere, loyal, and devoted father, and the church at Diekirch is losing a bishop who was a loving shepherd of his flock. On Aug. 9, it was one year that I attended the service held in the old barracks with about forty others. Bro. Josef had the opening, Bro.

(Continued on page 823)

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, Aug. 18, 1904)

Our aged ministering brother, David Morrell, passed peacefully out of this life . . . on Aug. 9th at the home of his son-in-law, Bro. J. Z. Greenawalt, near Topeka, Ind. [aged 75 y.; ordained 1870].

Pre. Valentine Gingerich was born in Holmes Co., O., March 2, 1868; died in Troy Twp., Geauga Co., O., July 23, 1904. . . . He was ordained to the ministry in the Amish Mennonite Church in 1902.

John Paton, the pioneer missionary to the New Hebrides Islands, is at present on an eight-month tour to the island converts at Anewan. When he first came to this island, a number of years ago, the people were savage cannibals, but now the whole population is Christian, and the people are living quiet, orderly lives. *(From Herald of Truth, Aug. 25, 1904)*

Reesor Centennial. The Markham (Ont.) Economist gives an elaborate account of the hundredth anniversary of the settlement of the Reesor (Risser) family in York Co., Ont. In 1804 Bro. Christian Reesor with four sons and one daughter emigrated from eastern Pennsylvania to the wilds of Canada and there started life in the woods. His posterity now are numbered by the hundreds.

All the way from Dhamtari to Sihawa, a village thirty-six miles southeast of Dhamtari, there is not a single school or place of any kind where a child can learn to read. To tell people in such a region to read the Bible would be mockery. We must reach them in another way.—J. A. Ressler.

The Smitten Rock in the Wilderness

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The motor track in the country of Edom runs over flat plains where miles of glowing sand weary the eyes. Then come stretches of black basalt pebbles like the dry bed of an ocean. For a mile or two these stones are all the same size. Then they grow larger and again larger as if smothered and shaped by primeval currents and deposited by long-vanished tides.

The beauty of the desert in spring with all its changes of level and pitch and color makes the drive a delightful one. There are none of the monotonous stretches of level, but grades and slopes and river beds and distant mountains, all quite entrancing. It is a somewhat wearying journey. We met a few cars lurching along in the opposite direction. Then we came into a green land where hundreds of camels and long-legged calves were grazing by the wayside. We drove across an undulating gray-brown plateau of flinty gravel, beyond which the plain begins to fall away toward the west into a region of red rocks. Here and there patches of soil had been plowed for cultivation, and this too is deep red. In the distance a wall of mountains smoldered red in the morning sunshine. At once the name Edom, the "Red Land," comes to my mind. Truly we are in Edom now.

The high plateau provides extensive pastures after the rainy season. Barley and wheat are cultivated in the sheltered valleys, but after the beginning of July the uplands are brown, dry, and barren save along the perennial watercourses, or in the neighborhood of springs and cisterns.

We are running now down a steep-sided valley with evidences of early terraces when a far greater and more industrious population inhabited this region. The way here is a pleasant mountain road, ascending gently for perhaps one thousand feet or so.

Here we come upon Ayoun Musa, the Springs of Moses, from which a splendid stream of the clearest water breaks forth and accompanies us down the valley to Petra. This is one of a number of place names linked with Moses in this region.

It is not doubtful that Moses was here. The stream that enlivens this region is said by popular legend to be that which sprang forth when Moses struck the rock. There is little vegetation around that well and a few Bedouins had pitched their black tents along the valley bottom to avail themselves of the life-giving stream. And we found to our amusement and surprise that perhaps not a single tent is without a "Moses" among the children and the old people. Moses had indeed taken possession of the region. The more one sees of this strange country the less one feels competent to say, as so many destructive critics of the Old Testament say, that this and that incident could not have happened.

* * *

What pleasure we found in reading Num. 20:1-13 as we sat for some time by the clear water of the Fountain of Moses.

Just before the Israelite host had reached Kadesh, the living stream ceased that for so many years had gushed out beside their encampment. It was the Lord's purpose again to test His people. He would prove whether they would trust His providence or imitate the unbelief of their fathers.

They were now in sight of the hills of Canaan. A few days' march would bring them to the borders of the Promised Land. They were but a little distance from Edom, which belonged to the descendants of Esau and through which lay the appointed route to Canaan.

Before God permitted them to enter Canaan, they must show that they believed His promise. The water ceased before they had reached Edom. Here was an opportunity for them, for a little time to walk by faith instead of sight. But the first trial developed the same turbulent, unthankful spirit that had been manifested by their fathers.

The effect of the repeated uprisings of the Israelites in the wilderness as a whole must have weighed heavily on the spirit of their great leader, Moses. He saw all his dreams of guiding them into the Promised Land dissipated, for he was an old man, and the sentence dooming the existing generation to die in the wilderness virtually included himself. Already over eighty, he could not hope to survive another generation of his fellows! With all his sublime trust in the Lord, so often shown, and embodied so grandly in the religious history of the nation on which he impressed his spirit, he at last for a moment despaired and fell into the same distrust as had so often grieved his soul in others.

The people were camping somewhere in the neighborhood of Edom. There was an organized camp, doubtless, of Levites and others round the Tabernacle, but the mass of the people were widely dispersed. Here also arose a bitter complaint of the people for want of water, showing that the children had not unlearned the discontent of their fathers. It is possible that it was the assembling of the people together after the dispersion that caused the scarcity of water. The wells and torrent beds yielded too little or perhaps had failed at the time of drought.

The language which the people used in their murmurings is the same as their fathers had used before them on occasion of the return of the spies. Loud reproaches for being led from Egypt to such a wilderness rose on every side, and the old laments were heard that they had not died with their brethren by the way. Though God's bounty had sustained them for nearly forty years in the wilderness, yet they had not learned to trust in God.

During all their wanderings, wherever the need existed, they were supplied with water by a miracle of God's mercy. Wherever in their journeyings they wanted water, there from the cleft of the rock it gushed out beside their encampment. They forgot the rock smitten at Rephidim and the manna of each day, and unhappily influenced even Moses and Aaron for the instant.

The present generation was as stiff-necked and ungrateful as their fathers, and Moses and Aaron were in despair. They had recoursed at once to God for guidance, falling down on their faces in earnest prayer at the door of the Tabernacle. As might have been expected, from their Divine Protector who cared for them so long, a command presently came. Moses was directed to fetch his "rod" from the sanctuary, where as having acquired a special sanctity as the instrument of so many wonders, it seems to have been laid up, and then holding it in his hand, he was commanded "to speak" to the bare crag in the sight of all the people, and water would flow from it. But the lofty, immovable trust of Moses in the Divine Word was for the moment shaken.

Obeying the command, he was yet uncertain and hesitating as to the result and openly showed his doubts, as if the Almighty could not do whatever He pleased, or would not fulfill His word. For a moment the long enduring temper of Moses gave way and he "spake unadvisedly with his lips." "Can I bring water," cried he in the hearing of all, "from the dry, solid rock?" He had been commanded to speak only, and the water would flow, but in his excitement he smote the hard stone.

It has sometimes been thought that the sin of Moses on this occasion was distrust in God—that for this once he almost doubted whether God would fulfill His word and grant the needful supply of water. Impatient and irritated by the reproaches of the people, Moses forgot for the moment that he was acting in God's name and by His power. Instead of speaking to the rock in the name of Jehovah, which would have testified to all present that he believed the expected supply of water was His gift, he smote the rock twice, assuming thereby to himself a power which he had not. There is a special significance that he smote

the rock twice. Had he struck it once, it would have showed that he felt he was acting for God; the second stroke proved that the thought of self was uppermost and had shut out the thought of God. The merciful God did not refuse to honor His servant, though His servant had in a manner dishonored Him. Water came as had been promised, and the people drank in abundance. But the momentary distrust brought a final and formal exclusion of the great leader and his brother from the land they had so longed to enter.

Wearied with the continual murmuring and rebellion of the people, Moses had lost sight of his Almighty Helper and without the divine strength he had been left to mar his record by an exibition of human weakness. The man who might have stood pure, firm, and unselfish to the close of his work had been overcome at last. God had been dishonored before the congregation of Israel when He should have been magnified and exalted.

The thought which naturally comes into the mind, when dwelling on this history, is perhaps not so much surprise that the aged patriarch should at length be overcome by the perverseness of the people over whom he was called to rule, but that he should have been able to bear with them so long. By nature Moses seems to have been of a hasty and impetuous disposition, but God taught him patience in the wilderness. The last forty years of his life were a continual discipline to him in this respect, until he came out of the fire so changed and purified that we are able entirely to acquiesce in the character which Scripture gives of him that "the man Moses was very meek, above all the men which were upon the face of the earth."

The history of Israel was to be placed on record for the instruction and warning of coming generations. Men of all future time must see the God of heaven as an impartial ruler, in no case justifying sin. But in the light of Bible history it is evident that God's goodness and His love engage Him to deal with sin as an evil, fatal to the peace and happiness of the universe.

The history of Moses may well be an encouragement to all who will earnestly pray and strive against their besetting sins. The grace of God, in answer to their prayers, will enable them so entirely to overcome them that the virtue which is most opposed to them shall become the brightest jewel in their crown. If anyone is conscious that he is naturally of a hasty and passionate temper, easily provoked to angry words or deeds, let him remember how the impetuous Moses was schooled into the meekest of men; let him pray that he too may learn so to forget himself as to take no account of personal offenses, if only he can discharge bravely and thoroughly the duty to which God calls him. It was this union of self-forgetting gentleness and forgiveness, with a just regard for the honor of God, which was so conspicuous not only in Moses but in Him of whom Moses was so remarkable a type, and who has especially bidden us learn of Him, because He was "meek and lowly of heart."

Old City, Jerusalem, Jordan.

The Story of My Books or How They Came to Be

By J. A. Huffman

J. A. Huffman is a well-known Bible teacher and author of the United Missionary Church, formerly the Mennonite Brethren in Christ. This is the second of a short series of articles telling how his books, numbering a score or more, came to be written. Some of these have enjoyed a wide circulation, and any which are indicated as still in print, may be ordered from the Mennonite Publishing House.

A Guide to the Study of the Old and New Testaments

One day, it was in the month of May, three gentlemen called at our home and made known their errand. They were the officers of the Bible Study Committee of the High School Teachers' Association, and had come to ask me to prepare a text for the study of the Bible, as an elective for credit in the high schools of the state of Indiana.

This committee reported that they were acting upon the conviction of the High School Teachers' Association that the Bible should be studied in the public schools of the state. And since the constitution of the state of Indiana made provision for the same, courses in Bible study would be introduced and carried on if a suitable text could be provided.

The committee insisted that the Bible should constitute the "text" in the hand of the student, but that a volume which would serve as a guide to the study of the Bible was needed. I was thrilled with the possibility of such a service to youth, but when informed that the book was wanted for the opening of schools in the following September, the impossibility of such an accomplishment was evident. I had a full schedule of regular classes in my college, besides the usual commitment for extra ministries.

The committee agreed before leaving that if I would consent to prepare the text, they would abide the time when the manuscript could be ready. I agreed to have the text ready for printing within a period of six months, but was able to report the manuscript ready a month ahead of the time set. The committee was called in full session, and the text was unanimously adopted. This was done despite the fact that an influential modernist, to whom the manuscript had been unwisely shown by the secretary of the committee, had appealed to the committee in a letter not to approve the manuscript. It was not his wish that the Bible itself should be employed as the text, but that some volume should be prepared for what he called "a real text," which would eliminate the necessity to use the Bible. The new volume was so arranged, however, in keeping with the request of the committee, that it should serve as a "guide" to the study of the Bible itself, with the Bible as the "text." The title assigned to the new volume from the first was, "A Guide to the Study of the Old and New Testaments."

The manuscript was approved by the Indiana State Board of Education for the purpose for which it was prepared, and was copyrighted and published, in liberal editions, for high-school use.

Of all my books, this volume has had the largest sale up to this date. More that fifty thousand copies have been printed. As a part of my honorarium for writing this volume, I was granted the use of the copyright, and even the plates, for the printing of editions for general distribution, the High School Teachers' Association being interested only in serving the public schools of the Hoosier State.

A number of accrediting offices and groups of other states of the Union approved the text, and availed themselves of its use. It was discovered by various academies, Bible schools, and colleges, and was accorded a generous ministry. While the decision of the Supreme Court against the study of the Bible in the public schools has necessitated the discovery and the introduction of other techniques, "A Guide to the Study of the Old and New Testaments" is still in constant demand. The ministry of this particular volume has been to me the source of great satisfaction.

Building the Home Christian

From my youth, by experience and observation, I was gripped with the importance of the Christian home, and with a conviction that Christian homes constitute one of America's crying needs. What was true then is still true.

When I began the work of the Christian ministry, I early prepared and delivered an address on the subject, "Making and Keeping the Home Christian." This message was delivered across the United States and Canada, and never failed to thrill its hearers.

With this single address as a beginning, in due course of time the manuscript for the volume entitled "Building the Home Christian" was completed. But I was still a young father, whose sons were very young and whose futures were unwritten. Proverbially the bachelor and maiden lady know best how to rear children, and similarly, we, a young couple, might easily idealize and theorize, but fail to be able to produce an exemplary Christian home.

Anyway, I would not have it thrown into my teeth that I had written a book

A Prayer for This Week

Dear heavenly Father, how we do thank Thee for Thy loving care! We thank Thee for the blessing of another harvest, and the way Thou dost provide for our physical needs.

Help us to be more mindful of our great spiritual needs, and to come daily to the fountain of living waters. Open the eyes of our understanding that more of Thy precious truths may be revealed to us.

As our young people are preparing to continue their education, help them to make wise selections of schools. Bless all these students as they leave their homes. Help them to stand firmly for Thee, to be strong in the Lord and the power of His might.

Bless all the faculty members, give them courage of their convictions, and help them to be noble Christian examples.

We ask Thy divine guidance for the Board of Education in directing this important work. Grant, Lord, that the church may be strengthened through its educational program and that many more ambassadors for Christ may be prepared. And we will give Thee all the praise, for we ask it in Jesus' name.

—Ida M. Yoder.

on the Christian home, but failed to make good. The boys were growing up, and each had been definitely converted before ten years were reached. We had no reason to suspect our children as failing us and their nurture, teaching, and discipline. But the publication of the book had to await the day when the children would make it possible to release it. They knew that the book had been written, and occasionally one would inquire why the book was not being published, to be told that its publication eventually rested with them.

Eventually the book was released and published. The sons have made good. Each married a fine Christian girl, and they have established Christian homes of their own, patterned very much after their parental home. Two of these sons are ministers, and one a soul-winning layman.

The book, "Building the Home Christian," has had, continues to have, a splendid ministry, has gone through a number of editions, and continues much in demand.

The Holy Spirit

Of volumes on the Holy Spirit, there are a number; but all of them appeared to me to lack in some vital point. For years I would recommend the best book on the subject which I knew.

Since the subject of The Holy Spirit and His Ministry has been so much neglected, in some quarters so grossly mistreated, and generally so little understood, the time came when a definite conviction constrained this volume from my pen.

Experientially, the writing of this volume constituted the most exacting test of my life. I was determined to attempt to hand on to others no spiritual advice, challenge, and no spiritual responsibilities or opportunities which had not been met by myself in Christian experience.

How well I have succeeded in writing a valuable book on the Holy Spirit, others may judge. How nearly I have lived to the standards of spiritual light and responsibility, only God truly knows.

Almost needless to say, the volume has met with one of the very heartiest receptions, is used as a text for classes and for personal study, with increasing favor.

My Pastor Called Today

By Priscilla Delp

My pastor called today. No, he didn't call on the telephone or ring the front door bell and leave his visiting card to let me know he had been here. It wasn't even a visiting day, and I was out hanging up the laundry. Neither was it a scheduled call, nor had I done anything that needed to be called to my attention, like breaking any rules or regulations. He apologized for interrupting my work. As though he had nothing else to do! My pastor is a busy man, supporting a family of six with his own hands and the help of a faithful wife. Besides being an evangelist and Bible school teacher, he serves on various committees in different organizations of the church.

Yes, he is a busy man, but never too busy to sense the need of one of "his flock." If he cannot visit he sends a card assuring them of his interest and prayers.

He had noticed the family's absence on Sunday and had stopped by to offer pastoral help. As the pastor prayed with us, it was as though he prayed for himself; our burdens were his, not ours alone. Gone were my doubts, for he had championed our cause and left us refreshed.

When I returned to my laundry again, I felt like a new person. Gone were my fears. Oh, the father in the home would be unable to assume his responsibilities for a long time, and the children would still need to be fed, clothed, and educated, but I was no longer alone, for through the visit of my pastor I felt the Master's touch and I could now go on in His strength.

Souderton, Pa.

Prayer Requests—

(Requests for this column must be signed)

Pray for the work at Canan Station, an outpost of Altoona, Pa., where a new church building will be erected soon to aid in the expansion of the work.

Pray for a man who was a member of the church in his youth but who has for many years kept aloof from her fellowship.

Pray for the work in Bihar, India, that the missionaries may receive the special grace and wisdom they need in teaching the "all things of the Word," and for the evangelistic meetings that are to be held there, beginning Sept. 13, with an Indian evangelist in charge.

Pray for a congregation that is in need of a resident pastor.

Pray for our young people as they start to school and college.

THE PASSING OF JOSEPH OESCH

(Continued)

Harvey Miller preached the sermon, and their foreign visitor, with his limited German vocabularly, brought greetings from America.

May God bless and comfort the sorrowing Oesch family and the little church at Diekirch. May the Lord also increase the burden of the American Mennonites to satisfy the physical needs of Europe as well as the spiritual hunger for the true Word of God.

Parkesburg, Pa.

After the Shower

By Lorie C. Gooding

And here's a little puddle in the lane,
Tangible evidence of last evening's rain.
The wind breaks all its surface into motion,
A very miniature of a full-sized ocean!
Not wider than the width of two-hands' span,
Nor any deeper than a baking-pan,
So very small a pool, and yet I see
It mirror the sky, a whole infinity.
I've often wondered how it could be so,
The lesser hold the larger; now I know
How eternity is reflected in the heart,
A whole eternity, and not in part;
And how it is that I can see the whole
Of heaven reflected in a human soul.

Holmesville, Ohio.

Diary of Orie O. Miller

Missionary and Service Trip
June 2 to Sept. 10, 1954

July 25, 1954. Mount Hotel Annes, Nagpur, India. I arrived here from Delhi by India Airways at 3:00 A.M. and am now waiting for Weyburn to meet me at Yeotmal. Donald Rugh, National Christian Council Relief Work Secretary who met me at Delhi Airport Friday, had planned a full Saturday schedule. At his office in the morning he briefed me on the NCC Relief and Rehabilitation program, India's present attitude toward Americans, etc. After visa getting and travel arranging there was a tea with the Voluntary Agencies Council where I could meet Red Cross, Friends, Catholic, Rockefeller representatives. To supper at his home he had invited a small group of Delhi Methodist missionaries. During the day we also called on the Sudia Home Office Secretary and got India's visa policy as applicable to MCC workers and on a Mr. Niell of U.S. Point Four or TCM as it is known in India. A full day and well planned by Mr. Rugh whom I will meet again in Calcutta next Thursday. Weather is very hot and sticky.

July 26, 1954. Dr. Paul Conrad Home, Dhamtari. On Sunday morning Weyburn with six of the Dhamtari students at Hyslop College, Nagpur, went to the airport to meet me, and later found me at the hotel. After lunch Weyburn and I drove the 90 miles to Yeotmal. The location and site of this Union Biblical Seminary impressed me well. Monday I talked to the fifty students in chapel and was well impressed with the earnestness, zeal, and alertness of the group—three are from Dhamtari. Much, much remains to be attained to fulfill the Yeotmal vision. President Kline and his staff are giving it all they have got, and one is thrilled by their faith and soon shares it. Weyburn brought me back to Nagpur train last evening where Paul Miller joined me on the night journey to Raipur, where Orlando Waltner met and joined us for this forenoon conference on MRCI and MCC India interests—then we lunched together at the new Goss Memorial Center (where we met) and then Paul and I came on for a 24-hour visit to Dhamtari friends. Only seven of the missionaries are here now—the others are still on leave.

July 29, 1954. Grand Hotel, Culcutta, India. Donald Rugh from Delhi and Orlando Waltner of MRCI joined me here this morning for another check and study of Habra (27 miles north of here) refugee concentration need and situation. About 30,000 East Bengal refugees are being added to a 70,000 former population in this district. About 100,000 refugees are in the larger area. India government guides the resettlement. Bengal Christian Council has a small relief and rehabilitation services center in about the center of this area. An MCC worker team has been requested to help strengthen these services. Rugh of Church World Service urges this also and needs worker help in his all-India Relief Office too. MRCI of our India Missions also urges us to this. So we must do what we can. At Dhamtari yesterday I spoke at the hospital and at the Christian Academy Chapel. The Academy is now completely in India Church hands and direction although still substantially subsidized via Elkhart. The 100 inpatient capacity hospital with nursing and midwifery schools are moving in that direction. One thrills to note the able, consecrated workers and folk available from our Indian brotherhood. One rejoices at this promptness and readiness of India as a country and of our brotherhood in it as a church stepping so constructively in their respective world roles. My plane space to Java for Saturday is not yet confirmed. After tomorrow's final meeting with Rugh and Waltner and Bengal Christian Council Relief Committee, I am done here.

August 3, 1954. MCC, Kudus, Java. Bob surprised me by meeting me at Jakarta Airport at my Saturday evening arrival. He had prearranged rooms at a nice hotel (and where I had stayed in 1947) and a good Sunday schedule. At 11:15 A.M. we attended English service at St. Pauls Reformed Church—Chris Barth (Indonesian missionary son of Carl Barth) preaching. A moving, heart-searching sermon based on Matt. 8:19-27. Herbert Thompsons, ex-China Presbyterian missionaries and now serving U.S. Division of Foreign Mission interests in Indonesia, had us to lunch. During the late afternoon a most profitable two hours were spent in the home of Rev. Rumambi, Secretary of the National Council of Churches, Indonesia, and whom we knew from Willingen, Germany, 1952 World Missionary Conference. On Saturday evening Mrs. Herman Tan's brother (assistant pastor of a large Jakarta church) visited us at the hotel. These week-end contacts and orientation enabled a good over-all Indonesia church and missions view. Yesterday morning the unit car met us at Semarang Airport and by noon we were here at the new MCC Center. The mail, meeting the other workers, planning the week, took up the rest of yesterday. Bro. Tan of the Chinese Church and I have just spent two hours in reviewing mutual concerns and this sector of MCC contact and interest here.

OUR SCHOOLS

Johnstown Mennonite School

Johnstown Mennonite School opens its eleventh term this year with new inspiration as our new wing of the building is being used for the first time. Two modern elementary rooms make it possible to use one of our former elementary rooms for a commercial room and the other to accommodate grades seven and eight, which so far have been housed in the high-school science laboratory. A well-lighted basement room provides space for a new laboratory in addition to the one already being used. We are happy for this expansion.

The last planned feature of the building program will be the large "gymtorium," which will provide more seating capacity than any of our present church auditoriums in this area. We hope that this will become a reality before too many years roll around.

Two of our staff spent the summer traveling through the Far West. Another took graduate work at Cornell University in New York. One of last's year's staff is taking a full term at Goshen College for 1954-55. The fifth member spent the summer in church work and is continuing graduate work at the University of Pittsburgh.

Our enrollment remains quite static as the school was started to accommodate the local area of churches. Each year, however, there are a number of out-of-state students.

We have two perpetual needs: prayer and money! We could add one more couplet to Paul's classic of couplets: "We are often in need financially but not cast down!"

After ten years of operation we are happy to say, however, that the program is becoming more stable, and evidences of what a Christian school can do for a Mennonite community are being shown. God's blessing has unmistakably been with us.—Sanford G. Shetler.

Ingratitude

An illiterate fisherman and pilot gave to Mark Guy Pearse a touching chapter from his personal experience and the application he made of it. Mr. Pearse says he passed it along to D. L. Moody, and the later was so affected by it that he buried his face in his hands and wept.

The fisherman told how he was lying aboard his boat in Plymouth Sound, when he heard a splash in the water not far off. He jumped out of his berth, for he thought he knew what it was; there was another fishing boat not far off, and the man with it was a drinking man. He rowed there in his small boat with all speed, leaning over the side and praying God for help. Presently he got hold of the other man's arm and pulled him up, and he was drunk, sure enough. He lifted him back onto his boat, and put him in his berth, and worked over him, and rubbed him an hour or more, till he began to come to himself. Doing everything possible to make the man comfortable, he came away.

The next morning he pulled over to see how the man was. He was standing leaning over the side of his craft. To a "good morning" he returned no answer. "How are you this morning?" his rescuer said. "What's that to you?" was the surly response. "Why," said the first man, "I saved your life last night." "Get out," responded the other, and roundly cursed him for a liar.

"I turned 'round my little boat and pulled away to my craft," he said in telling Mr. Pearse. "My heart was like a thing broke. The tears ran down my cheeks. I looked up to heaven and could hardly get out the words that choked me. 'O Lord Jesus,' I said, 'my blessed Lord Jesus, I am sorry for Thee! I know now how Thou dost feel. That is how the world is always treating Thee. I am terribly sorry for Thee, my dear Lord.' "—*The King's Business.*

TEACHING THE WORD

A Program of Adult Activities for the Local Church

By Nelson E. Kauffman

Some years ago a young married man told me that the church has a program of activities for youth and young people, but when a young man gets married and has a family he felt he becomes a nonentity in church. He no longer belonged to the young people's group. The church did not have a program of activity and service apart from routinely going to church services and keeping out of trouble. There is possibly some truth in this criticism. It is to meet this need of service opportunities that the Mennonite Commission for Christian Education set up the secretaryship of Adult Activities.

It has been said by another Christian group that only one third of the church members are actively serving Christ. It would be well to take the church roll of your congregation and check to see what percentage of the adult membership have some assignment in the congregation. The unused potential of your congregation may be found by making a self-study to determine what program of nurture and teaching, outreach and evangelism, your church has, and how the program is functioning. The goal, of course, is to set objectives, then enlist the co-operation of every member to reach them.

While it is true that God has given some men who are endowed with special talents as gifts to the church for the purpose of evangelism, it is also true that every layman has some gift for witnessing to Christ. It is for this reason that the goal of every congregation should be "Every member doing evangelism." There are many kinds of evangelism—giving a word of testimony, or a piece of literature, or a faithful contribution to the cause, or helping the minister. There is even the conversation of daily living with men. Just this morning a storekeeper asked me, "What do you know?" I answered, "I know I am saved, have eternal life, and I know that my sins are under the blood. This," I said, "is the most important and wonderful thing on earth to know and be sure of." All of us have such opportunities.

No program of "Every Member Evangelism" can succeed in a congregation unless the pastor believes in it and promotes and leads out in it. The pastor must remember that his laymen can do many things for Christ if they have encouragement from the ministers. The young laymen of our congregation asked me to speak in their street meeting. I did, but I made it clear that I should not always do it. They need to learn how to give a personal witness message to their fellow men; so I help them get ready, pray for them, then follow with personal work.

Our laymen must have challenging opportunities for service, or they will give their energies to service clubs and Christian organizations that divert their interest, energies, money, and talents from the local church program. There are such programs of activities in some of our congregations. For this we thank God. Instead of overloading a few laymen, many others ought to be harnessed. The older as well as the young men want to do voluntary service and should have the opportunity. Disaster relief services, through Mennonite service organizations, in local and district areas are excellent opportunities. All of these must have the ultimate objective of bringing Christ and His way of life to the world, as well as to build a strong local congregation or fellowship of saints.

While laymen are anxious to be active in evangelism, personal work, tent meetings, or street meetings, most of our brethren are conscious of the blessing, advantage, and strength of being affiliated and attached to the church. The trend today seems to be toward organizations of an independent and unattached nature. This trend can have some very unhappy results. It is true that Jesus told James and John not to forbid the man to cast out devils even if he did not follow them, but the New Testament epistles set forth the relation of the local group to the total.

Just a few days ago a young man who belongs to one group and is serving another came to my study with the problems of getting permission from city officials to have meetings in public places. It became quite clear that this young man, although full of zeal for Christ, was at a tremendous disadvantage simply because he was not attached to any recognized group of Christians. We must not fall into the errors of individualism while endeavoring to avoid the pitfalls of over-organization and regimentation.

The faithful performance of the smaller tasks cannot be overemphasized in our discussion of adult activities. Jesus said, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10). There is no substitute for faithfulness to assigned duties. A man may be unusually capable and able, but if he is not dependable he is worth but little to the cause of Christ. It is very difficult to help or use the person who wants opportunities for service but cannot be depended upon to be present at the regular services of the church.

There are increasing opportunities for faithful men to have fellowship with others who do not feel a call to be ordained but who do feel called to contribute definitely to the program of the church. Our church camps have Laymen's Week, as for example the one being conducted currently Aug. 28-Sept. 4 at Little Eden. Plans are also being made to hold adult activity conferences and workshops in various areas across the church where there is local and district interest. The office of this Secretary of Adult Activities is ready to cooperate where desired in planning and carrying through short conferences and workshops on Lay Evangelism, and adult activities of various kinds. 'For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark 13:34).

1417 Broadway, Hannibal, Mo.

If you should ask what is the temper most fitted to be victorious over sin on earth, I answer that in it the warp of a sunny gentleness must be woven across the woof of a strong Christian character. That will make the best tissue to stand the wear and tear of the world's trials. Our Lord was divinely gentle, but He was also strong with a wondrous strength and firmness.—Lyttleton.

John Wesley taught four outstanding Christian principles, namely, experience, doctrine, practice, discipline. He said, "Emphasize doctrine alone and you make antinomians; emphasize experience alone, and you make fanatics; emphasize practice alone, and you make Pharisees; but emphasize all these to the neglect of discipline, and it will be like a man who planted a vineyard without a hedge, thereby exposing it as a prey to every wild boar of the forest."

FAMILY CIRCLE

Builders of Men, or Women

By Marie A. Yoder

Do you know Mrs. D? She has eight daughters. Perhaps you know Mr. and Mrs. F. They have nine sons. Or, have you met Bro. and Sister R and their seven daughters? Did you read the news item in a recent newspaper about the family that has thirteen daughters? Not one son in the whole bunch, either!

And I'm sure you silently pitied Mrs. K when her fifth son was born. You know Mrs. R and Mrs. W who have only boys, too. Just dirty little boys all over the place! Not one dainty little lady in either big house!

I remember Mrs. H when her fourth daughter was born. I was hoping the next baby would be a boy. But when the little one arrived, she slipped a cheery note into the birth announcement. "We are happy for our fourth daughter," she wrote. "We have our quartet now. Anyway, no boy could have made us happier than our little girls have made us."

A fifth daughter has joined this little quartet since then. There is no doubt in my mind regarding her welcome into that home.

It's all in the way you look at it, I suppose. If parents are thinking only of their own personal preference, then violent reactions may result when babies are all of one sex. If parents remember that God is doing the choosing for them, well, it does make a difference how you look at it!

Don't you think God must really have a lot of confidence in a mother's ability to train little girls to be useful, happy women—when He sends her thirteen of them? That is, potentially, she has that ability. Only a mother whose entire life and heart and soul is God-controlled will be able to manage such a task successfully.

Such a mother will keep her eyes open for things women can do. She will have visions of sending nurses, teachers, missionaries, homemakers, secretaries, or social workers into the world some day. Of course, these women will all be exceptional in their field because their mother concentrated on *building women* when they were little girls.

She will, if she is God-controlled, find time to hold such visions of usefulness before her little girls today. For she knows that someday, somewhere, there will be a need for five, or seven, or even thirteen women—women that today are little girls in homes where there are no boys at all.

And what a grand responsibility parents have when the home is filled with lively, energetic boys! *All* boys— perhaps four of them, or six, or eight, or even twelve of them! I wonder how a father feels when he looks into the faces of his family of boys—knowing that God has need of these men someday in some very specific work. If parents have joyously and seriously assumed the duty of being builders of men, how can boys from such a home be anything except "a man whose job is his calling" someday?

Parents who have "only boys" face a terribly challenging responsibility. They must build men in an age when their little boys cry, "Why must I work? Bobby Brown never has to work. And neither does Nancy Smith."

They must build men in a world in which today's men endure work only for the weekly pay check. They must be builders of men who will put a plus into their work. They must send into the world of tomorrow, men who, through their vocations, will seek to serve, rather than to be served.

And how much the world of today already needs men of conviction, men of character, men who can "purpose in their heart" and remain unmoved by the clamor of the mob. I wouldn't know how to build men who will desire the approval of God more than the approval of men. But God can give such wisdom to fathers and mothers of little boys today.

Has God given you the task of sending out only men for Him? *Only* men? Or, only *men?* Doesn't it make you feel weak and small to think that God expects you to send strong men into the needy world of tomorrow, to meet needs that only He knows about today?

Don't let anything keep you from fulfilling the task that God has gently placed into your hands. Don't let the material side of a child's training become the main issue with you.

Don't fall into the sin of using your well-dressed boys, or girls, to gain *personal approval* from your friends. And don't be embarrassed if you have to lead six little girls into church. You can always say as one wise mother said, "My boys will come by and by." And they did! Her five daughters have all married splendid Christian men.

If seven wiggly boys pile into your car when you go to conference, be happy for them. Don't lose the vision of the great men God will need tomorrow.

Goshen, Ind.

The eternal destiny of man is brotherhood.—Lorie C. Gooding.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation to our friends and neighbors who so kindly remembered us with cards, money, and all deeds of kindness in the loss of husband and father. May God bless you all.—Mrs. Lizzie B. Kreider and family, Ephrata, Pa.

* * *

We wish to thank our kind neighbors and friends for the many expressions of sympathy after the passing of our dear wife and mother. Also for the help given during her illness and our bereavement. May God bless you all.—Peter L. Lehman and family, Chambersburg, Pa.

* * *

I wish to express my appreciation and sincere thanks to the many kind friends who remembered me with cards, flowers, fruits, gifts, money and prayers, on my ninetieth birthday and during these seven years of shut-in days. May the Lord richly bless and reward each one of you.—Mrs. Ament, 211 Manor Ave., Millersville, Pa.

Could Pilate Forget?

Anatole France has written a tale about the last days of Pontius Pilate, at whose hands Jesus was crucified.

At a watering place where rich Romans sought relief from their ailments, Aelius Lamia recognized his friend of many years ago:

"Pontius, tell me, have the gods fulfilled your desires? Are you in the enjoyment of all the happiness you deserve? Tell me about your family, your fortunes, your health."

"I have withdrawn to Sicily, where I possess estates, and where I cultivate wheat for the market. The gods be praised, I have preserved my mental vigor; my memory is not in the least degree enfeebled. But old age always brings in its train a long procession of griefs and infirmities. I am cruelly tormented with gout."

Many hours were spent in the exchange of reminiscences, and in this mood, Lamia confided: "I knew a Jewess at Jerusalem who used to dance in a poky little room. I followed her everywhere. I mixed with the vile rabble of soldiers, conjurers, and extortioners, with which she was surrounded. One day, however, she disappeared. Some months after I lost sight of her, I learned by chance that she had attached herself to a small company of men and women who were followers of a young Galilean thaumaturgist.

"His name was Jesus; He came from Nazareth, and He was crucified for some crime, I don't quite know what. Pontius, do you remember anything about the man?"

Pontius Pilate contracted his brows, and his hand rose to his forehead in the attitude of one who probes the deeps of memory. Then after a silence of some seconds:

"Jesus?" he murmured. "Jesus—of Nazareth? I cannot call Him to mind."—Kirby Page.

TO BE NEAR TO GOD

IN THE SHADOWS

Sunday, September 5

Read Psalm 46—God Is Our Strength.

Though trouble be so heavy we feel we will break under it, God is there to hold us up with His strong arms. Tenderly He waits for us to let Him bear what may seem impossible to us. He has created, He destroys, and He, too, can strengthen. In our greatest weakness, God can make us strongest. II Cor. 9, 10.

Monday, September 6

Read Psalm 91—Trust in God.

A little girl was walking home from her grandmother's place across the field one evening, and darkness was fast falling. Trying to be brave she kept on, but with slower and more faltering steps. Someone called her by name, and with a cry of joy and hope she placed her small hand into the larger hand of her father, trusting him with an unwavering trust as he carefully led her the rest of the way. We can close our weary, aching eyes and follow Him hand in hand with even more confidence than a child.

Tuesday, September 7

Read Ex. 33:14—His Presence.

"Dear heavenly Father, we crave Thy presence. Come as our Comforter that we may sense and feel Thy presence, even though our human sight may be too poor to see Thee standing in the shadows keeping watch over us. Give us calm spirits and poise that we may radiate to others Thy personality. Amen."

Wednesday, September 8

Read Rom. 11:33-36—O the Wisdom and Knowledge of God!

Were I to choose the paths I tread I would make mistakes and things would all go wrong. But God is all-wise. He leads through even the shadows—through the darkest nights—and **these** are rich experiences.

Thursday, September 9

Read II Cor. 4:17, 18—God Permits Them.

Just as a photographer takes his sensitive plates into a dark place to develop his pictures because sunlight would mar them, so God often draws the curtains upon us and in the darkness brings out some rare beauty in our lives—some delicate feature of His own loveliness, Someone has said, "Some hearts, like evening primroses, open more beautifully in the shadows of life."

Friday, September 10

Read John 16:23, 24—Keep Praying.

Real prayer is drawing near to God; it is opening our hearts to Him, talking to Him and He to us.

Keep me from bitterness. It is so easy
To nurse sharp, bitter thoughts each dull, dark hour!
Against self-pity, Man of Sorrows, defend me
With Thy deep sweetness and Thy gentle power!

And out of all this hurt and pain and heartbreak
Help me to harvest a new sympathy
For suffering humankind, a wiser pity
For those who lift a heavier cross with Thee.
—Violet Alleyn Story.

Saturday, September 11

Read Phil. 1:21, 3: 13, 14; 4:13, 19—Be Radiant.

We, with the Apostle Paul, can be radiant Christians, even in the shadows. These rich promises remind us that no experiences are impossible to bear; the Lord doesn't take us through anything beyond His sufficient grace and strength. How much more we need to learn to depend on Him and remember that He always will supply **all** our needs according to His riches in glory by Christ Jesus. With confidence in Him we can be joyful, manifesting genuine happiness and contentment that will radiate to others the Love of Christ.

—Mrs. LeRoy Kennel.

Christian Citizenship and Co-operation

Sunday School Lesson for September 12

(Rom. 13:1-10; I Cor. 3:4-9; Gal. 5:13-15)

"Every Christian is a good citizen." Is that true? I read this statement and I wondered. I thought perhaps it should read, "Every good Christian is a good citizen." After studying the Word, one must believe that every Christian should be a good citizen and, even more, every Christian will be a good citizen. What is a good citizen according to the Word?

Citizenship refers to our living with governmental authority—local, state, national, and world. Every Christian is a citizen of these four units and is responsible to live in them after the principles of Christ.

Paul tells us that basically all government derives from the purposes of God. The existing authorities must be respected because they are instituted by God. God has planned government for the well-being of society. Undoubtedly Paul is not defending everything that governments do nor is he urging obedience to any special form of government. When one considers the ruling authorities as in the plan of God, a conscience is developed that demands respect for governors. Can a Christian resist God? We appreciate Paul's admonition all the more when we consider that the Romans to whom he wrote were under the fearful Nero. At the very time of writing, some Christians were being thrown to the lions.

"In general, it is [our] Christian duty . . . to submit [to the state] . . . **where conscience toward God is not in question** . . . . Civil order is not only a desirable thing, but divine; it is the will of God. . . . Civil order is a God-given law . . ." (Bishop H. C. G. Moule).

How do we show our subjection to governing authorities? By paying all our dues—taxes, revenue, respect, and honor. What is the true Christian attitude toward taxes? Bills and obligations? Toward customs and import duties? One sister who worked in a CPS camp during World War II was shocked at the black-market meat sent to some of the boys by their parents. Was this Christian conduct? I have often wondered how some Christians can talk so disrespectfully of the president of our country.

It is not enough to keep out of jail by not breaking the laws. We are to help others keep out of jail. We are to obey the law of God's love. We do have one big debt that we will never get paid in full—"love one another." The Christian citizen should be a constructive and valued person in his community and state and nation and in the world. What contributions could we make? Discuss this thoroughly, using many illustrations. Help the pupils to see that to lead people to find Christ and to grow in Him is the greatest possible factor in helping others to be decent, honest, constructive citizens. Consider what the bundles sent abroad, "In the name of Christ," have done. Let pupils tell what they have done to obey this "love-one-another" law.

Christians do co-operate well also. In the church, in the community, great things can be done if we co-operate with God. There will be no strife or room for faction if we have the spirit of John the Baptist, who pointed people from himself to Christ. All the constructive building each Christian does is done by the power of God. Therefore we have no boast. Each is valuable in the community or church as he makes the contribution that he can.

The Christian citizen has a positive influence because of his genuine love and concern for the welfare of all. He will gladly obey all governing authority that does not ask disobedience to God. —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

With Christianity apparently losing the race with other religions for the souls of men, we need to be in prayer that God's people will be stirred up to greater missionary effort and seek to win the 350 million Mohammedans, 200 million Buddhists, 250 million Hindus, and 300 million Taosts to the Lord. **—I.F.M.A. News Bulletin.**

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Conservative Mennonite Conference.—This is the new name which was officially adopted at the recent annual meeting of the Conservative Amish Mennonite Conference held at Grantsville, Md. The conference was attended by over a thousand people who came from a distance.

Dedication services were held for the new church building erected by the Salem congregation, Tofield, Alta., on Sunday afternoon, Aug. 22. The sermon was preached by Bro. C. J. Ramer, Duchess, Alta., and Bro. J. B. Stauffer, moderator of the meeting, led the congregation in the dedication service. The first church house was erected in 1911 and enlarged in 1915 and 1926.

Ordination services were held at Turners Creek Church, Talbert, Ky., on July 15, at which time Bro. Oakley Turner was ordained to the ministry. Bro. Emanuel Swartzendruber, Pigeon, Mich., was in charge of the services.

Bro. Harold Horst, superintendent of the mission at Altoona, Pa., was ordained to the ministry on Sunday afternoon, Aug. 22. Bro. Harry Y. Shetler, Davidsville, Pa., led the opening service, Bro. John L. Horst, Scottdale, Pa., preached the sermon, and Bro. D. I. Stonerook, Martinsburg, Pa., had charge of the ordination.

Bro. R. F. Yoder, recently serving in the service unit at Mathis, Texas, has been transferred to the unit at Grants, N. Mex., where all his mail should be addressed. While in Texas Bro. Yoder filled the pulpit at Tuleta, Texas, at various times. He says of Tuleta, "This would be a ripe field for a consecrated young couple who would be interested in the ministry of the Word."

The New County Rest Home, near Greenwood, Del., under the direction of Bro. and Sister L. L. Swartzentruber, was dedicated on Sunday afternoon, Aug. 29, with Bro. S. C. Yoder, Goshen, Ind., as special speaker for the occasion. With a capacity of twenty-five, the home is already accommodating eighteen guests.

A group of young people from the Eureka Gardens Mission, Wichita, Kans., conducted the young people's Bible meeting at the Pennsylvania Church, Hesston, Kans., Sunday evening, Aug. 15. Bro. Leo Miller, pastor of the mission, followed with a sermon.

The Heart to Heart Program of inspiration for mothers and homemakers has added its thirteenth station and can now be heard each Tuesday afternoon at 1:00 p.m. over WLAN, Lancaster, Pa.

Change of Address.—Bro. Paul M. Miller, Goshen, Ind., to 112 N. Hite St., Louisville, 6, Ky., where he will take work at the Southern Baptist Seminary.

Bro. Merle Eshleman, recently home on furlough from the Tanganyika Mission, visited friends at Scottdale last week while on his way to New Wilmington, Pa., the home of his wife's parents.

Baptismal services were held at the Market Street Church, Scottdale, on Sunday morning, Aug. 29, when four young boys were received into church membership.

A songfest was held at the Wellman, Iowa, Church on Sunday and Monday evenings, Aug. 15, 16, with Bro. John Duerksen, Hesston, Kans., conducting the singing and giving talks.

The Iowa-Nebraska Conference held a profitable and inspirational annual meeting Aug. 1-13. The use of the facilities of the Iowa Mennonite School, Kalona, Iowa, especially the new gymnasium-auditorium, was much appreciated.

A Christian Life Institute was held at the Cross Roads Church, Richfield, Pa., on Aug. 21, 22, with Bro. Paul M. Roth, Masontown, Pa., as guest speaker.

Baptismal services were held at the Maple Grove Church, Grantsville, Md., on Aug. 9, when nine girls were received into church fellowship. The services were in charge of Bro. Ivan J. Miller.

Harvest services were held at the Providence Church, Yerkes, Pa., on Aug. 14, with Bro. John S. Hess, Lititz, Pa., as the guest preacher.

Bro. A. J. Metzler, Publishing Agent of the Publishing House, attended the annual meeting of the Illinois Conference, held at the East Bend Church, Fisher, Ill., last week. Bro. Raymond Wenger, of the Sales Department, conducted a book stand.

A rural mission workers' conference was held at the Lower Owl Creek Church, Beaver, Ohio, Aug. 26, 27. Guest speakers were Ray Emswiler, and Linden Wenger, both from Bergton, Va.

Sister Martha Fretz, wife of Bro. J. C. Fretz, Kitchener, Ont., underwent an operation for abdominal trouble last week. A later operation will also be necessary. May we remember the family in prayer.

Bro. and Sister George Smoker, on furlough from the Tanganyika Mission, who have been having their headquarters in Pasadena, Calif., with Sister Smoker's father since last spring, planned to leave for points east on Sept. 1. They expect to arrive in Scottdale on Sept. 26, and will spend some time in Bro. Smoker's home community, filling appointments in the Allegheny Conference district meanwhile.

The Church Music Conference at Laurelville Campground, Aug. 21-27, gave a program of sacred music at the Scottdale Church on Friday evening, Aug. 27, with Bro. J. Mark Stauffer director. Good attendance and interest marked the entire conference. The enrollment, including the staff, was approximately 100.

Bro. Howard Snider, Guernsey, Sask., was recently added to the regular editorial staff of the Publishing House, after having served on a temporary basis during most of the summer. He is ot present assisting in the preparation of Herald Uniform Sunday School lesson materials.

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Writers' Fellowship

John A Hostetler

The Christian Writer is a quarterly release of the Mennonite Writers' Fellowship. This fellowship is composed of individuals who write and who want to improve their skills of writing. The paper grew out of the need for continuing the fellowship of those who attended Writers' Conference at Laurelville in the past few summers. Persons who want to share the benefits of inspiration, ideas, writing hints, and information on what others are writing, may receive the **Christian Writer** without becoming members of the Fellowship.

Persons may qualify as members by any one of the following ways: by attendance at Writers' Conference, by having material accepted for publication by one of our regular periodicals, and on recommendation of the officers of the organization.

Those who would like to receive the **Christian Writer** and other releases should send $1.50 to the Editor, Elizabeth Showalter, Scottdale, Pennsylvania.

Calendar

1954 Schedule for Laurelville:
Missionary Bible Conference, Aug. 28 to Sept. 2.
Little Eden Camp:
Christian Laymen's Fel., Aug. 28 to Sept. 4.
Chesley Lake Camp, Allenford, Ont.:
Rocky Mountain Mennonite Camp:
Week-end Bible Conference and Annual Camp Meeting of Rocky Mountain Mennonite Camp Association, Sept. 5, 6.
Fall meeting Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Mennonite Teachers' Institute held at Lancaster Mennonite School, Oct. 8, 9.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • # MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Urban Evangelism Committee of the General Mission Board will meet at the Elkhart headquarters on Sept. 18 at 10:00 a.m.

Bro. and Sister H. James Martin, missionaries under appointment to Uruguay, have secured passage on the **S.S. Brazil** leaving New York on Sept. 16 for Montevideo.

Bro. and Sister Stanley Weaver, Black Mt. Mission, Chinle, Ariz., have been asked to take the Protestant released time Bible class at both the Black Mt. school and the Tah Chee school, a small school up on the mesa. Two Navaho girls recently accepted Christ in the regular services at Black Mt. Mission. Baptism services were planned during the regular morning worship on Aug. 22. Lita Tsosie, the Weaver's Navaho assistant, has agreed to stay with them as a full-time worker and is making a real contribution to the work.

The Mahlon Stoltzfuses conducted their first service in Russian Mission, Alaska, on Sunday, Aug. 8, with five adults and seven children present. Most of the people in the village were away to fish camp. The Stoltzfuses report a good reception in Russian Village. The local folks have provided them with all the fish and blueberries they have been able to eat.

Another couple is needed for mission work in Israel to serve with Bro. and Sister Roy Kreider. Pray that the persons God is calling will volunteer.

Sister Blanche Sell, Dhamtari, M.P., India, writes that at a recent Saturday night youth rally the young people took up an offering for Korean war orphans. At a similar meeting last April they gave for the support of a couple from South India serving as missionaries in Africa. These offerings indicate that our Indian young people are taking their Christian responsibilities seriously. Pray for them.

The brethren Enos Bearinger and Tilman Martin, who visited Quebec province in Canada for the Mennonite Mission Board of Ontario to study needs for presenting the Gospel, report only a few evangelical churches throughout the province. French-speaking Christian schoolteachers and missionaries are needed immediately. The Ontario Mission Board has asked the General Mission Board to give assistance in carrying the Gospel to Quebec.

The Honduras government has granted the entry permit for the George Miller family, missionaries under reappointment to Honduras under the Eastern Mission Board. The Millers plan to sail from New York on Aug. 31.

Bro. and Sister Lester Hershey and family arrived back in Puerto Rico for a third term of service on Aug. 18. They were accompanied by two service workers, Mabel Erb, Sheridan, Pa., who will be serving at El Hogar del Niño, and Wendel King, West Liberty, Ohio, who will be serving in La Plata Mennonite Project.

The Radio Evangelism Committee of the General Mission Board will meet at Laurelville Mennonite Camp, Mt. Pleasant, Pa., on Sept. 2.

John Elvin was born to Bro. and Sister Floyd Sieber, missionaries on furlough from Argentina, on Aug. 17.

The sixth Wellington County missionary meeting was held at the Bethel Mennonite Church, Elora, Ont., Aug. 21, 22. Bro. Norman Derstine, Harrisonburg, Va., of the Mennonite Hour staff, spoke on the "Challenge of Radio Evangelism" and "What God Hath Wrought in Sicily." Bro. Derstine recently returned from a visit to Sicily. Bro. Enos Bearinger also spoke on the need for the Gospel in Quebec.

The Dr. Merle Eshleman family arrived in New York on Wednesday, Aug. 18. The Eshlemans are Eastern Mission Board missionaries on furlough from Tanganyika. Their address will be Eastern Mennonite College, Harrisonburg, Va., where Dr. Eshleman will be serving on the faculty.

A total of fifty boys and girls from the Lima, Ohio, Mission were granted summer vacations outside the city: 29 at Mennonite Youth Village, White Pigeon, Mich., and 21 in farm homes in the Elida and West Liberty communities.

(Continued on page 836)

Your Treasurer Reports

In a recent Treasurer's Report I outlined in detail the procedure whereby funds are handled in carrying out Mission Board activities. In this report I indicated that the monthly budget for the total mission, relief, and service programs amounts to $86,960.41 per month. Our Mission Board financial report for the period ending July 31 indicates that current income to date is running very much in arrears to the current budget expenditures. This is especially true for the fields of **Puerto Rico, Japan, Belgium, London, France,** and for **city missions.** In all of these places we have established budgets for the work and due to the fact that current contributions have not been equal to the current budgets a resulting current operating deficit is accumulating in these fields.

In addition to the above, the current income for the General Mission Fund has also been insufficient to offset the current operating costs above that which has come in specified for particular fields. As indicated in a previous report, no doubt part of this is a result of the summer months when contributions are usually lower. However, our July report indicates very clearly that the relationship of contributions to total expenditures is much less this year than at the same time last year. This current situation gives us considerable concern as it may indicate the development of a serious financial shortage for the mission program unless contributions during the rest of this year should prove to be very good. It seemed to me that I should inform our constituency of this situation and encourage contributions for the mission program in line with the budget which was adopted at our Annual Meeting.

I have reported above the current monthly budget which will give some idea of the total proposed budget for this year and also indicate the amount of funds which is required to carry on the mission, service, and relief work of the Board.

The current monthly budget for the various mission projects of the Board including both foreign and home missions amounts to $63,245.41. This figure is the current mission expenditures excluding the amount needed for relief and service. Of this figure the total monthly budget for the city missions and the institutional program is $17,491.66. The balance of $45,753.75 represents the amount which is needed for the foreign mission program and for a small budget which is needed for the rural mission work being carried on by the General Board at Culp, Arkansas.

The members of the General Board at Annual Meeting reviewed the above budget and adopted it believing that it was not too large for our church to carry in meeting its responsibility in the mission work of the church. We have proceeded to carry out the mission program in light of this budget in hope that the church would respond adequately to supply the finances needed.

We still believe that this budget will be met, but we do want to solicit your continued and regular contributions both through congregational offerings and through special contributions for the mission program so that it will not be necessary to consider decreasing the mission work of the Board due to insufficient finances. May you continue to pray with us for spiritual guidance so that the program can also be administered in as efficient and economical a way as possible.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Lela Sutter and a little charge outside his home, Mathis, Texas. This boy is the only child living out of a family of eight.

Meeting Health Needs in Mathis

By Lela Sutter

In a community where the income is low, the health problems are many. When housing eight to ten people in a one- or two-room shack which does not have panes or screens in the windows, where the good earth is the only floor covering, and the furniture consists of a bed, a crude homemade table, and perhaps a chair, one cannot expect much. There are very few refrigerators and in the summer with the hot humid days and flies one has a perfect breeding place for germs. Babies and small children whose resistance is low due to malnutrition are susceptible to anything. Pinto beans and tortilla (a thin, unleavened corn meal cake), the diet of these folks, are not good protective foods.

Diarrhea is common among the infants. Over half of the babies born here each year die. A high percentage of these deaths is due to diarrhea. Frequently a six-month-old baby cannot make the change from breast milk to a diet of beans; consequently, he develops digestive troubles, and if we do not reach him in the early stages he dies. Tetanus is another tremendous factor in infant mortality. This, too, is easy to understand when one visits in the home.

Some of these folks do not have the money for maternity care in the hospital. Home conditions are such that the doctors will not go into the homes for delivery, for often they do not have a clean area in which to work. Many of the homes are not equipped for heating and in the wee hours of the morning, Texas is cold. Frequently, the doctor will not have a comfortable chair to wait in. One doctor tells of the time when he was called out on a home delivery and found the mother making her home in the back of a truck. Also, living in this truck were three other families. He tells how with the lights of his car he delivered this baby. That incident was enough to keep him from accepting other home calls.

Since the doctor will not go into the homes, many of the mothers have to depend on midwives to deliver their babies. Frequently, the training of these persons has been poor. They are careless and infection sets in. Not too long ago in our town, three babies died of tetanus. Why? Because during delivery one baby's cord had been tied with a dirty shoestring, another cord had been cut with a rusty scissors, and the third one had been tied with a dirty store string picked up off the floor. We have known the time when there was not one article of clothing ready for the new baby and where bedding had to be borrowed from the neighbors because the newly delivered mother was having a chill.

Since malnutrition is so prevalent one sees many potbellies among the children and many skin diseases.

Add to the preceding conditions a people who cannot read or write Spanish, let alone English, a people who are living in an area where there is a great deal of racial prejudice and one can begin to understand some of the problems facing those interested in their health needs.

With some employers the Latin American in this area is regarded as a necessary evil, an unavoidable tool in the harvest season. Judging from some of the treatment that he receives, one might assume that he is not human, but a farm implement that comes spontaneously with the cotton harvest and vegetable crops. As far as some of his employers are concerned, he has no past, no future, only a brief anonymous present.

What can a nurse do to help in this situation? This was the question confronting me when I arrived in Mathis on July 22, 1953. Starting a health program in any area is a long, tedious job. This is especially true in a community where some folks with influence and wealth are not interested in the welfare of the underprivileged.

Before beginning a health program it is necessary to know the health needs of the area. This was found by visiting the homes, talking with the local doctors, studying health reports, talking with the welfare workers and other citizens interested in health. After studying the health needs in Mathis we decided that giving better maternity care to mothers was the place to begin. Before going far with plans, it was necessary to consult with the county and state health departments. Both have regulations that we must follow. Talking with county and state officials consumes a great deal of time and energy.

Since it did not seem feasible for the church to build the needed home, it was necessary to obtain community funds. We were then faced with the great problem of interesting the community. This was done first by contacting the churches and getting them interested in the project. Then the need was presented to the various clubs in town. Several articles were written for the local paper. A community meeting was planned to which church and club members were invited. It was at the second meeting that the building, finance, and publicity committees were formed. Everything seemed to be satisfactory when suddenly the doctor who was backing the program informed us that he could not co-operate as he thought he could. We felt that the reason for this decision was due primarily to pressure that he was feeling from his clientele. This meant rethinking and another trip to Austin to talk with the state health department, but we now have found a solution and plans are progressing.

Between conferences with the local people and the trips to the health departments, a nurse in this community finds other things to occupy her time. There is the five-year-old girl whose mother is away from home working in the cotton field. The little girl cannot sleep and is uncomfortable. Her head hurts. It is covered with sores caused by uncleanliness and neglect. The mother will be gone six weeks or more. The girl was taken to the doctor who prescribed a haircut, the head washed, and RX ointment applied at least four times daily. To make sure these orders were carried out the little girl was brought to the VS center four times each day for these treatments.

Then there was a call to visit a sick baby in the barracks. A home visit disclosed pitiful conditions. We found a 22-year-old mother with her three small children, divorced from her first husband and deserted by her second one. The three-month-old baby was sick with diarrhea. The mother was not able to find work and there was neither food nor money in the house. We took the baby to the doctor and paid for the office call. The mother was very grateful and paid back the fee in small amounts. One of the VS girls

had received five dollars from a member of her church and we used that to buy food for this family. An appointment was made with the welfare worker and the mother is receiving A.D.C. from the state for the care of the children. This young mother and her four-year-old son are faithful in church attendance since our acquaintance with them.

Work as a nurse in VS offers many varied and interesting experiences. Any job in VS is challenging and rewarding. If you cannot be a unit member in the active group, be one by supporting us with your prayers and material blessings.—via Office for Relief and Service, Elkhart, Ind.

The Challenge of the Expanding Program of Hospitals and Medical Work in the Church

By Allen H. Erb

II

What are the challenges, then, of this expansion growth? I shall enumerate them as follows:

1. That the church recognize that this program is consistent with the doctrine of faith healing as taught in the ordinance of anointing with oil as practiced by the church. Jam. 5:13-16. It is said in Acts 19:11 that God wrought special miracles by the hand of Paul. There is a place in the church for special miracles, and these are in no way canceled out by the regular daily program of caring for the sick. God's usual way of healing the sick will be in the normal channels of care and waiting for the ordinary processes of nature, but that the church should be active in this work, that healing should be a prominent part of her program, is certainly set forth in the commission to the twelve apostles and to the seventy as Jesus sent them forth. He said they should "heal the sick." Certainly no program of the church is consistent with the New Testament pattern that does no give itself to a consistent interpretation and application of the principle of helping men in their physical suffering. It is a definite part of the Christian witness to find this program of medicine and nursing as a consistent expression in relation to faith healing. This is a challenge that is before us at the moment.

2. That the church may recognize her opportunity of ministering to the souls while ministering to the body. The Gospel of the redeeming Lamb must never be surrendered to the human social gospel of the works of man. It is true that there is much business, much material expression, much of that which you can see with your eyes, and feel with your hands, and do with your hands. The physical is prominent before us. There are large buildings, dramatic operating rooms, blood banks, medicines, beds, emergency rooms, X rays, and laboratories. These are in the world of the physical. There may be a tendency to lose sight of the spiritual. The challenge we have to meet is to minister to the soul in the setting of this physical program.

3. That the church may be so soundly grounded in the truth and be so thoroughly evangelical and evangelistic that we may have a power expressed in a character of divine love. The deacon qualifications of Acts 6:3 must be repeatedly reproduced in men and women of the church if we are to carry out this great program of service. Since Peter said, "Silver and gold have I none, but such as I have give I thee," it is necessary that we have something to give. If service is what we have to offer, this service can only be given through man. And unless we produce men through the deep spiritual life of the church, unless we are able to transmit the life that is in Christ and create the new image of Christ Jesus in men, unless we create men who will come not to be ministered unto but to minister, and to give their lives, unless we produce this kind of men, we will have nothing to give the lame man. Since we have no silver and gold, we will also have no spiritual character, no dynamic of divine love. A strong virile, dynamic, Spirit-filled, Christ-honoring church is our great need in carrying out this program.

4. Hospitals and medical work require trained personnel. Ability to work in these areas is acquired, not natural. To get acquired ability requires training and application. In some areas more training is required than others, but skilled personnel is an absolute essential. To secure this service, the church must provide both consecration and training. Assuming that we have the spiritual qualifications and the spirit of Christ, it then follows that we must train the individual for the area of nursing, technicians, and medical service. The church has invested in resources in nursing education, in general education, and has encouraged men in medical education. This involves an investment of money and time. Those who are trained in this area will find many opportunities quite attractive in the world for the investment of such talent. With the necessary education is required a corresponding consecration.

For the church to hold this talent consecrated and available as a resource in carrying on this rapidly expanding program is the immediate challenge. Certainly the opportunities can be presented, and the church can attempt to offer the service, but unless we can match it with personnel to carry it on, we will fall down. In the area of nursing education, I am sure at the present time that the percentage of our young sisters taking training is higher than the average of girls in the United States taking such training. It seems to me also that in the area of medicine the percentage of young men now challenged to enter this field is larger than the general average. In such fields as laboratory technicians and X-ray technicians and dietitians and similar fields, we will need to challenge those with abilities to invest them for the church.

If the church can hold this resource, there is little limit to what we might be able to accomplish. However, there is a strong temptation to respond to the lure of the world in the attractive opportunities that may be presented on a natural level. In the Scriptures we read of one named Demas, who was a onetime associate and helper of the Apostle Paul. But when he was in prison and the way got rough, he forsook Paul, having loved this present world. Many opportunities will lure the skilled person away from his consecration to the work and labor of the church. For the church to constantly hold this challenge before them and to present opportunities in Christian service in such a way as they can be held is indeed a very great and serious challenge.

5. That the break in isolationism which this hospital and medical program implies may not break down the principle of separation. A safe insulation by strong spiritual witness of every principle of the faith must protect from compromise as we thus more openly contact the world. It is quite evident that as we engage in this type of work, we do meet the world in every area. In the first place, we contact the physicians who come from every group in the area in which we serve. A physician taking training enters association in school and in other areas where his relationships are not Christian. In his fellow practitioners in the area or in the community, he finds men of all standards of living. In serving the public, nurses and doctors meet a cross section of society. In the relationship with various organizations and institutions in the work of community endeavor, every area of contact is made that is possible in a community.

This break in isolationism does expose us to all the influences of the world. It may result in a compromise or becoming like the world. One safe way to prevent this is by isolation—staying far removed, back in colonies, up in the mountains, in a convent type of separation. The other is to go out into the world, and mix with them, and thus make a contact with them. How else can influence be exerted, except by particular contact? Certainly by taking the example of Jesus, by going to the marriage at Cana, by sitting with Matthew the publican and his friends and eating with them, by such means we do contact men, and we can be a light that shines in a dark place. I think of one particular illustration of the application of this challenge. In the building of the two hospitals at Rocky Ford and Walsenburg, we have inserted the suggestion of a chapel in the midst of the building. This is to be provided by public funds. This is our testimony that this is a Christian witness and will carry on a Christian testimony.

6. That the administrators of our church mission program be awake to a strategy that will marshall this open door of service to function as an opening for evangelistic effort in the church. Institutions can be carried on in areas where the church is not known. By so capitalizing upon the results that shall be obtained, it may be possible to carry on an efficient direct Gospel witness in the area and thus expand the testimony and witness of the church.

I think the work in the cities of La Junta, Pueblo, and Denver, Colo., might illustrate

this point. The Gospel work in the area of La Junta never could have been carried on to the extent it is had it not been for the witness supplemented by the contact with the public through the hospital program. Then in our CPS and I-W witness in the towns of Pueblo and Denver, much support has been given to the church mission programs. The prosperity of the two have gone hand in hand. Thus might it be in other areas of the church. I think it is also strongly illustrated in Puerto Rico. A strong service testimony has been given in the area to establish confidence, from which base the Puerto Rico mission church has gone out to a direct evangelistic witness. There is always the possibility of settling for less than this. The church might teach the folks how to take care of themselves in body and settle for this much service. This is our challenge. Then we must capitalize on these opportunities to make an open door for further work.

7. That the church expand organization in the administration of the hospital and medical program commensurate with the expansion of the program in the church. I think the organization of the Mennonite Nurses' Association and the Mennonite Medical Association is an illustration to the point, also the organization of the Mennonite Association of Hospitals and Homes. Then, too, the organization of a Committee of Hospitals and Homes in the church under the Mission Board is a step forward. A work can never prosper if it is let go without direction. It should be the function of this expanding organizational effort to give direction to the program, to guide it into the service that it should perform, to make it function in the area of Gospel evangelism, to make it effective as a testimony of love and good will and tender compassion, and interested Christian service to the great world around us.

How Shall We Meet This Challenge?

Our church schools, nursing schools, governing boards, and church leaders can do much to meet this challenge. If our schools will promote deep spirituality, will maintain a high missionary objective, a significant loyalty to the church, our potential doctors, nurses, technicians, mechanics, clerks, bookkeepers, stenographers, administrators, and preachers will be marshaled for the duties implied in this rapidly expanding hospital and medical program in the church.

If every governing board will keep in mind the objectives to be reached and gear their program to give it direction, this will help.

If every church leader will recognize the words of Jesus as He sent forth the seventy, "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you," there will be a rising conscience in the church which shall drive us forth to seize more and more the opportunity to heal all over the world.

Lebanon, Ore.

MISSIONS SECTION



Maternity Home, Mathis, Texas.

Mathis Maternity Home Dedicated

By Gladys Alderfer

"This program of the maternity home was begun when Sister Lela Sutter, R.N., Hopedale, Ill., came to Mathis a little over a year ago. After surveying the situation, the fact of the high infant mortality rate indicated a great need. From there meetings were called; interested people, civic and church groups joined in co-operation until we have the building we see now." With these words Weldon Martin, pastor of the mission, opened the dedication and opening service of the maternity home on Sunday, August 1.

Approximately seventy-five people representing the community and the Mennonite Church gathered on the lawn in front of the home for this program. Paul Conrad and Ray F. Yoder, both members of the VS builders' unit which erected the home, served as moderator and led devotions respectively.

Mayor of Mathis, Milton Boatwright, appropriately representing the community, expressed a deep sense of gratitude to those responsible for this institution, unique in Texas as the only home so constructed and which will be so operated. Marcos Lemos spoke in behalf of his people, the Latin Americans, to thank all who helped to make the home possible. He gave assurance of the further co-operation of his people.

Weldon Martin expressed to the community the General Mission Board's appreciation of their support and backing of this program. He also explained that the MRSC program, a positive testimony, is the answer of the historical peace churches to war.

Gladys Alderfer, nurse in charge of the home, expressed appreciation for all the planning and hard work that has made this home and its services possible. She reviewed the facts that the home is leased from the city by the General Mission Board for its service program; it is to serve mothers who can not afford hospital care; a small fee will be charged for the service of the home; donations received from the Mennonite Church will meet the cost of the services to mothers who cannot pay the fee; layettes are provided by sewing circles of the Mennonite Church to be distributed to mothers who use the maternity home.

Rev. J. E. Mack, pastor of the Methodist Church, delivered the dedicatory address in which he pointed to Jesus, the perfect example of service. To show this spirit of Jesus he quoted Luke 4:18: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed." In conclusion he stated, "God is always glorified when people unselfishly and unknown to the public come and get under the responsibility of an enterprise like this."

A ladies' trio from the Premont Mennonite Church sang three selections throughout the program: "Take up Thy Cross," "Prayer Perfect," and "Living for Jesus."

The Mathis community has provided minimum equipment with which to operate the home. The VS builders' unit co-operated by making some of the furnishings including the desk in the reception room, stands for the baby bassinets, bedside tables, and many other things. They also did major jobs of refinishing old equipment such as the rusty delivery table that was donated. The finished appearance is that of a home rather than a hospital.

There are two patients' beds available to be occupied from the time of admission until twelve hours following the baby's arrival. The nurse plans to make home visits for follow-up care. Many obstacles have been overcome, and the home is now ready to minister to the needs of these people.

Mathis, Texas.

China Inland Mission's Overseas Director, Arnold J. Lea, reported that the number of new missionaries needed now by the CIM is 225. Pray that this goal may be reached.—**IFMA News Bulletin**

1954 India Youth Retreat

Our Young People's Retreat this year was better than ever, I think. There were many factors relevant in this improvement. Some factors were purely in the physical requirements that qualify it as an ideal camp site. The girls stayed in the Girls' Boarding which is used for girls of middle school age during school time. The boys stayed in the middle and primary schools. Our chapel was the large room which is used as the chapel during school. This was a decided advantage, for it seemed it was so much more meaningful to us than a large church building could have been. The evening services were held in the compound of the middle school under the stars and how beautiful the night skies were!

To us another great improvement was the eating arrangement. Miss Moyer and Mr. Harischandra allowed us to use the school's large tent (without sides) for our meals. We spread matting in such a way that we all faced inside and so had lovely fellowship at mealtime. That way, staff and students mingled freely, which was a further means of drawing us all closer to each other and to the Lord.

We had two excellent speakers who gave much of themselves to the young people. One was a member of the Friends Church, cultured and polished, and who well met the needs of the group in that way and in addition had a deep experience with the Lord and gave us such wonderful evening sermons that really searched all of our hearts. The other man was an aboriginal man whom Marie and I had met at a youth leaders' conference last summer. He is a member of the Methodist Church and is best described as a man deeply devotional and with an unusually fine sense of humor. He gave morning devotional messages which were deep and which inspired the young people. Perhaps he influenced the young people most when they saw him go out alone in the very early hours of the morning with his Bible where he met the Father. Both of these men spent a lot of time with the young people in informal chitchats and we know that that means so much in the lives of young people. Also, both of these men played with us in the afternoon recreation period and we feel, too, that this made a definite contribution, and do thank the Lord that He led us to choose these men.

Then, too, some of our own men made fine contributions: K. Jiwanlal, P. Malagar, whom many of you know, Weyburn Groff, and others. Marie Moyer had an interesting class and did a fine job. She tried to teach reading music and had a three-part choir. It was surprisingly fruitful after having spent so few days in teaching. Her class and Weyburn's were rather experimental. Weyburn had a class in handcrafts which was much appreciated. These classes and a third one, nature study, by Peter Bhelwa, were elective at the same period. I have not yet talked to the students who took the latter and so cannot evaluate it, but I believe the two former could well be used again. In the forenoon we had four men give lectures on Jonah. Edwin Weaver taught those who had college training, Weyburn Groff, high-school graduates, Iraneaus Joseph, tenth and eleventh grade, and K. Jiwanlal those who were in ninth class or less. C. K. Jebier and Pyarelal Malagar had classes on Heroes of Faith.

In all I feel the Lord blessed us in an unusual way this year. There were many decisions that I believe are really in earnest. —Blanche Sell Letter.

In spite of Communist control, it is reported that there has been a great increase of theological students in East Germany and that the Evangelical Church Congress held the early part of June openly defied the East German Communist Government. Newspapers reported that a Bible reading for 10,000 Evangelical youths was held in the Soviet Exhibition Hall where masses of youth chanted in unison, "We stand with Christ. He will not let us be destroyed."—**I.F.M.A. News Bulletin.**

The exodus of Chinese young people from Hong Kong and other areas back to China continues to increase, at least 1,000 a month leaving Malaya alone and returning to the homeland.—**I.F.M.A. News Bulletin.**



The Mennonite Hour

Broadcast Enters New State—Montana

The local churches of the Glendive, Mont., area will begin sponsoring **The Mennonite Hour** broadcast on their local radio station, KXGN. This release will begin Sunday, September 5, at 8:30. KXGN, Glendive, is found at 1400 on the dial.

Oregon Adds New Station—KRNR, Roseburg

The Mennonite Hour will be heard on a total of 38 stations beginning September 5 when the broadcast will be released over station KRNR, Roseburg, Oreg. The program will be heard at 2:00 p.m. every Sunday at 1490 on the dial. This broadcast is sponsored by the Roseburg I-W group and other interested persons in the Roseburg community.

Echoes From Box 22

A College Boy from Ohio Writes:

"I would appreciate if possible for you to send a list of the cities in which your churches are located. I am very much interested in the Mennonites, your history, locations, etc. Any information of this nature would be greatly appreciated. Keep up the good Christian work."

Young Lady from New Hampshire Wants to Attend Mennonite Service:

". . . I would like to attend a Mennonite church service, but to my knowledge there are no Mennonite churches in this vicinity. Could you please let me know where the closest Mennonite church to Nashua is located? . . ."

Missions Editorial

Can the Church Survive Under Communism?

Recently a foreign visitor to Moscow went to a midweek prayer meeting unannounced and found 2,000 persons present. He was amazed and encouraged in his faith. He did not expect to find so many believers meeting together for prayer in the communist capital of the world.

Is this attitude not typical of too many Christians outside the iron curtain? Do we not too often allow political conditions to limit spiritual achievement? We take for granted that in a state ruled by an atheistic government no Christian church can long thrive. We forget that the Christian Church took root in an idolatrous state and flourished under a political dictatorship which tried to destroy it by force.

It is true that we hear very little regarding the church in communist countries, but that does not mean that Christians there are not continuing to be faithful to their Master, the Lord Jesus Christ. It does not mean that they are not having spiritual victories by faith. It does not mean that no new members are being added to the church. It merely means that we have no information of what is going on.

Furthermore, when we take into account the history of the church in past centuries in the midst of the severest persecution and attempts by governments to stamp it out, we have every reason to believe that the church will survive Communism as well. Jesus said, ". . . Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Our attitude toward the church under Communism, then, should not be one of doubt and skepticism, but one of faith and hope. We should not expect our Christian brethren under Communism to turn from their faith but to hold more certainly to it.

Our own duty is clear. We should daily pray for our brethren who live under a government which is unfavorable to their faith, pray that they may have the wisdom, courage, and Christian fortitude necessary to meet any persecution or opposition which comes their way. We should further pray that their faithful witness will be rewarded by the salvation of their friends and neighbors to whom they witness daily.

And we should believe that God will answer our prayers and theirs, or Jesus may need to exclaim regarding us, "O ye of little faith!"—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Bro. and Sister Marion Bontrager resumed leadership of the Navaho Indian Migrant Unit at Grants, N. Mex., on Aug. 26. The Bontragers had been granted leave from the unit to attend the summer session at the Indiana University, Bloomington, Ind.

Bro. and Sister Carl Metzler, Goshen, Ind., served as leader and matron during the Bontragers' absence and will return to Goshen near the end of September.

Voluntary Service Director, Ray Horst, is visiting units in Mathis, Texas; Grants, N. Mex., and La Junta, Colo., from Aug. 20 to Sept. 9.

A Testimony from Summer VS

"The best thing about VS, I believe, is that one needs to lay down all personal affairs and work and to get out into service for others. One finds that they can get along without you (at home).

"Voluntary Service may open possibilities for full time Christian service. It helps one to see the need and opportunities and presents a real challenge. VS makes one unsatisfied to live only for self. I want to thank you for the opportunity of working in Voluntary Service. I am sure that it has helped me in my spiritual life, and to work was very worthwhile."—One of the Bethel Mission Unit, Chicago, Ill.

Finances

According to present figures, the relief and service program of the church has a deficit of over $50,000. Let us give ourselves anew to the cause of Christ in an endeavor to wipe out this deficit and move forward in combating the sin and suffering in the world.

One offering per congregation per month would provide sufficient funds to operate the present relief and service program. Is your church sharing in this work? Are we as individuals meeting this responsibility to the best of our abilities? As we give let us also pray for this work that it might all be for the extension of our Father's kingdom.

Released Aug. 20, 1954
Office for Relief and Service
Elkhart, Indiana.

A report has come that the President of Columbia, through the Constituent Assembly, has granted permission for the reopening of Protestant schools on the islands of San Andres and Providencia. In spite of all the persecution which has been reliably reported, the evangelical church in Colombia has increased 51 per cent in the last five years.—**I.F.M.A. News Bulletin.**

MISSIONS SECTION

MCC Weekly Notes

Desperate Relief Needs Reported in Indo-China

MCC personnel in Indo-China investigating a possible relief and rehabilitation program report desperate needs and encouragement by officials that aid and assistance be provided as soon as possible. Orie O. Miller, MCC executive-secretary, visited Indo-China as part of his current commissioner's trip. In checking with U.S. government and Viet Nam officials, he found the need to be an accumulating one. He was joined by Delbert Wiens of Reedley, Calif., in Saigon and together they considered what assistance might be offered.

Southern Viet Nam is reported to have approximately 700,000 refugees. These people are victims of the recent Indo-China war which was halted by the Geneva conference. Many persons are fleeing from territory now held by the Communists.

Officials have expressed the hope that assistance will be of a self-help nature to prevent the building up of permanent refugee communities. There are needs for food, clothing, and self-help materials. Voluntary relief agencies such as MCC have been asked to estimate the amount of material aid they might send to Indo-China so that the possibility of ocean freight reimbursement might be considered.

The situation in Indo-China represents another opportunity for Mennonite and Brethren in Christ churches and communities to provide a Christian response to suffering and needy humanity.

Before going to Indo-China, Delbert Wiens worked in the Akron I-W Services office. He is the son of H. R. Wiens, pastor of the Reedley, Calif., Mennonite Brethren Church.

Newton Menno Travel Service Office Opened

Freda Pellman, Richfield, Pa., has begun work in the Newton, Kans., MCC Regional Office where she will serve as a Menno Travel Service Representative. Her arrival in Newton marks the beginning of a branch office of Menno Travel Service which has its headquarters office in Akron, Pa. The Newton office has been opened to provide a more personal service to mission boards and the constituency in that area. The Newton M.T.S. office is ready to provide the information and make arrangements for sea and air travel as well as for tours. The office address is 213 N. Pine and the phone number 3104.

Miss Pellman will divide her responsibilities between the MCC and M.T.S. offices. She has previously served in the Akron and Amsterdam offices.

Nine Workers Leave for Foreign Service

During recent weeks nine workers have left the United States to enter various MCC service projects in Germany, Switzerland, Korea, Formosa, and Mexico. During the summer months many workers complete assignments and other personnel either continue their work or enter new projects. In most cases workers spend several days in orientation at Akron headquarters acquainting themselves with their assignment and the staff with which they will be working. A farewell-dedication service in the daily chapel exercises concludes their orientation.

Three workers sailing for Europe on Aug. 21 were able to voyage together on the RYNDAM. Mr. and Mrs. Milton Harder and son Robert, Butterfield, Minn., are en route to Enkenbach, Germany, where they will live until a new community center building in Kaiserslautern is completed. Emma Schlichting, Weatherford, Okla., will do refugee counseling.

Bro. Harder is returning for a second term of service in Europe, having served there from 1948—1951. The Harders will direct the Kaiserslautern community center which sponsors such activities as Bible classes and self-help projects and aids needy families. Bro. Harder will also work with European young people and assist D. Chauncey Kauffman in the European program.

Miss Schlichting is entering her second term of foreign service, having taught in the Friesland Colony Zentralschule in Paraguay from 1946—1948. Since that time she has served at Akron headquarters in such capacities as matron, Information Service, and refugee counseling. In Europe she will counsel refugees anticipating immigration to the United States under the Refugee Relief Act of 1953.

Mr. and Mrs. Kenneth Hiebert sailed for Basel, Switzerland, Aug. 17, where they will be working with the Christian Education Materials Operation. This project is translating and adapting Bible school study materials into French and German.

Omar Lantz, Gap, Pa., was scheduled to sail for Korea from Seattle, Wash., Aug. 27. He will be the leader of the five-man PAX team already in that country. Bro. Lantz served in Europe from 1948-1950.

Margareth B. Peters, R.N., Gretna, Man., has arrived in Formosa. She will work in the medical clinic at Hualien.

Mr. and Mrs. Willard Smith, Goshen, Ind., have assumed responsibilities in the Cuauhtemoc, Mexico, center left by Mr. and Mrs. David Karber who have returned to their home in Blaine, Wash. Bro. Smith will direct the Mexico program during the coming year.

Women's Missionary and Service Auxiliary

Projects for 1954

Continuing Projects:

Sewing and canning for relief, missions, and church institutions
Nursing Education, $3,600.00 annually
Sheet and Blanket Fund
General Fund

Special Projects for 1954-55

London Gospel Center, Shepherd's Hill, London, England
Workers: Quintus and Miriam Leatherman
Amount needed for furnishings: $1,866.50

Pediatrics Ward, Puerto Rico Hospital
Project for girls: $250.00 to furnish

four-bed ward for treatment and care of children.

Treasurers of local women's groups should forward money to their district treasurer of Women's Missionary and Service Auxiliary. Designate the fund and the amount for it, and she will forward it to the General Treasurer, Mrs. Paul Graybill, Freeport, Ill.

* * *

The **Prayer Guide** is an annual publication of the Women's Missionary and Service Auxiliary. As its name implies, this book is a guide to prayer. Day by day different phases of the missionary and service work of the church are called to mind. As we use this in our devotions we have opportunity to unite with many others in the church in this ministry of intercession. If you are not acquainted with this guide to prayer and missionary information, see a copy at your nearest Gospel Book Store, or write to Florence Shantz, 1711 Prairie St., Elkhart, Ind., for a sample copy.

* * *

Is the devotional period at your women's meeting an important part of the program? One local group used to have this quiet time before the close of the meeting. Sometimes it was disturbed or rushed, because of those who had to leave for home. They decided to have the devotion early in the afternoon when all were present. Now this period does not need to be hurried and the arranged program can be given without interruption. The conversation during the remainder of the afternoon is often centered about the devotional theme of the day. The devotional period is now an important part of the meeting.—Office of WMSA Secretary, Elkhart, Ind.

From Our Churches

FORT WAYNE, INDIANA

(First Mennonite Church)

"For thou, Lord, hast made me glad through thy work" (Ps. 92:4).

Bro. and Sister Trennis Yoder have just returned from Atikoken, Canada, where they spent two weeks teaching Bible school. They were part of a unit of seven whose work was sponsored by the Pleasant View congregation, Goshen, Ind. Atikoken is a rather new little town in the northern part of Canada, 90 miles by railroad from International Falls, 450 by car. It is comprised mostly of men, a number of them D.P.'s who work in the iron ore mines. Several religions are represented among them, but none who are preaching a full Gospel except a small Baptist group. A Bible school was held there in 1952 but was called off last year because of a polio epidemic. This year a good response from the children was reported and the parents showed their interest by attending the Bible school program.

Our pastor, Bro. Rudy Borntrager, with his wife and daughter, Bro. and Sister Herbert Osborne, and Hannah Clemens are conducting a Bible school in Minnesota in conjunction with the Ranier River Mission. Bro. Borntrager also plans to bring Gospel messages in evening tent meetings. We ask your prayers that the Word may bring forth fruit in this section of the country. The Osbornes have also been teaching classes each Sunday at the Fort Wayne Rescue Mission and assisting with the work there.

Bro. Orman Hobbs and Sister Ruby Nofsinger and Hannah Clemens have been teaching Bible classes each Sunday afternoon at the t.b. sanitarium. These classes are the outgrowth of visitation work done there. One man in the group is a brother in the church, but most of them are people who are neglected by their own pastors and church friends.

Several people have made decisions for Christ during the past months including a Mexican couple who had been attending services for some time and for whom we had been praying. We praise God for His power to save! Pray for us that we may be alive to the spiritual needs of the lost around us.

Edna M. Mertz.

MARION, PENNSYLVANIA

(Marion Congregation)

Greetings in the name of Jesus our Saviour:

The past few months have been rich with blessings from above. On May 9 the first meeting of Brunk's tent revival was held. The meetings were well attended. Bro. Brunk preached the Gospel so forcefully that everyone felt the need of searching his own heart to see if anything came before God. Many received Jesus as their personal Saviour, many renewed their covenant with God, and many reconsecrated their lives by giving the Holy Spirit full sway in their lives. We now have a greater responsibility to the lost, since many new truths have been brought to our knowledge.

Our annual Sunday-school meeting was held on May 30, 31. The speakers were Lloy Kniss and Eli Kramer. Many inspiring thoughts and challenges were placed before us. As Sunday-school workers and pupils, we each have a part in making Sunday school a steppingstone to Christian growth.

On June 7 our Bible school started in Marion and was held each evening for two weeks. Monday morning, June 21, Bible school started at Cedar Street Mennonite Church. Many of the children attending this school do not go to Sunday school and not much Bible training is received at home. Both schools were well attended.

During the months of June and July we had a study of Daniel at our weekly prayer meetings.

A survey is being taken in the community surrounding the Cedar Street Church. In this survey we found over 550 people that have no church affiliation. Cottage meetings are held in several homes each week, and street singing is conducted by the young people.

This has been a summer of blessings. May God abundantly bless you too.

Martha J. Bauman.

NAMPA, IDAHO

(Nampa Congregation)

Dear Readers:

Greetings. We have been having quite a few visitors in the community recently. Among them were Wilbert Nafziger and family, Harper, Kans.; Wilma Diener, Canton, Kans.; Royden Schweitzer and family, Broken Bow, Nebr.; Leonard Garber and family, Winton, Calif. The brethren all preached for us while here. Mrs. Nettie Hostetler and son, Ralph, McPherson, Kans., spent Aug. 1 with Nampa folks. Bro. and Sister Samuel Honderich, Filer, Idaho, attended the Hoogterp—Flisher wedding here Aug. 4.

The youth retreat for the three Idaho churches was held near New Meadows, Idaho, Aug. 6-8.

Little Marlin Bender, son of Mr. and Mrs. Tobias Bender, is recovering from severe burns which he received when backing into a hot pressure cooker.

Mrs. Sam D. Miller, Esther Good, Joan Hooley, and Evon Zook conducted a Bible school at Ola, Idaho, July 12-23.

Word from the Durbin Zook family, now at Gooding, states Durbin expects to be released from the hospital in a few weeks.

Bro. Douwe Hoogterp, formerly of Holland, and Sister Ruth Flisher, Nampa, Idaho, were married here Aug. 4.

Sister Kathryn Roth, Nampa, passed away Aug. 3. She had been in ill health for some time. Her sisters, Elizabeth Birky and Mrs. Aaron Kauffman, of Illinois, arrived here to see her a week prior to her passing.

Mrs. Sam Miller.

SARASOTA, FLORIDA

(Tuttle Avenue Mennonite Church)

Christian greetings: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

So far we have had plenty of rain this summer and have enjoyed the cool nights.

As our church attendance drops considerably during the summer months, we have participated in a singspiration among the three churches one Sunday evening a month since June.

Our pastor and family spent June 3-19 in Harrisonburg, Va., and Souderton, Pa. Bro. Martin also preached at Pleasant View Church, West Virginia, on June 6 and at Rocky Ridge, Sellersville, Pa., June 13. Bro. Michael Shenk, pastor of the Newtown Colored Mission, had charge of the services during their absence.

Our summer Bible school was held July 12-23 with an average attendance of 100. The Newtown Colored Mission summer Bible school was held Aug. 1-13, with an average attendance of 119. The interest at both places was very good.

Our bishop, Truman Brunk, and wife came on April 3. Bro. Truman preached for us on April 4, and on Wednesday evening, April 7, we had our communion service.

The Palm Grove Church and Tuttle Avenue Church has met conjointly during the summer months for our sewing circle work.

We are glad to welcome Mr. and Mrs. Domeyer, Centereach, Long Island, into our church fellowship. We are looking forward to welcoming back our northern friends in the near future.

May the Lord bless you as you witness for Him. We ask an interest in your prayers for the work here.

Mary Brunk.

SHELDON, WISCONSIN

(Sheldon Congregation)

Greetings in Jesus' name:

In June we had our summer Bible school with Bro. Andrew Kauffman, our deacon, as superintendent. The school was well attended. Our revival meetings, conducted by Bro. Mervin Baer, Carlisle, Pa., began the same week. Two young girls confessed Christ and were baptized several weeks later. We praise God that His Spirit still strives with man and that there are men who are willing to be used so that believers may be strengthened and sinners warned.

Among our summer's visitors who broke to us the Bread of Life were Bro. and Sister Martin Weaver, Annville, Pa.; Bro. and Sister Harry Stutzman, Berlin, Ohio; Bro. Josef Herschkowitz, who told about his work among the Jews; Bro. Harold Good and family, Elida, Ohio; Bro. LeRoy Yoder and family, Kitichi, Minn. We thank the Lord for all those who stop to worship with us. It means much to us who live in these out-of-the-way places.

Bro. and Sister Weaver also helped in the Bible school work among the Indians near Hayward, Wis., where Bro. Menno Ebys of this congregation are working. Bro. Weaver also brought a message each evening at that place.

Pray for us that we will be faithful witnesses in this community.

Correspondent.

SPRINGS, PENNSYLVANIA

(Springs Congregation)

Dear HERALD Readers:

Greetings. We had two weeks of Bible school in June with Paul Bender as principal. Although we had an epidemic of mumps at that time, the attendance was very good. Many of our Bible school teachers also teach in various mission stations. One sister who taught for eight weeks has a home and family to care for.

At our semiannual business meeting on July 23 the new officers elected were: Secy., Elmer Bittinger; Treas., Homer Yoder; Trustee, Myron Miller (the other two trustees are Cleman Folk and Dan King, each serving three years); Ushers, Wayne Miller, John Wengerd, Markel Shoemaker, Merle Kolb; Cradle Roll Supt., Viola Miller; Chors., Anna Bender, Daniel Puffenberg; Mission Board member, Allen Wengerd; Corr. Secy., Nancy Swartzendruber.

Sister Alta Schrock of this congregation, who spent three years in Germany, has given two lectures and shown slides on European life. The third lecture will be on Berlin. She lived for a time near the border line of West and East Berlin. It is with thankful hearts that we welcome her home.

The community was saddened in the passing of Sister Alma Maust, who was sick only four weeks with a malignant tumor. She was a capable and willing church worker.

We are looking forward to the dedication of our new church building on Sunday afternoon, Sept. 12.

Lura Folk.

We need a faith that is as real as fire—a prayer as real as potatoes.—P. Marshall.

MISSION NEWS (Continued)

The Hesston-Moundridge Gideon Camp has presented 25 Bibles to Prairie View Hospital, Newton, Kans. A Bible is available for the use of patients in all of the hospital's rooms. The presentaion was made Aug. 13 by Titus Schrock of Newton.

The Elmira, Ont., Mennonite Church recently passed out offering envelopes to its members with two missionary projects listed on the front to which the members were encouraged to give: an interracial camping program for young people carried on by several of our city missions and the **Luz y Verdad** Spanish radio broadcast directed by Bro. Lester T. Hershey, missionary to Puerto Rico.

An elderly couple, previously members of the Lima, Ohio, Mission, reconsecrated their lives and returned to membership in the church during July. A 74-year-old grandfather also found Christ as his Saviour.

A daughter, Jennifer, was born to Bro. and Sister Robert W. Miller, relief workers in Java, on Sunday, Aug. 15. The Millers have been in Java for about a year, having sailed from the United States on June 19, 1953.

The Wm. G. Detweiler family, Orrville, Ohio, conducted a Christian Life Conference at the First Mennonite Church, Meadville, Pa., on Aug. 15.

Bro. Paul Hunsberger, Monetville, Ont. brought the morning message at the Detroit, Mich., Mennonite Church on Sunday morning, Aug. 15.

The date set for the dedication of the new Bethel Mennonite Church, Chicago, is Sept. 26. Bro. Jesse Short, Archbold, Ohio, will begin a series of evangelistic meetings in the new church on that date and continue to Oct. 4.

Bro. and Sister Paul O. King, workers in charge of the Bethel Mennonite Church program, Chicago, will move to the new building about Sept. 15. Their new address will be 1434 S. Laflin St., Chicago 8, Ill. All packages and second class mail should be sent to that address after Sept. 15.

Bro. H. James Martin, missionary under appointment to Uruguay, reports that a group of missionaries in the Lancaster County, Pa., area enjoyed a period of fellowship together on Aug. 19, singing and testifying to God's call in their lives. Those present besides the Martins included Bro. and Sister Jacob Rutt, former missionaries to Argentina; Sister Fannie Lapp, former missionary to India; Bro. and Sister Ross Goldfus, missionaries under appointment to Argentina; Bro. and Sister Daniel Miller, missionaries on furlough from Argentina; Bro. and Sister Norman Hockman, missionaries under appointment to Honduras; and Bro. and Sister Richard Burkholder, missionaries under appointment to Brazil.

Bro. Hans Wiehler, German Mennonite youth leader who attended Goshen College this last year, spoke at the First Mennonite Church, Canton, Ohio, on Sunday evening, Aug. 15.

The Hope Rescue Mission, South Bend, Ind., report for July indicates a total attendance of 1501 at 31 evening meetings and a total of 1474 meals served. Pray for this growing work.

Bro. John Kreider, pastor of the Mennonite Gospel Center, Kansas City, Mo., reports that on one Thursday evening in July their midweek prayer group went out onto the streets to find lost souls for Christ instead of conducting the usual midweek service. "It proved to be an evening of spiritual growth for many of our young people," says Bro. Kreider.

Bro. H. Ernest Bennett, Elkhart, Ind., gave the dedicatory address for the new Pioneers Memorial Hospital, Rocky Ford, Colo., on Sunday afternoon, Aug. 22.

Philhaven Hospital, Lebanon, R.D. 5, Pa., is in need of one kitchen helper and three I-W men to serve as attendants. (Philhaven is an active treatment mental hospital.) Those interested should write Harry C. Swarr, Pres., E. Petersburg, Pa.

Bro. and Sister John Coffman and two children, London, England, were due to arrive at the former home of Bro. Coffman's father, S. F. Coffman, Vineland, Ont., on Sept. 1. The Coffmans, London residents, recently appointed as missionaries in Kentish Town, London, will spend some time in Canada and the States in the interest of their work.

FIELD NOTES (Continued)

Announcements

Mennonite Student Center, Philadelphia, Pa., opens on Sept. 2 at 319 South 15th St. There is room available for four students or two couples. For reservations write to Melvin Lauver, Treas., Mennonite Board of Education, Akron, Pa.

The annual Mennonite Teacher's Institute at Lancaster Mennonite School Oct. 8, 9.

Labor Day meetings at Camp Tel Hai, 2 miles south of Honey Brook, Pa., Sept. 4-6. Saturday evening, 8:00, slide pictures of Japan, including Hiroshima, by Henry Ginder; Sunday, 1:30 and 7:30, Conference on Christian Camps, by C. F. Derstine; Monday, 1:30 and 7:30, Conference in Relation to the Jew, C. F. Derstine and Arnold Seidler, a converted Jew.

Messages on "Christ in the Tabernacle" at the Monterey Church, Bird-in-hand, Pa., Aug. 29 to Sept. 3, by I. V. Neprash, founder of the Russian Missionary Society, Philadelphia, Pa.

"The Christian and Dress" will be the YPBM topic at Miners Village, Sept. 5. Speaker, Simon Bucher, Annville, Pa.

"Redeeming the Time" is the topic at Lititz, Pa., Church on Sunday evening, Sept. 5, discussed by C. Mylin Shenk. There is also an essay, "My Leisure Time," by Jean Frey.

Music Class at the Strickler Church, Middletown, Pa., beginning Tuesday evening, Sept. 7; Henry Longenecker, leader.

The annual MYF meeting of the Allegheny Conference District will be held at Laurelville Camp, Saturday, Sept. 4, beginning at 10:00 a.m. and continuing with afternoon and evening services. Bradley Otto, Springs, Pa., is president.

Visiting Speakers

Aug. 15. **John W. Snyder,** Hespeler, Ont., at Pennsylvania Church, Hesston, Kans. **John R. Mumaw,** Harrisonburg, Va., at East Chestnut St., Lancaster, Pa. **John S. Hess,** Lititz, Pa., at Skippack, Pa.

Aug. 22. **T. E. Schrock,** Clarksville, Mich., at Clinton Frame, Goshen, Ind. **Michael Horst,** Hancock, Md., at Cedar Grove, Greencastle, Pa. **Paul Erb,** Scottdale, Pa., at Bethel, Chicago, Ill. **Richard Hostetler,** Dillonvale, Ohio, at South Union, West Liberty, morning; **L. S. Weber,** Scottdale, Pa., evening. **Markley Clemmer,** Norristown, Pa., at Scottdale, Pa. **Edgar Metzler,** Washington, D.C., at Pleasant Hill, Smithville, Ohio. **Earl Buckwalter,** Hesston, Kans., at Garden City, Mo. **Wesley Jantz,** La Junta, Colo., at Waldo Church, Flanagan, Ill. **Willis Hallman,** Vineland, Ont., at College Church, Goshen, Ind. **Samuel Strong,** Harrisonburg, Va., at Thomas Church, Hollsopple, Pa. **Mark Peachey,** Grantsville, Md., at Maple View, Middlefield, Ohio. **John L. Horst,** Scottdale, Pa., at Altoona, Pa., morning. **Rudy Bontrager,** Ft. Wayne, Ind., at Rainy River Mission, International Falls, Minn.

Aug. 29. **Norman Kraus,** Goshen, Ind., at Freeport, Ill., for Church School Day. **John S. Hess,** Lititz, Pa., at Mountain View Mission, Cumberland Co., Pa. **Samuel A. Yoder,** Goshen, Ind., at West Sterling, Ill., for Church School Day.

Evangelistic Meetings

Evangelistic tent meetings near Milford, Nebr., Sept. 1-19, with Bro. Geo. R. Brunk bringing revival messages each evening except Monday. Every one is invited to attend these meetings.

Tent meetings at York, Pa., conducted by Bro. John S. Hess, Lititz, Pa., continued until Aug. 29. Interest was good and there were a number of confessions. Pray for the work.

Evangelistic meetings at Spring Mount, Pa., Sept. 8-12, with B. Charles Hostetter, Harrisonburg, Va., in charge.

Evangelistic meetings at Rocky Ridge, Sellersville, Pa., Sept. 19-26, Bro. Emanuel Peachey, Belleville, Pa., in charge.

A Barcelona newspaper in its campaign against Christian Evangelism declared, "It would be preferable that there were a million Communists in Spain than ten thousand Protestants." If they continue in their persecution of Protestants, they undoubtedly will get their wish. Dr. Carles, authority on Spain, declared that "The common attendance of any church is at least double to that of the church membership," and that "the people are eager to hear the Gospel."—**I.F. M.A. News Bulletin.**

"It is so much easier having the kind of faith you can talk about than the kind you can use."—Jennie Z. Elliott.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Blucas, Anthony and Mildred (Harshberger), Scottdale, Pa., second son, Jan Scott, Aug. 19, 1954. (First son stillborn.)

Bowman. Lilas S. and Iola (Wittrig), East Earl, Pa., third child, third daughter, Jarie Lynn, Aug. 11, 1954.

Bowser, George H. and Kathryn (Metzler), Accident, Md., second child, first son, George Henry II, Aug. 9, 1954.

Ebersole, Ernest S. and Naomi (Thomas), Lancaster, Pa., fourth child, third son, James Edward, Aug. 7, 1954.

Ebersole, Ralph H. and Mildred (Sollenberger), Chambersburg, Pa., second daughter, Luanne Marie, Aug. 2, 1954.

Erb, J. Frederick and Fern (Troyer), Detroit, Mich., second child, first daughter, Mary Christina, Aug. 17, 1954.

Gascho, Roy and Mary (Koch), Waterloo, Ont., first child, Judith Ann, July 31, 1954.

Geissinger, Darwin and Sara (Halteman), ——, Pa., third child, first daughter, Aileen, Aug. 4, 1954.

Hooley, Ernest and Anna Grayce (Miller), Shipshewana, Ind., fourth child, third daughter, Cecilia Rose, Aug. 11, 1954.

Horst, Samuel E., Jr. and Carolyn (Van Horn), Hagerstown, Md., first child, Samuel E., III, Aug. 6, 1954.

Lehman, Marlin D. and Catherine (Burkholder), Chambersburg, Pa., fourth child, first son, Marlin Lee, July 27, 1954.

Litwiller, Arthur and Fanny (Jantzi), Alden, N.Y., fourth child, third son, Clifford Dean, July 16, 1954.

Mast, Jacob I. and Susan (Schlabach), Dundee, Ohio, fifth child, third daughter, Mary Ann, Aug. 2, 1954.

Miller, Wayne and Dorothy (Kauffman), Lincoln Park, Mich., third child, second daughter, Marlene Jean, Aug. 9, 1954.

Moshier, Arnold I. and Maietta (Lehman), Lowville, N.Y., third child, first son, Mervin Dale, Aug. 10, 1954.

Neff, Clarence R. and Ellen (Rutt), Ronks, Pa., fifth child, third son, Clair Richard, Aug. 8, 1954.

Ramos, Tony, Jr., and Dorothy Louise (Harshberger), Scottdale, Pa., second child, first daughter, Beverly Ann, Aug. 22, 1954.

Redcap, Adam N. and Arlene V., Ronks, Pa., fourth child, third son, Mervin Ray, Aug. 8, 1954.

Reinford, Clarence and Marie (Detweiler), Schwenksville, Pa., fourth child, third son, Jerry, Aug. 9, 1954.

Roggie, Ralph and Frieda (Jantzi), Lowville, N.Y., second child, second daughter, Joyce Elaine, March 6, 1954.

Rush, Howard W. and Kathryn (Rice), Pipersville, Pa., first child, a daughter, Sharon, June 23, 1954.

Schlabach, Wyman J. and Mary (Bontrager), Fredericksburg, Ohio, third child, third daughter, Betty Jane, July 27, 1954.

Shank, Chester R. and Mary Emma (Zook), Scottdale, Pa., third daughter, Betty Irene, Aug. 20, 1954.

Smith, Roderick D. and Beverly (Barber), Indianapolis, Ind., second child, first son, Robert Mark, July 26, 1954.

Smoker, Omer S. and Dorcas E. (Kauffman), Parkesburg, Pa., second child, second son, Marlin Roy, Aug. 6, 1954.

Smoker, Wilmer and Ruth (Smoker), Parkesburg, Pa., a son, Carl David, July 19, 1954.

Stephenson, Earl C. and Mary Ellen (Sommers), Northville, Mich., second child, first son, Daniel Earl, Aug. 15, 1954.

Stutzman, John and Mary (Hershberger), Millersburg, Ohio, fourth daughter, Julia Eileen, July 31, 1954.

Weaver, Chester C. and Esther (Rudolph), New Cumberland, Pa., second son, Ethan Ray, Aug. 5, 1954.

Wenger, Howard and Miriam (Yoder), Goshen, Ind., third child, first daughter, Rhea Sue, Aug. 14, 1954.

Yoder, Kenneth and Dorothy (Sutter), Parnell, Iowa, second daughter, Patricia Ann, July 11, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Birkey—Snyder.—Jacob Melvin Birkey, Manson, Iowa, congregation, and Lois Marie Snyder, East Holbrook congregation, La Junta, Colo., by Kenneth E. Snyder, brother of the bride, at the East Holbrook Church, Aug. 13, 1954.

Boppe—Weaver.—Charles G. Boppe, Williamsburg, Va., and Alice E. Weaver, Waynesboro, Va., by Franklin E. Weaver, father of the bride, assisted by C. M. Grove, great-uncle of the bride, at the bride's home, Aug. 14, 1954.

Enck—Graybill.—Jesse T. Enck, Vine Street congregation, Lancaster, Pa., and Eunice A. Graybill, Groffdale congregation, Bareville, Pa., by Mahlon Witmer at the home of the bride's brother, June 17, 1954.

Gerig—Albrecht.—Eldon Lavern Gerig and Luella Joan Albrecht, by Earley Bontrager at the Forks Mennonite Church, Middlebury, Ind., Aug. 8, 1954.

Gerig—Hunter.—Willard Paul Gerig and Cathryn Carlyne Hunter, both of the Fairview congregation, Albany, Oreg., by N. M. Birky, Aug. 1, 1954.

Hershey—Lederach.—Hiram Robert Hershey, Hamburg, Pa., and Mary Jane Lederach, Lederach, Pa., both members of the Worcester congregation, Fairview Village, Pa., by Paul M. Lederach, brother of the bride, at the Worcester Mennonite Church, June 26, 1954.

Hostettler—Brendle.—Darrel M. Hostettler, Farmerstown, Ohio, congregation, and Marian S. Brendle, Lichty's congregation, East Earl, Pa., by J. Paul Graybill at Intercourse, Pa., Aug. 15, 1954.

King—Mast.—Wayne D. King and Clara Mast, both of the Arthur, Ill., congregation, by H. J. King, July 2, 1954.

Kuhns—Lehman.—Gerald Ervin Kuhns and Leila Grace Lehman, both of the Fairview congregation, Albany, Oreg., by N. M. Birky, grandfather of the groom, June 13, 1954.

Lapp—Stoltzfus.—David G. Lapp and Vilma D. Stoltzfus, Wesley Chapel, Newark, Del., at the Maple Grove Church, Atglen, Pa., by Aaron F. Stoltzfus, assisted by Calvin Kennel, Aug. 18, 1954.

Miller—Yutzy.—Donald Miller, Emma congregation, Topeka, Ind., and Amanda Yutzy, Arthur Ill., congregation, at the Arthur Church by H. J. King, May 9, 1954.

Miller—Good.—Joseph Arthur Miller and Jane Alma Good, of Mount Union, Pa., and members of the Otelia Mennonite Mission Church by LeRoy A. Zook at the Otelia Mission Church, June 5, 1954.

Slabaugh—Lehman.—Daniel Slabaugh, North Goshen congregation, Goshen, Ind., and Ethel Lehman, La Junta, Colo., congregation, by J. C. Wenger at the North Goshen Mennonite Church, Aug. 14, 1954.

Smucker—Yoder.—John Smucker, Maple Grove congregation, Atglen, Pa., and Irene Yoder, Oley congregation, Oley, Pa., by Ira A. Kurtz at the Oley Church, Aug. 7, 1954.

Yoder—Opel.—Floyd E. Yoder, Grantsville, Md., and Mary Thelma Opel, Accident, Md., by Isaac K. Metzler at the Glade Church, May 19, 1954.

Yoder—Martin.—Howard Yoder and Eleanor Martin by Peter B. Wiebe at the Yellow Creek Mennonite Church, Goshen, Ind., Aug. 15, 1954.

Every sense of security which is void of obedience to Christ and faith in Him is built on the sands of earth.—A. D. Preston.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Kauffman, David Gideon, son of Stephen and Mary (King) Kauffman, was born near Garden City, Mo., May 2, 1878; passed to his eternal reward, after a heart illness of one-week duration, Aug. 7, 1954, at the Trinity Hospital, Minot, N. Dak.; aged 76 y. 4 m. 5 d. On Jan. 30, 1902, he was married to Anna E. King. He was preceded in death by a son (Herbert), who died in 1934, and his wife who passed away in 1946. He is survived by one sister (Mrs. Ida Martin, Jackson, Minn.), 5 children (Carl A., Creston, Mont.; Nelson E., Hannibal, Mo.; Floy E.—Mrs. Wallace Kauffman, Exeland, Wis.; Floyd E. and Harold, both of Minot), a foster son (Dale Huntzinger, Surrey, N. Dak.), 29 grandchildren, and many other relatives and friends. In 1916 he moved with his family to Minot, N. Dak., where he maintained his residence until his death. In his youth he became a member of the Mennonite Church to which he was a devoted and faithful member until his death. After the passing of his wife, he spent most of his time helping in mission work in Minnesota, Arkansas, and Missouri. He was particularly helpful in the building programs. Funeral services were held Aug. 9 at the Fairview Mennonite Church, Minot, N. Dak., with E. G. Hochstetler in charge, assisted by John Stoll and Gerald Derstine. Burial was made in the adjoining cemetery.

Link, Violet M., fell asleep in Jesus July 10, 1954, at the Century Rest Home, Greenwood, Del. She was born in the Midwest, April 20, 1882, and for many years traveled with her husband through various areas. After the death of her husband, she resided at Trevose, Pa. About four years ago she became acquainted with the Trevose Heights Mennonite Church and took up membership there on Dec. 30, 1951. She remained a very faithful member until death. About 18 months ago she took ill and did not fully recover, but was able to care for herself until last December when she was admitted to the hospital. After some treatment she was sent home, given up to die soon, but the Lord showed mercy in sparing her until now. The funeral was held in the Trevose Heights Mennonite Church, with burial in the Doylestown Mennonite Cemetery. She is survived by two grandsons, one granddaughter, and an aged sister. She was the first of the local members to be called home.

Myers, Maggie H. (Bergey), was born near Telford, Pa., Sept. 27, 1873; passed away June 22, 1954, at the Eastern Mennonite Convalescent Home; aged 80 y. 8 m. 26 d. She was a faithful member of the Souderton Mennonite Church. Her husband preceded her in death Dec. 16, 1927. Surviving are 5 children and one stepdaughter (Stella—Mrs. William Krout; Mrs. Myrtle Force, Sante Fe, N. Mex.; Claude and Elton, of Souderton; Lloyd, Lansdale, Pa., and Henry, Washington, D.C.), 19 grandchildren, and 16 great-grandchildren. Funeral services were held at the Souderton Mennonite Church, in charge of Jacob Moyer and Elmer Moyer. Burial was made in the adjoining cemetery.

Myer, Lizzie, daughter of Harry and Annie Doutrich, was born Aug. 16, 1893; died of a heart attack Aug. 6, 1954; aged 60 y. 11 m. 21 d. She united with the Mennonite Church in her youth and was a faithful and active member until her death. She was married to Amos W. Myer, minister at Mummasburg, on Feb. 4, 1931, and was a kind and loving wife and mother to the 10 children of Bro. Myer by his first wife, who died Aug. 14, 1928. Funeral services were held at the Mummasburg Mennonite Church in charge of Richard Danner and Roy Geigley. Interment was made in the Mummasburg Mennonite Cemetery.

Rohrer, Mattie L., youngest daughter of Israel and Anna (Hess) Rohrer, was born near Lancaster, Pa., July 31, 1868; died at the home of her nephew, Frank Rohrer, Dayton, Va., June 27, 1954, following an illness of three months; aged 85 y. 10 m. 27 d. When a child of eight, she moved with her parents from Lancaster to Dayton, Va., to the home where she died. She was the last member of a family of 14. A brother, Daniel, died last September. She is survived by a large number of nieces and nephews in Virginia, Ohio, and

Pennsylvania, and will be remembered by many others as "Aunt Mattie." She had been a member of the Mennonite Church for many years. Funeral services were conducted June 29, at the Pleasant View Church, where she held her membership, with J. D. Wenger officiating. Burial was made in the nearby cemetery.

Smeltzer, Elizabeth, daughter of Abraham and Fannie Garber, was born Nov. 7, 1869, near Goshen, Ind.; died Aug. 13, 1954, at the Weaver Convalescent Home, Waterford, Ind., where she had been a patient for a year following a stroke; aged 84 y. 9 m. 6 d. She was married to Aaron Smeltzer, who died May, 1930, in Nappanee. Surviving are 2 daughters (Wilma Hershberger, of Nappanee, and Verda Birky, Bremen, Ind), a son (Paul, South Bend, Ind.), 14 grandchildren, and 28 great-grandchildren. She was a faithful member of the North Main Street Mennonite Church for over 45 years. She often expressed the concern during her lifetime and especially shortly before her death that she had never done much for her Lord, but those who knew her realize that she had greatly influenced the lives of many by her unselfish Christian life and her sincere devotion to God. Services were held Aug. 15 at the North Main Street Church with Homer F. North officiating. Burial was made in the Union Center Cemetery.

Swartzendruber, Mahlon D., oldest son of Daniel and Catherine (Yoder) Swartzendruber, was born in Johnson Co., Iowa, Dec. 7, 1897, lived all of his life in the immediate community, and passed away at his late home in Wellman, Iowa, Aug. 13, 1954; aged 74 y. 8 m. 6 d. In his youth he united with the Amish Mennonite Church and was a faithful member of the Lower Deer Creek congregation at the time of his death. On Jan. 13, 1903, he was united in marriage to Barbara Hershberger, who preceded him Sept. 23, 1944. To this union were born 8 children (Ora and Genevieve—Mrs. Allen Yoder, Parnell, Iowa; Clarence, Mabel—Mrs. Wm. Zook, and Cordell—Mrs. Rollin Yoder, Kalona, Iowa; Ernest and Emerson, of Wellman, and an infant son who preceded him in death). Twenty grandchildren, one sister (Lucretia—Mrs. Joseph Keim), and 3 brothers (George, Jacob, and Daniel, all of Pigeon, Mich.) also survive. One sister (Mary—Mrs. George Miller) preceded him in death. He always enjoyed attending church services and missed the privilege when, because of ill health, he was deprived of it for the last 3½ years. Funeral services were held at the Lower Deer Creek Church, Aug. 16, by J. Y. Swartzendruber and Eli M. Yutzy.

Weller, Ignatz Walter, was born July 29, 1879, in Steinfeld, Poland, and came to the United States in 1906; passed away at the King Daughters Hospital, Staunton, Va., March 17, 1954; aged 74 y. 7 m. 16 d. He accepted Christ as his Saviour and was baptized in October, 1952, at the East Bethel Mennonite Mission, where he remained a faithful member until death. He is survived by his wife, Mrs. Lucy Gertrude (Wilson) Weller, and 7 daughters (Mrs. Frances Groskey, Mrs. Stella Lushell, and Mrs. Pauline Lushell, all of Hibbing, Minn.; Mrs. Rose Johnson, Duluth, Minn.; Mary and Catherine, Mich.; and Martha, Philadelphia, Pa.). Funeral services were held at the Valley View Mennonite Church, March 20, with John Martin in charge, assisted by J. R. Driver. Interment was made in the adjoining cemetery.

ITEMS and COMMENTS

Jerome G. Kerwin, a University of Chicago political scientist, warned a workshop on home, church, and school relations that the nation faced "an overriding danger," if "we relegate religion to the hazy outer fringes of life and deny ourselves the benefits that religion can confer in the public domain." He said further that "the condemnation of religion to a Sunday exile in the holy name of separation of church and state can never fit the role of a dynamic religion or the functioning of moral politics. There are unrealistic people who would define separation of church and state as prohibiting the state from any concern at all for religion, a definition that is neither possible nor desirable in our environment. There will always be the supreme necessity for amicable co-operation between church and state, so long as, in the United States particularly, religion assumes the importance it does among the people." The educator said that the idea of eliminating religion from all government would have been completely alien to the founding fathers. He cited six basic principles affecting the relationship of church and state: "(1) The state is not and cannot be all-encompassing or the last word in man's life. (2) Religion and political life cannot be cut apart. A citizen is concerned with both. (3) Co-operation between church and state is essential. (4) Moral law or religious teaching is supreme over temporal concerns such as the state. It is the standard by which all acts, public or private, are judged. (5) Considering the importance of moral law or religion, there must be a setting in which it can be taught and followed, even to the criticism of public acts. This we call the freedom of the church or of religion. (6) The principle that stems from the Judeo-Christian heritage of modern society—'There must be recognition of the dignity of the human person, the inviolability of his conscience, and the fundamental equality of men.'"

* * *

In the recent marathon sessions of the Senate at Washington, that body found itself technically convening for a new day at 2:00 a.m. There was an embarrassing silence, for there was no chaplin present. No clergymen were mong the handful of gallery spectators, yet Senate rules require each session to open with prayer. Senator Wallace F. Bennett of Utah, an elder in the Mormon Church, rose to the occasion and offered a prayer. He is believed to be the first layman ever to have given the prayer at a Senate session.

* * *

In addressing a world Christian Endeavor Conference in Washington, President Eisenhower spoke of the hunger of people for peace, and remarked, "It is only the governments that are stupid, not the masses of the people."

* * *

Douglas C. Percy, Literature Secretary of the Sudan Interior Mission, wishes to correct a report that **African Challenge,** published by the SIM, is "the only Christian newspaper in Africa." This mistaken claim crept into some publicity when the newspaper was first issued. Mr. Percy points out that some missions have been publishing leaflets, papers, and magazines for many years. **"African Challenge** is Africa's leading Christian newspaper rather than the only one," he said. Other missions all over Africa are wholeheartedly behind this nonsectarian paper, using it among their people with remarkable blessing.

* * *

"South America is the continent of the next two or three generations," the Second Latin-American Lutheran Conference was told at a four-day meeting at Petropolis, Brazil. "The tempo of history has increased so fast that developments which took nearly one hundred years in North America may take place in South America in twenty-five years," said Paul C. Empie, Executive Director of the National Lutheran Council in the United States. Empie said he noticed among Lutheran churches and missions in South America many conditions similar to those which existed in the United States a century ago, such as the clearing of the wilderness in South Chile, circuit-riding pastors in Paraguay, and the problems of minority groups in many countries. "I note that you are making some of the same mistakes we made," he said. His obvious reference was to the long-continued use of European languages in worship services and the resultant loss of younger generations from the church. "If United States Lutherans had seized their opportunities along this line," Dr. Empie said, "we would today have not six and a half million, but ten or twelve million Lutherans in the United States." He could say that for Mennonites, too.

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A Roman Catholic missionary priest in the Arctic has produced a four-thousand-word English-Eskimo dictionary. He said it will aid missionaries and others working among the people of the northern territories.

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Evangelist Billy Graham is recovering satisfactorily from an operation for the removal of a kidney stone. He expects to lead an evangelistic drive in Nashville, Tenn., beginning August 22. In October he will conduct a crusade in New Orleans. After a swing through West Coast cities, in January he will conduct campaigns in various Florida communities. Next spring he plans to return to England for a three- to four-month preaching campaign.

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Every week reports gains on the race discrimination front. Charles Vernon Bush has been appointed as one of the four page boys of the United States Supreme Court. He is the first Negro to be appointed to that post. He will be the first of his race to attend the Capitol Page School, which the pages in the Senate and the House of Representatives attend, according to the **New York Times.**

* * *

Chicago's Negro population has been increasing rapidly for three decades, according to the **New York Times.** In 1920, Negroes constituted 4 per cent of the city's population. They now represent 14 per cent of the 5,000,000 in Greater Chicago. The rate of migration from the South to Chicago is estimated at 20,000 per year. A factor in the increasing population of Negroes is the fact that their birth rate increased by 249 per cent from 1940 to 1952, while the white birth rate rose only 40 per cent in the same period. It is estimated that the Negro population of Chicago may reach 845,000 by 1963.

* * *

There has recently been a sharp increase in racist propaganda directed against Jews and the state of Israel in Buenos Aires. Several newspapers have published frankly anti-Semitic advertisements. Disturbed by signs

that this city had become the center of a network of anti-Semitic propaganda, leaders of Argentina's community of 400,000 Jews are considering passing the problem on to the president of that country.

* * *

Does this explain why some modern art has little meaning for many of us? According to Reuters, a painting by an eight-year-old boy was smuggled into a ten-day exhibition of modern European art and hung undetected among the other pictures. A musician told his son to paint "anything he liked." The result bore some resemblance to a mermaid. The father smuggled it in before the show opened.

* * *

The country of Israel has fears that the withdrawal of the British from the Suez Canal considerably weakens the defense position of the nation of Israel. There is no one now to stand between Egypt and Israel, if the Egyptians should decide to move aggressively against their enemy.

* * *

David Ben-Gurion, Israel's former Prime Minister, recently proposed that the seventeenth-century excommunication of the philosopher Spinoza be revoked. Spinoza was rejected by the leaders of the Portuguese—Jewish community in Amsterdam. That community now has rejected the proposal to lift the excommunication, not because they hold anything against Spinoza, but because, as one of the Jewish leaders said, "I don't consider myself wiser than those who came before me."

* * *

The truce in Indo-China doubtless represents a Communist victory, but it should also be thought of as a part of the massive revolution that has changed the face of Asia in a decade. It is a part of the rise of backward millions against alien rule. Indo-China was the last holdout of any importance of a colonial system which is now outdated. For eighty years the French had ruled and often misruled Indo-China. The hesitancy of the Western powers to hold early elections in Viet Nam shows that the native population has not seen the war as a simple choice between freedom and Communist imperialism. The Communist rebellion began, at least, chiefly as a protest against foreign rule.

* * *

President William V. S. Tubman and other government officials of Liberia were present to dedicate radio station ELWA in Monrovia recently. The station is operated by the Sudan Interior Mission, and is currently on the air 25 hours per week via long-wave. Short-wave equipment is due to be installed soon, and this will enable the missionary message to reach other parts of Africa. In his dedication talk, President Tubman said ELWA's programs were "convincing, convicting, and converting."—**Christian Life.**

* * *

Methodist groups throughout India are preparing for the celebration in 1956 of the 100th anniversary of the Methodist Church in India. One of the projects under way is the training of an all-India Methodist choir of ten boys and ten girls to be sent to the 1956 Quadrennial Methodist General Conference at Minneapolis, Minn., to "convey our message of good will to the churches there through Indian music."

* * *

Agreement has been reached by the Australian government and the Australian Council of the World Council of Churches on a plan which will enable the interchurch body to bring to Australia a large number of European refugees not eligible as immigrants under existing laws. Most of those unable to qualify under the Australian immigration laws are from countries having no migration agreement with Australia, or are engaged in occupations or professions for which the government is not recruiting migrants. For the most part, the refugees to be brought will be natives of Bulgaria, Greece, Yugoslavia, Rumania, Germany, Albania, and Hungary, although many are now officially listed as "stateless." As in this country, a responsible Australian church, institution, group, or individual must sponsor the incoming refugee or refugee family, and must find accommodations and employment for them in advance.

* * *

Sir Winston Churchill, in the course of a press conference in Washington on June 28, said, "I am a Zionist. Let me make that clear. . . . I think it a most wonderful thing that this community should have established itself so effectively, turning the desert into fertile gardents. . . . I also have a great liking for the Arabs. . . . Really, I think we ought to be able, somehow or other, to use our influence from every quarter to make them work out a plan together."

* * *

The nation's religious climate—judged by statistics alone—has never been better than it is now, according to figures just released in the **Yearbook of American Churches.** The United States has more church members, more Sabbath school members, more churches, and more ministers than at any time in its history. Church giving is also at an all-time high, and church building has expanded eightfold since 1940. The 2.8 per cent gain in church membership in 1953 compared with a population gain of 1.7 per cent, the nation's religiously affiliated population of nearly 95,000,000 when broken down into six major faith groups, shows the Protestants with 55,000,000 first; Roman Catholics with 31,000,000 second; and Jewish with 5,000,000 third. The relative strength of Protestant and Roman Catholic groups has remained virtually constant for more than thirty years. The Baptists are the largest Protestant group. Divided among twenty-five bodies there are almost 18,000,000 of them. Methodists of twenty-one bodies are second with more than 11,000,000. The largest single Protestant religious body is the Methodist Church, with 9,000,000. The Southern Baptist Convention with almost 8,000,000 is second. To explode a widely held notion that there were more religiously minded Americans one hundred years ago than now, the **Yearbook** shows that less than 20 per cent of the population held church membership in 1850. More than three times this percentage now are members. The chief cause for wonder and regret is, why do not all these religious people affect the real life of our country more than they do?

* * *

One of the largest cafeterias in Kansas City, Mo., is tithing, at no extra cost to its patrons, to support churches in the community as well as in neighboring Kansas City, Kans., and other parts of Missouri. Before paying for a meal, patrons write on the back the name of one of fifty-nine churches, and if they wish their own names, and a percentage of the amount of the bill is set aside for the tithing fund.

* * *

The Children's Memorial Forest is a reforestation project in Israel to serve as a memorial to the more than 1,000,000 Jewish children massacred in Nazi Europe.

* * *

French archaeologists have excavated near Beersheba, in Israel, what are supposed to be the cave dwellings of the Horites, who lived in the wilderness (Gen. 14:6) in the time of Abraham. Remains in the caves tell more about life in those times than has ever been known before.

* * *

Cancer specialists say that in the United States alone last year 100,000 pounds of dye stuffs known to cause cancer in animals were approved by the United States Food and Drug Administration for use in foodstuffs to be consumed by human beings. They do not know to what extent tests on animals prove that the same substances will or will not cause cancer in human beings. It is being urged, however, that no substance known to cause cancer in any animal be permitted in foodstuffs for human consumption. There are many good dyes and other additives which are known to be harmless.

* * *

A bill has been introduced into Congress which would set up a new Department of "Urbiculture," with a secretary of cabinet rank. The sponsor of the bill points out that when the Department of Agriculture was set up, 75 per cent of our people lived on farms. Now, about 75 per cent live in cities. He contends that city problems are about as great as farm problems.

* * *

Construction of a great world Buddhist center and university is well under way in Rangoon, Burma, with half a dozen buildings completed and work started on the main building, which in addition to classrooms will house an auditorium, museum, library, and a sanctuary for the revised Buddhist Scriptures.

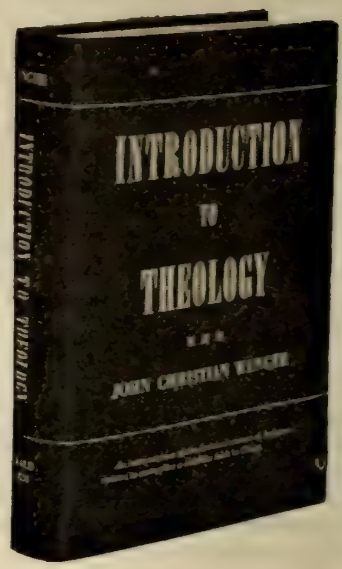
* * *

Between the Lines, in commenting on important developments toward German unity, says, "We have conceived the Communist problem as purely a test of armed might. Will we learn in time that understanding, brotherhood, sharing—which are the prerequisites of political unity and prosperity—are much more potent forces?"

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By John C. Wenger



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Mennonite Publishing House, Scottdale, Pa.

Of the more than 2,000,000 university students in the United States, about three fourths have little to do with any church, although many call themselves Christians rather than followers of any other religion.

* * *

Inspired by America's technological progress and aided by nearly fifty American experts and supervised by an American dam specialist, India has recently completed the first part of the great $312,000,000 Bhakra-Nangal multi-purpose dam project, the largest of its kind in India. The irrigation system made possible by this dam will greatly relieve the threat of famine in a wide area. Such programs represent the most constructive and challenging contribution in world progress that the United States can make. Contrast the effects of this effort on which we have spent relatively few pennies with the psychological damage done to the non-Communist world by our prolonged multi-billion dollar A-bomb exhibitionism. This Bhakra dam will reach a height of 680 feet, and will be the world's second highest (Hoover still ranks first with a height of 726 feet).—**W.P.**

* * *

"Parents should be held financially responsible for property which youngsters wantonly destroy," stated J. Edgar Hoover recently. Furthermore, he holds that fathers and mothers should be present in court with youthful offenders—to emphasize to apathetic parents their basic responsibilities. The FBI Director also believes that though wayward children should be treated with understanding, they should not be coddled, but should face the seriousness of their offenses. Hence, he suggests that newspapers in reporting the more serious offenses should publish both the name of the delinquent and his parents, rather than protecting them.—**Between the Lines..**

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A scientific test for drunk drivers has been inaugurated on a city-wide basis in New York, after the success of an eight-month pilot project in one borough. The chemical testing apparatus for intoxication will replace mere observation by the arresting officer and the judge. As a result, arrests for drunken driving have gone up drastically.—**Between the Lines.** Other cities, among them Pittsburgh, are also using the chemical test for intoxication.

* * *

A fresh kind of responsibility is devoloping among French and German publishers, who during the past year have made a gentlemen's agreement never to print anything that might be detrimental to the good understanding between their two countries, that whatever they print is above all objective and truthful. This agreement was initiated by the International Press Institute, and offices in both Bonn and Paris will be set up to implement these intentions. Such an attitude on the part of the press at large could probably do more than any one element to create a climate of peace.—**Between the Lines.** Certainly the American press could profit much by such a good example.

* * *

Some people in religious education are endeavoring to offset the effect of the comic book by introducing Bible comics. It is important to read this comment of **Between the Lines:** "Unfortunately, in the so-called Bible comics, violence and horror create a false picture of the ancient legends of the Bible, for the morals and the old stories are either omitted or lost in the sound and fury of the action pictures."

* * *

The inter-creedal campaign to close super markets on Sunday in Indianapolis registered a partial success in its early stages. Two national chains, Kroger and A & P, closed all of their stores. A third chain closed fourteen of twenty-four stores. Locally owned chains kept about half of their stores open, and several locally owned single stores remained open.—**Christian Century.**

* * *

A Gallup Poll reveals that 46 per cent of the United States' adult population attends church quite regularly. This is in comparison to 39 per cent four years ago. What "quite regularly" means, we are not sure.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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LIBRARY BIBLICAL SEMINARY

Christians Are Commanded to Carry the Gospel

By Henry F. Garber

"We are going to Oregon for the annual Mission Board meeting. We are leaving tomorrow and will be gone for about six weeks. There are a good many things that must be done during that time. The hay crop must be brought into the barn. The wheat must be harvested too. The corn will need cultivation and some of it must be hoed by hand or the weeds will ruin the crop. We depend on you children to take care of these things. Henry, you are the oldest; you are responsible for the hay and wheat harvest. Norman, you are responsible for the hoeing in the cornfield. Susie, you must make the meals for the rest."

"All right, Father, we will take care of things while you are gone."

But when Father and Mother returned, very little was done. The children had spent their time playing and running around. The corn had grown up in weeds. The grass dried up and the wheat turned white and lodged, and most of the grain was lost.

What do you think of such children? You say, "They are ungrateful, untruthful, and pleasure-seeking." In the light of the Great Commission, is not this the picture of many professing Christians today? In the language of Jesus' parable, He assigns to every man his work and commands the porter to watch.

A Many-sided Task

Carrying the Gospel is a many-sided task. Some must bear and rear the children who become the workmen of tomorrow. Some must train them for service. Linguists must translate the Scriptures into the language of the people. Some must teach the illiterate to read the Scriptures. Compassion is a vital part of Christianity. The world is full of sick and suffering humanity. So to the mission fields go the doctors and nurses. All these areas of service require money, so that workers are not handicapped in their efforts. Missionaries must live and travel. For those who cannot go, here is a splendid way to carry the Gospel.

But you say you cannot do any of these. Jesus' answer to such is, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Perhaps we have failed here most of all. If we raise children for God, train them for service, practice Christian stewardship, and pray sincerely, God will send forth laborers into His harvest.

The Urgency of the Task

Every generation is responsible for the evangelization of itself and its children. No one else can do it. The first-century church took its commission seriously. Its phenomenal growth has not been duplicated since. They went everywhere preaching the Word. It is a tragic fact that there are more unsaved people in the world today than in the first century. The children of God have spent too much time playing and running around. J. Edgar Hoover says that crime has increased four times faster than the population. Communism with its godless propaganda is on the march. Let us work while it is day. "The night cometh, when no man can work."

God's Plan

One of the characteristics of man made in the image of God is his freedom of choice. One thing that God cannot do is to save a man who does not want to be saved. But God's plan is complete. He provides a Saviour "who bore our sins in his own body on the tree." He provided the Holy Spirit to convict men "of sin, and of righteousness, and of judgment." When Jesus saw the multitudes He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. But He finished His work; and the great task of reconciling the world to Himself is committed to His church.

Every Christian's Responsibility

"Go ye therefore," is as much a command as, "This do in remembrance of me." To fail in this is disobedience too. We dare not ignore this. We can carry the Gospel to the man who comes to our door, to the family across the street, to the man who works in the same factory, to our employees. It is unimportant where we begin so long as we begin. We can do it by a personal testimony, by a tract, by Christian literature, or by inviting the unsaved along to a religious service. As we use the opportunities at hand God may lead us on to more distant areas where men sit in ignorance and superstition. The joy of the soul-winner is like no other joy in this world.

Christ still yearns over the peoples of this world. His love knows no boundaries of race or condition; neither should our love. "He that winneth souls is wise."

Mt. Joy, Pa.

Growing Late!

By Edna M. Mertz

The sands of time are running out,
The hour is growing late;
Across a tottering world today
Destruction lies in wait!

In trembling horror mighty men
Who had for Christ no room
Now find unleashed within their grasp
The instruments of doom!

Stark fear marks this atomic age!
Men visualize the hour,
When all hell's forces mobilize
In devastating power!

The hosts of heaven looking on
Must reel in pain and dread,
While men and demons hurtle toward
The chaos just ahead!

O Lord our God, Omnipotent,
Beyond this hour we see
Thy mighty Arm made bare at last
For final victory!

The sands of time are running out;
God grant us strength to tell
Redemption's story, reaching out
To save lost souls from hell!

Ft. Wayne, Ind.

Christ Is Worthy of Praise

By Titus Martin

Christ is worthy of praise because He is my Saviour. He made it possible to be saved from the guilt, power, and penalty of sin. Like David of old, I must say that in sin my mother conceived me, and as I reached the years of accountability I had a guilty conscience, realizing I had offended a just and holy God and was worthy of eternal damnation. Christ bore my sin on Calvary's cross, and made full restitution for my sin before God, and thus I have peace and can say, "Abba, Father." He has saved me from the power of sin, in that He was victorious over the devil, and thus through Him I can also be victorious. He also saved me from the penalty of sin. I deserved nothing but eternal death, but Christ by His substitutionary death on the cross has saved me from this just penalty. His is a perfect salvation and we can add nothing to it, nor does He expect us to, but He requires that we accept it in faith, for only thus will it avail for us.

Christ is worthy of praise, because He is my Advocate. It is Christ's will for His children that they sin not, and He has made provision for victory in their lives. However, the best of us do sometimes transgress God's commandments, and thus we need an Advocate. Christ is the only one who can plead our case with the Father and receive His favor. We read in the Scriptures that in Old Testament times the people had sinned, and God looked for a man to stand in the gap so that His judgment might be stayed, but He found none. Thank God that in our day we have an advocate with the Father, Jesus Christ the righteous, to plead our case, and thus the Father deals with us in mercy and not according to our just deserts. Our Advocate, however, will not seek the Father's favor for us unless we come to Him in confession and contrition when we sin.

Christ is worthy of praise because He is my Light. He Himself says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The future is a closed book without this light. The prophet says of a truth, "It is not in man that walketh to direct his steps." It is not God's will that we take one step in the dark, and with Christ as our Light we never need to. We should wait for light before we move in the dark. This light may often be like the lights of a car in the night. As we start out with a car in the night we see but a small part of the way we want to go, but as we move on more of the way is lit up and we have light all the way and can reach our destination. Thus God expects us to live and move forward with the light we have, and as need calls for it, more light will be given.

While our vision of the way in this life is often limited, we are thankful that He does give us a vision of that land beyond the skies which shall be our eternal inheritance. In the words of the prophet the righteous man "shall see the king in his beauty: . . . shall behold the land that is very far off."

Christ is worthy of praise because He is my Shepherd. I can with the psalmist say, "The Lord is my shepherd; I shall not want." As such He supplies my every need. When I am weak, He renews my strength. When I am hungry, He feeds me. When I am in sorrow, He comforts me, and when lonely and discouraged, He is ever near to cheer and help. Even as I walk through the valley of the shadow of death, I need fear no evil, for He is with me. There can nothing come my way without His permissive will and that does not carry with it a possibility of good if I faithfully follow Him. He Himself says, "I am come that they might have life, and that they might have it more abundantly."

Christ is worthy of praise because He has condescended to be my Friend. Man was so created that he desires fellowship, and this need can be met in part in association with other people. However, there is a need in man that no human being can meet. There is a longing for fellowship with the Creator. In the garden of Eden before man fell he had that fellowship with God, but sin destroyed that fellowship. I am happy that that fellowship can be mine through Christ. I can have sweet fellowship with Him through reading His Word and prayer. I can bring my needs to Him, knowing He will hear and understand. "In that he himself hath suffered being tempted, he is able to succour them that are tempted." What a privilege to be a friend of the most high God! "Ye are my friends, if ye do whatsoever I command you."

Christ is worthy of praise because He is my Hope. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." However, we can have a lively hope through the resurrection of Christ. We have many blessings through Christ in this life, but these are but the earnest (first fruits) of that which is to come. The blessings of this life are often not enjoyed as they might be because of the limitations of the flesh. Over yonder we shall be free from sin and the limitations of the flesh, and have a glorified body like unto His own. We shall be capable of giving God a perfect praise. We shall know as we are known, and in the words of the psalmist, we "shall be satisfied." There will be nothing wanting that would increase our joy. Praise His name!

I have used the personal pronoun freely in writing this, but I have nothing like a monopoly on these blessings. They are for all who will meet the conditions and accept them by faith. I confess that I have not always appreciated these blessings in their fullness because I was

(Continued on page 847)

Our Readers Say–

Just an appreciation of your editorial (Stewardship) in last Herald [August 17]—especially in light of Bender on first page, M. Kauffman in "Christian Living," and J. D. Graber in November, 1953, Herald. Why not a budget showing *all* needs, to *all* congregations?

The task of money raising cannot but take its toll of energy (and joy) from our church administrators. Though I suppose we cannot take from them a joy they have never known. —*Maud Driver, Waynesboro, Va.*

* * *

. . . Sometimes I am made to wonder what the sum total is of all our activities. . . . Is not our composite religion that of coming together as Sunday spectators and hearing ourselves reassured in a false security simply on the basis of our great heritage, and the fact of having memorized some few proof texts and promises of the Bible? Are we not preaching salvation without discipleship, in essence if not in word, and making Christ the "goat" for our sins, and thus adopting a vicarious discipleship, a concept which we are swallowing from . . . Calvinistic denominations? . . .

Where in our beloved church can we hear an authoritative voice of prophetic witness? . . . Instead, there is arising within the Mennonite Church a leadership to whom the doctrines of Christ and the practices of the Early Church are actually becoming embarrassing. . . . Just where are the battle lines today? Our grandfathers were martyred by the grandfathers of those of the popular churches with whom we are now proud to fraternize. . . . We have so idolized modern scholarships that we cannot move in any direction without first running to their latest commentary fresh from the press. Yes, to these intellectuals who killed our grandfathers for their faith and testimony of Jesus, and will do it again today as soon as we cease to be the "quiet, respectable people of the country." . . . This is apostasy, pure and simple, and we need somewhere a loud and intelligible voice crying out and warning the church. . . .— *Maynard Hoover, New Paris, Ind.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Church Membership, Active or Nominal?

We all believe in the church. Jesus established it and gave instructions concerning its perpetuation. The apostles followed His instructions and on the Day of Pentecost added three thousand penitent believers to the church by water baptism. The church roll mounted rapidly as daily more people were added to this beginning nucleus of believers.

We are told in the Book of Acts that "the number of the disciples was multiplied." We are glad that today also church membership is on the increase, at least in the United States. We rejoice in the fact that all Mennonite groups are said to total half a million. We are also glad to know that the membership in our own group of the Mennonite Church has reached almost 75,000 and that in another year we hope to reach 100,000 in our Sunday schools.

This outward growth of the Christian Church is very good, we will all agree, but there is another side to it which was pointed out recently by Dr. Henry P. Van Dusen in this statement: "Religion is gaining ground—morality is losing ground. . . . Either there will be moral renewal or [gains in membership] will fritter out into futility." What he is saying, among other things, is that while there is a gain in nominal membership, there is a loss in active discipleship.

Of course, he is speaking of American churches in general, but what about our own church? We also have to face the problem of nominal church membership—members on our roll who seldom if ever attend services; members who absent themselves from communion; members who seldom, if ever, contribute anything to the church financially; members who move away and who maintain only a long-range fellowship, or no contact at all; members who are more interested in their own selfish concerns than for the cause of Christ; members who seem to have more love for the world than for the church; members who are more interested in breaking down Bible standards than in upholding them.

We could go on, but the reader can probably add to the list as well as we. The fact is that as a church we must face the problem of nominal membership. But better than to wring our hands in helplessness and despair is to think of every nominal member as a challenge, as a real possibility to be led into active membership and hearty support of the work of the church. That is what Paul did as he wrote to and visited the Corinthian and other churches. That is what each of us needs to do if we are among those interested in and burdened for the church of Christ.

Let us then labor and pray for those whom we call nominal members of the church. Having our names on the church roll is good, but it is not enough. We must also have our names written in the Lamb's book of life. In view of all this it will be good for each of us to take an inward searching look to see what kind of church member we are—active or nominal?—H.

Our Pet Opinions

Guest Editorial

Most of us have at least a few of them. Most of them are not of too great importance. Nearly all of them, I suppose, are not worth the time and effort we have already spent to keep them alive and in circulation. Our definition of a pet opinion is simply this: An opinion which lacks Biblical support and is a person's own personal preference on any given subject with unwarranted persistence to have it accepted.

As an example we would mention the Book of Hebrews. We have heard many ministers say they do not question that the Apostle Paul wrote it. We have heard others say they are positive Paul did not write it. I noticed that Bro. John C. Wenger lately wrote: "I have no idea who wrote Hebrews." It seems to us Bro. Wenger takes an entirely reasonable attitude. In the matter we shall not even take the trouble to give the references which make some believe Paul did not write it, nor refer to the style of language and subject matter which others give as their reasons to believe he did write it. What does it matter? We are willing to grant that it might be a profitable pastime for scholars to study these reasons if they have nothing of greater importance to do; but we feel there is no reason whatever for anyone to spend time in argument and dispute about it with possible ill will.

Where there is a Scriptural principle at stake which needs to be upheld, all of us should be ready to stand for the truth. We should all be ready to accept all doctrine which is according to the Word and to teach and uphold it. But such principles and doctrines are not pet opinions. They are the Word.

Another example of the kind, the editor well remembers, when in a Sunday-school class discussion, most of the lesson period was taken in the question of whether the gate through which Peter escaped from the prison when Herod had apprehended him and the Lord delivered him, was a certain one or another one; as though it was of great importance to know or to decide the matter.

Pets are usually spoiled little creatures because they receive too much attention. Pet opinions likewise become what they are because they are receiving attention out of all proportion to their significance. Pets also are the recipients of values in time equivalents. Pet opinions likewise may consume much time. Do you have time to throw away? If you do, your pet opinions may be of some value to you. The editor knows of more than one person who has enough to do to keep him busy without lavishing time on pets.

A peculiar feature of the situation is that when we allow ourselves to be absorbed in matters of little or no significance, we become as zealous and vehement as we are in matters of real importance. We are also as inclined to lose tempers; and we are as unreasonable as we can be in anything.

God expects us to be balanced in our evaluation of all things. He has a right to expect this. He expects us to believe His Word in its entirety without going off in circles or curves which take us off the way which is sure. God is well able to take care of everything He has not asked us to solve for Him. We can afford to be content to let Him know a few things we do not know, if those things do not contribute to our ability to do His will in the work He has given us to do.—Evan J. Miller, in *Herold der Wahrheit.*

Writing—An Open Door

By Mary Alice Holden

The door opens to your right—a door of opportunity that may be for you. "Behold, I have set before thee an open door," Christ said to one of the churches in Revelation. Louise Chapman says, "When God sets before us open doors, He expects us to enter therein." What doors of service does He have open for me? What opportunity has He opened for you, reader?

Can you teach, preach, or take care of the sick? Do you love children or old people, or do you feel at home with a pencil in your hand? Or better yet, are you skilled in operating the typewriter? Do you love to express your thoughts? Is writing letters one of your favorite pastimes? Do you love to think up jingles? Does a sunset remind you of shimmering taffeta? Or storm clouds of great elephants? Have you written compositions in school that your teacher said were extra good?

If so, I'd like to ask you a question. Did you ever think of writing for your church papers? Not just news items, but real articles and poetry. "What! Me?" I hear you say. Or even if you had thought of it, you may ask, "How could I get started?" On some papers down in the small print that tells where the paper is published, where it is entered in the post office, is often a little notice that says, "Material intended for publication should be addressed to—" and it means what it says. It's that simple. Material intended for publication should be addressed to the paper at its address. So if you have written jingles or stories for tiny tots, short, pertinent articles that would fit an adult paper, or stories for young people, choose your paper, prepare carefully, and send to the paper of your choice, not forgetting a stamped, self-addressed envelope for the editor's answer or the return of your manuscript. The purpose of this article is not to tell the intricacies of preparation and writing manuscripts—that is another subject. First must come the will and the purpose to perform.

I remember a thirteen-year-old girl who was much scared because she really had the audacity to write a poem on a piece of letter paper with pen and ink, address it to the official organ of her church, and put it in the mailbox. Now if a month went by that she didn't hear from several church and Sunday-school papers thanking her for contributions and enclosing small checks, she would think she was slipping. You can do it if she can.

But don't think you can write just anything and see it in print—not if the editor is worth his salt (to say nothing of his pay check). It takes hard work, for inspiration is but one per cent of the battle. Disappointments come sooner or later (usually sooner). The ray of hope that burns bright at having a verse or article accepted is blown out by the many that turn out to be homing pigeons. Months of frustration often follow even beginner's luck, but above all a glorious sense of victory and confidence will reward you a thousand times.

For the printed page is an open door now as never before. In the last ten years more religious books and religious articles in secular magazines have come off the press than at any time in history. Because of this opportunity false creeds have taken advantage of it and are speaking to a wide audience. We must meet their challenge with better literature. If you have a message this may be your field. Books of religious fiction are ever welcome. Children love missionary stories, both true and fictitious. The door of literature beckons on to untold possibilities.

The destiny of the nation is as great in promise as its young people are great in character.—Dwight Eisenhower.

Better writers are eternally wanted; new authors are ever welcome. A new point of view, a new testimony, a new depth of consecration, a new outlook will make stories appeal to new readers or stir the imagination of those who regard Sunday-school papers as something mediocre. The price of good writers is above rubies, and their rewards are better than diamonds. (Please don't confuse rewards with pay.)

Young people have an opportunity now of making writing a profitable side line and doing Christian work, too. Young minds are more alert. They should be recording details of Christian service in pen portraits and stories and storing impressions for that book they want to write while their minds are more retentive. The fire and vim of the young should keep us awake. But older people have a depth of experience that even the middle-aged cannot fathom. We need their patience, long-suffering, and perseverance. Literature has its Brownings and George Bernard Shaws as well as its Keatses and Shelleys. Work waits for all. The Lord uses busy people like you and me, housewives, schoolteachers, farmers, office workers — people who know life and other people, and can tell of the hardships, privations, and victories of this mundane habitation—with a touch of heaven.

Even those who have wallowed in the mud of despair can be used if they have lifted up their eyes to the hills, whether they have just one story of their life struggle, or will develop itching fingers that spend their spare time on new literary projects. Especially needed are those who have received a full and free salvation and are eager to tell others who have not experienced the fullness of the Gospel. Most of the three hundred Protestant denominations in the United States put out several Sunday-school papers every week, to say nothing of other periodicals. In spite of a multitude of writers, the top is lonesome and there is room even for the average scribbler. The pay is small or nothing for beginners, but the experience is worth a million.

We must have good true-to-life stories that will not be tainted with modernism, the social gospel, false doctrines and false values, written by those who love our church. We need articles and books, really vital and high class, about Christian personalities and teachings. Short articles on any number of Christian subjects giving truth through the prism of the writer's personality will give our people profit for their reading time. Verse that has a message and appeals to different people will teach those who

(Continued on page 847)

It Happened—

SEVENTY-FIVE YEARS AGO

(From Herald of Truth, Sept., 1879)

On the 20th of July another party of Russian Mennonites, belonging to the Hutterite Mennonites, arrived on the steamer "Mosel" in New York. There were 45 families, and all went to join their brethren near Yankton, Dakota.

In the Franconia Mennonite Church, in Montgomery Co., Pa., a deacon was recently chosen to fill the vacancy occasioned by the death of Abraham Clemmer. . . . The lot fell on the latter [of seven candidates—Abraham Clemmer]. He is the son of . . . the former deacon.

Died. August 5th, near Manheim, Lancaster Co., Pa., Sister Anna Brubacher, widow of Bishop John Brubacher dec'd, aged 82 years, 4 months, and 15 days. Funeral on the 8th. . . . Buried at Hernley's Meetinghouse.

The newspapers for the last two months have contained numerous accounts of an unusual eruption of Mt. Etna. On the morning of May 26th murmuring sounds were heard, which increased in power till noon, when a great cloud was seen rising from the crater of Etna. It stretched over land and sea; and soon specks of ash began to fall. . . . The black rain of ashes continued the rest of the day and all night. . . . The lava flowed down the mountain into the valleys in red fiery streams many miles in length.

Christian Service in Young People's Activities

By Donna Erb

A talk given at the annual Workers' Conference at Detroit Lakes, Minn., June 8, 1954.

There are many opportunities for service, but God needs those who are willing to consecrate their service to Him. I Chronicles 29:5b, "And who then is willing to consecrate his service this day unto the Lord?"

I'm glad that we are discussing opportunities in our own churches. Too often as we think of service we think of those who leave their homes and go to foreign lands. First we must learn to serve at home. God calls those to foreign lands who are busy in service at home. He doesn't call those who are sitting around waiting to be called.

We might say that there are two definite ways by which we can serve in YPBM. First, some of us can serve by helping to arrange the Sunday evening programs. This gives us a feeling of responsibility in the work of the church and gives us an interest in the church. It may also develop leadership traits.

Second, we can serve by taking active part in the Sunday evening program. Most of you have had short talks on assigned topics in young people's meeting. I would like to say a word to those younger ones who may be just starting to take part in this way. I know some young people who, when assigned topics, have their parents write them out. I would like to encourage you not to begin this way. As I think back now, I'm glad my parents never did this for me, although they would help me and still do. Don't hesitate to take an assignment just because you can't do as well as some one else. We improve with practice and experience, and there is probably no better place to practice than in our own small congregations.

Another opportunity of service for those who have music ability is to lead singing. I have heard someone say that he thinks everyone should have the experience of leading singing at some time, because it would help him to follow the chorister better afterward. We probably wouldn't agree with this, but we would agree that those who have singing ability could put it to work in our YPBM.

Some of you may have a special way with children. You may serve here by conducting children's meetings. These are always enjoyed by children and also by the adults.

Some of us can also serve by helping with special music. Learning to sing together in small groups, such as quartets or trios, helps to develop more beautiful four-part singing for congregational singing, and it is also enjoyed by the congregation. I think we could have more special singing in our Sunday evening programs. This also provides a way for more people to serve.

These are some of the specific ways by which we can serve, but I'd like to add that we can contribute much to our YPBM by faithful attendance and interest shown, even though we don't have assigned topics.

The second part of my talk was to be on opportunities of service through MYF or Mennonite Youth Fellowship. Much of my information has been taken from the MYF manual by Paul M. Lederach. Some of you may be wondering what all is included in MYF. Instead of naming the opportunities of service through MYF I'll explain what MYF is and you will then see the opportunities. Some people think that MYF is a complicated organization that competes with other organizations, but it is not. It is an organization designed to unite all activities of youth.

Pay no attention to what critics say. There has never been set up a statue in honor of a critic.—Sibelius.

You may ask the question, "If we want an MYF in our church, where and how do we begin?" To this we would answer, Begin right where you are. I think all of us have young people's projects. Begin with this or any other activity of your young people and expand it into your MYF. You might use the same officers. One of the chief concerns of the MYF is that it be adaptable to meet the kind of problems which exist in local congregations, communities, and neighborhoods.

There are three committees under the MYF. These three areas include worship, study, and action. These committees are formed by dividing all the youth into three groups, appointing each to work under one of the three committees. If one has a well-organized and active MYF, every worship experience and every recreational activity could be done through MYF. The three committees are Faith and Practice, Fellowship, and Extension.

Faith and Practice is the foundation of all activities of youth. Its goal is to aid each young person in the congregation and community to accept Jesus Christ as Lord and Saviour. It should help all young people to see that Christianity applies to all of life, not just on Sunday morning and evenings. It should promote loyalty to Christian ideals. Church loyalty is encouraged by this committee. Another function is to promote an understanding of youth for the Mennonite doctrines and standards. Young people should know what they believe and why. Perhaps the reason so many people are leaving the Mennonite Church or failing to uphold its standards is because they don't have an understanding of what the Mennonite Church believes and therefore don't have convictions for upholding these standards. This committee should aid young people to realize that true Christianity is not only "Don't do this and don't do that" but also "Do this and do that." Through study of the Bible and church discipline it should become clear that these standards are not designed to take the joy out of living, but rather to put joy into living, for as one follows these guideposts, he increasingly lives close to God's will and like Christ and in this is great joy.

Faith and Practice includes in its scope a study of the history of the church. Young people in the congregation should know the ideals and Scriptural reasons that brought about the Mennonite Church.

Another vital area under the Faith and Practice Committee is worship. This committee should study ways in which our worship services could be improved. Suggestions could be given to the minister or superintendent. The Faith and Practice Committee could do much toward making the worship services, as far as the young people are concerned, times of spiritual uplift and times of coming face to face with God.

Prayer is another area of work for this committee. If prayer is a project undertaken for special study, many interesting and worth-while things could be done. Perhaps this committee could sponsor special prayer meetings for young people.

The second committee, as already mentioned, is Fellowship. Fellowship includes the Christian way of living, working, and spending leisure hours. Thus the Fellowship Committee is interested in cultivating among young people Christlike relationships in the church, home, and school, and in free hours. Fellowship and leisure hours are necessary in the life of any normal person. You recall that when Jesus was hard pressed, when many were clamoring for His presence and His healing power, in the midst of the strenuous work, He turned to His disciples and said, "Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31).

This committee should help the church radiate good will and friendliness. It is this committee's responsibility to show visitors in the church that they are always welcome and to make them feel at home.

The Fellowship Committee should help to promote friendly relationships between adults, youth, and children, and

should work toward love and unity in the congregation.

Another good study for this committee is that of Christian recreation. There are certain things that identify good recreation. It has these qualities: it does not hinder spirituality; reason, conscience, and character are not impaired; it builds healthy, strong bodies; it develops friendliness and sociability; it is fun; it does not interfere with time that should be used in carrying out responsibilities; it enables the individual to express himself better; it increases appreciation for the beautiful; and it does not involve the misuse of money. In other words, recreation is not a time-killing vacuum, but an opportunity for achievement socially, spiritually, and personally. This committee could encourage and suggest recreation that would meet up to these standards.

The last but certainly not the least of these three committees is Extension. Extension means just what it says, extension of God's kingdom. This committee attempts to broaden the evangelistic program of the church.

Visitation projects would come under this committee. By visitation we mean taking time to visit the sick of the community, those unable to attend church, or visiting homes and inviting families to attend church and inviting them to accept Christ. There is a wide responsibility for visitation work which varies within different churches. Probably some of you live close to a jail. Have you ever conducted services there?

This past school year I helped with visitation in jail services on Saturday evenings. It was a real challenge to one to be able to witness to these people. Usually the men and women were willing and eager to listen to the Gospel in song and testimony. One could see on their faces disappointment and sin and also one could feel the power of the Holy Spirit as He spoke to them, causing them in several instances to accept Christ as their Saviour. Not many did accept Christ as their Saviour when they were convicted, but we are still praying that the words spoken will continue to ring in their ears until they do find peace in Christ. This was probably the only time that some of these people ever heard the Gospel. We would leave with them tracts and encourage them to read the Bibles which were supplied. Maybe you can do something to start jail services in your community. Probably you could reach someone with the Gospel through this type of service who would never hear it any other way.

Another place where we can do visitation work is old people's homes and private homes of old people. Singing is especially enjoyed by older people. Some old people are amazed that young people would be interested enough in them to take time out to sing for them. This presents an opportunity to speak for Christ. There are old people in all of our communities. What have you and I been doing to help them?

Then there are hospitals you could visit. Permission can be secured to sing in the halls of the hospital at some certain time. There are probably people who don't very often have visitors who would enjoy this. Someone here might also be contacted with the Gospel for the first time. Christians who are distressed are often comforted by the words of an old familiar hymn or Gospel song. Are *you* doing what you can for the sick of *your* community?

Visitation in these different ways not only brings joy unspeakable to those who are contacted, but it brings happiness to those who contact these people. If you want real joy and blessing in your Christian life, try this type of service. Show these people that as Christians you are interested in them. Some of the happiest moments of my life come when I have taken part in this work.

Be not content with any religion which does not imply the destruction of all the works of the devil; that is, of all sin.—John Wesley.

Besides visitation by personal contact, we can give literature such as tracts and the *Way* from house to house in cities, or to individuals we meet. A tract with a prayer behind it can lead souls to Christ and give comfort and encouragement to Christians.

Under extension also comes our Youth Missionary Project and relief projects. This is one type of work that most of our churches have and if you don't, I would like to encourage you to begin. There is much that can be done under the Extension Committee. Let no one think there is nothing for him to do. If you can't go to jail services, if you can't visit old people's homes, if you can't distribute literature, pray for those who do. *Every effort* in the area of evangelism needs to be backed by prayer. Also pray that God will give young people a greater vision of what can be done in their own communities.

I have given the three committees under the MYF and have tried to explain the work of each. I hope that this has aroused your interest in starting an MYF in your church. If you are interested in starting an MYF, secure an MYF handbook, by Paul M. Lederach, published by the Mennonite Publishing House, for further and detailed information.

In conclusion, there are so many ways that we as Christians can serve both through YPBM and MYF, that there is no time to be idle. What are the possibilities in *your* congregation?

Amenia, N. Dak.

The Story of My Books or How They Came to Be

By Jasper Abraham Huffman, D.D.

In this third of a series of articles, the author tells how a number of his books, totaling a score or more, came into being. Since Bro. Huffman is well known to many of our readers as a minister of the Mennonite Brethren in Christ, now called the United Missionary Church, the articles are of particular interest to us. Any of the books indicated as still in print may be ordered from the Mennonite Publishing House.

Golden Treasures

The story back of "Golden Treasures from the Greek New Testament for English Readers" is different.

The editor of the *Herald of Holiness*, the denominational weekly of The Church of the Nazarene, called at my office for the purpose of securing from me a promise to prepare for his periodical a series of articles of this special character. The author of such articles would be expected to bring up from the depth of his knowledge of the New Testament in the original Greek such nuggets of truth that the English student might not, or could not, discover for himself, and to clothe this truth in such a way that the English reader of the Bible could understand, even though he could read no single word of the Greek.

This was no small order, nor was it an unworthy ambition. Books there were, a few which attempted to do this very thing, but some of them were given to strange representations and certain types of interpretations so that they could not be trusted, nor recommended.

The agreement was made with the understanding that the chapters, when finished and published serially, would remain the property of the author, for whatever use he might desire. The articles were written and published, and reportedly appreciated. Later, to the series periodically published, there were added some other and longer chapters, and the volume was published.

This volume, "Golden Treasures," brings from the depth of the Scriptures such truth as only a long-time student of the Greek New Testament would be able to bring, and places these "Treasures" into the hands of the reader of the English Bible.

The Messianic Hope in Both Testaments

Early in life it was discovered that there is some difference between informal education, which can be had, in a measure, without the help of the institutions of higher education, and a formal education, for which the help of institutions of higher learning is necessary.

My graduation from two theological seminaries reflects my efforts to employ such offerings to the very best possible advantage. These two seminaries are Bonebrake at Dayton, Ohio, and McCormick at Chicago.

It may appear a bit boastful when I

A Prayer for This Week

Unto Thee, we young mothers cry, O Lord.

Hear us as we pray for guidance and patience and a sense of humor that we may stay above a monotonous daily grind.

Help us to teach and train our children aright. May our lives be a helpful influence.

Lord, be our Helper. We cannot do it by ourselves.

O Lord, Thou art our Strength.

We thank Thee for Thy holy presence.

We thank Thee for understanding husbands.

We thank Thee for healthy children.

We thank Thee for material things so that our children may not go to bed hungry.

But, Lord, give us sympathy and compassion for the parts of this world where they are starving both physically and spiritually. And may we instill this sympathy into our sons and daughters.

We, as parents, need much wisdom. Give us understanding hearts.

Unto Thee, O Lord, we young mothers cry. Amen.

—Amy H. Troyer.

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report that, upon securing a complete folio of my academic credits for the critical scrutiny of the accrediting agencies, it was discovered that in both of these graduate schools I had marks of all A's. But I have ever insisted that some of these grades appear to me gratuitous, as I feel sure that I did not merit them all. Neither do I wish, in this insistence, to cast reflections upon these institutions with their high academic ratings.

The Old Testament section of the present volume, "The Messianic Hope in Both Testaments," constituted my graduating thesis in Bonebrake Theological Seminary, and was originally published by Geo. H. Doran and Company of New York, under title "The Progressive Unfolding of the Messianic Hope." Later, I completed the section covering the New Testament, and it was accepted as my Bachelor of Divinity thesis for graduation at McCormick. After a time the two theses were published together under the above caption.

The author of this almost three-hundred-page book thinks of the same as an easily read, comprehensive volume on the one theme of the Bible, dealing with everything which is pertinent in what is called prophecy, but avoiding everything which is purely speculative, to which so many would-be teachers of prophecy are given.

The Stones Cry Out, and Voices from Rocks and Dust Heaps of Bible Lands

I am treating these two volumes on the subject of Biblical Archaeology together. The first-mentioned is a sequel to the latter.

Early I was intrigued with the subject of Biblical Archaeology, not only out of curiosity, but because I discovered the possibility which it held for the confirmation and illumination of the Scriptures. I majored in the subject in my second seminary, with a master teacher in the subject, Dr. George L. Robinson. Later, I engaged with Dr. Melvin Grove Kyle, Dr. W. H. Albright, and other colleagues, in the work of excavation at Kirjath-sepher, in Southern Palestine.

Together these two volumes provide an attractive introduction to the subject of Biblical Archaeology, making good, as I believe, my claim that the truth of Biblical Archaeology is "as fascinating as fiction, but as true as life." "The Stones Cry Out" is devoted largely to the philosophy of the science of Biblical Archaeology, showing why and when, in the good providence of God, this new and youthful science was born. "Voices" is given largely to the factual aspects, showing how Biblical Archaeology has become a handmaid to religion, corroborating the absolute trustworthiness of the Bible and an asset to our Christian faith, at the same time putting to silence and shame the bold and daring carpings of the critics. Both volumes are easily read by the ordinary lay person.

With Christ During Passion Week

For a goodly number of years in succession, under the auspices of the Ministerial Association of Marion, Indiana, I delivered the annual Passion Week addresses. This ministry was called for in many other localities.

The exceptional interests in these addresses, and the devotional challenges which they contained, led me to select from among them what I chose to call the "cream" of my Passion Week addresses, and to have them published under the suggestive title, "With Christ During Passion Week."

The volume does have a special appeal at the annual Easter time, but not only so; it is in constant demand.

Upper Room Messages

This only book of sermons by the author was published about mid-life, and contained my best up to that time. I am quite certain that some of my later sermons would merit publication equally with these. But I have not found time to prepare a later volume of sermons. This may be yet future.

If these sermons, even in a fractional way, measure up to the suggestive title assigned to them, no wonder that people desire them, even as they continue to do.

Prayer Requests—

(Requests for this column must be signed)

Pray for the Brunk meetings at Milford, Nebr., beginning Sept. 8.

Pray for a class of converts now undergoing instruction.

Pray for our young people as they start to school and college.

Pray for a congregation that is in need of a resident pastor.

Pray for the work in Bihar, India, that the missionaries may receive the special grace and wisdom they need in teaching the "all things of the Word," and for the evangelistic meetings that are to be held there, beginning Sept. 13, with an Indian evangelist in charge.

Pray for the work at Canan Station, an outpost of Altoona, Pa., where a new church building will be erected soon to aid in the expansion of the work.

WRITING (Continued)

don't like poetry to stop and read a bit. Real poetry with inspiration and imagination, that will make us think and wonder, causes many to see new values. True poetry, written in accepted forms, that has a chance of lasting, because it speaks of common things with a new splendor and imagery, will lift our eyes to the mountains of eternal truths.

Someday God will open a door in heaven. Will He invite us who have entered doors of service down here with the summons, "Well done"? He will if we have entered the open doors that He places across our path.

"Behold, I have set before thee an open door, and no man can shut it."

"And he said unto me, Write!"

Cimarron, Kans.

CHRIST IS WORTHY (Continued)

not always fully yielded to His divine will for me. Also that I have named but a few of the many blessings the believer can enjoy through Christ, some that would be difficult to put into writing, as they have to be experienced. I hope this message will make us more conscious of blessings in Christ and help us to praise more our Saviour, who is worthy to be praised. I believe a large part of our time in heaven will be spent praising Him; so why not do more of it here? Hallelujah, praise His name!

New Holland, Pa.

Diary of Orie O. Miller

Missionary and Service Trip
June 2 to Sept. 10, 1954

August 5, 1954. Kudus, Java. On Tuesday Dominie Meerdink, former Chairman of Holland Mennonite Mission Board and still a member, stopped in for a brief visit. (She is with her husband on a business trip to Indonesia.) This is her first visit to this their former mission field and her observation and reactions were most interesting. On Tuesday evening the whole MCC unit was invited to Chinese Church, Bro. Tan's home, and visited the MCC clinic there. Yesterday Bobs and I spent spent until early afternoon at Jan Matthijsen's Pati home and got the viewpoint of the Dutch missionaries here, which was most helpful to our planning. Last evening we met with the Chinese synod. Later in our unit prayer meeting we had the first of a series of three or four such meetings for sharing and clearance of MCC ongoing program here. This forenoon (Thursday is the only non-clinic weekday) we had a second meeting and this afternoon plan another at a nearby mountain picnic spot. One finds on all sides the Committee workers' services and witness deeply appreciated.

August 8, 1954. Again a particular part of my trip assignment is about done. Friday forenoon and for lunch I visisted at Bro. Hadi's home (the Javanese church leader) and for supper and the evening the Javanese synod (a committee of seven) joined us. This church is growing in membership and outreach, improved organization and maturity. Dutch Mission Board workers stand by and MCC tries to, and both seem deeply appreciated. We took note of current needs as they see them, and this synod took appreciative note of the developing American mission interest in Southeast Asia. The Padang, Sumatra, unoccupied area was noted and such move would be assured the encouragement and prayer support of this church. Yesterday Bro. Tan took us on an East Muria round of Chinese churches. We have now visited five of their nine churches and are to give the message here in Kudus church this evening. This church too is growing—much interested in better Sunday schools—and Christian day schools—and also has difficult problems just ahead. Last evening was given to the Unit and mutual sharing of conclusion and report and recommendation. Tomorrow morning Han and I go to Djakarta for one an one-half final days together there before my proceeding to Saigon.

August 11, 1954. Raffle Hotel and Happy Home, Singapore. On arrival here last evening I found today's flight to Saigon canceled and have to wait four days for another. This morning I contacted Dr. D. M. Amstutz (28-year Methodist missionary here, from Eastern Ohio Mennonite parentage) whom I met at Willengen, Germany, who soon (a) put me in telephone touch with Caroline Plank, (b) gave me a car to visit 1946 deceased MCC relief worker nurse Marion Nafziger's grave, which I found well marked and kept, (c) recommended this more economical "Happy Home" for the four days' waiting, (d) took me to a luncheon address by World Assembly of Youth Executive Secretary and which Assembly meets here from next Sunday. Methodists have 18 churches in Singapore—64 schools with over 40,000 students in Malaya, the largest Protestant group in this Colony and the Federation.

Yesterday in Djakarta NCC Secretary Rumambi too encouraged our Mission Boards to help occupy Southeast Sumatra from Padang. Han and I had a stimulating interview also with F.O.A. Director Jones who has had contact with MCC work in Formosa and elsewhere and assured us of any help in Java F.O.A. could be to us.

August 13, 1954. Pan American confirms reservations to Saigon and Hong Kong and I leave here at 8:30 in the morning. Reading on Indo-China and through Dr. Amstutz contacting a bit of mission work here in Malaya has helped these four days quickly pass. Today noon I chanced to meet at lunch in the Amstutz home the two missionaries who were the last to be with Marion Nafziger. This couple is en route to their Borneo Station where there is en masse ingathering—a thrilling story. Malaya and British Borneo would seem relatively adequately Protestant mission occupied.

The Methodists alone have around 90 missionaries in this six million Malaya-Singapore-Br. Borneo population area. Anglican, Scotch, Presbyterian, Lutheran are also here plus smaller Faith and Sect groups.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Angels in Pinafores, by Alice Lee Humphreys; John Knox; 1954; 93 pp.; $2.00.

Alice Lee Humphreys found a warm reception in the heart of many a teacher, mother, or fond grandmother already in 1950 with the publishing of the beautiful little volume, "Heaven in My Hand."

Now she has given us a companion volume which merits equal praise and acceptance. From the experience of years in a classroom, she here presents a composite picture of that delightful creature—the six-year-old. She does this deftly by making use of one or more naive expressions of a particular child to produce each sensitive vignette.

In these short sketches one finds a tender philosophy, a winsome humor, agile spiritual perception, and an engaging love and understanding of children. This is all blended with a light, yet never frivolous, touch, leaving the reader with a lump in the throat. The distinctly Christian flavor of the book is further accented by the author's use of an archaic writing style, reminiscent of the King James Bible. At times her device of capitalizing key nouns, adverbs, pronouns, and adjectives may slightly impede one's reading progress. Nevertheless it adds a novel and expressive touch which aids in understanding the author's every inflection.

Bound in a lovely decorative wallpaper which makes it a worthy companion volume to "Heaven in My Hand," and printed in the same type as her former volume, and on the same grade of fine laid paper, this book is a book to buy, a book to give, a book to keep. —Miriam S. Lind.

Tertullian's "Apology"

I shall at once go on, then, to exhibit the peculiarities of the Christian society. We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of common hope. We meet together as an assembly and congregation, that, offering up prayer to God as with united force, we may wrestle with Him in our supplications. This violence God delights in.

We pray, too, for the emperors, for their ministers, and for all in authority, for the welfare of the world, for the prevalence of peace, for the delay of the final consummation. We assemble to read our sacred writings, if any peculiarity of the times makes either forewarning or reminiscence needful. However it be in that respect, with the sacred words we nourish our faith, we animate our hope, we make our confidence more steadfast; and no less by inculcations of God's precepts we confirm good habits. . . .

On the monthly day, if he likes, each puts in a small donation; but only if it be his pleasure, and only if he be able; for there is no compulsion, all is voluntary. These gifts are, as it were, piety's deposit fund. For they are not taken thence and spent on feasts, and drinking bouts, and eating houses, but to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house; such, too, as have suffered shipwreck; and if there happen to be any in the mines, or banished to the islands, or shut up in the prisons, for nothing but their fidelity to the cause of God's church, they become the nurslings of their confession.

But it is mainly the deeds of a love so noble that lead many to put a brand upon us. "See," they say, "how they love one another," for themselves are animated by mutual hatred; "how they are ready even to die for one another," for they themselves will sooner put to death. And they are wroth with us, too, because we call each other brethren; for no other reason, I think, than because among themselves names of consanguinity are assumed in mere pretense of affection.

But we are your brethren as well, by the law of our common mother nature, though you are hardly men, because brothers so unkind. At the same time, how much more fittingly they are called and counted brothers who have been led to the knowledge of God as their common Father, who have drunk in one spirit of holiness, who from the same womb of common ignorance have agonized into the same light of truth!—*Written at the end of the second century.*

CHURCH MUSIC

Just As I Am

By Charlotte Elliott

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come!

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come, I come!

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come!

Just as I am, Thy love unknown
Hath broken ev'ry barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come, I come!

The Harringay Hymn

Night after night for weeks past hundreds have been responding to the closing appeal of Billy Graham. That appeal has been supported with song, and the preacher's choice has been Charlotte Elliott's hymn, "Just as I Am, Without One Plea."

Of all hymns, this has done the greatest good to the greatest number. So thought Dwight L. Moody. In a national competition, half a century ago, this hymn came fourth in the list of the world's best-loved spiritual songs. At Miss Elliott's death, more than 1,000 letters were found, expressing gratitude from those to whom this hymn had been blessed. And now, thousands more will remember her hymn with thankfulness.

One night, coming away from the Harringay meetings, I asked some young people if they knew how the hymn came to be written. They had no idea; so I told them.

An evangelist from Geneva, Pastor Malan, stayed at Mr. Elliott's home at Clapham in 1822. He sought to win Charlotte for Christ. She said to him, "You have asked me to come, but you have not told me how I must come." "You must come," said he, "just as you are." This is what she did, and her perplexities vanished.

Apparent Uselessness

A few years later she was staying at the home of her brother in Brighton. By this time she had become an invalid. As she lay on a sofa, the other members of the family having gone to a church function, she felt depressed at the thought of her apparent uselessness. Someone had said, "If the outlook is bad, try the uplook." As she did this, there suddenly came to her a feeling of peace and contentment. She took a sheet of paper and wrote the verses of the hymn by which she will ever be remembered.

A distant relative, Dr. Moule, the Bishop of Durham, wrote of the hymn and its writer, "She gathered up in her soul the great certainties, not of her emotions, but of her salvation, her Lord, His power, and His promise."

"Just as I Am" was first printed in "The Invalid's Hymn Book," and was headed with the text, "Him that cometh to me I will in no wise cast out" (John 6:37). Was not this promise the one referred to in the fifth verse, "Because Thy promise I believe"? The title of the hymn was, "A Sinner's Way to the Saviour Made Plain." "It makes mention of our sins and stains, our fears and wretchedness, because they are real, only that we may turn from them and escape into the boundless love of God."

A dozen incidents in connection with this hymn could be retold. They show how God's Spirit has spoken to people through Miss Elliott's words, as indeed, He has been speaking through them at Harringay.

One story is told by Arthur Mercer in his booklet, "That Mysterious Book." Sir Henry Norman, Military Secretary to the Indian Government, attended a mission service conducted by Lord Radstock. At the close of a searching Gospel address the preacher gave out the hymn, "Just as I Am," saying, "Those who can sing the hymn truthfully, let them sing it heartily; those unable to sing it truthfully ought not to sing it at all, for it is better not to sing than to sing a lie." These remarks annoyed Sir Henry, who said to his sister as they left the service, "You won't find me at any more of your irregular services listening to unauthorized preachers, even though they should be lords. Tonight I'll go to a Church of England service and hear an authorized clergyman." He did so and at the close of the service the clergyman gave out the same hymn, "Just as I Am," to be sung by the congregation. Sir Henry thought this very strange; he had fled from one place in the afternoon from that hymn, and now it was given out again in the evening. He felt that God was evidently following him, and speaking to him through this hymn. That same night Sir Henry responded to the invitation. After his furlough he returned to India, a humble and devoted follower of the Lord Jesus.

Some time ago I stood in the little churchyard at Hove. There the fragile body of Charlotte Elliott was laid to rest. She was both singer and saint, and "being dead yet speaketh."—Walter Floyd, in *The Christian.*

Hears Song She Wrote Dedicated by Announcer

Sitting with a group of elderly people in a county home in California, Mrs. Annie Herbert Barker heard a radio announcer dedicate the playing of a hymn to the author, Annie Herbert, "wherever she may be."

Tears coursed down her faded cheeks as she heard her poem—written as a girl of 17—played and sung by a soprano soloist who sweetly intoned, "When the Mists Have Rolled Away."

Mrs. Barker was unaware that the poem she had written as a young schoolteacher had been set to music by a singing evangelist, Ira Sankey.

Born in New York State, Annie Herbert was married to Herbert Barker. They moved to Montana and then to San Rafael, Calif., where Mr. Barker died and Annie, a widow, was unable to keep up her property. Regretfully, she gave up her home and went to a near-by county poor home.

There the aged composer heard her own comforting words set to music:

When the mists have rolled in splendor
From the beauty of the hills,
And the sunlight falls in gladness
On the river and the rills,
We recall our Father's promise
In the rainbow of the spray:
We shall know each other better
When the mists have rolled away.

Refrain:
We shall know as we are known,
Nevermore to walk alone,
In the dawning of the morning
Of that bright and happy day.
We shall know each other better,
When the mists have rolled away.

Oft we tread the path before us
With a weary, burdened heart;
Oft we toil amid the shadows,
And our fields are far apart:

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FOR OUR SHUT-INS

Not Troubled

By Edna M. Mertz

"Let not your heart be troubled"
Still echoes down the years;
God, who made the worlds and atoms,
Bids us cast on Him our fears.

When life's storms descend upon us
And we stagger 'neath their blast,
When we stand at "Wit's-end Corner,"
God is there to hold us fast!

He who pierced the gloom of midnight,
Thorn-crowned, tasting bitter gall,
Walks with us through all the shadows,
And He will not let us fall.

Though the atom bombs break o'er us,
And the worlds crash all around,
Through the aeons of the ages
In His presence we'll be found.
Hallelujah!

Ft. Wayne, Ind.

Miracles and Postal Cards

By B. Tice

Jack Ellis, four-letter man and general favorite of Denton College, opened the door of the post office with a flourish.

"Top o' the mornin', Ben," he said good-naturedly to the old man behind the window.

Ben Williams looked up as he was weighing a package. Then a smile slowly spread over his wrinkled old face when he saw who it was. Jack was a great favorite of his.

"Could you spare me thirty postal cards, Ben?" he asked with a twinkle in his eye. "Quite an order for a fellow that does as little writing as I do. Don't you say so?"

"What's it all about?" asked his old friend as he began counting them out. "Met a new girl or something?"

Jack shook his head.

"Not this time. You see, it's like this. I've just received word of the serious illness of my old Sunday-school teacher—the one I had when a boy. He's home after an operation, and the letter says his chances aren't very good. He's old now, you see."

He cleared his throat.

"So I thought every day I'd dash off a card and send it to him, just to let him know I'm thinking of him."

Old Ben handed him the cards.

"Beats all," he began as he rubbed his chin thoughtfully. "I've been sellin' cards in this post office for forty years, and I never heard of any bein' sent to a Sunday-school teacher. They're folks that 'pear to be soon forgotten, I've always thought."

Jack smiled that wide infectious grin of his.

"Look me over carefully, Ben. I have one that's never going to be forgotten. Keep up that supply of cards, for when these are gone I'll be back after some more. Believe it or not!"

He went out, whistling as he did so.

* * *

Phillip Davis looked up as his nurse came into the room.

"How are you this morning?" she began in her cheerful way. "I must be careful not to let my voice sound anxious," she had resolved before she went in to see him that morning. The last few days his condition had begun to trouble her—he seemed so listless and inert.

"When a man has given up," the attending physician had told her only yesterday, "there is very little we can do."

She went over to his bed and adjusted the pillows deftly behind his head, her keen eyes examining him as she did so.

"You're looking better this morning," she said suddenly.

Phillip Davis put a thin hand under his pillow and produced a postal card. He held it a moment. Then he looked up.

"I want to make a confession," he began slowly. "Until this morning I haven't even cared to get well."

His nurse did not answer. She was studying him, and the subtle change she did not understand.

"After all, I'm getting along. I'm all alone, you know—there's no one. I rather felt my work was done."

"What happened?" asked his nurse in a puzzled voice.

"Well, this morning a boy named Jack sent me this card. I had Jack ten years ago in a Sunday-school class. Never could forget him—he was such a bright little fellow with deep-blue eyes and a wide smile. Somehow he always seemed a little closer to me than the rest."

He struggled up in his pillows.

"Listen to this:

"Dear Mr. Davis: News has just reached me that you are home after an operation. By the time you get this, I hope you are up and around, for the world needs people just like you. Ten years ago I sat in that class of boys you taught, and the things you said went deep. You have done more to keep me on the right track than any other person. I wanted you to know that.

"I'll write every day. I'm not going to take a chance on your forgetting—Jack."

Phillip Davis, Sunday-school teacher, looked up. A determined gleam shone in his eyes.

"After that, I ask you, what could a man do but feel better?"

He smiled.

"Ten years and he still remembers! It paid, then, all those years of trudging through snow and mud to teach a class of restless, noisy boys. I used to wonder if they'd remember anything I said to them. Not any more though. I know now. Jack hasn't forgotten."

He carefully put the card back under his pillow.

"He's going to write again tomorrow," he finished happily.

His nurse turned away a little.

"Bless the boy!" she whispered softly, a glint of tears in her eyes. "I thought this would take nothing short of a miracle, and it's come in the shape of a postal card."—*Boy Life.*

Stretching the Soul

It is a delectable story which was told not long ago by R. Lee Sharpe. And a short but big sermon it was, too! Let us relate it mostly in Mr. Sharpe's own language:

"I was just a child. One spring day Father called me to go with him to Old Man Trussel's blacksmith shop. He had left a rake and a hoe to be repaired. And there they were ready, fixed like new. Father handed over a silver dollar for the repairing. But Mr. Trussel refused to take it. 'No,' he said, 'there's no charge for that little job.' But Father insisted that he take the pay, still extending to him the dollar.

"If I ever live a thousand years," said R. L. Sharpe, "I'll never forget that great man's reply: 'Ed, can't you let a man do something now and then—just to stretch his soul?' "

That short but big sermon from the lips of that humble, lovable blacksmith has caused us to find, again and again, the great joy and quiet happiness which come from a little "stretching of the soul."

As all who make it a practice of "stretching their souls" can tell us, it is a simple matter. Doing little favors, perhaps mere trifles in themselves—making life a little brighter to those who hail us—not expecting a return of any kind.

But one does get a return. Oh, yes, indeed one does! It is the old law. The giver becomes the receiver. Bread cast upon the waters comes back. It really does come back. Still, one who stretches his soul a little deeper into deeds of love and kindness never does so expecting returns.—*Alabama Baptist.*

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TO BE NEAR TO GOD

SEND THE LIGHT

Sunday, September 12

Scripture: John 9:1-7.
Song for the week: "Send the Light," Church and Sunday School Hymnal, No. 330.

"I must work . . . the night cometh," said Jesus two thousand years ago. The night is that much nearer now. Expediency urges us to hurry more than ever.

Yet in another sense the night for Jesus came when His earthly life was over. His work was well finished. Will ours be?

Souls who died in a lost condition years before the light of salvation reached their country cannot be recalled now to hear the Good News. "The night cometh." Let us do our part that it will not find us wanting.

Read the Book of Acts this week to see how the apostles sent the light out as Jesus commanded.

Review missionary hymns, which we sing far too seldom.

Monday, September 13

Scripture: Acts 1:1-8—Ye shall Be Witnesses . . . in Jerusalem."
Sing: "Send the Light."

Andrew, when he had found Jesus, brought also his brother Simon. Philip brought Nathanael. The each-one-bring-one program falls down so many times simply because we break the chain that binds us to the one next to us. We cannot reach around those at home and bring someone we have not met. We must begin at Jerusalem, our home town.

Are we lighthouses for Jesus? "Lighthouses stand with their feet on the rock. Many people look like Christians in fair weather, but lighthouses and Christians shine in the storm."

Tuesday, September 14

Scripture: Matt. 28:16-20—"In All Judea."
Sing: "Send the Light."

"But don't limit yourselves to Jerusalem, the principal city," Jesus said in effect. "Preach the Gospel also in all Judea." Give your testimony so that the whole country will hear about it. Don't be satisfied with living a good life in the midst of heathen neighbors. Go out and tell them of a Saviour who can save from sins of the past and give power to lead a clean life every day. Surely this is a home mission theme for our whole county or state, not for just the settlement around the church or the class we are used to associating with. How many churches has our church started in the last ten years?

Sing: "Dusky Hands," in Praise and Worship, a new hymnal put out by the Beacon Hill Press, Kansas City, Mo.

Wednesday, September 15

Sing: "Send the Light."
Scripture: John 4:1-43—"And in Samaria."

Don't forget Samaria, that despised settlement across the tracks where Negroes, Mexicans, and foreign immigrants live. Or it might be that hill section where people have a hard time making a living on their run-down acres. Our Samaria could even be a neighborhood on the Great Plains where there are no churches and the moral standard is low. Many people there are like the woman at the well at Sychar, waiting for the living water of Christ's blessing. Will we sit down with them and give them of this water to drink? How parched and thirsty they must be without Christ!

How about sending one of our young men, whom God has called to the ministry, to establish a church among them under our support?

Sing: "The Ninety and Nine," Church and Sunday School Hymnal, No. 501.

Thursday, September 6

Scripture: Mark 16:15-20—"Unto the Uttermost Part of the Earth."
Sing: "Send the Light."

The romance of foreign missions has attracted almost every church nowadays, and missionaries are hurrying to every accessible country. After we have given offerings for their support and prayed for them, let's not forget to write to them and send them seasonal greetings. Missionaries are more than willing to co-operate with home folks. Last year I sent Christmas greetings to several, and the letters I received in return really blessed my heart. Although most of them were form letters, they were so newsy they helped out our study of these fields a great deal. I feel in their debt that they should answer a little gesture like a greeting card.

Sing: "O Zion, Haste," Church Hymnal, No. 519.

Friday, September 17

Scripture: I Samuel 1—"Give of Thy Sons." "Therefore . . . I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (v. 28).
Sing: "Send the Light."

(Continued on page 861)

Growing in Christian Love

Sunday School Lesson for September 19

(Matt. 5:43-48; Eph. 4:25—5:2 (not in printed Scripture); I John 4:7-21)

Our title speaks of Christian love. Is there love other than this kind? We know different words are used in the Bible that are translated in our language as love. A mother, not a Christian, may have love for her child. Friends, not in Christ, may love each other. Good feeling and affection are often interpreted by the word "love."

The love that Christ is speaking of is love which comes by Christ. It is shed abroad in our hearts by the Holy Spirit when we believe in Christ and give ourselves to Him. Christian love, it is called, because this love is a gift to the Christian only. This is loving as God does. It is given when one gets a new heart.

One distinguishing feature of Christian love is the attitude toward one's enemies. This is a severe test. Do I bless my enemies? Do I love them in word? Do I do good to them (loving in deed)? Do I intercede for them? My treatment of my enemies will tell whether I love as God does. He loves the unlovely. He loves everybody. Recall Christ's words on the cross!

This love is not the kind that gives a gift in return or speaks a kind word when spoken to kindly. The love of Christ lifts one to higher pleasure than such feeling as the above. This love goes out regardless of the attitude of the other. Christian love forgives and forgets and has no desire for paying in kind. It is full and always active and constructive in its outworking. Even fear is cast out when the heart is filled with love.

John says that one can know whether he dwells in God and God dwells in him by the love that He perfects in us. This assurance strengthens us greatly for loving our fellow men, especially those who may not like us. We know not all men liked Christ, but Christ loved all of them perfectly.

The Scriptures of our lesson do not speak of growing in love. There is such growth, however. Paul prayed that the love of the Philippians might abound more and more. Phil. 1:9. Only as love grows can we conquer prejudice, fear, selfishness, and hatred. An enemy may even overcome me, but I can love him unto death as did Christ and Stephen. As we abide in Christ our love will increase and we will have strength for resisting any evil. Love helps us grow in any Christian grace that we have studied about during this quarter.

Discuss with the class how Christians can grow in love for some one they do not like too well or are tempted to dislike. Discuss how Christian love is superior to the love worldly people have. If your pupils are parents, consider the difference shown in loving their children. If the pupils are young people, discuss how true love leads them to respect one another and keep pure. Discuss how Christian love would change many practices of today in our culture: grumbling and sulking in the home, bearing false witness or gossiping, wrong treatment of people of other races and religions and classes, the fussing and strife between labor and capital.

Consider in closing the many, many good things we have because of the love of God in the hearts of God's children. He who walks in love blesses all he meets.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Illinois Conference Executive Committee for the coming year are: Harold Zehr, moderator; J. D. Hartzler, assistant moderator; Richard Yordy, secretary; Paul Friesen and Edwin Stalter, fourth and fifth members.

Bro. Elmer Yoder, North Lawrence, Ohio, was ordained to the office of bishop on Aug. 29 at the Pleasant View Church, North Lawrence. Bro. O. N. Johns preached the sermon. Bro. D. D. Miller officiated at the ordination, assisted by O. N. Johns and C. F. Derstine.

Bro. Aquila Stoltzfus was ordained as a minister for the Laurel Mennonite Church, Grayson, N.C., July 4. This is a mission point sponsored by the Maple Grove congregation, Atglen, Pa., and the Conestoga congregation, Morgantown, Pa. This work was begun more than three years ago. The ordination was in charge of Bro. Ira A. Kurtz, assisted by O. N. Johns and Aaron F. Stoltzfus.

Bro. Omar Stoltzfus was ordained as a minister for a new congregation being formed at Snow Hill, Md., where a new church building was erected in 1953. The service was in charge of Bro. Ira A. Kurtz, with Bro. E. B. Frey assisting. Snow Hill is about twenty-five miles west of the Holly Grove congregation, Westover, Md.

Bro. Benjamin S. Zeiset was ordained to the ministry for the Bowmansville district of Lancaster Conference on Aug. 18. Bro. Amos S. Horst preached the sermon. Bro. J. Paul Graybill had charge of the ordination and was assisted by Bro. Howard Z. Good.

A Harvest-Bible Instruction meeting was held at the Bowmansville Church Saturday afternoon and evening, Sept. 4, and all day Sunday, Sept. 5.

An interesting program was held at the Clarence Center, N.Y., Church on Sunday evening, Aug. 1, when the time was spent in singing the hymns of the blind poetess, Fanny Crosby, accompanied by stories of her life and histories of some of her hymns. Another interesting feature of the program was a talk by a blind man who is an instructor at the School for the Blind, Batavia, N.Y. Our correspondent says, "It was a most interesting program, and [I] felt it worth while to pass on the suggestion to anyone else who might be interested in trying it." A happy coincidence was that the Church Bulletin, published by the Herald Press, had on the cover for that Sunday a picture of Fanny Crosby and a short sketch of her life.

Opening and Rededication services were held at the Boyer Church, three miles northeast of Middleburg, Snyder Co., Pa., on Sunday afternoon, Sept. 5. This is a new work being conducted by the Allensville, Pa., Church. Services in this building owned by another denomination had been discontinued, hence the rededication. This is another new center for worship in our circles.

Bro. C. L. Graber, Goshen, Ind., who is giving a year of service in Paraguay under the Mennonite Central Committee, will have the following address: c-o MCC, Casilla de Correo, No. 166, Asuncion, Paraguay.

Oswald J. Smith, Toronto, Ont., guest speaker at the Missionary Bible Conference at Laurelville Camp, addressed the workers of the Publishing House at their regular worship period on Tuesday afternoon, Aug. 31.

Bro. Paul E. Yoder was ordained to the ministry for the work at Parnell, Iowa, Sunday, Aug. 29, at the West Union Church. The brethren P. J. Blosser, Simon Gingerich, and Vernon Gerig assisted Bro. J. Y. Swartzendruber in the service.

Bro. Verle Nofzinger was ordained to the ministry to assist in the work of the Fairview Mennonite congregation near Albany, Oreg., on July 28. Several of the bishops of the district were present to assist in the ordination. The home bishop, N. M. Birky, gave the charge.

Change of address. Bro. Don Augsburger, Orrville, Ohio, to 319 S. Fifteenth St., Philadelphia 2, Pa., where he will study at the Eastern Baptist Seminary.

Bro. Nelson King, Fairpoint, Ohio, brought a group from the mission at Fairpoint to take a tour through the Publishing House on Aug. 31.

A Bible, bearing the name of Ruth Gingrich, was left in the recent annual meeting of the Allegheny Conference at Martinsburg, Pa. Anyone claiming this Bible may write to Clyde D. Fulmer, Route 1, Martinsburg, Pa. Also a new Revised Standard Bible was taken from the Martinsburg Church. This new Bible did not bear any identification and anyone having taken it by mistake, may return it to the above address.

Bro. Perry Troyer and wife, Walker, Mo., are moving to Gassville Ark., to take charge of the old people's home at Rest Haven and of the mission Sunday school at Three Brothers. Bro. Troyer is being licensed as a minister.

The staff of Christian Laymen's Fellowship Week, at Little Eden Camp, Aug. 28 to Sept. 4, consisted of Tobe E. Schmucker, director, Stanley Tamm, Boyd Nelson, and Nelson E. Kauffman.

Paul M. Lederach, Scottdale, Pa., and Ray Bair, Louisville, Ohio, were the visiting speakers at the Ontario Christian Workers' conference held near Kitchener, Ont., the last week end in August.

The Hesston College faculty held their annual retreat in a spiritual preparation for their next year's work at Camp Wood, Elmdale, Kans. Howard Zehr, Fisher, Ill., and Paul Erb, Scottdale, Pa., were the guest speakers.

Announcements

The Lancaster Conference semiannual meeting will be held at the Mellinger Meetinghouse on Sept. 16.

Bro. Geo. Smoker, on furlough from the East Africa Mission, will speak at the Morton, Ill., Church on Sept. 19.

Young People's Conference, St. Jacobs Mennonite Church, St. Jacobs, Ont., Oct. 11, 12; Norman Kraus, Goshen, Ind., speaker.

Oct. 1-3, week-end services at Hopedale, Ill., commemorating "100 years at Hopedale." Guest speakers Nelson Springer and S. C. Yoder.

Visiting Speakers

Aug. 29. **Milton Brackbill,** Paoli, Pa., at Perkasie, Pa. **Paul Bender,** Goshen, Ind., at South Union, West Liberty, Ohio, for Church School Day. **Harold S. Bender,** Goshen, Ind., Church School Day speaker at Metamora, Ill. **Roy Geigley,** Gettysburg, Pa., at Steelton, Pa., Mennonite Gospel Mission. **Jacob Swartzendruber,** Goshen, Ind., Waldo Mennonite Church, Flanagan, Ill. **Justus Holsinger,** Hesston, Kans., at Crystal

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844—Writing—An Open Door
It Happened
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Calendar

Semiannual meeting of the Lancaster Mennonite Conference, Mellinger Meetinghouse, Sept. 16.
Fall meeting Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Mennonite Teachers' Institute held at Lancaster Mennonite School, Oct. 8, 9.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Clyde Mosemann, missionary under appointment to Uruguay, spoke at the Pleasant Hill and Hopedale, Ill., churches on Sunday, Aug. 22, and at the Science Ridge Church, Sterling, Ill., on Aug. 31. The Mosemanns are returning to Lancaster, Pa., from La Junta, Colo., where Bro. Mosemann has been serving as chaplain of the Mennonite Hospital since last March.

Sister Dorothy Bean, Chicago, Ill., who has served at the Mexican Mennonite Mission in Chicago for the past 10 years, was honored with a farewell service by the local congregation on Aug. 24. Sister Bean is taking a leave of absence to attend school at Goshen College, Goshen, Ind.

The Peter Sawatskys and Richard Burkholders, missionaries under appointment to Brazil, are sailing on the **MS Sargent** leaving New York on Sept. 15. They plan to sail on that date pending receipt of residence visas.

MCC personnel in Europe will meet for their annual inspiration and fellowship conference the second week end in September. This year's conference will meet at Bad Boll, Germany, the site of last year's session.

The Mennonite Home Mission, Chicago, Ill., celebrated Church School Day on Sunday, Aug. 29, with a message by Bro. D. D. Driver of the Hesston College and Bible School faculty in the morning and a program by the Goshen College School of Nursing students affiliating at Cook County Hospital in the evening.

Mary Christina was born to Bro. and Sister J. Frederick Erb, Detroit, Mich., on Aug. 17.

Bro. Amos Swartzentruber, Argentine missionary, visited the churches in the Province of Cordoba over the week end of Aug. 22. Bro. Pablo Cavadore is the only ordained pastor in the Cordoba district at the present time. Although the church in La Falda has chosen two lay pastors, there is still a need for workers in that district.

The Chicago Missions, Bethel, Mexican, and Home, conducted an All-Chicago hymnsing at the Home Mission following evening service on Sunday, Aug. 22.

Bro. Wilbur Hostetler, missionary on furlough from India, served on the staff of the Franconia Young People's Institute held at the Blooming Glen, Pa., church, Sept. 3-6.

Seventy Japanese young people attended the second annual summer Bible camp conducted by our Japan churches at Akan National Park on Hokkaido.

A Gospel team from the Bragado, Argentina, Bible school had week-end services in the Floresta, Buenos Aires, congregation, Aug. 28, 29. On Saturday and Sunday afternoon they went out with some of the young people of the congregation to visit people who had signed cards during the recent Hicks Evangelistic Campaign in Buenos Aires. The Floresta congregation has been having an increased attendance as a result of these contacts.

Bro. Vern Miller, pastor of the Gladstone Mennonite Church, Cleveland, Ohio, spoke at the Maple Grove Church, New Wilmington, Pa., on Sunday morning, Sept. 5, and at the Sunnyside Church, Conneaut Lake, Pa., in the evening regarding the work in Cleveland.

The Tokyo Mennonite Center located at 428 Honan-cho, Suginami-ku, Tokyo, Japan, has become not only a residence for the McCammons and a business office for our Japan mission program, but a meeting place for services held every Sunday morning at 10:30 and Sunday school in the afternoon. A library reading room and a recreation room are also being developed at the Center.

Bro. Albano Luayza, senior Argentine Mennonite pastor, announced to his congregation in Ramos Mejia recently that he will be resigning in the near future. Bro. Agustin Darino, president of the Argentine Conference, has been named as the future pastor in Ramos Mejia. Bro. Luayza began working with our mission in 1922 in the city of Santa Rosa.

The Bible Class conducted by Bro. Carl Beck in the Obihiro, Japan, prison now includes 15 persons.

Bro. Eugene Blosser was elected chairman of the Counseling Committee of the Hokkaido Mennonite Fellowship at the semi-annual meeting of the Fellowship, Aug. 9-11. He will replace Bro. Carl Beck when the Becks leave on furlough in November.

Our Japan missionaries are considering the purchase of a tent by the spring of 1955 to be used for itinerant evangelism, summer Bible camp, and other needs which may arise.

Bro. and Sister Lester T. Hershey, missionaries recently returned to Puerto Rico, will be located temporarily at La Plata in the absence of the John Drivers who are serving at Palo Hincado and La Cuchilla during the absence of the Wilbur Nachtigalls. In addition to his pastoral work at La Plata, Bro. Hershey will also direct **Luz y Verdad,** our Spanish radio broadcast.

The Executive Committee of the General Mission Board is scheduled to meet at the Elkhart headquarters on Sept. 16.

The staff of the Bethany Mennonite School, Puerto Rico, has recently sent letters to a number of congregations regarding the need for funds to complete the new building to house grades 7, 8, and 9. Offering envelopes have been provided so that each donor can receive a picture of the Bethany Mennonite School students and staff. Further information is available from Carol Glick, Principal, Bethany Mennonite School, Box 1018, Aibonito, Puerto Rico, or the Publicity Office, Mennonite Board of Missions and Charities at Elkhart, Ind.

(Continued on page 860)

Your Treasurer Reports

In several previous reports I have indicated the average monthly budget which has been set up by the Mission Board to carry on the total program of the Board. In again reviewing this matter it seemed to me that it might be of value to bring to you a detail of this budget so that those wishing to contribute to the mission work of the Board will know in which area the major needs are. The following is the detailed monthly average of the annual budget as adopted by the Board at Annual Meeting held in Oregon. The following information not only lists the budget as such but also gives the scope of the work which the Mission Board is carrying out. All monthly budgets are arrived at by averaging the monthly cost from the total annual estimated cost of operating each field.

	Monthly Budget
General Fund Disbursements	$1,250.00
India General	2,250.00
India (M.P.) Church Budget	2,707.50
India (M.P.) Building Budget	735.82
American Mennonite Association	395.95
India (Bihar) Field Budget	479.15
India Missionary Support	3,500.00
South America Gen. Disbursements	1,200.00
South America Field Budget	2,589.17
South America Missionary Support	3,000.00
Puerto Rico Gen. Disbursements	500.00
Puerto Rico Field Budget	754.50
Puerto Rico Building	6,500.00
Puerto Rico Missionary Support	1,800.00
Uruguay Mission	750.00
Uruguay Bible School	500.00
Brazil Mission	500.00
Israel Mission	400.00
Belgium Mission	700.00
Belgium Children's Home	800.00
France Center General	500.00
France Building	1,250.00
London Center General	400.00
London Mission	75.00
London Building	2,000.00
Japan General Disbursements	1,516.66
Japan Missionary Support	1,316.67
Japan Building	1,166.67
Radio Evangelism	300.00
City Missions	13,116.66
Rural Missions	2,233.33
Charitable Institutions	4,375.00
Relief and Service	23,715.00
Other Sundry Items	208.33
Administration	3,475.00
Total Budget	$86,960.41

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Bedtime devotions at the West Liberty Children's Home.

Our Other Children

By Mrs. Joe Greider

(A talk concerning the Mennonite Children's Home given at a quarterly Mission Meeting at the Bethel Church, West Liberty, Ohio, Feb. 18, 1954.)

We look forward with great anticipation to the day set apart for the Annual Homecoming in June. The personnel and many boys and girls get together for a picnic and fellowship. In the afternoon or evening they scatter out to call on old friends in the community. Some come quite a few miles.

One little mother that came a long way brought changes of clothing for her four children, never thinking she would need anything for herself. One of the children got car sick and it was necessary for the mother to have another dress if she wanted to stay for the event. We thought she looked real nice when she was all fixed up to go. I don't believe anyone could have detected she had borrowed someone's dress.

In the evening after a light lunch is served we sit down and talk until they go home. After that we count on our fingers and thumbs the different families represented and estimate the size of our family by the number of plates served.

It is indeed a privilege to have a Christian institution for boys and girls in our community. The workers have come here, all these years, in the name of Christ to help little children find Jesus who otherwise might never have known Him. In Paul's letter to the Colossians we read, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

I will go back to the spring and summer of 1931. Two little girls about ten years of age with smiling faces came to our door. They had been sent on an errand and couldn't seem to find the right house. These two children were from the Children's Home. They were invited to come in. We had a nice chat and then directed them to a neighbor. After they had gone, my husband said, "They were two cute little girls. Let's have them visit us." They came to Sunday dinner. Then two by two, the children came for a visit. We selected them or the boys and girls inquired who should be next.

During the summer of 1932 we chose our first helper, an eleven-year-old girl with a warm, friendly personality. She fills a special place in our hearts all her own since we welcomed her to our home when we had no other children. She was quite willing to help about the house with little chores. Once in a while when reprimanded she would be so sad that we could hear her in the kitchen clearing her throat because of a lump that insisted on coming there.

During those days one of the three of us struck upon the plan of offering the other a small token as a peace offering when they were having difficulty. It sometimes was a small cooky or maybe some other goody, or if it was the man of the house he would bring ice cream for a surprise and then all unhappiness would be forgotten.

When our first children were born, the superintendent of the Home saw to it that our helper and her little girl friend had pink and blue blankets as a gift for our children. She went back to the Children's Home around that time, but later during her 3½-year stay at the Home came often to help when needed.

It was on one of those mornings when I had undertaken too much work that she was to watch the strawberry jam on the stove. In a little while the jam boiled all over my almost new cookstove and she was coming to the door with flowers she thought were so pretty. You never heard a more genuine apology. By the time she had finished I decided I was at fault and got busy and cleaned up the mess.

Somehow it came about that we made arrangements to take her back to Chicago for a visit. The trip is quite outstanding in my mind as that was the first time I had ever been privileged to see that city. Two other girls about the same age were along just for the trip. As we entered the slum section of the city, I plainly remember how awe-struck we were at the way some of the folks were trying to live. One of the occupants of the car looking at a row of wash and ramshackle apartments gave out the idea that people by their own shiftlessness put themselves in places such as we saw. Then our friend tried to tell us that folks in the city were often overtaken by circumstances which they could not control. It seemed she could feel their side of the story a little more.

Time elapsed and we pulled up to the apartment that was her home. It was an apartment for four families, just like the next and the next on down the street. One gained entrance by following a narrow walk to a side door. Its appearance was some better than the apartments we had seen earlier. On the inside we saw a clean and tidy place. The light from the windows could not be called adequate. We commented about how shiny everything was in the one room, then the mother said, "I varnished everything. I wanted M——— to like her home."

On that first visit there was no electric refrigerator. A large melon floated in the bathtub to cool. On leaving, one of the girls that returned to West Liberty with us said, "I am glad you are not leaving me there."

This mother had been ill and the father was a nervous wreck from World War I and spent quite a bit of time in a Veterans' Hospital. This family attended the Chicago Mission and Bro. Simon Kanagy had brought these children to the Home until the mother recovered sufficiently to have them return.

Today things look quite different. The mother and two of the children live in nice places in Franklin Park, Ill. Our little friend lives at Gibson City, Ill. She has a home, a good husband, and three lively children. They attend the Gibson Bible Church.

There were other children that came and went at our house. Some were with us a few months; others worked for us after school or on Saturdays. A snappy, dark-eyed girl whose chief pride when assigned work to do during our absence was to do one thing more than we had required as a surprise, lived with us for a while. There was untiring effort on the part of a high-school senior girl for a little boy in our home who had a broken leg. Also for a baby less than a year old covered with chicken pox. There were boys, too, a few helpers and others just pals. The curly-haired lad that sang songs to our children said good-by and went to Germany.

We can't forget the shy lad that called at our door with a gift for one of the girls who stayed with us. He now has a family and is

quite active in a church that has an extensive missionary program. I have reason to believe he is a tither. There was a period of time that he was in Texas when he was single. We heard from him occasionally but hadn't seen him for a long time. One day he came to our door posing as a sweeper salesman and bringing his lady friend. This was a lot of fun for all of us, but not before I decided who he was. We have had many pleasant meals together since. One summer we watched a flock of chickens grow that came into our possession as a gift of gratitude for past favors, so he said. Later the chickens tasted very good for Sunday dinners.

There was a boy who drove a truck in our community. He had some trouble making his small salary stretch from one payday to the next. He went away. One day a favor was asked of three people in the community. It was for letters of recommendation as to his ability and honesty. He must have received what he needed, for after a period of time he gained a noticeable position with no small pay check.

Today one boy with sandy hair laughs about how a trailer loaded with ashes got the best of him and got him down. It is his little girls that appreciate it when I have plenty of milk for them to drink when they come. He suggests putting on the coffee pot. They are a Mennonite family in Archbold.

There were weddings also. Once we raced with the clock to get a minister of this community one hundred and twenty-five miles to tie the knot.

There were parties too. On one surprise Halloween party Bro. Nelson Kanagy was lifted high on big boys' shoulders in a dark garage amid shouts of "Happy Birthday." Needless to say, we soon had plenty of light and spent a pleasant evening.

Two teen-age girls during our absence one afternoon planned a surprise valentine party supper. We thought there would be time for reading and relaxation while our children slept. On our return things were not as we had left them. The large sliding door, that was seldom closed, shut off our view of the dining room. When supper was announced I wish you could have seen the beautiful table: a white tablecloth, a lovely cake, decorated and iced to perfection. It was indeed a lovely meal.

I said, "Girls, where did you find enough food in this house to make this beautiful meal?"

"Oh, we got into that large box of eggs in the pantry. But we were afraid you would be cross because we got out your good dishes."

I was far from displeased. Can't you just see them in the pantry going over the shelves looking for suitable food to serve in style for the big surprise? They had worked all afternoon when they could have been resting.

We live along a state highway, an easy place to stop and say hello, and though it may mean breakfast at 7:00 or 10:00, we want them to continue to come. Some have disappeared, but there are letters inquiring about old schoolmates or a former Sunday-school teacher. Also Christmas cards with cute baby faces.

From the West the postman brought money to buy Easter candies for the children at the Home. We hustled around and fixed Easter baskets. They were delivered late on Saturday night. We heard the boys talking on Sunday about their gifts. No name went with this gift. The same girl sent money for a bouquet of yellow roses to be purchased for an old couple that were celebrating a fiftieth wedding anniversary.

To those helpers who were not mentioned, we send our thanks too. We have not forgotten them. One of these girls along with her family worships with us regularly each Sunday. They as a family are willing to do their part in promoting the work of our church.

There are many people in our community and church that have taken children into their homes and could tell stories of interest to everyone here if given opportunity. Definitely the Children's Home is a part of our lives, our church, and our community. We are reminded of the words of Jesus, "Other sheep I have, which are not of this fold: them also I must bring" (John 10:16a).

In answer we might quote Eccl. 11:1: "Cast thy bread upon the waters: for thou shalt find it after many days."

West Liberty, Ohio.

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28 PAX Men to Europe

Twenty-eight Mennonite draftees who will perform their two years of alternative service in the Mennonite Central Committee's PAX program sailed for Europe from Hoboken, N.J., July 6.

The **Groote Beer** carrying these ambassadors of peace and love is scheduled to dock in Rotterdam, Holland, July 15. Upon arrival all of the men with one exception will be assigned to various housing construction projects in Germany.

With the sailing of these 28 men to Europe and the arrival of 10 PAX men in Peru, the total number of Mennonite and Brethren in Christ young men in the MCC overseas program for drafted conscientious objectors will be considerably beyond 100. The men going to Europe will be replacements for PAX men whose two years of service will soon be completed. The total number of PAX men is expected to stabilize around 100 within a few months.

A farewell and dedication service for the 28 men was held Sunday evening, July 4, on the campus of Messiah College, Grantham, Pa., where they spent a week in orientation before sailing. Several men presented testimonies and a quartet and the whole group sang. C. N. Hostetter, MCC chairman, spoke and offered the dedicatory prayer.

The names and addresses of the men are as follows: Robert Auernheimer, Reedley, Calif.; Nevin Beachy, Greenwood, Del.; Vernice Bixler, Apple Creek, Ohio; Mark Conrad, Tangent, Oreg.; Loren Deckert, Larned, Kans.; LaMoine Epp, Henderson, Nebr.; Edwin Good, Nampa, Idaho; Cal Graber, Crawfordsville, Iowa; Richard Graber, Goshen, Ind.

Paul Hershberger, Goshen, Ind.; John Jantzen, Plymouth, Nebr.; Kenneth Kaufman, Newton, Kans. (assigned to Amsterdam, Holland, MCC office); Loyal Klassen, Mountain Lake, Minn.; Luke Martin, New Holland, Pa.; Arlen Miller Wellman, Iowa; Charles Miller, Conneautville, Pa.; Harold Mueller, Bell, Calif.

David Peachey, Belleville, Pa.; Donald Schierling, Henderson, Nebr.; Robert Schrag, Newton, Kans.; Carl Smeltzer, Elkhart, Ind.; J. Robert Stauffer and La Mar Stauffer, both of Lancaster, Pa.; Robert Steiner, Pandora, Ohio; John J. Sudermann, Goshen, Ind.; Robert Weaver, Gap, Pa.; John Dean Wyse, Archbold, Ohio; Myron Yoder, Sarasota, Fla.

The orientation was on the practical side —everything planned to enable the men to adjust to working conditions in Europe as quickly as possible. Devotions were held at 6:30 a.m. and breakfast at 7:00. Half of the day was devoted to work and the other half spent in instruction sessions. The men cooked their own meals and did their own laundry —experiences arranged to help them accept group living responsibilities.

Harvey Toews, assistant director of the Waterloo, Ont., MCC office and dean of the orientation school, acquainted the men with basic facts and principles of Mennonite history. "How do I live with myself?" and "How do I live with others?" were discussed by Curtis Janzen, recently returned PAX leader from Europe. Miss Janny Brouwer, Dutch exchange student, introduced the men to European culture and language so that these experiences will not be complete barriers to them.

Sessions with Bro. Hostetter and William T. Snyder, MCC assistant executive secretary, acquainted the men with the total MCC program and its services. To give these I-W's a picture of how Selective Service views the conscientious objector work program, Mr. Victor A. Olsen of National headquarters in Washington, D.C., was invited to address the men.

PAX, the Latin word for peace, has been set up so that Mennonite and Brethren in Christ draftees can fulfill their responsibilities to Selective Service and also make a contribution in terms of the goals and services of the church. PAX men enter projects in which they can alleviate human suffering and at the same time inject a Christian witness. Of special significance in this program is the opportunity for self-development of the worker.—via MCC Information Service.

An evangelical college is being projected for Japan to be built near Tokyo by April, 1955, largely under the direction of Rev. Donald Hoke, formerly of Columbia Bible College.—**IFMA News Bulletin**

MISSIONS SECTION



Basketball provides many an entertaining hour on the playground at El Hogar del Nino.

A Mission to Little Children

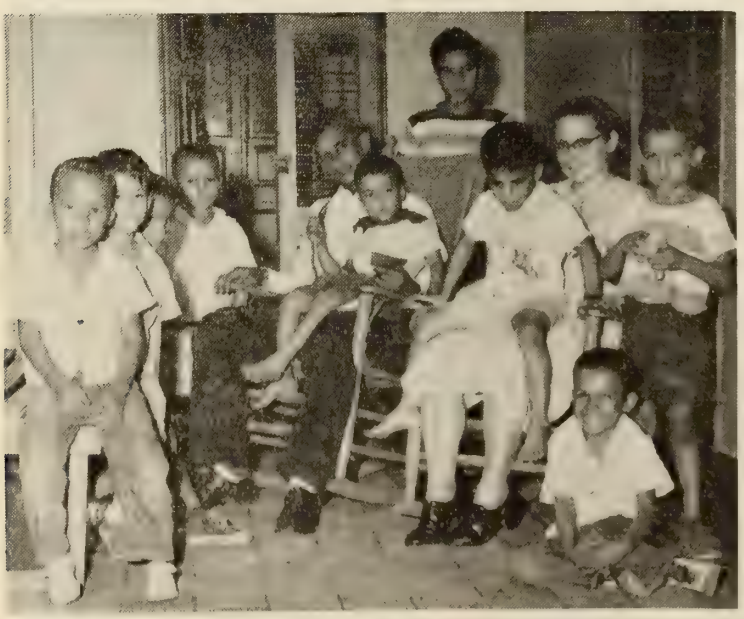
By Mrs. Tillie Nauraine

If you have never had the thrill of telling a little child about the coming of a new baby, you can't imagine the fun we've had in sharing plans for the coming of our baby in mid-June with our twenty-six boys. The first revelation came in December when I displayed a pair of gift bootees and explained that they were for our new baby. Of course, each boy had to have an individual verification that I said we're having a baby. Another boy passing along the information just was of no account. Then, of course, questions of how, when, and where had to be answered for the smaller ones. For the older boys it provided an excellent occasion for a more mature approach to the processes of life, reproduction, sex education, and ethics. To do this we invited the director of public health of Rio Piedras to come to the home and spend an evening with the older boys. She invited three young physicians to accompany her, one of whom spoke to the boys from large illustrative charts. The wholesome attitude which he exhibited in his approach could not help creating a good impression and awakening feelings of respect for this profound function of life.

This was not the end to all questions, but through the entire time of waiting it has been a matter of sharing plans for the baby's arrival. Even little boys are excited about dainty little gowns, tiny shirts, and sweaters. They like to see the basket and little chest of drawers which the baby will use. They even like to share in providing the things that are needed for a baby. Perhaps our most exciting surprise came on Mother's Day when they presented us with a plastic carrying bag which they had purchased with money from their own earnings. Of course, everyone crowded and craned to see the unwrapping.

But not all children are fortunate enough to be received with such anticipation. Probably few of the children in our home were as eagerly awaited as our child has been. [Johanna Rose Nauraine was born on June 20.—Ed.] Although no child is ever born without its biological parents, yet many, many children are born who never become rooted into the emotional structure of their parents. That there are in our society many more children than there are parents who are able and willing to care for them constitutes one of the most tragic phenomena of human relations. The reasons for the neglect of children range all the way from death of both parents to mental incapacity, with a large block centered in broken homes.

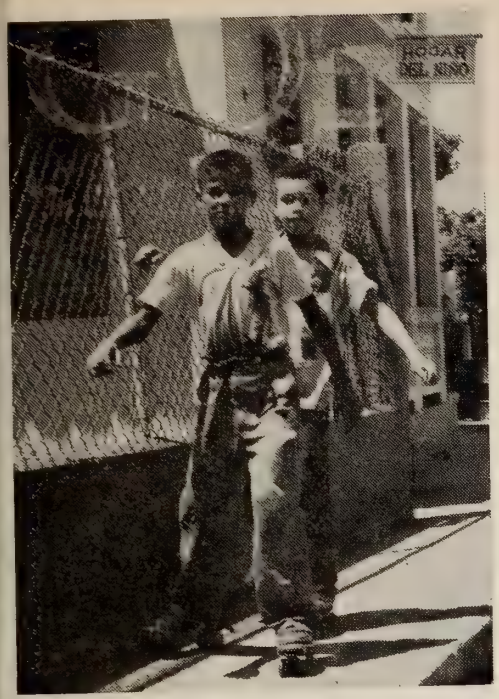
The insidious, half-conscious awareness that he is unwanted and unloved is one of the most destructive, devastating forces in the wholesome emotional development of a child; yet how often we see a youngster struggling and suffering with this painful realization. Such wounds inflicted by careless parents are not easily healed and often result in maladjusted behavior which makes it even more difficult to reach the child's inner springs of action and response. One boy expresses his sense of insecurity and fear through loss of control of bodily functions



Papa and Mama on the front veranda with the little boys at El Hogar del Nino.



A group of the boys in front of El Hogar del Nino, Rio Piedras, Puerto Rico. Our enrollment has changed quite a bit since we came. We now have more smaller children than at first.



Every boy learned to skate on the front sidewalk with skates given by the mayoress, Dona Felissa.

when under strain. Another constantly overeats and is avaricious in other ways. Another one, through loud talking and talebearing, draws attention to himself. Still others indicate something of the emotional needs through overdomination on the playground or through undue submissiveness. Sometimes it seems the entire human organism cries out against the injustices inflicted upon it. This seems to be the case with our one tiny seven-year-old whose four-year-old clothing practically drops from his frail, thin body.

But how can we help these children? How does one make up for a child the loss of parental affection and security? How do you reimburse a child for being cheated and robbed of a loving family unit? How do you rebuild a child's wrecked emotional structure?

There is no complete answer. **Nothing will ever be a perfect substitute** for a child who has lost his own parents, even though the physical care he receives may be superior to that of his parents. But it is also true that nothing is so healing and soothing to a youngster's frayed emotional life as loving care. It is the one tool of hope which he may use to reconstruct a useful, worth-while pattern for living.

Not everything that is done for children produces immediate results. In fact, sometimes it seems so much that is done is futile and disheartening. It seems such a long way even to find a starting point in helping children who have always been deprived of everything which we consider important to normal child development. Sometimes this sense of futility or the lack of apparent progress may lead one to feelings of defeat and frustration. But at such times it is good to remember how much better "our" children are cared for now than they would be in their own homes. One must remember that we are dealing with the sins of other people against their children and that what we do now will not change habit patterns overnight. It seems to me it is at this point precisely that one demonstrates redemptive living. Little by little, the love, wholesomeness, and consistent practice of the Christian counselor or house parent become integrated with the new relationships and concepts which the child is learning to establish.

There is also the danger that one's highest motives and purposes in working with children may be obscured by the many tedious, routine duties that become necessary to successful child care. There will be cut toes, dirty clothes, a fussy child. One must often take time to peel back the superficial reasons and stand on the fresh, clean ground of Christian commitment to serve the needs of neglected children. Why are we here? How do we fulfill our mission to little children? How express devotion to Christ through working with children? Honest answers to these questions given frequently will serve to clear the air of petty annoyances that tend to blind us to the good that can and is being accomplished, remembering always that even our best is still only a substitute for a child's rightful claim to a home and a loving family unit.

Rio Piedras, Puerto Rico.



The Mennonite Hour

On the Calendar

September 8-12 Bro. Hostetter will be conducting revival meetings at Spring Mount Mennonite Church, Spring Mount, Pa.

From the Mennonite Hour Prayer Calendar

Sept. 7, Tues.—From a burdened mother: "Pray and pray hard for my daughter who was once a Christian but now is living in great sin that she and her husband may be converted. . . . I beg of all God's children to pray earnestly for the salvation of their souls."

Sept. 8, Wed.—Let us remember the many young people who will be returning to college this month. Pray that the motive for their return may be to better equip them to serve the Master Teacher.

Sept. 9, Thurs.—Pray that Pastor Hostetter's ministry this week at the Spring Mount Church near Souderton, Pa., may be one which draws souls to the Saviour. Pray that he may be given wisdom as he counsels with troubled and unsaved people.

Sept. 10, Fri.—From a Pa. wife: "Pray for us that we both may be drawn closer to Him who died for us and that health might be restored if not asking against His will."

Sept. 11, Sat.—A youth who attended a young people's camp where Pastor Hostetter served writes: "I listened to several of Bro. Hostetter's talks which made me make some

(Continued on page 861)

Missions Editorial

Snatch Them from the Fire

Jude in speaking of the last days encourages Christians to build themselves up in the most holy faith; pray in the Holy Spirit; keep themselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life; convince some, who doubt; save some, by snatching them out of the fire; on some have mercy with fear, hating even the garment spotted by the flesh. Jude 20-23, RSV.

The last three injunctions have to do with the Christian's witness and suggest a world full of evil. Certainly we live in a world of violence and lust. Men and women indulge in the vilest of passions and succumb to the subtlest of temptations presented by Satan who as ever before is going about as a roaring lion seeking whom he may devour. It is the duty of every Christian to be sensitive to the temptations of his neighbors and friends so that he can help "snatch them out of the fire."

Recently the chaplain's report from one of our hospitals told about a father who needed to be snatched from the fire, although he resisted approach. He had a delinquent account at the hospital and when visited in his home stated that he could do nothing about it, even though his wife urged him to try. The chaplain had been looking for an occasion to talk to this man about Christ but hadn't found a good opportunity.

Later when the hospital administrator contacted the man's employer to see if he deserved charity, he was told that the man was a slave to alcohol, squandered his money, came late to work, and was a poor workman. The employer could not recommend him as an object of charity.

Several weeks later the hospital community was shocked with the headlines in the local paper about this man's death. He had begged his wife and children to shoot him. Finally one evening he induced his two-and-one-half-year-old child to pull the trigger on his rifle while he held it to his breast. The father died almost instantly.

The hospital chaplain reacted as all of us would have reacted: "Had any one of us known what this man was about to do, we would have made every effort to reach him with the Gospel of Christ. We would have spent hours in prayer for him. Yet there are about us thousands who are just as lost. Many of these we contact daily. May God grant us wisdom in our witness for Him!"

(Continued on page 861)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Bro. and Sister Elmer Lehman, Jr., Lowville, N.Y., will arrive in Elkhart on Sept. 7 en route to Puerto Rico. The Lehmans will serve in Casa de Salud, Aibonito, a health home for undernourished children, as cottage parents and farmer.

Mrs. Royal Snyder, Ft. Wayne, Ind., is recovering satisfactorily from a major operation at the Lutheran Hospital, Ft. Wayne, Ind. The Snyders plan to return to Puerto Rico soon, as their one year furlough in the States has terminated.

The first baby to be born in the new maternity home, Mathis, Texas, arrived on Aug. 23. A community doctor performed the delivery. Gladys Alderfer, R.N., the VS nurse in charge of the home, plans to give follow-up child care assistance to the mothers in the homes.

Dr. and Mrs. John Grasse began their medical service in the La Plata, P.R., hospital last month. They will take up a study of Spanish along with a full medical schedule. John writes: "We find the field ripe for harvest, but the work difficult with no knowledge of Spanish." Pray for them.

I-W Service

Albert Gaeddert, MCC I-W Services Director, visited MRSC I-W units in Ohio, Michigan, and Indiana from Aug. 25 to Sept. 1.

Mervin Swartzentruber, Middlebury, Ind., former leader of the I-W unit in Plymouth, Mich., who has accepted a position preparing audio-visual education materials for I-W men, is now located at Pittsburgh, Pa., in order to carry on this work in co-operation with the Mennonite Commission for Christian Education and the Mennonite Publishing House, Scottdale, Pa.

Harry Shetler, Davidsville, Pa., area field representative for Pennsylvania, visited I-W men at Holidaysburg, Harrisburg, and Norristown, Pa., on Aug. 22-24.

Feeding Undernourished Babies in Jordan

"This past month we have begun feeding small undernourished babies sent to us by the public health doctor. . . . A young man under our direction prepares the food and a refugee girl does the serving. . . We feed from 35 to 40 each day. . . . Some mothers hurry their babies through the first course and then want several helpings of the dessert or pudding which is the sweet course. We must insist she feed the baby the proper amount of each course. As each one finishes she asks for her card, takes a bottle of milk, and bids farewell."—Ida and Ada Stoltzfus in **MCC Services Bulletin.**

The monthly MRSC budget for relief and refugee aid calls for $6,000 channeled through MCC. Contributions are needed for this relief work as well as other phases of the relief and service program.

PAX Men Conduct Jail Services

"Some of the PAX fellows here in Backnang, Germany, had two services in a jail in Waiblingen. . . . We are now looking forward to visiting some other jail. . . . In addition we have been distributing tracts in various places. One Saturday afternoon in Stuttgart we gave out about 700 in a very short time. The people accepted them quite readily and read some while going on their way. It is our prayer we may be able to reach some people this way with the Gospel of our Lord Jesus Christ."—John R. Eyer in **MCC Services Bulletin.**

The PAX bill for this past month amounted to $3,640. The monthly budget for PAX is $3,000 and any amount required over that figure is taken from the relief budget. Will you not give and pray that this service witness may continue to portray the love of God in a distressed world?

Released Aug. 28, 1954
Office for Relief and Service
Elkhart, Indiana.

MCC Weekly Notes

Albert M. Gaeddert Assumes I-W Services Directorship

Upon the suggestion of Mennonite and Brethren in Christ representatives that the churches' ministry to I-W men be strengthened, Albert M. Gaeddert has been appointed director of I-W services by the Mennonite Central Committee. His general responsibilities are to work with I-W representatives of the various Mennonite and Brethren in Christ groups in co-ordinating a ministry to their I-W men. Bro. Gaeddert will spend a good deal of his time visiting I-W men.

Bro. Gaeddert began work early this month. He is on leave from the pastorship of the Hoffnungsau Mennonite Church near Inman, Kans.

The position assumed by Bro. Gaeddert is not completely new. He succeeds William T. Snyder, assistant MCC executive-secretary, who has since 1952 devoted as much time to this work as his other responsibilities would permit.

Bro. Gaeddert is much impressed with the service potential of the I-W program: "The churches and the I-W's together have an unparalleled opportunity to utilize this two-year period of service as an outreach of the Church."

The I-W director brings to this position his experience of Civilian Public Service from 1941 to 1946 and his pastorship of the Hoffnungsau Church since 1946. In the first years of CPS he was director of the Colorado Springs Camp and visited other camps in the west. In 1943 he went to Akron where he was co-director of Mennonite CPS before later becoming general director.

Released Aug. 27, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

Grey Ridge, Millersburg, Ohio, a mission outpost circle organized last year, had two interesting features as part of a recent meeting. A six-year-old girl read a poem and two teen-age girls sang two duets during the devotional period. All day these two girls were kept busy, sewing simple hems, sewing on buttons, and rolling bandages. Each program during the summer months follows a similar plan.

The Sunday morning announcement at the Geiger Church near Baden, Ont., invited all who could hold a needle to the sewing circle meeting. Two great-grandmothers were among the visitors present. One of them helped to quilt. A trio of teen-age girls sang two numbers and two schoolgirls read poems as part of the devotional period. There was a variety of work to do, quilting, knotting a comforter, embroidering quilt patches, and rolling bandages. On display were two crib quilts which the younger girls had embroidered. Each summer a meeting for all the women and girls of the congregation is arranged.

"What is an interesting way to enlist the interest of the younger girls?" asked someone who attended the Ohio meeting. What methods are you using in your congregation to enlist the interest and support of all the sisters? If you will write to the Executive Secretary at 108 Erb Street W., Waterloo, Ont., we will be glad to pass on your ideas to help others.

> "He was on the job yesterday!
> Ahead, at hand, and within;
> Therefore our hearts are glad."

This was the expression of one of the eighteen sisters who attended the regional meeting of the district officers of Virginia, Lancaster, Southwestern Pennsylvania, and Ohio on July 22 at Laurelville, Pa. Reports with all their attendant problems were discussed in detail! The new name and its possibilities for including all the women of the church; the need of a stronger devotional program in our local groups; the organization of our auxiliary; the projects which were completed last year, and those specials for the coming year—all these and more were informally discussed as we sat together "with one accord."

A meeting for district officers from the Illinois, Indiana-Michigan, and Ontario districts is scheduled for Aug. 31 at Goshen, Ind. Will you pray for the meeting as we come together to discuss subjects of common interest? —Florence Shantz.

The church has never regarded the civil law as the final norm for the Christian conscience. "We must obey God rather than men." The church has often been healthiest when it was illegal . . . .—James A. Pike.

MISSIONS SECTION

From Our Churches

MINOT, NORTH DAKOTA

(Rockway Mission Chapel)

Dear HERALD Readers:

We praise God for His blessings to us. Our summer vacation Bible school was held July 5-16. Sixteen of the fifty-one children attending had perfect attendance. Much sickness during the Bible school resulted in a low perfect attendance. Morning and evening classes were held. Mrs. Willie Kauffman, Verla Kauffman, Mrs. Earl Martin, Bro. Floyd Kauffman, Mrs. Kauffman, and their daughter Ellen served as teachers.

On the evening of July 24 a quartet from Hesston College, accompanied by Merle Bender, brought us a challenging program.

Nelson Kauffman was with us on the evening of Aug. 12. His message stirred the hearts of all that were present.

This past week we were again reminded that we have no abiding city here. Two infant baby girls were laid to rest: Branda Ann, daughter of Jene and Alice Groz, and Connie Rae, daughter of George and Seena Sartwell. These were the first funerals to be held in the Rockway Mission.

We are looking forward to our revival meetings which will be held early this fall. We ask an interest in your prayers for these meetings.

Mrs. Earl Martin.

WADSWORTH, OHIO

(Bethel Congregation)

Christian Greetings to all:

"O magnify the Lord with me; and let us exalt his name together."

Our congregation was spiritually refreshed when Bro. Raymond Kramer was with us for eight days, July 25 to Aug. 1, for a series of Christian Life and evangelistic meetings. One soul accepted Christ during these meetings and another accepted Him since the meetings. We want to remember these boys in prayer.

Others who have brought us messages lately were Alvin Becker, Irvin Burkhart, Gerald Studer (who gave a message after the Canton Bible school gave their program in YPM), Carl Kreider, and Ivan Rohrer, two of our home boys. We appreciated these who visited us and are always glad to have others worship with us.

On Easter Sunday the E.M.C. chorus brought messages in song. We were spiritually edified with these songs. On May 2 the Johnstown Christian School chorus sang for us and Bro. Sanford Shetler spoke about the work of their school. On May 11 our mother-daughter fellowship met at the church and we had helpful messages from both mothers and daughters.

Our summer Bible school was held June 7-18, with a program given the last evening. Elizabeth Gehman was superintendent, and the teachers were Mildred Brubaker, Bertha Gehman, Lovina Gehman, Frances Brubaker, Mrs. Melvin Rohrer, Mrs. Elban Newcomer, Edna Landis, Sidney Kreider, and J. Robert Kreider. The average attendance was 119.

Our midweek meetings have been very well attended and we have had helpful and interesting subjects discussed. Bro. Hiram Wingard led the discussion on the Creation; the nature and existence of God, Jesus Christ, and the Holy Spirit. Following these meetings Bro. Robert Kreider led discussions on the ordinances of the church; restrictions of the church; the Second Coming of Christ; the final state of the believer and of the unbeliever. Now we are studying Japan, using the book "Japan Begins Again" by Wm. Kerr. These lessons are taught by Bro. Chas. Kreider. The youth group and the junior group meet in the basement, although the youth group sometimes meets with the adult group in the main auditorium. The youth group has been taught by Milo Stalter, Melvin Rohrer, Chas. Kreider, Ralph Kilmer, and Elban Newcomer; and the junior group by Mabel Geiser, Ford and Pauline Kreider, Myrtle Kreider, and Sidney Kreider.

On Sunday evening March 28, the I-W men who are working in our vicinity had charge of our YPM. Two of our boys are in I-W work. David Gehman is in Kansas City, and Glenn Hollopeter in Mathis, Texas.

We have missed the older sisters who have not been able to attend church services this summer.

We are thankful for the refreshing rains God has given us recently. It had been quite dry but crops were good.

Adelia Kreider.

The Inner Eye

The human eye is a marvelous organ and makes possible enjoyable experiences beyond numbering. Yet it enables us to see only the merest fraction of all reality. Its vision can penetrate only short distances, while minuteness is beyond its range. The eye sees but little of the material world.

Moreover, the human eye is totally unsuited to the task of apprehending other types of reality. An idea cannot be seen, even though it is gloriously or terribly real. Ideals cannot be detected through human sight. Aspiration and yearning are beyond its view. The soul of a man cannot be seen. We can observe his body, the house in which he dwells, but the physical eye cannot discern his spirit.

Blessed is the man who has learned to be at home in the invisible realm. Practicing awareness of the unseen makes easier practicing the presence of God. God is invisible but none the less real because human eye cannot delineate His features. The soul of a man and the soul of the Supreme Spirit are alike invisible, but spirit may commune with Spirit.

Prayer is communication; we listen to God and we speak to God. When we are receptive, our Father implants ideas in our minds, He helps us to master our emotions, He makes sensitive conscience, He forges resoluteness of will.

We need God and God needs us, because a home cannot be built by the Father alone or by the children unaided. Prayer is fellowship with the divine invisible Being. The Inner Light reveals reality more precious than can be seen with the physical eye. Thus it is evident that praying enables a person to become more and more at home in the invisible world of the spirit.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."
—Kirby Page.

A New Day

Have you ever spoken a cheerful "Good morning" to someone only to hear him reply cynically in return, "What's good about it?" There are some people to whom no morning is good, and to other men every morning is a precious gift of God.

What is it that puts a song rather than a growl into a day? Is it sunshine or rain? Is the day good only when it brings promise of material gain or when one has everything going his way? Do external circumstances make or break a day? The answer is an emphatic "No!"

Many people who seem to have every earthly reason to bless the new day with gladness of heart curse it before it is over. To some people nothing looks good. They possess an uncanny knack for discovering the unpleasant, the off-color, the unlovely qualities of everything and everybody.

Let me illustrate. There was in a certain community a woman whose practice it was to call at frequent intervals in the homes of her neighbors. Upon entering a house, she sought out a point of good vantage from which she could view the whole room. Before opening the conversation, she surveyed with critical eye all the nooks and crannies. Then she would point with long finger to a far corner and innocently ask, "Pardon me, but do my eyes deceive me—or is that a cobweb?"

Some folks have no one but themselves to blame for the fact that they see nothing but cobwebs. Oblivious to all the graciousness and love of their family circle, they see only the faults of those who love them. They misconstrue every good purpose which confronts them. Suspicion and mistrust in one's outlook will be sure to bring out a gruesome array of cobwebs, big, black, dirty ones.

If you want to enjoy living today, look at the day through the telescope of God's love, His personal concern for your happiness and that of every man. Before you leave your room in the morning, spend a few moments in prayer. Glean a few lines from the Word. Put your soul in tune with the good purposes of Him whose morning it is.—C. Herbert Joiner.

A Master of the Heart

The spirit of the world is, at all times, utterly opposed to the Spirit of Christ; and it is impossible for any to respond or yield allegiance to a double dominance. If we would glorify Him who bought us with His own blood for this very purpose, we must dethrone every idol and cast out every usurper from the kingdom of our inner being. Christ is only glorified when He is the undisputed Master of the heart.—J. Stuart Holden, in *The Free Methodist.*

The older I grow the more I realize that the qualities which we call "character" are more important than learning or technical skill. A man may know everything in books, be a master of his craft, but if he lacks character he is heading for disaster, no matter how high a position he may reach. Education which does not build character is worse than no education at all.—Frank Parker Strawbridge.

MISSION NEWS (Continued)

Sisters Mary Groh and **June Lambke** of the General Mission Board headquarters staff in Elkhart spent their vacation the last two weeks of August teaching summer Bible school near Fort Stewart, Ont.

Ten summer Bible schools sponsored by the Ontario Mennonite Mission Board were conducted in the northern Ontario district this past summer. Attendance was good in these schools which were staffed by mission workers, voluntary service personnel, and local Christian people.

A group from Ft. Wayne, Ind., under the leadership of Bro. Rudy Borntrager, conducted a summer Bible school and tent meetings in the Jameson-French residential districts of International Falls, Minn., Aug. 16-25, in co-operation with the Rainy River Mission congregation. Bro. Borntrager preached at Rainy River on Sunday morning, Sept. 22.

Two Bible schools were held this summer under the direction of Bro. Elvon Burkholder, mission worker at Fort Stewart, Ont. The first school was held at Boulter, Ont., Aug. 2-13, and the second one at Hermon, Ont., Aug. 16-26. Both Bible schools had an average attendance of about 45.

FIELD NOTES (Continued)

Springs, Kans. **Harold Hartzler,** Goshen, Ind., Maple Grove Mennonite Church, Belleville, Pa.

Sept. 5. **Gerald Studer,** Smithville, Ohio, at Perkasie, Pa.

Evangelistic Meetings

The Brunk Evangelistic Meetings announced to begin at Milford, Nebr., were postponed one week, to begin Sept. 8. The meetings at Archbold, Ohio, continued a week longer than originally planned.

Bro. Kenneth Good, Morton, Ill., conducting meetings at Metamora, Ill., Sept. 2-9.

On Sept. 14, the Tuesday following the dedication of the new church at Springs, Pa., Bro. Kenneth Good, Morton, Ill., will begin evangelistic meetings at Springs.

Bro. Russell Krabill, Goshen, Ind., at Ann Street Mennonite Church, Peoria, Ill., Oct. 3-13.

Mercedes 149, Capital, Argentina

By J. Delbert Erb

This address, which is becoming so well known to our Argentine missionaries and Argentine Church, represents three aspects of the work in this country.

First, Mercedes 149 is the official office of the Mennonite Board of Missions and Charities in Argentina. Argentine law makes it necessary that all chartered organizations have their head office in Buenos Aires. Here the treasurer does his work, receiving monthly reports from each of the towns of all their financial movements both of the mission and of the national church. (The national church is not yet an officially recognized organization.) The monthly salary checks for the national workers are sent out from here and the monthly report to the home board is made out.

The year 1953 was my first full year in this mission office. During the first part of the year some time was still dedicated to language study. Besides the items mentioned above there are many other small things that occupy one's time. There are minutes of official meetings to mimeograph. There are summer Bible school materials to sell. There is filing to do and letters to write. There may be buying to do or contacts to be made for the missionaries or pastors who live in the interior towns. All in all, one does not get bored, and if the Lord gives us strength, the year 1954 will bring even more activities, all for the advancement of His kingdom in this great country.

The second significance of the address, Mercedes 149, is that of a hotel, or home for those missionaries and workers who must come to Buenos Aires and at the same time not put the financial burden on the missionary who lives in Buenos Aires. This is the main activity which occupies Mrs. Erb. The remodeling whirh was started here in November, 1953, will, when finished, give us more room to aciommodate these visitors.

The last but not least significance of Mercedes 149 is that of the local church. Here each Sunday morning and evening gather the members and friends of the Floresta congregation. Bro. Amos Swartzentruber has been pastor for the last two years, replacing Bro. Nelson Litwiller when he went on furlough at the beginning of 1952. There are a number of laymen who take an active part in the life of the church. The goal is to see some of these also take on pastoral responsibilities with the idea of eventually making the congregation independent financially and in leadership. The city of Buenos Aires offers a big mission field which includes many former members of our Mennonite churches in the interior. It is our prayer that the Floresta members will see this great mission field and consecrate themselves to winning lost souls.

Part of the remodeling being done is that of enlarging the church hall. A new front is also being put on so that the building has the appearance of a church from the street. This will give an added testimony in this section of town. It should be noted that the congregation is paying all the expenses for the remodeling of their part of the building. The time has come when the Argentine Church must and can build their own buildings without help from their brothers to the north.

With these three phases of activities, Mercedes 149 is almost always busy and occupied. To all visitors we give a hearty welcome and of all interested friends we ask your prayers in our behalf. It is our desire to always serve Him in the way He leads us.

Buenos Aires, Argentina.

Every pastor, every Christian worker, must know the fine art of teamwork.—Aaron Mast.

The Decision to End Segregation

Orlo Kaufman of Moundrige, Kans., director of Camp Landon Voluntary Service, Gulfport, Miss., describes several reactions to the recent U.S. Supreme Court decision on segregation and points out that the basic problem of prejudice still remains.

"It was my privilege to attend a Negro high-school graduating exercise the day of the decision. The speaker of the evening, an attorney from Jackson, publicly expressed his approval while the principal of the school called it a political move and looked upon it with disfavor.

"The first Sunday following the decision I attended a Negro church service. In the congregational prayer the minister thanked God for the decision and later reminded the people to remain calm and at all times manifest a Christian spirit in the difficult days ahead.

"Unquestionably the decision was received with overwhelming favor by the American Negro in the South. While it was favorably received, the Negro nevertheless realized that this is but the first major step in the struggle to rise above 'second-class citizenship.' The basic problem of prejudice has not been changed by the decision. Some southern states are determined to continue segregation. Of what import is the decision, then, if the basic problem still remains?

"1. The decision removed the legal justification for discrimination. It places the supporters of discrimination on the defensive. The highest authority of the land no longer supports "the separate but equal" doctrine upon which discrimination was based.

"2. It gave individuals and groups who've had a tender conscience on this matter the courage to speak. A number of church bodies, for example, have expressed approval of the decision.

"3. The lack of moral and spiritual leadership of the church was brought into focus. The church remained silent; finally secular forces condemned this obviously unchristian spirit.

"4. The reaction of the opposing forces reveals the tremendous task in bringing about a solution to this problem. Here indeed lies a great challenge to Christians, white and Negro, to courageously manifest love, patience, and longsuffering.

"It appears to me that here is another opportunity for our church to manifest or test the basic tenets of the nonresistant position to which we hold."—via MCC Information Services, Akron, Pa.

Dr. W. E. Sangster, the great British Methodist preacher, says in his book, *Let Me Commend*, "The man who screams at a football or baseball game but is distressed when he hears of a sinner weeping at the cross and murmurs something about the dangers of emotionalism, hardly merits intelligent respect."

CHURCH MUSIC (Continued)

But the Saviour's "Come, ye blessed,"
All our labor will repay,
When we gather in the morning
Where the mists have rolled away.

We shall come with joy and gladness,
We shall gather round the throne;
Face to face with those that love us,
We shall know as we are known:
And the song of our redemption
Shall resound thro' endless day,
When the shadows have departed,
And the mists have rolled away.

—Margaret C. Gold, in *Gospel Herald (Cleveland).*

SHUT-INS (Continued)

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks to all friends and relatives and colaborers who remembered me during my recent illness with prayers, messages, and gifts. May the Lord receive the glory for a steady recovery and for such a blessed mutual fellowship.—Oscar Burkholder, Breslau, Ont.

* * *

I wish to express my sincere thanks to the many friends who remembered me with cards, visits, fruit, and flowers, and especially for your prayers, during my stay at the hospital. May God abundantly bless you all.—Mrs. Aaron C. Souders, Millersville, Pa.

* * *

I wish to express my sincere thanks and appreciation to my many friends and the different Sunday-school classes for their prayers, visits, cards, letters, and gifts during my stay at the hospital anl since my return home. May the Lord richly bless you all.—Tillie G. Weaver, Morgantown, Pa.

* * *

We want to express our sincere thanks and appreciation to all who so kindly expressed their sympathy by their tokens of love during the recent departure of our dear wife and loving mother.—Amos W. Myer and family, Gettysburg, Pa.

TO BE NEAR TO GOD (Continued)

One of the most touching things in a recent missionary meeting was when two people told of the blessings they received helping members of their family pack up and go to the foreign field. They too provided a "little coat" for God's servant.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.
Sing: "O Zion, Haste," Church Hymnal, No. 519.

Saturday, September 18

Scripture: Luke 11:33-36—"Let the Lower Lights Be Burning."
Sing: "Send the Light"

But with all our missionary work, we need a double reminder to let our light shine around home. Present-day fashion is against living in a cave, the bushel under which many pious men in bygone days lived. The radius of the Great Commission is suited to our circumstances—at home, the next town, the next state, the next country, the uttermost parts. Nor will keeping our light hid cause us to live closer to God. But He comes to us in the crowd that jostles us and asks for our help. As the "least of these" He lives next door and would only beg for a friendly greeting or an occasional lift when times are hard. As the child in the next block, He comes to while away the afternoon. Are we too busy to tell Him a Bible story or watch Him as He crosses the street? Communities as a whole are responsible for the children that grow up in them. The church there must do more than sit on the corner. We are the church where we attend. Are we bringing in those around us? Many are like shipwrecked persons at sea. If we let our lights shine across the waves, they may be able to make it to shore.

Sing: "Let the Lower Lights Be Burning," Church Hymnal, No. 515.

—Mary Alice Holden.

MISSIONS EDITORIAL (Continued)

May God help us to be sensitive to the spiritual needs of men and women around us and give us the ability to help them in their need. Nothing is impossible with God. All things are possible to him who believes.

—L. C. Hartzler.

THE MENNONITE HOUR (Continued)

decisions for God. By God's help I want to do these for the Lord. Please pray that I may stay true to Him."

Sept. 12, Sun.—Pray for the Mennonite Hour Mixed Octet which will be singing at a church dedication program in Southwestern Pennsylvania. Pray that their contribution in song may be a spiritual uplift to the hearers.

Sept. 13, Mon.—A Louisiana wife who is suffering greatly from arthritis asks for our prayers in her behalf, but even more earnestly does she seek our help in prayer for her husband who is a slave to drink.

More Prayer Helpers Needed

Many are the letters which state a specific problem and then add, "Please pray for me."

Here is an area of service which has unlimited possibilities—prayer. At the present time about 350 are members of the Prayer Band. They have promised again to remember one prayer need each day. These prayer requests are sent to them each month in the form of a Prayer Calendar. If you want to join the prayer warriors simply send your name and address to **The Mennonite Hour,** Box 22, Harrisonburg, Va., and state your desire to be a member of the Prayer Band. You will then receive each month a Prayer Calendar listing a prayer concern for each day.

More prayer helpers mean more souls redeemed for eternity! Help enlarge the kingdom by praying daily for **The Mennonite Hour.**

We know not what the future holds, but we know God holds the future.—Jay.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Amstutz, Marvin L. and Etta (Nussbaum), Dalton, Ohio, eighth child, Arthur Dale, Aug. 3, 1954.

Bontrager, Roger and Isabelle (Starr), Lake Orion, Mich., third child, first son, Douglas Dale, Aug. 17, 1954.

Burkholder, John J. and Vera (Hess), Lititz, Pa., fourth child, third son, Jerry, July 25, 1954.

Delp, Willard B. and Arlene (Warfel), New Providence, Pa., second son, Daniel Lamar, June 25, 1954. (First son died at two and one-half months of age.)

Diller, Enos M. and Mary M. (Horst), Hagerstown, Md., third child, first son, Nelson Ray, July 19, 1954.

Eberly, Willard and Minnie (Burkholder), Schaefferstown, Pa., fourth child, third daughter, Miriam Faye, Aug. 21, 1954.

Felton, Robert and Thelma (Godshall), Morris, Pa., third child, Jonathan Lawrence, Aug. 24, 1954.

Frey, Elias and Mary Elizabeth (Faus), Manheim, Pa., a daughter, Ruth Ann, May 31, 1954.

Geissinger, Willard A. and Ada (Hunsberger), Collegeville, Pa., first child, Eva Alverda, Aug. 10, 1954.

Gunden, Ralph J. and Opal (Barkey), Goshen, Ind., second child, second daughter, Mary Jean, Aug. 18, 1954.

Hartman, Lowell H. and Anabel (Maust), Goshen, Ind., fourth child, second son, Max LaVern, June 20, 1954.

Heiser, Merle R. and Edith (Wiens), Fisher, Ill., second and third daughters, Karon Sue and Carol Anne, Aug. 13, 1954. (Karon Sue died three hours after their premature birth.)

Horst, J. Alton and Dorothy (Mann), International Falls, Minn., first child, John Alton II, July 22, 1954.

Hunsberger, Willard D. and Phyllis Ann (Raber), Souderton, Pa., second child, first son, Terry Alan, Aug. 5, 1954.

Kaczmarek, Stefan and Mary (Keffer), Kitchener, Ont., first child, Elizabeth Joy, May 28, 1954.

Kanagy, Joe and Elizabeth (Marner), Geneva, Nebr., first child, John David, Aug. 15, 1954.

Koerner, Orie M. and Emma (Fisher), Kempton, Ill., second daughter, Sharon Louise, Aug. 16, 1954.

Loucks, LaMar and Vera (Blosser), Elkhart, Ind., second child, second son, Lynn B., July 21, 1954.

Metzler, Elam B. and Anna Mary (Martin), Lititz, Pa., fourth child, first daughter, Twila Elaine, Aug. 13, 1954.

Miller, J. John J. and Mabel (Brenneman), Riverside, Iowa, fifth child, fourth son, Gary Alan, Aug. 18, 1954.

Miller, Kenneth R. and Evelyn (Weaver), Hesston, Kans., first child, Linda Fay, Aug. 15, 1954.

Miller, Milo and Mildred (Mishler), Lagrange, Ind., fifth child, second daughter, Doris Elaine, Aug. 12, 1954.

Miller, Roy and Mary (Yoder), Sarasota, Fla., first child, James Edward, Aug. 22, 1954.

Miller, Trovillo and Ethel (Miller), Fulks Run, Va., a daughter, Darlene Faye, July 11, 1954.

Nafziger, Mervin and Berniece (Landis), Nampa, Idaho, second child, first son, Steven Dale, July 24, 1954.

Nussbaum, Nathan and Ruby (Glick), Wolcottville, Ind., first child, Evan Dale, Aug. 21, 1954.

Nyce, Samuel M. and Gladys (Moyer), Souderton, Pa., first child, Barry Lee, July 24, 1954.

Sensenig, Elmer S. and Grace Marie (Stoltzfus), Lancaster, Pa., first child, a daughter, Carolyn Joy, Aug. 20, 1954.

Spicher, Jesse and Annie (Yoder), _____ Pa., fourth son, Jesse Lee, Aug. 5, 1954.

Stauffer, Menno and Amanda (Sommers), Hartville, Ohio, third child, third son, Gary Lee, Aug. 8, 1954.

Steider, Robert E. and Nellie (Miller), Conneautville, Pa., first child, Bonita Sue, Aug. 22, 1954.

Steiner, Melvin and Sylvia (Neuenschwander), Dalton, Ohio, fourth son, Harlan Ray, Aug. 19, 1954.

Weaver, J. Irvin and Kathryn A. (Gehman), Middletown, Conn., first child, Karen Joy, Aug. 19, 1954.

Wideman, Leon and Marjorie (Yoder), Akron, N.Y., second child, first son, John Leon, Aug. 5, 1954.

Wiebe, Edgar G. and Vera (Yoder), Beatrice, Nebr., first child, Rebecca Sue, July 19, 1954.

Yoder, Carl and Naomi (Schrock), Aibonito, Puerto Rico, second child, first son, Kevin Carl, July 7, 1954.

Yoder, John J. and Fannie Marie (Coblentz), Fredericksburg, Ohio, third child, second son, Alvin Wayne, Aug. 12, 1954.

Yoder, Oscar and Esther (Hooley), Topeka, Ind., first child, Linda Diann, April 16, 1954.

Zehr, John David and Ruth (Lais), Los Angeles, Calif., fourth child, second son, Bruce Neal, July 4, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Amstutz—Gable. — David B. Amstutz and Emma M. Gable, both of the County Line congregation, Dalton, Ohio, by Carl J. Good at the home of the bride, July 9, 1954.

Beck—Gaulrapp. — Earl Beck and Shirley Gaulrapp, of the West Sterling congregation, Sterling, Ill., by Paul Friesen at the West Sterling Mennonite Church, Aug. 21, 1954.

Eberly—Imhoff. — Lloyd Eberly, Pleasant View congregation, Columbiana, Ohio, and Mary C. Imhoff, Chester congregation, Wooster, Ohio, by Carl J. Good at the home of the bride, Aug. 6, 1954.

Holaway—Thut.—La Mar Holaway, Nappanee, Ind., congregation, and Barbara Thut, South Union congregation, West Liberty, Ohio, by Stanley Shenk at the South Union Mennonite Church, Aug. 8, 1954.

Martin—Martin.—Merle E. Martin, Stouffer congregation, Edgemont, Md., and Mabel Irene Martin, Reiff congregation, Washington Co., Md., by Moses K. Horst at his home, Aug. 20, 1954.

Maust—Harris.—Willard Maust and Darleen Harris by Sherman Maust at the Free Methodist Church, Ontario, Calif., June 11, 1954.

Melchart—Hostetler. — James Melchart and Mary Ann Hostetler, Tokyo, Japan, by Howard H. Brinton at Kagawa's Church, Tokyo, June 11, 1954.

Moyer—Good. — Carroll Moyer, Silverdale, Pa., and Verda Good, East Bend congregation, Fisher, Ill., by Howard J. Zehr at the East Bend Church, Aug. 14, 1954.

Schrader—Blough.—John C. Schrader, Jr., Rockwood, Pa., and Letha Fern Blough, Meyersdale, Pa., by John Bayley Jones at the First Methodist Church, Frostburg, Md., July 13, 1954.

Sommers—Wyse.—Merle Sommers, Louisville, Ohio, and Kathy Wyse, Hartville, Ohio, by Lester A. Wyse at the Hartville Mennonite Church, Aug. 14, 1954.

Stauffer — Jutzi. — Enos Stauffer, Tofield, Alta., congregation, and Lucetta Jutzi, First Mennonite Church, Kitchener, Ont., by John H. Hess at First Mennonite Church, Aug. 7, 1954.

Wittrig—Miller.—Donald J. Wittrig, Bethany congregation, Imlay City, Mich., and Meredeth Ann Miller, Hopewell congregation, Kouts, Ind., by Paul A. Wittrig, father of the groom, assisted by S. S. Miller, father of the bride, at the Hopewell Mennonite Church, July 11, 1954.

Yoder—Schulz.—Richard L. Yoder, Hutchinson Mission congregation, Hutchinson, Kans., and Lucille Schulz, East Holbrook congregation, La Junta, Colo., by Allen H. Erb at the East Holbrook Church, Aug. 21, 1954.

Zehr—Albrecht.—David Zehr and Doris Albrecht, both of the East Bend Mennonite Church, Fisher, Ill., by Howard J. Zehr at the church, Aug. 21, 1954.

My deportment in the house of God is an index of my whole attitude toward God.—John Burkholder.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bixler, Amanda, daughter of Stephen and Anna (Bixler) Berkey, was born in Mercer Co., Pa., July 21, 1863; passed away at the home of her sister, Mrs. Rachel Brenneman, North Lima, Ohio, Aug. 20, 1954; aged 91 y. 1 m. In her youth she accepted Christ as her Saviour and united with the Mennonite Church. On Dec. 25, 1884, she was united in marriage to Joseph Bixler, who preceded her in death in 1929. She leaves 3 sisters (Mrs. George Bloom and Eva Berkey, both of Youngstown, Ohio, and Mrs. Rachel Brenneman, of North Lima), one brother (David K., of Canfield), and many nieces and nephews. Funeral services were in charge of David Steiner, with interment in the Mt. Olivet Cemetery at North Lima.

Feltch, Elizabeth Herr, was born Aug. 28, 1869; entered into rest Aug. 5, 1954; aged 84 y. 11 m. 8 d. She was a member of the Mennonite Mission, Columbia, Pa., and a Sunday-school teacher for many years. There remain one sister (Annie Clinger), one son (Harry Feltch, with whom she resided), 8 grandchildren, and one great-grandchild. Funeral services were conducted by Frank Garman at Etzweiler Funeral Home.

Groz, Branda Ann, stillborn daughter of Jene and Alice Groz, was laid to rest in the Fairview Cemetery on Aug. 10, 1954. The service was conducted by John Stoll at the Rockway Mission Chapel in East Minot, N. Dak. She leaves to mourn her father, mother, and sister (Linda).

Heiser, Karon Sue, daughter of Merle R. and Edith (Wiens), was born at Champaign, Ill., Aug. 13, 1954; died three hours after her premature birth. She is survived by her parents, 2 sisters (Cleona Marie, and her twin, Carol Anne), grandparents (Mr. and Mrs. J. B. Heiser), and maternal foster grandparents (Mr. and Mrs. E. W. Heiser). Graveside services were held Aug. 16 in the East Bend Cemetery, with Howard Zehr officiating.

Hostetler, Oris, son of Emanuel and Mary (Weaver) Hostetler, was born in Holmes Co., Ohio, Nov. 2, 1908; passed away Aug. 17, 1954; aged 45 y. 9 m. 15 d. His illness and death were caused by a malignant brain tumor, for which he underwent surgery, never fully regaining consciousness afterward. He accepted Christ as his Saviour when a young man and was a member of the Martins Creek Mennonite Church at his death. On Aug. 31, 1928, he was married to Anna Troyer, who survives him. Also surviving are 3 daughters and one son (Beverly—Mrs. Lyman Hostetler, Greensburg, Kans.; Shirley, Wanda, and Wayne, at home), 5 sisters (Mrs. Jacob Chupp and Mrs. Calvin Troyer, both of Fredericksburg, Ohio; Mrs. W. E. Kandel, Berlin, Ohio; Mrs. Jonathan Miller, Sugarcreek, Ohio; and Mrs. J. H. Smucker, Dalton, Ohio), 3 brothers (Perry and Ben, both of Millersburg, Ohio; and Asa, of Louisville), and a half brother (Homer, Dalton, Ohio). Funeral services were held at the Martins Creek Mennonite Church with Warren Miller and D. D. Miller in charge.

Kreider, Benjamin S., son of Benjamin H. and Ella Nora (Stoner) Kreider, was born in Lancaster Co., Pa., Aug. 14, 1902; passed away at the State Hospital, Harrisburg, Pa., after a long illness, Aug. 2, 1954; aged 51 y. 11 m. 19 d. He was a member of the Hammer Creek Mennonite Church. On Nov. 24, 1927, he was married to Lizzie B. Huber, who survives. Also surviving are 9 children (Charles, Lloyd, and Benjamin, all of Lititz; Wilmer, Paul, and Ellen, all of Marietta; Landis, of Cornwells Heights; Ruth, of Akron; and Earl, at home), 4 grandchildren, his stepmother (Mrs. Lizzie R. Kreider, of Manheim), 2 sisters and 4 brothers (Bertha Harnish, and Isaac, of Lancaster; Elmer, of Columbia; Abram, of Mt. Joy; Nora —Mrs. Blair Otto, Barberton, Ohio; and Jacob, of Marietta). Funeral services were held Aug. 6 at the Hammer Creek Church by Amos S. Horst and John S. Hess.

Lehman, Alice, daughter of Abram and Elizabeth (Burkholder) Frey, was born near Chambersburg, Pa., Feb. 2, 1884; passed away July 2, 1954, at the Chambersburg Hospital; aged 70 y. 5 m. She had been ill for several years but only seriously ill the last two weeks. In her youth she accepted Christ as her Saviour and became a member of the Chambersburg Mennonite Church where she remained a faithful member until death. During the many years that her husband served as deacon she was a faithful and helpful companion and mother. Surviving are her husband (Peter L. Lehman), 2 sons and one daughter (Norman E., Arthur F., and Mrs. Glenn Shank, all of Chambersburg), 13 grandchildren, 5 sisters and 4 brothers (Mrs. Israel Wingert, Annie Frey, Sadie Frey, Mrs. John Crider, Mrs. Samuel Lehman, Joseph H., Reuben B., David B., and Norman B., all living in the vicinity of Chambersburg). Funeral services held at the Chambersburg Mennonite Church on July 5 were conducted by Amos E. Martin, Harold L. Hunsecker, and Omar R. Martin, with interment in cemetery adjoining the church.

Lehman, Edith B., wife of Victor H. Lehman and daughter of Abram and Martha (Hege) Horst, was born near Marion, Pa., Aug. 16, 1897; departed this life July 27, 1954, at her home in Chambersburg, Pa.; aged 56 y. 11 m. 20 d. She had been in ill health for a number of years preceding her death, and was confined to her bed the last three months. She united with the Mennonite Church in her late teens and remained faithful till death. She was a faithful worker in the activities of the Cedar Grove Church, near Greencastle, Pa., where she was a member. Surviving, besides her husband, are 3 sons (Harold A., Hagerstown, Md.; Leo C., Chambersburg, Pa.; and Emmett, at home), 2 grandchildren, and the following brothers and sisters (Mrs. Amanda Martin, Chambersburg, Pa.; Mrs. Martha Miller, Greencastle, Pa.; Israel C. Horst, Trenton, N.J.; Rhoda Horst, of Hagerstown; and Ralph Horst, of Chambersburg). Funeral services were held at the Cedar Grove Mennonite Church, July 30, in charge of O. N. Johns and John F. Grove. Interment was made in the adjoining cemetery.

Miller, Sara Marie, daughter of David and Esther (Bontrager) Miller, was born Sept. 27, 1953; passed away April 20, 1954, after a brief illness of intestinal flu; aged 6 m. 24 d. She is survived by her parents, one sister (Mary Esther), and her grandparents (Mr. and Mrs. Felty Bontrager, Waynesboro, Va.; and Mr. and Mrs. Jacob Miller, Stuarts Draft, Va.). Funeral services were held at Valley View Mennonite Church in charge of John Martin, assisted by Paul Barnhart. Burial was made in the adjoining cemetery.

Roth, Kathryn, daughter of John C. and Magdalena Birky, was born near Delavan, Ill., June 10, 1882; passed away at her home at Nampa, Idaho, after a lingering illness, Aug. 3, 1954; aged 72 y. 1 m. 23 d. She was a member of the Nampa Mennonite Church. She endured many years of suffering with much patience. On Jan. 1, 1908, she was married to William W. Roth. They lived in Nebraska, Colorado, and Montana before moving to Nampa, Idaho, where she lived until her death. Surviving her in addition to her husband are 3 daughters (Edna—Mrs. Elliott H. Zuercher, Caldwell, Idaho; Esther—Mrs. Warren E. Spangenberg, Nampa, Idaho; and Delma—Mrs. Robert N. Zuercher, Salt Lake City, Utah), 9 grandchildren, 4 brothers (Samuel Birky, Pullman, Mich.; Jacob Birky, Valparaiso, Ind.; Christian Birky, Manson, Iowa; and Levi Birky, Wanatah, Ind.), 2 sisters (Mrs. Magdalena Kauffman, Hopedale, Ill.; and Mrs. Bertha Kipfer, Rolfe, Iowa), 4 half brothers (Albert Birky, Conneautville, Pa.; John Birky, Hopedale, Ill.; Menno Birky, Peoria, Ill.; and Simon Birky, Tremont, Ill.), one half sister (Elizabeth Birky, Peoria, Ill.), and 3 stepbrothers (Chris H. Nafziger, Albany, Oreg.; William Nafziger, Peoria, Ill.; and Dan B. Nafziger, Hopedale, Ill.). Funeral services were held at the Nampa Mennonite Church with E. S. Garber in charge, assisted by D. A. Good and R. E. Garber. Interment was made in the Kohlerlawn Cemetery.

Sartwell, Connie Rae, daughter of George E. and Seena Sartwell, passed away at the St. Joseph Hospital, Minot, N. Dak.; aged 19 days. She leaves to mourn her early departure father and mother, 5 sisters, 2 brothers, 2 grandmothers, one grandfather, and many other relatives. The service was held at the Rockway Mission Chapel on Aug. 12. She was laid to rest in the Burlington Cemetery.

It is not prisons and bars that make a prisoner, nor a throne that makes a ruler.—A. J. Metzler.

ITEMS and COMMENTS

The World Presbyterian Alliance, meeting in Princeton, New Jersey, by a one-vote margin went on record in favor of the ordination of women into the ministry.

* * *

Since a common solution among us of the labor union problem is to have the union dues deducted from the wages of our men and paid into the welfare funds of the union, the following note from **Between the Lines** should be of interest to us: "In contrast to the debacle created by long investigations of communistic infiltration, and encouraging approach is being made by both Congressional committees and labor leaders to the problem of racketeering in labor union welfare funds. The millions of dollars involved in these funds have not only drawn crooks into the labor organizations, but have made crooks out of little men who are unaccustomed to handling such large sums as have lately come under their control. Some notable examples of the milking of welfare funds have reached far beyond labor ranks—consider the fact that Senator Bridges, of New Hampshire, received $45,000, plus 'expenses,' for a brief period of trusteeship of the Coal Miners' Welfare Fund, which has been so tragically mismanaged by John L. Lewis and his associates."

* * *

Some three hundred delegates from the United States and abroad registered for the sessions of the International Council of Christian Churches held in Philadelphia. This is the extremist fundamentalist organization. Dr. Carl McIntire, President of the Council, criticized President Eisenhower for agreeing to address the Second Assembly of the World Council of Churches. He praised Senator Joseph R. McCarthy, declaring that "the issues McCarthy has brought out strike a responsive note in the hearts of many Christians."

* * *

Catholic parents in Baltimore have been warned that excommunication may be their lot if they allow their children to attend daily vacation Bible schools.—**Christian Century.**

* * *

Dutch immigration to Canada is increasing so fast that establishing churches there has become a major missionary project for the Reformed Church in America. It has opened nineteen churches in various parts of Canada since 1952.—**Christian Century.**

* * *

Edward McCrady, vice-chancellor of the University of the South at Sewanee, Tennessee, told an Episcopal convention that for the first time man has a capacity to make this earth uninhabitable. Dr. McCrady, who was formerly chief of the biology division of the Atomic Energy Plant at Oak Ridge, Tennessee, said that unless Christianity can be revitalized there is no prospect for the survival of civilization. According to **Christian Century,** he said he wished a "substantial number" of Christians were deeply committed to their faith as the millions of Communists are to theirs.

* * *

Another testimony to our rapidly changing world: Winston Churchill in reporting to Parliament the British withdrawal from Suez, told them of "the tremendous changes that have taken place in the whole strategic position in the world, which makes the thoughts which were well founded and well knit together a year ago, utterly obsolete."

* * *

The magazine **Time** thus describes the fashion tyranny which rules the women of the world: "In upstairs closets from Spokane to Athens, Copenhagen to Rome, millions of dresses which suddenly become 'that old thing,' their value destroyed with a swiftness that no moth could hope to match . . . . Despite worry, protest, and outright defiance, the ladies would probably do just as they were told. They always had. Designers developed their own brand of brain-washing long ago, and they know just how to go about it."

* * *

The leaven of nationalism continues to work. Prime Minister Nehru of India has announced that French and Portuguese footholds in India can "no longer be tolerated."

Portugal fumes and says they cannot be put out, but already they have lost several villages and will no doubt lose the rest of their holdings in that continent. One cannot hold back the ocean.

* * *

A textual scholar is using the electrical computer at Harvard University to organize the various manuscript readings of the Gospels into families of similarity.

* * *

A resolution urging early reunification of East and West Germany has been adopted by the Methodist Church in East Germany. The German Methodist Church has more than 65,000 members, about 40 per cent of them in the Soviet zone.

* * *

Religious publications in Germany have increased nearly sixfold in total circulation during the past seven years, and now rank second only to general newspapers and magazines. There are 524 church papers, with a total circulation of 12,800,000, as compared to 87 with 2,200,000 circulation in 1947. Included in the totals are 263 Protestant publications, with a circulation of 4,300,000; 198 Catholic papers with a circulation of 7,400,000; and 63 others with a circulation of 1,100,000. Highest circulation figures registered by religious publications in pre-Nazi Germany were 10,300,000 in 1929.

* * *

Dr. Joseph L. Hromadka, Czech theologian, who came to America as a delegate to the General Council of the World Presbyterian Alliance and also to attend the World Council of Churches at Evanston, has issued a denial that he was or ever has been a Communist. Replying to an attack on him by Dr. Matthew Spinka, Czech-born professor at Hartford Theological Seminary, an attack which was reprinted in the **Congressional Record,** Dr. Hromadka said that he was a loyal citizen of his Communist-controlled country. "I am ready to help in the reconstruction of my country because I think it is my Christian duty to do it," he declared. "However, I am no Communist. I have never been a Communist, and my people know it." Dr. Hromadka fled from his native land in 1939 to escape persecution by the invading Germans for his anti-Nazi activities. In this country he taught at Princeton Theological Seminary. In 1947 he returned to Czechoslovakia. "I am a Christian who decided to stay on the spot and do my service."

* * *

The French, well on the way to getting out of Indo-China, face a similarly difficult situation in Morocco. A wave of terrorism and violence threatens another colonial war. Here Communism is not involved. It is only nationalism, the desire of the Moroccan people for self-government.

* * *

Prime Minister Nehru, who was in jail nine years ago at the time of the resistance movement against British rule, planted a plum tree in the prison grounds. They have just sent him the first luscious fruit from the tree, according to **World-Over Press.**

* * *

Old wounds can slowly be healed. Witness the fact that West Germany is now importing oranges from Israel as a start in commercial relations.—**W.P.**

* * *

Pastor Martin Niemoeller, foreign secretary of the Evangelical Church in Germany, asked the head of the Russian Orthodox Church in Moscow to intercede with Soviet authorities on behalf of Germans still held in the Soviet Union as prisoners of war or civil internees. "We voice this request," the letter said, "because the love of Christ urges us and because we hope that such action will render a great service to peace and to the understanding of our peoples." Pastor Niemoeller said he believes a similar request made in 1952 was partly responsible for the repatriation of many German prisoners during the past year.

* * *

Three large Texas chain stores have banned "sex, crime, and horror comic books and other questionable literature" from their shelves. The action followed a series of articles in the **Dallas News.**

* * *

Japan International Christian University has been given a $63,000 grant by the Rockefeller Foundation for a program of research and study in the philosophy of education.

* * *

The year 1953 marks an all-time high both in the amount spent in advertising alcoholic beverages and in the dollar sales of these beverages. The advertising expenditures approximated $260,000,000, and the sales, according to a release of the United States Department

of Commerce, amounted to $9,885,000,000—short by only $115,000,000 of the $10,000,000,000 mark. Over the years since repeal, the sales of alcoholic liquors have increased in about the same proportion that their advertising has increased.

* * *

The Archbishop of Canterbury, in this country to attend the World Anglican Conference, indicated he was not enthusiastic about proposals to create a more centralized organization of Anglican churches. "The less centralized organization, the better," he said. "Centralized organization almost always tends to tyranny." Asked what the churches could do to help world peace, Dr. Fisher said, "The only real answer is to make people better people." He warned that if the church enters politics it "becomes a political party, and that is the end of Christianity. The church," he said, "is to love and judge all parties."

* * *

July was the biggest church-building month in American history, according to the Department of Commerce and Labor. Religious groups spent an estimated $41,000,000 during the month on new construction of church edifices and religious education buildings. This was $5,000,000 more than was expended in June, and $11,000,000 above July last year. It raised total expenditures for the first seven months of the year to $302,000,000, a gain of 22 per cent over the same period in 1953. Non-public schools spent more than $50,000,000 on new construction in July, an all-time record in that field. A total of $295,000,000 was spent in the first seven months of this year by non-public schools for new building projects, an increase of 31 per cent over the same period last year. Non-public hospital and institution construction is also on the upgrade, with expenditures totaling $25,000,000 for July, an increase of 7 per cent over a year ago.

* * *

Supreme Court Justice Douglas, lecturing in Australia, said the French colonies of North Africa will be the "Indo-China of the future." He said, "Morocco presents colonialism at its worst . . . . France will call it a Communist-inspired uprising, but it will actually be nationalist in character." Douglas said that Britain, by withdrawing from India, won prestige, but that France by her policies has become hated by subject peoples.

* * *

Donald G. Barnhouse, in the September issue of **Eternity** magazine, of which he is editor, reports an interview which he had with the Czech theologian, Joseph Hromadka. Hromadka has been accused by some American churchmen and politicians of coming to this country as a proponent of Communism. Said Hromadka: "Every sermon I preach is a criticism of Communist ideology. In standing for Christian ideology against Communist ideology I am performing my most loyal and devoted service to my country . . . . I am not and never have been a Communist. We must live where our Lord has placed us. . . . My God put me into this era of history, and into my place in Prague . . . . Christ demands of me that I live among Communists. I love them. There are, of course, differences between us, for they are Communists and I am a Christian. But I love them as individuals, and I want to represent Christ to them. The Lord came to die for them whether they know it or whether they don't know it. I cannot help the people unless I love them."

Hromadka expressed his hope in the Second Coming of Christ. "With a growing joy I wait for the coming of my Saviour and Lord. This return of Jesus Christ is the true hope of the world. This eschatological emphasis of our theology is not pessimism. On the contrary it is the most glorious optimism. Jesus Christ might come back today."

* * *

Five different communion services were held during the World Council sessions. They were according to the Methodist, Lutheran, Anglican, Orthodox, and Church of South India rites. All except the Orthodox were announced as "open" to all delegates.

About these books . . .

The Life and Times of Daniel Kauffman

Alice Kauffman Gingerich

John E. Lapp comments about this book: "Bro. Daniel Kauffman became the outstanding leader which he was before I was born, and throughout my lifetime from childhood on, his was a household name heard regularly by us children in our home. Reading this book is like the renewing of acquaintance with an old friend. The reprint of *Gospel Herald* editorials is like the hearing of the voice of an old friend.

"Surely this book will speak to the present generation of the life and experiences of a humble man of God, as he was used by the Lord in the reviving, development, and organizing of the Mennonite Church into what she is today. May God bless the influence of this well-written book." A treasured addition to your library. $2.25

Mennonite Life

John A. Hostetler

"We heartily recommend this booklet for the purpose it is intended to serve: to inform people who want to know more about us. It is written in a language that is easy to read and is attractively printed with a number of illustrations. Its facts are authentic and up-to-date. . . . He says enough about the different branches to give a reader a concept of our differences. . . . It would be a good idea to buy a dozen copies or more . . . and always have one with you when you travel."—Paul Erb. 50¢

Mennonite Publishing House, Scottdale, Pa.

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"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVII — TUESDAY, SEPTEMBER 14, 1954 — NUMBER 37

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God's Overruling Providence

By John R. Shank

(*Text—Romans 8:28*)

Oh, how sweet the blest assurance
God has to His people given,
Who have been on life's dark ocean,
Long by stormy tempest driven!
Oh, how cheering to the weary
Comes this sweet assuring word:
He makes all things work together
For their good who love the Lord.

Cheerily then, press fearless onward,
Still by faith in Jesus' name;
Life and death and joy and sorrow,
All obey His high command.
He will keep His people safely;
Blessed be His name adored!
He makes all things work together
For their good who love the Lord.

—Selected.

God's people in all ages have had a problem to fully understand the meaning of the sufferings, hardships, and trials through which they are called to pass, either by the direct, or the permissive, hand of God.

Abraham and his descendants were promised the inheritance of the land of Canaan, but were given over to the contempt of the Canaanites and suffered with them in a famine that moved them to go to Egypt where they in the course of years suffered bondage from the hands of the Egyptians. A thoughtful reading of their history, with God's words of comment, will reveal that God was working to manifest His power and goodness and saving grace, not to Israel only, but to a sin-cursed and needy world. All who walked in faith, as revealed in Hebrews the eleventh chapter, have been rewarded in God's due time and were given an understanding of the words of Paul in Rom. 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Job, likewise, was perplexed at all the trials that were permitted to come upon him. But we find him clinging patiently to faith in God in which he has given expression in words so strikingly true that they cling to our memory, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). "What? shall we receive good at the hand of God, and shall we not receive evil" (Job 2:10)? "Though he slay me, yet will I trust in him" (Job 13:15). "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:23-26).

When God had wrought what He would prove, concerning the integrity of Job, before Satan and before enemies and critics, and had perfected in Job the understanding and grace that was needed, He turned the tide of trial and made the latter end of Job an experience of abundant blessing. The lessons his experience teaches have been a means of strength and grace to all who read and reflect with honest heart. Thus again and again has God's wisdom and tender mercy and power and goodness been impressed by His working so that His children may be sure that "all things work together for good to them that love God."

The setting of our text—Rom. 8:28—is very enlightening concerning the things God is working out for good. Chapter seven reveals the weakness of the flesh in its struggle to fulfill the law of righteousness. Romans eight unfolds how the Spirit of God comes to the rescue of those who have received redemption in Christ Jesus and works out in their lives such grace and power that makes them "more than conquerors."

There continues to be a *groaning* of all creation, including those who have received the Spirit of God. There is such a bright hope set before them of the future glory that they are enabled to press on in face of all the forces of evil and suffering and discouragement. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Even though there are *groanings*, and there are marked suggestions of *hardships* and *trials* that will be in the experience of saints there is a definite assurance that, as God works all things together, He works them out for good. Here are some of these things that will not separate us from the love of Christ as we meet them in the true faith of Jesus Christ: tribulation, distress, persecutions, famine, nakedness, peril, sword. "In all these things we are more than conquerors through him that loved us" (8:37). Even more difficult than these are the problems that believers may face: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (8:38, 39).

We have been moved to meditate on these things by the providences that are surrounding our life today. A little while ago the tornadoes tore through our communities and damaged the properties of both believers and unbelievers. It teaches us that "Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). It also impresses us with the need of living constantly in submission and resignation to the will of God. Jas. 4:15, 16. *Just now*

Omnipotence

By Ruth B. Statler

God's heart beats in the waves that wash the shore,
In throbbing tides that pulsate endlessly;
The trade winds are His breath, His garments be
The rolling lands that stretch from sea to sea,
His hands the power that holds the stars in place,
And makes their orbits through the trackless space,
The sun whose brilliance is magnificence,
Impelling men to bow in awe, His face.
The aeons pale at His omnipotence;
More timeless He than time itself can be.
His love embraces all the universe
Before it was, and all eternity.

Somerset, Pa.

we are having hot days and nights, with little rain, while orchards and gardens and fields and plantations are drying up and bringing naught for the labor of men's hands, whether of the righteous or of the wicked. There is sickness, and accident and infirmity, bringing down to the grave the friends of both the good and the evil. Have we found the solutions of these perplexities? Have we read Psalm 73 and found the conclusion of the writer? It may still be difficult for us to fathom. But there are answers in the Word of God that will satisfy the wondering heart and enable the believing soul to say, as did the psalmist: "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (73:26). With him we can also say before God: "Thou shalt guide me with thy counsel, and afterward receive me to glory" (73:24).

Why does God not relieve the righteous of the troubles and sickness and distresses when they crv unto Him? He does. We are directed to pray when we are afflicted. It is sure to bring help, but not always in the way that the thoughts of our minds may expect. Sometimes God does differently than we had expected. Yes, God heals the physical maladies of the body, and raises up the sick to health. Jas. 5:13-15. Then, another who earnestly prays for this healing, He allows to continue to suffer. Paul in part unveils the difference, and he relates his experience concerning the thorn in the flesh. Three times he besought the Lord to give relief. The Lord graciously refused because He knew what was the best for Paul personally, and perhaps also for His more effectual service. The thorn that was allowed to remain had a remedial effect upon the danger of Paul's heart being lifted up in pride on account of the many revelations God had given him. In place of relief God gave *sufficient grace* so that he could bear the pain and could be used to teach others the effectual truth that God overrules all things for our good, who love Him. II Cor. 12:7-10.

Thus some brethren and sisters who have prayed and meditated and become confident that God would heal them, if they consecrated their life and looked to Him in faith, have received healing in answer to the prayer of faith as they have asked for the anointing of oil with prayer. Others, not seeing all that God sees, though seeking for healing or relief, are assigned to continue to suffer. But blessed be God who is ready to pour out His abundant supply of *sufficient grace!* With this comes spiritual blessing and understanding and peace that causes the sufferer and his acquaintances to marvel. It is often true, my dear believing friends, that "we know not what we should pray for as we ought" (Rom. 8:26), "but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27). How blessed is a *knowledge* that comes to the believer at this stage of his praying that satisfies the longing for the very happenings which God makes to work together for good to them that love Him!

"For Good"

There are different kinds of good. We may be given to think more of things that are *temporal good* and lose sight of the *spiritual* and *eternal good.* The good of salvation from sin is better than relief from temporal trials. The good of a life fitted to serve God and His cause is better than earthly ends. The preparation of our souls for eternal fellowship with God is higher than to enjoy temporal things.

Paul rejoiced that his experience of suffering and death to the body was working for the increase of spiritual life in the Corinthian brotherhood. II Cor. 4:11, 12. He compared the momentary afflictions of time with the far greater values of eternal things which were to be gained in the enduring of afflictions. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17, 18). Faith in God's wisdom and love, and a knowledge that He is working in all the events and experiences of our lives to bring good to us will enable us to be satisfied without understanding all that the present is working, or what the future has in store.

One step I see before me,
'Tis all I need to see,
The light of heaven more brightly shines,
When earth's illusions flee;
And sweetly through the silence comes
His loving "Follow me!"

—Selected.

Versailles, Mo.

Our Readers Say—

This is to thank you very much indeed for the lovely copies of the Revised New Testament which have just arrived.

We are so very grateful for your co-operation in this way, and also for the prayer which we know lies behind the giving out of these copies, prayer that they might be used to the salvation of many who read them.

I will try to send you letters of acknowledgment in due course, as in the past.

Our new academic year starts on the fourth of October when all the Christian students will first gather together for our three days' Christian Students' Annual Camp, to which are invited students from all over the Punjab. It usually is a time of real blessing to our Christian students, a time when they are brought face to face in a very real way with Christ and His challenge to their lives.

Will you pray for this camp, that there, right at the beginning of the year, God may indeed meet with us and that real work may be accomplished? As you will realize this will set the tone for the whole of the coming year, as after the camp is over, then the non-Christian students return and college work begins, but we do long that our Christian students may realize more and more that their Christianity must, as it were, be carried with them and worked out in their daily lives as they live and work with those of other religions, and in this way we may expect blessing.

—*Dorothy M. Vaux.*

(We publish this letter for the information of the many who have contributed funds for this cause, and to urge your participation in prayer.—E.)

Trust in God

The Christian faith should cause a person to have complete trust in God. Think what we believe: God is utterly good; He yearns over us one by one; He does everything that can be done to enrich our lives; He suffers with us in the hour of sin and pain; nothing can separate us from His love, absolutely nothing. Reflect quietly on these words of holy Scripture:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Ask yourself: Do I really believe these words? Read them over again and in-

(Continued on page 873)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

The World Council Assembly

The Second Assembly of the World Council of Churches was held on the Northwestern University campus at Evanston, Ill., the latter part of August. The first assembly of this organization was held at Amsterdam six years ago, at which time, after some years of ecumenical development, the World Council, composed of 161 denominational groups in 48 countries, was formally organized. At this second assembly two additional churches from South Africa, one Dutch Reformed and one Bantu Presbyterian, were admitted, bringing the total number of member groups to 163. Participating in the assembly were 502 delegates, 499 accredited visitors, 56 fraternal delegates and observers, 241 consultants, and a staff of 376. Plenary sessions were open to the public, and many thousands of people attended one or more sessions. The Festival of Faith held at Soldiers' Field in Chicago on the opening day drew an attendance estimated at 140,000. The delegates spoke 30 different languages. Most member churches were represented; noticeably absent were those from Poland and China. There were a few present from behind the Iron Curtain—from East Germany, Hungary, and Czechoslovakia.

It was certainly the most publicized religious meeting ever held. Six hundred press representatives were accredited, representing many religious magazines, the wire services, leading newspapers from all over the world, and some secular magazines. There was also full radio and television coverage. All speeches were tape-recorded and are available for sale. There are also many thousands of photographs, amateur and professional. The news coverage, so far as we have seen it, was quite fair and accurate, for special efforts were made by the Council organization to help the press to an understanding of what was going on. But even with this help it was pretty heavy theological and ecclesiastical fare for many reporters. Many millions of words went out by telegraph and cable, by telephone, and by air mail. The large use made of these releases is another evidence of a newly discovered public interest in religious affairs.

Northwestern University and the people of Evanston were excellent hosts. The entire university plant, including residence halls, was made available. McGaw Auditorium, where the plenary sessions were held, is a new field house which was rushed to completion that it might be ready for this meeting. People from other countries received a genuine hospitality which should give them happy remembrances of America. Free transportation was furnished about the sprawling campus. Tons of mimeographed materials put all speeches and reports in the hands of participants.

Most of the proceedings were in English. The International Business Machines had furnished the same kind of equipment that we used in Basel, and a corps of thirty translators kept turning all proceedings into French and German, or into English if the speech was in French or German. There were probably no people present who could not understand one of these three languages.

The World Council includes only 168,000,000 of the 800,000,000 professed Christians in the world. The Roman Catholics, of course, are not members. Neither are the Orthodox churches in the Communist part of the world. Two denominations in America with a membership of a million or more—the Southern Baptists and the Missouri Synod Lutherans—have not joined. Neither have a number of smaller groups, like our own. Those groups with the most conservative theology have been slow in participating in the ecumenical movement. That is more true in America, however, than in other parts of the world. Many who spoke at Evanston were strongly evangelical.

How shall the Evanston Assembly be appraised? Thousands of words will be written on this subject, too, and the conclusions will vary with the convictions and understandings of the observers. This observer has some reservations, which he would like to state first.

There was a good deal of pomp and show for the simple Mennonite taste. There were a number of processions and the academic and pontifical robes, capes, and collars gave the photographers a field day. There were bishops by the dozen, and archbishops and metropolitans. When the Archbishop of Canterbury presided, he was addressed as "Your grace"! Two of the large public programs used pageantry and drama, which we are not accustomed to use with worship. As one Britisher was overheard to say, "It was quite a show, you know."

There were also some aspects of nationalism which must give pause to people who cherish the separation of church and state. Some old world churchmen are also officials of state. When President Eisenhower appeared briefly one afternoon to address the Assembly and to receive a degree from the University, there were military references and connotations which make a nonmilitary and nonpolitical people wonder how they might become involved if they should be connected with this organization.

Critics of the World Council warn against the super-church which they say the Council is aiming to be. Leaders in the ecumenical movement strenuously deny that a great world church is the aim. They point out that variety and diversity can serve the ends of the Church of Christ. A world center of church administration is not considered desirable. A number of speakers at Evanston pointed out that truth is more important than unity. Reports were referred to constituent churches only for their study and appropriate action, as the Council cannot speak with authority to the denominations. And yet one person high in ecumenical circles called for "a unity which goes beyond the cooperation of separated and independent denominations." A great deal of emphasis is laid on intercommunion, which is a long step toward complete integration for anyone who relates communion to the requirements for church membership, as we do. The World Council is a long way from being a world church, but there are many who are hoping it can move in that direction.

The World Council is rather an amazing fellowship. There are the Orthodox, whose doctrine of the church is so different that it had to be expressed in a minority statement, and who insist that tradition must be taken with Scripture to get the will of God. There are the ritualists who think of common forms of worship as the chief means for mak-

ing effective the unity of the church. There are the theological liberals who do not approach the Word as an authoritative statement of truth. Theological liberalism did not have too much of a voice at Evanston, but without question it was there.

Martin Niemoeller, in a separate address to the Church Peace Mission, drew a figure from his experience as a naval officer. He said the World Council is a weak instrument because a convoy must travel at the speed of its slowest boat. Those who would promote truth not generally seen and accepted must do the pioneer work alone, for a great world organization must slow its pace for its slower members.

But there is much to be said favorably for the World Council of Churches and its Second Assembly.

One could not help being impressed by the values of what is called "ecumenical conversation." The debate was on a high level. We saw no one lose his temper as very different opinions were thrown back and forth. At the close of an afternoon's discussion of the race question, with a great deal of criticism being directed to the Dutch Reformed Church of South Africa, a representative of that church spoke a calm response, not in rebuttal, but merely to ask for prayer and counsel as they wrestle with their problem.

The main theme, "Christ the Hope of the World," with its eschatological reference, was a theological theme which provoked a real encounter of differing approaches and conclusions. It certainly did not result in a unanimous opinion. But the world-wide discussion of this subject, so nearly forgotten by many Christians, is certainly to be rejoiced at. And it was a real joy at Evanston to see how liberals, who had taught that the Second Coming is only the triumph of the kingdom in the Christianization of society, had to listen to the more Biblical eschatology of European theologians. Surely much is to be gained by the give and take of Christian theologians who have to listen with respect to other viewpoints. Truth has a way of asserting itself, and the opportunity is increased as the scene is broadened.

The meeting had a good spiritual tone. Even though the day's program was long and exhausting, morning and evening worship was so well attended that participation by the press people had to be rationed. There were many excellent addresses, doctrinally sound and probing to the depths of spiritual reality. One felt the dynamic especially in the influence of the younger churches developed in mission lands and of those in Europe who have known testings under totalitarianism.

There was also a strong evangelistic emphasis even though an Orthodox speaker warned against what he called proselyting.

This observer was surprised at the Bible emphasis. The language of the messages and reports was full of Biblical quotations, figures, and allusions. When in a press conference a reporter asked Edmund Schlink of Germany whether Christ's coming is not the gradual triumph of His spirit and influence, that great theologian answered simply, "The New Testament says He will come suddenly." Bishop Beresczky of Czechoslovakia spoke of their members as being "immersed in Holy Scripture." Of course not all the arguments were Biblical. In the statement on the main theme by a 60 per cent vote all reference to the Jews was deleted after purely politic arguments by delegates from America and the Near East.

One had to approve also the democratic procedures of the Assembly. Against some opposition it was decided that the six presidents should not succeed themselves, which certainly makes the presidium more representative. Even though meetings ran far overtime, every delegate who wanted to speak on any issue had the opportunity of doing so. Every delegate was a member of the smaller groups which considered the main theme, also of the sections which debated the reports of the various areas, and was encouraged to express his convictions. Many changes were made in the documents to represent these various opinions. When these reports were presented to the general assembly, the delegates did not swallow them whole. There was further debate and many amendments were proposed. Some of them carried, as when an American pacifist moved an amendment that would put the support of the World Council behind one who for conscience' sake cannot participate in war. This amendment carried. Some did not carry, but everyone had a chance to register his conviction. There was respect for minority opinions, as when the steering committee gave the opinion that decisions ought not to be made permanently by narrow-margin vote, and a paper signed by twenty-four delegates was read asking that the Jewish reference in the main theme message should be given further study. The Central Committee, which carries on between assemblies, will implement this request. Likewise a representative from South Africa was permitted to voice the dissent of his delegation from the report on Group Relations, which stated clearly that racial segregation is a sin. This, incidentally, was the first time world-wide Christianity has expressed itself clearly on this point.

Many delegates were laymen. About forty were women. Laymen spoke on the program and carried heavy responsibilities in the work of the Assembly. When the nominating committee had presented the names of the six presidents, an effort was made to substitute a layman for one of them. Though the effort did not succeed, the point was recognized as valid, and probably the next presidium will have a layman. There was a group of selected young people from various countries who were designated as Youth Consultants. Thus the Council looked to the preparation of churchmen for the future. One of the section reports dealt with the Laity.

A number of Mennonites of the various branches attended the Assembly meeting. Harold Sherk and Harold S. Bender had accredited visitor status by appointment from MCC, which was interested in any influence they might have in the pronouncements on peace. Three of us were in the press section. There was one other accredited visitor, and a number who attended one or more sessions with the general public. The only Mennonite among the delegates was W. F. Golterman, of Amsterdam, who represented the Dutch Mennonites, and one German Conference which belongs to the Council. We had a number of contacts with him. He took an active part in the meetings, speaking twice from the main platform.

We are presenting no arguments for affiliation of our denomination with the World Council of Churches. This observer was happy, at least at times, that we are not affiliated. But he saw many things in which he could rejoice and earnestly prays that God will lead His people, all of them, in the ways which lead to that City where certainly all the true children of God, as one, will serve our God forever.—E.

In the Valley of Hinnom

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

To see clearly the manner of worship which the many ancient Hebrews practiced, we should come out from Jerusalem by St. Stephen's Gate and walk through the Valley of Hinnom. It is difficult to believe that we are here on the original site of the New Testament's symbolism for "hell," but such is the case. The word for "hell" in the New Testament Greek is "Gehenna"—a transcription of the Hebrew "Valley of Hinnom." This valley, running down the southern side of Jerusalem, became the dreadful place whose name should signify "hell." Nor is the reason difficult to understand. In the Valley of Hinnom their fathers had practiced human sacrifice.

Perhaps there is no better place from which to view the Valley of Hinnom than that afforded by the southern slopes of Mount Zion. The lower bed of the valley lies at an almost startling depth, and is shaded by a great number of olive and pomegranate trees. The rocks on the opposite side are rugged and precipitous: but still it possesses an indescribable air of repose.

* * *

One very early morning in spring we walk down amid the gardens and olive trees that now make the Valley of Hinnom a gracious spot. The slopes are covered with grass and look rich and smiling. Such lovely, picturesque, and animated scenery! We see the grass and cornfields, the meadows covered with flowers, and the trees in bloom.

The sun is just rising, and the ravine, with its rugged cliffs and olive groves, is thrown into deep shadows. Not a human being seems there and no sound from the village breaks in upon the silence. Below Siloam the valley is more and more narrowed till it becomes a precipitous glen into the depth of which the sunlight hardly penetrates.

The open sepulchers of Hinnom are beneath our feet. The high rocks along the whole bank are honey-combed with tombs, whose dark mouths make the place more gloomy.

As we stroll down, I observe that the tombs become more and more numerous until at length every available spot in the surrounding cliffs and rocks is excavated. They are mostly plain chambers, or groups of chambers opening into each other, hewn in the soft limestone, without any attempt at ornament, save here and there a molding round the door.

We walk on. The place does not look "infernal." It is inviting and fertile. The name "Hinnom" has mournful significance, but the glen as seen today is one of the most picturesque spots in the vicinity of Jerusalem. But in imagination we can see the dire events that had caused the valley's name. Jeremiah gives some terrible sketches of the fearful atrocities perpetrated in this spot in the name of "religion."

Owing to its retired position, this valley has been made celebrated in the Bible by the sanguinary worship of Moloch which was set up there by idolatrous kings. It is believed that the famous high place of Topheth was in the most fertile part "for the burning of the victims." It is thought that this Semitic Moloch was a huge brazen statue with a hollow interior and arms on which the victims were placed.

The cross method of overcoming evil is the wisest thing God ever did.
—P. M. Miller

Are we to suppose that Moloch was another name for Baal? The rites and ceremonies of his worship seem to have been derived from the same source. Moses repeatedly denounced death upon any Hebrew who should make his seed pass "through the fires of Moloch."

As late as the seventh century before Christ, Jeremiah still could cry, "They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind—(Jer. 7:31, ARV). He then depicts the judgment of the Lord pronounced on the city and people on account of them. Jer. 19:6-15.

Jeremiah was well aware that amongst the listeners there were many who were hostile to him. But that made no difference in the message which he gave emphatically. The spot near which he stood was already accursed ground. It was a small distance from Topheth, the lowest point of the valley, the place in which Israel had most horribly and cruelly sinned, the hell on earth where Moloch's bloody altars had stood. Here where "the blood of innocents" had been poured forth filling the place with horror should destruction and murder come. "This place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter" (Jer. 19:6, ARV). Dreadful enough was the former name, a synonym for the darkest hell, the bottomless pit. But more dreadful still would be the dark valley when filled with the dishonored dead, the slain whom the soldiers would leave in heaps; and whom the miserable remnant left would have no power to bury; who would be consumed by wild beasts and vultures within sight of their homes! The valley of slaughter, the fatal slope, the potter's field to be bought thereafter with the price of blood, frowned upon them when they stood to listen. No doubt many a dread memory of scenes already witnessed there came back to every man's recollection.

After the fervor and passion of this dreadful message, weary with the long course from the city, the awe and terror of the vision which rose before his eyes, the effort of utterance, Jeremiah would return slowly to the gate and mount the green ascent, or the long flights of steps toward the Temple, in which was the chamber among the dwellings of the priests where he lived.

We find this horrible practice of human sacrifice existing even down to the time of the "good Josiah." Yet Josiah's might was displayed there, when he broke in pieces the idol Moloch, cut down its polluted and blood-stained groves, and crushed the abomination of the heathen. Formerly, the refuse and filth of the city were cast into the deep valley by command of Josiah, together with the dead bodies of malefactors and animals. And for the purpose of preventing infectious disease, the natural consequence of such deposits, devouring fires were kept continually burning.

As we stroll through the valley, picture after picture rises in our memory: Jephtha slaying his daughter as a burnt offering to Jehovah; Samuel hewing Agag in pieces before the Lord; the king of Moab sacrificing his eldest son to gain the favor of his god Chemosh; Ahaz and Manasseh, kings of Judah, burning their sons alive in sacrifice.

But what must Manasseh have felt after his conversion when he walked again along the brow of this hill and looked down into the valley below? Surely the remembrance of his groves and his idols, with their attendant horrors, and above all the thought of his own murdered infants, must have led him the more earnestly to the "blood that cleanseth from all sin."

Many thrilling sights the archaeologist uncovers here for the modern eyes to see, but some sad sights too, and none sadder than the bones of babies buried in ceremonial urns, beside altars on which in all probability the first-born had been sacrificed, or the skeletons of sons and daughters slain and buried as an offering under the city's foundation stones.

As we look over the precipitous brow of the hill into the valley shaded by trees, we think how in other days the cries of human victims sacrificed to Moloch must have risen from this valley to the palace on Mount Zion; only the sounds of drums and other instruments drowning the cries of agony that they might not disturb the mirth of the

king! It has been thought that the Hebrew word Topheth, which signifies a loud musical instrument, gave the name Topheth to this scene of idolatrous horror. But today hushed are all those dreadful shrieks and cries which once echoed in the midst of it.

Here, in the Valley of Hinnom, the prophet saw the picture of hell. Here, it is said, for centuries after the terrible business of human sacrifice was over, the city's rubbish was perpetually aflame. It took a long time, however, a desperate struggle, and a unique revelation of God and goodness to attain the height of spiritual insight from which Hinnom seemed infernal.

But Hinnom in springtime is a lovely place. The morning is wonderfully beautiful, its beauty only heightened by its striking cliffs and chasm-like hollows. Everything is so fresh and green. The birds sing and the flowers seem to sing too. By and by the children of the nearby village Siloam are seen picking anemones and cyclamen with unbounded enthusiasm and making Hinnom's grim gray hollows ring with their clear-pitched voices. One can really understand that those sheer crags, today so grateful to our eyes, looked grim enough. Over twenty-five centuries ago Manasseh made the eldest boy pass "through the fire to Moloch." Today we, with our children, pick wild flowers in the fresh spring morning. O Time! O Centuries! Can it have been? Can it really be?

Old City, Jerusalem, Jordan.

The Story of My Books or How They Came to Be

By Jasper Abraham Huffman, D.D.

In this fourth and last series of articles, the author tells how a number of his books, totaling a score or more, came into being. Since Bro. Huffman is well known to many of our readers as a minister of the Mennonite Brethren in Christ, now called the United Missionary Church, the articles are of particular interest to us. Any of the books indicated as still in print may be ordered from the Mennonite Publishing House.

GOD'S WONDER BOOK

Some years ago, in connection with Winona Lake School of Theology, when the World-wide Bible Reader's Fellowship was being organized, a volume was needed as an approach volume, something which would give an over-all picture of the Bible and thrill the reader with interest.

Having searched for an already existing small volume suited to this need, and finding none, I prepared this volume for that purpose.

The thesis of the volume is that the Bible is a greater "Wonder" than all the so-called Seven Wonders of the Ancient World, the Seven Wonders of the Middle Ages, and the Seven Wonders of Modern Times, whatever these latter may be, combined.

The book then proceeds, in a thrilling way, to prove its thesis. It also contains much interesting material concerning the Bible. Not only youth groups, but adults also are discovering this volume to be a real "appetizer" for the study of the Bible.

The Revised Standard Version: An Appraisal

There were more objective factors which combined to compel this volume than any other one which I had written up to that time.

Along about 1940 I had been selected as a member of the Advisory Council for the proposed revision of the American Standard Version of the Bible, which was to be called the Revised Standard Version.

Taking the assignment seriously and providentially, I labored with the Revision Committee, carefully seeking to give such counsel as was asked and of which I was capable, and also asking for such considerations as I deemed necessary in the new revision.

Many of my counsels were set aside, while some were accepted and practiced. I had early requested the correction of the great inspiritional passage of II Tim. 3:16, in which a blunder had been made in the American Standard Version, and had in course of time been assured of the correction. I had also sought and secured, by the help of others, the correction of eighteen New Testament passages, even after the New Testament was printed in 1945. These corrections appeared in the printing of the whole Bible in 1952.

Despite all this, the Revised Standard Version, when the entire Bible appeared, caused a tempest of opposition, partly because of the version itself, and partly because of the questionable tactics employed by its promoters in imposing it upon the public. I was caught with the necessity for an "Appraisal."

Lay people, ministers, teachers, editors, publishers took advantage of my known connection with the "New Bible" project, and wrote letters, called by telephone, and made visits, asking for information, light, and help. I owed something to these stampeded people. I accepted calls for addresses, wrote some letters, but soon discovered the necessity of preparing a small volume of appraisal, listing the problems faced by the Revision Committee, and the satisfactory, or unsatisfactory way in which these problems of translation had been met.

Within a couple of months two good-sized editions of the book came from the press. Many unsolicited commendations and favorable reviews quickly resulted. Some groups, as well as whole churches, recognized the value of my "Appraisal" of the Revised Standard Version, and adopted my appraisal as their own. To prepare this volume may have been about the most that I could do, but it is very evident that it was the least that I should do. It is now clearer, to me at least, why I was providentially placed in such a relation to a new version of the Bible which was to result in such a tempest of controversy. To appreciate the situation and the volume, a careful reading is necessary.

The Meaning of Things Believed by Christians

Early in my theological teaching ministry, both for my classes and Bible conference hearers, I developed a series of lectures which I was pleased to call "Faith Illuminating," in which I endeavored to re-examine and to discover the real meanings of the great doctrines which constituted the beliefs of evangelical Christians.

Somewhat surprisingly, these lectures were received with exceptional enthusiasm. Typical of this was the claim by the chairman of the Bible conference of a great camp that the opening lecture on "The Meaning of God" had, in his own language, "set the camp aflame."

Beginning early, requests for the lectures in print had been made and increasingly so. For some reasons, or perhaps alibis, I had withheld these lectures from print, almost arbitrarily. It was in March of 1952 that during a week's engagement in Western Evangelical Seminary, in Portland, Oregon, I delivered again five of these addresses. From the students of this Seminary came the plea for the lectures in book form. The request was so sincere, earnest, and persuasive that I began to get under conviction. Even so I made no promise to the students, but soon found myself faced with the inward, impelling conviction that the time had come.

The manuscript was prepared and was published, containing twelve chapters. Quite to my surprise, I found that in the writing of this volume, not really intending to prepare a textbook in theology, I had written a volume which covers the subject of Biblical Theology, but in a way quite different from the ordinary. In the very first months of the existence of this new book, the management of a fully accredited and well-recognized Christian college discovered it, and purchased one hundred and sixty copies for use as a textbook for their college classes in the subject of Christianity.

From the very first, some of my capable friends prophesied that this latest book, "The Meaning of Things," would be one of my very best.

Other Volumes

Besides the above volumes, the stories of which have been briefly sketched, there are others. Some of these are now out of print, and others have been combined with the existing titles. There is also the "History of the United Missionary Church." There are several unpublished books, one of a family interest, which has been kept within the inner

A Prayer for This Week

For the mysteries of salvation's plan, for the willingness of Jesus to execute it upon earth, and for His desire to initiate His followers into the secrets of its solemn spiritual realities, O God, we thank Thee.

Jesus, we praise Thee for Thy willingness to let Thy body be broken as an offering for our redemption. Help us to remember the price of our salvation as represented in the memorial bread which we share.

We thank Thee for Thy shed blood represented in the memorial cup. In Thy Word, dear Lord, we are told that in the shedding of blood there is remission of sin. Here we remember that we all may share alike in the benefits of that blood which is sufficient to atone for all sins.

We marvel at the humility of our Master who stooped to wash His servants' feet. Fill us, O God, with a love which sends us from this symbolical service to deeds of practical Christian charity.

So fill and purify our hearts that the kiss of charity which we give our brother may truly signify our appreciation to Christ for the gift of our common salvation, and our compassion toward all who share in it. Amen.

Linden M. Wenger.

circle. There is an unpublished volume (unpublished except serially in a number of magazines) entitled, "Impressions of a Traveler." In all, just about a quarter of a hundred volumes, large and small, have come from this restless pen of mine.

I have not yet made mention of the annual volume of the Higley Sunday School Lesson Commentary on the International Uniform Lessons, the Critical Editor of which I have been since 1937. This has required no small amount of time, and has made its exacting demands. I have just completed my work on the volume for 1955, which makes my eighteenth annual volume.

The writing of books is a difficult task. At no time have I set aside any lengthy periods for book writing, but have carried the normal load of teaching, with extra commitments for preaching and lecturing, and have employed the other hours for my work of writing. It goes without saying that no small amount of my writing has been done in what is usually called "spare time." This means nothing less than that often I was busy with the manuscript while my colleagues played or slept. Occasionally a friend, who senses something of the enormous task involved in authorship, asks me the question: "How do you ever do it?" To this there is only one, inescapable answer: "Hard work."

It was a difficult task to which I was definitely called early, and to which I have been held constantly. When the first volumes came from the press, weary of writing, revising, proofreading, vigilant watching and waiting, I could say: "I hope this will be the last one." But this occurred so frequently that I found it wiser to change my attitude to the volume just from the press and say: "Here's another one."

But I must not fail to give full credit to my heavenly Father, who has not only called me to His service, but who has saved me by His grace, and also endowed me for the work. Had He not given me a very strong, healthy body, and also a mind capable of the necessary disciplines for the task, the above story would have been very different.

It is the Lord's work. Mine is the joy, but to Him be the glory!

Winona Lake, Ind.

"Not of Works"

By Perry E. Shank

With the various beliefs among Christian professors in the world today, we have reason for much concern. Eph. 2:9, "Not of works, lest any man should boast," and similar Scriptures are being held to the front to a biased point of moving neither hand nor foot to obtain this free salvation. In planning, accomplishing, and placing salvation before us, God did through Jesus what we were not able to do, nor had we any choice in that part of the plan. But to obtain this salvation, it becomes purely a matter of choice, along with God's drawing power, linked with faith and works on man's part.

We can never earn salvation by good works, yet we never get it without doing something about it. We must meet the conditions, which are similar to partaking of a free meal with a friend. The friend would furnish and prepare the meal, but we would do the eating. God rained free manna on Israel in the wilderness, but they gathered and prepared it daily, except on the sixth day they gathered a double portion to provide for their Sabbath, to avoid Sabbath work. They met conditions or suffered the consequences. The account is given in Ex. 16:22-30. Obedience was involved here. This is always linked with getting and keeping salvation.

Bro. Geo. R. Brunk, Sr., used to put it like this: "Salvation is free, and yet it's the most costly thing on earth." The rich young ruler recorded in Luke 18:18-23 is an example. As he approached Jesus on what to do to inherit eternal life, Jesus answered him in the affirmative, enumerating some commandments to keep. The ruler answered, "All these have I kept from my youth up." Jesus then said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich." One can here trace certain conditions for salvation and discipleship.

When Paul, smitten down on the Damascus Road, was asked, "Why persecutest thou me?" and he with astonishment asked, "Who art thou, Lord?" and "What wilt thou have me to do?" God did not say there is nothing you can do. On the Day of Pentecost when the people cried out in contrition, "Men and brethren, what shall we do?" did the apostles say, "Jesus did it all; you are free"? And the Philippian jailer, Cornelius, his house and those assembled with them, and many like instances, why was it there was always something indi-

Prayer Requests—

(Requests for this column must be signed)

Pray for a congregation that is in need of a resident pastor.

Pray for the work in Bihar, India, that the missionaries may receive the special grace and wisdom they need in teaching the "all things of the Word," and for the evangelistic meetings that are to be held there, beginning Sept. 13, with an Indian evangelist in charge.

Pray for the work at Canan Station, an outpost of Altoona, Pa., where a new church building will be erected soon to aid in the expansion of the work.

Pray for Bro. Paul Mininger as he begins his service as president of Goshen College. He will be formally installed in that office on Oct. 17.

Pray for the evangelistic conference to be held in September by our church in Madhya Pradesh, India.

Pray for our various church schools as they begin another year's work. Remember students, teachers, administrators.

Pray for special meetings to be held at Laurelville Mennonite Camp the last week in September. Matters of great importance in our church life will be considered.

vidually to do. In simple words, God only does for us what we cannot do ourselves.

Faith, believing, repenting of our sins, accepting Christ as our Saviour cannot be shunned in obtaining salvation, while obedience, cross bearing, keeping the ordinances, baptism, holy and righteous living are essential in maintaining salvation. "Not of works," yet according to Luke 14:33 he "that forsaketh not all that he hath, . . . cannot be my disciple." Again Acts 26:20 says, "that they should repent and turn to God, and do works meet for repentance." Evidences of renouncing sin, the world, the flesh, and the devil are required.

"Not of works" in Eph. 2:9 does not in the least nullify obedience, nor the keeping of any New Testament teaching. Obedience is essential to salvation. Why are we so inclined to want to get through with a half-mile service for our Lord when He bids us go even the second mile for our enemies? May the Lord help us check both our living and our teaching, lest we fail in meeting the conditions to obtain and maintain this great, free salvation.

Myerstown, Pa.

IX. Water from Many Wells

By Nora Oswald

Seek ye first the kingdom of God.—Matt. 6:33.

This is an age of wheels. There are wheels of all descriptions and functions, yet every one contacts its own particular machine or appliance at its center. The centers of flowers hold nectar, stamens, pistils, petals, and seeds.

Today noticeable emphasis is placed upon "centers of interest." We have population centers, industrial, mining, agricultural, religious, and community centers.

The geographical center of North America in somewhere in South Dakota. The center of the United States is in Kansas. A stone pyramid erected by a businessmen's association, marks the spot on a modest plot of ground just outside and west of Lebanon. Lebanon is in Smith County, in the north central part of Kansas, twelve miles south of the Nebraska border. Several friends and I were pleased to see it. Near by is a weatherproof container which protects a large register for visitors' names.

Jesus says that the center of one's spiritual life is the kingdom of God. "Seek ye first the kingdom of God." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

Is the kingdom of God your center of interest? Have you signed your name in the kingdom register?

Goshen, Ind.

Who Are the Preachers?

By Jacob A. Stahl

Who do we think of when we think of our preachers? Just think of their work. What is it actually? Do you have any tangible proof of what they do? Do you think of anything outstanding about your minister? Is he just Bill Jones or Tom Gordon? Are the words "my minister" thrilling to you? Just take a second now and, in your mind's eye, picture your minister and his service to you or your community. I'd like each one of you to jot down what you actually think. I believe it would be very interesting to get all these "minister pictures" together and see what we really have in our church.

God has in the past centuries blessed us as a Mennonite Church with a consecrated Christian ministry. In the present world, I fear that if we are not careful we will find some "wolves" coming into our pulpits. I, for one, thank God for this past, shall I say, successful, leading of our people. Only as we proceed under His blessing and according to His Word can we expect to keep our ministry clear of apostasy.

Eph. 4:11, 12—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Then verse 13 follows so impressively—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Notice that this continues on also with the same sentence until verse 16, which is the climax to this sentence. Notice it—"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

We cannot deny that God has given us gifts such as referred to in this passage. I sincerely believe that our ministers today, so called, really cover a broader area than just "ministers." If you will think with me of men who are known church-wide, could you not safely place them within these various groups listed in Eph. 4:11?

Some apostles, some prophets, some evangelists, some pastors, some teachers covers a large area in our church. Here we meet men of all ages, varying in education from eighth graders to seminary students, and all handling the blessed Word of God. Can we say that one is above the other or that one is a better tool in God's hand than the other? How many of us will be so ready to hear this minister, and the next we just wouldn't go to hear if paid to? Do we find ourselves in the group that will criticize or joke about certain sermons? God help us not to do this but rather to pray God's blessing upon the message that was brought to our hearing. Could it be possible that we may insult the Holy Spirit by ridicule of minister or sermon? Someone has said, "You may think a sermon dry, but the dryness may be in yourself, and not the preacher."

* * *

As we take a second look at the list of gifts given may I inject that you as a minister may be any one of these. Further maybe you a reader, unordained to any office, have been blessed of God with one of these gifts also. Each one will profit by looking closely at the responsibility of the one who has received the gift. You have a part in perfecting the saints! You have a part in enlightening fellow believers! You have a part in bringing unity! Not splits or divisions, but *unity* is your task. God grant grace and wisdom for each to fulfill his part.

It takes a mason, plumber, electrician, and carpenter to make a good strong building. Likewise it takes all these various workmen listed in Ephesians to make the building, our church, strong. These men, furthermore, are working separately, yet all are in unison working with the same goal in the end. We see very few conflicts in the growth of buildings today. Do we see conflicts in building the eternal building, the church? Do we see the mason chasing the plumber away from the bricklaying? How often do we see a parallel happening in the church? God grant vision to each worker to work as though his contract would be given to another if not done efficiently.

Things required of these workers in God's building are clearly pointed out in verse 16. We must be working with a goal in mind. Notice verse 13. Combining the two we see the following: a church with every member (every joint, every part) joined together with an adequate supply for everyone's need. And the need (v. 13) is unity of faith coupled with knowledge of the Son, which will produce a perfect man. Further it will be productive, and we see real attainment in the last phrase, "unto the measure of the stature of the fulness of Christ."

I'm positive it will bless your soul to read and reread the implications of these and verses like them. Who are the preachers?

Lebanon, Pa.

I cannot too greatly emphasize the importance and value of Bible study. It is more important than ever before, in these day of uncertainties, when men and women are apt to decide questions from the standpoint of expedience rather than the eternal principles laid down by God Himself.—John Wanamaker.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *August 29, 1929)*

The opening services in the new Shore Church near Shipshewana, Ind., were held on Sunday afternoon, Aug. 18, Brethren D. D. Miller and D. J. Johns bringing the message. In the evening the pulpit was filled by Bro. Ray F. Yoder.

(From Gospel Herald, *Sept. 5, 1929)*

A very satisfactory meeting of the Mennonite Board of Education, held at Elkhart, Ind., Aug. 24, is reported.

Bro. Daniel L. Horst, for many years a deacon at the Reiff's congregation near Maugansville, Md., died very suddenly as a result of a stroke on Aug. 22.

The biennial meeting of the Mennonite Publication Board, held at the Central A.M. Church near Archbold, Ohio, Aug. 22 and 23, proved to be an inspiring meeting.

The sixteenth meeting of the Mennonite General Conference was held Aug. 28-30 in the tabernacle on the camp grounds owned by the Mennonite Brethren in Christ situated within convenient distances from Elkhart, Goshen, and Wakarusa, Indiana. There was a record attendance. . . .

Deacon Henry Krupp was born in Montgomery Co., Pa., April 17, 1848; died at his home in Souderton, Pa., June 19, 1929; aged 81 y. 2 m. 2 d.

(From Gospel Herald, *Sept. 12, 1929)*

Hostetler–Bontrager.—On Aug. 11, 1929, Bro. Jonathan Hostetler of Chicago, and Sister Gladys Bontrager of the East Union congregation near Kalona, Iowa, were married at the close of the morning services by Bro. D. J. Fisher.

Abraham Lincoln left the White House for a walk. A lad, running through a hedge, bumped into the President and fell to the ground. The boy talked sharply to the Chief Executive about his not watching where he was going. Lincoln said to the boy, "Young man, the fellow who is in your way is inside of you."

The Bible is the only book well enough known to quote as the Greeks quoted Homer, sure that the quotation would go home to every reader.—Matthew Arnold.

TRUST IN GOD (Continued)

quire: Is this the spirit in which I am facing life?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "If God is for us, who can be against us? Since He did not spare His own Son but gave Him for us all, will He not with Him graciously give us everything else? . . . For I have full assurance that neither death nor life, nor angels nor principalities nor the present nor the future nor evil forces above or beneath, nor anything else in all creation, will be able to separate us from the love of God as shown in Christ Jesus our Lord."

Make a mighty affirmation: I believe this. God *can* be trusted. I will practice His presence, seek to do what He wants me to do, and confidently leave the results in His hands.—Selected.

TEACHING THE WORD

Teaching the Word—To Whom?

By J. J. Hostetler

In our summer Bible schools, according to the 1953 reports, we taught the Word to 18,131 pupils from Mennonite homes, and to 45,261 pupils, or 58 per cent of the enrollment, from other homes. In our Sunday schools we taught the Word to 85,136 pupils from Mennonite homes, and to 12,006 pupils, or 12 per cent of the enrollment, from other homes. With over 50 million men and women, boys and girls, living in thousands of communities and in our own neighborhoods, who are not being taught the Word, how can we escape our responsibility?

Jesus, in the Great Commission as recorded in Matt. 28:19, 20, clearly places this obligation to teach the Word to all persons upon us as Christians. So we ask, "To whom are we teaching the Word?" We have been increasingly doing a better job of teaching the Word to our own, but have we not greatly failed in teaching those not our own?

During the past year your Sunday-school leaders have been emphasizing the need of enlarging our Sunday-school enrollment with this purpose in mind, that of teaching the Word to those outside of our denomination. Suggestions were given and many methods of procedure were outlined to help each school and worker to achieve this purpose. Some of these included the following: (1) taking a community census; (2) establishing a cradle roll; (3) organizing a home department; (4) setting up a definite enrollment system; (5) maintaining a definite attendance record; (6) promoting a vigorous visitation program; and (7) opening up new mission outposts. What has been accomplished by this effort? Has it increased our possibilities of teaching the Word to those heretofore untaught? Only a checking of the records can reveal to us the facts.

In view of this question an actual census of persons attending our various Sunday schools in all conference districts in the United States and Canada is proposed for Sunday, Sept, 26. This is to be known as Sunday School Day, since it is the last Sunday in the Sunday-school year, and should provide an impetus for the beginning of the new year. Postal cards are being sent to all superintendents on our records so that they may report the actual attendance of all our schools on this one day. They will also report the new enrollment that has been achieved. A one hundred per cent report is necessary to make the final record authentic. If any superintendent fails to receive his card, take a regular postal and fill in the following information: Total attendance in our school today was ____. Our new enrollment now is: In cradle roll ____; in home department ____; in regular classes ____. Total for all ____. Give name of school, conference district, newly elected superintendent with his address, and sign your own name and address. This card is to be sent to the writer, on Monday following, or Sept. 27.

For this Sunday School Day, Sept. 26, we hope that all pupils will endeavor to attend their own school, promptly and ahead of time, bringing others with them. Remember you cannot be counted unless you are there. "When the Roll Is Called up Yonder, I'll Be There" depends somewhat upon your attendance here now. We trust that this will be a day with every church house filled to capacity, every class overflowing, new teachers being called, and the birth of new zeal, enthusiasm, and spiritual conviction that will make our Sunday schools grow and increase so that the Word may be taught to thousands more from non-Mennonite homes. Visitors, babies, guests, regular and irregular, old or young, all are to be counted where they are in attendance on this day.

While we are reaching to an enrollment of 100,000 pupils, we cannot be satisfied, nor rest on any laurels of such achievement, until every last unchurched person has been enrolled and taught the Word of God. So we are challenged to press on for ten thousand more in 1955. Can the Lord count on you to do your part in this great effort?

Peoria, Ill.

FAMILY CIRCLE

Graveside

By Lorie C. Gooding

Now let our grief be short as he would have it,
For he was sunny ever from his birth.
Come, friends and brethren, weep a little,
And mourn for him, and give him to the earth.

But he is ours (the earth can never claim him),
As all were his that he had looked upon.
He labored much to serve his generation.
How can we ever say that he is gone?

Not so. For while we live he shall live also.
(Come, friends, and bow our heads, and let us pray.)
So back to work; Time grows into Forever,
And we shall meet him in a brighter Day.

Holmesville, Ohio.

In the Interests of Old People

By S. L. Morgan, Sr.

I'm willing to be known as the symbol of a single idea, that of a crusader in the interest of old people. For in our country today there are 19,000,000 of them past sixty years of age, most of them unemployed, dependent on relatives or on government, forever haunted by the corroding sense of being cast-offs and done-for, neglected and lonely, left to die before their time.

More and more the problem of these aged millions looms before the nation as one of its gravest social problems. In half a century science has added twenty years to their life span; but this is seen to be a doubtful benefit. For in general society dooms them to spend those added twenty years pining away in idleness and futility.

In behalf of these suffering millions I covet the privilege of becoming "a voice in the wilderness," with a view to improving their lot. Evidently the American public begins to take to heart the cause of these suffering millions. On this subject articles even such as mine have been carried by many papers north and south, total circulation of one article or more running into millions. As the light dawns, a public conscience is forming.

Every community has an increasing number of these old people, and should studiously set about meeting their needs as a project both personal and of the community.

At the cost of being personal, maybe egoistic, I give out of my experience samples of how certain young people of our community have sometimes taken the initiative in bringing sunshine into the lives of old people: The leader of a church missionary group took the hint given in an article I wrote, and brought the members of her girls' group one evening to share with the old people their program and their sunshine—and they offer to do the same for others also, if invited. Two other lovely girls, among the choicest musicians of the town, have just been in for an hour and left the lingering radiance of their personalities and an evening of choice music.

If such gestures left nothing but the token that old people on the side lines have a place in the thoughts of young people—if that only, such visits would be of inestimable value.

In my own community and every other the number of old people steadily grows larger, and nothing less than organized action by church and community can meet the need. And, far better than merely entertaining them in even the manner suggested, is the organized training and directing them how to occupy themselves creatively, by means of arts, crafts, and their own programs, utilizing their own skills.

Wake Forest, N.C.

A Touching Scene

The writer remembers being on a railroad train several years ago, when directly in front of him sat a kindly-looking, snowy-haired old man, evidently unaccustomed to traveling, and as manifestly in his "second childhood." He was very talkative and he told me all about the journey he was taking.

"I'm going to Iowa to see my son, Jimmy, and my daughter, Nellie. Just think! I ain't seen either of them children for most six years, and if they ain't tickled to see me I'll be mistaken. An' the train seems to fairly drag. I get so impatient every time it stops at a station! Wish it'd keep right on an' never stop until we get to K—; that's where Jimmy and Nellie live."

He began gathering up his belongings when we were still an hour's ride from his destination.

"I want to get ready to git right off when we stop," he said. "Jimmy and Nellie will both be at the depot to meet me, although they live nine miles out in the country, and there ain't no need o' them comin'. But they'll be there—you see if they ain't."

When we reached K—, the excited old man started to leave the car in eager haste. But the train had not come to a standstill when a great bearded giant of a man, fully fifty years of age, hurried into the car.

"Jimmy!" called out the old man, eagerly. "Here I am, Jimmy."

"Father!" cried the son, and he took the little old man right into his arms and hugged him, while the tears stood in the eyes of both.

A stout, plainly clad, middle-aged woman appeared at the door and cried out, "Father!"

Then she turned and called to some on the platform: "Here he is! Here is Father!"

"Nellie, my girl," said the old man.

The son and daughter both had an arm around the father as he left the car. On the platform were seven or eight grandchildren from five to twenty years of age.

"Here's your gran'pa!" said Nellie, joyfully, and a great hugging and kissing time ensued.

Of course, the passengers in the car and the bystanders on the platform smiled; but I think the most of them agreed with a lady on the car, who said: "It's a beautiful sight to see an old man loved and revered by his children and grandchildren, and I only wish such exhibitions of affection were more common."—*Selected.*

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation for the prayers, cards, flowers, visits, and all other gifts, and for the help given us during the sudden departure of our loving son and brother. May God bless you all.—Ira H. Dombach family, Lancaster, Pa.

* * *

I wish to thank all my neighbors and friends who remembered me with cards, flowers, visits, and prayers during my stay in the Lancaster General Hospital and since my return home. May the Lord bless and richly reward each one is my prayer.—Joseph M. Good, Leola, Pa.

TO BE NEAR TO GOD (Continued)

has something to offer them, because our lives have been changed. Amen.

Saturday, September 25

Read Matt. 18:1-6; 19:13-15.—"Suffer little children to come unto me."

Nurses tell us that one of the more pleasant duties around a hospital is taking care of the newborn babies. Usually healthy, they are there, not for disease treatment, but for skilled care. Nursery and primary classes in the Sunday school call for the best that is in those appointed for the places. A certain singer, who has had an unusually successful ministry of Gospel songs, says he was converted when he was four years old. His happy expression contrasts sharply with that of another singer who, though now happy in the Lord, has to regret the years wasted in sin.

What a blessing their tender care is to us! May we all enter into the kingdom of heaven as a little child!

—Mary Alice Holden.

TO BE NEAR TO GOD

"THE CHURCH IS A HOSPITAL FOR SINNERS"

Sunday, September 19

Read Mark 2—"They that are whole have no need of the physician, but they that are sick."

At a recent Sunday-school meeting, a speaker made the statement, "Some people think the church is a society for saints. It isn't. It's a hospital for sinners."

A hospital is a busy place because many need its care. It is not a society for doctors and nurses. It is an institution for sick people.

The church should be busy redeeming sinners by God's grace, for it is an organization charged with the great commission.

Monday, September 20

Read Matt. 16:13-19—"I will build my church."

Jesus Christ is the builder and owner of the church, just as a church or county is often the owner and sponsor of a hospital. Christ calls administrators and superintendents for the different divisions of the church, much like those in a hospital.

The hospital is built for others, and its workers are outgoing in their benevolence. So should the church be; in fact, it must be. It feeds the hungry and clothes the naked that others might see the glory of Christianity. It changes lives by the transforming power of God, that others may see what is missing in their own lives. It is a home for the weary, that sin-laden travelers may seek its refuge and leave their burdens at the feet of the Master.

Dear God, help us who are Thy church to be more concerned about others than that our church building should be the largest in town. But help us to make our churches adequate and welcoming to weary-laden souls around us. Amen.

Tuesday, September 21

Read I Tim. 3:1-13—"Blameless, . . . vigilant, sober, of good behaviour, given to hospitality, apt to teach."

Our text for today tells the qualifications not only of the chief officers of the church but of the lesser ones as well.

One of the great responsibilities of the church is training workers. As in a hospital, this training is best accomplished by doing the less responsible jobs under supervision. It is just as important to train others that they might take over more responsible positions tomorrow, as it is to fill these today.

Dear Lord, today we labor for Thee doing the little things in Thy kingdom, that when Thou dost call us to come up higher we may serve Thee more perfectly. Amen.

Wednesday, September 22

Read Luke 5:18-26—"I will come and heal him" (Matt. 8:7).

In a hospital the nurses work with the doctors to help the patients. Even so, in the church the teachers and personal workers labor with the Great Physician that He may heal the souls of men.

Ambulance drivers and stretcher bearers must be on call day and night to rush any critically ill person to the hospital. Church workers are commanded to go out in the byways and earnestly entreat any who are sinsick to come to the Great Physician.

Jesus Christ, the ever-present Great Physician, is the "balm in Gilead . . . [the] physician there."

Thursday, September 23

Read II Timothy 2—"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use."

The kitchen and laundry workers may be the most lowly, but they minister to every one in the hospital. Just so the lowly workers in the church are some of the most important. The custodian and caretaker, those who mow the grass in summer, make things pleasant for everybody, but do their work unseen. Probably one of the most important services to any institution is helping out financially. "Bring ye all the tithes into the storehouse." How about those with "consecrated cars," who bring others to Sunday school?

Lord, as some of the lower workers may we be vessels unto honor. Purge us from all sin that we may be sanctified and meet for Thy use. Amen.

Friday, September 24

Read Jas. 5:20; Luke 15:7; 18:13; Dan. 12:3. Prov. 11:30—"He that winneth souls is wise."

Hospitals are built to treat sick people. In like manner the church reaches out to sinners.

For some reason, the church seems to have a harder time attracting sinners than a hospital has to attract patients. Physical pain sends them running to a doctor and even consenting to go to a hospital. But just as unfelt malignant disease often causes somebody to neglect it till too late, so people put off a remedy for sinful lives till their hearts are hardened. How important it is to gather in the children for Sunday school and vacation Bible school, that the seed may be sown in tender hearts.

Father, give us who once were afar off, hearts of compassion for the sinners around us. May they be able to see that the church

(Continued on page 874)

Living Witnesses

Sunday School Lesson for September 26

(Matt. 5:13-16; Acts 8:4-8; II Cor. 5:14-20)

How have you grown in the last twelve weeks? Perhaps the pupils would give testimony to some felt growth.

In our first studies on growth we saw the necessity of growth in spiritual life lest we die. In our closing study we are to discover another very important reason for growing strong. Let the pupils look through the text silently and discover salt and light.

Christians are as salt in society. Jesus did not pray that His own be taken out of the world but be kept from the evil. In this sermon Jesus says we, by what we are through Christ, arrest the process of decay and corruption in this sinful world. This the Christian does by revealing to the sinners what God is like and attracting men to Him. If we are not strong, pure, alive, our lives lose their purpose and we are useless to God. We may be useless like the salt with impurities which was thrown out.

Again Christians must be living examples to enlighten the world. As men see the good works of the believer they may come to God. Our lights, our living, propagate the Gospel of light. We help to banish spiritual darkness and ignorance. How often people say they don't have the ability to testify for Christ with the mouth! Well, every Christian does testify with his life. This is effective witnessing and not too difficult for any one. We must not let the light of Christ in our lives go out or grow dim for the sake of our witness. If your pupils are parents, this is a very significant point. Perhaps the greatest need of our children is better parents to live with.

Then too we must have a strong Christ-centered life that we may be good preachers of the Word. If we are surrendered to the Lord, we will hear Him direct us to speak here or there to win souls. When the Spirit spoke to Philip he was ready to go to Samaria, even Samaria.

Find still another reason for growing strong. We are ambassadors for Christ since Christ left this earthly scene. We have a great responsibility in warning people of sin, and in presenting Christ to them. This we must do and will do because His love constrains us. The greatest appreciation we have of Christ is that He redeemed us from our sins. Now we must make Him known to others that they may be reconciled to God. We, as ambassadors, have a motive, a message, and a ministry. God through us beseeches men to be reconciled to Himself. We are commissioned and are under order. "Ye are my witnesses."

Being a good Christian is a big job. A very challenging question for your pupils is: What is my witness? Salt with savor? A little candle or a strong light? A live testimony? A worthy ambassador? How many souls have I won for Christ? Do I know how to explain the plan of salvation to others? This would be representing our Lord to others here on this earth.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Registration for the Young People's Institute held at the Blooming Glen, Pa., Church, Sept. 3-6, reached 342, with evening attendance of about 1500. This institute is held annually and sponsored by the Franconia Young People's Activities Committee.

Features at the Harvest Service and Sunday-School Meeting held at Risser's Church, Elizabethtown, Pa., were a German harvest sermon, by Bro. Joseph A. Boll, Lititz, Pa., and an English sermon by Bro. Mervin J. Baer, Carlisle, Pa. Other messages were brought by Bro. Baer and Bro. Le Roy S. Stoltzfus, Bird-in-Hand, Pa.

Ordination.—Bro. Glen Good, Aldersyde, Alta., was ordained to ministry at his home congregation, near High River, Alta., on Sunday afternoon, Aug. 29, with the brethren C. J. Ramer and John Hochstetler, officiating. Bro. and Sister Good have been appointed to a five-year term of missionary service in the area of Thionville, France, under the Eastern Mennonite Board of Missions and Charities.

Bro. Kore Zook, St. Johns, Mich., on a tour through the west with Sister Zook, recently spent some time in Hesston, Kans., La Junta and Denver, Colo., and is now in Oregon according to previous plans.

The American Scientific Affiliation held its 1954 session at Eastern Mennonite College during the last week in August. Representatives from evangelical schools and universities were present.

Work on the new church building for the Maple Grove congregation, Belleville, Pa., has reached the stage where bricklaying is being expedited. Since the building is on a slightly different location on the same grounds, the old church is undisturbed during the construction of the new edifice.

The new church building being erected by the Rowe congregation, Shippensburg, Pa., is rapidly nearing completion. It is located about a half mile east of the old building.

Anyone interested in helping to serve in a Christian bookstore as a missionary service with fair remuneration should communicate with the Carol Book Shop, 3514 Huntingdon Ave., Newport News, Va.

Bro. James Hostetler, Louisville, Ohio, who suffered serious injury on June 29, as a result of an auto accident at Laurelville, Pa., was recently discharged from the Mt. Pleasant, Pa., Hospital and returned to his home on Sept. 2.

Here's How.—A 24-page booklet dealing with the plan of salvation and published several times by our Tract Department, is now out of print. A few requests for a reprint have been received and we would appreciate knowing whether there is sufficient interest to justify another printing. In case you are interested in a reprint please write to the Tract Department, Scottdale, Pa.

Wanted.—A Christian home on a farm, preferably in Ohio or Pennsylvania, for a fourteen-year-old boy for the school year, because his foster parents need to go to Florida for health reasons. The boy is a good worker and the parents are interested in a Christian home that will be understanding of a boy of his age. Address Gospel Herald, Scottdale, Pa.

The Landis Family Book, Part IV, has now been released. This completes the Landis descendants of all the Landis grandsons of Jacob Landis, 1711 pioneer. 175 pp., 19 illustrations, indexed. $2.75, from the author, Ira D. Landis, R. 1, Bareville, Pa.

Bro. Elmer Showalter was ordained to the ministry at Gingrich Church, Annville, Pa., on Aug. 31, Bro. John A. Kennel brought the message and Bro. Simon Bucher had charge of the service.

A Youth Conference was held at the Orrville, Ohio, Church, Sept. 10-12, with Bro. Norman Kraus, Goshen, Ind., as guest speaker. Theme of the conference was "Youth Faces Personal Decisions."

Bro. Milo Kauffman, Hesston, Kans., delivered the address at the fifth annual opening of the Central Kansas Bible Academy, Hutchinson, Kans., a General Conference Mennonite institution, on Sept. 5.

Sister Ruth Lederach, R.N., Lederach, Pa., is the new editor of "The Christian Nurse," bimonthly organ of the Mennonite Nurses' Association, now in its tenth year of publication.

Bro. Albert Weaver, Hesston, Kans., spoke at the Pennsylvania Church, near Hesston, on Sunday evening, Sept. 5, on the subject, "The People I Met and My Impressions on My Trip to Thailand and India." Bro. Weaver accompanied a cattle boat to Thailand and then went to India to visit his brother, Edwin I. Weaver, serving in the India Mission since 1935.

Bro. A. J. Metzler, of this office, served on the program of the Stark County Youth Conference, held at Canton, Ohio, Sept. 3-5.

Bro. Sanford Miller, Sunday-school superintendent of the mission at Cumberland, Md., who was very seriously injured in an automobile collision, Sept. 3, showed decided improvement according to last reports, although he still needed to spend considerable time in an oxygen tent. Prayers in his behalf will be appreciated.

Bro. Orie Cutrell, Denver, Colo., with his wife and two sons, arrived in Scottdale on Sept. 8. A former resident of Scottdale and employee of the Publishing House, Bro. Cutrell will now serve in the newly established offset printing department.

Bro. Martin Weaver, Annville, Pa., recently returned from an extended trip through western states as far as California. He was accompanied by Sister Weaver and was engaged in helping in summer Bible school work, holding meetings, visiting churches and friends. They traveled 8,860 miles by car. He writes, "This ends our summer vacation. Now we are both ready for hard work again."

Announcements

At the Sunnyside Mission, Lancaster, Pa., on Sunday afternoon, Sept. 19, at two o'clock, Bro. Jacob Rittenhouse, Lansdale, Pa., will be the guest speaker at the inspirational song service. He will also bring the messages at the regular morning and evening services that day.

The Lancaster Mennonite Teachers' Institute will be held at Lancaster Mennonite School, Friday and Saturday, Oct. 8, 9, with five sessions on various themes. The subjects and speakers on the program indicate that an interesting and profitable meeting is in prospect.

Fourth Annual Christian Day School Meeting at Mummasburg, Pa., Church, Sunday, Sept. 19. Guest speakers: Mylin Shenk, Willow Street, Pa., Eugene Landis, Mohnton, Pa.

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Calendar

Semiannual meeting of the Lancaster Mennonite Conference, Mellinger Meetinghouse, Sept. 16.
Fall meeting Commission for Christian Education, Laurelville Mennonite Camp, Sept. 27, 28.
Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Mennonite Teachers' Institute held at Lancaster Mennonite School, Oct. 8, 9.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Ross Goldfus, missionaries under appointment to Argentina, arrived in La Plata, Puerto Rico, for language study on Aug. 31.

Bro. and Sister W. J. Dye, La Junta, Colo., were scheduled to arrive in Chicago, Ill., by Sept. 6. They will reside at 1907 S. Union Ave., while Bro. Dye is studying hospital administration at Northwestern University during the coming school year.

Bro. Clyde Mosemann, missionary under appointment to Uruguay, spoke at Wawasee Chapel, Syracuse, Ind., on Sunday, Sept. 5, in the morning, and at Prairie St. Mennonite Church, Elkhart, Ind., in the evening.

Bro. and Sister Orie Conrad, Tangent, Oreg., have donated an electric light plant to our missionaries to the Navahos at Black Mt., Ariz.

Bro. and Sister Stanley Weaver are building a community hogan at Black Mt., Ariz., with the help of local Navaho men and contributions from several Methodist churches in Illinois who had workers in the area earlier. The hogan will be used for services and community meetings, as an overnight lodge for Indian families coming long distances by wagon to the trading post, and for recreation and hand work.

Bro. Robert Baker, Elkhart, Ind., was vesper speaker at the Mennonite Home Mission, Chicago, Ill., on Sunday, Sept. 5.

The Gladstone Mennonite Church, Cleveland, Ohio, will serve as host to the annual mission workers fellowship for workers from Cleveland, Chicago Bethel, Saginaw, Youngstown, and Camp Rehoboth, Ill., Sept. 7-9.

Bro. Kenneth Long, Goshen, Ind., has accepted a teaching appointment in the Bethel Springs School, Culp, Ark., pending approval by his local board to make this his I-W assignment.

Bro. and Sister Roy Kreider, Jerusalem, Israel, received an extension of their visas on Aug. 24 until Oct. 18, 1954, with the added statement that by that time they are expected to have completed arrangements for exit and left the country. Pray that their appeal to the Ministry of Interior of the Israel government for visa extension will receive favorable consideration.

Bro. and Sister John E. Coffman, London, England, recently arrived at Bro. Coffman's former home, Vineland, Ont., for several months' stay in preparation for taking over the mission program at Free Gospel Hall, Kentish Town, London. They will be contacting churches and making plans with the General Mission Board officers for beginning their work.

Address change: Bro. and Sister Royal Bauer, former missionaries to India, are moving to Goshen, Ind., where Bro. Bauer will be attending school. They can be addressed at Goshen College, Goshen, Ind.

Visiting speakers serving the First Mennonite Church and I-W men in Indianapolis, Ind., during the next several weeks include Bro. and Sister J. D. Graber, Elkhart, Ind., on Sept. 21 and Bro. and Sister John Friesen, missionaries on furlough from India, on Oct. 3.

Our Spanish broadcast, Luz y Verdad, is scheduled to begin over station WOPA, Oak Park, Ill., for the Chicago area, at 3:30 p.m., Sunday, Sept. 26, and over KIWW, San Antonio, Texas, at 11:00 a.m., Sunday, Sept. 26. Pray that these new broadcasts can begin as scheduled. Sponsors have been secured for both of these stations.

The men's quartet now participating in the **Luz y Verdad** broadcast programs includes the brethren Lawrence Greaser, Weldon Troyer, Fred Springer, and Evan Riehl.

Bro. J. D. Graber, Elkhart, Ind., secretary of the General Mission Board, will serve as special Rally Day speaker for the First Mennonite Church, Kitchener, Ont., on Sunday, Sept. 26.

On August 29, after a sermon based on the Prodigal Son by the assistant pastor of the Pehuajo, Argentina, Mennonite Church, Bro. Raul Garcia, four adults expressed their desire to return to their heavenly Father. One of these is a mother whose four little girls faithfully attended Sunday school for a number of years. Pray for the father in this home.

Prayer request: A series of five days of evangelistic efforts among the women of Pehuajo, Argentina, is planned for October 8-12. Senorita Sara Lizza, who is a long-time Christian worker and at present with the Bible Society, will be the speaker. In preparation the local women are having weekly cottage and prayer meetings.

Change of address: Bro. and Sister J. L. Rutt, former missionaries to Argentina, are now living at 527 W. Orange St., Lancaster, Pa.

Pioneers Memorial Hospital, Rocky Ford, Colo., opened Wednesday, Sept. 1, at noon. Bro. Allen Erb writes on Sept. 3: "We moved three patients over from Blotz's hospital and admitted two. Then in the night we had two emergencies. One boy was injured in the Rocky Ford fair and the other man was the father of two of our employees, a member of the Church of God in Christ. He put gasoline in a tractor while it was running and the gasoline exploded and he was most severely burned. He died before morning. . . . Yesterday we had 10 patients. We now have two babies, a boy and girl, so these are the prize-winning children."

Johannes David Wenger was born to Bro. and Sister David Wenger, Culp, Ark., on Friday, Sept. 3. Sister Wenger has charge of the Culp clinic.

An average of 15 present and prospective Sunday-school teachers are enthusiastically attending a month's series of two classes weekly on Successful Teaching at Pehuajo, Argentina. The study is based on Moody filmstrips with that title.

The repeated emphasis on lay evangelism is being put to practice in Pehuajo, Argentina, by a vigorous visitation program. At the Wednesday evening meetings the members give reports and prayer requests as well as get names of new persons to visit.

The Daytonville Mennonite Mission Church, Wellman, Iowa, voted to pray for foreign missionaries, city missionaries, rural missionaries, or any other problem that you might have. So readers may send requests to us at any time and we will endeavor to serve God in prayer in your behalf.—Ezra Shenk, Wellman, Iowa.

Your Treasurer Reports

I would again like to report on the developments in the Mennonite Home for the Aged at Sturgis, Mich., known as the Froh Bros. Homestead. I am very happy to say that the work there is going very well and the Home is slowly being occupied by aged folks seeking care in a church institution. At the present time there is a total of twenty-two guests with a number of new guests being admitted during the coming week.

The facilities completed there are proving to be very adequate with the exception that an elevator is urgently needed in order to make the second floor more useful. In line with Executive Committee action we have carried over a deficit in the Froh Bros. Building account for which contributions are needed.

For this reason we would like to urge continued support of the Froh Bros. Homestead development, particularly contributions which can be used for the building, for equipment, or for the elevator fund. Some money has already been contributed towards the building of an elevator, but the Board of Directors does not feel that they can proceed with this addition to the Home until all the funds needed have been contributed.

We want to thank all of those who have already contributed to the development of this Home, both those who have contributed financially and those who have given time and material. We believe that this Home is making a valuable contribution to the work of the church and we trust the Lord will continue to bless the work that is done there.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Voluntary Service

Basic Tenets

By Ray Horst

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Twentieth-century Christian youth are being challenged by Paul's admonition to give themselves to the furtherance of the kingdom of God through an organized effort known as Voluntary Service. Through VS our youth can demonstrate to the world the redeemed and transformed life. As they serve the physical, social, and spiritual needs of the world in the name of Christ, they are a living testimony to the power of God in the life of the believer.

These groups of consecrated Christian youth who make up a VS unit form an island of love in a loveless and disturbed world. They add stability and meaning to the lives of those they contact. The patient in a general or mental hospital, the juvenile delinquent, the aged couple in an old people's home, the widow next door, the Latin or Navaho child who cannot speak English—all receive a renewed faith in mankind as they see Christian love in action.

As young people work at the problems of the world they have opportunity to speak about the love of God made manifest through Christ. They are often asked questions regarding their beliefs and thereby become articulate in their faith. It becomes necessary to study the Scriptures and know our church doctrines so that an intelligent answer can be given the honest seeker.

Voluntary service serves as an internship for further Christian service. Volunteers become aware of the needs of the world, and through their group-living experience and actually working with the problems of the world firsthand, they can discover their abilities, interests, and the will of God for their lives.

"Let us not love in word, neither in tongue, but in deed and in truth."

Elkhart, Ind.

Simply Stated

By D. J. Mishler

Voluntary Service is—

an organized program of the church that provides service opportunities
a reasonable service
a means of serving old folks, children, migrants, the sick, the handicapped, the underprivileged
a means of getting Christian workers to tasks that need to be done
a group experience of fellowship, service, worship, and "give and take" with other Christian young people
a material sacrifice for spiritual gain
an answer to materialism
a short-term internship in Christian service
a call to a deeper commitment and further service

When you enter MRSC voluntary service—

You first come to Elkhart headquarters for a two-week period of orientation where you attend classes in Mennonite History, Group Living, Motivation for Service, and others; where you participate in service work projects, go on tours, and fellowship with other Christian workers.

You discuss your interest with counselors and in the light of those and the present needs you come to a decision regarding your assignment.

You go to your place of service, are welcomed by the unit, and set to work as a nurse aide, orderly, builder, teacher, maintenance man, bookkeeper, nurse, or in whatever capacity you have been assigned.

You receive a monthly allowance of $10 your first year—$20 the second year with transportation to and from your place of service and board and room provided.

You assist in the witness activities of your unit—**The Way** and tract distribution, quartet singing for shut-ins, chorus work, Sunday-school teaching, home visitation.

You join in the recreational and fellowship plans of the unit—sports, tours, picnics, retreats, parties, family devotions, "gab" sessions. . . .

When your term is finished you volunteer to stay longer or as a full-time mission worker, or you go home and exemplify a life of more complete discipleship than ever before.

Elkhart, Ind.

Gratifying Growth

By Levi C. Hartzler

Voluntary service is one of the youngest members in our family of church activities. Home missions, foreign missions, institutions, schools, publishing work, and foreign relief are the older brothers and sisters. But voluntary service has found a real place in the church and now includes one of the largest single group of workers in any of the above categories: 153 long-term workers and 92 summer service workers in the MRSC program.

Ten years ago the first four workers in the MRSC program served in Chicago. CPS men were already serving in Gulfport, Miss., and La Plata, Puerto Rico, two VS units continuing in operation today. The vision of CPS carried over into VS and gave it the necessary stimulus to keep going just as the vision of World War I relief work carried over into our present program of Mennonite Aid and foreign relief.

By 1946 MRSC had thirty workers in its summer service program and MCC was making plans for a long-term VS program as a follow-up to CPS. In 1948 the General Mission Board appointed a full-time secretary for relief and service and opened its first long-term voluntary service project in the General Hospital in Kansas City, Mo.

In January, 1950, La Plata Mennonite Project, Puerto Rico, became a part of the MRSC VS program. The La Junta, Colo., hospital unit developed early in 1951. In June, 1951, the Navaho migrant unit was inaugurated and in January, 1952, the Mathis, Texas, unit. All of these units have now been approved for I-W service. The developing draft law nudged the church into more service to needy people.

By the summer and fall of 1952 when drafting of CO's finally started, the sudden surge of volunteers soon filled the VS program and overflowed into earning projects in government institutions. The MRSC staff worked hard to expand the VS program to meet these needs. A building program was set up in connection with the Mathis, Texas, unit. A new unit was established in the



Part of the orientation group in Mennonite History class at the Elkhart headquarters during the school of Aug. 4-14. Ray Horst, VS Director, is the instructor. Left to right: Ray Horst; Velma Frey, Archbold, Ohio; John Murray, Gasport, N.Y.; John Hostetler, Washburn, Ill.; Albert Zook, Weilersville, Ohio; Derald Brenneman, Hesston, Kans.; Floyd Zehr, Lowville, N.Y.; Lester Blank, Kinzers, Pa.; Mabel Erb, Sheridan, Pa.; Savilla and Ida Nisly, McMinnville, Oreg.; Thelma Mann, Elkhart, Ind.; and Margaret Gordan, Smithville, Ohio. Also attending this school but not on this picture were: Darrel and Ruth Anna Otto, Tempe, Ariz., and Mary Lou Blank, Kinzers, Pa.

University Hospitals, Iowa City, Iowa, in April, 1953. A unit was attached to Hesston College and Bible School and to several of our institutions: Greensburg, Kans., hospital; Mennonite Home for the Aged, Eureka, Ill.; and Froh Bros. Homestead, Sturgis, Mich. Certain other institutions used I-W men on a regular staff basis.

This growing program serving through our missions and institutions and in cooperation with local government as in Mathis, Texas, and nonchurch institutions such as the Kansas City, Mo., hospital has required an enlarged staff to handle all the details of the work. These presently include the secretary for relief and service, a personnel director, a director of voluntary service, a director of I-W service, a director of summer service and VS orientation, four secretaries, and a number of persons serving part time in the I-W program. In spite of this increased staff, MRSC has been able during the past fiscal year to keep its overhead down to 3 per cent less than the 10 per cent usually considered a minimum for operating such a program.

Elkhart, Ind.

VS Administration

By Boyd Nelson

Setting up a VS unit involves a great deal of exploration. Visits are made to the institution requesting a unit and matters such as type of personnel needed, the contribution expected, the purposes of the particular unit, and the financial arrangements are discussed. Then names of particular volunteers and their personnel records are submitted to the institution officials for approval. Living arrangements with adequate sleeping and group-living facilities must be arranged for. This may mean renting a building or perhaps the purchase of a house from investment funds on which rent must be paid. Mature Christians with a strong interest in young folks and service are then located to serve as the unit leader and matron.

In order to maintain good group spirit and service, there are continued contacts with the Elkhart staff in visits and letters with direction and encouragement. Materials for the recreational and devotional needs of the unit are suggested from time to time. Regular financial and activity reports are kept so that an accounting can be made to MRSC and through that committee to the church at large which supports the program.

The setting up of a unit, supplying adequate living quarters, workers' transportation to and from the place of service, allowances, and board and room require funds which are supplied for the most part by congregational offerings. We have been suggesting that each congregation of the Mennonite Church take one offering per month for relief and service work. One such offering from each congregation would supply the necessary funds. Individual contributions from interested persons are another source of funds and are important to the work.

These are the means whereby Voluntary Service is guided and developed into a program which is Christ-centered, church-directed, mission-related, fellowship-minded, service-motivated, and growth-concerned.

Elkhart, Ind.

Testimonies from VS

From Johnstown, Pa., city mission

You're too busy to go into VS! I had thought I was, too. Now I wonder why I didn't go before this. The joy that voluntary service brings cannot be realized until one actually finds it for himself. My Bible school pupils and the needy folks about me responded to love. They need someone to love them and to tell them of the love of Christ. I'm made to wonder why I should sit at home and hear the Gospel story over and over again when there are boys and girls and men and women who have not heard it once. When Christ said, "Go ye," He did not mean my neighbor or someone else, but He meant you and me. Perhaps we all can't go into full-time mission work, but I have been convinced that a summer is not too long a time to go. One doesn't get rich in money, but one is far richer spiritually.

—Grace Hartzler, Mill Creek, Pa.

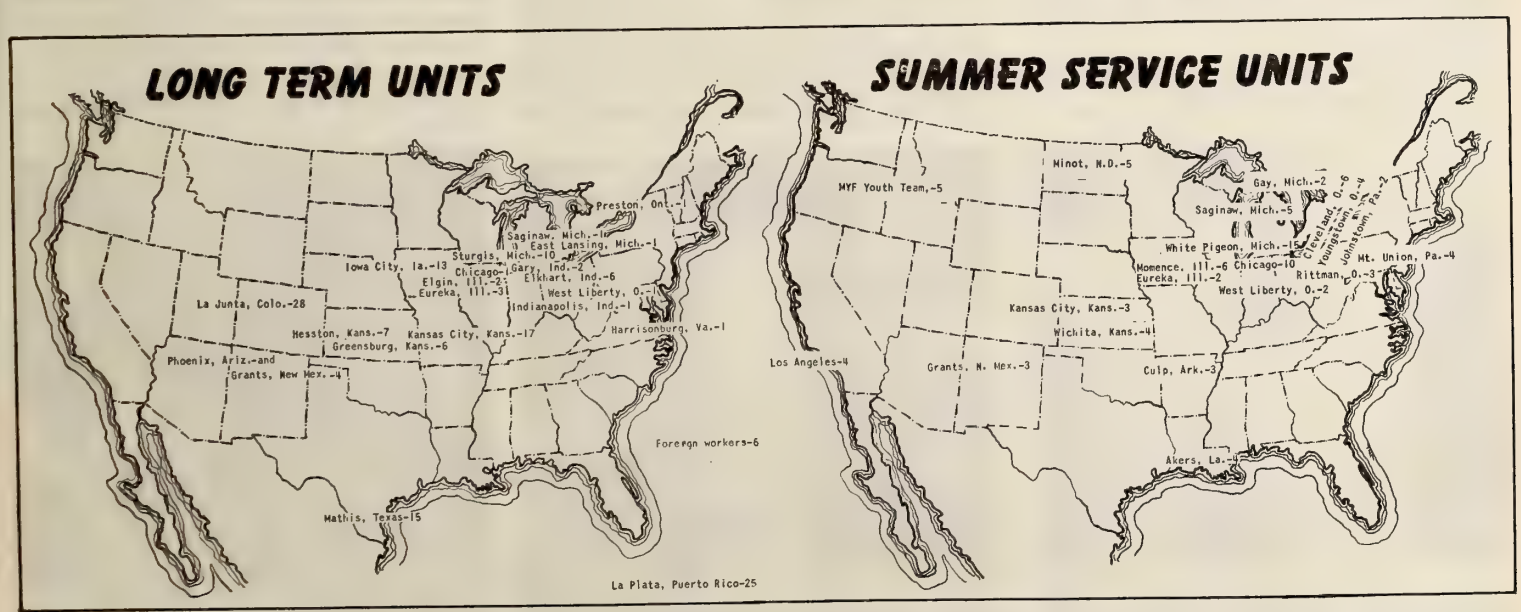
From Mennonite Youth Village, White Pigeon, Mich.

. . . last evening I found myself lying awake in something kindred to fear. You see, Lord, I was afraid that in some way we would fail to meet the challenge of this new group of teen-agers. Some of them have been at Youth Village each summer since the camp opened. I remember little Tim so well, five summers ago, kneeling by my side, talking to you about his troubles. It was a wonderful surprise to see him again—a young man now. But that line written on his "Confidential" report hurts me, Lord. ". . . used to be a Christian." And there are the others, too. . . .

Tonight, Redeemer, Father, I have confidence that I shall sleep. For you have said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Today I have realized the folly, the presumptuous ignorance of my thoughts. For you alone, O Lord, are able to father the fatherless, to love the unloved, to tame the surging spirit, to curb the searing tongue—to save the utterly lost. Use me, I pray, and each of us, as tools in Thy hand, Thou Master Craftsman. Help us to become instruments of Thy perfect love in order to cast out the fears that bind the hearts of these children who lie in slumber within these walls.

—Harold Weaver, Elkhart, Ind.

In Voluntary Service every day is pay day.
Kansas City, Mo., VS unit.



Map showing locations of MRSC long-term (1-5 years) voluntary service units.

Map showing locations of MRSC summer service units, 1½-3 months in length. The MYF youth team started from Salem, Oreg., and visited churches in Oregon, Idaho, California, Colorado, and Arizona.

Thirty-four Mennonites in MCC Summer Service

Thirty-four young people from the Mennonite Church participated in the summer Voluntary Service program of the MCC. Altogether 133 Mennonite and Brethren in Christ young people as well as a few youths from several other denominations served to express the love of God to distressed humanity in 22 different projects in the United States and Canada during the past summer. These volunteers worked with the mentally ill, crippled and handicapped children, migrant laborers, underprivileged children, and in sanatoria. Projects ranged from 8 to 12 weeks in length.

Summer VS like the long-term program is an opportunity for young people to express the love of God which they have experienced in Christ. Summer VS is a convenient length of time for young people who wish to make such an expression but are not able to serve for a longer period. The summer program is also geared for the college student enrolled in sociology courses, teacher training, or seminary who wishes to supplement his academic career with such experiences.

The Mennonite young people in summer service: Camp Bennett for underprivileged children, Brookville, Md.: Mary Helmick, Keyser, W. Va.; Pauline Martin, Kitchener, Ont.

Governor Bacon Health Center, Delaware City, Del.; Mary Luetta Imhoff, Eureka, Ill.; Sylvia Jean Neuman, Metamora, Ill.

Camp Landon, community service, Gulfport, Miss.: Charlotte Brenneman, Elida, Ohio; Marian Esther Hostetler, Orrville, Ohio; Barbara Ann Geil, Gulfport, Miss.

Camp Paivika for crippled children, Crestline, Calif.: Carolyn Smith, Eureka, Ill.; Charlotte L. Burkhart, Goshen, Ind.; Doris Elizabeth Klinger, Archbold, Ohio.

New York Migrant, Hamilton, N.Y.: Hazel Miller, Kent, Ohio.

New York Migrant, Waterville, N.Y.: Mary Zehr, Manson, Iowa; Dale Yoder Kanagy, Gettysburg, Pa.; Miriam Ruth Weldy, Elkhart, Ind.

Migrant Unit, Coalinga, Calif.: Frances Swartzendruber, Upland, Calif.

Brook Lane Farm, Hagerstown, Md.: Twila Zimmerly, Sterling, Ohio.

Junior Village, home for underprivileged children, Washington, D.C.: Susannah Brubacher, Elmira, Ont.; Mary M. Wyse, Archbold, Ohio.

Wiltwyck School for Boys, Esopus, N.Y.: Paul D. Hertzler, Charlottesville, Pa.

Bethesda Home, Vineland, Ont.: Erla Oberholtzer, Ephrata, Pa.

Homewood Sanatorium, Guelph, Ont.: Ferne J. Shantz, Breslau, Ont.; Audrey Snider, Kitchener, Ont.

Ontario Hospital, London, Ont.: Mary Anna Brubacher, Vineland Station, Ont.; Faythe Braun, Nanticoke, Manitoba; Naomi Feick, Kitchener, Ont.

Clearwater Lake Sanatorium, The Pas, Manitoba: Elizabeth Glick, Goshen, Ind.

Manitoba School for Mentally Defectives, Portage la Prairie: John B. Bohm, Waterloo, Ont.; Edna Brubacher, Elmira, Ont.; Mary E. Cressman, St. Jacobs, Ont.; Erla Martin, West Montrose, Ont.

Muskoka Hospital, Gravenhurst, Ont.: Norma J. Shantz, Breslau, Ont.

MCC Information Service.

A poor scholar once had no great gift to bring to his philosopher teacher as the other scholars did. So he said to the philosopher, "I have nothing but myself to give."

"It is well," replied the philosopher, "I will endeavor to give thee back to thyself better than I received thee." This God does for us as we sacrifice ourselves daily. We become more Christlike. Under the old covenant, he who had not a lamb brought pigeons to the sacrifice. Have we much or little, God wants our all.

—Mose Miller, Sturgis, Mich., VS unit.

In this day in which we are living we need more living examples. The quality of our living is tremendously important in our witness to the world. Christian service reaches people who can't be reached otherwise. Evangelism and service cannot be separated, but need to function together as do the members of our bodies.

—Paul Erb in dedicatory address for new center in Kansas City, Mo.



Dorothy Beachy, Salisbury, Pa., is a VS-er serving in Saginaw, Mich. She is in charge of the day care center sponsored by the Ninth Street Mennonite Church and is pictured here with some of the children she cares for while their mothers are at work.

A Thank You from Jordan

(This testimony from a resident of Jericho who has observed and worked with our relief workers will interest each of us and enable us to pray and give more effectively for the relief program in Jordan. —Ed.)

This letter comes from one who lives in Jericho in the Hashemite Kingdom of Jordan and who with his family was compelled to take refuge in this place as a result of the Palestinian disturbances early in 1948 between Arabs and Jews.

The purpose of this faithful declaration is just to say "thank you" for what the MCC team in Jericho has done and is still doing toward the Palestinian refugees and to every poor and needy one not only in this town, but almost all over the Jordan Kingdom.

During 1950, there appeared in this small town with its more than 70,000 refugees,



Charles Hartzler, Jackson, Minn., and Wayne Miller, voluntary service workers in the Mennonite Hospital, La Junta, Colo.



Ivan Roth, Lebanon, Oreg., is serving his I-W in Voluntary Service as a maintenance worker at the University Hospitals Unit, Iowa City, Iowa.



Barbara Detweiler, Middlefield, Ohio, writes a letter for a guest at the Home for the Aged, Rittman, Ohio. As a VS-er, Barbara was able to perform many such significant services this past summer.

several MCC representatives. We remember some of them by name—Titus Lehman, Lancaster, Pa.; Myron Ebersole and his wife Geraldine, Newton, Kans., and Waldemar Schroeder, Guernsey, Sask. They were convinced something should be done to relieve these poor refugees as well as the poor natives and the needy from the state of misery they fell in. They saw with their own eyes that these creatures were naked, hungry, and homeless, and although they were living, they were short of "life" in its correct sense.

MCC work was very difficult at the beginning because these representatives did not receive the co-operation from natives except perhaps from a very few Christian families who lived near by and who believed in the MCC aims. Many obstacles, whether governmental or from fanatical institutions, were faced by these MCC members. But as these members had increased faith in the Lord and believed their message had to be carried out, He blessed their plans and opened the right path for them.

Then new MCC members arrived. These were Mr. and Mrs. Irvin W. Kennell, Eureka, Ill. With joint co-operation MCC work expanded. One now could easily see how the needy and poor were comforted and the naked clothed. Moreover, the Word of God was truly and faithfully preached. MCC started to hold meetings to speak of our Lord and His love to us. Bible study was also necessary and many joined in. They were happy to listen, pray, and repent. MCC made it clear to all those who have suffered by losing all their possessions in Palestine troubles that, in fact, they have not lost everything. They still have Someone to lean upon. He is Jesus who will restore to them the double of what they lost.

I am sure that in addition to the relief work MCC has extended, it has succeeded in establishing a firm belief in the hearts of the natives to love God. As a result of this message, many, many natives confessed that their faith in the Lord has been increased.

It is hardly believable that individuals come from countries far distant to sacrifice their efforts, ability, and lives for the sake of doing something to help those in urgent need. These members have used every minute of their stay here for this purpose by visiting the sick, helping the needy, dressing the naked, and feeding the hungry.

It is not strange, therefore, that when we heard of the sudden departure of Mr. and Mrs. Ebersole and Mr. Schroeder we felt sad and unhappy. But with the presence of Mr. and Mrs. Kennell and the arrival of Mr. and Mrs. Ernest Lehman, Wakarusa, Ind., and George Peters, Boissevain, Man., our sadness decreased.

Excellent and fresh co-operation started once more. New developments in the MCC activities were noticed. Women's sewing center was expanded and well organized. Sunday school for children was established. Proper and faithful clothing distribution continued. Food supplies and distribution as well as medical supplies and many various other secret helps made to needy families were properly carried out.

Mr. and Mrs. Kennell carried out their task very well. The coming of Mr. and Mrs. Walter Rutt, Gulfport, Miss., made us realize that MCC is still thinking of us and does not wish to decrease its services.

Bro. Lehman and his wife have been just fine and, to be fair, I would say that they meant to do and to work. Mr. Lehman's task was great and difficult, but the Lord's blessings have accompanied him. He directed the MCC work smoothly and gently. Moreover, his lectures were very valuable and something new to us. Many believed him for his Bible explanation which proved very convincing. His ability to express the meaning of Scripture is great and we all here are grateful to him for everything he offered us. We shall never, never forget him or his very kind wife who also did not hesitate to sacrifice her energies for help in every way during the past two years they were here with us.

(Continued on page 885)



The Mennonite Hour

New Potential Over Radio Ceylon

In January 1954 **The Mennonite Hour** broadcast began releasing the program over two beams of Radio Ceylon at 10:15 p.m., Wednesday, which covered Ceylon, all of India, and Pakistan. This was not the best time to broadcast but since it was the only time available it was decided to take this 10:15 period.

Recently it was brought to our attention that for $40.00 per week additional it would be possible to make use of all of Ceylon's beams which would cover all of Africa, part of Europe, all of India, China, Japan, the Philippines, Australia, and many islands in the Pacific. Besides the added coverage a new time opening was offered at 9:30 p.m. Saturday which is an excellent time for a broadcast.

At this writing no decision has been reached. Will you pray that God's will might be done? Many of the countries being closed to missionaries are able to hear broadcasts over Radio Ceylon. This is truly a unique opportunity.

WSVA, Harrisonburg, Va., Time Change

The broadcast formerly heard at 3:00 p.m. over WSVA will be heard at 1:30 p.m. beginning September 12. WSVA is found at 550 on the dial (100.7 on FM sets).

Broadcast again in Washington, D.C.

We are happy to report that many expressed their desire that the broadcast in the nation's capital be continued.

Beginning Sunday, Sept. 12, **The Mennonite Hour** will be broadcast on WMAL at 630 on the dial (107.3 on FM sets) from 1:00-1:30 p.m. Formerly the broadcast was released at 12:30.

Let us together praise the Lord for the opportunity to witness again in our nation's capital.

Missions Editorial

The Two S's of Christian Giving

"The children of this world [age] are . . . wiser than the children of light," said Jesus. Certainly this is just as true today as when He said it. They shame us as Christians.

For example, recently in Puerto Rico two incidents came to light. A poor farmer, meeting with a committee to plan the solicitation of funds for the new Mennonite hospital in Aibonito, said he had no money and few possessions. (Probably if he was like the other workers in Puerto Rico he might earn 25¢ to 30¢ an hour.) But he wanted to support the new Mennonite hospital; so he sold a calf and donated the $75 it brought.

A humble Puerto Rican lady wrote the following: "Enclosed is a postal note for $10.50 to help with the new hospital. I would like to help more but I am a sick woman suffering from a heart condition and I can hardly work. But when I am better and the new hospital begins to function you can count on me for a couple of months' work without salary."

To us has come the teaching that first we give ourselves and then everything we have to Christ. But it takes a poor Puerto Rican farmer to show us the true meaning of sacrifice. And **sacrifice,** the first **S** of Christian giving, is of the essence if our giving is to partake of the love and nature of Christ who said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

And we can still learn from Puerto Rico.

An island, poor and densely populated with about six times as many people per square mile as we have, Puerto Rico has several growing Mennonite congregations and many more mission stations. These churches grow because they are consecrated. Recently a new congregation was formed and the people built themselves a $37 chapel. Other congregations are struggling to build more permanently. But nearly all our Mennonite Christians give their minimum tithe.

They demonstrate the second S—system. Why do our church programs—congregational, educational, relief, service, and missionary—so frequently run into financial difficulty? Simply because we haven't established ourselves as mature Christians in our giving. We do not give systematically. In our giving we are immature Christians, "blown about by every wind of doctrine," giving in accordance with our response to an emotional appeal.

If we would prove ourselves mature Christians, we must establish our giving in the

(Continued on page 884)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Mr. and Mrs. Ray Yoder, Nappanee, Ind., Glenn Rinkenberger, Bradford, Ill., Elvin Mast, Wooster, Ohio, and James Lepley, Reedsville, Pa., have transferred from Mathis, Texas, to the service unit at Grants, N. Mex., to help with the building of a unit center during the next several months.

Thomas Hostetler, Belleville, Pa., has transferred from Froh Bros. Homestead, Sturgis, Mich., to the builder's unit at Grants, N. Mex.

There is an urgent need for someone to work with kindergarten children in Mathis, Texas. Also two girls are needed to help with household work in the same unit. Anyone interested in these service opportunities should write to Personnel Director, Office for Relief and Service, 1711 Prairie St., Elkhart, Ind.

Norman and Phyllis Lyndaker, Croghan, N. Y., caretakers of the Voluntary Service center in Elkhart, have returned to their home for a short time upon receiving word of a serious accident involving Norman's brother.

Mrs. Roman Stutzman, Elkhart, Ind., underwent a major surgery operation on Sept. 3 at the Elkhart General Hospital. The Stutzmans had been in Elkhart for a week of meetings and a visit with Mrs. Stutzman's family and planned to return to Kansas City, Mo., on Sept. 2 where they are serving as VS unit leader and matron. Remember them in prayer.

Ray Horst, Voluntary Service Director, spent some time while visiting units in Texas and New Mexico investigating possibilites for a unit at the City of Hope, a research hospital and sanitarium in Duarte, Calif. Bro. Horst visited the unit in La Junta, Colo., before he returned to Elkhart on Sept. 11.

Floyd and Lona Litwiller, Delavan, Ill., have returned to their home after completing a two-year term in the La Plata Mennonite Project, Puerto Rico. Floyd was employed in the sanitation program while Lona worked as a nurse in the hospital.

Vernon D. Yoder, Hutchinson, Kans., also recently completed a term of service in Puerto Rico. Vernon worked on the project farm.

I-W Services

A very profitable time was reported by those attending the I-O orientation camp held at Rocky Mountain Mennonite Camp, Divide, Colo., on Aug. 21-28. The number of men attending was not large but the group there felt that the camp was valuable and should be continued next year.

Albert Roupp, Elkhart, Ind., is showing his slides of PAX work at I-W units in Indianapolis, Terre Haute, and Evansville, Ind., on Sept. 12-16. Albert has spent three years in PAX service in Germany.

The Middletown, Conn., I-W group is contributing regularly toward the support of **The Mennonite Hour** on station WBZ, Boston, Mass.

Harold Buzzard, a member of the Belmont Mennonite Church, Elkhart, Ind., gave a message on Christian Witnessing at the Indianapolis I-W unit regular meeting on Sept. 12.

A Former VS-er Wants to Help Others Serve

"Enclosed is a check of $10.00 as my answer to your question in the Gospel Herald. (Aug. 17) I think we should continue our relief work, voluntary service, and I-W service not only for the good we can do those we serve, but if for no other reason than the blessings and vision it gives to the young people of our church in seeing needs of others.

"I'll never regret my two summers in voluntary service and three years of teaching in our school at . . . . I'm grateful that someone else believed in the program enough to support me and while I am now working for wages I want to help so someone else can serve."

This former VS-er who has given of her time and herself in the work now realizes its value and desires to contribute from her material means. The MRSC Voluntary Service program requires a monthly budget of $6700 with an additional $800 per month going to MCC for the support of Mennonite Church personnel serving in that program. Contributions for the VS program of your church may be sent directly to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., or through your district conference treasurer. You can help in this work also by contributing to your congregation's monthly relief and service offering.

Released Sept. 4, 1954
Office for Relief and Service
Elkhart, Indiana.

MCC Weekly Notes

Evaluation Study of I-W Program Underway

A study to critically evaluate the current alternative service program and to determine its possible effect upon I-W men as well as the churches and communities from which they come is underway.

With the I-W program in its third year and approximately 3,000 Mennonite and Brethren in Christ men in service, Mennonite Central Committee personnel have felt it time that such an analysis be made. Dr. J. S. Schultz, until recently dean of Bluffton College, has been appointed to make this evaluation.

The particular concern of this study is to determine whether the I-W program operates in the best interests of those who serve and those who are served. Officials of Selective Service in Washington, D.C., and the National Service Board for Religious Objectors have expressed great interest in this evaluation and have encouraged Dr. Schultz in his investigation.

This evaluation will be made largely upon information gleaned from a questionnaire to be sent to Mennonite and Brethren in Christ I-W's in about six weeks.

Six Workers Enter Foreign Service

Six workers have entered or will soon enter service projects in France, Jordan, Paraguay, and Mexico.

Mary Ellen Shoup of Los Angeles, Calif., sailed from Hoboken, N.J., Aug. 31 for Valdoie, France, where she will be directress of the children's home jointly operated by the French Mennonites and MCC. This is her third term of foreign service, having worked in children's homes in France from 1946 to 1948 and from 1948 to 1953.

Dr. and Mrs. Willard Kaufman of Cleveland, Kans., were scheduled to sail for Jordan Sept. 7. They will be serving in a church hospital in Hebron. Mrs. Kaufman is a registered nurse. MCC will be supplying other personnel for this hospital in coming months.

Mr. and Mrs. C. L. Graber of Goshen, Ind., have arrived in Asuncion, Paraguay, where they will take up the responsibilities now carried by Mr. and Mrs. Frank J. Wiens of Reedley, Calif. Bro. and Sister Wiens will return to the United States either late September or early October. Bro. Graber will direct the MCC program in South America during the coming year.

Tina Katherine Fehr, R.N., of Altona, Man., has arrived in Cuauhtemoc, Mexico, where she will serve in the regional hospital with other MCC personnel.

Released Sept. 3, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

Christmas Bundle Distribution Among the Navahos

With our ranch wagon filled to the top with bundles, we started toward a Navaho migrant camp. When we arrived at camp we could sense an air of jubilance and of anticipation. In one of the camps the evening was made more impressive by the continual beating of drums or tom-toms. These drums were inviting the people to the Native American Church they were having that night. Soon after we came to their camp the people started to gather around the ranch wagon. Many of the people had been in the migrant camp the year before and knew what was going to happen. Those that were in camp for the first time seemed to be well informed as to what we were going to do and waited expectantly until we started the distribution. It was impossible for us to have the people form a line so that the bundles could be given without confusion. It seemed everybody wanted to be on hand to watch the giving of the bundles.

After all of the children twelve years old and under received their bundles, some of

them would show us the things they got in their bundles. Sometimes we would come to a cabin where the mother put the toy, such as a doll, on a high shelf so that it would stay nice longer.

To the people who prepared Christmas bundles last year and to the people who were waiting or hoping that the persons who got their bundles would write them a letter of appreciation, we want to tell you that the Navahos did appreciate your bundles. Not only did the children appreciate them, but also the parents. The primary reason for the people not writing was because so many have never been to school, or perhaps for only one or two years, and so are unable to write.

I am sure all those who prepared bundles would like to give their bundles personally and tell why they were given. Since that was impossible, we told them of God's gift to man and what it means to us. We also explained to them that their bundles were love gifts from Christian friends from all over the United States.

Pray that the Navaho people will see their need of accepting the Gift that God has given them.—Lois Kauffman.

Food for Missions

Basket after basket of fruits and vegetables are brought into the kitchen: peas, beans, tomatoes, corn, strawberries, cherries, peaches, plums, pears, and so on, one kind after another as the summer days pass. After hours of preparation, jars are carried to the cellar shelves, or cartons to the freezer or locker. The good feeling of a job well done accompanies the completion of such tasks. But just a minute, have you labeled some of those jars and cartons for the near-by missions and institutions? Did you think of some sister living alone, perhaps a widow, or a teacher, nurse, or stenographer? She, too, would appreciate a jar of jelly, or some of your home canned or frozen fruits and vegetables.

Many districts and local groups have well-organized systems for supplying these needs. If you do not know about it or have not shared in past years, ask the local district officer about it. When all of us share in these projects much can be accomplished with little effort on the part of each one.

Released Aug. 27, 1954
WMSA Office
Elkhart, Ind.

From Our Churches

CRESTON, MONTANA

(Mountain View Congregation)

Dear HERALD Readers:

This season again finds us busy and enjoying many blessings both temporal and spiritual. We have had several returned missionaries with us this summer: on June 15 Bro. and Sister Wilbur Hostetler from India, and on June 22 Bro. and Sister Simeon Hurst from Africa. After hearing these brethren tell about the work in these countries, we have a much clearer view of the work there.

Quite a number from here attended the conference held at Tofield, Alta., July 1-4.

This spring nine young souls were received into church fellowship by water baptism.

Our summer Bible school, which was held the first two weeks in June, was very well attended, with an enrollment of over 130.

Anyone coming out west is welcome to stop and worship with us. Correspondent.

DAVIDSVILLE, PENNSYLVANIA

(Kaufman Congregation)

Dear HERALD Readers:

Greetings of love in Jesus' name. Our summer Bible school, with Forsey Eash as director, had an enrollment of 99 pupils in eleven classes. The closing program, July 9, had a good attendance.

A number from our congregation motored to the "Near East" in Pennsylvania for the conferences: (1) on May 1 to Mattawana for the District Sewing Circle group meeting, (2) on July 9, 10 to Otelia Church for the District Mission Board Meeting, and (3) on Aug. 1 to Martinsburg for the Christian Education and Church conferences, for four days. Meetings were well attended, discussions to the point, and good fellowship prevailed throughout.

B. Charles Hostetter, with his group of singers of "The Mennonite Hour," made an overnight stop with us on June 8 and gave an inspiring musical program, and also a message in word.

Jannie Browver of Alkmaar, Holland, spoke to an attentive audience on Aug. 15 about her country, her church, and the flood disaster of last year. She was to sail on Aug. 21 for home. Hans Joachim Wiehler of Hamburg, Germany, a German Mennonite youth leader, visited with us at our regular well-attended midweek meeting on Aug. 25.

The wedding of Catherine Ferne Yoder and D. Paul Mishler took place at Kaufman's on the evening of June 24 with the ceremony by Harry C. Blough. A second wedding took place on the evening of Aug. 28 when Ruth Hershberger and Marvin Kaufman were united in marriage by the groom's uncle, Sanford G. Shetler.

Paul E. Bender, Grantsville, Md., will be our evangelist in the early part of November.

Our pastor, Harry Y. Shetler, was one of the instructors at Laurelville Camp during Young People's Institute Week. He also attended the Area Representative Conference for I-W men and the Missionary Conference. Irwin M. Holsopple, pastor, is attending the Missionary Conference at the camp.

The Kaufman congregation entertained many visitors during the summer. We ask others to stop in with us. Pray for us. "The Lord hath done great things for us; whereof we are glad."

A. Kaufman.

GLENDIVE, MONTANA

(Little White Chapel)

Dear Readers:

"O taste and see that the Lord is good: blessed is the man that trusteth in him."

Summer Bible school was held with an enrollment of 80.

A number from our congregation had the privilege of attending our annual district conference at Detroit Lakes, Minn. The spiritual blessings were truly wonderful.

On Aug. 1 the Red Top congregation and Little White Chapel held their annual outdoor song service. Many attended and received rich blessings. We were favored by the original Chupp quartet.

The family reunion of Bro. and Sister L. A. Kauffman was held July 28-30. For the first time in the family history the children were all present at the table.

The Lord blesses us continually and in different ways, by visiting brethren, Hesston College quartet, Missionary and Service Auxiliary, and in other ways.

Pray for us at Glendive.

Mrs. Henry A. Becker.

GLEN FLORA, WISCONSIN

(South Lawrence Congregation)

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever." We have many things to thank the Lord for and may we be faithful to praise Him continually.

On March 5 Bro. John Lapp and the Llewellyn Groff family worshiped with us; Bro. Groff led the devotion, and Bro. Lapp brought the message.

Some of the Sheldon congregation worshiped with us on March 21 and Bro. Dan Martin brought the evening message.

The three churches in this vicinity took part in a program that was held April 16-18.

Bro. Fred Augsburger and family from Youngstown, Ohio, worshiped with us on May 9 and he brought us the morning message. In the afternoon several from our congregation attended the Exeland Church dedication service.

Bro. and Sister Martin Weaver, Annville, Pa., were with us for our Bible school from June 21 to July 2. Bro. Weaver was superintendent and he and Sister Weaver both had classes. Our average attendance was 60. An offering of over $60 was received, and the children decided to send one half to Hayward, Wis., where Bro. and Sister Menno Eby are working among the Indians, and the other half to the Korean orphans. A program was given to a full house on July 2. We pray that the seed sown may bring forth fruit.

On July 4 the Sheldon, Exeland, and Glen Flora congregations held a peace conference at South Lawrence. Speakers were from these congregations and included Andrew Kauffman, Harold Kauffman, Wallace Kauffman, Vernon Moore, Norman Witmer, Dan Martin, and Leroy Schrock. Bro. Martin Weaver was guest speaker.

A large crowd attended our Sunday-school picnic on July 5.

We want to thank all those who have worshiped with us and invite any who are near to stop in and worship with us. We ask an interest in your prayers for the work at this place.

We are conducting a Sunday afternoon service once a month at the home for the aged at Glen Flora. Pray for this work that souls might receive the Word and claim His promises.

Mabel Kalous.

KALONA, IOWA

(Lower Deer Creek Congregation)

Dear HERALD Readers:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Our community was privileged to enjoy three weeks of Hammer tent revivals. The Lord gave us nice weather, large crowds, and many decisions for Christ were made. Twenty-eight ministers spent a day in prayer and fasting. A day was spent likewise by the laity. Also a prayer chain around the clock was formed. Our prayer is that this revival spirit will keep on growing in our congregation and community.

Visiting ministers who favored us with messages in the past two months were Wm. Lauver, Davenport, Iowa, July 4; Don Augsburger, Orrville, Ohio, July 18; and Herman E. Ropp, West Union congregation, Parnell, Iowa, Aug. 1.

The Hesston Gospel team, accompanied by Merle Bender, gave a program in song and a message by Bro. Bender on Aug. 6, at Iowa Mennonite School.

Sherril Miller, daughter of Mr. and Mrs. Wilbur Miller, has been ill with polio and is in an iron lung. She is a convert in a class of seven, a result of our recent revivals. Many prayers have ascended in her behalf.

Lloyd Brenneman, who suffered a stroke May 1, is able to attend services and to teach his Sunday-school class again.

Two more of our boys have been called to serve in I-W, Elvin Dale Yoder, Ann Arbor, Mich., and Leslie Hostetler, Akron, Pa.

Mahlon D. Swartzendruber, an aged member of our congregation, has been called to his eternal reward after a long illness.

Wm. Swartzendruber and wife are worshiping with us again after spending two years in Puerto Rico in VS. Sunday night, Aug. 15, they gave a very interesting program telling about their experiences there. The same evening Arnold Roth from the Sugar Creek congregation at Wayland, Iowa, told of his experiences while serving in Greece.

Mrs. Chris Marner.

Wilted Wilbur always deposited himself at the end of an empty pew when he came to church. Only the very bravest of souls crawled over him or shoved him over. In every auditorium you pay a higher price for the center, front seats, but in church it seems every one parks near the door. Why?—Yellow Creek Church Bulletin.

MISSIONS EDITORIAL (Continued)

two S's. We must give **sacrificially** and **systematically.** Then our church programs can go forth acceptable, as unto Christ, because we share in His cross and dedication to the welfare of others to the forgetting of ourselves.—Boyd Nelson.

God Bless You, Brother

By Albert Buckwalter

The high point of the last two months was an extended visit which John Litwiller, Dr. William Reyburn, and I made to most of the Indians who live within 75 miles of Nam Cum, Argentine Chaco. Dr. Reyburn has been studying the Toba language, and is getting us started in the learning process of this unwritten language. We have felt strongly the conviction that the Toba Indians ought to have the New Testament in their own language. But just feeling strongly about something doesn't always justify spending years and years working on it. There are always many factors to consider, one of those being the extent to which a minority people has taken on the culture and language of the majority. This visit was made for the purpose of more certainty in this decision.

Though the Tobas have a strong desire to learn Spanish, to learn to be farmers, to learn to be good Argentines, yet there are many factors inherited from their aboriginal cultural background which thwart them in these expressed desires. In large measure, they remain Tobas, and probably will for some generations to come. Everywhere we asked them whether they would like to have the New Testament in a Spanish-Toba edition. Everywhere the answer was the same—yes, of course.

This visit gave us not only the answer we sought for our question, but it taught us an important lesson—a lesson which we as Mennonites are very slow in learning. We tend to look at Christians of other denominations as obviously inferior to our level of holiness. Now a Toba Christian doesn't take such a pharisaical attitude. If he knows another man is a Christian, he will grab his hand in a hearty handshake, and say, "God bless you, Brother. I'm glad to see you." No matter where you are from, if you are a Christian, you are a brother to the Toba Christian.

The truly amazing thing we discovered in this visit to a dozen churches is that the majority of the Tobas are Christians. But we might ask, "How can poor ignorant Indians possibly understand the Gospel?" The answer we find in their testimony. The Toba's testimony is this: "Jesus saves us from our sins and heals us from our diseases. Now we are at peace, because we don't drink and fight and steal any more." Did Jesus deliver you from anything?

Pray that we might have wisdom in the great task of nurturing the young Christians whom we have come to serve.

Saenz Pena, Argentina.

Elgin's I-W's Hold Conference on Peace

Centering around the theme "Peacemaking in Everyday Living" the Mennonite and Brethren I-W's at Elgin, Ill., held a peace conference July 31 and Aug. 1. Speakers for this conference were Roy Umble, Professor of Speech at Goshen College, Goshen, Ind., and Harold Row, Executive Secretary of Brethren Service Commission. The purpose of the conference was to create an interest in and concern for Christ's way of peace. Throughout the conference an air of informality helped each one to express his views freely and constructively.

The conference started Saturday morning with a discussion of our historical backgrounds, and the forces which helped mold our respective church bodies. In the afternoon John Zehr, a I-W at the Elgin State Hospital, discussed reasons for making our peace testimony count. We were made to realize that it is the little things that are important. LaVon Widegren, a Brethren delegate to the Bluffton Peace Conference held on July 15-18, brought us the high lights of her experiences there. The main discussion in the afternoon session centered around our attitudes in peacemaking. A local racial incident was used as the basis for discussion on the Christian's attitude and actions when he is directly affected by a social injustice. Following a picnic supper in the evening we refreshed our memories with various Scriptures that relate to our peace testimony. We talked about the example and teachings of Christ and how we are dependent on His help to become effective peacemakers.

Sunday, the last day of the conference, we gathered at the Church of the Brethren for worship services. In the afternoon a situation dramatizing a draftee before a draft board made vivid the application of our peace testimony. The conference closed with a panel discussion entitled, "Are we meeting the challenge of peace in this world?" Panel participants brought out the need for a consecrated life, the ability of a small group to witness effectively, and the need for the home church to teach the way of peace and to create a strong fellowship to encourage and pray for those actively engaged in the missionary endeavor. The measure of success we have in spreading the way of peace to the world is the number of souls won.

This conference was well attended by local I-W's and the interest was excellent. Few people attended who did not experience a feeling of responsibility to do their share and to encourage others. We each felt we were dependent on Christ's help to be effective peacemakers, and we are dependent on each other for encouragement.

The Elgin I-W Unit, Elgin, Ill.

That cannot be a true religion which needs carnal weapons to uphold it. God's people must be nonconformists to evil.—Roger Williams.

FIELD NOTES (Continued)

Topic for Young People's Bible Meeting at Hess Church, Lititz, Pa., on Sunday evening, Sept. 19, "Observations from My Summer Trip," by Orie O. Miller.

Twenty-fifth anniversary of the Flint Mennonite Church, Flint, Mich., Oct. 24. Especially invited are all those who helped in the work here, together with their families. All day service. Potluck dinner and lunch in the evening. Everyone welcome.

Bible instruction meeting at Krall Church, Lebanon Co., Pa., Saturday evening, Sept. 18, and all day following.

Bro. Howard Hammer will speak at the meeting of Lancaster Conference on Thursday afternoon, Sept. 16, on the coming evangelistic campaign.

All-day meeting at Landisville, Pa., Church Saturday evening, Oct. 16, and all day following. Speakers: J. Irvin Lehman, Chambersburg, Pa., Elias Kulp, Bally, Pa.

Communion dates for the bishop district of Bro. G. Parke Book, Lancaster Conference: Sept. 19, Nickel Mines; Sept. 26, Hershey; Oct. 3, Old Road; Oct. 10, evening, Meadville; Oct. 17, Paradise; Oct. 24, Kinzer; Oct. 31, Welsh Mt.; Nov. 7, Mt. Pleasant; Nov. 14, Samaritan Home.

Ordination for deacon at Valley View Church, Stuarts Draft, Va., Sunday afternoon, 2:30, Sept. 19.

Visiting Speakers

Aug. 29. **Leland A. Bachman,** Goshen, Ind., at Oak Grove, West Liberty, Ohio.

Sept. 5. **David Showalter,** Gays Creek, Ky., at Zion Church, Broadway, Va. **John C. Wenger,** Goshen, Ind., at Pottstown, Pa. **Paul M. Lederach,** Scottdale, Pa., at Conshohocken, Pa. **Gerald Studer,** Smithville, Ohio, at Perkasie, Pa. **Paul Erb,** Scottdale, Pa., at Perkiomenville, Pa. **J. Paul Sauder,** Mt. Joy, Pa., at Lansdale, Pa. **Roy Koch,** St. Jacobs, Ont., at Blooming Glen, Pa. **Wilbur Hostetler,** Elkhart, Ind., at Plain Church, Lansdale, Pa. **Paul Peachey,** Harrisonburg, Va., at Deep Run, Pa. **John L. Horst,** Scottdale, Pa., at Lititz, Pa.

Sept. 12. **T. K. Hershey,** Goshen, Ind., at Zion Church, Beckersville, Pa. **Henry Weaver, Jr.,** Elkhart, Ind., at Pleasant Hill, East Peoria, Ill.

Evangelistic Meetings

Hammer Tent Meetings along the New Holland Pike, Rt. 23, Between Eden and Leacock, Pa., beginning Sept. 26.

D. D. Miller, Berlin, Ohio, at Protection, Kans., Oct. 19-28. **Tobe Schrock,** Clarksville, Mich., at Benton, Mich., Sept. 30 to Oct. 10. **John H. Shenk,** Denbigh, Va., at Hildebrands, Waynesboro, Va., beginning about Oct. 10. **Richard Martin,** Elida, Ohio, at Beech Church, Louisville, Ohio, Sept. 23-30. **S. J. Miller,** Grabill, Ind., at Holdeman Church, Wakarusa, Ind., Sept. 30 to Oct. 10. **Erie Renno,** Belleville, Pa., at Flint, Mich., Sept. 26 to Oct. 3. **Jess Kauffman,** Colorado Springs, Colo., at Hesston, Kans., Sept. 17-26.

A. J. Metzler, Scottdale, Pa., at Willow Springs, Tiskilwa, Ill., Sept. 8-19.

THANKS FROM JORDAN (Continued)

When Bro. and Sister Lehman arrived here, they looked very healthy but when they left for the United States, they were not so healthy. My opinion is that it was due mainly to the hard sacrifice they both rendered in their work. But that change in their health did not mean much to them.

Presently Mr. and Mrs. Rutt, George Peters, and all the young chaps (PAX men) who are doing the MCC work are very reliable to carry on the work. Mr. Rutt has established a new method of clothing distribution which has proved very efficient. He is a man of work and sacrifice who never retires. His wife following his steps has also established a new center for needlework which is also expanding.

The Farran and Odeh Jahshan families together with many other Christian folks do join together to express their thanks to the MCC which has so kindly consented to carry out such message in this part of the world which is in deep misery. We pray the Lord to grant each member of the MCC constituency His rich blessings and love and direct him to the best always.

We are happy to undertake to help as much as we can the MCC unit and open our hearts and homes for them always.

We shall not forget your kind help and our children shall always remain grateful to you. Remember us in your prayers. Do not leave us as we are still in need of your guidance. Teach us more of your wide knowledge of the Word of God and Scriptures. Keep near us as we live in a part of the world where Christianity is surrounded by unbelievers and fanatics of stubborn beliefs contrary to our wishes.

We all remain in Christ's name and love,
Sincerely yours,
Hanna T. Farran, on behalf of Farran families, Odeh Jahshan family, Dabit family, Fasheh family, Abu Nasser family and all the Christian folks in Jericho joined.—via MCC Information Service.

Diary of Orie O. Miller

Mission and Service Trip
June 2 to Sept. 10, 1954

August 15, 1954. Saigon, Gia-Dink, Vietnam. As we came in over the flat Mekong Delta rice fields yesterday and then the two million Saigon-Cholon city area, I wondered, will there be anyone at the airport to meet me? Rev. Smith, 34 years Christian and missionary and two months my senior in age, was there, and it was a great privilege to be guest in their home, and then for them to have Rev. Thar, President of the Vietnam Evangelical Church, here also for supper and the evening. This furnished the opportunity to quickly get the over-all view of church and mission in this country of present confusion and travail. In this city five Evangelical congregations of 100 to 1800 members each have arisen within 15 years and all seem to be growing—a ripe area. But the usual marks are all about of the confusion, fears, and uncertainties that are Vietnam and Saigon in world politic today. Yesterday every six minutes a plane load of Hanoi area refugees landed at the local airport. This forenoon we attended at ten o'clock Vietnam service at oldest and largest church—about 600 present—and eleven o'clock community English service—31 present. Acting Consul Mackay with family was among the attendants. It is rainy season—heavy showers every day or night—and always humid.

August 17, 1954. Air-France—En route Saigon, Hong Kong. Yesterday morning on Rev. Smith's and my going down town we found it a holiday and apparently all offices closed; so we went to the Embassy first and luckily found Ambassador Heath in and ready and glad to see us. His office arranged an 11:00 A.M. appointment with F.O.A. Until then we visited the British & Foreign Bible Society store and the Manager, a Christian Vietnam who advised us of a 6:00 P.M. appointment with Vietnam Minister of Social Affairs. Mr. Holiday of F.O.A. was most cordial and eager for an MCC Refugee Services team. He had just come from Hanoi and said he never before saw such confusion and need as on Sunday at Haiphong—10,000 squatted in the rice paddies, shelterless, awaiting transport out. This week 3,000 a day are to be moved out by air and next week perhaps twice as many by sea and air. A letter at this office from Akron indicated the probability of Delbert Wiens' arrival on P.M. PanAm plane. At 3:15 we met him at the airport. At 6:00 we met the Cabinet Minister and had the desperately needy and worsening refugee situation further outlined. They are terribly eager and grateful for MCC help prospect and for us as a symbol of outside concern and care. The evening was spent in outlining our beginning plans for a unit of four. We retired immeasurably grateful for all the details and exact enabling and leading again. Smith and Delbert saw me off at 8:20 this morning—a full plane.

August 18, 1954. V. J. R. Mills Home, Hong Kong. Mr. Mills, Field Director of Christian Children's Fund (and with which organization certain of our Far-East MCC workers serve and have served on seconded basis) met me at airport and had me as guest at their cool, restful home for this 30 hours between planes. From C.C.F. headquarters offices here the support or subsidy support for 15,000 orphan children stems. For considerable portion of this total the total management is by C.C.F. Just now about 8,000 of these are in Korea, 2,300 in Hong Kong, the others in 25 other countries. A growing mission and service—missionary in motivation and organization with a most interesting history and development. We found much of mutual interest and concern and it was a profitable, restful, happy journey experience.

August 20, 1954. Hualien, Formosa, MCC Center. Glen Graber and missionary James Dickson met us at Taipei airport Wednesday evening and again I was guest at this widely known hospitable home. Yesterday was filled with Travel Office and Government contacts and getting Formosa missions orientation, as one only can at the Dicksons. Roman Catholicism's move into the aboriginal mountain areas, and where the past decade's mass movement to Christianity has been under way, represents the most baffling present challenge. This morning a smooth 40-minute flight lifted us across the mountains and put us at this six-year MCC Pacific Coast service point. This afternoon we meet with our seven-worker unit and plan together the recommendations to MCC and General Conference Mission Board for the coming three-year transfer of interest and work here. Tomorrow morning at 10:00 city and government folks join us for a brief hospital cornerstone laying on a well-located site given us by Hualien city and which is to be a permanent facility for the needy mountain tribal folks.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beachy, Mahlon and Dorothy (King), Hartville, Ohio, a daughter, Glenda Jean, July 5, 1954.

Charles, J. Norman and Betty (Wenger), Millersville, Pa., fourth and fifth children, third and fourth sons, Mervin and Marvin, Aug. 9, 1954.

Cooprider, Donald and Lena (Slagell), Hesston, Kans., second child, first son, Philip Bruce, Aug. 31, 1954.

Frey, Martin S. and Margaret (Bowman), New Holland, Pa., fifth child, second son, Jay Melvin, Aug. 26, 1954.

Gahman, Monroe T. and Ruth (Detweiler), Pipersville, Pa., second child, first son, James Lowell, July 18, 1954.

Gehman, Roland and Doris (Moyer), New Castle, Del., first child, Patricia Ann, Aug. 29, 1954.

Gugel, Ezra and Kathryn (Roth), Washington, Iowa, first child, Cynthia Kay, July 27, 1954.

Hartman, Paul and Erma (Mumaw), Wakarusa, Ind., fourth child, first son, Darrel Eugene, Aug. 23, 1954.

Heatwole, Alvin W. and Reba (Driver), Waynesboro, Va., fourth daughter, Alvina Joy, Aug. 19, 1954.

Heiser, Don and Betty (Zehr), Sarasota, Fla., first child, Dennis Duane, Aug. 17, 1954.

Hunsberger, Donald and Sara (Godshall), Collegeville, Pa., second child, first son, Donald Dean, Aug. 26, 1954.

Kauffman, Willard and Elizabeth (Swartzentruber), Northville, Mich., first child, Richard Wayne, Aug. 4, 1954.

Keener, H. Lester and Mary (Dagen), Kirkwood, Pa., fourth child, fourth daughter, Twila Mae, Aug. 28, 1954.

Keener, Leavitt M. and Elva (Meyers), Greencastle, Pa., third child, first daughter, Regina, Aug. 8, 1954.

Kreider, Lloyd H. and Anna (Hostetler), Quarryville, Pa., fifth child, fourth son, Paul H., July 20, 1954.

Kurtz, Norman M. and Arlene (Landis), Morgantown, Pa., second child, first daughter, Kathleen Marie, July 30, 1954.

Lapp, George and Kathryn M. (Brennemen), Columbia Falls, Mont., first child, a daughter, Lois Marie, Aug. 24, 1954.

Mast, Clarence and Zelma (Kauffman), Clarence Center, N. Y., second child, a son, Clarence Nelson, July 28, 1954.

Mast, Oliver and Betty (Diller), Elverson, Pa., second child, first son, Michael Lamar, Aug. 26, 1954.

Miller, Ammon and Jean (Riehl), Farmington, Del., first child, Virgil LaMar, Aug. 22, 1954.

Miller, Quinten and Dolores (Miller), Kalona, Iowa, first child, Mary Joanna, Aug. 21, 1954.

Newcomer, Benjamin F. and Reba E. (Myer), Genesee, Pa., fifth child, third son, Norman Lynn, Aug. 23, 1954.

Nussbaum, Mr. and Mrs. Delvin, Dalton, Ohio, first child, Anita Faye, July 25, 1954.

Plank, Roy and Mildred (Norris), Rushville, Ohio, third child, third daughter, Roberta Lee, Aug. 17, 1954.

Reeder, Charles and Helen (Shetler), Kimberly, Idaho, fifth child, Merlin Royce, Aug. 20, 1954.

Rohrer, Nelson G. and Pauline (Lefever), Quarryville, Pa., first child, James Leon, Aug. 20, 1954.

Sauder, Robert and Anna Ruth (Lefever), Gap, Pa., seventh child, fourth daughter, Blanch Elaine, Aug. 24, 1954.

Schertz, Eldon and Eileen (Bachman), Low Point, Ill., fifth child, third daughter, Kathryn Jean, Aug. 11, 1954.

Weaver, Victor R. and Ruth (Boll), Gordonville, Pa., first child, Julia Ann, Aug. 6, 1954.

Yeackley, Archie and Darla (Oswald), Milford, Nebr., first child, a daughter, Jyl Susanne, April 29, 1954.

Yeackley, Darrel and Naomi (Riley), Beaver Crossing, Nebr., third child, second daughter, Pamela Jean, June 20, 1954.

Yoder, Delmar and Ada Mae (Swartzendruber), Wellman, Iowa, third daughter, Karla Sue, Aug. 26, 1954.

Yoder, Ralph and Elsie (Birky), Alpha, Minn., fifth child, second daughter, Marlene Kay, Aug. 30, 1954.

Yoder, William H. and Elaine (Snider), Columbiana, Ohio, first child, Patricia Elaine, July 15, 1954.

Zimmerman, John H. and Esther (Cramer), Elizabethtown, Pa., second daughter, Linda Joy, Aug. 24, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Detweiler—Grasse. — Jay Henry Detweiler and Ruth Grasse, both of the Blooming Glen congregation, by David Derstine, Jr., at the home of the bride, Feb. 13, 1954.

Jennings—Bontrager.—Ernest Jennings, Winton, Calif., congregation, and Mary Bontrager, Bethel congregation, Ashley, Mich., by William Jennings, grandfather of the groom, at the Bethel Church, Aug. 15, 1954.

Kauffman—Hostetler.—Lowell James Kauffman, Bethel congregation, and Ella Mae Hostetler, Oak Grove congregation, West Liberty, Ohio, by Edward B. Stoltzfus at the Bethel Church, West Liberty, Ohio, Aug. 29, 1954.

Leidig — Gisel. — Melvin Leidig, Saginaw, Mich., mission, and Lois Gisel, Clinton congregation, Wauseon, Ohio, by D. L. Sommers at the Clinton Church, June 19, 1954.

Meyers—Zehr.—Homer Meyers, Doylestown, Pa., and Pauline Zehr, Lowville, N.Y., by Lloyd Boshart at the Lowville meetinghouse, Aug. 28, 1954.

Nofziger — Grieser. — Marvin D. Nofziger, Lockport congregation, Stryker, Ohio, and Mary Ellen Grieser, Central congregation, Archbold, Ohio, by P. L. Frey, June 20, 1954.

Paulus—Myers.—Melvin Ray Paulus, West Milton, Ohio, and Gladys Myers, Sweet Home, Oreg., by J. G. Hartzler at the Sweet Home Mennonite Church, Aug. 22, 1954.

Reigsecker—Short.—Marlin Reigsecker and Nancy Short, both of the Central congregation, Archbold, Ohio, by P. L. Frey, June 5, 1954.

Schmitt—Stover.—Abraham Schmitt, North Goshen, Ind., congregation, and Dorothy Stover, Blooming Glen, Pa., congregation, by David Derstine, Jr., at the Blooming Glen Church, Aug. 14, 1954.

Siegrist—Sauder.—Elmer Donald Siegrist, Erisman congregation, and Lydia Anne Sauder, Mt. Joy, Pa., congregation, by H. E. Lutz at the Mt. Joy Mennonite Church, Aug. 21, 1954.

Ulrich—Frey.—Franklin Ulrich, Roanoke congregation, Eureka, Ill., and Cara Belle Frey, Central congregation, Archbold, Ohio, by P. L. Frey, July 31, 1954.

Warye—Motz.—Duane Eugene Warye and Shirley Jane Motz, both members of the Zion Mennonite Church, Hubbard, Oreg., by Edward Kenagy at the home of the groom's parents, Aug. 14, 1954.

Yoder—Jantzi.—James Yoder, Garden City, Mo., and Lonabelle Jantzi, Adams, N.Y., by Andrew Gingerich, assisted by Donald Jantzi, brother of the bride, at Adams, N.Y., Aug. 7, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bishop, Libbie, daughter of Cornelius and Annie (Wismer) Myers, was born in Plumsteadville, Pa., Aug. 7, 1870; died July 22, 1954, at the home of her son Elmer, in Blooming Glen, Pa.; aged 83 y. 11 m. 15 d. She had been in failing health for some time, but bedfast only the last week of her life. On Jan. 26, 1892, she married Wm. S. Gross. To this union were born 2 sons (Elmer and Claude); the latter preceded her in death in 1947. Wm. Gross was ordained to the ministry at the Deep Run Church in 1901, and died in March, 1903. In 1911 she married Wm. C. Moyer who died in 1913. In 1916 she married Wm. D. Bishop who died in April, 1922. She was the first president of the sewing circle of Blooming Glen Mennonite Church, and was very active in the Sunday school and Needle Guild since 1915. She was a member of the Mennonite Church for 61 years. Surviving are one son (Elmer), one grandson, and 2 great-granddaughters. Funeral services were held July 25 at the Blooming Glen Church in charge of David Derstine, Jr. Burial was made in the Deep Run Mennonite Church Cemetery.

Dombach, Ira S., Jr., son of Ira H. and Earla B. (Snyder) Dombach, was born Sept. 24, 1939; was killed July 29, 1954, when he was thrown from the tractor he was operating and the tractor upset, pinning him under the seat; aged 14 y. 10 m. 5 d. He united with the Mennonite Church at the age of 12 and took an active part in all the church activities. He is survived by his parents and these sisters and brothers (Arlene, Joyce, Lorraine, Linda, John, Robert, Kenneth, and James). A brother (Mark) drowned six years ago and an infant brother preceded him in death. Funeral services were held Aug. 1 at the Millersville Mennonite Church by Herbert Fisher and Landis Shertzer. Interment was made in the East Petersburg Mennonite Cemetery.

Gingrich, Elizabeth, daughter of Harry and Abbie (Herr) Bausman, was born March 15, 1872; departed this life June 3, 1954, after an illness of four weeks; aged 82 y. 2 m. 19 d. She was the widow of John F. Gingrich, who preceded her in death June 10, 1934. She is survived by one son (Edison) and 5 grandchildren. Funeral services were held June 5 at Landisville Mennonite Church, where she was a member, Christian Frank and Barton Gehman officiating. Interment was made in the adjoining cemetery.

Kauffman, Mary E., daughter of Samuel and Nancy Zimmerman, was born near Martinsburg, Pa., April 2, 1878; died June 29, 1954, at the Nason Hospital, Roaring Spring, Pa., after several months' illness following a stroke. Her husband (Albert R. Kauffman, deacon of the Martinsburg Mennonite Church) died three years previously. Also preceding her in death was a son (Franklin). Surviving are one half brother (Harry C. Burket, of Martinsburg), 4 grandchildren, 4 great-grandchildren, and other relatives and friends. Funeral services were held at the Martinsburg Mennonite Church in charge of her pastor, Clyde D. Fulmer, and I. K. Metzler. Interment was made in the Kauffman Cemetery.

Kreider, Jennie Elizabeth, was born Feb. 12, 1884; departed this life June 28, 1954; aged 70 y. 4 m. 16 d. She was united in marriage with Musser Kreider on Jan. 21, 1904. Her husband and one son (Paul) preceded her in death. She is survived by the following children (Irvin, Mrs. Alice Frye, and Mrs. Ruth Snyder, all of Martinsburg), one brother (Daniel Byers, Woodbury, Pa.), 17 grandchildren, and 7 great-grandchildren. She was a faithful member of the Martinsburg Mennonite Church and served as president of the church sewing circle for several years. Funeral services were held at the Martinsburg Church by D. I. Stonerook, Clyde D. Fulmer, and C. A. Graybill, with burial in the Martinsburg Cemetery.

Lehman, an infant son was born to Wilfred J. and Ruth (Plank) Lehman, West Liberty, Ohio, July 4, 1954; died July 5, 1954. Surviving with the parents are 3 sisters (Joyce, Beth Ann, and Karen), the paternal grandfather (Joel Lehman), and the maternal grandparents (Mr. and Mrs. Joe L. Plank), all of West Liberty. A memorial service was held July 6 at the Troyer-Lynn Funeral Home by Loren King, with interment in the Fairview Cemetery.

Martin, Amos H., formerly of New Holland, Pa., who had been making his home with his son, Paul T., near Harrisonburg, Va., died July 12, 1954, at the home of his son, Samuel, where he had spent a few weeks. He had been in ill health since Feb. 24, 1954. He was born Jan. 11, 1878, in Wayne Co., Ohio. On Feb. 7, 1901, he married Leah Weaver. He was a member of the Mennonite Church since early manhood. He is survived by his widow, 2 sons (Samuel J. and Paul T., both of Harrisonburg, Va.), 8 grandchildren, 2 foster daughters (Mrs. Allen Nolt, Lebanon, Pa., and Mrs. Arthur Long, Lancaster, Pa.), 2 brothers (Daniel, Dayton, Va., and Elam H., Orrville, Ohio), 4 sisters (Mrs. Ezra Good, Mrs. Jesse Weaver, and Mrs. Reuben Horst, Dalton, Ohio, and Mrs. Emma Martin, Orrville, Ohio), and a number of nieces and nephews. One son (Adin A.) preceded him in death. Funeral services were held at the Pleasant View Church, Dayton, Va., July 13, and then the body was taken to New Holland, Pa., where services were held at the Weaverland Mennonite Church on July 15 with interment in the adjoining cemetery.

Moyer, Lillie, daughter of Moses and Mary Ann Stout, was born in Bedminster Twp., May 21, 1879; died Aug. 20, 1954, at the home of her sister Rose in Souderton, Pa.; aged 75 y. 2 m. 29 d. She had been in failing health for some years. In September, 1898, she was married to Enos Moyer. To this union were born 3 children (Bernice, Perkasie, Pa.; Esther—Mrs. Clemens, of Souderton, and Olive—Mrs. Gross, Doylestown, Pa.); 2 foster children were reared in the home (Charlott—Mrs. Hunsberger, of Souderton, and Edward). Surviving are 3 children, 2 foster children, 11 grandchildren, 11 great-grandchildren, and one sister (Mrs. Rose Stover, of Souderton). Funeral services were held Aug. 24 at the Blooming Glen Church in charge of David Derstine, Jr. Burial was made in the adjoining cemetery.

Nissley, Elizabeth S., daughter of Jeremiah and Fannie (Sheetz) Landis, died at the Oreville Home, July 26, 1954, after an illness of one year; aged 76 y. 17 d. She was a member of the Mennonite Church. Her husband, Christian B. Nissley, died in December, 1936. Surviving are these children (Landis and Eugene, Manheim, Pa., and Andrew, Philadelphia, Pa.), also 5 grandchildren, and these brothers and sisters (Aaron S. and Fred S., East Petersburg, Pa.; Mrs. Christ B. Snyder, Lititz, Pa.; and Jeremiah, of Florida). Funeral services in charge of Ira Huber and Homer Bomberger were held July 28 at the Beek Bros. Funeral Home. Interment was made in the East Petersburg Mennonite Cemetery.

Risser, Laura F., daughter of John and Leah (Funk) Horst, was born in Lebanon Co., Pa., Oct. 8, 1875; passed away July 15, 1954, at the St. Joseph Hospital, Lancaster, Pa.; aged 78 y. 9 m. 7 d. Surviving are her husband (Aaron S. Risser, whom she married Aug. 27, 1901), 3 daughters (Leah and Mary, Hershey, Pa., and Bertha, Lebanon, Pa.), 6 sons (Roy and Lester, of Hershey; Russell, Doylestown, Pa.; Irvin, Arthur and Ralph, Harrisburg, Pa.), one brother (Irwin Horst, of Lebanon), 17 grandchildren, and one great-grandchild. One son (Paul) preceded her in death almost two years ago. She was a member of the Stauffer Mennonite Church and worshiped there the Sunday before her death. She had a heart condition for several years. Funeral services were held at the Risser Mennonite Church, July 18, in charge of Noah W. Risser and Walter Oberholtzer. Interment was made in the adjoining cemetery.

Rychener, Charles C., son of John and Anna Rychener, was born April 7, 1870; passed away at his home in Pettisville, Ohio, Aug. 18, 1954; aged 84 y. 3 m. 11 d. He lived in this community all his life and was the last of a family of five to answer the death summons. On May 13, 1897, he was united in marriage to Rose Kline. To this union were born 2 sons (Vern, Wauseon, Ohio, and Carl, Harlingen, Texas) and one daughter (Mabel—Mrs. Henry Myers, Pettisville, Ohio). They, his sorrowing companion, 6 grandchildren, and 5 great-grandchildren with other relatives and friends mourn his departure. He enjoyed exceptionally good health

until about eight months ago when it began to fail. In 1910 he accepted Christ as his Saviour and united with the Central Mennonite Church, later transferring his membership to the West Clinton congregation. He was faithful to his Lord and often testified of his hope and assurance. Funeral services were held at the Short Funeral Home, Archbold, Ohio, July 21, in charge of Henry Wyse and P. R. Lantz. Burial was made in the Pettisville Cemetery.

Showalter, Susie, daughter of Perry E. and Isabelle (Cullers) Shipe, was born in Hardy Co., W. Va., Feb. 26, 1886; died Aug. 10, 1954; aged 68 y. 5 m. 14 d. On April 10, 1910, she was united in marriage with Timothy Showalter of Broadway, Va., who survives her. To this union were born one son (Daniel) and 7 daughters (Anna, Mary, and Grace, at home; Ada, Elkhart, Ind.; Emma, Philadelphia, Pa.; Martha, Harrisonburg, Va.; and Ida, Kansas City, Mo.). She is also survived by a foster son (Teddy E. Hartman), 4 grandchildren, 4 sisters, and 3 brothers. She united with the Mennonite Church at the age of seventeen and served faithfully in the work of the Lord with her husband who is a bishop in the Mennonite Church. Funeral services were held at the Zion Mennonite Church, Aug. 12, in charge of John L. Stauffer and J. Ward Shank, with burial in the adjoining cemetery.

Snavely, Abram B., son of Abram and Annie (Brubaker) Snavely, died at the Columbia Hospital Aug. 21, 1954, after an illness of six days; aged 80 y. 3 m. 18 d. He had been a resident of Manheim until three years ago when he went to live with his son-in-law and daughter (Mr. and Mrs. Henry Wein, Maytown, Pa.). He was a member of the Manheim Mennonite Church. His wife was the late Kathryn Sahn Snavely. Surviving are a son and 2 daughters (Harry, Elizabeth—Mrs. Henry Wein, of Maytown, and Alice Snavely, of Harrisburg), 2 grandchildren, and one sister (Annie Snavely Witmer, of Manheim). Funeral services were held Aug. 24 in the Manheim Mennonite Church by Ira Huber. Interment was made in the Hernley Cemetery.

Sonifrank, Grover C., was born Aug. 15, 1889, at Criders, Va.; died at his home near Mayland, Va., Aug. 22, 1954; aged 64 y. 11 m. 7 d. On Feb. 2, 1910, he was united in marriage with Sarah Snyder. He is survived by his companion, 4 sons, 3 daughters, 2 sisters, and 2 brothers. He was an active member of the Mennonite Church. Funeral services were held at Trissel's Mennonite Church, in charge of Timothy Showalter and John L. Stauffer, with burial in the adjoining cemetery.

Springer, David V., son of John and Elizabeth (Nafziger) Springer, was born near Hopedale, Ill., Feb. 24, 1875; passed away at the Gibson City Convalescent Home after an illness of 18 months; aged 79 y. 5 m. 26 d. On Feb. 4, 1900, he was united in marriage to Lena A. Birkey. They farmed near Hopedale for 9 years, near Saybrook for 30 years, and then retired to their present farm near the East Bend Mennonite Church. To this union were born 6 children (John and Elizabeth, at home; Aaron, of Foosland; Kathryn, Cleveland, Ohio; Roy, of Saybrook; Melvin, Indianapolis, Ind.). Surviving are his wife, the 6 children, 3 grandchildren, one foster grandson, and 5 foster great-grandchildren. Two brothers and 6 sisters preceded him in death. In his youth he accepted Christ as his Saviour and became a member of the Mennonite Church. He was an active member, serving as a Sunday-school teacher and in other church activities. Funeral services were held at the East Bend Mennonite Church near Fisher, Ill., Aug. 22, with Howard Zehr officiating and Harold Zehr assisting. Burial was made in the East Bend Cemetery.

Zook, Lillie, daughter of the late Solomon and Elizabeth Kauffman, was born Sept. 23, 1903; passed to her eternal reward Aug. 7, 1954; aged 51 y. 10 m. 15 d. Her death followed a serious illness of about a year. She leaves her husband, Harvey Zook, New Wilmington, Pa., 2 children whom they took to raise (Viola—Mrs. Glenn Spiker, Belleville, Pa., and Harold Zook, at home), one sister (Mary), and 2 brothers (Frank and Roy), all of New Wilmington. One sister (Nanny Byler) and 2 brothers (Michael and Charles) preceded her in death. In the fall of 1917 she was one of a class of twenty converts received into the membership of the Maple Grove Mennonite Church, where she continued to be a faithful member and regular attendant when health permitted. Funeral services were conducted at the Maple Grove Mennonite Church in charge of James Steiner and Enoch Zook. Interment was made in the adjoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Right in Romans, by C. Norman Bartlett; Moody Press; 1953; 218 pp.; 35¢.

In this study of the epistle of Paul to the Romans the author provides a detailed outline of the entire epistle, an introductory chapter telling the authenticity, purpose, effect, structure, and time and place of writing, and then proceeds with a condensed commentary of the meaning of the text. The author finds that the thesis of the epistle is that men are saved by believing in the Christ who is the full and perfect revelation of God, and that men can not be saved by works. It is a careful treatment of the epistle from the evangelical and conservative point of view; its brevity and its excellent outline make it very usable and convenient for Bible students and Bible teachers. The book is one of the series in the Moody Colportage Library, is small in size, and has a paper cover.—Edwin L. Weaver.

The Journal of John Woolman; Henry Regnery Company; 1954; 138 pp.; $2.75.

The Prisoners' Friend, by Patrick Pringle; Roy Publishers; 143 pp.; $2.50.

John Woolman (1720-72) and Elizabeth Fry (1780-1845) were social reformers and Quakers, the former American and the latter English. Woolman's autobiographical journal relates his labors in persuading Quakers about the impropriety of slave ownership; Pringle's biography of Elizabeth Fry tells the story of her efforts in prison reform. Although the two books have elements in common, Woolman's emphasis is more on what he thought and believed whereas the Fry account is more concerned with what she did.

Woolman's **Journal** deserves careful reading by every American and by every Christian, for it is a highly esteemed classic in American literature. The author relates his early experiences in Bible readying and prayer, his employment, and the consecration of his life to God in the Christian ministry. Early in his career he resolved not to seek greatness nor wealth but to live a plain and simple life. He made many journeys to religious meetings and, having early in life concluded that slave ownership is not consistent with Christianity, he interviewed many individuals and quietly gave his testimony.

Woolman's love for mankind was manifested in opposition to militarism, in a long and dangerous journey to the Indians to converse with them, in antislavery activities, and by his gentle spirit in all relations with the poor, the needy, the oppressed, and in all human relations. He lived up to his principles by refusing to wear dyed clothing, by abandoning his retail business in order to be more free for spiritual things, and by making most of his journeys on foot. Not flinching from self-sacrifice, he lived a life of perfect simplicity, holiness, and love. The **Journal** has wide implications in its concern with Christian economic principles and fundamental moral problems.

Pringle's story of Elizabeth Fry tells about her childhood, youth, and family background, her love of gaiety and worldly pleasures followed by their abandonment and the adoption of the plain dress of the conservative Quakers, her observations of prison conditions and her innovations and beliefs for the reform of prisoners and the improvement of conditions in prisons, her travels on the continent of Europe in behalf of prison reform in other countries, and her relations with high government officials in bringing about the changes.

We receive insights into the basic tenets of the Quakers, and how their ideals motivated the life and activities of a young woman who had accepted the Quaker philosophy of service. The book throws light on the social conditions of earlier generations and how love and concern for people in need coupled with intelligent effort can bring improvements. We are impressed too with the fact that deeds and accomplishments are determined by character. The author wrote this story expressly for young people "in the hope that it may stimulate a few of them to tread the path of the reformer." May it inspire every reader to the giving of his life for Christian service.—Edwin L. Weaver.

ITEMS and COMMENTS

The Netherlands Minister of War has assigned a conscripted Dutch conscientious objector to a Mennonite Voluntary Service work camp in that country. PAX (I-W) men from the United States are working in this flood clean-up camp. There is a possibility that this is the first time in the history of conscientious objection to war that two countries have placed CO's in the same work at the same place of service.

* * *

The color or racial bar in the church is a modern thing, Dr. Benjamin Mays told the World Council of Churches. It was not until the seventeenth century that the outlines of the modern race problem began to emerge. Mays pointed out that discrimination "scars not only the soul of the segregated but the soul of the segregator as well. . . ." The barriers we erect against others become prison bars to our own souls.

* * *

John Peter, bishop of the Reformed Church in Hungary, told the World Council of Churches in Evanston that he and other representatives from Iron Curtain countries "are tempted to represent to you not only the message of the church, but also the way of life we are learning to practice. On the

other hand, we often feel also that you, living on this side of the world, are tempted to represent not only the message of the Word but also the way of life to which you are accustomed."

* * *

Dag Hammarskjold, U.N. Secretary-General, in a press conference at Evanston, said that church groups might actually weaken their cause by taking sides on specific issues that are largely political, and involving factors other than ideological ones. He said that disarmament would be debated in the general assembly this fall, but to him "disarmament seems far off."

* * *

There was criticism at Evanston of the phrase, "brotherhood of man." Some delegates felt it should have a restricted sense of applying only to Christians.

* * *

A petition protesting the use of nuclear weapons, signed by 33,000 Japanese youth, was presented to the Section on International Affairs of the World Council of Churches.

* * *

Bishop Otto Dibelius said at Evanston that 15 million Protestants in East Germany are in "a continuous struggle for survival" because the East German state "is based on the materialistic outlook which opposes all kinds of religion." Western Germany, he said, is carrying a burden for 10 million refugees. Though Germany is divided, the Church of Christ in Germany is not divided. "Man in his folly may divide and destroy. God in His wisdom and grace unites and rebuilds."

* * *

A quarter of a million Chinese refugees are trying to stay alive in huts and caves on the hillsides of Hong Kong. There are also 15,000 European refugees, mostly of Russian origin, caught again in a deadly situation. In 1953 the World Council settled 2500 of these refugees in Australia, South America, or Europe.

* * *

The U.S. Congress refused to vote $500,000 for the United Nations Refugee Emergency Fund. "By so acting," says Elfan Rees, the World Council's advisor on refugee affairs, "America has exposed to the possibility of starvation thousands of refugees were it not for the charity of the other nations which have indicated their intention of bearing their share of international responsibility for these tragic people."

* * *

Life magazine, in a recent issue, urged editorially that surplus American foods be sent to Red China to avert widespread starvation as a result of the Yangtze River flood that threatens to wipe out half of the nation's rice supply. A similar flood in 1931 caused 52 million Chinese to die of starvation.

* * *

The Mar Thoma Church in South India claims to have been founded by the Apostle Thomas. But sixty years ago its membership and church life was at a low ebb. Today it has a membership of over 200,000 in over 360 parishes. It has two colleges, one seminary, two Bible institutes, 23 high schools, 17 middle schools, 115 primary schools, 5 hospitals, a printing establishment, and other institutions. It is intensely evangelistic. Its annual convention is attended by tens of thousands. It has mission centers all over India. The church has, of course, no foreign support.

* * *

Roman Catholics held a mammoth meeting in Soldiers' Field, Chicago, on Sept. 8. Cardinal Stritch said it would be in "homage to Mary, the mother of God and queen of the apostles."

* * *

Christians in Hungary are permitted to hold mass meetings, Bishop John Peter told an audience at Evanston. Religious instruction, he said, takes place both in the churches and in the schools, the latter being optional and under teachers supplied by the churches.

* * *

Willem Landman, of the Dutch Reformed Church in Cape Province, South Africa, told an Evanston assembly that his church supports a policy of racial segregation on practical rather than scriptural grounds. There is no unanimity within the Church concerning a scriptural basis of the policy and the whole question is being restudied.

* * *

The Indian constitution guarantees freedom of religion and the right to proselytize. According to Lesslie Newbigin, bishop of the Church of South India, this is a real concession to Christianity, as there is a deep antipathy in Hindu thought to proselytizing.

* * *

"I am a pacifist—by principle," said Martin Niemoeller, famous German religious leader and ex-submarine commander, to a meeting held by the Church Peace Mission at Evanston. "There is no such thing as a holy war," he said. "There is only one holy crusade—that is following Christ on the way of the cross." Niemoeller told of his "second conversion," when he came to see that his Nazi prison-guard was one for whom Christ died, and that he must be won with love. He declared that his pacifist convictions have become much stronger within the last two years.

* * *

Christians are a minority in India of only two per cent—about 8 million in a total population of 400 million.

* * *

Opening the National Constituent Assembly of Colombia, President Rojas Pinilla called Evangelical missions in that country "the greatest danger to national unity and to American solidarity in its fight against international communism." He charged that Protestant work "does not lead to an increase in the number of sincere Protestants, but to a loss of all faith and inevitable affiliation to communism."—**Christian Century.**

India has about 300 Protestant and 50 Roman Catholic hospitals. About 80 per cent of India's 7000 nurses have been trained by Protestants.

* * *

The 200,000 religious books in English exceed in number those of any other field. But, said Wilbur M. Smith to the Christian Booksellers Association, many new ones are needed. "For example, there has not been a great life of Christ written in the last 60 years," he said.

* * *

"In spite of the strong forces of opposition to Christianity in many countries of East Asia, everyone recognizes that it has come to stay. It is in the process of becoming domesticated. Asian Christians on the whole now command the respect of their non-Christian brethren. Perhaps it is true to say that there is today a more friendly attitude to Asian Christians than at any other time." So Rajah B. Manikam, East Asia Secretary of the World Council of Churches, reported to that body at Evanston.

* * *

The Tamil Lutheran Church of India has sent a missionary doctor to Sumatra. The Church of South India has sent an Indian couple to Papua.

* * *

Donald G. Barnhouse has reported in the September issue of his magazine, **Eternity,** his personal interview with Joseph Hromadka. Hromadka, a Czech theologian, has been accused by some in this country of being a communist agent. Barnhouse, who certainly cannot be charged with liberal tendencies, concluded his interview by seizing the hand of Hromadka and saying, "I find that we are brothers in the Lord Jesus Christ, redeemed by Him and called to serve Him."

* * *

Guenter Jacob, general superintendent in the Soviet Zone of a large district of the Evangelical Union Church in Germany, reported to the World Council of Churches a renewal of faith among Methodists of East Germany. Under the tensions imposed on the people by the government, he said, many who had no previous interest in religion are finding a security in the fellowship of Christianity. Asked whether they are permitted to preach freely, he said it is not so important whether one is in danger of arrest as that he has spoken the truth.

* * *

Farid Audeh, president of the Council of Evangelical Churches in Syria, says that three women are the source of all the world's troubles. They are Miss-Understanding, Miss-Interpretation, and Miss-Use.

* * *

If all families in Japan were to have farms, they would have one acre each. Even a Japanese family cannot live on that.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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LIBRARY

Attractive Christian Living

By Lester T. Hershey

Philippians 2:14-16a

Too many Christians are living a passive life. The non-Christian is seldom challenged by the average Christian life today. I want to challenge each of us with the imperative need of living a life that is attractive—yes, so attractive that the non-Christian cannot get away from the impact it forces upon him.

Are you making an impression on the world about you? Are you making an impression on your neighbor? Are you making an impression on those at home who do not know Christ as their Lord? It is our task to serve God by making the right impressions on all with whom we come in contact daily. I have suggested that this impression be a right one. There are those who are making their impressions on the world because of their eloquence. Others impress the world because of their great wisdom and understanding. We have been impressed with some because of their initiative in business, and others for their philanthropy. But these do not always affect the spiritual life. Hence, my burden is that each of us make the kind of impression on the world about us that will bring men and women to Christ our Saviour.

For this to happen, our lives must be attractive to others. In order that our lives be attractive to others, I will suggest three thoughts which are expressed in three words. These sum up, I believe, Paul's thinking as expressed in Philippians 2:14-16a. These three words are: *joyful, inoffensive,* and *radiant.* All three have to do with our everyday living.

I. *Joyful Living.* Referring to our verses, we notice that the apostle suggests that we should "do all things without murmurings and questionings." Now, when we live joyously, a certain satisfaction reigns over us, which does not occur when we are murmuring. Murmurings here may be signs of dissatisfaction. This discontentment may be secret or visible. If it is secret and sullen discontentment, sooner or later it will be visible to others. We remember what was said about Israel after they had left Egypt, after they had seen the powerful and loving hand of God upon them, after being delivered from the Egyptians and crossing the Red Sea. Israel began to murmur because they lacked water. And, as they murmured, they forgot all the sorrow and suffering of Egypt, and began to desire the fish, cucumbers, melons, leeks, onions, and even garlic of Egypt. They were not satisfied, therefore they murmured. The kind of life that Paul is suggesting for us to live, that it may be a joyous one, is one that takes the attitude referred to by Paul in Romans 8:28, even when things go wrong for us. In that reference Paul exhorts: "Now we know that things *continuously* work together for good to those who love God. . . . " This is the attitude of trust and confidence in our Lord and Father.

But joyful living also involves a life without questionings, that is, one without doubtings. Now there are legitimate questions about the Scriptures, and about another's attitudes and actions, but here Paul is referring to the kind of questioning that grows out of doubt. It involves continual argument and doubtings of the mind. For some there must be a reasoning of everything. This kind of questioning is related to murmuring and disputing, and leaves one discontented. Happy is the man who can take God's word of assurance and promise without questioning His sincerity or veracity. Happy also is that man who can take a fellow Christian for what he is and does not continually question his motives, attitudes, and actions. In Calvin's answer to Luther's derogatory remark we find the right kind of attitude which expresses joy and satisfaction and which disregards disputings. Said Calvin: "Let Luther call me a devil if he pleases, and I will never say of him but that he is a most dear and valiant servant of Christ."

II. *Inoffensive Living.* Paul speaks of it as being "blameless and harmless." We may think this a hard thing to do. We may think it practically impossible to live a life free from blame. However, the idea here is to be "free from defect," a state in which there is no need for correction. Of course, when we think of living this kind of life, it looms up before us as a huge mountain. But we must remember that as Christians, our lives are committed to Christ. If we are hidden with Christ in God, as Paul says in Colossians 3, then we are not alone, but have a strength which is divine to aid us. Hence Paul put it bluntly and clearly, i.e., that we live an irreproachable life, because he is thinking of our commitment to Christ. Now, when Paul says harmless, he means a life that is without mixture of vice or deceit. It is a sincere life. All of our actions invite one of two judgments: commendation or condemnation. But a life lived close to a divinely guided conscience will be attractive—it will bring commendable judgment.

Someone has contrasted the life in Christ and apart from Christ to birds, beasts, and plants in this way: "Life without Christ is as ravenous eagles; while in Christ, it is harmless as doves. Without Christ it is as a lion; while in Christ, it is like a lamb. Without Christ it is as briars; while in Christ it is as lilies of the valley in beauty and fragrance." Of course, we should not take too literal this contrast, yet there is a lesson from it.

To the thought of inoffensive living, Paul adds one more thought which he sums up with the idea of being blameless children of God. This life is characteristic of God's children. When Jesus

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Attractive Living

By Walter L. Eberly

A cheery smile upon your lips,
A tender deed and thought
Is something that's a freewill gift
For it cannot be bought.

There's nothing makes life more attractive
Than kindness done for others;
To lift one from the miry clay
Or help your fallen brothers.

You can't be happy, glad, and free,
If you are always blue.
You can't attract lost souls to Christ
By grumbling all day through.

Why should we not all happy be,
We're Christians, aren't we?
Christ died to save our souls from hell
For all eternity.

Orrville, Ohio.

spoke His beatitudes on the Sermon on the Mount as recorded by Matthew, He referred to the kingdom life as one where there is humility, meekness, peacemaking, and purity of heart. He suggests that with these, life within the kingdom is different from life without the kingdom. We note that both the RSV and ASV suggest that the children of God are without "blemish." It is a life, then, of seeking to live in conformity to Christ. "Seek those things that are above," Paul says in Colossians 3. He then enumerates the things in one's nature which need to disappear, for they do not belong to the new life in Christ Jesus.

III. *Radiant Living.* In the last part of verse fifteen and the first part of verse sixteen of our passage, we find the third thought regarding this attractive Christian life. The thought is that of *radiant* living.

In consulting Webster we find his definition for the word radiant as: "emitting or darting of rays of light or heat; especially beaming with light or brightness; figuratively, beaming as with joy, kindness, or love." I find this last statement quite in line with Paul's thought. The attractive Christian life is one that is emitting rays of joy, kindness, and love. The fruit of the Spirit spoken of in Galatians 5 are these rays which a radiant life will emit.

Paul exhorts us to remember that we are lights. "Ye are seen as lights." He further suggests a specific place where we are to be seen as lights. This place is the world. This great world in which we live and move about looks at God's children and expects to see reflections from the Great Light of the world—Jesus. This generation is crooked and perverse, Paul says, but they look at God's children and expect to see a radiant Christian life. Do we note the contrast which Paul makes? The Christian does not live in error, corruption, or crookedness, but he lives a life that is blameless and harmless without murmurings or questionings. His life is that of a blameless child of God.

This radiant life also includes a displaying of the word of life. Paul says, "holding forth the word of life." When Paul speaks of life as belonging to the Christian he means not merely the new power of holy living imparted to him, but the real presence of a truly divine life which, although largely concealed for the present by the fleshly nature, is the pledge (the earnest) of eternal life. The Christian Gospel, therefore, is the word of life. This life, then, is not hid, but kept in display, as a challenge to those not possessing it. Jesus said, "Ye are the light of the world." He likened our holding forth of this life to a city that is set on a hill. It is not hid, but is seen by all. The purpose of holding forth this life before men, Jesus said, is "so that men may see your good works and glorify your Father which is in heaven." To keep this radiant life burning brightly before men, we must live in close fellowship with our Lord.

Conclusion. I once had the opportunity of visiting the catacombs in Rome. We went to see the Saint Sebastian catacombs just outside of Rome. As we walked along the narrow passageways, each of us carried a small candle about the size of our little finger. Our guide carried a candle about two inches thick which threw a brighter light than a single one of ours. The purpose of our small candle was to examine more closely the objects he pointed out to us. On one occasion, I remained too long examining a certain object. When I looked up, I saw that I was alone. The guide and others had gone on. I rushed straight ahead to catch up with the group, but they had turned a corner. The question was which way did they go in this labyrinth of passageways? In my rush, my candlelight had gone out. So I stopped and waited for my guide to return. He did return, and from his large candle, I lit my small one. In the same manner we need to stay close by our Guide and not be detained by things of worldly nature, lest our light go out.

As God's children, let us remember that we are to carry the light of the Gospel into a darkened world. Let us be sure that our lives are *attractive* and *challenging* to the non-Christian. To be so, let us remember three words as we trust in our Lord to lead us on: *joyful, inoffensive, radiant.* This kind of living is true, attractive Christianity.

Aibonito, Puerto Rico.

Look for no peace within, till you are at peace with God; which cannot be without "fruits meet for repentance."—John Wesley.

Where Christ brings His cross, He brings His presence; and where He is, none are desolate and there is no room for depair.—Mrs. Browning.

Our Readers Say—

Perhaps "relative bias" had something to do with it, but I did appreciate the August 10 issue of the Gospel Herald—with its tributes to and writings by my friend and cousin, S. F. Coffman.

It is almost uncanny how well the poem, "In Thy Holy Place," fitted in with the article. And "Resurrection" is almost prescient of his own demise. . . .

As these familiar pillars of faith are removed one by one it would be easy to feel that they are irreplaceable. However, I find comfort in the sure knowledge that God continues to raise up men who will carry the torches being laid down by these faithful ones.

Thank you for the good Christian magazine that comes weekly to our home.—*Phebe F. Kraus, Denbigh, Va.*

* * *

. . . We appreciate the Herald more and more. It has been a definite factor in our spiritual development. We consider it a must for our home. . . .—*Charles B. Shenk, Biglerville, Pa.*

* * *

I wish to express my appreciation for the Gospel Herald in its doctrinal approach. Now, when there is such a trend toward modernism, we need it more than ever. Thanks for a fine paper.—*Lorie C. Gooding, Holmesville, Ohio.*

* * *

Not the least in pleasure and profit from reading the church paper you edit is the "Items and Comments" column. The first item in the column of Aug. 31 credited to Jerome G. Kerwin, a University of Chicago professor, has strengthened my convictions, long held, that the doctrine of separation of Church and State was badly interpreted by many people whom he terms as "unrealistic."

My hope and prayer is that that item will receive the wide publicity and acceptance among Christians that it deserves. Principle 3 that he cites, "co-operation between church and state is essential," should be better understood. Church and state relations are not a one-way street. It is just as vital to the welfare of the public domain that religion recognize its obligations to the state as for the state to contribute its share of benefits to church or religion, as he terms it. In principle 2 he says, "Religion and political life cannot be cut apart." Not a citation many will relish, but we believe it is "God's truth."

—O. E. Hershey, Strasburg, Pa.

I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.

—Abraham Lincoln.

Christianity is not at a crossroad. It is going forward, making a road as it goes. Who said that?—Lorie C. Gooding.

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EDITORIAL

Life in Death

Guest Editorial

The law of life is death. To give is to live. To save or to keep is to lose. Everywhere in life about us we see the fulfillment of this idea. The grain rots before it can bring forth a new plant. Some branches must be pruned away so that others can bear fruit. The mother risks death to bring forth life.

The ultimate expression of this is found in the redemption which Christ brought to pass by the sacrifice of His life. There was no other way for Him to provide a redemption that could be effective in redeeming His fellow men.

This law of life is not to be avoided in the experience of the Christian or the church. If Christ needed to give Himself, then we who are no greater than He must likewise give ourselves. Our life must be on the altar as His was, in attitude if not in fact. We must take toward ourselves the same position of complete willingness to be ready to give or share anything that is valued. Nothing that we value dare be held so tightly that for the cause of Christ we would not gladly give it up.

The law of death is life. Self-preservation was condemned by Christ when He declared that he who keeps his life will lose it while he who loses his life will keep it.

There are two kinds of armies. One, the defensive, is continually occupied with the defense and preservation of his own position. The offensive army does not worry about his own position, because he is out on the field fighting and forcing the enemy to defend his position instead of attacking the other. An offensive army forces the enemy to become a defensive army.

The offensive army must risk its very life to be offensive, but unless it does that it faces the greater danger of being annihilated by the other.

It seems too obvious that the church today is too often on the defensive. Instead of being concerned with propagation and proclamation, much time and energy is spent in bolstering defenses and trying to preserve itself. An army sitting about its fort trying to repair the weak points is in just the position to be overrun by the enemy. On the other hand, an army that is moving out and is concerned with the defeat of the enemy is much more likely to be victorious.

Why are we so preoccupied with the defensive? Why do we emphasize preservation instead of propagation? Are we afraid to propagate our faith for fear that we might suffer some harm or disadvantage or loss or disfavor?

Do we prefer our own comfort to the extent that our greatest concern is to maintain it at all cost? Do we measure our giving and sharing in terms of whether or not it will jeopardize our own security?

Do we hesitate to witness or minister to spiritual need for fear that we might come in contact with sin or filth or some other distasteful thing which might soil our garments or offend our bodies?

Do we hesitate to move out as a church into an aggressive missionary program because we fear that it might upset the status quo or alienate some dear one who thinks such things not proper or advisable? Do we feel that by concentrating our attention on ourselves we can thereby best preserve and save our own church from ruin?

Christ clearly declares that the law of life is death. We must become more concerned about giving and sharing than about keeping and saving. Unless we do we will face the very defeat we are vainly seeking to avoid.—Paul N. Kraybill, in the *Missionary Messenger.*

The Ministry of Christian Song

Song has been used from time immemorial to express the sentiments and emotions of people. In Job 38:4, 7 we find this allusion to song as the Lord spoke to the patriarch in reference to the creation: "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?" This is generally understood to refer to the heavenly host and evidently occurred before the creation of man.

Throughout the history of man we find song having a significant place in religious expression and worship. Miriam's song after the deliverance of the Israelites at the Red Sea is an outstanding example in the early part of the Old Testament. Ex. 15. Another is the song of Deborah and Barak at the time of the triumph of the Israelites over Sisera, the king of Canaan. Judg. 5. David and the other psalmists, of course, stand out as those who expressed their worship of and devotion to God in song. A few samples of their exhortations to worship God in song show how much they appreciated and valued it as an avenue of praise to God. "Make a joyful noise unto God, all ye lands: sing forth the honour of his name: make his praise glorious" (Ps. 66:1, 2). "O sing unto the Lord a new song: sing unto the Lord, all the earth" (Ps. 96:1). "Serve the Lord with gladness: come before his presence with singing" (Ps. 100:2).

Song has also played an important part in the worship of the Christian Church. We are told that Jesus and His disciples sang a hymn before leaving the upper room to go to the Garden of Gethsemane on the night He was betrayed. Mark 14:26. This suggests that it was their custom to sing praises to God in their meetings. Paul and Silas sang praises to God in the night when they were in the Philippian prison. Paul referred to the ministry of Christian song in both His Ephesian and Colossian letters: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

The Mennonite Church has been a singing church from its very beginning in the times of the Reformation. The *Ausbund,* its earliest collection of hymns, had its origin in the times of the fierce persecution of the early Anabaptists, later known as Mennonites. They, like Paul and Silas, sang when suffering from imprisonment, fire, and sword. The Mennonite Church has a rich history of song. It has held to the practice of unaccompanied singing by the congregation in which every one has the opportunity to participate. That is the way the disciples of the early church worshiped, the sacred record indicates. That

is the way our forefathers worshiped through the centuries. Special singing may have its place, but it should contribute to and never detract from congregational singing.

But good congregational singing cannot be maintained without effort. People must be taught to sing and to appreciate good hymns and Gospel songs. Our church schools have rendered a helpful ministry to our young people in this area. Singing classes and music conferences can be of great service in training our people, young and older, to sing well and to lead in singing and thus to improve worship through song.

The recent Church Music Conference at Laurelville Camp was an illustration of what good such meetings can do. It had a registry of about 120 people altogether. The theme was "Building Congregational Music," and from our observation we believe it was a successful meeting from that angle. We want to lend our encouragement to this and all other efforts to the end that our church may not only maintain its heritage of congregational singing but improve and strengthen what we believe is a Scriptural ministry of song.—H.

Spiritual Surgery

By D. Rohrer Eshleman

Surgery has become a very important specialty in the field of health and disease. We have relieved the suffering of many patients here in Ethiopia through this wonderful specialty. However, it has been disappointing to see patients refuse surgery which would be beneficial and life-saving for them. God, our Great Physician and Surgeon, never makes a faulty diagnosis and does perfect surgery when the patient obeys pre-and postoperative instructions. He has given infallible instruction as to what should be removed or amputated from our spiritual lives and waits in loving anticipation not for the receipt of money for the performance but for the privilege to cure the patient. Ignorant of God's instruction and knowledge the afflicted one says "No" to God and thereby refuses the life-saving surgical operation.

Name those things which you would rather have than your health. In the mind of every consecrated Christian comes the answer "Spiritual health"—love among brethren, peace in our work, unity in decision—which comes by accepting God's will and wisdom, not ours. To allow God's will to reign supreme the Great Surgeon may request that you have a major operation performed by our blessed Lord.

Preoperative Preparation. The patient with his physical problem goes to his doctor for relief of his trouble and the doctor performs the necessary examinations to make the diagnosis and to give advice. The man with his spiritual problem goes into his secret office with God and on his knees honestly says, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." "The word which I have spoken," Jesus says in John 12:48, shall make the diagnosis and the pathology is revealed to us as we read and the Holy Spirit interprets. For instance, while we are reading I John 2:16, 17 the vulnerable spot may be touched and the sore revealed—lust of the flesh (worldly pleasure), lust of the eye (coveted possessions), and the pride of life (honor and praise of men). Why has this pathology been present all these years, growing like cancer, causing the spiritual life to be malnourished, pale, anemic, dehydrated, and weak? We have been living on the husks, not the manna of the Word. Disease has crept in and we are in no shape for operation. The medical profession for years has known that the most rapid and best method for preparing a malnourished patient for surgery is by blood transfusion. Again the Great Surgeon, God Himself, offers His own blood through His Son for the preoperative preparation of the patient. No cross-matching or typing is necessary for this marvelous provision. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." After believing these words the patient rapidly becomes ready for operation.

Operation. The doctor enters the room of the surgical patient and reads to him something similar to the following: "I the undersigned give permission for the surgeon to operate and to do what he judges best." This statement the patient willingly signs. The doctor decides whether the gangrenous leg should be amputated below the knee or above; or whether the stomach should be totally or sub-totally removed; the patient signing his name resigns his life to the surgeon. "Take my life and let it be consecrated, Lord, to Thee." The rich young ruler said, "Lord, give me what you think is best." Jesus said, "You need an operation to remove your desire for possessions," and we can hear him reply, "No, Lord, I don't need an operation; I want an injection instead." If the world would learn that signing the operative permit brings complete joy, everyone would obey.

Hundreds of diagnoses could be made by God to better spiritual health:

1. Phil. 4:8. Those things which are the opposite of true, pure, honest, lovely, just, and of good report need to be cut out.

2. Matt. 16:24. Here Jesus says that the desire one has to govern himself instead of allowing the Holy Spirit to guide needs to be cut out. Gal. 2:20, Phil. 2:5.

3. Mark 9:43 describes a desire to reach for more and to continue to feel discontented in the place where God has called you. Jesus says, "Cut it out."

4. Mark 9:47 reveals your covetous spirit of possessions which you see with your eyes. "You had better have it cut out or your life will be ruined," says the Great Physician.

5. Ezekiel 36:26, 27. This modern era has placed us in the days of remarkable heart surgery which prolongs the life of hundreds of patients. I have seen patients who were cyanotic, bedfast, and who had given up all hope, come through c a r d i a c surgery, following which they climbed stairs and cared for all family affairs. God doesn't stop with repairing an old heart but tells us that a new heart He will give and the old stony heart He will take away. Our Heavenly Surgeon does real major cardiac surgery.

(Continued on page 909)

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, Sept. 15, 1904)

On Sunday, Sept. 5th, Bro. John E. Hartzler was ordained to the ministry at the Bethel M.H., Cass Co., Mo., Bish. Andrew Shenk officiating.

The congregation at Alpha, Jackson Co., Minn., has been made a part of the Missouri Conference. The brotherhood at Surrey, N.D., have also made application to this conference for membership.

Votes were taken at the Byerland M.H., Lancaster Co., Pa., on Sunday, Aug. 28th, for a minister and for a deacon. . . . The lot for ministers falling on Bro. Aaron B. Harnish and for deacon on Bro. Jacob Charles, they were accordingly ordained to their respective offices at the Stone M.H. on Thursday, Sept. 1st, . . . Bishs. Jacob N. Brubacher and Abram B. Herr officiated.

Mary Graybill, widow of the late bishop Jacob Graybill, was born March 30, 1826, and fell asleep . . . at her home near Thompsontown, Pa., July 25, 1904. She was united in marriage Dec. 18, 1849. In 1856 [he was ordained] to the office of bishop. He preceded her to the spirit world May 1, 1892.

The Second Hammer Tent Revival at Kalona, Iowa

By Ezra Shenk

It is now about two months since the Christian Laymen's Tent has been taken down. But praise God the revival is not over. Christ's name and God's name were exalted. Christ's name was lifted up night after night for twenty-one nights. I feel certain that if the campaign would have continued all summer that the tent would have been well filled all the time.

One of the high lights of the campaign was the tie-over of the precious campaign in 1952. At that time young people were challenged to set themselves apart to do work for the Lord if He should call them into His service. A large number of young people responded to God in that service and set themselves apart by dedicating their lives and their all to be used as God would direct. Those who were present at that occasion will long cherish those precious memories. Some of those were quite young. A few were still even in grade school, many had not finished high school, and none had finished college.

But they answered the call of God, and dedicated their lives to the Master's service. This year after a two-year period most of these same young people were on the platform again. Some of them were still in training, but many of them had found some service to do and they were happy in His service. Maynard Yoders left a farm near West Union Mennonite Church and moved down to Fristoe, Missouri, after working nearly a year and a half at Daytonville Mission, to work for the Lord in a needy field. They are happy in His service. A number of others who are in definite service gave challenging reports. Some of them are in preparation for some definite service. Some of these are in our church schools.

One gratifying fact about these dedications of 1952 is that nearly all of them have been faithful since their dedication. One, however, definitely was not, so Bro. Hammer had special prayer for the one who had left the group. The Lord heard the prayer and that night the one who had gone astray returned to the field.

A few people have done some thinking in regard to preserving the missionary zeal that was so evident on the part of the brotherhood during the revival. As I read Bro. Bender's article on the front page of our Gospel Herald, I had to wonder where is this missionary zeal. But then when I read in the Mission News that the Hesston Mennonite Church is developing a missionary prayer fellowship in co-operation with a number of home and foreign missionaries, I felt that prayer zeal is going forward. Certainly the Hammer Tent Revival Campaign is based upon prayer. All credit for all success of this campaign was given to God. Truly the effectual fervent prayer does avail much. A great effort was put forth for prayer in behalf of the revival here several weeks before the tent was put up. All the time during the revival there was a strong emphasis placed on prayer. However, at the end of the second week a prayer chain was started. Volunteers took half hours all around the clock night and day. So for the last week there was at least one person in the prayer room of the tent in behalf of the meetings.

I have often repented of judging too severely, but very seldom of being too merciful.—John Wesley.

As a result of the prayer effort souls came back to God and confessed their sins before God and witnesses. Restitution was made and souls became happy. But we still need prayer in this community. The question is how can the prayers be directed by the Spirit, and how can people be encouraged to pray. Perhaps if people could keep on praying all the time as they did during the revival we would not need a revival nearly as often. It may be that the Hesston congregation has found the solution of a real prayer program.

Let us pray that other congregations may also catch the spirit of a special prayer program, and pray in earnest. I feel certain that if our entire brotherhood would be harnessed to a prayer program that our relief work, voluntary service, and I-W service would not need to be discontinued. Truly there is power in prayer. It seemed that the entire brotherhood was united in the spirit of worship during the meetings. This spirit of a united missionary enterprise is still in progress.

God has given this community the second true revival. We indeed want to praise God for the blessings He has given us. Certainly every minister and bishop has been challenged more than ever before to exalt the name of Christ. One minister told me that he felt he owed a confession to God and the church because he felt the blessings of God so much more than he had ever expected could be possible. He did not realize that God could do so much in this community. Truly God was with us in a wonderful way. There will not be a way of realizing the total worth of the campaign in this world. Eternity alone can summarize and realize the total value of the revival effort as it was conducted in this area.

Bro. Hammer stressed missionary work in a Biblical way. Our community has been challenged to do mission work as it has never been before. It is so easy for one to forget the great commission and to settle down to farming or to some financial enterprise.

It seems so evident that in order to succeed in the business world, one must dive into the business with one's total strength and resources of mind and body. Likewise it is evident that in order to succeed in God's work, one must put his or her total efforts and resources into God's hands. No one can serve two masters. God never uses more of one's help than He needs. He never asks one to do a greater job than He gives that individual strength to perform.

Bro. Hammer emphasized the importance of having a systematic way of unloading sins and of making restitution today. So often people have a sin or little sins in their lives that they just let stack up and keep growing. These sins hinder the Christian's growth and progress in the Christian life.

We praise God that hundreds of souls did obey God and did confess their sins and make restitution. Satan does not want anyone to make any restitution. So if we do not make restitution we are investing our own lives in the hands of Satan. From a quick glance at the world and world conditions it seems evident that Satan has the larger army of followers.

The reason seems to be due to the fact that Christians have been losing the battle both on the defensive and offensive line of attack. It is too often the case that strong young men stand by and look on the warfare. God needs youth to get busy on the offensive line of attack. Here is the sad story in the Mennonite Church, youth want to work. They are eager to work, full of ambition, but they say there is nothing to do. Bro. Hammer challenges all people that he meets, but especially the youth. He challenges the youth who find no work to truly get right with God and follow the leading of the Holy Spirit. He challenges youth to dedicate their lives to God's service. He pointed out that God needs men to serve Him, and if the youth is ready for service, God can use that man when and where He wants him. God wants steady people who thrive on opposition. God has different ways of testing and sifting His workers. His big and strong qualification seems to be faithfulness in the job and on the job that you now have.

Bro. Hammer emphasized that as Christians we are serving God all the time in whatever line of service He calls

us to perform. We need to be conscious of God's leading in our routine work.

Bro. Paul Nuenschwander, business manager for the Hammer Tent Revival, came into our community about a month before the revival was scheduled to begin. The ministers in the surrounding area had met and appointed men to various committees before Bro. Paul came. The men appointed chose their own chairman. So when Bro. Paul arrived the men were ready to start thinking in terms of the revival. He certainly believes in looking ahead and planning for God to send a revival. He gave the men chosen for the various responsibilities instructions on how to get ready for the revival. It's quite evident that revivals don't just happen. People must realize their responsibility in promoting God's work in a revival.

All the way through the campaign there was a wonderful working together on everyone's part. It seemed that all concerned were working for God. The Hammer staff truly love God and are eager to serve Him as Lord and Master.

Don Augsburger led the inspirational singing each evening. He is well qualified to prepare and to lead groups of people into the spirit of worship which is so essential in our church services.

As we look back to this revival which is now in history, we feel a greater indebtedness to God than ever before. Hundreds of souls got new victories through Christ Jesus. No doubt the bishops and ministers were challenged to fulfill their responsibilities as they had never been challenged before. The laity were challenged to back up and support their leaders who are ordained of God. May that zeal of service which was so prominent during the revival keep on growing so that God can have a people that will obey Him in all things and serve Him.

We praise God for the new group of young people who dedicated their lives to God for His service as He may lead.

May all of us praise God for what He did for us during this second Hammer Revival.

Bro. Hammer truly is a challenge to our Mennonite churches. He has been preaching the Great Commission, and many people have responded to God's call. Bro. Hammer also has had a call to more definite mission work. Praise God that he is preparing to obey God's call.

Let us pray together that God will keep on leading His people into service for the Master, and may we all support them and pray for them.

Wellman, Iowa.

I will give you my definition of life: life is an unpleasant interruption of nothingness.—Clarence Darrow, agnostic lawyer.

Born of the Spirit

By Mrs. Wm. E. Detweiler

In John 3 we read of Jesus talking with Nicodemus saying, "Except a man be born again, he cannot see the kingdom of God," and, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Every man must have two births—one of this body, the earthly, the other of his soul, from heaven. Without the first, he cannot see nor enjoy this world; without the last, he cannot see nor enjoy the kingdom of heaven. As there is an absolute necessity that a child should be born into the world that he may see its light, contemplate its glories, and enjoy its good, so there is an absolute necessity that the soul should be brought out of its state of darkness and sin through the light and power of the grace of Christ, that it may be able to see or to discern the glories and excellencies of the kingdom of Christ here and be prepared for the enjoyment of the kingdom hereafter.

The wind blows in a variety of directions. We hear its sound, perceive its operation in the motion of the trees and feel it on ourselves, but we cannot discern the air itself. We only know that it exists by the effects which is produces. So is every one who is born of the Spirit; the effects are as discernible as those of the wind, but the Spirit we cannot see. He who is born of God knows that he is thus born; the Spirit beareth witness with his spirit, that he is born of God (Rom. 8:16) for he that believeth hath the witness in himself. And so does this Spirit work in and by him that others, though they see not the principle, can easily discern the change produced. "Whatsoever is born of God, overcometh the world."

We all know what it is to be born of the physical, but not all know or have experienced the birth of the soul. Being born of the Spirit is not reformation, trying to improve, making resolutions, ministering deeds of kindness, giving to charity, being habitual in church attendance, acting pious or religious, dressing modestly, using no tobacco in any form, having clean speech, and avoiding swearing or cursing. Excellent as these things are, and they are characteristics of an individual born of the Spirit, they can never fill the soul. It is not enough to have a form of godliness.

Remember the rich ruler when he came seeking instruction in regard to eternal life. He inquired of Jesus saying, "Good Master, what shall I do that I may inherit eternal life?" Jesus says, "One thing thou lackest." What was that? A heart disengaged from the world and a complete giving up of the world and its concerns that he might become a successful laborer in the Lord's vineyard.

Because we have been handed down a Christian or a goodly heritage by our forefathers, and have been rocked in the arms of Mennonitism, or any other denomination, and have kept her precepts does not give us the right to think we have been born of the Spirit. The young ruler's reply was, "Master, all these have I kept from my youth up." Yet he was lacking. He went away sorrowful. He was not willing to follow Jesus all the way.

Being born of the Spirit comes by way of true repentance, a godly sorrow for sin, confessing our wrong, making restitution where needed, renouncing sin and wordly pleasure, forsaking the lust of the flesh, sensual and impure desires, the lust of the eye, excessive desires of every kind, the pride of life, and esteeming oneself above another. When we have felt our lost and undone condition and have realized our helplessness and how insufficient we are of ourselves in meeting God's requirements, then faith begins to function and God's Spirit bears witness with our spirits that we are the children of God. Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Our faith must be active and obedient to God, motivated by love. We no longer walk after the flesh, but after the spirit, seeking grace and spiritual help which the Gospel of Christ furnishes, and we live a life of faith and holy obedience in this world, with the promise of a glorious life hereafter.

Without divine assistance, no man can find his way to heaven. The Holy Spirit is the third person in the triune Godhead. In the plan of salvation, in which God sent Jesus to be the propitiation for our sins and to bring us back to God, Jesus, when He returned back to the glory which He had with the Father before the world was, sent His Spirit to guide His people into all truth.

The Holy Spirit is our agent to enlighten, quicken, strengthen, and guide us, and all that are born of the Spirit are led and guided by the Spirit. Can we say that we have been made alive unto God and are dead unto sin? The things we once loved, we now hate? And the things we once hated, we now love? Have old things passed away and all things become new?

"And the disciples were filled with joy, and with the Holy Ghost (Acts 13: 52). The happiness of a genuine Christian lies far beyond reach of earthly disturbances and is not affected by the changes and chances to which mortal things are exposed. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). We rejoice over the fact that our sins are washed away and that we are adopted into the heavenly family.

A Prayer for This Week

Our Father, within the sanctuary of whose heart there is ever a refuge for all baffled minds and burdened hearts, we seek the consolation of Thy understanding love. We do not ask freedom from the burden-bearing of mankind. We do ask strength and courage and insight and gentleness and forgiveness for ourselves and forgiveness for all men. We would be sensitive to the cry of little children in our society and the world around. We would be alert to the call of lonesome people everywhere. We would especially ask for Thy help in our relations with those with whom we must work and with whom we do not agree. Help us, our Father, to be still each day until we feel the lift of Thy Spirit within us.—William J. Reagan, in *The American Friend.*

Let us look at a few more characteristics which are found in any individual born of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

Love is a Christian virtue given to us by God. God is love; therefore He imparts love to His children. We have an intense desire to please God and to do good to mankind. Love to God produces obedience to His will. Is this the kind of love we possess?

Joy is closely related to happiness and any one born of the Spirit will possess it, because he has the assurance that his iniquities are covered by the blood and are removed as far as the east is from the west and remembered against him no more. Isn't this wonderful! Just a little foretaste of heaven.

Peace is also the Christian's possession. The calmness and quietness which takes place in the soul of those that are born of the Spirit, instead of the unrest caused by doubts, fears, alarms, and forebodings, which every true penitent feels and must feel until he has assurance of pardon, brings peace and satisfaction to the mind and soul.

Long-suffering, is bearing with the frailties of others, considering that God has borne long with ours.

Gentleness—this grace is often found wanting. It is the opposite of being harsh and stern. May God give more of this grace.

Goodness—we not only have the desire to abstain from all appearance of evil, but to do good to the bodies and souls of men to the best of our abilities. This must spring from a good heart—a heart born of the Spirit of God.

Faith—faithfulness to duty, to our work, to God, to our superiors. Loyalty to God and preserving what is committed to us.

Meekness—having an even balance to all tempers and passions, not revengeful, not arrogant, not loud and boastful.

Temperance—self-restraint, self-government, moderation in sensual things.

The whole purpose and pattern of God is fulfilled in those who are born of the Spirit and the hearts and lives of such will bear the fruit of the Spirit.

Do we have the assurance of His abiding presence? Have we received our sight? Have we received the Holy Ghost since we believed? Are our lives governed by His Spirit? Are we propelled by love? Is our hightest aim to please God and do good to mankind? Are we separated from all false religions? Are we partakers of His Spirit?

Those who have not been born of the Spirit, whatever their profession may be, are definitely not qualified and cannot be effective workers in the Lord's vineyard. Let us not forfeit our citizenship in heaven by merely having a form of godliness, but let us put on the whole armor of God and go forward.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Dorchester, Nebr.

X. Water from Many Wells

By Nora Oswald

He ruleth by his power for ever.
Psalm 66:7

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

William Cowper, an English poet of the eighteenth century, wrote this majestic hymn, "God Moves in a Mysterious Way." The hymn expresses depth of feeling. It depicts a great God who is present in all situations and defines a Christian's attitude toward Him. The verses are rich in contrasting words and ideas.

The story concerning the origin of this hymn is unverified. The elder poet seemed to have been ill and concluded that God would be pleased if he drowned in the river near his home. He ordered a cab and driver to take him to the spot. The driver, however, had difficulty in locating the place and so drove around and around. Wearied with this procedure, the driver finally left Cowper at his own door.

It is believed that this episode inspired him to write "Conflict," as he called it.

Many of Cowper's poems won high places in English literature.

William Cowper, in collaboration with John Newton, wrote the famous "Olney Hymns."

Goshen, Ind.

Prayer Requests—

(Requests for this column must be signed)

Pray for the evangelistic meetings at Goshen Church, Laytonsville, Md., by Luke A. Horst, Reading, Pa., Oct. 6-17, that souls might be saved and the backsliders reclaimed.

Pray for a man in one of our southern Ohio mission fields who is hardened in his resistance to the Gospel.

A fifteen-year-old boy requests prayer that he may have victory over the many temptations that come to him as he attends the public high school.

Pray for our various church schools as they begin another year's work. Remember students, teachers, administrators.

Pray for special meetings to be held at Laurelville Mennonite Camp the last week in September. Matters of great importance in our church life will be considered.

Under the Burden

By Mary Alice Holden

Should I sit in ease and in comfort,
While others are doing without?
For many are lost without Jesus
And others are burdened with doubt.

If prayers will help ease their great burden
That God can reach them with His care,
What joy will be mine to be worthy
To make their loads lighter to bear.

So let me get under the burden;
In prayer let me struggle and strain,
If this will ease shoulders now drooping
And cause life to be not in vain.

Cimarron, Kans.

OUR SCHOOLS

HESSTON COLLEGE NEWS

The second annual Faculty-Staff retreat was held at Camp Wood, Elmdale, Kans., Aug. 30, 31 and Sept. 1.

Special speakers were Howard Zehr, Fisher, Ill., representing the Mennonite Board of Education, and Paul Erb, Scottdale, Pa., editor of the GOSPEL HERALD. Other speakers from the faculty and staff included Mary Miller, Milo Kauffman, Melva Kauffman, and Arnold Dietzel.

The theme of the retreat was Visions, Principles, and Policies of the Founders of Hesston College and Bible School. The topics discussed were: 1. Vision, Creativity, and Self-sacrifice of the Founders of Our School, 2. Specific Ideals of the Founders Which Are Still Being Realized Here, Others Which Are Being Forgotten, 3. Nonconformity as a Working Ideal of the Founders, 4. J. D. Charles, Educator and Scholar.

The afternoons were spent in recreation. The entire faculty and staff returned to the campus inspired and challenged to serve Christ and the church more effectively during the new school year.

Willard Conrad, acting registrar, announced Thursday, Sept. 9, that 262 students had completed registration for 1954-55. This exceeds last year's total for the corresponding day by two.

To date enrollment by classes is: 20 high school freshman, 33 high school sophomores, 47 high school juniors, 52 high school seniors, 67 college freshmen, 35 college sophomores, 7 college juniors (third year B.R.E.).

New faculty on the Hesston College campus this year include: Arnold Dietzel, in business education; Clifford Amstutz, Wooster, Ohio, in agriculture; Alice Reschly, Mount Pleasant, Iowa, in the English department; Calvin Redekop, Mountain Lake, Minn., social science instructor, and Joan Good, Harrisonburg, Va., dietitian.

Mrs. Roy D. Roth is teaching the home economics classes until Evelyn Rouner, head of the department, recovers sufficiently from a recent illness.

Hesston College is offering three night classes for the community this semester. These courses are: bookkeeping, crafts and woodworking, and pastoral counseling. Bro. Dietzel, instructor for the bookkeeping class, has designed the course to fit the needs of individuals responsible for the books of small business organizations.

The crafts and woodworking class is planned to help adults to enjoy a constructive hobby and to prepare to serve as crafts instructors at summer camps or for boys' and girls' clubs. Anyone interested in working with wood, leather, or plastics will enjoy this course.

The class in pastoral counseling is planned primarily for ministers, their wives, and other Christian workers. However, the class is open to anyone interested in counseling. Gideon G. Yoder, head of the Bible department, will be the instructor, assisted by Dr. Harold Vogt, staff psychologist at Prairie View Hospital, Newton, Kans.

Registration for night classes was held Sept. 13.

Pres. Roy D. Roth conducted the first student chapel service on Wednesday, Sept. 8. During the service the students were recognized by classes, and each person serving on the faculty and staff was introduced to the student body. Harry Diener, vice-president of the Board of Education, conducted a consecration service for the entire Hesston College family.

J. P. Duerksen and Paul Marvin Yoder are busy listening to students seeking membership in the Varsity and Collegiate chorales. Both men state that competition is keen, especially among the ladies.

Chairman Bill Zuercher, Nampa, Idaho, led the first "Y" chapel on Thursday morning. The theme of the program was the "Challenge of the "Y.'"

"Y" President, D. A. Raber, Hesston, Kans., pointed out specific needs of the most recent "Y" mission in Wichita. Mr. Raber used the title, "The Call of Our Brother." The use of radio in spreading the Gospel was emphasized by Ivan Kauffman, Colorado Springs, Colo. Mildred Saltzman, Shickley, Nebr., spoke of the possibilities for "Pioneering for Christ."

The YPCA officers for the year are: D. A. Raber, Hesston, Kans., president; Russel Yoder, Hesston, Kans., vice-president; Marilyn Troyer, Conway, Kans., secretary; and Hope Kauffman, Wood River, Nebr., treasurer. Other members of the cabinet are Mildred Saltzman, Shickley, Nebr., pubilicity division; Peter Hartman, Goshen, Ind., chairman of the city evangelism division; Stanlee Kauffman, Hannibal, Mo., chairman of the extension division; Donald White, Peabody, Kans., chairman of the institutional division; and Mary Ellen Miller, Goshen, Ind., chairman of the Christian Life division.

—Merle L. Bender.

GOSHEN COLLEGE NEWS

The Goshen College faculty held their annual retreat at Little Eden Camp near Onekama, Mich., on September 4-7. This has almost become a tradition, but because of the distance, the faculty decided to try to find a location one hundred miles nearer home next year. And because the date has extended over the first day of the opening of the Goshen public schools the faculty voted to begin the retreat on Thursday before Labor Day and end the following Monday morning.

Faculty members motored to Little Eden Camp on Saturday, arriving in time for supper. Following the evening meal Bro. Paul Mininger, new president of the College, introduced the new faculty members present at the retreat—Margaret Meyer, instructor in English; Chester Raber, religious counselor; Walter Oswald, part-time instructor in the social sciences and archivist in the Mennonite Church Archives, and Margaret Brubacher, instructor in Nursing. Others who could not be present are Harold Schultz, instructor in history, and LeRoy Kennel, assistant in the office of public relations.

During the remainder of the evening Alta Schrock, recently returned from a period of service in Europe, spoke on "Three years in Europe" and showed slides illustrating her work among Europe's destitute displaced persons.

On Sunday morning Bro. H. S. Bender preached the morning sermon on the general topic chosen for special emphasis for the retreat: "The Biblical Basis and Areas for Service." The morning period closed with the Sunday-school hour. Lois Gunden had charge of the Sunday evening service.

On Monday morning Bro John Miller, instructor in Old Testament, began a series of Bible studies on the message of the prophet Haggai. In the address of the morning Dr. H. Clair Amstutz, speaking on "Motivating Students for Service," insisted that the college must extend the horizon of students so that "Service" would mean Christian service without racial or geographical boundaries.

On Monday evening Bro. Karl Massanari, acting dean, in discussing the subject, "Planning the Curriculum to Meet the Challenge of Service," advocated the extension of the curriculum into areas that would broaden the students' conception of and preparation for Christian service and also the strengthening of present course offerings.

In the concluding program on Tuesday morning Bro. Paul Bender discussed "Trends in Higher Education." He gave a summary of ideas gained during his attendance at the NCA workshop in higher education at the University of Minnesota during the past summer, where he made a study of general education in the field of the physical sciences. He found that many colleges are interested in the Christian approach to the problems of higher education. They are emphasizing professional preparation as well as stimulation for scholarship.

Bro. Paul Mininger gave the closing address of the retreat on the subject, "Goshen College Objectives." He stated as a primary objective that Goshen College must provide a strong program of liberal education. "Goshen," he said, "is a liberal arts college with a motto of profound meaning—'Culture for Service'—not education for a refined, aristocratic, selfish way of life but education oriented to the needs of society. As a Christian college Goshen places culture under the lordship of Christ."

Goshen College, he continued, also is obligated to make a contribution to the life and thought of the Mennonite Church. Finally as "Goshen College" it has a definite obligation to the young people of the Goshen community.

In conclusion Bro. Mininger pointed out four areas in which the objectives of Goshen College operate: (1) dedication to Christ and

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PEACE AND WAR

The Peace Study Conference at Bluffton College

By Paul Peachey

Note: The reader will kindly turn to the Gospel Herald of July 13, 1954, p. 666, for a full announcement regarding the Brethren-Friends-Mennonite peace study conference held at Bluffton College, July 15-18, 1954. The following article attempts to interpret rather than to report factually.

Some one hundred and forty Brethren, Friends, and Mennonites met for a three-day period during the middle of July on the restful campus of Bluffton College, Bluffton, Ohio, to study the meaning of Christian love. For the past decade and a half, these three church groups had found themselves working side by side in the interests of the conscientious objector and other peace concerns. Negotiations with the United States and Canadian governments had required specific co-operation but beyond this were other areas of contact such as overseas relief and rehabilitation work.

This co-operation and sharing was mostly of a practical kind, but underlying it was acually a deeper basis of mutuality. For all three of these movements—the Mennonites in the sixteenth, the Friends in the seventeenth, and the Church of the Brethren in the eighteenth century—arose under conditions of spiritual poverty within the "mass church" of their respective lands of origin, and they sought to realize a new experience of New Testament discipleship and brotherhood. In all three of them, ethical sensitivity was sharp, and adherents of the movements were led to break radically with the society of their time.

The years which have followed the birth of these movements have not all dealt kindly with them. None is any longer characterized by its orginal dynamic, and each has developed a character quite divergent from the other. In time, the genius of each group congealed, and thus in a sense its strength has become its weakness. The Mennonite emphasis on the visible, disciplined community, separate from the evil of world society, gradually encouraged the development of cultural walls which were perpetuated from generation to generation as sacred but which sealed off the church from effective communication with the world. Among the Quakers or Friends, the emphasis on the "inner light" within each person was at times identified with modern secularized ideas about God, and the individualism which was engendered by this emphasis often tended to dissolve the coherence of the community of the believers. Finally, the Brethren, whose genius and origin lay in the enriching combination of several religious streams, such as Pietism and the free church concept, were better able to communicate with groups other than their own, but with variant streams of Christian interpretation within their own tradition, they sometimes found it difficult to maintain a clearly defined and common basis of faith and practice.

These and related differences were in clear evidence at the Bluffton conference, and the question may arise as to the advisability of a conference among groups which differ so widely. To be sure, organizational interrelations or mergers were not at all on the horizon of the conference discussions. But with similar spiritual heritages and common contemporary concerns, conference participants found the opportunity to "Compare notes" highly profitable. After these years of practical contact and co-operation in peace and relief, it was time that we examine mutually and on a somewhat representative basis, some of our basic assumptions, motivations, and goals.

It is a rule with me to take nothing ill that is well meant.—John Wesley.

Along the way, some of this had already been done. As early as 1935 a smaller group of representatives from each of the three denominations had met in conference at Newton, Kansas. Since that time there has been a "continuation committee," composed of a member from each group, meeting occasionally as the need arose and drawing in other people for consultation. The Mennonite representative on this committee has been Orie O. Miller, the executive secretary of the Mennonite Central Committee. Since World War II, under the leadership of M. R. Zigler of the Church of the Brethren, a similar "continuation committee" has been at work in Europe, calling annual inspirational conferences for the promotion of peace and related interests.

The need for a Brethren-Friends-Mennonite conference has also been occasioned by developments within Protestantism in general. Since World War II, a group of men from denominations as the Methodists, the Prebyterians, and the Lutherans, have come forward with strong pacifist convictions. While not all of them are evangelical in our way of thinking, yet for the most part their position is quite distinct from the liberal and political pacifism of the interwar period. These men, together with representatives of the peace churches, came together in 1950 in Detroit in the Church Peace Mission. This organization serves as a liaison among various peace groups, and is devoted primarily to the peace witness *within* the churches. This means that an attempt is being made to arouse the church in terms of her own essence as the church, to see the impossibility of Christian participation in war under any circumstances. This Mission held a second national meeting in Detroit late in 1953. Thus with an enlarged scope of work and witness open to the peace churches, the time had come for additional study of our witness and the problems we face today.

The Bluffton meeting was set up as a study conference to deal with the general theme: The Meaning of Christian Love. It was conducted on four levels. First there were two opening addresses, one by Clarence Pickett, a veteran Quaker leader, on the general theme, and one by Vernon Holloway, a Congregationalist minister who had been invited as a guest to discuss "The Implications of Christian Love," approaching his subject from a neo-orthodox (and nonpacifist) viewpoint. The second level was the division of the conference into six groups for the discussion of the several themes. The third level was two panel discussions on the second and third evenings of the conference, respectively, with the entire group present, and with the panel composed of a representative from each of the three denominations. Finally, there were several plenary worship and discussion sessions, with the latter evaluating the work of the conference.

It will not be possible to present here even in condensed form the content of the discussions. A brief conference message addressed to the several constituencies was drawn up and is appended to this article. Here only a few brief evaluations and presentations of problems will be possible, and these must be limited primarily to our own particular group.

1. The conference became conscious that it is possible to speak of a fairly clearly delineated "Mennonite position" on peace, a position rather distinct from that of the other groups. This position is derived in large part from our concept of the church and the Christian community. Where this position is known, certain distinct contributions are expected of Mennonites, which means that in our encounter with people beyond our own circles we are not merely or primarily on the defensive. This position carries within itself real elements of strength, as can be seen in the increased percentage of CO's in our churches now as compared to late World

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FAMILY CIRCLE

God Bless This Home

By Lorie C. Gooding

God bless this house we make our home,
And keep it day and night;
May gladness be its cornerstone,
And charity its light.

Beneath its roof may faith abide,
And love and joy increase;
And may its doors be open wide
To happiness and peace.

Holmesville, Ohio.

The Godly Christian Home

By R. C. Hinkle

But as for me and my house, we will serve the Lord.—Joshua 24:15.

"And the Lord said, Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:17-19).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

"Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

The home is facing formidable, challenging and deadly enemies in our day. The vision of the nominal Christian is clouded and foggy in its interpretation of a real standard of ethics.

In the case of Joshua and Abraham we have two great characters who had godly homes. Here were two fathers who stood at the head of their families and assumed the responsibility of deciding the moral and spiritual atmosphere that would pervade and emanate from their homes. We believe that Moses, Samuel, and Timothy and many others of our great Bible characters were reared, or partly reared, in such homes.

Parents should be professors and possessors of a vital Gospel salvation. Precept and practice based on the great Gospel principles of the Bible should be in evidence. Father and mother are the head of the government in such a home. Eli, the high priest, failed sadly in correcting and restraining his boys, who became wicked, corrupt, and adulterous. We hear much about our young people going to perdition, but what are we parents going to answer to God?

God originated the home in the Garden of Eden when He united Adam and Eve and blessed them. Gen. 1:28. The happy, godly, Christian home is a priceless heritage, a little kingdom within itself, a little bit of heaven.

The family relationship in itself does not make a home. A real estate salesman, according to one story, tried to sell a house to a newly married couple. Said the wife, "Why buy a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile, and married in a church. I get my meals in a cafeteria, live in an apartment, spend my mornings playing golf, and my afternoons playing bridge. In the evenings we dance or go to the movies. When I am sick I go to the hospital, and when I die I shall be buried from an undertaker's. All we need is a garage with a bedroom."

The atmosphere of the home largely determines the character and destiny of those who grow up in it. The environment in childhood and the training in early life have much to do with making or marring us. Home is the place in which habits take possession of us, in which the mind is trained, in which pliable, plastic characters are molded and forged into the men and women who become a blessing or curse to humanity.

Sometimes the good work of a Christian home is nullified by the evil effects of an unchristian home. The home is a good advertisement of those who are at its head. It is the telltale of those who rule the household.

The fear of God is in the Christian home. Here God and His laws are respected and Jesus is reverenced. Christ would feel at home because its inmates are in sympathy with His teachings, and outright wickedness would be unknown. The Bible has an important place in such a home. It is read and studied as a divine revelation by the parents, and the children are taught its truths.

"My house shall be called the house of prayer" (Matt. 21:13). The family altar has a distinctive place in such a home. Every father should lead his family in Christian devotions every day. The children should be taught to pray. They should be taken to church and Sunday school by the parents.

Unfortunately we have a crop of parents who are wiser than the Scriptures, who are against disciplining and punishing children. The "faith cure" by the laying on of hands was a good means of persuasion in bygone days. A Christian home sets the fashion rather than follows after the fashions of the world. Modesty of dress is in evidence and the use of lipstick, nail polish, and jewelry is discouraged.

Jesus says in the Sermon on the Mount: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Peter speaks of a certain class whose eyes are "full of adultery" (II Pet. 2:14). Adam Clarke, the commentator, said that if a woman dresses in a way to cause men to lust after her, she too has committed sin in her heart. Our women and girls ought to live and dress in a pure, clean, and modest way. In our baptismal covenant we promise God in Christ Jesus to be faithful unto death, willingly to renounce Satan with all his pernicious ways, and the sinful pleasures of this world.

May God help us to be true to the lowly Nazarene.—*Gospel Messenger.*

A Strange Family

I know a strange family. The father has never missed church or Sunday school in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been teaching Sunday school and hasn't missed for nearly seven years.

What's the matter with this family, anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever feel tired on Sunday morning?

Don't they belong to any clubs that keep them out late on Saturdays—or that invite them out for week ends?

Don't they ever have headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or business trips, or picnics, or such things?

Don't they even have a radio, so that they could get some good sermons from out-of-town preachers?

Don't they ever get a lot more out of reading a sermon in a book?

Don't they ever get disgusted with hearing the same old Gospel Sunday after Sunday, or don't they get fed up with some of the members?

What's the matter with this family, anyway, and why are they so happy and cheerful?—*Just a Minute.*

EXPRESSIONS OF APPRECIATION

I wish to thank the many friends and neighbors for their cards, prayers, and deeds of kindness during my recent illness and stay in the hospital. May God richly bless and reward you all.—Elam W. Nolt, Stevens, Pa.

* * *

I wish to express my sincere thanks and appreciation to my many friends, neighbors, and relatives who remembered me with cards, flowers, gifts, visits, and prayers during my stay in Lancaster General Hospital and since my return home. May the Lord richly bless you all.—Mrs. Martin R. Groff, Bird in Hand, Pa.

(Continued on next page)

TO BE NEAR TO GOD

DROPS FROM FULL CLOUDS

"If the clouds be full of rain, they empty themselves upon the earth" (Eccl. 11:3).

Full clouds soon empty out life-giving water upon the thirsty ground. Christ said if we are filled with the water of life, we will be a well of water springing up unto everlasting life. Speakers who are filled with the Spirit of God inspire their hearers to a righteous life for God's kingdom. From some of these I have gathered choice statements.

Sunday, September 26

"You cannot build a church except in an atmosphere of complete surrender, love for God, and complete love for fellow men."

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37, 39).

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

Monday, September 27

"If we don't keep the spirit we had in the old sheep sheds, Ichabod will be written over our door."

I Sam. 4:21, 22—"And she named the child Ichabod. And she said, the glory is departed from Israel." Read the chapter.

If we don't have the spirit that compelled our fathers to stay true through persecution, the glory will depart from our church.

Tuesday, September 28

"Jesus Christ in me will not fuss with the Christ in you."

"I beseech you, . . . that ye be perfectly joined together in the same mind" (I Cor. 1:10.

"Is Christ divided" (I Cor. 1:13a).

"By love serve one another" (Gal. 5:13b).

Wednesday, September 29

"Live by faith of Christ, not faith in Christ."

"I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Faith is one of the gifts of the Spirit. "For to one is given by the Spirit the word of wisdom . . . to another faith by the same Spirit" (I Cor. 12:8, 9).

"Lord, Increase our faith."

Thursday, September 30

"God is going to give us a great building." That is, a great church.

"Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

"Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:20, 21).

"He is faithful that promised" (Hebrews 10:23).

Friday, October 1

"Cursed is the man who does the Lord's work carelessly." (translation of an African Christian proverb.)

"God shall bring every work into judgment" (Eccl. 12:14).

"The men did the work faithfully" (II Chron. 34:12).

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Saturday, October 2

"God wants us to use our heads as well as our hearts."

"Think on these things" (Phil. 4:8).

"Think soberly" (Rom. 12:3).

"Study to shew thyself approved unto God" (II Tim. 2:15).

"Be no more children, . . . carried about with every wind of doctrine" (Eph. 4:14).

—Mary Alice Holden.

Job's Struggle to Understand Life

Sunday School Lesson for October 3

(Job 1-2; 19-23)

Troubles! Perplexities! Perhaps no one ever had more trouble than Job did. Perhaps no one was ever more perplexed in his trouble than this man. Let's see his problems and how he behaved. Many people today have great trials and wonder why. Perhaps your pupils have need to study Job for their present disturbing situation. If not now, they may need Job's lesson someday or need it to help answer questions of others who are in trouble.

What kind of a man was Job? Read in class all that time will permit of this great drama. "There is none like him in the earth," said God. Job gave his own record as being honest, pure, unselfish, generous, and compassionate. Job 31. Satan knew too that Job feared God. But Satan said Job served for gain. God permitted Satan to try Job. We see in chapters one and two what Job did not know.

Job's troubles came in quick succession. Disaster took his oxen, his sheep, his camels, his servants, and his beloved sons and daughters. In face of these tragedies Job "worshipped" God, "sinned not, nor charged God foolishly." Then Satan was granted permission to try the patient Job within an inch of his life. Job's health was taken from him. His wife urged him to curse God and die. (Read Job's wonderful answer.) Job's friends came to comfort (?) him but greatly increased his suffering.

Along with his friends Job believed devoutly that everything that came to the faithful was from God. If a man suffered it was because God willed it so. He also thought that suffering was a sign of God's judgment for sin. His friends accused Job of sin but Job knew in his heart that he had no willful disobedience or rebellion against God. This made his suffering very difficult to understand. Job longed for death.

In the midst of the debate with his three friends, Job complained against the Lord. Life was not fair to him and God was not just. God would not give him light. He was stripped of his glory. All hope was removed from him. In chapter 22 Eliphaz hurled charges of sin against Job.

Although Job did not know why he was suffering, he felt sure that there was an answer with God (and we know there was). If only he could find God to hear his cause, God would answer and strengthen him. We must remember Job did not have the direct approach to God through Jesus Christ that we have.

In confident faith we hear him cry out, "Though he slay me, yet will I trust in him" (Job 13:15). "I know that my redeemer liveth, and . . . in my flesh shall I see God" (19:25, 26). "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."

Job had a secret we need to know—how to remain steadfast to God in faith under the most trying of circumstances. Job's struggle to understand life with its injustices, undeserved punishments, sorrows, troubles, and calamities perplexed him greatly but did not crush him. He held onto God and got an answer when God spoke out of the whirlwind. (In next Sunday's lesson Job gets a wonderful answer from our wonderful God.)

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE (Continued)

We as a Christian family wish to express sincere thanks and give testimony to the goodness of God in His wisdom for our lives. We do not understand why such things come our way as we have experienced in the loss of our barn and crops and some equipment, but we believe God had a purpose in the fire on July 29. We praise God for friends and relatives and neighbors who are coming and offering a helping hand in rebuilding as well as for the many gifts received. In Jesus' blessed name.—Mr. and Mrs. Paul L. Myers, Danboro, Pa.

* * *

I am grateful to God for His blessing in healing me so that I have been able to return home again.

Now I want to thank my friends for the prayers offered in my behalf, also for the visits, gifts, flowers, letters, and cards I received. I do appreciate each token of kindness and love. May God bless you all.—Mrs. Henry Eichelberger, Hydro, Okla.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Call to Prayer for Peace.—In 1952 Congress passed a resolution that the President set aside one day each year other than Sunday on which the people of our nation "may turn to God in prayer and meditation." In response to this President Eisenhower has proclaimed Wednesday, Sept. 22, as a national day of prayer for peace. The text of his proclamation is as follows: "Whereas Americans of every generation have sought and found in Almighty God help and guidance in their personal and national problems, and whereas it is fitting that all Americans should unite in prayer on one day of each year in reaffirmation of their reliance upon divine support, and our faith in the power of prayer, now therefore, I, Dwight D. Eisenhower, President of the United States, do proclaim Wednesday, September 22, as a national day of prayer when all of us may give thanks for blessings received and beseech God to strengthen us in our efforts toward a peaceful world." As a peace church we will do well to heed our president's call to prayer.

Bro. Kenneth G. Good, pastor of the Morton, Ill., Church, was ordained to the office of bishop on Sunday evening, Sept. 12. The services were in charge of Bro. Howard J. Zehr, assisted by the brethren J. D. Hartzler and J. N. Kaufman.

Bro. Ralph Palmer, tract evangelist, Denbigh, Va., is spending several weeks in Ontario, Canada, where he is distributing tracts and filling appointments in a number of churches.

The Woolwich Bishop District Ministerial Meeting was held at the Berea Church, Alma, Ont., on Thursday, Sept. 9. A fellowship lunch was enjoyed at noon, and guest speakers were Bro. and Sister Simeon Hurst, on furlough from the Tanganyika Mission. The usual business sessions were held.

Change of Address.—Bro. LeRoy Kennel from Metamora, Ill., to Goshen College, Goshen, Ind., where he will serve as assistant in the office of public relations.

Bro. J. E. Hartzler, Goshen, Ind., was guest speaker at the Sycamore Grove Church, Garden City, Mo., where he preached his first sermon many years ago. He preached on Rom. 1:16 in the morning and in the evening spoke on the subject, "Palestine—The Arab-Jewish Problem," giving some of his findings after a recent world tour.

Bro. T. K. Hershey, Goshen, Ind., author of "Old Time Revival Again," is giving a series of midweek studies in evangelism, using this book as a text, at the North Goshen Mennonite Church.

Bro. Fred S. Brenneman, who is doing his I-W service in American Samoa, writes that he has had many opportunities for witnessing on Pago Pago, Tutuila, where he is stationed. He has preached a number of times at an afternoon vesper service which quite a few government officials attend. He feels the need of the prayers of God's people in the homeland.

The enrollment for the new Bethany Christian High School, near Goshen, Ind., has reached 122. Dedication services, which had been planned for Sept. 12, have been postponed for some future date to be announced.

A fellowship meeting of the Calvary (Souderton), Neffsville, York, Phoenixville, Marietta, and Monterey congregations was held at the latter church on Sunday afternoon, Sept. 19. Speakers were Orie O. Miller and C. F. Derstine.

Bro. Richard Yordy, Freeport, Ill., was ordained bishop on Sunday afternoon, Sept. 19, if previous plans were carried out. Bro. A. C. Good was to have charge of the service, assisted by the brethren Harold Zehr and J. N. Kaufman as representatives of the Illinois Conference.

Bro. S. C. Yoder, Goshen, Ind., was the guest speaker at the dedication of the new Country Rest Home, Greenwood, Del., on Aug. 29. Bro. and Sister L. L. Swartzentruber are in charge of the home, which is nearly filled to its capacity of 22 guests. The institution is privately owned and conducted.

Bro. Lawrence Burkholder, Princeton, N.J., is at present in Indo-China as special representative of Church World Service to help to inaugurate a program of material aid, rehabilitation, and assistance to hundreds of thousands of refugees from Communist domination. His experience as administrator of the CWS relief program in China 1946-48 makes him especially fitted for this new task.

Bro. Chester M. Helmick, pastor of the Pinto, Md., congregation, is spending the school year at Goshen College Seminary. Bro. A. Lehman Longenecker, Marietta, Pa., has moved with his family to Pinto to supply the vacancy occasioned by Bro. Helmick's absence for the coming months. Bro. Helmick's address is 507 Middlebury St., Goshen, Ind.

Bro. Miller Stayrook, of the Stahl congregation, Hollsopple, Pa., who recently completed his I-W service in the Kingdom of Jordan, Palestine, spoke on his work at his home church on Sunday morning, Sept. 5. He is now engaged in teaching for the Christian Day School at Spring City, Pa.

A new church building, 45 by 50 feet, was dedicated at Springs, Pa., Sunday afternoon, Sept. 12. Bro. Paul Erb, of this office, preached the sermon and about 1000 people were in attendance. Bro. Richard Martin, Elida, Ohio, gave a farewell message in the old church in the morning and spoke in the new church on Sunday evening. Revival services by Bro. Kenneth Good, Morton, Ill., followed, beginning on Tuesday evening.

Announcements

Bro. J. Irvin Lehman, Chambersburg, Pa., will discuss the topic, "The Christian and Dress," at the Hammer Creek Young People's Bible Meeting, Lititz, Pa., on Sunday evening, Sept. 26.

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Mennonite Sunday-school enrollment should have reached 100,000 by Sept. 5, 1954, if growth continued through 1954 as expected. An actual attendance and enrollment count is to be taken Sept. 26, to see where we are in relation to this goal. Report blanks have been mailed to every Sunday-school superintendent. It is hoped that there will be 100 per cent co-operation. Be sure that your Sunday-school reports are sent to J. J. Hostetler, 1101 Ann St., Peoria, Ill., Secretary of Sunday Schools for the Mennonite Commission for Christian Education. For additional information see the "Teaching the Word" page of the Sept. 14, GOSPEL HERALD.

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Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The following Eastern Mission Board missionary families have recently returned home on furlough from the foreign fields: the **Miriam Wenger family** from Tanganyika arrived on Sat., Aug. 21. They will be located at 76 Greenfield Road, Lancaster, Pa. . . . **William Leatherman,** son of John and Catharine Leatherman, returned with the Wengers. He plans to attend school in the States. . . . The **Dr. Walter Schlabach family** arrived on Mon., Aug. 23, on furlough from Ethiopia. Their temporary address will be Farmington, Del. . . . The **Chester Wenger family,** also from Ethiopia, arrived on Fri., Aug. 27. Bro. Wenger will be going to school in Richmond, Va., during his furlough. His address will be Fentress, Va.

Evangelistic meetings were held at Bragado, Argentina, Sept. 14-19, with Evangelist Mateo Kroom of Buenos Aires bringing the messages.

Bro. William A. Miller, Bremen, Ohio, brought an evangelistic message to the Meadvill, Pa., congregation on Sunday evening, Sept. 5. Other features of the evening service included a praise and testimony meeting and a children's meeting.

A Gospel Team from Bragado, Argentina, Bible Institute will assist with evangelistic meetings at Carlos Casares, Sept. 23-25.

Four young women from the Mexican Mennonite Church, Chicago, Ill., are attending Bethany Christian High School, Goshen, Ind.: Theresa and Esther Ventura, Gloria Rodriguez, and Irma Rangel.

The Norman Hockman family, under appointment for missionary service in Honduras under the Eastern Board, flew to Costa Rica for language study on Monday, Aug. 31, arriving there the following day.

Bro. John H. Koppenhaver, director of the Bragado, Argentina, Bible Institute, and an Institute Gospel Team will conduct evangelistic meetings at Salto, Oct. 8-10. Pray for these services.

Bro. J. Howard Kauffman, member of the Goshen College faculty now in graduate study in Chicago, Ill., spoke at the Mexican Mennonite Mission, Chicago, Ill., on Sunday evening, Sept. 5. A quartet of nurses from the Goshen College School of Nursing sang during the evening and the four girls leaving to attend Bethany Christian High School near Goshen, Ind., gave their testimonies.

Bro. and Sister D. D. Shenk, Denbigh, Va., were scheduled to leave on Saturday, Sept. 11, en route to Trujillo, Honduras. They will be serving as a VS builder couple for the mission in Trujillo for a nine-month term.

The Youth Work Camp conducted at Nakashibetsu, Japan, Aug. 23-28, by Ralph Buckwalter and Ruth Bean assisted by several young people from Kushiro was a real experience for the local congregation. The group dug the foundation for the new church building, made a number of volcanic ash building blocks, visited in the homes with Scripture reading and prayer, and conducted a children's meeting in the fire hall.

Pray for the first annual Christian Discipleship Conference sponsored by the Bragado, Argentina, Bible Institute to be held Oct. 14-17 with Horacio Gualdieri of Rosario as speaker.

Bro. and Sister Richard Burkholder, missionaries under appointment to Brazil, kept the following appointments in churches near their home during the past month: Lititz, Pa., Aug. 22; Morris Run, Pa., Aug. 29; Mellinger, Lancaster, Pa., Sept. 5. The Burkholders were scheduled to sail from New York on Sept. 15.

Sister Ruth Bean was welcomed to Kushiro, Japan, with a special church meeting on Aug. 22. A house-warming cottage meeting was scheduled for her on Sunday evening, Sept. 25, in her living quarters in the center of Kushiro.

Bro. and Sister John Coffman, London, England, will speak at the Wanner Mennonite Church, Hespeler, Ont., on Sunday evening, Oct. 3.

Sisters Esther Becker and Mildred Heistand, missionaries under appointment by the Eastern Mission Board, arrived in Ethiopia on Aug. 17.

Bro. Orie O. Miller, secretary of the Eastern Mission Board and of MCC, returned from his round-the-world trip on Sunday, Sept. 5. This trip was taken in the interests of Eastern Board missions and MCC relief work.

The Mennonite Church in Japan is planning to publish a paper. The first issue will deal with a report of the Annual Bible Camp held the first part of August. Hatano san and Sakaki san of Kushiro are serving as editor and production manager.

Fifteen persons were received into church membership at the Lima, Ohio, Mission on Sunday, Sept. 19, if previous plans carried, fourteen by baptism and one upon confession of faith. The baptism class included eight young men and five young women, mostly teen-agers.

Bro. James Lark, will be ordained to the office of bishop at the Bethel Mennonite Church, Chicago, Ill., on Sunday morning, Sept. 26. Bro. Ezra Yordy, Eureka, Ill., the local bishop, will have charge of the service.

The Culp, Ark, Area Committee will meet at Culp on Wednesday, Sept. 29.

The Advisory Council for the Montevideo, Uruguay, Bible School will meet in Chicago on Wednesday, Sept. 22. The Advisory Council includes representatives from the General Mission Board and from the General Conference and Mennonite Brethren churches.

Your Treasurer Reports

Plans are now materializing for opening the mission fields in Brazil and Uruguay. In the near future Bro. James Martin and family will be sailing for Uruguay and will be planning for the work there. Bro. and Sister Peter Sawatsky and Bro. and Sister Richard Burkholder will soon be in Brazil, where they will be in language school in preparation for opening work in that country.

As these fields are opened funds will be needed to cover cost of transportation, housing, and language study. Some funds have already been contributed for the opening of these two fields but the amount on hand is quite inadequate to meet this year's budget. We feel that the Lord has opened the door for work in these two areas and has led in the appointment of missionaries for the work.

Since these are new fields, all disbursements are paid from a general field fund. Therefore, contributions can best be made to this general fund. Contributions for either of these fields can be sent direct to this office or to the District Treasurer. They should be designated for either the Brazil Mission Fund or the Uruguay Mission Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

METHODS OF CHURCH FINANCE

That churches must have some method of financing goes without argument to the open mind. The question is what method?

Taxes?—Some churches tax or assess their membership. People who give under this plan seldom give "cheerfully" or sacrificially. To them this is paying their "dues." It is like paying their tax and is put off to the last minute.

Tips?—Some churches depend on "tips" to support their work. A "tip" is a small amount given after the bill is paid. Usually "tips" are given to those over whom we have a feeling of superiority. No recourse is allowed. "Take it or leave it" we say. Many tip God without paying the bill—the **tithe.**

Trash?—Other churches try to support their churches with "trash." "Rummage sales" which in effect are "rag sales." Then there are "tag sales," "church suppers," sandwich stands at fairs. Women sell perfumes, pot cleaners, and collect coupons. Such as this is an abomination in the sight of God as a method of church finance.

Tithes?—God's method is the one and only one! It is neither "taxes," "tips," nor "trash." It is the **Tithe.** When churches adopt this New Testament plan and lead their members into it, a new day will dawn for all the work of the Lord, and a new joy will come to the individual.

The Tithe Honors God. God Honors the Tither.—from **American Lutheran.**

So Let Us Give

By Katie Florence Shank

In Germany there are over 50 drafted young men from the United States who are serving their two years of I-W service by building houses for refugees who have come from Eastern Europe, homeless and practically penniless.

There are now three PAX units in Europe, one in Enkenbach in central Germany, one in Backnang in southern Germany, and another in Wedel by Hamburg in the north. The unit in Wedel is the latest one to be developed and their present goal is to build twelve houses with four apartments each.

Wedel is near the important city of Hamburg which is the largest in all of north Germany and it is a city noted especially for its commerce and shipping industry. Both of these cities are situated on the mouth of the great Elbe River through which many ocean liners and freighters pass from almost every country in the world.

During the war both of these cities were badly bombed and it has been estimated that Hamburg had at least 300,000 bombed buildings. And in this town alone there were over 60,000 people killed. Only a few miles from Hamburg, the town which German people call "the gateway to the world" the smaller town of Wedel is situated with its population of about 18,000 people. It is here that the PAX boys are building homes for a people who have been homeless for many years and who have suffered much since World War II.

There is one very outstanding characteristic of the town of Wedel, one that interests many many people, including all of the PAX boys in this area especially. On the shores of the river Elbe one can stand and watch the ships pass and because the channel at this particular area is quite narrow the ships must come very close to the shore. Those on shore can easily see the people on board. And sometimes a ship glides gracefully and swiftly by whose flag of stars and stripes tells from which country it has come.

Also a distinctive feature is the greeting which is given each ship as it passes by, whether it is coming into port or whether it is leaving for the North Sea or the Ocean. This greeting is extended over a loud-speaking system which is permanently constructed at the end of a long wharf on which the people stand in order to better see the ships. One can stand and watch the ships pass, listening to their own particular national anthem as it is played over the loud-speaker on the wharf. The song is carried over the waters to the ship's passengers and crew. For instance, if a ship is from Japan, Australia, Liberia, or any other country, then their own national anthem is played. All crews respond by the lowering of the flag which waves from the back of each ship.

Last winter in Wedel the ice was piled high along the banks and shores of the river and children climbed over to obtain a better view of the great floating masses of ice farther out in the river where the ships ploughed their way through it. It was also an interesting experience to watch the ice breakers as they paved the way for the ocean liners so that they could better reach port or more safely enter the North Sea.

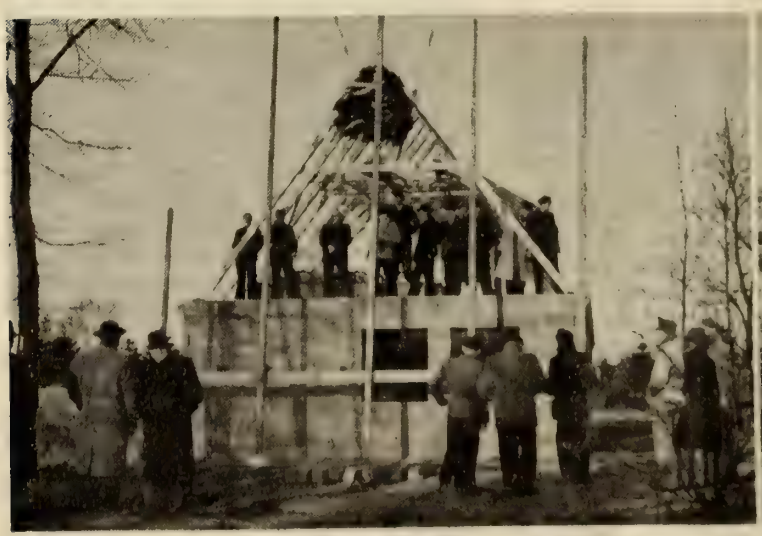
The unit at Wedel which is far up in northern Germany was begun in the late summer of 1953 when four PAX boys came to make preparations for the establishment of a larger unit of 12 or 14. At that time a small building was slightly remodeled and double-deck beds and cots were set up to accommodate the others who were to come a little later.

Before the building could proceed it was necessary for the land to be leveled. The plot of land on which the boys were to build the houses had been used as a practice shooting range during World War I. These mounds were used by the German soldiers to keep the bullets from going out of control and so the mounds were very large, measuring about seven feet high, 400 feet long, and approximately ten feet thick at the base. It took many, many hours of work to move the soil since much of it needed to be done by hand.

On the same soil used to prepare men for war which resulted in the breaking up and destruction of homes, houses are being built for those who have suffered so intensely because of war. PAX is the Latin word for "peace" and the new homes are monuments which are symbolic of that word itself. And doing this work "in the name of Christ" means that the stones and mortar, too, are symbolic of the greater reason for which they build: that of helping the brother who is in need and of carrying out the admonition, "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

In Wedel, after several months of work, five houses have been almost completed and it is expected that soon some of the refugee families will be moving into them. The completion of the houses has been somewhat delayed, due in part to the cold weather here in north Germany. However, in December, 1953, before the snowy, cold weather began, the PAX boys and the German men who also work on the housing project celebrated what the people in Deutschland call the "Richtfest." This occasion marks the completion of the houses up to the stage when the last rafters are up. It is an old custom in Germany which has been observed for many, many years by those who build a new home. At that time an evergreen tree is placed on the highest point of the building, or a large evergreen wreath is made and placed high with floating, highly colored streamers attached. Then after speeches and a happy time at the building, they all gather and celebrate by having a meal with those who helped to build.

The people who will move into the new houses have had many unfortunate experiences. To visit the rooms where some of the refugees are now living gives one a better understanding of why they are anxious to move into the houses which the PAX boys are building. Some of the refugees live in very tiny rooms which have been hard to heat throughout the winter months and there are children in many cases living under conditions which have been far from conducive



The day of the Richtfest.



The first house in the Wedel unit nears completion. PAX boys plan to build twelve in this area.



James Hostetter, one of the PAX boys, carrying water for the cement mixer.

to normal health and development. Near one of the other PAX units in southern Germany there is a large building which was formerly a seminary. This building has been changed into a dwelling place for over one thousand homeless refugees who have lost their homes and properties. Some of these families are Mennonites and some of them have already been moved into the new houses which the PAX men have built.

Although the German government is helping the refugees, yet many thousands are in pitiful circumstances, and many are past the prime of life and scarcely have the heart to begin over again. It is for some of these people that the PAX men are working.

One of the families which is to move into a new house once owned a beautiful home in East Germany. The house was a beautiful one with wide front steps and a lovely lawn with shrubs and evergreens. In the foreground of the picture which they had brought with them in their flight one could see the large European car which they had owned and in the background of the picture were the rolling acres of wheat. But then, during the war, someone else came in and claimed the farm and made them the hired servants, forcing them to work mainly for their board. Finally one day they could stand it no longer. They gathered together a few precious possessions that they could carry on their backs, took the hands of their little son and daughter, and started out by foot to find freedom. Soon now they will move into a new house that the PAX boys are building. There are thousands more who had to flee for their lives, leaving houses and lands behind. They sought freedom and they had to leave everything else in order to find it.

Besides building these houses for the refugees, the PAX boys engage in other helpful activities. Through the generosity of those in America the PAX boys were able to bring cheer into many homes when they gave out Christmas bundles which were sent by the Mennonite Central Committee for distribution. On the day before Christmas, 1953, the bundles were given out in the Wedel area to needy German families. Some of the parents of the children were very needy because they were among the unemployed who often find it hard to obtain work throughout the winter months. The people to whom the bundles were given were among those who were forced to leave all of their possessions and flee to the West or were in stricken areas here during the war.

For the distribution of these bundles a room was used near the public school in downtown Wedel. In this room on the day of distribution the PAX boys made a fire early in the morning; then the bundles which MCC had sent were loaded into the Chevrolet carryall and taken to the room with "the open door" where parents could come with their children and receive their bundles "in the name of Christ."

In order to be sure that the clothing and the various articles reached the homes of the very needy ones, the PAX boys had first gone to the unemployment office in the city to get a list of the unemployed. A notice was then sent telling the needy ones that Christmas packages would be available if they would call for them at certain hours mentioned on the notice card.

When the needy ones came they saw in one corner of the room the large bundles which were bound with durable and brightly colored towels. There were some bundles with jingling sounds and some with round "ball-like" shapes which gave away the secret of the toy which was to delight the heart of some little German child. Some bundles had the shape and feel of a ship or truck and when the children came up to the counter and saw them, their eyes were big with Christmas joy. They seemed eager and thrilled with the packages.

Some parents carried their little ones in their arms, some led them by the hand, but they were wide-eyed children with the light of Christmas in their eyes. If it had not been for those bundles, some of those little lights might have died for want of something to keep them bright over the joyful Christmas season.



A pleased ten-year-old girl holds the package from the Robert Messner family.

Some of the bundles went to homes where not one other thing could be given the children except what was in the bundles because there was just not enough money to buy other things. One family of nine children was thrilled when the bundles were given to them. The mother wept when she told her neighbor that there was not enough money with which to buy a thing for the children's Christmas. You can imagine the joy of the parents and the children as they unwrapped the Christmas packages. Not all of the homes were as needy as this one, but wherever the gifts were given the people seemed very grateful.

There were some familiar names on the packages, names of those who had donated the bundles for distribution. One interesting feature of the day was the recognition of the name on the bundle which had been prepared by the Robert Messner family. Only a short time previous to this Bro. Messner had visited the Wedel unit on his return trip from Egypt. That particular bundle was for a ten-year-old girl and each person who was distributing bundles that day watched the door for a ten-year-old. They did not need to watch long because in only a matter of a few minutes a mother came in the door with the hand of her daughter in her own.

"And how old is your child," they asked as she presented her paper to show that she was qualified to receive a bundle.

"She is ten," replied the mother. They gave them the bundle and the mother and the daughter made a pleased pair as they went out the door.

A group of wide-eyed children stood outside of the buildings from which the PAX boys were giving the bundles, watching every detail of the day. They were there for hours. Some were pink-cheeked youngsters; others were pale and seemingly not so well nourished nor warmly dressed.

At this same time the PAX boys were giving out the New Testament in the German language. The testimony of the boys who participated in these various distributions was that they felt that they themselves had received a greater benefit than those who had received the gifts. To the boys it was rewarding to see the joy which the gifts had brought to the ones who were in need. The PAX boys also expressed the feeling that when they return home they will be more interested and ready to give help to those in need than they had ever been before.

Wedel Holstein, Germany.

Do not pray for easy lives.
Pray to be stronger men!
Do not pray for tasks equal to your powers.
Pray for powers equal to your tasks!

MISSIONS SECTION



Credit: R. Provost

Mealtime in an orphanage in Korea.

From American Mennonite Homes to Korean War Sufferers

Clothing, canned food, Christmas bundles, and money from American Mennonite and Brethren in Christ homes and farms have brought relief, encouragement, and an acquaintance with "the name of Christ" to thousands of Korean war sufferers during the recent winter and early spring months.

Reports by Mennonite Central Committee personnel indicate that more than 25,000 Koreans in the city of Taegu and surrounding rural areas have been the recipients of clothing, bedding, and Christmas bundles. A significant part of these distributions has been to give each family a Gospel of John in the Korean language. In addition, many persons, a large number of them children, have been and are being fed rice, canned beef, and powdered milk.

Before the distributions there are explanations that these relief supplies are given "in the name of Christ" and that Christians in America are constrained by God's love to share their material abundance. MCC personnel are assisted in these distributions by volunteers from Korean churches.

A total of 10,000 persons in Taegu received clothing through a city-wide distribution which ended early in March. This distribution would not have been possible without the co-operation of local officials who compiled lists of needy persons and directed them to the distribution point. This dispersal, like others, was not without its problems. At times officials misunderstand the purpose of relief. Serious efforts were made to be sure the recipients were really in need. The requirement that entire families appear in person to assure that goods reached the end-users wasn't completely foolproof. City officials have been fooled by a professional team of beggars posing as a family.

MISSIONS SECTION

Following this distribution which touched some of Taegu's neediest, weekly distributions were initiated to reach transients, current welfare cases, and those missed originally. Assistance was also given to the extremely poor living along and in rivers and streams and the refugee sections along railroad tracks. Another group aided were fire victims.

Next the MCC material aid distribution team turned toward the rural areas surrounding Taegu—points where clothing supplies are not ordinarily dispersed. Here they found many poor people—poorer than those in the city because begging and living by one's "wits" are much more difficult in the country. The rural distribution reached 4,500 persons.

In other recent relief services, MCC personnel have been able to help Koreans through the "hungry season"—a period during the spring months when rice, the basic grain, is very scarce and its price reaches a maximum just before the barley harvest at the end of June. Because the Mennonite relief workers had children's dime project money to buy rice and a shipment of canned beef available, they proposed to city welfare workers the setting up of feeding stations to care for some of the city's poorest. The city agreed to provide the facilities, administer the program, and arrange for assistance from a women's association. Thirteen kitchens were set up in the poorest sections of Taegu and some 3,000 persons were being fed daily.

Like the food kitchens, milk stations were set up in areas of general poverty or in large concentrations of refugees. By supplying powdered milk to 15 district offices in Taegu and thus supplementing the milk they receive from the city, it has been possible to provide milk for approximately 4,000 children a day. As more milk becomes available to these stations from other sources, MCC will supply milk to other needy places. A leprosy hospital, for example, has 100 children who now each get a cup of hot milk each day where before they drank none.

Christmas bundles have been distributed to about 5,000 Korean children. Most of them have been given to members of Bible clubs (Christian day schools in our country). Relief workers report it would be difficult to find youngsters more worthy of these bundles than these children whose parents are unable to pay public school tuition.

These clothing and food distributions stem from the MCC material aid headquarters in Taegu—an inland city with a heavy concentration of refugees. Taegu is situated about 60 miles north of Pusan—a major port city of Korea on the southeastern coast.

Altogether there are 16 relief and PAX personnel in Korea. Four nurses do public health and institutional medical work. Five persons work at the vocational-agricultural school for orphan boys at Kyong San, 12 miles southeast of Taegu.

Via MCC Information Service, Akron, Pa.

Only Thirteen Months to Serve the Lord

By Lois Lauver

The first we knew of Don Santos Colon was his desire to have the Gospel brought to his community. Through his brother, Juan, this desire was made known to us. For months, yes, years, Juan had had a deep burden for the lost souls of his family and many were the times he had witnessed to Santos concerning his greatest need, that of his soul. Unconcerned, Santos would drink more in order to forget his troubles and make fun of his brother's faithfulness in witnessing.

But things changed. The Holy Spirit began convicting of sin. He began reading the Bible to find out if what Juan had been telling him was really true. He began hungering for the Truth. So the invitation came to eat dinner in his home and after dinner preach the Gospel to his neighbors and friends. Thus the Lord led us to Guavate. And that very first day on April 19, 1953, Santos with five others opened their hearts and lives to the Saviour. In the words of his wife, "Our home has been so happy and Santos has been such a good husband since he became a Christian." Old things had passed away; all had become new.

Now, only 13 months later, we are saddened because the Lord has called him home. On May 20, 1954, his spirit departed to be with the Lord forever. He leaves his wife and six small children to mourn their loss as well as his parents and a number of brothers and sisters.

Santos had the misfortune on Feb. 18, 1954, falling from the top of his large tobacco barn. His spinal cord was severely injured which left him almost completely paralyzed. At first the doctors were hopeful, but, as time went on and he did not respond to treatment, they knew there was nothing they could do. Surgery revealed a serious injury. After eleven weeks at the Bayamon District

Hospital, he was brought to the La Plata Mennonite Hospital where he passed away. Two days before his death his family was called to his bedside and there for the last time he gave each child the blessing. It is a Puerto Rican custom for a child to ask for the blessing upon arrival from school or upon arrival of the parent to the home. The child will say, "Blessing," and the father or mother will answer, "God bless you!"

A simple funeral service was held in the La Plata Mennonite Church at 8:30 Friday morning with his pastor, Bro. Paul Lauver, in charge, assisted by Bro. John Driver and a mixed quartet. A truckload of brethren came from Guavate for the service. Following the service a large group of men and women accompanied the body as it was carried for five miles up the mountain to Aibonito to its final resting place. A short prayer service was held at the grave.

Only time and eternity will tell what those 13 months of witness have meant to his family and friends. We have lost a promising lay leader in the Guavate church. But our loss is his gain. "For to me to live is Christ, and to die is gain."

Cayey, Puerto Rico.

Chicago Bethel Dedication Planned

Dedication services for the new Bethel Mennonite Church, Chicago, Ill., will be held on Sunday afternoon, Sept. 26, at two thirty o'clock. Bro. Ezra Yordy, Eureka, Ill., local bishop, will preach the dedication sermon and Bro. James Lark, first superintendent and pastor whose untiring efforts have done much to make the new building possible, will have charge of the dedicatory service.

Friends and former workers will want to be present for the Saturday evening testimony and song service at 7:30 p.m., Sept. 25. This will give opportunity for fellowship, praise, and thanksgiving for the way God has led in the development of this project.

Following the Sunday morning service a fellowship lunch will be served at the church. Bro. Jesse Short, Archbold, Ohio, will begin a series of meetings in the evening following the dedication which will continue through Sunday, Oct. 3.

Many of you who have given toward this project will want to remember this special service in prayer. Others will want to be present also. The workers will appreciate your continued prayer and financial support.

Publicity Office, Elkhart, Ind.

The "Arab League" whose membership consists of Egypt, Syria, Lebanon, Jordan, Iraq, Saudi Arabia, and Yemen, will be opening an Arab propaganda center in New York, September 1, with a budget of $287,000 a year. It unquestionably will be used to propagate Mohammedanism. **—I.F.M.A. News Bulletin.**

Student Nurse Sunday Publicity Program Brings Results

An important step was taken this year at the annual business meeting when the publicity program for Student Nurse Sunday was adopted as an annual project of the Alumnae Association of the La Junta Mennonite School of Nursing.

This year alumnae were contacted and sent literature concerning the observance of Student Nurse Sunday. Included in the literature was a list of suggestions for programs, statistics on nursing, and a printed leaflet with information on the La Junta Mennonite School of Nursing.

To date the following eleven persons have sent in reports of the programs given: Elizabeth Kulp '34, Pueblo, Colo.; LaVern Miller Egli '38, Manson, Iowa; Phebe Hershberger Selzer '42, Protection, Kans.; Esther Miller Bigler '27, Elkhart, Ind.; Alta Hartzler Stutzman '46, Harrisonville, Mo.; Helen Dietzel '52, Iowa City, Iowa; Esther Brenneman Yoder '32, North Lima, Ohio; Marie Nofziger '42, Greensburg, Kans.; Mary Holsopple '28, Versailles, Mo.; Gladys Grove '22, Hesston, Kans.; and Velma Beyler Weaver '37, Kansas City, Kans.

These programs varied, using nurses, medical students, doctors, missionaries and other Christian workers as message bearers. The colored slides showing activities of student nurses at La Junta were utilized by several program leaders.

Something different in the way of publicity was planned by the alumnae at Harrisonville, Mo. They had a tape recording made at La Junta with a speech by the

(Continued on page 908)



The Mennonite Hour

Thank You!

Recently a tabulation was made to see where the financial support for the broadcast was coming from. During the first eight months in 1954 gifts have been received from a total of 42 states, four Canadian provinces, and four foreign countries. It was truly an eye opener to see representation from such a large area.

Thank you for making possible this global ministry. Truly God has blessed this work in the past three years, so let us unitedly praise Him for this open and effectual door of witness.

Pray mightily that the preaching and singing might be so empowered by the Spirit of God that listeners might truly cry out, "What must I do to be saved?" Eternal destinies are at stake. Let us pray not only with this **in mind** but with this **in heart.**

Address all mail to The Mennonite Hour, Box 22, Harrisonburg, Va.

Missions Editorial

Distributing the Word of God

A letter from the general secretary of the American Bible Society received recently indicates that Mennonites are falling behind in their usual contributions toward the distribution of the Scriptures by that Society. During the twelve months previous to Oct. 1, 1953, the American Bible Society distributed 660,338 Bibles, 1,009,341 New Testaments, 12,903,900 Scripture portions, and 41,388 portions for blind readers.

During the current year the American Bible Society in co-operation with 23 other national Bible Societies is carrying on a special World Good Will Book project in celebration of the 150th anniversary of the founding of the British and Foreign Bible Society, the first national Bible Society. The Good Will Book is being signed by people of more than 60 nations. Local congregations and church groups can arrange to sign this book by writing the Society's main office, 450 Park Ave., New York 22. Christians from all over the world will have their names in the book.

Contributors, by signing the book, testify to their love for the Bible, express their faith in its teachings, and declare their desire to share it with others. All Christians can share in the distribution of the Scriptures without interfering with denominational prejudices.

Another important aspect of the Bible Society's work is the translation of the Bible into foreign languages. From 1454 to 1804 the Scripture reached into one new language about every five years. Since 1804, the date of the founding of the British and Foreign Bible Society, Scriptures have been translated into seven new languages or dialects each year, bringing the grand total to 1,054 languages and dialects into which some portion of the Bible has been translated.

The 24 national Bible Societies comprising the United Bible Societies plan to publish or circulate 25,000,000 copies of the Scriptures in 1954, but the actual need is for 50,000,000 copies a year.

In 1953 Americans contributed 1.157 cents per person for the distribution of the Scriptures through the American Bible Society. This is somewhat less than the people of England and Australia contributed, about one third of that contributed by our Canadian neighbors, and one fourth of that contributed by the people of New Zealand.

Our own mission program has been aided tremendously by the work of the American Bible Society. Can we not scrutinize our

(Continued on page 908)

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Irene Overholt, West Liberty, Ohio, began work on Sept. 8 as a voluntary service worker in the Elkhart VS office. Irene has had office experience in her home community and attended one year at Goshen College, Goshen, Ind. She will serve as secretary to Ray Horst, VS Director, and Mark Lehman, Administrative Assistant.

Velma Frey, Archbold, Ohio, crafts instructor for VS and I-W units, spent Aug. 29 to Sept. 18 with the Kansas City, Mo., unit assisting them especially in the area of crafts for children in view of the unit's developing club program for the children of their community. From Sept. 26 to Oct. 2 Velma will be with the Iowa City, Iowa, unit.

On Sept. 8, Mr. and Mrs. Elmer Lehman, Lowville, N.Y., flew to Puerto Rico, where they are beginning a term of service at Casa de Salud, a home for undernourished children in Aibonito.

Ivan and Lola Roth, Lebanon, Oreg., have returned to their home after completing two years of I-W in voluntary service. After one year at the Orphans' Home, West Liberty, Ohio, the Roths transferred to the Iowa City, Iowa, hospital unit where Ivan worked in maintenance.

I-W Services

Ray Hacker, Quakertown, Pa., was recently elected by the group at Plymouth, Mich., to serve as unit leader. MRSC is seeking to locate a mature couple to serve as matron and leader for this unit. Pray that the Lord might lead in this matter.

Delegates from I-W units all over Ohio met on Sept. 13 and 14 at the I-W center in Cleveland, Ohio, to consider and discuss various items relating to the total I-W program. Their discussions included such items as pre-service orientation, recommended jobs for I-W men, making plus service meaningful, and co-ordinating mission and service giving for I-W men. It is hoped that some direction can be gained from this meeting that will add to the effectiveness of the I-W services program presently in operation.

William McGrath, Chicago, Ill., is scheduled to speak at the midweek services of the Indianapolis, Ind., I-W unit on Sept. 29.

So Very Little, but It Helps

. . . If we as God's children are willing to sacrifice a bit there is money enough in the church to meet that deficit without any one feeling it too much. I can't give as I would like to, but am enclosing a check and trust I can send one every short while. I am sure when we first give ourselves, the Lord's work won't have to suffer. . . . Please don't think I was not mindful of missionary needs up to this time. I am always interested and I guess I felt I was fairly generous and was giving almost as much as I could besides my tithes which go to the church, with a little more, too. But to have to retract on a work for God and for lost souls and also relief for those in need—that sent me to my knees and I asked the Lord last evening to lay on my heart what I should send and this check is it—so very little but hope it helps.—A Sister.

Much appreciated personal gifts and congregational offerings are coming in to meet the MRSC financial needs. The tone of many of the letters received has been like that of the quotation above. If we are to support adequately, not only the relief and service programs, but also the mission, educational, and pastoral programs of the church, it will be necessary for each one to give systematically and sacrificially, regularly dedicating a definite percentage of his income to the work of the Lord. Continue to pray that the Lord may lead His church in her mission on this earth. May all funds and their use, whether personal or for the church, be regarded as the Lord's and ourselves as stewards of His material blessing to us.

Released Sept. 10, 1954
Office for Relief and Service
Elkhart, Indiana.

MCC Weekly Notes

Viet Nam Refugee Situation Beggars Description

The plight of refugees in Viet Nam beggars description, according to a report from Delbert Wiens of Reedley, Calif., who is in Saigon, Indo-China, investigating relief needs and seeking to determine what assistance might be offered by the Mennonite Central Committee. More than 200,000 refugees have already been moved from northern to southern Indo-China. And according to relief workers who have seen Chinese famines and European refugee problems, this refugee situation is considered "the worst it can be."

"Health conditions are terrible," Bro. Wiens writes. "People continuously scrabble through garbage dumps. The government is totally unprepared for the problem."

Bro. Wiens reports seeing refugees come in on a ship and slowly file off with all their possessions balanced on their heads and in their arms. Then they are hauled in trucks to temporary camps. Almost every school in Saigon is filled with refugees. These people sleep on the floors, for there is not enough room for beds even if they would have been able to bring such luxuries along.

Even though conditions appear desperate, Bro. Wiens says he has seen no actual starvation, although supplementary feeding would be helpful. The urgent need appears to be the resettlement and rehabilitation of these refugees, particularly Christians who are not being cared for by any group or agency. Most of the refugees are Catholics and are receiving assistance from fellow Catholics. . . .

The situation is "terrifically challenging," according to Bro. Wiens. "The problem is so big that sometimes it looks like anything we could do would be ineffectual. Time is of the essence."

Medical needs abound—malaria, dysentery, trachoma, yellow fever, intestinal parasites, and skin diseases. Since most of the refugees are women, there is need for sewing machines and other equipment suitable for cottage industry. Farm tools are needed so food can be produced. People in Viet Nam are reportedly able to produce enough food for a family if they have land and equipment.

While visiting a refugee camp north of Saigon, Bro. Wiens saw 30 or 40 trucks full of refugees pull up. A French official had orders "to dump them there." The camp officials protested that there was absolutely no room. One man explained there were already a thousand or more sitting out in the sun—not even under tents.

Released Sept. 10, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

On August 31 the district officers from Ontario, Illinois, and Indiana-Michigan met with the officers of the General Executive of the WMSA at Goshen, Ind. Subjects discussed in the morning were the needs and interests of the women of the Mennonite Church and how our Auxiliary can help meet them.

Following the noon meal which was served by the sisters of the Goshen College congregation the group was divided. The secretaries spent some time discussing the report blanks and offered suggestions for their improvement. The presidents and others discussed how we can co-ordinate the women's and girls' activities in the congregations, so that none of the areas of service are neglected and there is no unnecessary duplication.

A discussion of the work done by the local group followed. It was emphasized that the local groups should contact district secretaries or executive secretaries for the needs of missions and institutions of the church. This procedure assures the institution that its needs will be met without duplication, and also provides a way for the institution or mission to present its needs to one group who will then assume the responsibility of meeting the need. This procedure which is being followed in many districts appealed to those present as a satisfactory solution.

The discussion of the devotional program emphasized its place in the total activity and its importance to the development of the spiritual life of our sisters.

As the meeting had begun in the morning, by drawing our attention to the Lord Jesus, we again stopped for a period of meditation in the Word before we separated.

* * *

The contributions made by local groups to the sheet and blanket fund this past year amounted to more than $1200.00.

Sheets and blankets were sent to Mathis, Texas
$50.00 to South Bend Rescue Mission
100.00 to India Hospital
100.00 to the Ross Goodall's camp in Ontario
300.00 to the La Junta Hospital, Colorado
500.00 to the Puerto Rico Hospital
100.00 to the Rocky Ford Hospital, Colo.

* * *

Are your girls learning about the church institutions and missions in their group meetings? Why not help them to collect missionary pictures and missionary information for a scrapbook?

Released Sept. 3, 1954
Office of WMSA Secretary
Elkhart, Ind.

From Our Churches

CLARE, MICHIGAN

(Herrick Mennonite Church)

Christian Greetings:

During the month of July Bro. William Miller, North Liberty, Ind., was here in evangelistic work. It happened to be a very busy time for the farmers and so the attendance from the community was not too good. There were no open responses in accepting Christ. Bro. Ira Johns and wife from Goshen, Ind., were present one evening and Bro. Johns took part in the services. We appreciate visitors.

Our church house was built 64 years ago by the Methodists who owned it until a few years ago. On Aug. 14 the first wedding was held in the church when our daughter Shirley was married to Bro. Gerald Cassel, Line Lexington, Pa. They are now living at Hatfield, Pa.

Our Sunday-school teachers at present are Bro. Wilbur Leidig, Sisters Ruth Yoder, Mamie and Shirley Kauffman, all from Midland, and Alma Bontrager. We are glad for workers who are willing to make long drives every Sunday to help in the Lord's work. It were better if they could live in the community with the people and contact them during the week. VS is a fine thing. Why don't we have more VSFM (Voluntary Service Family Move)? Large congregations might have a very healthy experience if a number of their families would let the Holy Spirit move them into some new and small churches.

Bro. Erie Kindy, Midland, Mich., preached for us on Aug. 29.

We need your prayer support and your presence to help build a Christian witnessing community. Floyd and Alma Bontrager.

FLORADALE, ONTARIO

(Floradale Congregation)

O blessed thought: "He that hungers and thirsts after righteousness shall be filled."

We are always rejoicing to receive new babes in Christ into our fellowship. On Jan. 24 we had baptismal services for a class of 12. We pray that they may be growing continually in their Christian experiences.

We also continue our fellowship with the old people at Wellington County Home near Fergus by fetching them down to our services once a year, and in the summer months we have services there every two weeks on Sunday afternoon, but through the rest of the year we have monthly evening services. May God bless them. It is a pleasure to see their anticipation.

This summer quite a few of our young people took the privilege of serving in VS, teaching summer Bible school, hospital aid, and so on. This brings great blessings and means Christian growth to them.

We are also thankful for those who put forth special efforts to make summer Bible school successful here at home.

We are grateful to the Lord for a week-end Bible conference in the beginning of May when Bro. Moses Roth delivered very timely messages on revival. Lord, help us to continually pray for it.

Our pastor, Bro. Rufus Jutzi, has just completed a five-week summer course at Winona Lake School of Theology, Ind. We wish him God's continued blessings as he shepherds the flock here.

O Lord, give us a deep desire to see a Holy Ghost revival. Amen.

Mrs. Ivan Gingrich.

GRABILL, INDIANA

(Cuba Conservative Mennonite)

Greetings in the name of Jesus our Saviour:

Through the past six months we have enjoyed many rich spiritual blessings. Bro. Orie Kaufman from Vassar, Mich., was with us April 5-11 conducting a singing school and delivering several messages from the Word of God.

On the evening of April 13 Bro. James H. Lark, Chicago, brought a message.

Bro. Ralph Palmer was in our community on May 13. In the evening he gave a challenging message on literature distribution, his experiences and the visible fruits of this ministry.

On the evening of May 24 our summer Bible school began and continued until June 4. The average attendance was 204. The total enrollment was 222. We were privileged to give the Word of God to a large number of homes which have no church affiliation.

On Aug. 15 Bro. Menno Colbentz, pastor of the Palm Grove Church in Sarasota, Fla., brought us a message, and on Aug. 29 Bro. and Sister Levi Swartz, Turner, Mich., worshiped with us both morning and evening and Bro. Swartz brought the messages.

In our midweek services we have been studying the Book of Acts and the missionary journeys of the Apostle Paul. Our pastor, Edwin Albrecht, leads this study, which is a rich spiritual feast for us.

Every Friday evening we have Christian Workers' meeting in charge of the Sunday-school superintendent.

The young people deliver 500 copies of "The Way" each month in our community. As we labor in this part of the vineyard, we crave an interest in your prayers.

Jonas E. Christner.

KITCHENER, ONTARIO

(First Mennonite Church)

Dear Friends:

"The story of the past is told; the future may be writ in gold."—Anonymous.

Our church conference was held at Zurich, Ont., June 1-3. The devotional theme was "Mountain Top Experiences." The conference theme was "Discipleship." A rich and inspiring fellowship was experienced by those who attended.

This summer we were again privileged to have Bro. Brunk with us. We were challenged with the thought, believing is seeing when it comes to praying. The Lord cannot do for us what we don't believe.

In August the young people sponsored a summer Bible school in the Rockway Mennonite High School from 7:00 to 8:30. There were 102 enrolled. We praise the Lord for making this a success.

Aug. 28-30 the Christian Workers' Conference was held. Bro. Ray Bair and Bro. Paul M. Lederach brought inspiring and challenging messages on "Christian Witness." We were made to ask ourselves the question, Is my vocation "witnessing" or do I look for opportunities in my vocation to witness?

Sept. 7 was the opening day at the Rockway High School. The new building is not ready for use as yet, but we hope it will be soon. There were 130 students enrolled on the first day. Let us pray for those who are studying and for those who teach.

Let us follow our Lord all the way. There are many who follow Him half way, but not the other half. May God richly bless you all.

Erma Baer.

RITTMAN, OHIO

(Crown Hill Congregation)

Greetings of fellowship through the GOSPEL HERALD.

We are thankful for this common ground through God and Christ, by whom we have been made heirs of God and joint heirs with Christ.

The Lord has done great things for us this summer. His hand has guided and many prayers were answered. "Lead on, O King Eternal."

Bro. J. L. Stauffer was with us in a Prophetic Conference. We also enjoyed a chorus rendered by the Johnstown Mennonite School, accompanied by Sanford G. Shetler and Ellen Kauffman. The local youth entertained them with lunch at the church before they went on to the next appointment. This fellowship was much enjoyed.

Bro. Lester Hershey was with us April 5 to present the needs of the hospital in Puerto Rico.

On April 11 nine youth were baptized at an impressive service with our bishop, Paul R. Miller, in charge.

May 2 will long be remembered as the day Bro. M. L. Troyer brought the morning message and in the afternoon Bro. John Drescher was ordained to the ministry for this congregation. H. S. Bender, Goshen, Ind., was the first speaker; ordination sermon by Harold Bauman, Orrville, Ohio; ordination in charge of Bro. Paul R. Miller.

The congregation cleaned and painted the house for Bro. and Sister Drescher which they will possess after graduation from Goshen College Seminary. On June 27 they had open house.

Our summer Bible school was held June 7-19 with an average attendance of 112. Superintendents were Alice Martin and John Drescher.

Five of our MYF members gave their summer in service units, summer Bible school, mental hospitals, camp, and colored mission work. All enjoyed their work for Christ and the church.

July 24-27 Bro. John Hess, Kitchener, Ont., assisted Bro. John Drescher in a youth conference.

Our MYF had for their missionary project Lima beans. These were retarded much in yield for lack of rains. Most recently the Lord has given us good showers and we praise Him for them.

A charge to keep we have; a God to glorify. May we as a church realize our outreach and share our blessings with other hungering hearts, both naturally and spiritually.

Luella Shoup.

WAUSEON, OHIO

(West Clinton Congregation)

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

These words, which we repeated night after night, continue to ring in our ears since the close of the Brunk Revival Campaign which was held here Aug. 1-29. Bro. Geo. Brunk and his staff gave us a real spiritual awakening. May the Lord continue to bless the staff as they go on in their evangelistic work.

The large tent was also used as a meeting place for the Ohio Mennonite Christian Workers' Conference Aug. 9-11. The theme of the conference was "To Make Christ Known." Guest speakers were Nelson Kauffman, Hannibal, Mo.; S. M. King, Dhamtari, India; Floyd Sieber, Argentina, S.A.; Tobe Schmucker, Goshen, Ind., and J. Frederick Erb, Detroit, Mich.

Our daily vacation Bible school closed its ninth year in June with 131 children enrolled; a perfect attendance of 104; and nine received eighth grade diplomas.

Lucile Grieser, Louetta Miller, Ruth Gisel, Doris Klopfenstein, Cora Baer, Leanna Short, Rachel Frey and Martha Miller assisted in Bible schools at Warnock, Fairpoint, and Jackson, Ohio, and Gettysburg, Pa.

The MYF group have as their project this summer Lima beans and sugar cane.

Virgil Waidelich took up his I-W work at Memorial Hospital, Fremont, Ohio, on June 1.

William Nofziger left by plane Aug. 1, for South America where he began his I-W service in a PAX unit. He will spend some time in Peru and Paraguay.

A number of our young people are planning to attend Goshen College and E.M.C. this fall. Among theme are Marilyn Nofziger, Phyllis Frey, and Martha Miller.

Bro. Floyd Schmucker, Markham, Ont., brought the morning message Sept. 5. Visitors are always welcome. When you chance by, stop in and worship with us.

Mrs. Fred Wyse.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Greetings of Christian love:

Surely we have received rich blessings in our meetings recently. Bro. J. C. Wenger, Goshen, Ind., spoke on Church History and Doctrine on Saturday evening and Sunday, Aug. 21, 22. This conference was followed by revival meetings

with Bro. Wenger bringing messages from the first half of Romans.

Bro. J. R. Driver, our senior bishop, brought a message of thanksgiving at our harvest meeting on Aug. 14.

Virginia conference met with us July 27-30. The conference sermon was delivered by J. L. Stauffer, Harrisonburg, Va. Other speakers were Early Suter, John R. Mumaw, Oliver Keener, Myron Augsburger, Lloyd Hartzler, Warren Kratz, and B. Charles Hostetter. The messages were enjoyed by a large number at each session. The other congregations in our district helped to provide food and lodging for the conference guests.

Bro. and Sister Clayton Bergey, Fentress, Va., stayed in our community the week end following conference. Bro. Bergey brought the morning message and also spoke in Bible meeting that evening.

Bible school in June was in charge of Lester Weber and Willis Davis, with an average of about 250 pupils. This Bible school was followed by our Bible school for the colored children with ten teachers and Ruel Driver in charge.

Two of our young men, Millard Showalter and James Burkholder, took the shipment of clothing from our sewing circle to Akron by truck. They also received goods from the middle and northern districts. Included in this shipment were 112 Christmas bundles from our district.

Another school year has begun. Ruth Hackman, Norristown, Pa., is with us this year, replacing Miriam Buckwalter who was with us the past two years. Alice Martin, Rittman, Ohio, and Lester Weber, formerly of Ephrata, Pa., began their third year, while Ruth Showalter, one of our local girls, is starting her second year.

The Lord has been good to us and given us many blessings, even though we are not worthy to receive them, and we want to continue to praise Him.

Anna Mary Burkholder.

MISSIONS EDITORIAL (Continued)

giving more carefully in the light of this need? Contributions can be sent through the regular church channels clearly marked for the American Bible Society. Contributions sent direct should indicate denominational affiliation for recording purposes.—L. C. Hartzler.

STUDENT NURSE SUNDAY PUBLICITY (Continued)

director of the school and several numbers of music by the nurses' chorus. This recording was mailed to Harrisonville and played at the church during the program.

One group had intermediate girls read letters received from student nurses concerning their life as students. This would be a good recruitment procedure.

The alumnae living in central Kansas made themselves responsible for giving programs at all the Mennonite congregations in their area. Only one report has come in yet from this group.

The contributions received from these efforts total $552.50. We anticipated more contributions coming in as these offerings are being channeled through the district organizations.

We appreciate the efforts of each one who has helped in this publicity of nursing. We trust that the seed sown may bear fruit for the Master.

—Maude Swartzendruber, in Alumnae News.

Diary of Orie O. Miller

Mission and Service Trip
June 2 to Sept. 10, 1954

August 23, 1954. Haneda Airport, Tokyo. About 75 attended the Hualien cornerstone-laying service. The weather was just right. MCC's good relationships in community and to government and other missions was evidenced. One was happy to have part and speak for MCC constituency. "For Service in the Name of Christ" plus date sculpture-lettered in Chinese and English was exactly what one felt we would want said. We flew back to Taipei and over night at the Dickson home and yesterday at 11:00 a.m. left for Japan. I couldn't get a seat on Bro. Wingert's flight and had to come twelve hours earlier and spent the night here in Tokyo. This morning his was grounded, before reaching here, with engine trouble and my plane on to Pusan, Korea, canceled. Fortunately, I got another to Seoul this afternoon so am delayed only a half day. At Okinawa yesterday and here in the airport restaurant one is struck with the volume of U.S. soldier traffic out and in. Weather continues hot and humid.

FIELD NOTES (Continued)

Communion dates for the Groffdale-New Holland district in Lancaster Conference, Bro. Mahlon Witmer, bishop, are as follows: Sept. 26, Metzlers; Oct. 3, Groffdale; Oct. 10, New Holland; Oct. 17, Carpenters; Oct. 24, Hinkletown; Oct. 31, afternoon, Frazer; Nov. 7, Palo Alto.

Bro. Eby Leaman, York, Pa., will be the speaker in a Bible Conference at the Neffsville, Pa., Church, on Sunday, Sept. 26.

The dedicatory service for the Mennonite Student Fellowship Center, 319 S. 15th St., Philadelphia, Pa., is scheduled for Sunday, Sept. 26, at 4:00 p.m. Speakers include Melvin Lauver, Noah G. Good, and Don Augsburger.

Bro. and Sister Ernest Lehman, former MCC workers in Jordan, will speak and show pictures about their work at the Zion Church, Beckersville, Pa., Sunday evening, Sept. 26.

Communion dates for the bishop district of Amos Horst and Mahlon Zimmerman in Lancaster Conference are as follows: Sept. 19, Ephrata; Sept. 26, Blainsport, Bernville; Oct. 3, Hess; Oct. 10, Denver, Texter Mt.; Oct. 17, Indiantown, Royers; Oct. 24, Landis Valley; Oct. 31, Lititz; Nov. 7, Hammer Creek.

Bible instruction meeting at Twelfth and Windsor Sts., Reading, Pa., Sept. 22-26. Speakers: J. Irvin Lehman, Chambersburg, Pa.; J. Paul Graybill, East Earl, Pa.; J. Otis Yoder, Harrisonburg, Va.

Bible studies in the Book of Revelation at the Towamencin Church, Kulpsville, Pa., with Elias W. Kulp as instructor, beginning on the evening of Sept. 15.

Christian Education Conferences on the theme of "Every Member Evangelism" in the following places in Allegheny Conference on Sunday, Sept. 26, with speakers as listed: Altoona-Martinsburg, Levi C. Hartzler, Millard Lind; Belleville, John R. Mumaw, Don Augsburger; Springs, Gideon Yoder, Paul M. Lederach; Kaufman, Paul Guengerich, John Duerksen.

Fall activities at Laurelville Mennonite Camp include the following: Retreat for ordained men and wives of Allegheny Conference, Sept. 24, 25; Commission for Christian Education meeting, Sept. 27, 28; Child Evangelism Conference, Sept. 29, 30; General Council of General Conference, Oct. 1, 2; annual meeting of Campground Association, Oct. 2-4.

Bro. C. F. Derstine's appointments and addresses for the following dates are as follows: Sept. 14-21, Hagerstown, Md., c-o Harold A. Lehman, R. 6. Sept. 26-29, Roanoke Church, Eureka, Ill., c-o Ezra Yordy. Oct. 1-3, General Conference Mennonite Church, Conference session, Meno, Okla., c-o Richard Tschetter, Cordell, Okla. Oct. 6, Lockport Church, c-o Walter Stucky, R. 2, West Unity, Ohio. Oct. 8-10, Salem Church, c-o Richard Martin, Elida, Ohio.

Visiting Speakers

Aug. 15. **Peter Sawatsky,** under appointment to Brazil, at Portland, Oreg.

Aug. 29. **Peter Wiebe,** Goshen, Ind., at Townline Conservative Church, Shipshewana, Ind.

Sept. 5. **J. W. Shank,** Harrisonburg, Va., at Mt. Zion, Versailles, Mo.

Sept. 12. **Norman Kraus,** Goshen, Ind., at Orrville, Ohio. **Henry Wyse,** Archbold, Ohio, at Oak Grove, West Liberty, Ohio. **John L. Horst,** Scottdale, Pa., at Central Church, Archbold, Ohio. **Guy F. Hershberger,** Goshen, Ind., at Scottdale, Pa., for Conrad Grebel Lectures, beginning Sept. 9.

Sept. 19. **Paul M. Lederach,** Scottdale, Pa., at Tressler Church, Greenwood, Del. **Urie Bender,** Scottdale, Pa., at Otelia, Pa., for Home Conference, beginning Sept. 16.

Evangelistic Meetings

Tent revival at Milford, Nebr., by Geo. R. Brunk, which began Sept. 8, is being blessed in an unusual way with excellent attendance and fine spirit on the part of the general public. Bro. Brunk will begin meetings at Tabor College Oct. 3.

Roy S. Koch at South Union, West Liberty, Ohio, Oct. 17-24. **Emanuel Peachey,** Belleville, Pa., at Rocky Ridge, Quakertown, Pa., Sept. 19-26. **Jesse Short,** Archbold, Ohio, at Waldo Church, Flanagan, Ill., Sept. 12-19. **Raymond Kramer,** Meadville, Pa., at Berea Church, Alma, Ont., Oct. 3-10. **Simeon Hurst,** Tanganyika, at Moorefield, Ont., Sept. 12-19. **John F. Garber,** Alma, Ont., at Sugar Creek, Wayland, Iowa, Sept. 12-19. **Aaron Shank,** Myerstown, Pa., at Upper Skippack, Pa., Oct. 10-17. **Luke A. Hurst,** Reading, Pa., at Goshen Church, Laytonsville, Md., Oct. 6-17. **Henry Tregle,** Akers, La., at Pea Ridge, Mo., beginning Sept. 12.

Hammer Tent Revival, on Route 23, five miles east of Lancaster, Pa., Sept. 26 to Oct. 17.

PEACE AND WAR (Continued)

War II, while among the Brethren and Quakers the number is still relatively low. Our concept of the gathered and disciplined church has made possible a strong teaching and guidance program, and the specialized efforts of recent years have borne evident fruit.

2. This, however, is only one side of the coin. As a closely knit minority group we have evaded issues which Christians really cannot evade. Beyond this, the profound social and cultural revolution at present going on within our circles is effecting a subtle change in our attitude toward church-world relationships. A generation ago, particularly rural Mennonites still thought largely in terms of black and white distinctions between world and church. This is being modified rapidly, both for better and for worse—for better, because we had oversimplified, during the generations of cultural isolation, the presence of the Christian in this world, and had written off certain areas of society as lying outside our concern as Christians—for the worse, because we are no longer certain what the "world" is, and consequently are freeing, without adequate forethought, ever larger areas of our life activities from the control of the conscience of the brotherhood. All this brings us into encounters with social, economic, and political problems which we are unprepared to meet. We are uncertain what our position should be, but since we somewhat intuitively sense danger, we are driven to action, which action, because of our uncertainty, often ends in "shadow boxing." This response is nonetheless valid *insofar* as it senses that the Christian peace witness can be maintained Biblically and consistently only on the basis of the gathered Christian brotherhood which transcends cultures and natural groups. By her very nature, the church is a minority movement, regardless of her numerical strength, and all Christian conduct must move within this frame of reference.

3. Mennonites thus face "new" problems today, which cannot be solved by mere attempts to strengthen the rapidly disappearing cultural traits unique to our group. Outstanding among these problems are these:

(a) We shall have to face the question of civic and political responsibility. This is not to suggest that Mennonites enter politics, but it is rather to point out that because of our strong conviction against all use of the sword—and may God grant that this conviction and practices consistent with it may never be lost—we have actually written off much civic responsibility and practically everything political as belonging to the non-Christian domain of this world from which we must remain separate. In so doing, however, we have come to neglect sorely our prophetic mission in this world in both word and deed, which mission includes a disturbing and transforming ministry even to kings.

(b) Our encounter with streams of thought and circles of people beyond our own, brought about by our changed manner of life and witness, is raising theological questions which we must answer. For example, there is the question of applying Christian love in group relations. It is the concern of many today, among them not a few Brethren and Quakers, that we learn to apply love in large-scale community and international relations as we have learned to do in individual relations. To state the idea crudely, the Sermon on the Mount could clear things up between the United States and Russia if only it were applied. In reply, neo-orthodox theologians like Reinhold Niebuhr of New York and Emil Brunner of Switzerland (now in Japan) point out that such a goal cannot be achieved. Christian love is by nature personal. It can operate only man to man, across the garden fence, but not on the level of impersonal, plural relationships. There love can only take the form of justice. If out of love the policeman does not arrest the rampant criminal, the safety of the community is threatened. "Pure" love under those circumstances would destroy its own purpose.

Mennonites, too, would take a dim view of the practicability of the Sermon on the Mount as a basis for international politics, but for an entirely different reason. It is not the limitation of love itself that makes it impractical, but rather the sinfulness of man. While Mennonites would rejoice deeply at every shred of Christian practice in international affairs, they would hold that in its real sense Christian love is the fruit of the Spirit, and that consequently this fruit can be gathered only where men allow the Spirit to produce it. This viewpoint commends itself to us as Scriptural, nevertheless its application is less simple, and the above discussion will demand real searching on our part in the near future.

Perhaps none of these problems is entirely new. What is new, however, if the impressions of this writer are correct, is the extent to which we have now come face to face with them. It therefore seems highly urgent that Mennonites *now* restudy from the ground up their concept of church-world relationships within the present context and with particular reference to the peace question. All of us must search the Scriptures as well as the world about us. Beyond this, a study conference on this specific question might be a fruitful beginning.

Harrisonburg, Va.

Greetings from Peace Study Conference

To the Members of our Meetings and Congregations:

During these days, representatives of the Historic Peace Churches have met together in meditation, in conference and in fellowship for a re-examination of our common peace witness and of the responsibilities which this witness brings to us.

Under the direction of God and the Holy Spirit, we have been enabled to share new insights into the meaning of Christian love and its application to the complex social relationships of our time. We would share this experience with all members of our meetings and congregations as best we can in this brief letter of greeting.

Recognizing that the society of our day is in a condition of disorder in which the practice of Christian ethical principles is too often the exception rather than the rule, we have been made conscious of our failure to allow ourselves to be used of God as He would use us for the healing of this condition; indeed we would confess with shame that too often we have been involved in the causes which have contributed to this disorder.

There has been manifest among us an urgent concern for a deeper understanding of the meaning of Christian love and its implications, and a search for ways and means for its more adequate application to the condition of our time. Specifically, our prayer goes forth that each member of our brotherhoods may experience a growing companionship with God; a deeper commitment to Christ; a deeper love for all men as creatures of God; to the end that the barriers of selfishness, complacency, secularism and intolerance may be broken down; that a humanity divided by racial and ideological barriers may be united; that the hungry may be fed; that capital and labor may join hands for a ministry of economic service to mankind; that the Gospel of love with all its social implications may be brought to every creature both by precept and example.

The magnitude and urgency of these tasks demand our continuous dedication. We return to our homes and communities with renewed convictions to apply to our utmost the implications of Christian love in our daily lives. We look forward to future conferences of this nature where we may in fellowship together labor toward this end.

We call upon our members to yield themselves to the governance of the Holy Spirit and look to God with trust and confidence that He may speed the day when the Prince of Peace may rule more fully in the hearts of men.

SPIRITUAL SURGERY (Continued)

The depraved nature requires a great deal of cutting in order to bring the man into the fullness of the Spirit. If it is not amputated it is like the small inflamed appendix which can cause peritonitis, abdominal abscesses, liver abscesses, and eventually the death of the patient. Covetousness leads to theft; deceit to falsehood; impure thoughts to adultery; unforgiveness to hatred; hatred to murder; unbelief to worry; dislike to backbiting; dissatisfaction to discontent; and jealousy to suicide. "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." But "I am come that . . . [ye] might have life, and that . . . [ye] might have it more abundantly."

Postoperative Care. The regenerate man doesn't float off to heaven on flowery beds of ease following his surgery. The entire success of the operation doesn't depend on the surgeon, as some unfortunate Christians have made themselves believe. There are some serious postoperative complications which can cause the death of the patient if he doesn't obey the instructions of the surgeon.

(Continued on page 911)

Christian Education Meetings

at Goshen College, Goshen, Indiana

The annual educational meetings will this year be held at Goshen College, Goshen, Ind., from October 14 through October 17. They will be comprised of a business session of the Board of Education all day Thursday with an inspirational meeting on Thursday evening; the General Educational Council meeting all day Friday and Saturday forenoon; the special meetings on Saturday evening and Sunday afternoon during which time Bro. Paul Mininger will be inaugurated President of Goshen College. The programs for these meetings are published in the GOSPEL HERALD and the *Christian School* to give them circulation as wide as possible.

This is also one official notice to all Board members and General Educational Council members of these meetings. It is hoped that every member can attend. Members who find it impossible to attend should send notices to the board secretary designating proxies.

All of these meetings except the Saturday evening session are open to the public with a hearty invitation to attend. Teachers, board members of schools, patrons, and all other persons interested in the educational work of our church should plan to attend these meetings.

The theme is *Christian Witnessing Through our Schools.* It is hoped that through the emphasis of this theme the Christian witnessing through our schools will be greatly strengthened, and the Gospel of Jesus Christ be brought more effectively and more extensively to a dying world.

The Mennonite Teachers' Association will have its program on Friday evening. A short business session will be held at the opening of the meeting and will be followed by an address by Richard Detweiler on the subject, *Your Servants, the Christian Teachers.* At this meeting the teachers in our church will have a unique opportunity for the first time in our educational history to speak as a group to the church at large. Do not miss this very important meeting.

Representatives of schools attending these meetings should be ready to give a report of their respective schools when called upon.

For travel information and accommodations address S. M. King, Goshen College, Goshen, Ind.

A hearty invitation is extended to everyone interested in education to attend these meetings, but especially so to those who are within reasonable driving distance from Goshen College. Come and enjoy every session.

C. F. Yake, Educational Agent.

Knowledge is boundless, but the capacity of one mind is limited.—Lorie C. Gooding.

CHRISTIAN EDUCATION MEETING

Goshen College, Goshen, Ind., October 14-16, 17, 1954

THEME: CHRISTIAN WITNESSING THROUGH OUR SCHOOLS

Notice to the Public: Every session of this program except Saturday evening is public. A hearty invitation is given to everyone to attend these meetings—morning, afternoon, and evening—held in the special interest of our Christian educational work. Take time off to enjoy these good things. Everyone welcome. Come!

THURSDAY, OCTOBER 14

FIFTY-FIRST ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

9:00 A.M. Business Session. Devotion.
1:00 P.M. Business Session (Continued).
4:00 P.M. Afternoon Recess.

THURSDAY EVENING

7:00 Devotion.
7:20 Our Responsibility to Those Attending Non-Mennonite Schools
Nelson E. Kauffman, Hannibal, Mo.
8:00 Integrating the Christian Witness of Church and School
George R. Brunk, Denbigh, Va.

FRIDAY, OCTOBER 15

SIXTH ANNUAL MEETING OF THE GENERAL EDUCATIONAL COUNCIL

FRIDAY FORENOON

8:30 Devotion.
9:00 Announcements.

SECTIONAL MEETINGS

ELEMENTARY SCHOOL COUNCIL

THEME: Bible Curriculum for Christian Elementary Schools

Chairman: Ira E. Miller. Introductory remarks. 15 Minutes
I. Content of a Bible Curriculum — Sanford G. Shetler, Hollsopple, Pa. 15
II. Nature of the Materials — Mary Royer, Goshen College 15
III. Panel Discussion: Ira E. Miller; Eastern Mennonite College; Mrs. Richard Detweiler, Perkasie, Pa.; John R. Kraybill, Elizabethtown, Pa.; Sanford G. Shetler; Mary K. Nafziger, Goshen College; C. Y. Yake, Scottdale, Pa.

12:00 Noon.

COLLEGIATE COUNCIL

Chairman: J. R. Mumaw, Pres., Eastern Mennonite College Minutes
I. Religious Work Survey Report — Lester Shank, Harrisonburg, Va. 30
II. Our Schools Witnessing Through
1. Student Activities — Atlee Beechy, Goshen College 15
2. Staff Services of the Church — Merle Bender, Hesston College 15
3. Revival Meetings on the Campus
B. Charles Hostetter, Mennonite Hour, Harrisonburg, Va. 15
4. Training for Missionary Service — J. D. Graber, Elkhart, Ind. 15

III. Open Discussion following each talk.

12:00 Noon.

WINTER BIBLE SCHOOL COUNCIL

Chairman: C. J. Ramer, Duchess, Alberta
I. How Best Solicit Students for Winter Bible School
J. J. Hostetler, Peoria, Ill.
II. The Possibilities for Winter Bible School
Paul M. Roth, Masontown, Pa.
III. Function of the Winter Bible Schools in the Place of the Church
Mark Peachey, Grantsville, Md.
IV. Open Discussion following each talk of 20 minutes.

12:00 Noon

FRIDAY AFTERNOON

1:15 Devotion.
1:30 Announcements.

SECTIONAL MEETINGS

SECONDARY SCHOOL COUNCIL

Chairman: Noah G. Good, Lancaster Mennonite School
I. Selling the School's Program — Merle Bender, Hesston College
II. Meeting Accreditation Standards on a Christian Basis
Walter Oswald, Goshen, Ind.
III. School Opportunities for Superior Pupils
John M. S. Steiner, Principal; Bethany High School, Goshen, Ind.
IV. Teacher Exchange Opportunities — Sanford G. Shetler, Hollsopple, Pa.
V. Principles of Successful Administration
D. Ralph Hostetter, E.M.C., Harrisonburg, Va.
VI. Open Discussion after each 20-minute talk.
4:00 Afternoon Recess.

SEMINARY COUNCIL

Chairman: Chester K. Lehman, Eastern Mennonite College

I. Good Preaching, What It Is and How to Get It?
George R. Brunk, Denbigh, Va.

II. Keeping the Spiritual Glow in Our Seminaries and Bible Schools
Howard J. Zehr, Fisher, Ill.

III. Preparation for the Teaching Aspects of the Pastor's Ministry
Paul Lederach, Scottdale, Pa.

IV. Open Discussion following each 20-minute talk.

4:00 Afternoon Recess.

NURSING EDUCATION COUNCIL

Chairman: Orpah B. Mosemann, R.N.
Opportunities for Service Through the Ministry of Healing:
I. In the Field of Nursing
Zelma Brunk, R.N., Nursing Arts Instructor, La Junta, Colo.
II. In the Field of Technicians
Emery Swartzendruber, R.N., Anesthetist, Rocky Ford, Colo.
III. In the Field of Clerical Work ——— To be supplied
IV. Open Discussion following each 20-minute talk.

4:00 Afternoon Recess.

FRIDAY EVENING

7:00 Devotion.
7:15 Mennonite Teachers Association Meeting: Business Session.
President: Harold Thomas, Hollsopple, Pa.
V. President: Richard Detweiler, Perkasie, Pa.
Secretary: Ada Schrock, Kalona, Iowa.
7:45 Your Servants, the Christian Teachers ——— Richard Detweiler
8:30 The Educational Task: Report of Educational Agent.
9:00 Adjournment.

SATURDAY FORENOON, OCTOBER 16

8:45 Devotion.
9:00 Panel Discussion. Chairman: Roy D. Roth, Hesston College
Strengthening the Christian Witness of Our Schools
1. Through the Classroom ——— H. Harold Hartzler, Goshen College
2. Through the Chapel Service ——— John Miller, Goshen Seminary
3. Through Athletics ——— Evan Oswald, Hesston College
4. Through Campus Life Evelyn E. King, Eastern Mennonite College
5. Through Dormitory Life ——— Viola Good, Goshen College
11:00 Worship Period: Witnessing ——— Norman Kraus, Goshen College
Testimonies from teachers will be a feature of this period.
11:30 The World-wide Witness of Our Schools ——— O. O. Miller, Akron, Pa.
11:55 Closing Remarks and Benediction ——— Board President
12:00 Adjournment.

INAUGURATION SERVICES
OF PRESIDENT PAUL MININGER

Saturday evening, October 16 (Not public)

A dinner meeting for members of the Mennonite Board of Education and the Goshen College Faculty.

John C. Wenger, Chairman
A Board Member Speaks to the Faculty (15 min.) ——— Glenn Esh
A Faculty Member Speaks to the Board (15 min.) ——— Guy Hershberger
Address (On some phase of Christian Higher Education) Dr. Gould Wickey

SUNDAY AFTERNOON, OCTOBER 17

Formal installation service of the President of Goshen College

O. O. Miller, Chairman; Walter Yoder, Chorister
Devotion ——— Ernest E. Miller
Two Minute Greetings from the:
Alumni ——— Dr. Carl Hostetler, Pres. of Alumni Association
Students ——— Richard W. Yoder, President of YPCA
Faculty ——— Karl Massanari, Acting Dean
Church ——— A. J. Metzler, Moderator of General Conference
Community ——— Robert B. Weaver, Supt. of Goshen City Schools
Indiana Church-Related and Independent Colleges
Mennonite and Affiliated Colleges
Music—Motets
Charge to the President (10 min.)
Nelson Kauffman, President, Mennonite Board of Education
Inaugural Address (40 min.) ——— **Paul Mininger, President, Goshen College**
Closing Prayer ——— S. C. Yoder

SUNDAY EVENING, OCTOBER 17

Paul Mininger, Chairman; Dwight Weldy, Chorister
Devotion
Address (30 min.) ——— **Howard Zehr**
Music—A Cappella Chorus
Address and Dedicatory Response (30 min.) ——— **Paul Erb**
Closing Prayer. Benediction ——— Paul Mininger

SPIRITUAL SURGERY (Continued)

"Mrs. Jones, it will be necessary for you to cough the next few days to prevent pneumonia or lung collapse." Mrs. Jones refuses to cough because coughing causes some pain in the abdominal incision. The surgeon warns her again but disobedience causes a rise in temperature, sharp pain in the chest, and partial collapse of the lung with shock on the third postoperative day.

Will you believe the surgeon if he says cough, or practice early ambulation, or return for further examination after three weeks? Do you believe God if He tells you to go into all the world and preach the Gospel, speak boldly for His sake, do unto others as you would have them do unto you, love your enemies, be lights in the world and love not the world?

God's postoperative instructions are written in His book to us—"Study to shew thyself approved . . . . " Listen to the Great Surgeon of all time and eternity and abundant life will be yours.

Nazareth, Ethiopia.

OUR SCHOOLS (Continued)

His purposes, (2) working out a Christian world view—what Christ means in the world order, (3) discrimination between a merely secular culture and culture related to the Christian faith, and (4) promotion of a community of love in which each seeks to bring every other one into closer fellowship with Christ.

An interesting feature of the retreat was a discussion with the architect, Orus Eash, of Traverse City, of future building plans including the priority of building needs and possible location of new buildings. The recent acquisition of the Glen Miller property at the corner of College Avenue and Ninth Street and of the Theodore Dierdorff farm south of the campus make possible interesting changes in the building arrangement. The new building plans are being made in the light of possible growth of the student body during the next few decades.

The committee in arranging the program for the retreat scheduled shuffleboard and tennis tournaments. Bro. Massanari and his wife won the shuffleboard tournament and Chester Raber the tennis.

The enrollment outlook seems promising. Bro. Paul Bender, director of admissions, reported that the prospects indicate that enrollment probably will be higher during the coming year than during the last. Freshmen and transfer students arrived on Thursday, September 9, for preinduction tests and general orientation. Classes will begin on Thursday, September 16.

—John Umble.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—Melanchthon.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alderfer, Darwin M. and Lorraine (Kulp), Telford, Pa., first children, twin daughters, Darlene and Marlene, July 25, 1954.

Alderfer, Wellington K. and Mary Elizabeth (Delp), Chester, Vt., fifth child, second daughter, Mary Anne, Aug. 28, 1954.

Benner, James S. and Martha (Ropp), Wellman, Iowa, second child, second son, Nelda Lynn, Sept. 1, 1954.

Bender, Ross and Ruth (Steinmann), New Hamburg, Ont., second child, first daughter, Ruth Elizabeth, Sept. 1, 1954.

Bucher, John C. and Mildred (Alderfer), Dover, Pa., fourth child, second daughter, Nancy Marie, Aug. 29, 1954.

Delp, Willard B. and Arlene (Warfel), New Providence, Pa., second son, Daniel Lamar, June 25, 1954.

Denlinger, Roy D. and Verna (Hostetter), West Chester, Pa., sixth child, fourth daughter, Darlene H., Sept. 2, 1954.

Ebersole, Clarence S. and Emma (Siegrist), ————, fifth child, first son, J. Clarence, Sept. 2.

Forry, J. Olleck and Mildred (Myer), Paradise, Pa., a daughter, Barbara Jo, Aug. 15, 1954.

Frederick, Jacob W. and Anna (Horst), Philadelphia, Pa., second child, second son, Jacob Warren, Aug. 23, 1954.

Grieser, Maurice and Leila (Yoder), Detroit Lakes, Minn., sixth child, second daughter, Cynthia Marie, Aug. 27, 1954.

Hertzler, Allen and Phebe (Shenk), ————, fourth child, second daughter, Marie Alice, Aug. 30, 1954.

Hofer, Paul and Wilma (Brubaker), Raymond, Alta., first child, Paul, Aug. 21, 1954.

Kline, Samuel J. and Lydia A. (Borntreger), Meadville, Pa., a daughter, Regina Yvonne, Aug. 31, 1954.

Kropf, Victor and Alta Fern (Hochstedler), Wellman, Iowa, fourth child, second son, Samuel Amos, Aug. 31, 1954.

Kurtz, Joseph E. and Julia (Byler), Reedsville, Pa., first child, Dorothy Jean, Sept. 3, 1954.

Lehman, Adin Leroy and Helen (Meyers), Chambersburg, Pa., second son, Dean M., Aug. 21, 1954.

Martin, Lorne and Katie (Brubacher), Elmira, Ont., first child, Shirley Catherine, Aug. 26, 1954.

Moyer, Frank A. and Sara (Rice), Perkasie, Pa., sixth child, first daughter, Susan Marie, Aug. 14, 1954.

Nolt, Aldus M. and Ellen (Landis), Bareville, Pa., fourth child, first son, Earl Eugene, Aug. 19, 1954.

Ranck, R. Glenn and Erla (Heller), Quakertown, Pa., a son, Donald Lamar, Aug. 19, 1954.

Rudolph, Amos H. and Pauline (Kimble), Greencastle, Pa., fifth child, third daughter, Sarah Jane, Sept. 1, 1954.

Ruppert, Reuben J. and Ruth (Graybill), Mt. Wolf, Pa., fourth child, second daughter, Jolene Kay, Aug. 22, 1954.

Sauder, J. Harold and Arlene (Martin), Marietta, Pa., a third son, Kenneth Lee, Sept. 3, 1954.

Sauder, Harold and Anna Mae (Brubaker), Lititz, Pa., fifth child, second son, Jay Melvin, Aug. 25, 1954.

Schlabach, Claude and Myrtle A. (Weber), Guernsey, Sask., fourth child, second daughter, Evonne Lynnette, July 1, 1954.

Schlabach, S. Titus and Rachel (Swartzendruber), Gladys, Va., third child, second son, Walter Lee, Aug. 28, 1954.

Schrock, Edward and Violet (Harter), Wakarusa, Ind., a son, Garry Lee, Aug. 24, 1954.

Shank, Rowland Ward and Thelma (Trumbo), Denbigh, Va., first child, Rowland Ward, Jr., June 30, 1954.

Shaub, Andrew H. and Ruth M. (Charles), Lancaster, Pa., fourth child, third daughter, Charlotte Ann, Sept. 3, 1954.

Snavely, Carl and Dorothy (Keener), Lancaster, Pa., second child, first daughter, Carol Louise, June 17, 1954.

Steiner, Mr. and Mrs. Mahlon, Dalton, Ohio, first child, Doris Kathleen, Aug. 9, 1954.

Stoltzfus, Edward A. and Edna (Good), Parkesburg, Pa., third child, third daughter, Betty Lou, Aug. 20, 1954.

Stoltzfus, Isaiah K. and Katie L., Elverson, Pa., fifteenth child, eighth son, Harold Aden, Aug. 26, 1954.

Stoltzfus, Omar and Kathryn (Sauder), Snow Hill, Md., fifth child, second son living, David, July 30, 1954.

Strayer, Robert E. and Esther (Miller), Johnstown, Pa., second child, second daughter, Robin Lynn, Aug. 16, 1954.

Thomas, John N. and Florence (Harnish), Lancaster, Pa., second child, second son, John Nelson, Aug. 25, 1954.

Weaver, Isaac and Pauline (Brendle), Nappanee, Ind., fifth child, third daughter, Charlotte Ann, July 30, 1954.

Wenger, David S. and Rhoda (Campbell), Culp, Ark., second child, first son, Johannes David, Sept. 3, 1954.

Yoder, Lester A. and Mary (Schmucker), Goshen, Ind., sixth child, third son, Harold, Aug. 16, 1954.

Yutzy, Oliver and Miriam (Swartzendruber), Lancaster, Pa., first child, Karen Elaine, Aug. 30, 1954.

Zook, Dale and Marzella (Kauffman), Clarksville, Mich., second child, second son, Duane Dale, Aug. 27, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Basinger—Parker.—Henry Basinger, North Lima, Ohio, and Anna Parker, Youngstown, Ohio, both of the North Lima congregation, by David Steiner at the home of the pastor, Sept. 1, 1954.

Burkhart—Miller.—John Harlan Burkhart, of the Groffdale congregation, Bareville, Pa., and Marilyn Miller, of the Landisville, Pa., congregation, by H. E. Lutz at the Landisville Mennonite Church, Sept. 4, 1954.

Cassel—Bontrager.—Gerald Cassel, Line Lexington, Pa., and Shirley Bontrager, Clare, Mich., by the bride's father, Floyd F. Bontrager in the Herrick Mennonite Church near Clare, Aug. 14, 1954.

Erb—Besse.—Ellis Erb, Canton, Ohio, and Janice Besse, Uniontown, Ohio, by G. Henry Besse, father of the bride, at Calvary Chapel, July 31, 1954.

Goodall—Good.—Martin Ross Goodall, First Mennonite congregation, Kitchener, Ont., and Alice Marie Good, St. Jacobs, Ont., congregation, by Roy S. Koch at the St. Jacobs Church, Aug. 28, 1954.

Hertzler—Beyeler.—Joseph Hertzler, Denbigh, Va., congregation, and Mary K. Beyeler, Springdale congregation, Waynesboro, Va., by B. Charles Hostetter at the Springdale Church, Sept. 7, 1954.

Hochstetler—Schweitzer.—Stanley Jay Hochstetler, Milford, Ind., and Elaine Jane Schweitzer, Wellman, Iowa, by Geo. S. Miller at the Wellman Mennonite Church, Sept. 4, 1954.

Nafziger—Vogt.—Eldon D. Nafziger, Hopedale, Ill., and Laverne R. Vogt, Hesston, Kans., by M. C. Vogt, father of the bride, at the Pennsylvania Church, Hesston, Sept. 2, 1954.

Nussbaum—Miller.—Carl Nussbaum, Berne, Ind., and Justine Miller, Filer, Idaho, by Leo J. Miller, brother of the bride, assisted by Milo Nussbaum, brother of the groom, at the Filer Mennonite Church, July 23, 1954.

ITEMS and COMMENTS

Thirty-three European Mennonite youths from France, Germany, Holland, and Switzerland arrived in New York Sept. 10 to spend one year in the United States as participants in the Mennonite Central Committee-sponsored trainee program. After spending the week end in orientation at Akron headquarters, the 1954-55 trainees left for their first six-month assignments in Colorado, Illinois, Indiana, Iowa, Kansas, Maryland, Nebraska, Ohio, Pennsylvania, South Dakota, and Virginia. Following a mid-year evaluation conference these youths will spend their last six-month assignments in different communities to gain the benefits of new occupational and community contacts.

* * *

The Archbishop of Canterbury estimates that the "Anglican population" in the world is 40 million, or 5 per cent of the Christians of all faiths.—**Christian Century.**

* * *

About 600 representatives of the press were accredited for the WCC sessions of Evanston. About 250 of these were of the religious press. The rest were from the wire services, the daily papers, and secular magazines. An average of 100,000 words of news copy went out each day by wire. Foreign correspondents alone averaged 5000 words daily. Their stories were cabled to London, Paris, Berlin, Geneva, Stockholm, Tokyo, and other points. Nothing like this sustained and extensive interest has ever before been shown in a religious meeting.

* * *

Ernst Kinder, of the University of Muenster in Germany, does not believe that dogma alone unifies Christians. "If dogma unifies believers," he asked at Evanston, "why do churches of the same confession sanction killing one another's members in war?" Dr. Kinder said that the church can never sanction war. "The church must consider war as a demoniacal evil," he said.

* * *

"Basic social revolution in India should be distinctly differentiated from communism," said M. M. Thomas of South India at Evanston. Christians should oppose communism, he said, "not because it is revolutionary but because it betrays the revolution by turning it into a new oppression."

GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, SEPTEMBER 28, 1954 — NUMBER 39

BIBLICAL SEMINARY

Gratitude—Is That the Answer?

By Mary M. Good

Not long ago a Christian worker was traveling by train to meet an appointment. She was going to a small town that she knew had meager station accommodations with no shelter outside the station. She knew there was no porter. She had more luggage than she could handle alone and was not sure that there would be anyone at the station to meet her.

It began to rain, and soon the drops became torrents. Night came on. In the pitch darkness the rain came heavier and heavier. There were just a few more stations. Each time the train stopped and passengers alighted they had to go out into the pouring rain. She began to remember how God had cared for her hundreds of times in travel in strange lands.

Instead of worrying about getting soaked and the attack of bronchitis which would surely follow and interfere with her speaking engagements, she began to pour out her heart in gratitude to God for what He had done for her in the past and for what He was able to do for her just then. She was sure that He would not fail her.

Just before they reached her railway station the rain suddenly ceased. Through a misunderstanding on the part of a fellow traveler, a porter was provided. She had not asked God for all this but had just praised Him for what He was able to do. He provided all that she needed and she reached the depot with herself and luggage in perfect condition because, we believe, she was thankful.

We are longing for a revival in the Christian Church. The plea comes from the mission fields, "Pray that there may be a great spiritual awakening here." We hear, "The answer to our need is a revival." Are we considering that God is more eager to send us a revival than we are to receive it? It may be that our failure to yield ourselves in obedience to His Word is His reason for withholding the blessing for which we are longing.

We are commanded to make our requests "with thanksgiving." (Phil. 4:6). When we express our thanks to God in words, He sees our hearts and knows the sincerity of our expression. We can bow our heads at the table three times a day and "return thanks," and yet if it becomes only a form it will not reach the heart of God. The "with thanksgiving" of which the Apostle Paul writes is an expression in words and even more—an attitude of heart.

The early Christians were reminded again and again to be thankful. They suffered persecution; they went to the stake to give their lives for Christ's sake, with songs of gratitude on their lips. Daniel, when under sentence of death, "prayed and gave thanks."

There has been no time in the history of the world when God's people had more reason to be thankful than we do in America today. We must wonder whether, if we fail to be thankful in the situation in which God has placed us now, in His infinite love and concern for our salvation He may find it necessary to send suffering, and that very soon, to awaken us.

Among the reasons we have for gratitude is that we have God's Word with the way of salvation plainly written. There are no restrictions against our reading the Word. The heads of our government encourage us to pray and read the Bible. The only limitations are those within ourselves. Is it our lack of gratitude?

Is there sordidness and sickness in our lives, "leanness" of soul (Ps. 106:15), because we fail to thank God for our physical comforts? We complain when there is not enough rain. We complain when there is too much. We see what we think should be, but are not thankful for what is. We take the physical comforts we have in America for granted. We consider them something we have worked for, and so earned. We fail to consider how many of these are gifts straight from the hand of God. How much would we have were it not for His "seedtime and harvest"?

All that God asks of us is the gratitude of our hearts. This is His due. And when our hearts are filled with gratitude there will be the overflow to others. The glad news will have to be told and the spiritual awakening will come, first in our own hearts and lives and then in overflow to our neighbors, to other states, and to the "uttermost part of the earth" (Acts 1:8).

Developing a thankful spirit, like training in any other avenue of life, demands discipline of mind and heart.

The great victories gained by God's saints have been gained by praise along with intercession. When Praying Hyde and his two companions were praying for a month for a revival which ushered in the great revival in Sialkot, India, in 1904, they were praying *and* praising God. When that saint of God left this life it was with the words, "Shout the victory of Jesus Christ," upon his lips.

There is a close relation between gratitude and faith in God. If we believe God's promises we can be none other than grateful. These passages in Romans 8:32, 38, 39 should thrill us with gratitude: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from

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Thanks for Lights

By Lorie C. Gooding

Father of lights, we thank Thee for light,
For the sun by day, and the moon by night,
For the Boreal Aurora's fiery bars,
And for the light of a million stars.
Father of lights, we thank Thee.

Father of lights, we thank Thee for light,
Thy gift renewed with every day.
For Thy brightness that makes our pathway bright,
That guides our footsteps lest we stray,
Father of lights, we thank Thee.

Father of lights, we thank Thee for light,
For the little lights, the lights of home,
Lamplight, firelight, candlelight,
We shall always remember wherever we roam,
Father of lights, we thank Thee.

And for that perfect Light, O Lord,
That Best of Gifts to mankind given,
That gleams so brightly from Thy Word,
The grace of God that shines from heaven,
Father of lights, we thank Thee.

Holmesville, Ohio.

the love of God, which is in Christ Jesus our Lord."

The gift of eternal life through Jesus Christ our Lord; Christ a Living Presence with us day by day; to be able to say, "I know whom I have believed"; the blessed assurance of I John 1:9; moment by moment victory and the guidance of the Holy Spirit in our lives—are experiences which must fill the believer with praise and thanksgiving.

There is reason for gratitude in the deep and abiding comfort and peace and strength that God gives to His children in times of trouble: in bereavement, in times when we are misunderstood, in sickness, in disappointment.

When the young man, Jacob Burkhard, was called away so suddenly early in his ministry in India and Mary was left a widow with three small children in a strange land, far away from home, she was given strength to sing at the funeral and thus testify to the non-Christians.

Amy Carmichael, the founder of the Dohnavour Fellowship in South India, wrote fifteen of her books on a bed of suffering. A stanza of one of her poems is,

I am the God of the stars.
Lift up thine eyes and see
As far as mortal may
Into eternity;
And stay thine heart on Me.

When she fell, the effect of which fall confined her to her bed for twenty years, she asked the person who was with her to praise God that it was she who fell and not another. She knew the meaning of gratitude.

The Apostle Paul's prison epistles are a testimony to what God can do for a person in trouble.

And finally, every believer who is disappointed at the meagerness of his service here, can be grateful that God accepts his best, unperfect though it may be. He can have the joy of looking beyond to perfect service in heaven, where "his servants shall serve him" (Rev. 22:3) and where he will be unhindered by human limitations.

Revival will come, we believe, when we learn to thank God for His blessings. When we overflow with gratitude to Him the Gospel will be taken to the ends of the earth because we cannot keep the gladness in our hearts to ourselves.

Rockome, Arcola, Ill.

On Television

By Grace Hershberger

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
—Phil. 4:7.

What a privilege to have our hearts and minds kept by Him who is able to keep!

Suppose your child had a serious stomach disorder and was undergoing treatment in the hospital. You have specialists and nurses to do their best for his well-being. But some well-meaning friend feels sorry for his having to lie there and do without candy when candy tastes so good to other children. So each day she brings him a bag of candy, seeing that it is within his reach where he may help himself. Doesn't that friend know better than to act so foolish?

We are born with a sick nature. Our minds, unless closely guarded and treated, will lead us to doom. Our minds and our hearts work together. Our eyes and ears feed our minds. What kind of food are we giving them?

I am not speaking about unregenerated hearts. I am speaking to Christians. The world needs entertainment and much amusement to satisfy that inner craving of something they cannot explain. Isn't it wonderful to know that He who created us can and does supply that lack when we earnestly come to Him for it!

What hurts me is that so many of our dear people must be amused and entertained with the same things it takes to satisfy a lost world. When we feel "at home" among people of the world and they enjoy our company, something is wrong. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Compare this with Ezekiel 23—God's people of that day.

Recently in the reading of this Scripture my mind was impressed with the perils of television. One must wonder as one by one the antennas rise on the homes of our brethren in the church. Have they not tasted of the better things? How can we keep our thinking pure and good by what is portrayed in our homes? We voice our disapproval against movies, but let the theaters close shop because television is putting away their business. How can we who profess to have the mind of Christ feed on the things which are suggested by unholy characters? "Oh," you protest, "but some are good." Perhaps so, but how much evil must one endure before he can see something good? Satan has won a victory if he can occupy one's time to the extent that he cannot settle down to search the Scriptures.

May I ask you which takes most of your time, Bible study or TV? Are you a lover of pleasure more than a lover of God? Does your mind center on heavenly things or earthly things? Can you "pray without ceasing"? "In every thing give thanks." Have you sincerely thanked God for your set, with no excuse? Have you included it in the "all things" we must prove, and hold fast? Can you abstain from all appearance of evil? If not, has God sanctified you wholly, so that your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ? May God help us to see that He who called us is faithful to fill our hearts and minds when we are willing.

"Finally, brethren, whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

La Vale, Md.

Our Readers Say—

I am glad for the many fine articles in the Gospel Herald and also for the Items and Comments. I appreciated the favorable comments on the Tommy Hicks revival in Argentina in the July 6 issue, and the great opportunity it gave to our mission workers in Buenos Aires as stated in the Prayer Requests in the following issues. Although nothing was stated of the power of God that was present to heal, I believe that the supernatural manifestation of the Gifts of the Spirit was the real key to revival.

May we pray that God will stretch forth His hand to heal, and that signs and wonders may be done by the name of the holy child Jesus, even as the apostles prayed in Acts 4:30. Surely we need all that God has for us to stem the tide of darkness which is enveloping the earth today through unbelief.—*John K. Martin, Lititz, Pa.*

* * *

I was interested to see Harold Bender's front-page article in a recent Gospel Herald. Don't you think it is about time we call this, our failure to support our mission and service program while we live in luxury, a sin? Surely the god of this world has blinded our eyes to spiritual realities. If it is true that our goods are not our own; if it is true that we are to love our neighbors as ourselves; and if it is true that much of the world is hungry and without Christ, this is *sin!* Harold Bender should have said so in capital letters.—*Chris Wickey, Engadine, Mich.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

School Days and Prayer

Church School Day, largely observed on the last Sunday of August, drew our attention to the large place church schools are filling in the life of the Mennonite Church today. The Herald Press Church Bulletin for the day listed three colleges and nine high schools now in operation in and by the Mennonite Church. The *Mennonite Yearbook* in addition lists sixty-two elementary schools conducted in various areas of the church.

These general statistics may mean more or less to us, according to how much thought we give to them. But now that September is here the realities of school life and experience face us much more concretely. We find our grade-school children going off to school on foot or by bus. Our college students and some high-school pupils have broken home ties and are off in places more or less distant. Life in the home is not the same as it had been, and life for those in school has taken on a different aspect.

It is not our purpose to enlarge on school problems and experiences but to call attention to the need of prayer in these school days. Let us remember in prayer especially all the pupils from our homes who go to school in our respective communities. They need our prayers as they face the problems and temptations that come to them day by day in their school life and activities. Let us remember in prayer those students who have left our homes to go to church schools. Just because they have gone to church schools does not mean that they are free from problems and temptations, for they will probably have many that are very real as they leave the shelter and security of the home circle. We need to be cognizant of this so that we may intelligently pray for them.

Let us remember too the large teaching staff which serves our church schools. These brethren and sisters need much wisdom and grace so that they may not only teach well the assigned curriculum but by word and life teach also the principles of the Bible and of Christian living.

Finally, let us remember in prayer the administrators of our church schools. Theirs is the responsibility to provide for school plants and facilities, for adequate finances, for able faculties that are sound in the Christian faith, for a Christian atmosphere, Christian influences, and Christian teaching that will build strong Christian character and train for effective service for Christ.—H.

Centralized Church Control

What is the church? Where does its sovereignty reside? Is the church simply a group of believers who feel themselves drawn into fellowship by their common love for and faith in the Lord Jesus Christ, and who recognize no sovereignty other than their common agreement on the will of God as expressed in the Word and in the leading of the Spirit? Is the church an organized congregation composed of believers in a particular locality who have agreed upon a certain order of life and form of worship and congregational administration, but who recognize no sovereignty other than that of the Spirit-led congregation? Is the church a conference, an association of similarly minded congregations, who submit their life and work as Christians to the larger thought and will of the conference? Or is the church a group of men chosen out of the whole body to constitute a special class of ordained clergy, whose voice and leadership establishes the norm of behavior and church life for the entire body? Is the church a hierarchy of officials in rising ranks of importance and authority, responsible to nobody except whatever person or persons might rank above them? Is the church a nation-wide or world-wide organization, with headquarters offices somewhere from which directives are passed down to constituent conferences and congregations and members?

A bit of serious thought will reveal that there is no easy answer to these questions. Different groups through the centuries have had different answers. The tendency has been to move from the spontaneous, spiritual brotherhood of the early church to a highly organized institutionalized church, often with authority and initiative centralized and crystallized into a pattern. Dissenting groups, beginning simply, have tended to move from the informal "sect" stage to the organized and centralized stage of another "church."

Our own history as a denomination certainly reveals something of this tendency. The Anabaptists had little to hold them together but a revolutionizing faith and a spiritual fellowship. Church government was congregational in type. Gradually we have developed conferences, to which our congregations have given increasing authority. We have developed a class of ordained men who have more or less of arbitrary authority and power. There are signs of the emergence of a professionalized ministry. The various forms of church-wide activity in which we are now engaging—missions, relief and service, publishing, education—have necessitated the creation of organizations which now direct a vast program and use property worth several millions. Somewhere around two thousand persons make their living by carrying on this church program, and the machinery of our organizations has a way of expanding continually.

Obviously we are faced with a dilemma. Existing simply as local congregations, meeting periodically for worship, without any general program of activity or witness, it was easy to retain the "sect" status, and to get along with only the most rudimentary congregational organization. But seventy-five years ago we began to feel that we ought to be doing more than that. Our convictions have led us to co-operate in establishing and supporting missions, in providing Christian educational materials and books, in establishing a periodical as a church organ, in founding benevolent homes and hospitals, in building schools, in setting up a system of mutual aid. Obviously we could not do these things as congregations; we had to do them as a church, and we had to set up the necessary machinery of control and administration. At the same time our urge to witness and to serve has driven our congregations to develop a much more elaborate program, which more and more re-

quires the major time of a pastor to make it function.

We must choose, it seems, between being the more or less inactive congregations we were a century ago, and accepting the type of organized church life which makes possible the varied functioning to which the Word of God, the need of the world, and our Christian impulses call us as a church. We have chosen to be a church so that we may do the work to which we believe God has called us.

But having done so, we still should be able to avoid some possible evil consequences of that choice. We can work constantly to maintain the sovereignty of the congregation as against the dictatorship of over-all organization. We can keep our General Conference an advisory body, doing for us the things that we need to do together, but not becoming a centralized control. The incoming Executive Secretary has a deep respect for congregational sovereignty, and pledges his best efforts in resisting any tendency to further centralization. We can use our general boards and committees for the kind of correlation which we can get only from them, but encourage the Spirit-led initiative of all our members and communities. We should be able to use the full-time efforts of pastors, missionaries, teachers, nurses, relief workers, office workers, writers, and administrators without creating a class that will tyrannize the church. We can, by God's grace, become a church without becoming a machine.

The important thing is that we be aware of what is happening to us, and furnish the intelligent and conscientious guidance which is required. The sociologists can describe the usual pattern, but they cannot force us to follow the pattern. It is God who calls us both to a simple discipleship and to world-wide service. Surely there is not an inherent contradiction in those two calls.

These are crucial days. But we are not being swept on by irresistible forces. May God give us wisdom and grace as a church to keep the spirituality and spontaneity which should characterize His people.—E.

The inward life must find expression and fruitage in the outward character and conduct of the believer.

—Erland Waltner.

Rewards of True Worship

By Mrs. Orris Yoder

There are different forms of worship, but true worship is the worship of God the Father, God the Son, and God the Holy Ghost. To worship we must put forth an effort. Worship is not easy, but an honest effort to worship will bring rich rewards, rewards far greater than anything we can know until we have experienced them. Let us look at some of these rewards.

We gain a divine viewpoint. Can man's mind conceive the greatness of God and His dealings with man? It is not possible for the finite mind to understand the infinite mysteries of God's dealings. Yet as we worship God, we can grasp in a small sense some of God's ways. Let us look at I Cor. 2:9-11, A.S.V. "But, as it is written, What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him. God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God." Is Paul not trying to tell us that by the Spirit of God we can learn something of the wisdom of God because we are living in Him. God's ways are certainly not our ways. He says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

We consecrate ourselves to God. Isaiah is an example of how worship can be a means of drawing us into deeper consecration. While Isaiah was at worship in the Temple he received a vision of God's holiness and his own sinful and unclean self. When we see God in His glory and realize that our own sins are covered with Christ's blood, we will gladly say as Isaiah said, "Here am I, send me." Without worship there can be no consecration. Whatever we worship, that we will consecrate ourselves to.

Worship gives a sense of security. Life is uncertain. Everything about us is changing; the world is in turmoil. Do not the surroundings in which we find ourselves today cause us to fear and wonder what will happen next? When we can commune with Him who has said, "I am the Alpha and the Omega, who is and who was and who is to come, the Almighty," we experience a feeling of security, for here is one who does not change with every passing fashion, but who remains the same yesterday, today, and forever.

Worship brings calm and peace. That which brings security also brings calm and peace. In the midst of life's storms, through worship we can say with the Psalmist, "In peace will I both lay me down and sleep, for thou, Jehovah, alone makest me dwell in safety." Jesus promised, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." There is a peace and calm which enshrouds everyone who takes time to fellowship with God. "There is no peace, saith my God, to the wicked."

Worship detaches from the temporal. Worship releases us from the temporal things about us. We see things for their true value and realize that we may become a slave to things instead of making things our servants. What we have is not ours. These things that we have God has made us stewards of. Quoting from Dobbins, "Confronting Christ we realize afresh that our scramble for wealth and position and our feverish quest for pleasure and power are empty and unworthy." We gain an appreciation for the eternal, that which will stand forever and not pass away with the world.

Worship brings strength and victory. "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith." In worship we receive strength because we have been identified with Christ. We gain power to overthrow our spiritual enemies, because we are

(Continued on page 920)

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *Sept. 19, 1929)*

One hundred forty-two students have registered, with at least half a dozen more in view. There are 32 in the college department and 50 academy seniors [Eastern Mennonite School].

Enrollment at Goshen College at noon today [Sept. 13], two hundred two; matriculates, ninety-five; freshman class, seventy-six."

Hilty—Weldy. On Aug. 24, 1929, at the home of the bride's parents, near Wakarusa, Ind., Bro. Elmer O. Hilty of Marshallville, Ohio, and Sister Mary S. Weldy, of Wakarusa, Ind., were united in marriage, Bro. Noah Hilty officiating.

(From Gospel Herald, *Sept. 26, 1929)*

Bro. W. E. Replogle was ordained a deacon in the congregation near Schellsburg, Pa., on Sunday, Sept. 22. Bishops James Saylor, J. N. Durr, and Aaron Loucks were present and conducted the service.

To date 137 students have registered. A number more will come later [Hesston College and Bible School].

Zorah, the Birthplace of Samson

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

On the edge of the hill country of Judea, on a slope overhanging the north side of the green Valley of Sorek, the village of Zorah nestles among the vines and fig trees. We approach the mountain country. The scene before us is somewhat bare. In front of us is a range of mountains, which, as seen from here, seems of small elevation. It is a treeless region, the ground slightly broken. In it are little hillocks, oblong and rounded.

This valley is no glen of enchantment, no luscious glade of the siren. On the contrary it is a bleached, cheerless gully full of stones, almost bare of trees, frowned upon with long, barren, uninviting hills. There are few flocks and herds to be seen. But it is hard to understand what the sheep and goats and the cattle live upon, since the whole valley is as gray and sapless as the lichen on a gravestone.

In the fields of Zorah is a cubical block of stone over three yards square and two yards high, fashioned like an altar. It was on this altar that it is said Manoah offered a kid for sacrifice while his wife looked on, after the angel announced to him the birth of a son, Samson.

Sara'a, the modern Zorah, lies two thousand feet above the sea, on a ridge, a long spur from the mountains with numerous smaller ridges branching from it and forming the two valleys of Sorek and Elah. The Valley of Sorek, half a mile broad, is filled in summer with luxuriant corn, through which winds a pebbly torrent bed in the center, low white hills bounding both sides. We ascend the steep hill on which Zorah, the home of Manoah and Samson's birthplace nestles. It is very pleasant to find his home still in existence, in the secluded mountain village of Sara'a! These scenes from sacred history come upon the unprepared with some degree of shock. It is while the melancholy of the place is upon us that we see the place where Samson lived, a bare featureless hill.

From the heights where stands a Moslem shrine to Samson we look towards the sea. There is beneath us a tumble of low hills, here and there, rough with stunted brush-wood, but dotted thickly with villages, and groves of olives and vineyards. Beyond these and beneath them is the Maritime Plain, rough in parts with sandy uplands, but as a whole offering a broad, fertile bosom to the plow. Patches of grain checker it in summer, but later in the year it is a wide rolling sea of brown tilth, which might bear a hundred times what is raised from it! It is in its glory, however, in the spring when bright with the fresh-green of early crops, or parti-colored with sheets of flowers, only too brief in their loveliness.

We are now amid the scenes of Samson's history and exploits. It cannot be claimed that the scenes of the country where the drama of Samson's life was played can add one single touch of vividness or of character to the familiar history. When Samson burned the corn of the Philistines, tying torches to foxes' tails, or slew a thousand of them with the "jawbone of an ass," we felt the glow of righteous vengeance on oppressive tyrants. Samson must have been familiar from childhood with border raids and border warfares. He must have been familiar with the power and tyranny of the Philistines. Many a band of them, doubtless, did he see marching upon the glen beneath his father's house and returning again laden with spoils of his brethren. Many an act of cruel outrage and murder had left an impress deep and lasting on his mind, stirring him in after years to revenge. It was "in going down" from the heights of Zorah to Timnath, somewhere along the rugged banks of that intervening valley, that he killed the young lion as he would rend a kid. That valley itself is the Valley of Sorek, where the famous Delilah dwelt. It was among these hills, and the recesses of those rugged mountains, that he caught the "three hundred foxes."

As to all opinions which do not strike at the root of Christianity, we think and let think.—John Wesley.

In walking through this village few things please one more than to light upon circumstances which prove the occurrence of ancient Bible narratives, even in the most incidental remarks and the minutest allusions.

It has been supposed that the memory of Samson's history still survives among the peasants of Sara'a. Certainly they all were able to repeat a garbled version of the story, and this excited the greater interest, because such tales are extremely rare in occurrence among the villagers. Here at least is the actual scene of an event in Bible history, unspoiled by any church and undefiled by the parade of priestcraft!

Amid the widespread apostasy, the faithful worshipers of God continued to plead with Him for the deliverance of Israel. Though there was apparently no response, though year after year the power of the oppressor continued to rest heavily upon the land, God's providence was preparing help for them.

On the border of the hill country, overlooking the Philistine plain, was the little town of Zorah. Here dwelt the family of Manoah, of the tribe of Dan, one of the few households that amid the general defection had remained true to Jehovah. To the childless wife of Manoah, the "angel of the Lord" appeared, with the message that she should have a son, destined from his infancy to arrest the thoughts of those around. Before his birth his mother had been allowed to take no wine, or strong drink, or to eat anything unclean. The same prohibition was imposed from the first on the child, with the addition that his hair should at no time be touched by scissors or razor. Nor was he allowed even to "eat grapes," or to approach a dead body, though that of his nearest relation. He was in fact, a Nazarite, "one consecrated to God, for his whole life!"

The divine promise to Manoah was in due time fulfilled in the birth of a son, to whom the name Samson was given. As the boy grew, it became evident that he possessed extraordinary physical strength.

Samson is unlike any other character in Holy Scripture. Although the sphere in which he moved was a comparatively narrow one, he seems to have made, as indeed was natural, a profound impression on the men of his time. The whole active life of Samson was spent in the district which bordered on the Philistine frontier. He lived among the men of his own little tribe of Dan, and his history seems to have been compiled from its annals. Within that narrow district Samson was the champion of God's cause and honor, and of the freedom and well-being of God's people against their heathen oppressors.

When Samson entered on his public life in the camp of Dan between Zorah and Eshtaol, it looked as if the Philistine rule was firmly established. The Israelites were depressed and cowed. The Philistines did not conceal the insolent temper which a position of presumed security so often inspires. Samson acted alone. His work consisted in a series of dashing exploits, calculated to raise the hopes and spirits of his downtrodden countrymen, and to strike the Philistines with apprehension, or even terror. Thus he prepared the way for a more systematic revolt, which was to be carried by those who came after to a successful issue.

Let us mark the very remarkable announcement of his birth. It was very rarely in the Old Testament that coming births were announced by angels from heaven, and in the New Testament only in the case of John the Baptist and of our blessed Saviour. But twice an angel

from heaven is represented as announcing the coming birth of Samson, once to his mother, and a second time to his father and mother together. The emotions raised by the visit and the annunciation alike belong to the highest region of gratitude and wonder. Should we not have had a right to expect that the life and character of the man would bear a visible relation to this solemn and remarkable transaction? Might not something holy and angelic have been looked for in one whose entrance into the world a messenger of heaven was sent to make known? Such a child might surely have been portrayed as of the type of John the Baptist, or not to go so far afield, of the type of Samuel, whose birth also was in a manner foretold and who became a prophet of the Lord, lofty in character and devoted in service.

But so far from our finding in Samson any such type of character, we are surprised at his wild, rollicking, jovial life, his grotesque and uncouth methods of delivering his people, and the combination of savagery and recklessness which marks his exploits. He is a gay, frisky youth, fond of puns and jokes, taking life right easily, and bent on enjoying it as much as he can. Several of his services to his country have the look of practical jokes—grim mixtures of comedy and tragedy, that no refined nature can endure. Was not the contradiction of the announcement of the angel to the parents and the actual career of the man very extraordinary?

The consecration of Samson to the order of the Nazarite was another remarkable circumstance in his early life. In the angel's words on this point the order of the Nazarites is referred to as familiar to the Hebrews, and we know that it was regarded as one of high dignity.

Samson, beyond the fact of his proving faithful to his vow of abstinence from drink, outraged the office in his ordinary habits and demeanor. And more specially in respect of that very weakness which at last brought about his humiliation and his death. We may be sure that in the region of the vine where his life was spent, it was not an easy matter to be an abstainer from the juice of the grape in every form. Many a time when ready to die of thirst after his prodigious labors, the clusters of Sorek and other haunts of the vine must have appeared as if created for the very use of man so spent! But the history contains not the slightest hint that even under the utmost pressure he yielded to temptation in that form of indulgence. Yet to another form of bodily appetite he became the very bondslave. He failed to grasp the true idea of the Nazarite—one whose abstinence from the juice of the vine was the type of a well-ordered, harmonious, and therefore beautiful nature, in which no bodily lust was allowed to lord it over the soul, and no paltry passion to drag after it the higher and nobler faculties.

On the surface of the story it is plain that, personally, Samson had no bitter feeling against the Philistines, but rather the contrary. Some of them, and specially some of the least virtuous of them, fascinated him. Consequently when he attacks them it is in revenge for some personal injury. It is when the Timnath bride reveals his riddle that he slays thirty Philistines in order to obtain the stipulated changes in raiment. It is when she is given to another that he catches the three hundred foxes and sets fire to the Philistine crop, by attaching to the tails of each pair a brand dipped in oil. It was when the men of Judah delivered him to the Philistines, and they were about to dispatch him that he did such execution with the jawbone of an ass; and lastly, it was avowedly for the purpose of avenging himself for the loss of his sight that he ended his career by pulling down the edifice where the Philistine lords were assembled. Samson thus shows that he does not know what fear is in the presence of danger! Yet in itself, this does not seem very glorious work.

Surely the man that may die tonight must live today.—John Wesley.

Incredible though it seems, Samson must have moved about among the Philistines all alone, sleeping in their cities and frequenting their crowded haunts; and yet he remained safe! Probably they looked on him as carrying a charmed life, and were afraid even to shoot an arrow at him unseen, lest some mysterious and awful retribution should befall them. If any of the tribes might have been expected to respond to the silent appeal of his exploits, was it not the lion-tribe, illustrious by the example of its founder Judah? When Samson entered their territory, why did not imperial Judah adopt him as their leader, form a bodyguard around him, and, animated by his spirit, dash against their enemies and cripple them? Instead of rising to their duty, the tribe of Judah showed the most craven spirit that ever disgraced men in the face of a national foe. So far from being roused to faith and courage by the example of Samson, they scolded him for irritating their foes and actually had the meanness to lay hold of him and to bind him, that they might deliver him into the hands of the Philistines! No doubt this treatment had a very depressing effect upon him. If the men of Judah, who were most exposed to the forays of the Philistines, treated him thus, what permanent good could he do to his country? He seems to have gone home and given himself up to an easy, self-indulged life, so that when Delilah came within his horizon, he had no heart to resist her, and went away with her.

Physically Samson was the strongest man upon the earth. But in self-control, integrity, and firmness, he was one of the weakest of men. God's providential care had been over Samson that he might be prepared to accomplish the work which he was called to do. At the very outset of life he was surrounded with favorable conditions for physical strength, intellectual vigor, and moral purity. But under the influence of wicked associates he let go that hold upon God which is man's only safeguard, and he was swept away by the tide of evil. Those who in the way of duty are brought into trial may be sure that God will preserve them.

The very ones whom God purposes to use as His instruments for a special work, Satan employs his utmost to lead astray. He attacks us at our weak points (and sometimes our strong points become our weak points), working through defects in the character to gain control of the whole man; and he knows that if these defects are cherished, he will succeed. But none need be overcome. Man is not left alone to conquer the power of evil by his own feeble efforts. Help is at hand, and will be given to every soul who really desires it!

Old City, Jerusalem, Jordan.

They Can Come If—We Help

(Under the Refugee Relief Act of 1953)

The Refugee Relief Act passed by Congress in 1953 permits 214,000 refugees from Europe and the Middle East to find homes in the United States if—there is assurance they will have jobs, a place to live, and will not become public charges.

These forgotten people who know only too well the suffering of war years and the distress of living in refugee camps can experience new life and new hope if—groups such as Mennonite congregations in the United States respond to provide this assurance.

This opportunity to free refugee families from wretched living conditions and enable them to begin a new life is a distinct Christian challenge to Mennonites in the United States. It has been suggested that Mennonite congregations in this country should be able to provide the necessary assurances for at least 100 German-speaking Protestant refugee families from Europe.

Congregations planning to sponsor a family should indicate that interest by writing to Mennonite Central Committee, Akron, Pa. Lists of prospective immigrants are currently being received at Akron. These names and case histories are in turn submitted to MCC representatives in Europe who interview and counsel these would-be immigrants.

A Prayer for This Week

Father of love, joy, and peace, we beg of Thee to teach us love like Thine—a love that bends, stoops, endures, and is not variable. May love so rule our lives that we can be thankful even for the shadows that play across our pathway, as well as for the sunlit spaces, for we must taste of both to have lived a full life.

Give unto us joyful hearts. Give us a joy that does not grow dim even if we are hated and despised for Thy name's sake. Give us joy in the midst of leanness as well as fatness. May joy be our lot, even if our now peaceful countrysides become ravished and scarred by an enemy. Yes, Father, we would have joy that springs up into eternal life—not this fleeting substitute that seizes the heart today and is gone tomorrow.

Grant us such peace that we can walk calmly through the storms of this life. Give us serenity of soul when misunderstood and mistreated. May peace so indwell us that we return good beyond measure for evil.

Forgive, if our souls have become narrowed and shriveled because we have failed to keep in trust love, joy, and peace.

—*Cora M. Stutzman.*

In this way U.S. congregations are acquainted with the families they would sponsor.

In addition to assuring the government these families will have jobs, a place to live and not become public charges, congregations provide the cost of inland transportation from New York City and essential living costs until they become earners. When able, the newcomers repay funds sponsors have advanced. Ocean transportation is arranged by Church World Service.

In the years following the recent World War American Mennonites responded enthusiastically to the plight of their brethren in Europe. Thousands were given relief or found refuge in North and South America. Yet these Mennonite brethren were and are but a segment of the thousands made homeless.

And so today there comes another call to the Mennonite brotherhood in the United States—this time from those who have been forgotten. Those who read this article are faced with a decision as to whether a family, a mother, father, and children, are going to spend more years in squalid living conditions or whether they can come to the United States and become useful, worth-while and productive members of our communities.—via MCC.

XI. Water from Many Wells

By Nora Oswald

"Let down your nets."—Luke 5:4

Having fished all night, the disciples came to shore and began washing their nets. Jesus happened to be teaching on the shore at the same time and asked Simon for his boat. He rowed out a little way and then resumed His teaching from the boat. After finishing the discourse, He requested Simon to lower the nets for a catch. But Simon argued, "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." And their net broke from the weight of fish.

The story is told of a very poor man who eked out a meager living on a stony plot of ground. He longed for the day when diamonds sparkled in his hands. He finally sold his farm and followed the precious gem pursuit. The man who bought the dissatisfied farmer's stony ground later discovered diamonds on it.

A young woman overtook a shabbily dressed older lady on the street. As they walked and talked together, the infirm lady confided that she was on her way to the poorhouse (Home for the Aged, today) to make her home. When they reached the gate both paused to say good-by. "I don't want you to feel sorry for me because I am going in here," the elder lady continued. "I won't mind. I've had a good life. I can think of only one thing I really wanted but couldn't have. I always wished I had enough money to go to hear Jenny Lind sing." The two walked through the gate and into the poorhouse. There the younger woman poured out her heart in song as never before, for she was Jenny Lind, the Swedish Nightingale.

The Lord's richest blessings often pause at our doorsteps and beg admittance, yet we fail to recognize and claim them.

Goshen, Ind.

Not Any Works

By Edna M. Mertz

Not any works of righteousness
Or service I have done,
Not any talent great or small,
Heav'ns crown for me has won.

The lovely Christ of Calvary,
Is all I plead today,
And faith in His atoning blood
To wash my sins away.

This truth shall be my song of praise
As o'er the years I've trod;
The blood of Christ redeemed my soul
And brought me back to God!

Ft. Wayne, Ind.

Prayer Requests—

(Requests for this column must be signed)

Pray for our new workers who have gone to Brazil and Uruguay to establish new mission witnesses.

Pray for our workers in the Northern Light Gospel Mission as they enter the open doors among the Indians in Minnesota and Ontario.

Pray for the work among the nearly 6,000,000 Jews in the United States and Canada.

Pray for a congregation which has been laboring under difficulties.

Pray that the way may remain open for our missionaries in Israel to continue their testimony in that country.

Pray that the efforts to pass a permanent Universal Military Training Law may be defeated.

Pray for the meeting of the Mennonite Board of Education to be held Oct. 14-17, that every decision may be guided of the Lord.

Pray for the evangelistic meetings at Goshen Church, Laytonsville, Md., by Luke A. Horst, Reading, Pa., Oct. 6-17, that souls might be saved and the backsliders reclaimed.

Pray for special meetings to be held at Laurelville Mennonite Camp the last week in September. Matters of great importance in our church life will be considered.

THE REPENTANT THIEF

By Frederic Howell

While service station attendant Willie Hargrave, of Houston, Texas, conversed with a stranger in his place of employment, he noticed a bottle of whisky bulging from the man's pocket. A devout Christian, Hargrave began a sermon on the perils and pitfalls of drinking liquor. Later the two knelt in a moment of prayer, and the man was so moved that he not only broke his bottle but he also broke down and confessed that he had planned to rob the station, and that he couldn't carry out his scheme because Hargrave had introduced him to the finest present he had ever received.

* * *

As the teen-ager waited for a slow-moving freight to pass the railroad crossing, he switched on the radio and listened to a minister preach a sermon on repentance. The message was a timely one and so effective that the youth was

moved to repentance; whereupon he returned the stolen car he was sitting in and gave himself up to the sheriff.

* * *

A minister's sermon so changed the life of another thief, that he was moved to write the following note to fifty merchants, whom he had previously robbed in Louisville, Kentucky: "I vividly recall having taken goods from your store. However, I shall experience supreme satisfaction in seeing that you are fully reimbursed. I believe that God forgives me, and I now earnestly beg your forgiveness." Later his pastor delivered $1,200, which the man had scraped together, to the fifty store owners, in payments of from $1 to $400.

Peoria, Ill.

Mennonite Placement Service

Do you need domestic farm help, a schoolteacher, or a young couple to take over the farm? Or do you want to buy a farm, start in business, or begin your profession in a small church where a Christian witness is needed?

A regular feature column, "Community Placement Service," will appear monthly beginning with the October issue of *Christian Living*. This service will assist in bringing together the individual needs and services of persons in communities served by the Mennonite Church. The objective is to assist members in our communities to contact each other so that the individual, the home, the church, and community may be mutually benefited.

This feature will publicize opportunities for locating property in Mennonite communities. It will assist individuals interested in moving to new locations. It will include such items as domestic farm help, teachers, doctors, dentists, office help, and any others as needed. Examples that may appear are (these are samples not actual ads):

Wanted: Farm hand for year-round work. Small home furnished, good wages and extras. West Liberty, Ohio. 1A

For Sale: Small feed mill business in Lancaster County. Steady earner. Will help finance young couple with good references. 1B

Position wanted: College graduate spring 1953, Goshen College; wishes high school teaching job in Mennonite community. Vocal and piano. 1C

For rent: 120-acre wheat farm. Central Kansas. Opportunity for couple with limited amount of machinery and livestock. 1D

For Sale: Busy, one-chair barbershop in southern Minnesota Mennonite town. Present owner non-Mennonite. Opportunity to strengthen small Mennonite community. 1E

Position Wanted: Widow with two small children; Registered nurse, would like arrangement whereby she could work while children are cared for in Mennonite home. Harrisonburg, Virginia, community. 1F

The above items are samples of what Placement Service will carry in the future. Enough information will be given about each item to describe it and give its location. Each will be numbered similar to those above. Persons responding to any item will write not to *Christian Living* at Scottdale, but to Mennonite Mutual Aid, 1202 South Eighth Street, Goshen, Indiana. The name and address of the inquirer will then be forwarded to the person who placed the item. In this way the two parties can negotiate. There is no charge for listing items in the Placement Service, but ads that are of a commercial nature and not a service type will not be accepted for this column. Mennonite Mutual Aid and *Christian Living* will not be able to investigate the merits of all items in the column and they assume no responsibility except as a service.

All correspondence and items intended for this column should be sent to Mennonite Mutual Aid, 1202 South Eighth Street, Goshen, Indiana.

—Harold Swartzendruber, Secretary, Mennonite Mutual Aid; Millard Lind, Editor, *Christian Living*.

Toward More Humble Service

By Mrs. Charles B. Shenk

Are we striving for the true spirit of humility in our lives? Can we rejoice in the successes of others even though we are apparently unnoticed? This is often a problem even within our churches. When we sit back in an audience and see our friends in the public eye exercising their singing or speaking ability, do we feel a tinge of jealousy or wonder why we weren't blessed with similar talents? Maybe we just think to ourselves that we aren't much good and there seems to be no place for us to fill in the work of the church. Or we may even become critical of others in their usefulness and make life miserable for ourselves as well as for others.

Perhaps we have a talent for singing or public speaking. Can we then properly appreciate this same talent in others, or do we have an inner feeling of satisfaction when they make mistakes?

Let us examine the attitude of our hearts. Then study the following suggestions toward more humble service in the church.

First: we must be willing to be used when called, even though we may not be as capable as someone else, realizing that if we do it in the right spirit, others will have only love and understanding for our weaknesses.

Second: whatever we do, we should do it as well as we can, whether it is being noticed by others or not. Doing things well gives one a sense of accomplishment. In teaching a class of little children, that should be done just as well each Sunday as if there were grown-ups sitting in the class listening.

Perhaps we feel we aren't being used in the work of the church at all. But we should keep in mind that a friendly greeting and handshake to those who may be overlooked by others goes a long way in making life worth while for them. How about the hospitality of our homes? Or the way in which we take care of or help those of our own families? Are we doing our best in these things to the honor and glory of God?

Finally, and of greatest importance, one must always be open to the leading of the Spirit in all phases of life. Do

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OUR SCHOOLS

HESSTON COLLEGE NEWS

Alvin D. Kauffman, junior in the B.R.E. curriculum, was licensed to the ministry Sunday, Sept. 12, at the Catlin Mennonite Church, Peabody, Kans. He served as student pastor of the congregation last year and will continue his pastoral duties this year.

The YPCA membership totals 217 this year. The "Y" officers for the year are: D. A. Raber, Hesston, president; Russel Yoder, Hesston, vice-president; Marilyn Troyer, Conway, Kans., secretary; and Hope Kauffman, Wood River, Nebr., treasurer. Other members of the cabinet are the chairmen of the following divisions, Mildred Saltzman, Shickley, Nebr., Publicity; Peter Hartman, Goshen, Ind., City Evangelism; Stanlee Kauffman, Hannibal, Mo., Extension; Donald White, Peabody, Kans., Institutional Work; and Mary Ellen Miller, Goshen, Ind., Christian Life.

Two hundred sixty-seven students have enrolled at Hesston College for the 1954-55 school year. Representation by states is: Arkansas, 1; Arizona, 1; Colorado, 11; Florida, 2; Idaho, 4; Illinois, 10; Indiana, 10; Iowa, 19; Kansas, 14; Louisiana, 3; Michigan, 9; Minnesota, 4; Mississippi, 2; Missouri, 8; Montana, 7; Nebraska, 14; North Dakota, 10; Ohio, 9; Oklahoma, 4; Oregon, 7; Pennsylvania, 1; Texas, 4; Washington, 2; Ontario, Canada, 2; Puerto Rico, 4; Jordan, 1; Japan, 1; American Samoa, 3.

Night classes in crafts and woodworking, bookkeeping, and pastoral counseling are being offered first semester. In addition to a number of students 14 from the community are enrolled in these courses.

—Merle L. Bender.

CHURCH HISTORY

The Springs Mennonite Church

The first Mennonite congregation in the Casselman Valley area was established almost 175 years ago. It had its beginning about 1780, near Meyersdale, Pa. At this time extremely primitive pioneer conditions were still prevalent in this thickly wooded district, the area of present Springs consisting of two farms: the George Folk farm with buildings near the present J. J. Otto residence, and the Peter Bitsche (Beachy) farm, now the Amos J. Yoder farm. From its founding in 1780 until 1853 the small congregation, then known as "The Society of Mennonites," met in private homes and was under the wing of the Lancaster, Pa., Conference.

The first minister was Jakob Seiler (later Saylor), a former Amish minister from Germany who was ordained by the Lancaster bishops to serve in the Meyersdale area. Later Peter Forrey (Fahrney) and Joseph Gunty (Gundy) were ordained; but after the death of Saylor and Forrey the church declined, and from 1808 (when Gunty joined the United Brethren) until 1853 the congregation was entirely without a resident minister. During this 45-year period the waning brotherhood was served by itinerant ministers who traveled forty to sixty miles on horseback from the adjoining counties of Fayette, Westmoreland, and Cambria, as well as northern Somerset County. Among these are family names which are no longer existent in Mennonite circles of this area. There was, however, one bright spot in this period of spiritual ebb. In 1846 a Sunday school was started in the little log schoolhouse which stood on the present grounds of the Springs School, and was led for some time by Artman of Germany who conducted the opening exercises in his native language as well as classes in German and English. Some time later this work was transplanted to the Cross Roads school several miles away under the leadership of Samuel Yutzy.

On Sept. 6, 1853, a great boost was given the depleted brotherhood of twenty-two members when Henry H. Blauch, whom we can consider the spiritual father of the Springs Mennonite congregation, was ordained to the ministry. In 1853 John Folk was ordained as the first deacon of the church. From 1853 the membership grew so rapidly that the congregation met for services in schoolhouses and in the German Baptist meetinghouse in West Salisbury. Blauch understood how to encourage organic growth in the church, and the Lord blessed his tireless efforts so that the membership grew from 22 at his ordination to about 250 in the entire Casselman Valley district at the time of his death in 1904.

By 1859 it was thought necessary to construct a church building; and the Keim meetinghouse, or "Mennonite Union," a structure 20 by 35 feet, costing $535.00, was built at St. Paul. To this project the Reformed Church contributed $200.00, and the building was shared by both Reformed and Lutheran congregations. In 1874 the Mennonite Union was the scene of a preliminary meeting looking toward the formation of a Southwestern Pennsylvania Mennonite Conference, now officially known as the Allegheny Mennonite Conference. When this body was organized in 1875 at a meeting near Johnstown, David Keim was ordained as the first bishop of the congregation at St. Paul, having been ordained as a minister about five years previously.

In 1877 it was decided to build a meetinghouse in the Springs vicinity, so a building committee, consisting of John Folk, Samuel Folk, and Jeremiah Hershberger, was appointed to direct the erection of this structure. On Dec. 8, 1877, this committee entered into an agreement with E. J. Miller & Bro., contractors, to build a church 35 by 48 feet for a contract price of $570.00. This did not include framing lumber and various other materials, which brought the total cost to about $1,115.00. This structure, first known as the Folk and later as the Springs meetinghouse, has been in constant use to this day, though growth of the congregation and the demands of an expanding program have necessitated several major changes. In 1916 the building was remodeled and lengthened at a cost of $1,963.00, and in 1925 a basement was excavated under the church at a cost of $7,000.00. Later this excavation was extended to care for an ever growing Sunday-school program and the needs of the Women's Sewing Circle.

A significant barometer of growth is the Sunday-school enrollment. In 1890 the enrollment was 50; by 1892 it had reached 100; by 1909, 194; by 1915, 228; by 1951, when steps were taken to investigate the possibility of providing additional facilities, the enrollment had reached 264. Another important barometer is the outreach of the congregation through its mission points and daughter churches. There are now five independent churches (Oak Grove, Casselman, Glade, Gortner, and Pinto) and nine mission points in operation, all growing out of the Springs congregation, which furnished the initial workers and many of the first member families. At the present time more than forty positions in ten other churches and missions points are being filled by members of our brotherhood. In the last few years about twenty members of the congregation have transferred their membership to daughter congregations to serve in areas of greatest need. And so the church continues to grow, and we trust and pray that more members will be inspired to serve in the future, both in local mission fields and abroad.

The New Church Building

For some years the facilities of the Springs Mennonite Church have proved inadequate, especially for Sunday-school work. Though the present building was constructed in 1898, when the enrollment of the Sunday school was a mere "handful" and the idea of Sunday school for all had not yet penetrated the church, the modified building was still serving in 1951 for a Sunday-school enrollment of 264 and a church member-

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FAMILY CIRCLE

Father Love

By Enola Chamberlin

As I expect my little son
To obey me when I speak,
And as I strive to give to him
Each good thing he shall seek,

I know my heavenly Father wants
That I too shall obey,
And He will give His good to me
Each hour of every day.

Los Alamitos, Calif.

Five Ways

By Helen Good Brenneman

Five Ways to Keep Your Children Out of Heaven

1. Be sure to neglect family worship. Send your children out into the world with its manifold temptations, unfortified by prayer and study of the Word. They will surely lose out spiritually.

2. Boost your child's ego. Begin early to make the child think that he is cute, pretty, or smart. As the child grows older, make frequent reference to his appearance, his clothes, his pulchritude. Especially encourage the child to think how he looks during a church service. That is one sure way to keep him from hearing the sermon.

3. Talk about material things all the time in your home—the living room curtains, redecorating the dining room, clothes, food, entertainment. A steady stream of secular talk without reference to spiritual values will make it hard for the children to think about God. Your silence about God will show them that He is not very important, not important enough to talk about, not nearly so important as your garden or your new deep freeze, or the neighbor's new car.

4. Subscribe to magazines and periodicals that advertise whisky, beer, and cigarettes and that carry love stories with marriage triangles and strong secular emphases. Let radio and TV programs come into your home uncensored.

5. Take your children to church, but criticize the church when you get home. Criticize the ushers, the superintendent, the church program, and especially the minister. By all means, point out the imperfections of the sermon. Seed sown can easily be snatched away from the hearts of your children by such remarks. This is probably one of the most effective ways of sending your child to hell, as he will never go for spiritual help to a minister whom he does not respect.

Five Ways to Help Your Children Get to Heaven

1. Enthrone Jesus Christ in your home. Set up a meaningful family worship period on the level of understanding of your children, with lots of variety and family participation. Kneel down and pray with your children before they go off to school in the morning. Teach them the Word of God.

2. Fill the lives of your children with many interests and constructive activities. Help them develop skills for service. Teach your child neatness and cleanliness and dress him suitably and attractively, but direct his thinking toward others instead of toward himself. Give him opportunities to taste the joys of Christian service early in life.

3. Relate all decisions in the home to Christian standards and principles and spiritual goals. Bring God into your conversation as easily and as freely as you speak about the Monday wash or experiences on the job. Let your love for God show in your daily life.

4. Take advantage of the excellent Christian literature that is available today, including church magazines and periodicals. Invest in good books, good records, and constructive hobbies.

5. Take your children to church and bring your church to your children. Invite your minister and other Christian workers and missionaries into your home so that your children may learn to know them in a personal way. Pray together with your children for your church and its leaders. Be too busy working for the Lord to have time for complaint. Bring your children up in the nurture and admonition of the Lord, preparing them for the type of Christian service to which they may be best suited.

Iowa City, Iowa.

Consolation for the Bereaved

By H. E. Smith

Sooner or later death must visit every home. An Oriental proverb runs something like this: "Death is a black camel that kneels at every man's gate." To offer words of comfort to the grief-stricken that are really consoling is often a difficult thing to do, and sometimes well-meaning persons only aggravate the wound they would heal. Several years ago the writer sent the lines quoted below to a Sunday-school periodical, and in a short time received several letters from persons who said they had found great comfort from the thoughts expressed therein. I regret I do not know the author's name.

My darling went
Unto the seaside long ago. Content
I stayed at home, for, oh, I was so glad
Of all the little outings that she had!
I knew she needed rest. I loved to stay
At home awhile that she might go away.
"Stay longer, sister," all my letters said.
"If you are growing stronger every day,
I am so very glad to have you stay."

My darling went
To heaven long ago. I am content
To stay at home. Why can I not be glad
Of all the glories that she there has had?
She needed change. Why am I loath to stay
And do her work and let her go away?
The land is lovely where her feet have been;
Why do I not rejoice that she has seen
Its beauties first? That she will show to me
The City Beautiful? Is it so hard to be
Happy that she is happy? Hard to know
She learns so much each day that helps her so?
Why cannot I each night and morning say,
"I am so glad that she is glad today?"

The sentiment expressed in these lines recalls an incident in the life of Charles G. Finney, an eminent evangelist of the last century. Dr. Finney was deeply grieved at the death of his wife, and one night, while walking the floor, almost distracted with grief, a voice seemed to say to him: "Did you love your wife for her sake or for your own sake? If you loved her for her sake, you ought to be glad that she has now entered upon the joys of eternal life." The thought of his loss being her eternal gain came with such overwhelming force that it brought great consolation.

Faber, in a poem on "A Child's Death," represents the mother as praying:

"Oh, forgive, dear Saviour, on heaven's bright shore:
Should I still in my child find a separate joy;
While I lie in the light of Thy face evermore,
May I think heaven brighter because of my boy?"

Yes, she may think "heaven brighter because of her boy," without apology; for He who made heaven implanted the mother love stronger than death, and rejoices in its expression, whether in this life or the life beyond. Ashland, Va.

TO BE NEAR TO GOD

WALK AS ONE THAT SERVETH

Sunday, October 3

Scripture, Luke 22:24-30—Walk as one that serveth.

Though He was Lord of all, Christ chose to walk as a servant upon the earth. There is a blessedness in serving that we often miss. Nor is service to others limited to the lowly jobs only. But he that is great among us is the greatest servant, if he does his work faithfully. Moses and Daniel are called servants of God. A servant trusts his master implicitly.

Christ was among men as one that serveth. Not only a servant of His Father, He served even the humblest person.

Monday, October 4

Scripture, Luke 22:31-46—A servant to rules of life.

Certain rules of life are inescapable. We are servants of them, even though we may try to evade them. A good servant is close to the realities of life. He can't dream himself into being a great servant. He must faithfully serve. Even Jesus could not escape this. To give salvation He had to die. To have forgiveness we must forgive. To have friends we must be friendly. To learn we must study. To teach, a teacher must follow the rules of teaching. These are laws of life. The teacher must follow them. So must the doctor, the nurse, the builder, and even the housewife.

Tuesday, October 5

Scripture, Josh. 24—"Choose you this day whom ye will serve."

As human beings we are bound to be servants. However, we can choose our master. Will we be a slave to our own desires? Will we serve the enemy of our souls? Or will we obey the God who plans everything for our good?

"As for me and my house we will serve the Lord," said Joshua. Let us remember that He must be Lord of all, or He cannot be Lord at all.

Wednesday, October 6

Scripture, John 13—"Love Thy Neighbour."

Jesus, the Lord, gave an example here for His followers. "If I . . . have washed your feet, ye also ought to wash one another's feet." If I have performed a menial task for your comfort, you ought to do such things for each other. He could have washed their faces so they would look better to others. He could have washed their hands for their own welfare. But he washed their feet, the lowest part of their body, to give them comfort from the dust of the road.

V. 17. If we know that we are not greater than our Master, we will go and do likewise. We will not only show a passive humility, but we will brighten the lives of others by our thoughtfulness.

Thursday, October 7

Scripture, Rev. 18:7; 19:7; Luke 10:27.—"As thyself."

In the seventh verses of the eighteenth and nineteenth chapters of Revelation we have two contrasts. In the first, Rev. 18:7, Babylon, the world, has glorified herself and been rejected; in the second, Rev. 19:7, the bride of the Lamb, the church, has made herself ready and has been accepted. She had taken great thought of herself to be ready, but in doing this, her care was to be washed in the blood of the Lamb and to do the things that He bade her.

"I want to be fit for myself to know."

Friday, October 8

Scripture, I Cor. 11:1—"Be ye followers of me, even as I also am of Christ."
Follow Others.

No one can be a pure individualist. He must follow somewhat in the path laid out by others. We can be better workers by doing things in the accepted way in most things. Even when we think we know better than those who have gone before in a little thing, we often find we are mistaken. We are the servants of those who have laid out a conventional plan of life, of those who have brought us religious liberty at great cost, of the God and Saviour who created us and bought us back at great price.

Saturday, October 9

Scripture, John 1:14; Matthew 6:28b, 29; John 21:22b.

The Master walked here as a servant
To teach that a much better plan
Than running in haste to be master,
Is serving as lowest of man.

In taking the place that God gives us,
We really are better by far,
For worry of who shall be highest
Will bring us down low with a jar.

For he who would be in God's kingdom
Must fill his particular place;
Like Christ, give his all that his service
Will shine out with love's special grace.

—Mary Alice Holden.

God's Answer to Job's Perplexity

Sunday School Lesson for October 10

(Job 38—42)

Job went forward and backward, to the left and the right, in search for God. His diligent search was rewarded. He longed to meet God face to face. This desire was fulfilled. Although God's answer may perplex us, Job understood it and came forth as gold.

We come to the last act of the drama of Job. All through the book the trial of righteous Job has been proceeding and now it concludes in a monologue between Job and God. God speaks out of the whirlwind. All the time God had been standing by.

Instead of answering Job's question as to why he, a righteous man, had to suffer, God asks a series of counterquestions which Job's limited knowledge was unable to meet. Perhaps the storm that was upon them was an indication of God's power. In four chapters we have a torrent of hard questions put to Job. Now Job had almost cast a shadow of doubt on the wisdom and loving-kindness of God in dealing with His creation. Consider a few of the great questions God asked. Job's answer must always have been, "I do not know."

Perhaps God wanted to say in His indirect reply to Job—"Job, there is a lot about life and this world that you do not know. Do you have to know it all to trust in me? Can't you feel that in the hour of trial all the resources of the God who made heaven and earth are at your disposal? There are many things the human mind can't comprehend. Just trust in Him whom you have believed."

God showed Job something of the world's beauty, orderliness, and evidence of meaning and purpose in the creation. He helped Job to look away from his sufferings to the glory of God. Was not this more help than to have told why he was suffering? He got new faith and new strength.

God's address of questions made a great impression on Job. He soon saw his lack of wisdom. He admitted that he had "darkened counsel by words without knowledge." He had no answer for the Lord's wise questions. He had never known divine wisdom as he knew it now. He gained a new grip on God. Now he knew God much better. He knew God was omnipotent and omniscient. All of his talk that he had made before God was so unnecessary. And Job did not taunt his accusers about their error. Rather Job gave evidence that his problem has been answered in that he prayed for his friends. He blamed no one. His heart was free from all bitterness. Only with himself did he find fault and for his sin he repented "in dust and ashes."

Yes, there is reason for all God's dealings with us, but we dare not demand to know the reason. This is God's dealing and we must believe He has a good purpose and a wise purpose. The darkness of any trial will disappear as we have faith and love for God.

Surely we can trust God. "Be still, and know that I am God." When you would demand an answer for your troubles, read Job 38—41. And, too, the believer in Christ today has the assurance that Christ was in all points tempted as we are and He will not permit us to suffer above that we are able. We can find in Him a way of escape. Jesus is now at the right hand of the Father interceding in our behalf.

One question remains—can God trust us as He trusted Job when He permitted Satan to try him? Is our faith securely grounded against any unmerited and unexplained suffering? —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Daniel S. Oyer, bishop of the Bethel congregation, Ashley, Mich., passed away recently. The funeral was held Sunday, Sept. 19.

Bro. and Sister Paul King, accompanied by a few others from the congregation at Rockton, Pa., gave a program at the Barrville Mission, Belleville, Pa., Sunday evening, Sept. 19.

Seven young people were recently received into church fellowship of the Mt. Herman congregation near Mathias, W. Va., two having been baptized on Aug. 15 and five others received on Sept. 12.

Bro. Theodore Wentland, formerly of Cullom, Ill., was received into the fellowship of the congregation at Arthur, Ill., where he is to serve as pastor, on Sunday, Sept. 12.

Bro. Abram Wenger was ordained as deacon by lot on Sept. 12, to assist in the work of the Mt. Pleasant congregation, Fentress, Va. Bro. Truman Brunk preached the sermon and had charge of the ordination. He was assisted by Bro. Eli Kramer.

Annual Neighbor's Day was observed by the Science Ridge Church, Sterling, Ill., on Sunday, Sept. 26. This was to be followed by a week of special meetings. Bro. Kenneth Good, Morton, Ill., was the guest speaker for both occasions.

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Items and Comments

Bro. and Sister Fred Augsburger, of the Youngstown, Ohio, Mission, had charge of the evening service at the Walnut Creek, Ohio, Church, on Sunday evening, Sept. 19.

Correction.—In last week's Gospel Herald the dimensions of the new church building at Springs, Pa., were erroneously given as 45 by 50 feet. The correct dimensions are 45 by 100 feet.

Eastern Mennonite College reports an initial enrollment of 516—223 in the high school and 293 in the college. This is the highest registration for fall semester in the history of the school and represents an increase over last year of 35 per cent in the college and 7 per cent in the high school.

The congregation at Los Angeles, Calif., in its expansion program has purchased a new pastor's home in order that the former parsonage may be used for classrooms. Several thousand dollars are still owed on the newly purchased building. Since this is an indigenous congregation of 98 members carrying on an extensive mission-type city program they are making this need known so that any persons or congregations who are interested in helping the cause may do so if they wish. Contributions may be sent to the pastor, John D. Zehr, 147 West 73rd St., Los Angeles 3, Calif.

Bro. Ray Horst, director of Voluntary Service, Elkhart, Ind., was a visitor at the Publishing House last week while on his way east.

Bro. Sanford Oyer, of the East Bend congregation, Fisher, Ill., was ordained for the ministry at the congregation at Protection, Kans., on Sept. 19.

The Woodridge congregation, Washington, D.C., observed the ordinances of the communion and washing of the saints' feet on Saturday evening, Sept. 18. One sister was received by letter at this service. Bro. J. L. Horst, Scottdale, Pa., had charge of the services.

Bro. and Sister J. D. Graber, Elkhart, Ind., spoke at a joint meeting of the Midweek Fellowship and the Women's Christian Fellowship at the Mennonite Church in Indianapolis, Ind., Tuesday evening, Sept. 21.

On Thursday, Sept. 16, James Bates, Reg. No. 68142 of Missouri State Prison, Jefferson City, Mo., was received into the fellowship of the church by water baptism by Bro. Nelson Kauffman, Hannibal, Mo. Bro. Bates, who is serving a 30-year sentence, has been a Christian since last April and is well reported of among the brethren. He is taking a course in the Life of Christ. The support of the brotherhood is necessary in order to make possible the continuance of semimonthly prison visits and to keep the brethren in prison supplied with Christian literature. Those interested in contributing should communicate with Bro. Kauffman.

Lancaster Mennonite School opened for the 1954-55 term on Tuesday, Sept. 14, with an enrollment of 303 students—129 boys and 174 girls. There are 73 seniors, 62 juniors, 90 sophomores, 74 freshmen, and 4 Bible students. One hundred nine live in the dormitories on the campus. New faculty members are Harold Brenneman, Adonna Nissley, Catherine Mumaw, Gladys Swartz, Mary Elizabeth Cox, and Rosa Moshier.

Bro. A. L. Longenecker, Marietta, Pa., was installed as pastor for the Pinto, Md., congregation on Sunday, Sept. 19, to serve in the absence of Bro. Chester Helmick, who is taking schoolwork in Goshen College Seminary.

In response to President Eisenhower's proclamation of Sept. 22 as a day of prayer for peace, the Publishing House devoted its weekly devotional service to this cause, with Bro. L. S. Weber leading the meeting. The midweek meeting at the Scottdale Church also used this theme as Bro. John A. Hostetler led the service.

The Bethel congregation, West Liberty, Ohio, gave the program at the Lima, Ohio, Church on Sunday evening, Sept. 19.

Iowa Mennonite School opened with a record enrollment of 181 and a staff of ten teachers.

Announcements

Dedication of the new building at Bethany Christian High School, Goshen, Ind., which had been postponed because certain materials were not delivered in time to complete the building at the previously set date, Sept. 12, is now announced for Sunday, Oct. 10.

The thirty-second meeting of the Ohio Women's and Girls' Missionary Society (Eastern District) will be held at the Kidron, Ohio, Church Saturday, Oct. 9, with forenoon and afternoon sessions.

Quarterly Sunday-school and Harvest Home meeting to be held at the Churchtown Church, near Carlisle, Pa., Oct. 3. Speakers: Reuben Stoltzfus, Gap, Pa., and Walter L. Keener, Mt. Joy, Pa.

"One Hundred Years at Hopedale" is the title of the anniversary program to be given at the Hopedale, Ill., Church, Oct. 1-3. There will be evening sessions on Friday and Saturday and three sessions on Sunday. Guest speakers: Nelson Springer and Sanford C. Yoder, Goshen, Ind.

The October monthly meeting of the Jewish Evangelism Committee will not be held at the Vine St. Church, Lancaster, Pa., due to the Hammer Tent Revival. The prayer service will be held as usual, beginning at 1:00 p.m. Oct. 4.

(Continued on page 932)

Calendar

Study Conference of Child Evangelism, Laurelville Mennonite Camp, Sept. 29, 30.
Fall meeting, General Council of Mennonite General Conference, Laurelville Mennonite Camp, Oct. 1, 2.
Annual Mennonite Teachers' Institute held at Lancaster Mennonite School, Oct. 8, 9.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.
South Pacific Mennonite Conference, Upland, Calif., Nov. 25-27.
Indiana-Michigan Conference Ministers' Meeting, Leo, Ind., Nov. 30 and Dec. 1.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Peter Sawatskys and **Richard Burkholders** left New York for Brazil on Sept. 18 to begin language study in preparation for mission work in that country.

A group from the Bethel Church, West Liberty, Ohio, gave the Sunday evening program at the Lima, Ohio, Mission on Sept. 12. They conducted a panel discussion on the subject "The Christian and Vocation" under the leadership of their pastor, Bro. Edward Stoltzfus.

Two girls from the Mennonite Children's Home, Kansas City, Kans.—Wilmetta Lucas and Loretta Phillips—have been placed in foster homes near Iowa Mennonite School, Kalona, Iowa, and will be attending school there this winter.

Dr. J. G. Yoder, missionary on furlough from India, will speak at the Wooster Mennonite Church on Sunday evening, Oct. 10.

Appointments for Bro. J. D. Graber, secretary of the General Mission Board, during the next several weeks include Religious Emphasis week services at Goshen College, Goshen, Ind., Oct. 3-7, and morning and evening services at the Oak Grove Mennonite Church, Smithville, Ohio, Oct. 10.

Authorization was given by the General Mission Board Executive Committee at its recent meeting for the purchase of a house in Paris, France, for $11,000 for living quarters and a witnessing center, since suitable property for renting is not available. Bro. and Sister A. Orley Swartzentruber are in charge of the work in Paris. Pray for this outreach of the church.

Two members of the London, Ont., Rescue Mission, who were both saved from Skid Row, were united in marriage in the Lord on Aug. 21. Praise God for His power to save from sin and the power of sin. Pray God's blessing upon the home of Bro. and Sister Patrick Fitzgerald.

A revolving church building fund for Japan of up to $2,000 was approved at the recent meeting of the General Mission Board Executive Committee. About half of these funds will come from an estate and the remainder from contributions from interested persons. This fund will help our Japanese brethren build their own churches.

Bro. Dan Nafziger, Lebanon, Oreg., a member of the Lebanon Community Hospital local board, was accidentally killed in an airplane crash off the Oregon coast on Sept. 14. Bro. and Sister Orie Roth, Elkhart, Ind., went to Oregon for the funeral. Sister Roth is a daughter of Bro. Nafziger and Bro. Roth serves on the Elkhart headquarters staff of the General Mission Board. May God comfort the bereaved family.

Bro. and Sister George Smoker, missionaries on furlough from Tanganyika, Africa, spoke to the College Mennonite Church, Goshen, Ind., on Wednesday evening, Sept. 22, and showed pictures of their mission program. The meeting concluded with prayer for Africa.

The Mexican Mennonite Church, Chicago, Ill., is planning a Christian Life Conference, Oct. 21-24, with Bro. L. S. Weber, Scottdale, Pa., editor of **El Heraldo Evangelico** and former missionary to Argentina, as special speaker.

Bro. J. D. Graber, Elkhart, Ind., served as Rally Day speaker at the First Mennonite Church, Kitchener, Ont., on Sunday, Sept. 26.

Plans are being made for the ordination of Bro. Mario O. Snyder, pastor of the Mexican Mennonite Church, Chicago, Ill., on Sunday, Oct. 24 at 4:00 p.m.

Where to write regarding missions, relief, service, and charitable institutions. Folks sometimes say they would send funds for various projects if they knew where to send them. The address and telephone number of the Mennonite Board of Missions and Charities and the Mennonite Relief and Service Committee appears every week at the top of this page. Funds in the above categories can always be sent to that address for disbursement or forwarding. Requests for information should also be sent to that address. Funds for various projects can also be given to your local church treasurer clearly marked and sent through the regular channels.

The Bragado, Argentina, Bible Institute chorus under the direction of Bro. Lawrence Brunk will give a public program on Oct. 27. Graduation exercises will be held at the Institute on Oct. 28 with three students receiving diplomas.

The dates for the 1955 Annual Mission Board meeting were set for June 11-14, 1955, at the recent meeting of the General Mission Board Executive Committee.

The Eastern Mission Board at its Sept. 14 meeting appointed three workers. **Lorraine Roth,** Tavistock, Ont., appointed to a four-year term of missionary-teacher service in Trujillo, Honduras, will be going to Costa Rica for language study about Jan. 1. **Velma Eshleman,** Harrisonburg, Va., appointed to a three-year short term as missionary-nurse in Tanganyika, will be leaving for the field as soon as her visa can be obtained. **Maynard Headings,** Salem, Oreg., appointed to a two-year term of builder service in Tocoa, Honduras, will be engaged in the construction of a clinic building for that area. This clinic will be operated by Mrs. Norman Hockman when she and her husband reach the field after completing language study in Costa Rica.

Bro. Jonathan Yoder, on furlough from the India Mission, will speak at the Wooster, Ohio, Church, Sunday evening, Oct. 10.

Your Treasurer Reports

During the past several months the work in Puerto Rico has been expanded by enlarging the Bethany Mennonite School at Pulguillas. Due to growing demand and opportunity in the education of the children from our Mennonite congregations in Puerto Rico, it has been felt advisable and necessary to extend the number of grades being offered in the Mennonite School in Puerto Rico. In order to do this it was necessary to have additional classroom facilities.

With the assistance of voluntary service personnel and using a very inexpensive type of construction it has been possible to add an additional building at a total cost of $9,000.00. It has been necessary to proceed with construction of this building in order to be ready for opening of school in September even though the funds for this construction were not yet available. A special effort has been made through special congregational appeal for these funds. No doubt there are others who will not receive these special letters who will be willing and able to help in the expansion of this school program in Puerto Rico. Therefore, we would like to appeal through this report for additional contributions to be used for this recently completed project.

Our experience in Puerto Rico indicates that this school is playing a very significant part in the education of children from our congregations and we believe will play an increasingly important part in the total evangelistic effort. For this reason we would solicit your support of this particular project as well as general support of the work in Puerto Rico. Contributions for this project may be sent direct to Carol Glick, Bethany Mennonite School, Box 1018 Aibonito, Puerto Rico, or through your District Conference Treasurer. All contributions should be clearly designated for the Bethany Mennonite School, Puerto Rico.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Merger of the Southern Rhodesia Missionary Conference and the Southern Rhodesia African Missionary Conference, a Negro body, has recently been decided on. The merged organization will be called the Southern Rhodesia Christian Conference. A missionary bishop said on occasion of the merger, "In a world so saddened by selfishness, by party spirit, by racial and national antagonisms, we as Christians have always to bear in mind that we are the disciples of One who knew no such barriers between man and man, race and race, nation and nation."



Students in the library at the Bragado Bible Institute, Argentina. Left to right: Justo Guillermo, Juan Carlos Acosta, Ana Beiersdorf, Aladino Scorza (standing), and Mario Sartirana.

The Bells Are Ringing Again

By John Koppenhaver

Yes, they are ringing again. Not the romantic bells in the tower of some ancient Spanish mission, nor the carillon bells in the tower of a new half million dollar Protestant church building. Nothing like this, but just the cheap little electric bells that every 50 minutes tell a handful of Evangelical Argentine young people that another class period is beginning, or that the **cafe con leche** (coffee and milk) is ready and those who love the last few winks in a warm bed had better hustle.

Not very romantic you say. Well, that all depends on your point of view. For the fact that those bells are ringing, or buzzing if you prefer, indicates a story and a truly significant story for the Argentine Mennonite Church. And if some of you will have the patience to keep on reading you may discover that the Argentine Mennonite Bible Institute can be romantic and can have romances.

You see, for several years those bells did not ring, the short circuit being the very little interest on the part of young people to study, plus the fact that practically all the pastors and missionaries were too busy in their respective towns to come to Bragado to teach. Thus the sad decision was made that those who did want to study for Christian service should go to the Bible Institute in Buenos Aires, an interdenominational school 135 miles east of Bragado. It was a joyous day for these students and a still larger group of young people when the Executive Committee of conference decided that the Argentine Mennonite Church should again operate their own Bible Institute.

Why the decision? Well, in due appreciation of the fellowship extended our young people in Buenos Aires, that arrangement was not ideal. We need our own school here just as our church at home needs Hesston, E.M.C., and Goshen. There is another reason, also. You have read that the Argentine Mennonite Church is seriously working toward an indigenous church. That is a church that is Argentine propagated, Argentine controlled, and Argentine supported. But to realize this goal certain other objectives must be reached en route, for these three phases of a truly indigenous church all demand national leaders. Argentine leadership is prerequisite to any truly successful planting and establishing of the church of the living Christ in Argentina.

Where will these national leaders come from? God has His way of raising up leaders. If the church becomes corrupt or indifferent, He may raise up prophets from the vineyard, the pasture, or the factory. But it appears He prefers to call them through the church and the church has the responsibility to help God train those whom He would use mightily as leaders in His body, the church. Therefore, our Argentine Mennonite Church feels that it is her responsibility to have her own Bible Institute and thus help God raise up more leaders so that the church can evangelize and grow and carry out her purpose as a part of His body. We truly thank God for the ordained brethren we now have, and for the increasing number of lay members who are consecrating more of their time and talent for the kingdom's extension. But still the present need for more workers is tremendous and if our Lord tarries we believe the next ten years will present glorious opportunities for the planting and strengthening of the church in this great country.

Is it not romance of the deepest variety to see Christ's church reaching out, growing, evangelizing? Is it not romance to afford young people the opportunity to study God's Word in a country where less than one per cent are Evangelicals? Oh yes, we have the other kind of romance also. Juan Carlos and Ana are very much that way. And why not? Every pastor will someday need a good wife.

Speaking of romance, just a while ago one of our students returned from Comodoro Py, a small town where he had spent the week end and held a meeting. Six people had made a public confession of Christ. He was wonderfully thrilled and said, "Oh, I have a tremendous desire to go back and help those people to know more about Christ and His Word."

That's it. The bells are ringing again and a romantic story is developing. Therefore, brethren, little ones and big ones, young and old, all of you, won't you help support the Argentine Mennonite Bible Institute? Pray that through the lives of our students bells may begin to ring calling people to worship in many places where at this moment they know only images, idols, and patron saints. They know nothing of the living Christ. Yes, pray that the bells in heaven may ring many times for the joy over lives being transformed by divine grace under the Southern Cross.

Bragado, Argentina.

Revival in Argentina

By Nelson Litwiller

Field Secretary for South America

Buenos Aires has witnessed one of the greatest and strangest religious phenomena in its entire history by the coming of Evangelist Tommy Hicks, a 54-year-old American who calls himself an independent minister but who undoubtedly has strong convictions along popular Pentecostal lines. Mr. Hicks calls himself an evangelist but his popularity was due not primarily to his preaching ministry but rather to his emphasis on healing in the name of Jesus.

In spite of cold weather and the proximity of winter, plans were made to hold the meetings in a football stadium. After considerable public advertising and due announcements in the co-operating churches, the opening night drew over five thousand people. This number grew steadily from night to night, so that after a month's meetings there were over a hundred thousand people who wished to attend but whom the stadium could not accommodate. Even the football grounds were jammed with standing spectators. Forthwith a larger stadium was rented and newspapers reported a record crowd of two hundred thousand people on Sunday night, May 24. Nowhere in the world, I believe, has there been a larger gathering of people for such a prolonged period of time (almost eight weeks) with such a sustained interest, under such adverse physical conditions.

The order of service for the meetings followed the same pattern from night to night. Long before the opening song was sung people filed in and filled the stadium. There was an opening prayer, a few simple choruses were sung, (it would have been impossible to provide song sheets for so many) a few

announcements were made, the same chorus was repeated and a free will offering was held. (There never were sufficient ushers to hold the offering properly. How would you hold an offering among forty thousand people standing in a football field? How would you supervise so that some sharpster would not hold an offering on his own?)

After the preliminaries Mr. Hicks would start with a Gospel message. He preached through an interpreter. There was plenty of action in the pulpit, the messages were simple, the "Hallelujas" and "Amens" were loud and abundant. The length of the sermon varied from eight minutes to over half an hour. Some evangelistic messages were very good. Naturally, after a sermon the minister expects a response. The classic challenge, "who will take Christ for his personal Saviour?" was given. From two to five thousand arms go up! How would you deal with five thousand seekers simultaneously? Do they understand? There are not sufficient personal workers. Evangelist Hicks prays and the seekers repeat the penitent's prayer. Everyone who had raised his hand is then asked to shake hands with three persons next to him and say "Cristo es mi Salvador" (Christ is my Saviour). Cards are quickly passed out and the seekers write their name and address and indicate which church in their neighborhood would be convenient for them. All are urged to seek a church home.

But the climax is still to be reached. In the assembled crowd, especially around the speaker's platform and in a section especially reserved for them, are the hundreds of sick, the blind, the deaf, the dumb, the paralytics. They have been led in, carried in, some on ambulance beds, some have hobbled in with the help of canes and crutches, all waiting for the message on healing and the prayer for physical recovery.

The evangelist preaches another sermon. His theology strongly asserts that Christ came to undo all the works of the devil, that all sickness is of the devil, that healing is included in the atonement. He makes it very clear that he is not the healer, that only Christ can heal. He intersperses his messages with many case histories including his own. He insists that Christ will respond to the prayer of faith. After due explanation each sufferer is asked to place his or her hand on the part affected and to pray. He leads out in prayer and the rest repeat his words. Then he asks for silence and prays again, most earnestly. He claims the Biblical promises, he calls on God in the name of Christ, he commands Satan to come out of the sick, he claims victory through faith, amid the shouts of "Glory to God," "Amen" and "Hallelujah."

Immediately there is commotion; here and there and yonder among the multitude someone claims healing; crutches are raised in the air; the crowd applauds. A long queue lines up to give their testimony before the microphone. The evangelist and his interpreter are mobbed. The crowd—especially some who have not been healed—think that if they could touch him they would find relief.

Many are not healed and return the next and the next night but experience no change and consequently are disillusioned. There are those, however, who claim healing and have given public testimony in the press to definite help received. And so because not all are healed differences of opinion arise. On this issue we have the sorry spectacle of divided evangelical churches in a country where genuine evangelical Christianity is little known and less understood. Some observers dismissed the whole affair as "a fake"; others classified it as "pow-wowing"; some compared it to the "medium" of Spiritism. Other terms that were used were "mass hysteria," "auto-suggestion," and just plain "bally-hoo."

On the other side, however, we have heard the testimonies of people who have been healed. Ministers of the Gospel affirm without a doubt that they know people who had been sick and were definitely helped. A list of certified testimonials will be published in due time.

But apart from the merits or demerits of the healing campaign, one must in all fairness point out that thousands of people have been stirred spiritually. All the available Bibles and New Testaments in Buenos Aires were sold out, some 22,000 of each. Not only were people stirred spiritually but many made commitments of their lives to Christ. Hundreds of new people are interested in the Gospel and are regular attendants at the preaching services of the co-operating churches.

This report of these extraordinary meetings is in no way exhaustive. One could comment at length on the methods, the theology, the aim in view, and the long-range results. Our own brethren in North America will wonder where our Mennonite Church stood. Before we were altogether aware of what it was all about, the official board of our congregation here at Mercedes 149 felt that it was a good thing to co-operate in a city-wide campaign. Our congregation appeared on the official guide of the campaign as one of the co-operating churches.

While we do not agree with all the theology the evangelist emphasized, we were made to realize that as a church we had not stressed sufficiently the need for prayer for the sick nor had we diligently and obediently practiced James 5. This Scriptural injunction can only be practiced effectively where there is a praying church and ministry. The fact that there are so many false sects and extremists today can be explained in part by the failure of the true church to avail herself of the resources in Christ. We thank the Lord for leading us to see the need for a greater and deeper prayer life.

The convictions of many church leaders in Buenos Aires were confirmed at this time by Dr. Daniel T. Niles, a third generation Christian from Ceylon. His visit and description of the practice of the healing ministry of the Christian Church in Ceylon was illuminating and encouraging. His emphasis on "wholeness" as including the spiritual, mental, and physical was well taken, and he pointed out that all this belonged to spiritual therapy, a technique which the Christian pastor should master.

One thing is certain, for which we praise the Lord. Here in Buenos Aires as a result of this campaign we as Mennonites have access to more homes than the workers can visit. Over half and many times two thirds of our Sunday evening group of 80 people are newcomers. How our hearts are burdened for them as they listen to the preaching of the Word, that they might understand! They come from many backgrounds, some dissatisfied with the Roman Catholic Church, others indifferent materialists, others having dabbled in Spiritism. We ask you to pray most earnestly for them that the Holy Spirit may illumine them, that Christ may in deed and truth be their Saviour and Lord and that their commitment to Him may be full.

The Lord providentially timed the closing of the Hicks campaign with the opening and dedication of the new church hall at Mercedes 149. We had supposed that with the remodeling we would have sufficient room for some time to come, but our faith was too weak. On Sunday nights even on a cold evening our church is full. Praise the Lord and pray for us. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Buenos Aires, Argentina.

Zion—City of God

By Roy Kreider

East of the Jewish Jerusalem stands Mount Zion, city of David. From ancient times Zion Hill symbolized to Israel peace, strength, protection, and abundant blessing. David praises it in Psalm 48:12, 13. "Walk around Zion, and go round about her: enumerate the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following." Upon Zion God had placed the stamp of His eternal blessing and love, and early in the mind of the people of God Zion stood as a type of heaven, the city of God.

South of Zion's Gates, jaggedly carved through the rock, is the twisting snakelike Guy-Hinnom (Valley of Hinnom), a deep abysmal ravine. In Bible times this smoldering, depressive chasm was the scene of horrible sins, such as the sacrificing of children to Molech. The refuse and rubbish of the city was dumped into the abyss and the sulphur fumes stung the putrid air in this evil place as the ascending billows of smoke rolled upward continually.

Evildoers within Zion's Gates were marched briskly to the brim of this valley of woe and pushed over the edge into evil, smoldering Hinnom. As they screamingly tumbled downward they were followed by a volley of hurled stones and a rolling avalanche of boulders—the awful judgment of Zion's righteous upon their wicked deeds. Choking, strangling, and screaming in the hungry flames at Hinnom's base, in intense agony and remorse for their sins they died a most horrible death.

Scriptures are alive with references to the choice consideration Zion held in the heart of God and His people. "The Lord loveth

the gates of Zion. . . . His dwelling place [is] in Zion. . . . I will bring salvation in Zion for Israel my glory. . . . Out of Zion, the perfection of beauty, God hath shined." And so the beauty of a loving God was fully unveiled here in Zion when Jesus, whose name means salvation, showed the world the Father. His right hand pointed to Zion-blessing; His left to Gehenna-judgment.

Zion in Bible times spoke of God to all who beheld her. Therefore, Zion was the first desire of God's people. It was the intense longing of the captives in Babylon to see Zion's Gates once again. For they said, "We wept, when we remembered Zion. If I do not remember thee, let my tongue cleave to the roof of my mouth." How could they sing Zion's songs when Zion and all she stood for was now foreign to them? It was Zion they longed to return to and rebuild. It was the Hill of God they wanted to ascend to worship before Him.

But with the passing of years memory has grown fainter, until today's returned exiles passing by the Hill of God, glance in admiration—not of God, for who knows if there is a God; not for the unveiling of the Light which shone here, for the Light they have refused; not for the "foundation stone" here laid, for this stone the builders have rejected. What then does passing Israel see? Zion, the historical city of David, tomb of the kings of Judah, partial unearthing of Solomon's wall, traditional hill of ascent of Jews of former generations.

Rejecting the full revelation of God lived and proclaimed from within Zion's Gates, Israel today adheres to a false religion which at death finds them slipping over the brink into smoldering Gehenna. The unfolding of divine revelation in its final consummation in the New Testament is closed off from their minds by a tightly woven, blinding veil of unbelief.

The Gospel needs to be unveiled by the Spirit working through a life, the life lived by the true sons of Zion, members of the bride of Christ. To these God has given the title of watchmen of Zion with the implied commission to watch and to warn. The watchman on Zion's walls today foresees impending judgment; sees a people whose ear does not hear and whose heart willfully refuses to receive the message of the Way of Life. Yet the watchman is commanded to warn under awful responsibility for failure to blow the trumpet. The Word commissions him to tell the good tidings, to warn of foreseen judgment, to preach the Word and sow the seed. Promises then follow that the seed shall not return void; it is God that giveth the increase, the Spirit that quickeneth.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

"O thou that tellest good tidings to Jerusalem, get thee up into the high mountain; . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

Jerusalem, Israel.

Another Step Forward

By Frank and Anna Byler

August 8, 1954, was an important day for the Trenque Lauquen Church. On that day two men from the congregation were consecrated in an impressive ceremony. Bro. Pedro Strucchi is to serve the church as assistant pastor, and Bro. Jose Ibarzabal as deacon. The congregation took this step after much prayer and a thorough study of the organization of the New Testament Church. These two men were then chosen almost unanimously in the voting.

This step forward follows the pattern in which our Argentine Church is now headed. At times the process has seemed painfully slow (probably that is only normal), but nevertheless there is progress. Some of the established congregations are now taking upon themselves more responsibilities, which is truly encouraging.

Time was when the pastor was everything from preacher to janitor, and he looked forward to the day when from the new believers there would rise up those who could share the responsibilities, and finally carry the work themselves. We are now in that transition. For some years there have been Argentine pastors in certain of the churches, but recently there has been a new development.

About two and one-half years ago the Bragado congregation chose three brethren as their lay pastors. In Buenos Aires, some time later, two of their laymen were named to carry the leadership of the Floresta congregation. La Falda, also, has chosen two from their congregation just this year as their pastors. Pehuajo has recently decided on one of their young men to assume the office of assistant pastor in preparation for the time when their missionaries go on furlough at the end of this year. And now Trenque Lauquen has chosen two men to assist the missionary in charge. This releases him more efficiently for his three-days-a-week teaching in the Bible school in Bragado.

All of the Argentines who were chosen for these positions are men who are self-supporting. They make their living by some profession, and so far are keeping on with their work. In some cases they have cut down their hours so as to give more time to the church work. Others are as yet employed full time, but still find time to take care of the duties assigned them. One who gives several days each week to his church work recently said, "I thought I might not be able to make it financially, but I see the Lord has blessed me more than when I worked every day for myself." It is very probable that from this group God will call some to give their whole time to His work, while others may keep earning their own living.

We must admit, however, that along with a certain optimism about the work of these men, we see certain weaknesses. Some of them do not put the church first, and the pastoral work of the congregation naturally suffers. Some congregations would gladly pay part of their support, but their men are not willing to take that financial sacrifice in order to be able to dedicate time and effort to study and pastoral work. Our national pastors are not fully convinced that this program is wise, and unless these men will truly sacrifice to do the work, this plan will not succeed.

These men come from all walks of life—there is a tailor, a schoolteacher, a shoemaker, a bricklayer, a storekeeper, and a retired railwayman. But in one respect they are all the same: they have not been prepared and trained for church leadership. However, their years of faithfulness to the Lord has given them experience and wisdom. They realize their need of more Bible study and definite



Credit: Lawrence Brunk

Bro. William E. Hallman officiates at the ceremony as Bro. Pedro Strucchi (right) is installed as assistant pastor, and Bro. Jose Ibarzabal (left) is installed as deacon of the Trenque Lauquen congregation.

training, and one of our jobs is to work out with them what type of training will help them best, and to encourage them through the difficulties involved in obtaining it. Two are studying in night classes in our Bible school this year. One is considering a correspondence course. They need a greater vision to do all they can to fit themselves better for their church duties by personal Bible study and application.

Then, again, on the question of preparation, we wish these men would be more willing to sacrifice in order to prepare themselves. It is not altogether evident that these men without training can see the great challenge that is put before them, and there is a certain tendency for them to overlook some of the important work of a pastor. This is the church in Argentina, however, and if we are to go forward we must trust the Lord to work in His church. We must trust the responsibilities to these people who will, undoubtedly, see their responsibilities farther along. One thing is sure, as long as we missionaries do it for them, they will never try to do it for themselves.

As yet, none of these men have been ordained. That will surely be the outcome for some of them, while others may continue to serve in their present capacity.

We praise the Lord for the five trained Argentine pastors who are faithfully serving the Lord in their churches. We are also grateful for a few students in the Bible school who are beginning to assume responsibilities in churches where there is no pastor.

The need for workers is greater than ever. Will you pray that more young men might respond to the call of the ministry? Pray also for these lay leaders, that they might let nothing hinder them as they dedicate themselves truly to the ministry. And during this time of transition, pray that we might have faith in the power of the Holy Spirit in the laity of the church, and that we might have vision so that we can see and utilize the hidden talents in the congregations.

Trenque Lauquen, Argentina.



The Mennonite Hour

Mennonite Hour Soon to Cover Africa, Japan, Philippines, and Australia

Soon half of the world's population will be within listening range of *The Mennonite Hour* over Radio Ceylon. At a recent meeting it was decided to accept Radio Ceylon's new offer to go on all of their radio beams utilizing a total of 100,000 watts. This will mean *The Mennonite Hour* will be heard over the entire continent of Africa, part of Europe, all of India, China, Japan, the Philippines, and part of Australia.

The broadcast will now be heard on Saturday night at 9:30 Ceylon time. Formerly the broadcast was heard Wednesdays at 10:15, which was quite late for good listening.

The powerful short-wave releases over HCJB, Quito, Ecuador (which covers North and South America and islands in the Atlantic and Pacific) and Radio Ceylon give practically world-wide coverage to the broadcast.

In the past, support has generally been adequate in maintaining the broadcasts released in the U.S. However, we are confident that you are anxious to see this ministry expanded farther than our own provincial Mennonite boundaries. Due to the problem of currency exchange and economic conditions, practically no money is received from foreign listeners. Therefore in your giving we would like to recommend that you also give to the support of the "foreign broadcasts" which number four at present.

Send your contribution to The Mennonite Hour, Box 22, Harrisonburg, Va. Your regular gifts are greatly appreciated.

Our India Missionaries Write

(This is in reply to a letter sent to some of the India missionaries to find out if an English-speaking program is effective in India.)

"I really believe Radio Ceylon has a larger English-speaking audience than Hindi-speaking. Practically everybody with a high school education understands English, not only in India, but also in Pakistan, Burma, Ceylon, Malaya."

* * *

"An English broadcast is effective. I would say that a great majority of people who have radio sets understand English . . . . There are a number of religious broadcasts late at night over Radio Ceylon. *The Mennonite Hour* is, all agree, one of the best.

"Yes, we consider the money (for buying time on Radio Ceylon) well spent. If there were a possibility of having it earlier in the evening, say 9:30, it would be worth investing more money."

* * *

(Note: As stated above, *The Mennonite Hour* will shortly be broadcast at 9:30. Praise God for His leading in opening up this new time.)

To be like Christ then is to be a Christian. And regeneration is the only way to the kingdom of God, which we pray for.
—William Penn.

God is willing to teach us His will if we will wait obediently upon Him.—**The Alliance Weekly.**

Missions Editorial

Can the Church Survive in the West?

We take it for granted that the Christian Church will automatically survive wherever no persecution exists nor active opposition, like that occurring in Colombia and Spain, is permitted. We assume that religious freedom is a hotbed in which the church thrives. But is such the case?

We have formed the habit of thinking that Christianity and Western civilization are synonymous. Most people in the Western world consider themselves Christian whether they have accepted Christ or not. Certainly they are not heathen, they think. What else would they be but Christian?

People in our own nation recall that this country was founded by men of deep religious faith, or men motivated by a desire to practice their religion in peace. To them such a heritage makes the U.S. Christian. However, the Bible says that to be a Christian one must believe on the Lord Jesus Christ, and believing follow Him in a life of self-denial and service. It is clear that a man is not a Christian because his parents, or grandparents, or great-grandparents were Christians. Neither is a man a Christian because he lives in a country founded by Christians. We cannot identify Christianity and Western civilization. The non-Christian peoples of the world would not make such a mistake.

Again, in the last 35 years our nation has participated in two of the most devastating wars known to civilization, and the main participants in those wars, except for Japan, were western Christian nations! We keep over a million men under arms and require our young men to take military training because we think it our duty to protect the free world from Communism. We insist that force of arms is the only protection against militant Communism. But that is not Christ's method.

Finally, materialism has taken such a hold on our society that one questions whether the Christian Church which is based on the concept that Christians are strangers and pilgrims in this world can survive. Jesus said, "How hardly shall they that have riches enter into the kingdom of God." Yet we continually strive for a higher standard of living while men and women who have never been evangelized, whose ancestors were never evangelized, die in sin because no one has brought the Gospel to them.

Recently we discovered that Christianity is alive under Communism and that it has a good chance to survive. In fact, the dangers to the church from materialism, militarism, and identifying Christianity with Western civilization are no doubt as great as from Communism.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Mrs. Roman Stutzman, Elkhart, Ind., serving with the Kansas City, Mo., Unit, has recuperated rapidly from major surgery on Sept. 3 at the Elkhart General Hospital. The Stutzmans returned to Kansas City on Sept. 22 to continue their service as matron and leader of the unit there.

Cleo Gnagey, Kalona, Iowa, is in charge of the school opened by the VS unit in Grants, N. Mex., on Sept. 20 for Navaho children who are unable to attend, or whose parents fail to send them, to the government Indian schools.

Mr. and Mrs. Lyman Hostetler have returned to their home near Fredericksburg, Ohio, after Lyman received an early release from I-W service due to death in the family. The Hostetlers had served at the Kiowa County Memorial Hospital, Greensburg, Kans., in voluntary service.

Samilda Leichty, Ft. Wayne, Ind., has transferred from the La Junta, Colo., Unit to serve as laboratory technician in the Kiowa County Memorial Hospital, Greensburg, Kans.

Dora Brubaker and Jean Gregory of Petosky, Mich., began service as housekeepers at the East Lansing, Mich., I-W unit on Sept. 25. They are replacing Delores Roth, Deer Creek, Ill., and Ruth Miller, Fairview, Mich., who recently completed one-year terms there.

I-W Service

Thirty-four delegates of I-W men working for seventeen different employers in Ohio attended sessions of the Ohio delegate conference held in Cleveland on Sept. 13 and 14. There was excellent interest and the men gave a number of helpful suggestions for the ongoing program of I-W services. More such conferences are planned in a number of other areas of MRSC I-W services administration.

On Sept. 12, Henry Weaver, Jr., Elkhart, Ind., I-W Services Director, Joe Freyenberger, Elgin, Ill., and the I-W-VS unit from Eureka, Ill., gave the evening program at East Peoria, Ill.

Velma Frey, Archbold, Ohio, crafts instructor for MRSC VS and I-W personnel, spent Sept. 19-25 with the Des Moines, Iowa, I-W unit and Sept. 26 to Oct. 2 at Iowa City, Iowa. Many I-W men and voluntary service workers are taking advantage of this opportunity to develop skills in creative activity.

Financial

The number and size of individual and congregational contributions which have come in response to H. S. Bender's article in the Aug. 17 Gospel Herald and other appeals for funds are very encouraging and much appreciated.

However, the deficit balance on Aug. 31 stood at $48,898.17 which indicates that we have just held our own through the month of August. It appears that this deficit is revealing a program support problem which will not find a solution in a one-time emotional appeal. There will need to be a sense of responsibility for the ongoing program and sustained giving from each of our congregations. May we continue on in this work of the Lord by His grace which is sufficient.

Released September 17, 1954
Office for Relief and Service
Elkhart, Indiana.

MCC Weekly Notes

To Report on South American Mennonites

Frank J. Wiens, who has ministered to Mennonites in South America in various capacities since 1949, will visit North American Mennonite churches and communities this fall in the interests of acquainting them with the welfare of their brethren in Latin America. Bro. and Sister Wiens and their family will spend several weeks in their home community of Reedley, Calif., before he begins this deputation. The Wiens family was scheduled to leave Asuncion, Paraguay, around Sept. 16.

In his visit Bro. Wiens will report on current developments and activities among Mennonite colonists in South America. Since Mennonites in the United States and Canada have shown much interest in their refugee brethren in South America in recent years, it is felt this visit will strengthen the fellowship between these brotherhoods.

Further information about Bro. Wiens' visit will be reported as more definite plans are made. Bro. Wiens plans to attend the triennial conference of the Mennonite Brethren Church in Hillsboro, Kans., Oct. 23-28, before beginning an itinerary which may run about six weeks.

PAX Men to Jordan and Korea

Two PAX men are taking up assignments in Jordan and Korea. Lavern Unruh, Marion, S. Dak., arrived in Jordan Sept. 19 and immediately began teaching in a boys' school in Ramallah, which is about five miles north of Jerusalem. He is on loan to this school operated by the Five-Year Meeting of Friends with headquarters in Richmond, Ind. MCC has supplied personnel to this school previously and their services have been deeply appreciated. Merle Springer, Saybrook, Ill., was scheduled to sail from San Francisco for Korea Sept. 21. He will join the six-man PAX rehabilitation team already in that country.

Released Sept. 17, 1954
MCC Information Service
Akron, Pa.

". . . money had far better be put to work for the Lord than to hoard it to become the property of persons who will not use it to the glory of God."—Selected.

Women's Missionary and Service Auxiliary

Reports are necessary was the decision of the district WMSA officers who met at Laurelville, Pa., on July 22. They pointed out three reasons for keeping accurate reports:

1. The reports tell the direction we are going.
2. The reports help the Mission Board in their planning.
3. The reports are a witness to the outside world.

* * *

From the church bulletin of the Elizabethtown, Pa., Mennonite Church: "The changing of the official name of the women's organization in the Mennonite Church from Women's Missionary Sewing Circle Organization to Women's Missionary and Service Auxiliary is in keeping with the enlarged opportunities presented to our sisters to help minister to the world-wide needs of distressed people. Our aim in Elizabethtown is to have all women, 'from little girls to grandmas' actively engaged in the work of our circles. As there are many who find it impossible to attend daytime circles, an invitation is extended to all who cannot meet with the senior circle to meet with the junior circle."

* * *

Mrs. Henry Yoder, president of the Allegheny district WMSA, writes: "Recently the young married women of the Blough congregation had an all-day meeting, at which time the mothers brought their children. Two of the junior girls cared for them. The older women and other circles in the congregation were invited too. Mrs. J. L. Horst, Scottdale, Pa., was the guest speaker. They worked, served dinner for all the guests, and also had a program. The comment of one who was present at the meeting: 'I have never seen anything like it; it was wonderful.' "

Maybe you will want to try this idea in your congregation. Or if you are a very small congregation, you may want to invite another small group to share in the fellowship. As we work and worship together, we understand one another better.

Something for Girls to Do

Nearly all of our Sunday schools and summer Bible schools receive the lesson picture cards for the primaries. Usually there are some of these left over each Sunday. Often they are put in the cupboard and forgotten. Sister Goldie Hummel, one of our missionary evangelists from India, suggests a use for the picture cards, and a way to help our missionaries.

Gather together the pictures, select those illustrating **New Testament** stories, make certain the pictures are clean and attractive. Then pack and mail them to our missionaries in India. Page 640 of the July 6th Gospel Herald gave the addresses of the missionaries.—Office of WMSA Secretary, 1711 Prairie St., Elkhart, Ind.

MISSIONS SECTION

From Our Churches

CLARKSVILLE, MICHIGAN

(Bowne Mennonite Church)

Dear Readers:

It might be of interest to our Mennonite people to know that two very desirable farms right by our church are for sale. They are part of the estate of the late Josiah Stahl, the one 80 acres and the other 120 acres. The land is good and the location favorable. If any of our people are interested, they should write at once to the undersigned.

Revival meetings are scheduled to be held at our church Oct. 14-24, with Bro. J. F. Garber, Alma, Ont., as evangelist. T. E. Schrock.

MAZEPPA, ALBERTA

(Mazeppa Congregation)

Dear Readers:

Christian greetings. Since we have no resident minister here, our group plans to meet every Sunday for Sunday school and Bible study, which is conducted by Lloyd Good. Because some of our number are away for the summer, we have not been having any services, but we usually go to a place of worship somewhere. At times a minister does come to serve us, which we gratefully appreciate.

On July 17 Merle Bender and a quartet from Hesston College were with us to give messages in word and song. May the seed sown bring forth fruit for God's glory.

An unusual event in the history of this congregation took place on Aug. 29, when one of our members, Glen Good, was ordained to the ministry to be sent out to France under the direction of the Eastern Mennonite Board to open up a new place of Christian witnessing. Brethren C. J. Ramer, J. G. Hochstetler, and H. R. Boettger were here to officiate in the day's service. In the afternoon visitors attending the special service came from Carstairs and Duchess, Alta., and from Oregon. A number from the High River Nazarene Church also attended. Bro. and Sister Good expect to leave for France sometime this fall. May the Lord go before them and with them to this new place of service.

Myrtle Miller.

NAMPA, IDAHO

(Nampa Congregation)

Greetings in our Master's name:

Our bishop, E. S. Garber, and wife left Sunday, Sept. 12, for Winton, Calif. Bro. Garber will also attend to some church work at Sacramento.

Harold Stoner accompanied the Garbers to California where he will attend school at Upland this winter. Others leaving from here to attend our church schools are Mary Lee Heyerly and Ellen Hostetler at Western Mennonite School; Joan Hooley and William Zuercher at Hesston College, and Esther Good at Goshen College.

Bro. and Sister George Smoker of Africa spoke at our church Sunday morning, Sept. 12.

We reorganized our Sunday school on Sept. 12 with Harold Hochstetler, superintendent, and Harold Hooley, assistant, at the home church; Tillman Kauffman, superintendent, and LaVern Miller, assistant, at City Acres; and Mervin Nafziger, superintendent, and Gilbert Lind, assistant, at Eastside.

Our parochial school is going nicely with the following personnel in charge: Dorothy Bender, Milford, Nebr., Beulah Shank, Hubbard, Oreg., Esther Alderfer, Blooming Glen, Pa.

Mrs. Sam D. Miller.

NEFFSVILLE, PENNSYLVANIA

(Neffsville Congregation)

Dear Readers:

On Sunday morning, Aug. 8, Bro. C. L. Graber, Goshen, Ind., visited our church as a representative of Goshen College, and he also gave the morning message.

Bro. Elam Hollinger, Brewton, Ala., preached for us on Wednesday evening, Aug. 11.

The Monterey congregation gave the program here on Sunday evening, Aug. 15.

Bro. Earl Delp, Harrisonburg, Va., was our visiting speaker on Sunday morning, Sept. 5.

Dorothy M. Landis.

Diary of Orie O. Miller

Mission and Service Trip
June 2 to Sept. 10, 1954

August 24, 1954. YMCA Home, Seoul, Korea. My cable failed to precede me, so I arrived last evening at crowded, chaotic Ningpo airport and no one was there to meet me. I finally prevailed on the UNKRA bus driver to include me too, and on reaching personnel housing located Dallas Voran in the dining room. After supper together he soon connected me with Dale Weaver, Taegu, who could and did still catch the night train to Seoul, and Arlene Sitler, who arranged a room at the Canadian Mission for me for the night. Today Dale and Dallas and Arlene briefed me on Korea and this afternoon Arlene took Dale and me out twelve miles to Anyong CCF orphanage—one of the 71 supported or subsidized by CCF—total 7,750 orphan children. Here building is in progress developing the cottage plan. Arlene has leading responsibility in Korea for this program, and ample challenge. Tomorrow we call on UNKRA and Rok folks and go by night train to Taegu where the MCC program centers.

August 27, 1954. Kyong San Boys' Orphanage Vocational Training School. This ideally set (67-acre rice and orchard farm—2½ miles from 40,000 populated Kyong San, mountainous scenery) MCC project now has sixty-one 12- to 18-year-old orphan boys and has building facility about completed for 215. It is planned to keep it then filled with 12- 14-year-old selectees from other Korean orphanages and give the boys a 3 to 4 year Middle School Vocational training here. The institution promises to fill and meet a unique need in Korea and evokes interest country-wide. About half the boys are from Christian homes. A significant Christian challenge!

August 30, 1954. En flight NWA Seoul to Tokyo. On Saturday afternoon 17 of the Korea 20-worker team could meet at Taegu MCC headquarters for sharing and discussion of planning ahead. The PAX Village services team is about to set up in a well-chosen village 12 miles southwest of Taegu. Material aid distribution needs to continue in this third Korean city, but a part of this team will move north with the refugees relocating in northeast southern Korea. A good witness has been and is being given. A team of 20 will be needed for some years. Korea was terribly broken and damaged by its terrible war. At Sunday's Unit worship service there was recommitment to the work and challenge. We returned with the Pusan folks on the afternoon train and had a reservation to Japan from there for this morning. It rained steadily all night and today and the flight was canceled. Fortunately, we could get an early afternoon local flight to Seoul, where Dale Weaver and Arlene Sitler met us and helped in connecting with this one. Pusan is still a dreary, miserable-looking shambles. Seoul seems to get most rebuilding attention just now. We are due in Tokyo at midnight.

September 1, 1954. YMCA—Kanda—Tokyo. Yesterday it rained all day. At 5:00 p.m. Wingert and I first found each other. We then had supper and spent the evening at Don McCammons at the newly purchased Tokyo Mission home and station—a well-adapted facility. Today we did MCC house hunting and checking and think we found something suitable. The unit will probably move here from Osaka next month. We and the McCammons had supper at the Eugene Blosser home.

September 4, 1954. Northwest Airlines En Route Home. Thursday Norman Wingert and I attended and took part in the weekly Tokyo Missions' prayer fellowship and breakfast. We had tea with Sekeya, F.O.R. Japan Secretary. Carl Kreider dropped in for an appreciated two-hour visit. General Conference Mennonite missionary Voth came from Kyushu to clear mutual Formosa Mission-Relief Unit concerns. Friday forenoon MCCJ (delegates from each of the four MCC and constituency missions in Japan and from MCC) met with us in a four-hour session of rich prayer fellowship and sharing of Japan interests and concerns and mutual conclusion. Then Don McCammon meant to see me off. We visited until 11:30 p.m. and then our last trip good-by. After Don left the airport the word of a 14-hour delay in leaving occasioned another Tokyo hotel night. Now at 21,000 feet over the Pacific we are headed for Seattle and expect to arrive at home Sunday, Sept. 5. One feels deeply grateful for the journeying blessings.

Puerto Rican Youth Enjoy Summer Camps

By Mrs. Elvin Snyder

A group of 35 girls and staff members enjoyed Girls Camp this year under the direction of Sister Doris Snyder. Maclean's Campground where the camp was held has adequate facilities for Christian Camping needs. Cottages, classrooms, chapel hall, dormitory space, and sport grounds were available for the varied program that had been planned.

Maclean's Camp is 50 miles north of La Plata near the Atlantic Coast; so transportation was required for the group gathered from our various congregations. With the limited means of travel which we have at the present time, we suffered a few calamities. After much last-minute planning and relays, the cooks and food supply were sent on ahead to set up the kitchen and prepare dinner. The last station wagon climbed the hill into the campgrounds at noon with a bag of mangos for desert, the last-minute bread supply, and stray groups of girls picked up en route. Were they happy to see the meal prepared and waiting!

Many of the girls were new; all were Christians—the first time this has been the case in such a group. They manifested a fine spirit toward their studies and activities. We hope for our future camps that more non-Christians, interested young people from our church groups, will be able to attend our camp and receive the pleasure of fellowship

in a Christian, spiritual environment provided by our church.

Patricia Brenneman, Sarasota, Florida, was our visitor. She assisted in the recreation program and activity classes. The gap in age necessitated dividing the group into two parts for all classes.

Our pastors testify to the fact that spiritual growth fostered through these annual camp experiences has been an advantage for our youth. The program develops a Bible-centered theme of studies plus some crafts and activities. Everyone present fellowships and co-operates in the program.

Boys' Camp followed the same type of program. Their leader this year was E. V. Snyder. Thirty-five were enrolled including staff members. Following a traditional island precept, the boys went to YMCA campgrounds located on the south side of the island at El Yunque, a high mountain at the edge of the National Forest. The men reported a highly satisfactory experience. The six days spent on this mountain soon passed by but left a keen sense in each one that camp fellowship is meaningful for Christian growth and development. God's presence and His divine guidance made for a joyful spiritual experience in communion with other Christians.

La Plata, Puerto Rico.

REWARDS OF TRUE WORSHIP (Continued)

on God's side. Discouragement cannot enslave one who knows the strength of God. "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

Worship brings confirmation of faith. Paul in speaking of the Gospel says, "For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." When we see others who have the same goal and desires that we have, our faith and determination are strengthened. This is the value we receive from public worship, where saints are gathered together for the same purpose. Our lives would be poverty-stricken without the joy which we receive by fellowship with other Christians.

Worship is education. How can worship add to our education? When we have mastered the art of worship including all its forms and materials it has broadened our knowledge and that is a field in which we can keep growing. It deepens our mental life, stimulates our imagination, develops our reasoning power, and enriches our memory. The means of worship are prayer, singing, attention at services, service, giving, testimony, reading of the Scripture, preaching, and meditating. Have you mastered them?

Worship aids in problem solving. Life has its problems. No one can go through life without facing some difficulties about which some decision must be made. In making worship practical to everyday living, we bring our problems,, hopes, desires, aspirations, failures, temptations, and difficulties to God. Here we find that God in His wisdom is able to show us His will concerning them. He has a solution for every problem that we take to Him.

Worship pleases God. We can bring pleasure to God through our worship. Worship belongs to God. Our time, talents, and money He can use to help others but not Himself in the same sense that He does our worship. "Bring ye all the tithes into the storehouse." Yes, bring them all and do not forget to bring your gratitude, praise, reverence, love, consecration, adoration, confession, submission, and your search for truth, for these are the elements of worship.

Worship is well worth every effort put into it. If it did not contain real values, certainly people would have forsaken it long ago. Perhaps the reason that some today have given it up is that they have somehow convinced themselves that it is not worth while. Let us not lose the realization of the values that inhere in worship both private and public.

Shipshewana, Ind.

FIELD NOTES (Continued)

All-day Harvest Home meeting at the South Christian St. Mission, Lancaster, Pa., Oct. 24.

The Nebraska churches are having their annual Bible conferences this fall with the brethren D. D. Miller, Berlin, Ohio, and Linford Hackman, Carstairs, Alta., as speakers. Appointments for Bro. Miller are Miller, S. Dak., Sept. 21-26; Beemer, Sept. 27 to Oct. 3; Roseland, Oct. 4-10; Shickley, Oct. 11-17. For Bro. Hackman: Thurman, Colo., Sept. 20-26; Chappell, Sept. 27 to Oct. 3; Broken Bow, Oct. 4-10; Wood River, Oct. 11-17. The evening meetings will be evangelistic.

Communion dates for the Eastern District of Franconia Conference: Perkasie, Oct. 3; Trevose, Oct. 10; Groveland, Oct. 17; Blooming Glen, Oct. 24; Easton, Sat. eve, Nov. 6; Doylestown, Nov. 14; Lambertville, Nov. 20.

Visiting Speakers

Sept. 5. **Walter Schlabach,** on furlough from Ethiopia, at Benton, Ind.

Sept. 12. **Chester Wenger,** on furlough from Ethiopia, at East Chestnut St., Lancaster, Pa., afternoon. **Harold Buzzard,** Elkhart, Ind., at Indianapolis, Ind.

Sept. 19. **Walter Schlabach,** Ethiopia, at Elizabethtown, Pa. **Rudy L. Stauffer,** Wooster, Ohio, at Meadville, Pa., for communion services. **Aaron Mast,** Belleville, Pa., at Pinto, Md. **L. S. Weber,** Scottdale, Pa., at Masontown, Pa.

Sept. 26. **Milton Brackbill,** Frazer, Pa., at Pottstown, Pa. **Myron Augsburger,** Harrisonburg, Va., at Frazer, Pa. **Elno Steiner,** Elkhart, Ind., at Walker, Mo.

Evangelistic Meetings

Bro. John F. Garber, Alma., Ont., at Sugar Creek, Wayland, Iowa, Sept. 12-19, when fourteen souls confessed Christ and many others were moved to walk closer to God. **Raymond Charles,** Lancaster, Pa., for a week's meeting at South Christian St., Lancaster, Pa., beginning Oct. 24. **Leroy Gingerich,** Versailles, Mo., at Evening Shade Mission, Warsaw, Mo., Oct. 1-10. **John H. Shenk,** Denbigh, Va., at Hildebrands, Waynesboro, Va., beginning Oct. 12. **Nevin Bender,** Greenwood, Del., at Haycock Church, Quakertown, Pa., Oct. 2-10. **Jonas Hostetler,** Meadville, Pa., at Fairpoint, Ohio, Sept. 12-19. **Moses Roth,** Baden, Ont., at Glen Allen Church, Drayton, Ont., Sept. 19-26. **Edward Stoltzfus,** West Liberty, Ohio, at Boone Station Mission, Springfield, Ohio, beginning Sept. 19. **Harry Y. Shetler,** Davidsville, Pa., at Canaan Station, Altoona, Pa., over Sept. 19 and continuing.

THE TWELVE

It is a sobering and yet exhilarating experience to reflect unhurriedly upon the men chosen by Jesus to be His companions and the transmitters of His message to oncoming generations. Not one of them could sign himself, Ph.D. There was not a consecrated priest or an ordained minister among them. You look there in vain for a genius in science, or a financier under whose touch everything turns to money, or a potentate with mighty power. The only officeholder in the lot had been a despised tax collector in the pay of the enemy. The only military man included probably had been a Zealot in the Army of rebellion.

All of the twelve came from the amhar-arets, the people of the land who failed to observe the ceremonial laws and were therefore looked upon as accursed by the orthodox. They were fishermen, artisans, peasants, consumed with the business of keeping themselves and their families alive.

Even after they had walked with Jesus, they quarreled about chief places in the kingdom; they went to sleep during the crisis when He needed them most; once they wanted to burn down a village; one of them denied with oaths that he even knew the Master; one of them betrayed Him with a kiss.

Yet these are the men selected and trusted by Jesus with the responsibility of continuing His work. He gave them no code of laws and did not write down for them a summary of His teachings. He loved them with an affection which passes understanding, He shared with them His insights, He placed responsibility upon them, He prayed for them, He trusted them.

Off in a remote corner of the Roman Empire, these obscure followers of a Lord who had been crucified as an enemy of the community began to turn the world upside down and swerved history into new channels.—Kirby Page.

TOWARD MORE HUMBLE SERVICE (Continued)

only as He leads. For example, when giving a testimony, are we really being led by the Spirit to glorify Christ or are there selfish motives at work? Why not say, "Lord, if You want me to speak a word for You, help me to know it and tell me just what I should say." If we apply the same humbleness of heart in prayer meetings and wait on the Lord to lay burdens on our hearts, we will never find it necessary to grasp for words. He never fails.

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

Biglerville, Pa.

CHURCH HISTORY (Continued)

ship of over 300. The ordained brethren, as well as other church and Sunday-school leaders, keenly felt the need of expanded facilities; and after much prayer and careful consideration presented the problem to the congregation. On June 29, 1951, the congregation appointed a preliminary building committee which was to carry on investigations. Members of this body were Roy Otto, bishop; Walter Otto, pastor; Alva R. Yoder, deacon; Cleman E. Folk, Daniel H. King, Myron G. Miller, trustees; Homer M. Yoder, treasurer; Aaron G. Miller, Sunday-school superintendent; and Allen Otto, Young People's Organization chairman.

This committee spent many hours in consideration of the suggestions of the brotherhood; inspected many churches in Pennsylvania, Maryland, and Ohio; and discussed two alternatives: (1) remodeling the old church building, or (2) building a larger structure better suited to the needs of the congregation. The first possibility was soon dismissed as impractical, since it would have been far too costly for the benefits derived; so plans were made for the financing of a new church building to be constructed on a large plot of ground offered by Bro. and Sister Allen J. Wengerd, members of the Springs congregation.

On June 1, 1952, at a full meeting of the congregation, the committee recommended that a new church be erected in accordance with the preliminary plans, and that a sum of $25,000.00 in cash and pledges be available before the project be started. On June 28 these recommendations were accepted by a large majority; and by October 19, as a result of active solicitation on the part of the building committee, the above-named goal was reached. On Feb. 6, 1952, the preliminary committee was elected as a permanent committee to take full charge of the erection of the church. The committee was then organized with Walter Otto, chairman; Aaron G. Miller, vice-chairman; and Homer M. Yoder, secretary-treasurer.

The committee lost no time in getting the work started. Already in the fall of 1952 drainage work was completed. Excavation for the footers was started on May 27, 1953, and by the latter part of July the basement was completed and the steel floor joists placed. The cornerstone was laid in the evening of July 29 in connection with a special service at which the guest speaker was Paul Erb, Scottdale, Pa., editor of the GOSPEL HERALD, official organ of the Mennonite Chuch. By winter, brick and carpenter work were sufficiently completed so that the building could be closed, and soon thereafter the furnaces were installed to facilitate wiring, plumbing, and plastering before spring. On May 28 the cabinetmaker began the finishing of the woodwork to blend with the new pews and other furniture. Since a variety of artisans and skilled men are found among the brotherhood, much of the actual work was done by members of the congregation, while ten Mennonite firms and individuals were among those who furnished materials.

The new church building was dedicated on Sunday afternoon, Sept. 12, 1954, with Bro. Paul Erb, Scottdale, Pa., preaching the dedicatory sermon. About a thousand people attended this service.

It is our hope and prayer that the new church may truly be dedicated to the cause of Christ, not only in word, but in vital life and witness in years to come.

Ordained Men of the Congregation

Henry H. Blauch, Minister—1853
John Folk, Deacon—1856
Jonas Blauch, Minister—1862
David Keim, Minister—1870
W. C. Livengood, Deacon—1874
David Keim, Bishop—1875
David Maust, Minister—1882
Daniel H. Bender, Minister—1887
Harry M. Gelnett, Minister—1887
Gideon D. Miller, Minister—1891
Daniel W. Maust, Deacon—1891
Edward Miller, Minister—1899
Noah E. Miller, Minister and Bishop—1912
William E. Haning, Deacon—1929
Roy Otto, Minister—1930
Simon J. Maust, Deacon—1931
Resley Tressler, Minister—1937
Roy Otto, Bishop—1938
Alva R. Yoder, Deacon—1943
Walter Otto, Minister—1944
Darrel Otto, Minister—1949
Paul E. Bender, Minister—1949

—Extracts from the booklet, *Dedication of the Springs Mennonite Church.*

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.—Dean Stanley.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beck, Gaylord and Esther (Liechty), West Unity, Ohio, second child, Paul Eugene, Sept. 11, 1954.

Bitikofer, Henry and Luella (Zook), Hesston, Kans., fifth child, fifth daughter, Linda Marie, Aug. 30, 1954.

Brubaker, J. Clarence and Grace (Stahl), Manheim, Pa., second child, second son, Jay Wade, Aug. 23, 1954.

Christner, Wilber and Mary (Borntrager), Topeka, Ind., fourth child, first daughter, Darlene Kay, Aug. 19, 1954.

Clemmer, James D. and Ethel (Alderfer), Souderton, Pa., third child, second son, Gerald Alan, Sept. 8, 1954.

Gahman, G. Edward and Miriam (Alderfer), Souderton, Pa., first child, Don Edward, Sept. 7, 1954.

Glick, Clyde K. and Verda (Peachey), Elverson, Pa., second child, second daughter, Grace Elaine, Sept. 5, 1954.

Gortz, Virgil and Bertha (Burkholder), Goshen, Ind., second child, second son, Dale Eugene, Sept. 5, 1954.

High, Jay Clair and Shirley Ann (Weaver), Staten Island, N.Y., first child, Gary Lee, Sept. 8, 1954.

Histand, Ray M. and Louise (Derstine), East Northport, Long Island, N.Y., first child, Donna Rae, Aug. 17, 1954.

Horst, Henry and Esther (Knopp), West Salem, Ohio, fourth child, third daughter, Leona Esther, Aug. 9, 1954.

Kauffman, Menno and Mabel Marie (Yoder), Lagrange, Ind., third child, second son, Larry Lee, Aug. 17, 1954.

Kautz, Bernard, Jr. and Verna (Wenger), Manheim, Pa., third son, Daryl Lynn, Sept. 11, 1954.

Kraybill, Daniel N. and Amy M. (Zimmerman), Elizabethtown, Pa., third child, second daughter, Marilyn Jane, Aug. 23, 1954.

Lais, Frank and Wanona (Conrad), Hubbard, Oreg., eighth child, third son, Larry Daniel, Sept. 7, 1954.

Landis, Jacob B. and Grace (Charles), Lititz, Pa., fifth child, second son, Melvin Charles, Aug. 28, 1954.

Lantz, John and Maude (Geil), Broadway, Va., fifth child, fourth daughter, Ruth Ann, Aug. 31, 1954.

Lehman, Everett and Doris (Van Ness), Croghan, N.Y., first child, a daughter, Kathleen Susan, Sept. 6, 1954.

Martin, Sidney W. and Florence (Weber), St. Jacobs, Ont., first child, Marvin Dale, Aug. 11, 1954.

Martin, Truman L. and Lois Emma (Ramer), Goshen, Ind., third daughter, Theresa Fern, Sept. 5, 1954.

Matthews, Eli E. and Rudella (Miller), West Liberty, Ohio, sixth child, fourth son, Lamar Eugene, Aug. 27, 1954.

Miller, Thruman and Dorothy (Neuhauser), Engadine, Mich., fifth child, third daughter, Brenda Sue, Aug. 11, 1954.

Moreland, Carl C. and Virginia (Dayton), Pinto, Md., fourth child, first son, Carl Craig, Aug. 31, 1954. (One daughter deceased.)

Nissley, D. Lowell and Miriam (Brackbill), Crystal Springs, Kans., second child, first daughter, Ruth Anita, Sept. 3, 1954.

Nofziger, Alfred E. and Marjorie (Gerig), Lebanon, Oreg., fourth child, third daughter, Cheryl Jean, Sept. 6, 1954.

Roth, Lloyd G. and Wilma (Helmuth), Lebanon, Oreg., second child, first son, Daryl Allan, Aug. 16, 1954.

Sheeler, Paul and Nancy (Miller), Spring City, Pa., seventh child, fourth son, David Vernon, Aug. 24, 1954.

Slabaugh, Owen and Edna (Kurtz), Greentown, Ohio, fourth child, third son, Roy, Sept. 6, 1954.

Stauffer, Richard and Ruth (Yoder), Elverson, Pa., fifth child, third daughter, Mary Grace, Aug. 30, 1954.

Stemen, Dale and Huldah (Bear), Lima, Ohio, second child, first son, Karl Edwin, Aug. 8, 1954.

Strite, Lewis E. and Ethel (Showalter), Harrisonburg, Va., third child, second daughter, Carol Dawn, Aug. 31, 1954.

Stoltzfus, Enos F. and Emma (Miller), Hartville, Ohio, fifth child, first daughter, Ruth, Sept. 9, 1954.

Troyer, Jerry and Elizabeth (Miller), Ligonier, Ind., fifth child, fourth son, Philip Wayne, Sept. 5, 1954.

Wagler, Mahlon and Mary (Yoder), Partridge, Kans., second daughter, Regina Faye, Aug. 31, 1954.

Wenger, Earl and Marian (Schrock), Orrville, Ohio, third child, second daughter, Juanita Joy, Aug. 23, 1954.

Yordy, Delmar and Esther (Litwiller), Gridley, Ill., second child, second son, Mark Anthony, Aug. 26, 1954.

Zook, Keith L. and Mildred I. (Troyer), Wichita, Kans., formerly of Clarksville, Mich., first children, quadruplets, 3 sons and one daughter. Two sons were stillborn. Michael Keith and Linda Sue survived the premature births Aug. 24, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brenneman—Smucker. — Gerald L. Brenneman, Albany, Oreg., and Kathryn Smucker, Tiskilwa, Ill., by C. Warren Long at the Willow Springs Church, Tiskilwa, Sept. 2, 1954.

Brunner—Derstine.—Paul D. Brunner, Sellersville, Pa., and Grace K. Derstine, Kitchener, Ont., by C. F. Derstine, father of the bride, at the First Mennonite Church, Aug. 21, 1954.

Gossard—Brenneman. — Clair Gossard and Jeanette Brenneman, both of the Central congregation, Elida, Ohio, by M. L. Troyer and James Detweiler at the Central Church, Aug. 29, 1954.

Lennon—Weaver.—Jack Lennon and Mary Weaver by Lester Mann at the Pleasant View Church, Goshen, Ind., Aug. 29, 1954.

Miller—Brenneman.—Wendell Miller of the Sharon congregation, Plain City, Ohio, and Luella Brenneman of the Central congregation, Elida, Ohio, by M. L. Troyer and Andrew Brenneman at the Central Church, Sept. 5, 1954.

Ropp—Swartzendruber. — Duane Ropp and Elaine Swartzendruber, both of Pigeon, Mich., by Emanuel Swartzendruber at the Pigeon River Church, July 30, 1954.

Ryan—Brenneman.—Richard C. Ryan, Cleveland, Ohio, and Virginia Ann Brenneman, Kalona, Iowa, by D. J. Fisher at the East Union Mennonite Church, Kalona, Sept. 6, 1954.

Rissler—Miller.—Menno N. Rissler, Lebanon, Pa., and Lois Emma Miller, Cleona, Pa., by Simon G. Bucher at Gingrich Mennonite Church, Aug. 14, 1954.

Sauder—Smith.—John Allen Sauder and Victoria Grace Smith, both of Lebanon, Pa., by Simon G. Bucher at Philhaven Hospital, June 19, 1954.

Stutzman—Porter.—Loil Stutzman and Sylvia Porter by D. D. Miller at the Martins Creek Church, Millersburg, Ohio, Aug. 27, 1954.

Troyer—Schrock.—Abe B. Troyer and Anna Jean Schrock, both from Walnut Creek, Ohio, at the home of their pastor, Paul R. Miller, Sept. 5, 1954.

ANNIVERSARIES

Jennings—Good.—William Jennings and Anna Good were married Oct. 6, 1894. On Saturday, Aug. 21, 1954, they with their children and grandchildren and great-grandchildren were invited to Kouts, Ind., by Selina and Ira Swope to honor them as they approach 60 years of married life together. It was a happy occasion for the 45 present at the dinner and informal program. Nine of their eleven children were there, two boys in California being absent. They are both well and busy in the work of extending the kingdom of our Lord to those they contact. Bro. Jennings does extensive visitation work in and about Knoxville, Tenn., and ministers in other areas when called. Their home address is 2450 Parkview Ave., Knoxville 15, Tenn. They have 35 grandchildren and 23 great-grandchildren. Their family tree numbers 94 living and 4 deceased. Their children are Henry, married to Orpha Frey, Moline, Ill.; Stella, widow of Geo. F. Miller, Sterling, Ill.; Ervin, married to Alice Groff, Fresno, Calif.; Ada—Mrs. Loren A. Wade, Sterling, Ill.; Selina—Mrs. Ira B. Swope, Kouts, Ind.; Clara—Mrs. Frank B. Raber, minister in Kansas City, Kans.; William E., married to Mabel Ann Miller, Columbus, Ohio; Ethan A., married to Ruth Davis, Fresno, Calif.; Joseph R., minister, married to Esther Brubaker, McFarland, Calif.; Anna—Mrs. Ivan W. Brunk, Lombard, Ill., and John, married to Pauline Blosser, Goshen, Ind.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beer, Catherine, daughter of Daniel and Rachel (Kauffman) Beer, was born at Shanesville, Ohio, Jan. 19, 1892; died in a hospital in Oregon City, Oreg., Aug. 26, 1954; aged 62 y. 7 m. 7 d. She became a Christian in her youth and at the time of her death was a member of the East Union Mennonite Church, Kalona, Iowa. About 7 years ago she went to Oregon and lived in the home of her uncle, Al Beer, until June 14, 1954, when she had a severe stroke. She was taken to the hospital and for a time remained unconscious, and although she rallied at times, she never regained her faculties of speech. She leaves to mourn her departure one brother (Noah, Sparks, Ga.), one sister (Mrs. Anna Reber, What Cheer, Iowa), and a number of nieces and nephews. Funeral services were held at Canby, Oreg., Aug. 28, after which the body was sent to Iowa for burial. Final services were held at the Lower Deer Creek Church, Kalona, Iowa, Aug. 21, 1954, in charge of Geo. S. Miller, Eli Yutzy, and Elmer G. Swartzendruber.

Buch, Martin M., was born in Lincoln, Lancaster Co., Pa., on May 5, 1864; was married to Elizabeth W. Brubaker on Oct. 24, 1886; and passed away in Topeka, Kans., on Aug. 31, 1954; aged 90 y. 3 m. 26 d. He was preceded in death by his wife in July, 1952. To this couple were born 2 children, one of whom died in infancy. The family moved to Kansas in 1897 and resided near Olathe for nearly forty years. They moved to Topeka in 1937. He joined the Mennonite Church when a young man, and transferred his membership to the Kansas City, Kans., congregation about 1905. He taught a Sunday-school class for many years and attended church regularly. Survivors are the son (Walter, Topeka, Kans.), one granddaughter (Mrs. Dorothy R. Dietz, Heidelberg, Germany), 2 great-grandchildren, and several nieces and nephews. Funeral services were in charge of Frank B. Raber, of Kansas City, Kans., with interment in the Memorial Park Cemetery, Topeka, Kans.

Detweiler, Lizzie Louisa, daughter of Adolph and Louisa (Steiper) Hoenig, was born April 13, 1876, at Springs, Pa., passed away at her home in Wellman, Iowa, Aug. 22, 1954; aged 78 y. 4 m. 9 d. Her death was caused by a stroke after being bedfast for over 2 years. In her youth she united with the Mennonite Church and was for many years a member of the West Union Mennonite Church. At the time of her death she was a faithful member of the Wellman congregation. On Sept. 1, 1901, she was married to Edward F. Detweiler. To this union were born 4 children (Clarence, Parnell; William G., Wellman; Mary—Mrs. Earl Fry, West Liberty, Ohio, and Mabel, Wellman). Besides her husband and 4 children, she is survived by 15 grandchildren and 8 great-grandchildren. She was preceded in death by 2 grandsons, 2 sisters, one brother, 3 half sisters, and 2 half brothers. Funeral services were held at the Wellman Mennonite Church, Aug. 25, with Paul T. Guengerich and George Miller in charge. Interment was made in the West Union Cemetery.

Hershey, Anna R., daughter of Noah H. and the late Emma (Rohrer) Burkhart, was born Feb. 15, 1898, near Mechanicsburg, Pa.; died suddenly at her home in York, Pa., April 3, 1954. She was married to John K. Hershey Oct. 23, 1917. She is survived by her husband, father, and 11 children (Roy and Lester of Va.; Noah and Aaron of York, Pa.; Paul and Harold of Norristown, Pa.; Ethel, Grace, and Ada at home; Eva—Mrs. Earl Hertzler, Mechanicsburg, Pa.; and Mary— Mrs. Roy Banner, Gap, Pa.), and 3 brothers and 3 sisters. She was a faithful member of the Hershey Mennonite Church. Funeral services were held in Bair's Church, Hanover, Pa., with burial in adjoining cemetery. Services were in charge of Richard Danner, Harnish Noll, and William Martin.

Hostetter, Ida C. Gingrich, wife of Harry H. Hostetter, was born Sept. 13, 1884, near East Petersburg, Pa.; died Aug. 24, 1954; aged 69 y. 11 m. 11 d. She suffered a heart attack 2 years ago, and died rather suddenly at her home. She is survived by a daughter (Betty C. Landis), 2 grandchildren, and 2 great-grandchildren. Funeral services were held at the East Petersburg Mennonite Church Aug. 27 in charge of James Siegrist and Irvin Kreider. Burial was made in the adjoining cemetery.

Jennings, Emma Blanche, daughter of the late Clark and Susan Teagarden Rice, was born at Rices Landing, Pa., April 7, 1880; passed away at the home of her daughter (Lyda—Mrs. Furman Husk) near Waynesburg, Pa., on Aug. 24, 1954. In addition to Mrs. Husk she is survived by these children (Charlotte—Mrs. Thomas Friend, Cleveland, Ohio; Emma—Mrs. William Stevenson, Masontown, Pa., and George W., Pittsburgh, Pa.). She was preceded in death by 2 daughters (Mrs. Franklin Reed and Mrs. Tomas Long.) She was a member of the Masontown Mennonite Church for the past 2 years. Funeral services were conducted Aug. 27 in the Condit Funeral Home, Carmichaels, with Paul M. Roth in charge. Burial was made in the Cedar Grove Cemetery, New Geneva, Pa.

Markley, Ella, daughter of Jonas and Susan Markley, was born at Blake, Ohio, July 12, 1872; in the fall of 1895 she was received as a member of the Bethel Mennonite Church, Wadsworth, Ohio. She remained a faithful member of the church until death called her home Aug. 25, 1954; aged 82 y. 1 m 13 d. Her entire life was lived in the vicinity of Wadsworth. Funeral services were conducted at the Hilliard Funeral Home by J. Robert Kreider and S. D. Rohrer. Burial was made in the Guilford Cemetery.

Martin, Daniel Roth, Jr., son of D. R. and Savilla (Driver) Martin, was born near Waynesboro, Va., June 16, 1910; died at Perry Point Veterans' Hospital, Perryville, Md., Aug. 18, 1954; aged 44 y. 2 m. 2 d. On July 7 he went with his family to Maryland to visit his wife's family; the following day he was taken ill and remained in a critical condition until his death 6 weeks later. Except for a number of years spent in Baltimore and the time he served overseas in World War II, he made his home in or near Waynesboro, Va. On May 18, 1932, he was married to Mary Isenenoch. Surviving are his wife, 3 sons (Charles M., with the U.S. Navy in Puerto Rico; Daniel Roth III with the Navy at Norfolk, Va., and Curtis W. at home), one daughter (Ina D. at home), his mother, (Mrs. D. R. Martin, Waynesboro), 3 brothers (John D., Waynesboro; William, Menges Mills, Pa., and Ralph, Middlebury, Ind.), and 3 sisters (Marie—Mrs. Jason Weaver, Stuarts Draft, Va.; Fannie—Mrs. Elmer Heatwole, and Bertha, both of Waynesboro). Dannie accepted Christ in his youth but found it hard to live a Christian life; a few weeks before his death he again came back to his Saviour and left a testimony of his readiness to meet his Lord. Funeral services were held from the Etter Funeral Home, Waynesboro, conducted by Franklin Weaver and Paul Barnhart. Interment was made in the Springdale Cemetery.

Martin, Glenn S., son of Mr. and Mrs. Phares W. Martin, was born Oct. 7, 1952, died at his home near Lincoln, Pa., July 9, 1954; aged 1 y. 9 m. 2 d. He met his death when he opened the yard gate and went out in front of the mailman's car. Not seeing the child, the mailman started to drive away and drove over him. Death resulted from a fractured skull. Besides his parents he is survived by a brother (Leon) and his grandparents (Mrs. Katie O. Martin, Lititz, Pa., and Mr. and Mrs. Adam R. Stauffer, Ephrata, Pa.), and his great-grandparents (Mr. and Mrs. Elias Gingrich, Myerstown, Pa., and Mr. and Mrs. Daniel Stauffer, Martindale, Pa.). Funeral services were conducted at Springville Mennonite Church on July 12, by Joseph Hostetter and Joseph Weaver. Interment was made in the adjoining cemetery.

Martin, Rose Marie, daughter of Reuben A. and Marie (Eby) Martin, was born Oct. 27, 1953. She had a disease of the muscles called amyotonia congenital from which she grew weaker and weaker until the Lord called her home Aug. 24, 1954; aged 9 m. 27 d. She leaves to mourn her departure, her parents, one brother (Robert), one sister (Emma Ruth), grand-

parents (Mr. and Mrs. Phares H. Martin, Maugansville, Md.). Funeral services were conducted at the Reiff Mennonite Church, Hagerstown, Md., in charge of Stanley Martin and Samuel Martin. Interment was made in the Clear Spring Mennonite Cemetery.

Peachey, Mollie B., daughter of Eli H. and Nancy (Hartzler) Kanagy, was born April 25, 1893; passed away at her home Aug. 6, 1954, after a three-month's illness caused by subarachnoid hemorrhage, aged 61 y. 3 m. 11 d. She had been in failing health for several years. She accepted Christ as her Saviour in her youth and united with the Allensville Mennonite Church and remained faithful until death. She was united in marriage with Orrie G. Peachey on Dec. 21, 1919. Surviving are her husband, 3 children who were taken into this home (Mary —Mrs. John W. Yoder, Belleville, Pa.; Russell J. Smith and John H. Eby of Lancaster, Pa.), and 5 brothers (Amos H., and Isaiah D., of Belleville; John H., Allensville, Pa., Pius H., Sarasota, Fla., and Eli E., Orrville, Ohio). Funeral services at the Allensville Mennonite Church were conducted by J. Elrose Hartzler and Raymond Peachey.

Roth, Mary, daughter of Joseph and Fannie (Rich) Kauffman, was born near Noble, Iowa, Jan. 9, 1875, and lived in the same community all her life. She accepted Christ as her Saviour in her youth and united with the Sugar Creek Mennonite Church of which she was a member at the time of her death. On Nov. 9, 1921, she was married to Wm. S. Roth, who preceded her Feb. 10, 1936. After the death of her husband, she moved to Wayland, Iowa, which was her late home. For some months her health had been failing and the last few weeks she was confined to the Henry Co. Memorial Hospital where she passed away Aug. 30, 1954; aged 79 y. 7 m. 21 d. Her husband, parents, and 2 sisters preceded her in death. Her brother (John), 2 nieces (Mrs. J. C. Wenger and Waunita Kauffman), and other relatives and friends survive her passing. Funeral services were held at the Sugar Creek Church, Wayland, Iowa, Sept. 1, 1954, conducted by home ministers.

Wilkins, Henry, son of Horatio and Etta (Good) Wilkins, was born at Keswick, Iowa, June 18, 1881; departed this life Aug. 25, 1954, at the Washington Hospital, Washington, Iowa, where he spent the last 19 days of his life; aged 73 y. 2 m. 7 d. He has one brother and 2 sisters surviving (Richard, in the Odd Fellows' Home at Mason City, Iowa; Lucinda Lona at Falls City, Wash., and Martha Van Patten of What Cheer, Iowa), also a stepson (Charlie Moffitt), 3 children (Dean of Daytonville, Norma Bennett of Washington, Iowa, and Faith —Mrs. Dave Plank of Daytonville, Iowa), and 14 grandchildren. On Feb. 25, 1914, he was united in marriage to Bessie Carr, who passed away Feb. 7, 1949. One son also preceded him in death. He accepted Christ as his Saviour on Aug. 22, 1954. Funeral services were in charge of Ezra Shenk, with burial in the Wassenville Cemetery, Wellman, Iowa.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Studies in Christian Stewardship, by C. J. Sharp; Standard Publishing Co.; 1954; 102 pp.; 95¢.

The author pretty well sums up his point of view in this book when he says in his foreword, "The basis for New Testament stewardship must be found in and based on the teachings of Christ and the apostles as found in the New Testament" (p. 5). From this distinct statement of purpose, author Sharp goes on to relate Old and New Testament truth in a way that is very satisfying to the Mennonite reader (pp. 5, 36-39, others). He develops the best discussion of Christian stewardship that this reviewer has ever read.

The book deals first of all with some basic misconceptions too many Christians seem to have regarding their stewardship responsibilities. One is the idea that we give to God. The author insists that since everything is God's in the first place, we really cannot give God anything at all (p. 17). Then the central idea of the book is that Christian stewardship is the rare privilege of sharing in God's work in the world instead of being a disagreeable duty (pp. 24, 59, 60). There is a very excellent discussion of tithing (pp. 61-67).

This volume is designed as a textbook for Bible study classes. It would make an excellent study book for a midweek Bible class study of the doctrine of Christian stewardship. It is very readable and is well adapted to both the understanding and the needs of all Christians.

I can heartily recommend this book without a single reservation. I wish that a copy of this book were to be found in every Mennonite home and that it would be read by every member of the Mennonite Church.—John D. Zehr.

ITEMS and COMMENTS

Farid Audeh, of the Evangelical Churches in Syria, reported at Evanston that Christian missions in his country have recently experienced "more fear, more frustration, and more hatred in the Muslim World than has been found even in this troubled part of the world since the end of the Crusades." In Syria no conversion to the Christian faith is officially recognized. In Egypt the Christian position has improved. Courses in the Bible and Christian ethics have been introduced in the government schools.

* * *

In Argentina, out of a total population of 18 million, five million are attached to non-Roman religious associations, according to a speech given at Evanston by Sante Uberte Barbieri, Methodist bishop of Argentina, Uruguay, and Bolivia. He described Argentina as one of the Latin American countries in which religious liberty is increasing.

* * *

The World Council of Churches ruled at Evanston that presidents would be ineligible for election. The following new presidents were elected: Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church in U.S.; Archbishop Michael, who presides over Eastern Orthodox churches of North and South America; John Baillie, Presbyterian, Univ. of Edinburgh; Sante Uberto Barbieri, Methodist bishop of Argentina, Uruguay, and Bolivia; F. K. Otto Dibelius, president of the Evangelical Church in Germany; Juhanon Mar Thoma, Metropolitan of the Mar Thoma Syrian Church of Malabar, South India. Honorary presidents are John R. Mott and George K. A. Bell, Bishop of Chichester in England.

* * *

The Upper Room, the devotional guide, prepared for the World Council of Churches a special issue printed in nineteen of the thirty languages represented at the meeting.

* * *

Silent evidence that it was once a Christian church is seen in these words carved in Greek on the side of the great mosque in Damascus: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations."

* * *

The missionary can no longer consider himself as a representative of Western society, said Rajaiah David Paul of South India at Evanston. His loyalty must be only to God and the Church, not to a foreign country. He must come as a partner, not as a superior. "If he is embarrassed at working under Indian leaders and an Indian board with Indian policies, he should not come." warned Mr. Paul.

* * *

Over the borders which separate freedom from oppression refugees come every day, walking into the unknown with a poor little bundle on their shoulders. . . . if Christians continue to stand ready to help bear the burden of the refugee problem and to accept its continuing challenge, it will be possible to solve in the end at least most of the problems still remaining.—G. J. van Heuven Goedhart, U. N. High Commissioner for Refugees.

* * *

Peter Dagadu, a Methodist leader from the Gold Coast of Africa, told the Evanston Conference that it is discouraging "to accept a religion with all the power and promise of Christianity and then to find that this Gospel as so generally practiced in the West is expected to control only part of life and not to enter into what are called secular aspects of life." The hope of Africa, he said, "is with men and women of the West and of Africa who are a living witness of the miracle of conversion to Christ."

* * *

There are about 300 Protestant congregations in Spain, with about 30,000 members. But only a third of these meet regularly for worship with the permission of the government, it was reported at the Evanston Assembly of WCC. Almost all congregations have Sunday school and youth groups. The growth of the church is aided by the "uninterrupted attacks" on Protestantism by the Catholic hierarchy, said the report. The Spanish state has declared itself to be the patron and protector of the Catholic Church. It pays the salaries of the clergy and all Catholic buildings and institutions are tax-exempt. Only canonical marriage is valid for those baptized as Catholics. About half of the young Protestants were baptized as Catholics, and must either rejoin the Catholic Church or remain unmarried. Under these circumstances the growth of the Protestant movement is a real miracle of grace.

* * *

The number of those belonging to some Christian church in East Germany is at least 80 per cent of the total population, according to H. G. Jacob, a minister of the Evangelische Landeskirche. The church lives, however, on volcanic soil. Because of its

testings it has a maturity not found where conditions are more favorable. Possibilities for missionary service are very limited.

* * *

Land reform is moving rapidly in Japan and India. In India village land reform, which involves making it possible for farmers to be land-owners, is taking place in one-third of the country, according to Egbert DeVries, chief of the Agricultural division of the International Bank. He says sixty per cent of the world's population are living in the so-called "undeveloped areas."

* * *

Churches are among the large landowners in Africa, and therefore share responsibility for some of the abuses in his country, charged a young African at Evanston.

* * *

The Orthodox Syrian Church of South India has been engaged in litigation between two factions for forty-six years. This has greatly hindered the testimony of Christianity, according to Bishop C. K. Jacob of India.

* * *

Franklin H. Littell, well-known student of Anabaptism, will give the Menno Simons Lectures at Bethel College October 31 to November 6. Littell is author of the book "The Anabaptist View of the Church."

* * *

Last year 4,400 children under 15 years of age were killed in traffic. School has begun; many children are on the road. Drive carefully.

* * *

Some 80,000 Germans jammed Fulda Cathedral and its adjacent square for the opening rally of the 77th German Roman Catholic Day observance. Many of those present were from the Soviet zone.

* * *

Cardinal Daniel, the primate of Spain, warned Spanish Catholics against beauty contests and attributed them to the "Godless and materialistic spirit of the present day." In a pastoral letter he said that feminine beauty should "not be treated as pedigreed cattle in a prize show."

* * *

Almost 80 per cent of the financial support of the World Council of Churches has come from the churches of America. European churches because of postwar poverty have not been able to contribute very much.

* * *

The World Council of Churches in the message which is adopted concluded with the following words: "We do not know what is coming to us, but we know who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord. Therefore we say to you, rejoice in hope."

* * *

Church membership in the United States will pass one hundred million in 1956 according to a prediction by the **Christian Herald.** Projecting membership gains of the various denominations, the Herald prophesies that by 1955 the Southern Baptist convention will be the largest Protestant denomination in the country.

* * *

The Billy Graham evangelistic campaign at Nashville, Tenn., as at other places, has drawn record crowds. Contrary to his usual custom, Graham held meetings on Sunday night instead of Sunday afternoon. On one Sunday night the Vanderbilt University Football Stadium was crowded with 35,000 people. This is believed to be the largest religious gathering ever held in Tennessee.

* * *

The World Council of Churches has received from both Japan and Greece invitations to hold the 1960 assembly in those countries.

* * *

The University of Missouri has announced the end of any racial segregation in that university.

* * *

The Protestant center of population in the United States is in southern Illinois. The population center of the country as a whole is also in southern Illinois.

TWO NEW BOOKS

But Not Forsaken

Helen Good Brenneman

Christians under stress in wartime Europe have lived an example of warmth and courage brilliant enough to challenge the world. Russian Mennonite refugees fled before the defeated and retreating German armies—to Poland, to East Germany. Some few made their way across the border to freedom and reunion.

This is the well-written story of one family that lived through the rigors of that long trek. The author, as a former worker in a Displaced Persons' camp, heard often the astounding tales of fortunate survivors. *But Not Forsaken* is filled with authentic incidents that will thrill you. Incidents unbelievable, except they are true; incidents of answered prayer and hope too good to be true, except that they were. $2.50

Not Regina

Christmas Carol Kauffman

A historical story of doubt and reason and faith worked out in a dramatic sixteenth-century setting. This is the compelling story of a family shaken and torn by religious conflict between the two Swiss leaders, Ulrich Zwingli and Conrad Grebel.

Christmas Carol Kauffman, with this work, has created from early Anabaptist history the tension and conflict, and a poignant interpretation of one person's love that will carry you with avid interest to a moving, not soon forgotten climax. For *Not Regina* embodies within it the emotions of any person who places truth above love—and finds both. $2.50

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, OCTOBER 5, 1954 — NUMBER 40

Not Enough

By John L. Stauffer

You have been baptized, but that is not enough. Water baptism is not a through ticket to the glory world, as many people seem to think. "Ye must be born again" to enter the kingdom of God. Water baptism is commanded in the Bible, but it is intended to be an outward testimony to the transforming power of God within the soul.

You have become a member of the Christian church, but that is not enough. You can be a member of the visible church organization and still be a lost soul. Unsaved church members are often a stumbling block to worldly people. They say that they are just as good, just as decent, and sometimes even better than the hypocrite unsaved church member. That could be true if the church member has not met Jesus Christ and has not been transformed by the marvelous grace of God. Only one who has become "a new creature in Christ Jesus" is saved and on the road to glory.

You may have participated in the communion service, but that is not enough. Unless your life has been made over anew, you have only added condemnation by your participation in the communion service. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." It is a dangerous thing to participate in the communion service if your heart is not right with God. You may have given a false testimony by professing peace with God and your fellow Christians when counsel was taken, but you cannot fool God. Only a sincere and true Christian has the right to participate in the communion service. All others should get right with God before professing through the communion service what they do not actually possess. The communion service is commanded for Christians and forbidden to all whose hearts are not right with God.

You may be a regular church attendant, but that is not enough. Everybody ought to go to church to hear the Gospel preached, but mere church attendance does not make you a Christian. The devil goes to church, but he is a deceiver and liar and enemy still. By all means go to church and accept the truth that is able to save your soul.

You may have quit some of your bad habits, but that is not enough. Quitting bad habits does not make you a Christian. Some people have strong will power and can break bad habits when they want to, but more than will power is needed to make a person a Christian. Such bad habits as cursing, anger, lying, tobacco using, and use of strong drink are not right for sinners, but many cannot help themselves. They need the power of God in order to become free. No Christian has the right to continue in any of these habits, but can be free because "whosoever the Son maketh free, he is free indeed." Christianity is deliverance from sin, self, Satan, and the world. Worldly habits do not belong to the kingdom of God.

You may abstain from worldly amusements such as movies, television, dancing, card-playing, but that will not make you a Christian in the sight of God. Christianity is not so much the giving up of evil things, as it is the getting of a new nature from God that has no desire or place for the carnal and worldly pleasures of a Christ-rejecting world. The true Christian receives new affections, he has new ideals, he is interested in living for Jesus Christ and will not do anything that is inconsistent with his heavenly calling. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). "If ye then be risen with Christ, seek those things which are above, . . . Set your affection on things above" (Col. 3:1-3).

You may deny yourself of worldly practices and worldly ornamentation, but that is not enough. You may not cut your hair, as many worldly women do, because the Bible forbids it; you may not wear ornaments or a wedding ring because the Bible forbids it; you may not paint your lips, as many worldly women do, but the mere abstinence from these things has *no saving merit* in itself toward your salvation. We love the Lord Jesus Christ, and therefore we cannot love the world or the things of the world. If we love the world, then our love for our Lord is not genuine. We are not saved by what we can do, but by what He has done. Our expressed disapproval of the world and the things of the world is to be a *result* of our salvation and not a *cause* of it. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Some Questions

1. Have I been born again of the Spirit of God?
2. Has my life been transformed by the power of God?
3. Do the members of my family know I am a real Christian?
4. Do I have the witness of the Holy Spirit that I am a child of God?
5. Do my neighbors believe me to be a Christian?
6. Have the businessmen known me as a Christian?
7. Would I be ready to meet my Lord at any time?

A true Christian can answer these questions with a "yes." The true Christian can only be spiritually complete through Christ. "And ye are complete in him" (Col. 2:10). "Our sufficiency is of God" (II Cor. 3:5). He alone is able to "keep you from falling" (Jude 24).

Dear reader, if you are uncertain as to your spiritual condition, do not hesitate to yield your life to the Lord Jesus and consult your pastor.—*Pastoral Letter,* Northern District, Virginia.

The Stone Rejected

By Ruth B. Stalter

I watched the mason working:
He took stone after stone
And carefully examined
Each one—some to be thrown
With other ones rejected;
Some with chisel sure
He cut into perfection
And built walls to endure.

But to the stones rejected
I turn, for there I see
The Corner Stone of the ages
Hewn out for such as me.
On Him my hope is founded;
That Rock is strong and sure;
The only true foundation
That will through time endure.

Somerset, Pa.

Saved to Serve as Ministers of Reconciliation

By John R. Renno, Jr.

Too many people are under the impression that the church is a place where you enter in, sit on an easy chair, and sail to glory. There is nothing to do; you just hold fast to your hope and everything will be all right. You attend church regularly, sit there for the required time, and go home. You don't like to see people going to hell, but what can be done about it?

Friend, if this is your attitude, note II Cor. 5:18. "And all things are of God, who hath reconciled us to himself by Jesus Christ. . . ." Does Paul stop here? If he did perhaps the above would be true, but read on. ". . . and hath given to us the ministry of reconciliation." Reconciliation means to restore to friendship or favor after estrangement, to adjust, to harmonize. Everyone that is born in this earth is born with a black, wicked, sinful heart, as David said, "I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3). Paul says, "Among whom [the children of disobedience] also we all had our conversation [lebens wandel] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. . . . having no hope, and without God in the world" (Eph. 2:3, 12).

Too many people think that they are not sinners unless they sin. This is a mistake. We are not sinners because we sin, but we sin because we are sinners. When one man asked another, "Will I be lost because I swear?" the answer he received was, "No, you swear because you are already lost." We are lost by nature and must be reconciled to God. Everyone that is reconciled is no longer a lost sinner. He is a saved saint. You cannot be a saint and a sinner at the same time. You are one or the other. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). This is the dividing line. If you have Jesus you are saved; if not you are lost. Paul said in Gal. 2:20, "Christ liveth in me. . . ." He did not say, "I hope He does," or "I wish He would."

No, I did not say a saint may not sin. John also said, "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). If we are reconciled to God, it is for the purpose of showing forth His praises or telling others of our Lord and Saviour. We are saved to serve, not merely to escape a devil's hell and gain heaven. Christians are the only medium through which Christ can speak to a lost and dying world. God is speaking to the world through Christ, and Christ speaks to it through His saints. How can one say that he is a Christian, at least, trying to be, but that he does not believe in missionary work? He is denying the purpose of his existence. If a man is redeemed he has this ministry. II Cor. 5:18, 19. This is one of the first evidences of a man's real conversion—concern about others; not only his friends, but anybody. He loves in deed and in truth, not only in word and tongue.

I repeat that anyone that is saved has this ministry. He is a missionary. Because God loved the world He gave His Son. Therefore, no one can deny that God is a missionary. How can one say, "I am a Christian"—which means, I am saved; I have the very nature of God Himself—"but I don't believe in missionary work"? This is not logical or consistent. If one has the nature and mind of Christ, he believes in winning souls. "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (I Cor. 15:33, 34).

The first question which God asked man was, "Where art thou?" Evidently Adam did not answer the first time he heard. But he finally said, "I heard thy voice in the garden, and I was afraid. . . ." How many of us answer when God calls us? God did not call Adam to increase His knowledge. God knew where he was, and so it is today. God calls men so that they will consider their predicament and repent. The next question was to Cain, "Where is Abel thy brother?" God knows where our brothers are too, but to get us interested He asks us.

We hear much about good works as a result of faith, but differ greatly as to what good works are. Many feel good works are being obedient to certain rules and regulations. Jesus said, "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). "If any man will do his will, he shall know of the doctrine" (John 7:17). We shall know the truth if we really want to.

Belleville, Pa.

Our Readers Say—

It is hard to avoid an impression that Bro. Hoover (Gospel Herald Sept. 7) fears something or someone other than God. He is concerned (1) about Mennonites who "fraternize" with "popular churches," (2) that commentary-writing intellectuals in the popular churches might kill us if we become more vocal about our faith, (3) that Calvinistic concepts have too much influence among Mennonites, and also (4) that today's battle lines are not clear.

Pessimistic, critical, and even inflammatory statements may be in order but is it not a strain on accuracy to speak of men who lived ten or more generations ago as our "grandfathers"? Why not "forebears" or simply "fathers"?

Nonfraternization is frequently defensive, a fear reaction. It is a minority "speaking a different language," insisting on its particular terms for social intercourse. It shuns the dominant culture pattern. Nonfraternization does not make one love everybody. But the year 1954 is for our nation, our race, the most communicative and populous (elbows-rubbing!) year of human history. Sociological research is leaving us with fewer and fewer good reasons for Mennonite isolationism. We need to explore new reaction patterns, new and better ways to preserve our distinctive witness. We simply cannot much longer walk the street of today's world wearing a faraway look guarded by nonflapping blinders, because this will be bringing more frequent and harder bumps.

Suppose a forebear of my neighbor who goes to the Reformed Church did help kill an Anabaptist forebear of mine at least ten generations ago. My neighbor did not choose a persecutor forebear. Neither did I choose a martyr forebear. And neither will I buttonhole my neighbor when I next see him, remind him of what his forebear did to mine, then tell him I expect from him nothing better than persecution to the death if Mennonites ever threaten the established religious and social order. In this imaginary case my neighbor might easily conclude that I had been having very bad dreams.

Christian discipleship is a standard more talked about than approximated. It may be as hard for a wealth-surrounded American to attain as it was for our persecution-surrounded forebears to attain. In fact, it may be harder. The bonds of persecution bound them into a group of such intense emotional oneness and such complete spiritual understanding and absolute devotion that whether to remain in the body or depart thence via fire or water was not an overwhelming problem. But material possessions do not provide such unity of heart, mind, and spirit! They may instead encourage impatience, resistance to criticism, vindictiveness—in short, blindness to real issues and tendency toward division.

Whatever Mennonite "swallowing" of Calvinistic concepts is occurring may easily be counterbalanced by new opportunities the historic peace churches have been using for witnessing in national and international religious circles. The Gospel Herald should keep us informed about this. Incidentally, we need "Items and Comments." They are windows to important developments in wider Christian circles.

As for today's battle lines, it is this writer's conviction and persuasion that our important

(Continued on page 943)

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Mushrooms or Toadstools

During a recent period of rainy and damp weather lawns and fields became thickly dotted with mushrooms. It became a serious question with us as to whether the fungi we found scattered over our lawn were edible mushrooms or the poisonous kind usually called toadstools. They look much alike and probably taste alike, but the one is nutritious food and the other contains a deadly poison. But the person who is properly informed can detect certain distinguishing characteristics which mark the edible mushroom which may be eaten with safety. Cases are known, however, of people who thought they knew the difference, and died of poisoning because they ate poisonous toadstools when they believed they were eating nutritious mushrooms.

From all of this we can learn lessons in the spiritual realm. There are things which look innocent and harmless, but which, like the mushroom, may carry death in their train. Concerning this the Scriptures plainly tell us, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

This is true of many things. One of the ways that is very deceptive to the natural man is the idea that he can save himself by what he does or does not do. This way of life leads to death because no one can come to the Father or find salvation except by Jesus Christ. Sin in many of its forms looks attractive and harmless, but in the end it leads to eternal death. For example, the writer of the Proverbs warns against the attractiveness of the wine cup with its ruddy glow, but which, like the pottage served to the sons of the prophets in the days of Elisha (II Kings 4:40), has the dregs of death lurking in it. "At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).

Other forms of sin also look attractive and harmless to the unwary and uninformed. For instance, the innocent-looking card game may lead to the gambling joint with its attendant evils; the careless attitude toward the opposite sex may lead to moral ruin; indulgence in worldly pleasures may lead to total loss of interest in spiritual things; little tendencies to dishonesty may lead to thievery. Death lurks in the bosom of every one of these things in which many people can see no great harm.

Various false religious cults masquerade in the guise of spiritual panaceas and deceive many by their pious phrases which conceal warped Scripture interpretations. Jesus said that they are like wolves in sheep's clothing, and Paul says that "such are false apostles, deceitful workers, transforming themselves into the apostles of Christ" (II Cor. 11:13).

The point is that just as not all fungi are edible mushrooms and we need to guard against innocently eating poison, so we need to watch that we are not led to spiritual ruin by seemingly harmless attractions that the world and Satan hold before us. More than one person has become a spiritual wreck by indulgence in things that he thought did not matter. Christian workers constantly hear stories of people who have wrecked their lives and have brought anguish to their families and friends in just this way.

Eating doubtful mushrooms can cause physical death; engaging in innocent-looking but questionable moral and spiritual practices can just as readily lead to spiritual and eternal ruin.—H.

No Deepness of Earth

In the Parable of the Sower Jesus tells of some seed falling on stony ground, where it had "not much earth." Because it was covered so lightly, and possibly because the thin layer of soil over the underlying rock was warmer than the deeper soil, the seed quickly germinated. The reason specifically given for the quick response is that there was "no deepness of earth." As a result the shallow-rooted plants withered quickly when the hot sun beat down upon them.

Some responses to the Gospel are premature. A decision hastily made may be quickly forgotten. A resolve made on impulse is reversed under slight pressure. A position not carefully thought through is given up under slight argument. A shallow heart is poor soil for permanent religious growth.

Shallowness of mind and heart is a wide-spread malady. Our hurried pace and crowded calendars do not make for depth. We have no time for the thought and meditation which would plow the subsoil of our lives. We read only cartoons and headlines and digests. We come to resent the book or the speaker who makes us concentrate. We demand a style that is easy to listen to, and shun anything that threatens to be "solid." We are bored by the serious, by the scholarly, by anything that disturbs our easy complacency. We don't want to think, at least not much.

We are particularly shallow in the religious area. We are a generation of illiterates, spiritually speaking. Evangelism is difficult these days, because people do not even have a vocabulary of spiritual experience. We must be addressed as "the man of the street." And that hypothetical man is supposed to know little except sports and business and neighborhood trivia. His grandfather knew the Bible, but that book is now closed to the shallow, illiterate street-roamer of our Western world.

Spiritual shallowness, of course, has spiritual causes. Shallow people do not necessarily have a low intelligence quotient. They may have a great range of information. But they are unwilling to face spiritual implications. They do not want to admit their spiritual need. They love their sin and simply will not consider consequences. They know there is a God, but find it more comfortable to ignore Him. Many of these people have potential depth, but prefer to play around on the surface of life.

One of the causes of religious shallowness is emotionalism. Important as emotion is to religion, it is easy to make decisions under the influence of emotion, moved by emotional reasons, and then to have nothing to stand on when the emotion subsides. It is for this reason that the evangelist must also be a teacher. If he is not, someone must mightily supplement him. The convert must not only feel; he must understand. The more he understands and the more he thinks issues through, the better are the chances of the permanence of his new life.

Is there any hope for the chronically shallow? Yes, God has promised to break up fallow ground, to change stony

hearts to hearts of flesh. He may have to lead us into bitter experiences in order to make us willing to think. It is no accident that some of the brightest spots in Christendom today are where the church is struggling against oppression or bravely testifying as a small minority. God may have to plant some explosive experiences in the rocky hillsides of our natures before He can find there the depth of soil which can bear the fruit of the Spirit. A thorough repentance from all sin and a full willingness to accept the costs of discipleship may not raise one's I.Q., but it is sure to increase in a marvelous way spiritual appreciation and understanding.—E.

The Delaware Christian Life Meeting

By Ira D. Landis

Our vacations are generally geared to the program of the church, and this was no exception. When the brethren in Juniata County, Pa., prepare a spiritual feast as this meeting promised to be, we cannot refuse. Consequently August 11 found Mother, Faith, and me accompanying H. Elvin, Betty, and Ellen Rose Herr for the land God had blessed all summer. Deut. 11:12. In these days of modern transportation Harrisburg soon passes us, with its Front Street extending eleven miles along the water's edge. Then in the trail of John Graybill, of long ago, we want to see more of the beautiful, meandering J u n i a t a. At Thompsontown we seek the backwoods for the Delaware meetinghouse, beholding a new, commodious, brick building, with many people assembled from far and near for a real feast.

Donald Lauver, the junior bishop as moderator, welcomed all, and Paul Burkholder as chorister put us, through the Spirit of the Lord, into a worshipful attitude. John E. Lapp of Lansdale and John C. Wenger of Goshen, Ind., with local talent including Lloy Kniss, Lloyd Eby, Mervin J. Baer, and Alvin G. Martin, led in the discussions of numerous vital doctrinal and practical themes. Paul Ruth gave "In the beginning God. . . ," reading Ps. 32:8 and portions of John 14 and 16.

Some Thoughts Presented

The Bible, inspired and illumined by the Holy Spirit, guides us in worship, in service, and in holy living. He guides by the Word, the saints, the church, circumstances, and impulses.

We need sane, healthy vocations for life. Somewhat guided by our special gifts (Ex. 31:2, 3; 35:30, 31; 36:1, 2), we need to choose from the 22,000 varied occupations. Some grope their entire lives in indecision. In a Leland Stanford graduating class, 36 per cent were still undecided. According to "Who's Who," 75 per cent are misfits. UMT and industrial changes make the problem of choice, confronting our youth, more vexing. A few guiding principles include:

While working, maintain Biblical principles of peace and Christian love, separation, and a good family status. Keep in fellowship with God. Proceed cautiously, making each decision according to the will of God. Continue a fourfold interest: in your employer, your church, the group with whom working, and your God.

God establishes us in Christ. II Cor. 1:21, 22. Every believer has the anointing and sealing of the Holy Spirit. The *earnest* is the down payment, guaranteeing the full later. If the Christian has discouragement, the non-Christian has far more. The Christian life is not living on a pinnacle, just for a day; we



should seek to be consistent, walking daily with Christ. The object of our faith is not our faith, but Christ.

Abundance of activity is not an index of spirituality. If we know the Word of God, we will not need to know so many other books. For guidance: (1) Hear the voice of God. Isa. 30:21. Open every door, but force none. (2) Avoid too many duties, so that we are not overloaded and not able to do any well. (3) Maintain other duties so that we may be open to relaxation and refreshment. (4) Keep one ear to the ground to hear humanity and (praise God we have two) the other ear to Him, and then use good common sense. (5) Pray for open eyes. Num. 22:31.

Courtship is consummated in marriage, the gateway to a lifetime honeymoon, happily lived together in the fear of the Lord. In true love (Eph. 5:22), live together (I Pet. 3:7), mutually providing for each other and yours. I Tim. 5:8. Next to salvation the marital state is the most important of life. Pure courtship is the best preparation. Place first in your social calendar, a good conscience and, secondly, a good companion.

We glorify God by understanding Him better and loving Him more. If we want peace, we must have it in these times, for today we are living. The Christian has the same skin, but a new man is on the inside. Christian love is vital before God can use you.

If the Mennonite Church did tithing, $5,000,000 more annually would be available for our task.

The "Lamb," so prominent in the Revelation, was slain from the earliest eternity. Rev. 13:8. Modernism would eliminate the blood from our theology. Paul emphatically declares its supreme spot in our salvation (Heb. 9:22), with the scarlet cord stretched from eternity to the cross, touching earth in the provided skins of Gen. 3:21, the sacrifices of Abel, Noah, and Abraham, and culminating in the Israelitish Passover. The life then was in the blood (Lev. 17:11), and wherever the scarlet cord shows from the cross to and through eternity, it is the sign of the blood of the Lamb. Heb. 10:6, 9; 2:12-14; I Cor. 15:53, 54; Heb. 13: 20; 9:14; I John 1:7; Rev. 12:11. The Life of all life must give life, if men would live again.

Today we as a church are faced with confusion on the matter of New Testament grace. A poor quality of Christian life cannot continue to give Christian assurance. Beware of the militarism of our world, which allows many so-called Christians to destroy their fellow men, and yet claim eternal life. We need to

(Continued on page 957)

It Happened—

SEVENTY-FIVE YEARS AGO

(From Herald of Truth, Oct. 1879)

The Mennonite Church and Her Accusers. This work is now ready. All orders can be filled without delay. It contains 200, 8mo. pages, is well bound and will be sent to any address for 60 cents.

On Thursday, September 25, lots were cast for a bishop, at Millersville Mennonite Church in Lancaster Co., Pa., to fill the vacancy occasioned by the death of Bishop Jacob Brubacher. The lot fell on Bro. Amos Shenk.

Died. Aug. 30th in Montgomery Co., Pa., after long and painful suffering. . . . Deacon Abm. S. Reiff, at the age of 62 years, 7 months and 14 days.

The Bible in 200 tongues.—The Bishop Gloucester has reported to the British and Foreign Bible Society that parts of the Bible have been translated into two hundred tongues. The tongues, however, into which the entire Bible has been rendered are only fifty-six in number.

A Close Look at Close Communion

By Amos W. Weaver

Since many Christian bodies do not practice close communion the question of its Scriptural support naturally suggests itself. At first thought, the practice of close communion may seem to be out of harmony with a universal Gospel which is for all men. The proponents of open communion usually assert that it is a loving invitation to the Lord's table that should not be denied to anyone who desires it. Many seemingly good arguments may be advanced in its favor. Does not the very desire to partake of the holy emblem denote faith in the saving merits of Christ's atonement at Calvary? It may. It may also denote faith in the outward act, eating of the bread and drinking of the cup, as a means of grace without discerning the Lord's body. In fact, many contend for open communion on this ground, even believing it has the merit of saving grace, that is, the exercise of faith on the part of a sinner in accepting communion will assure him salvation.

Some years ago an aged man of our community who was extremely profane and ungodly was sick unto death. In this condition he was visited a number of times and admonished, as he had been before, to accept Christ and become a Christian. He said he would accept Christ, but he would not accept Christian baptism. He would not identify himself with any Christian brotherhood. He was visited by several ministers in his last sickness, but would not submit to the Lord's prescribed way, Mark 16:16. Finally, a minister came to give communion to his wife and offered this man communion, too. He accepted the bread and cup, as offered to him by this open-communion minister, though he had always refused the ordinance of baptism as commanded by the Lord. Soon after this he died. In the funeral service the minister who had given him communion spoke of him as a "brother." It was quite apparent that this minister considered the act of taking communion an act of saving faith.

Now the communion was instituted for the purpose of honoring Christ our Lord and Saviour. He specifically said, "This do in remembrance of me." But such use of communion is clearly honoring it above our Lord and the Scriptures which declare, "There is none other name under heaven, given among men, whereby we must be saved." For salvation it must ever be "Jesus only!" But let us first look a bit more closely at what close communion really is. How close is it? How close should it be? And who shall say how close it shall be?

The last question should evidently be the first considered. Communion is beyond question an ordinance of the Christian church. However, it is not an ordinance that was instituted by the church, I must hasten to add, but one that was given to her by Christ, her Lord and head. Therefore, the church cannot decide how close or open it shall be; that must be the sole prerogative of the Lord Himself who gave her the ordinance. The Scriptures declare it to be "the Lord's table." He must be given the right to invite whom He will to "taste of His supper." Cf. Luke 14:24. From the context of this Scripture it is evident that He excludes from the great Marriage Supper those who have rejected the Gospel invitation. We believe likewise He must exclude such from the communion feast in His church in this world.

I blame all, even that speak the truth, otherwise than in love. —John Wesley.

The Lord instituted the communion when He was alone with His chosen faithful few. He did not institute it with, nor in the presence of, the multitudes. He gave it to those only to whom He said, "I go to prepare a place for you," and to whom He had promised "another Comforter . . . even the Spirit of truth," namely, to His disciples whom He was leaving that they might have a loving memorial of their absent Lord "till he come." To these He said, "Drink ye all of it." From this concept we are forced to conclude that our Saviour gave this memorial exclusively for those who have already received Him as Saviour and Lord, and who are living under the glorious light of the blessed hope of His return.

It may be objected that we can have open communion with all who are believers in Christ, thus having it closed only to the unsaved and open to all Christians. Here, of course, we would have one form of close communion. Then if we would bar from our communion table the modernist, the false cultist, or the fanatic, we would have quite a problem in determining just who would be eligible, and we would certainly have close communion of a sort. It would, it seems to me, be a man-designed arrangement which the Lord would not, and could not, bless.

There are others whom we know the Lord does not invite to His table. This includes some who have made a loud profession, who have a glowing testimony about their own wonderful works and feel that they are surely eligible, but of whom Christ says He never knew them. Matt. 7:21-23. So the Lord's table cannot be open to everyone who considers himself to be a Christian. It cannot be on the ground of the individual's own testimony of himself alone. And yet, that is the only basis on which a communion open to all professing Christians would be possible or practicable, unless it be open to saint and sinner alike.

Open communion would make Scriptural discipline a farce. It would destroy its force and make it completely impotent. The impenitent brother, who according to Matthew 18 must be considered as a heathen, the wicked person of I Corinthians 5 who shall be put away from you and not permitted to eat the feast with you, the brother of I Thessalonians 3:6 who walks disorderly and from whom you shall withdraw, can each still present himself at the Lord's table in open communion. If he is denied the privilege where he is known, he can still go to some other congregation where he is not known, and, without repentance or amendment of life, take communion. But the Scriptures declare, "Ye cannot be partakers of the Lord's table, and of the table of devils" (I Cor. 10:21). On this question Menno Simons writes, "We teach, seek, and desire that supper which Christ Himself has instituted, and administered to be observed in a church which is outwardly without spot or blemish, that is, without any known transgression and wickedness; for the church judges that of which it has knowledge, but inward wickedness which is not apparent to the church, such as the betraying of Judas, of that God is to judge, for He alone tries the hearts and reins, and not the church" (444b; II 243b).

But some will say, Does not the apostle direct that "a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor. 11:28)? Does not this put the responsibility on the individual as to his fitness? First, let us observe that in this Scripture and its immediate context the apostle definitely warns against anyone partaking of the communion unless he is in a spiritually qualified, cleansed condition. In the second place, the command to examine himself is evidently about his own inner condition which can be known only to himself, and certainly cannot cancel the many Scriptures which make the church responsible to deal with known transgression. It is a well-established rule of interpretation that no portion of Scripture cancels another; it simply adds more light and detail to the former truth or command. The one exception to this rule is, of course, where there has been a change in the covenant, from the Old to the New. A favorite method of overthrowing sound doctrine is to quote an isolated Scripture, or several such if possible, and use that as a basis for doctrine, without association with, or in complete disregard of the full body of revealed

truth. Not that one statement of Scripture is insufficient to establish a truth or doctrine, but if our interpretation of it is in conflict with any other clear teaching of Scripture, our interpretation is in error.

"The open communionist says, 'We commune with the Lord, not with men.' Then why have a public service at all? If it is true that we do not commune with our fellow communicants, why should we not admit gamblers, thieves, murderers, Mormons, Mohammedans, and all other classes of criminals or heretics?"—Daniel Kauffman, *Doctrines of the Bible,* p. 399.

In the third place, the apostle writes this to a particular church or brotherhood for its own members to observe, that is, that each examine himself, having previously told them in this same letter, chapter 5, to take action as a church to put away the evil person, verse 5, and persons, verse 11, so the body will be purged of the old leaven of wickedness, and so they will be able to keep the feast in truth and sincerity. So *after* the church as a body has purged herself of known transgressors, the apostle says to the members of the purged church, those who have survived the purging, each one shall examine himself. Where the Scriptures clearly teach a check and double check to keep the heedless, the careless, the backslider, and the presumptuous sinner from eating and drinking "damnation to himself" (I Cor. 11:29), open communion would remove all restraint, except a man's own conscience, and even sear that by suggesting he will be "eating and drinking salvation to himself." "The Scriptural observance of the Lord's Supper is inseparably connected with efficient church discipline."—*Christ and His Church,* B. H. Carroll, p. 135.

We do not in this paper simply defend close communion on the ground of its being Scriptural. Observance of the communion is not like the mode of baptism of which the Scripture gives no definite form, and in which we can bear charitably with some variations of practice. In this case we have definite Scriptures that lead us to conclude that open communion is wrong; that it is in direct conflict with the Word and will of God. Open communion sets aside the commandments of God and substitutes the commandments of men on the flimsy basis of human reasoning. Again quoting Carroll, "In defense let me not be content with exculpating our close communion from the charge of bigotry, but make a sally beyond our fortifications and establish in the sight of God's truth The Sin of Open Communion."—*Christ and His Church,* p. 136.

A good example of faulty human reasoning on this question is the argument that the redeemed of all denominations, ages, nations, peoples, and tongues will certainly all commune in heaven. This reasoning sounds a bit like that of the Sadducees in Matt. 22:23-33, to whom the Saviour replied, "Ye do err, not knowing the Scripture nor the power of God."

The communion in heaven will be spiritual, and not a table of the physical elements of bread and wine. The communion is for a memorial "till he come" and will have no place after He comes when we shall be in His glorious presence. Again the communion is rooted in the cross of Calvary and its blood atonement, and the church body must, with the individual, be responsible to see that those who partake are blood-washed from all known sins lest she "be guilty of the body and blood of the Lord." Human reason says close communion is harsh and unjust when it does not allow even a husband and wife to commune together who simply have their membership in different Christian bodies. But human reason would bring the communion down to the level of a social function and make it a matter of social hospitality. Surely no Christian would intentionally honor his wife above Christ, or her husband above her Lord. Yet that is just what happens on the above premise. Jesus said, "This do in remembrance of *me.*" He is the one to be honored above *all* others. "As for close communion being 'selfish' it should be understood that the basis of the communion is not friendship but unity in faith and fellowship in the Lord Jesus Christ."—Daniel Kauffman, *Doctrines of the Bible,* p. 399.

Christianity is essentially a social religion, and to turn it into a solitary one is to destroy it.—John Wesley.

Now we can have communion in the sense of a spiritual fellowship in social hospitality, in worship services, in our church houses, in our own homes, and at our own tables. These are ours to offer and share with a free hand and heart. Here we need not closely judge the person's worthiness or fitness. While there is a certain sacredness about our church houses and about our Christian homes about which we do set up many safeguards, they are not sacred in the sense in which the holy emblems of His broken body and shed blood are sacred. I may invite guests to my table as I wish. But, obviously, I have no right to invite guests to your table. Much less may I invite guests to the Lord's table. I may tell, and am commissioned to tell, whom He invites. He does invite everyone who will to come to Him as Saviour, to meet Him at Calvary. He invites anyone who will believe on Him and accept the cleansing and atoning merits of His blood. Furthermore, He invites to His memorial feast those believers who have survived the church's purging of sin from the body (I Cor. 5); the church's discipline of doctrine (II John 10; I Tim. 6:3-5; II Tim. 3:5; Rev. 2:14, 15); and the discipline of self-examination, (I Cor. 11:28; II Cor. 13:5). Such He invites, and to such we may repeat His invitation to partake of the sacred emblems of His broken body and shed blood. "And so let him eat of that bread and drink of that cup." "Brethren, Baptist Brethren, set *your* table where you will, but you dare not move the *Lord's table* out of the church."—B. H. Carroll, *Christ and His Church,* p. 147. "Open communion is the entering wedge of death to our churches." *Ibid.,* p. 165. "It is treason, in that it makes void the law of disciple." *Ibid.,* p. 167.

We must remember the two distinct Scriptural usages of the term, "The church of Christ," or "The church." First, it refers to the entire body of the redeemed, (Matt. 16:18) where Christ says: "I will build my church; and the gates of hell shall not prevail against it." (See also Eph. 1:23; 2:19-22; 6:23-33) The second usage is in referring to an organized, visible body of believers set up to function administratively and to carry out in this world the commands of Christ her head, in evangelizing the world, receiving and baptizing penitent believers, teaching them to observe all His commands (the ordinances). I Cor. 1:2; II Cor. 1:1; Gal. 1:2; I Thess. 1:1; II Thess. 1:1; Rev. 2:3; and Matt. 28:19, 20. There is possibly no other Christian term so loosely used and misused as the term church, or church of Christ.

When speaking of the church in her sphere as an organized body commissioned to work as a brotherhood of believers, it is inconceivable that all the redeemed in all the world could so function. We would face the problems of distance, geographical location, political boundaries, race, culture, and language barriers, to mention only a few; besides, the unwieldiness of a body of many millions would make it something that only a wild imagination would consider possible. Yet those who insist on the amalgamation of various organized Christian churches on the basis of an integrated brotherhood are entering this realm of the unreal and impracticable. Surely, with the love of Christ in our hearts we can live together as a community of Christian churches allowing each group to keep house in its own individual church organization of which Christ is the head. In similar fashion we live together in communities of individual homes, each functioning as a unit, each responsible in a particular way for its own members, and in each one Christ may be the true spiritual head.

Since Christians of many Protestant churches do not conform to a New Testament doctrinal discipline as we understand it, we could not give them communion and remain conscience-free. Close communion does not pass judgment on the Christians of other groups or churches. *In close communion we*

A Prayer for This Week

Show us some work to do for Thee, O Lord. Show us where the torn garment of the world needs mending.

Thou, O Lord, art the shining needle; we are the twisted thread. As the thread can do nothing of itself, no more can we, except we be threaded in Thee. Grant that there may be no tangles nor knots in the thread of our lives to hinder Thy sewing.

Even as the thread, with perfect obedience, follows the needle in and out of the fabric, may we follow Thy leading every day.

And grant, O Father, that when the spool is empty and the thread of our earthly life has come to an end, we may look on the finished robe and marvel at the perfect pattern Thou hast perfected while using the thread of our imperfect lives.

We ask it in the name of Thy Son who has given us His seamless robe to wear, so that we may come into Thy presence unashamed.

—Christian World Facts, 1954.

simply refuse to assume the responsibility of judging them. We believe that is the responsibility of the ordained leaders and shepherds of the organized church body to which they belong. Christ did not direct one letter to the seven churches in Asia as a group. He had John write a message to each individual "angel" of each church concerning his responsibility for its doctrine, discipline, and administration. — *The Sword and Trumpet.* Reprinted by request and by permission.

The Economy of Heaven

By Lorie C. Gooding

The human soul is worth more—infinitely more—than all the wealth the world has to offer. Jesus Himself gives us an insight into the economy of heaven when He says, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The redemption of one soul, only one, cost the sufferings of Jesus and His substitutionary death. If only one person had ever believed, if only one had been saved, the cost would have been the same. Christ's atonement for the whole world was for each one, individually and separately.

All the riches of all the rulers in the world would not avail to save one soul. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." It matters not how much you give to the church, how much you give to missions, how much you give to the poor. God cannot be bribed.

Knowing then that the ransom of the poorest servant of God cost equally as much as that of the richest, no one should ever think lightly or scornfully of his brother. None of us could buy his salvation; we had nothing to pay. "For all have sinned, and come short of the glory of God." "There is none righteous, no, not one." The price of our salvation is a perfect sacrifice. "Jesus paid it all!"

In the economy of the kingdom of heaven gold, silver, jewels, real estate, stocks, bonds count for nothing. The legal tender of heaven's economy is the blood of the Christ of Calvary. There is no other!

Holmesville, Ohio.

XII. Water from Many Wells

By Nora Oswald

"Is there no physician there"—Jer. 8:22

How fortunate we, in America, are today to have so many doctors in our land. Our doctors are unselfishly serving hamlet, tent, cabin, castle, rural and city areas, mountain and prairie, literate and illiterate, day or night. How thankful we are for them!

Thanks for our specialists, Bone, Skin, Eye, Ear, Nose, and Throat, our Neurologists, Psychiatrists, and others.

We appreciate our dentists who take care of our teeth.

Thanks for our technicians, nurses, research staffs, and for hypodermics which relieve severe pain and distress.

Thanks for the Great Soul Physician. He diagnoses our emotions, motives, ills, wills, vices, virtues, desires, attitudes, sucesses, failures, He X-rays our inner beings. He prescribes remedies.

He can change hate to love, selfishness to generosity, pride to humility, worry to peace, sadness to joy, impatience to patience, disobedience to obedience, indifference to concern, lost to found.

We do well, therefore, to consult His aid and study His book of directions and case histories. He is on call twenty-four hours of the day.

Goshen, Ind.

Let men laugh when you sacrifice desire to duty, if they will. You have time and eternity to rejoice in.—Theodore Parker.

Prayer Requests—

(Requests for this column must be signed)

Pray for a middle-aged mother who is suffering from a nervous disorder.

Pray for a Mennonite family which is being wrongly influenced by television.

Pray that the way may remain open for our missionaries in Israel to continue their testimony in that country.

Pray that the efforts to pass a permanent Universal Military Training Law may be defeated.

Pray for the meeting of the Mennonite Board of Education to be held Oct. 14-17, that every decision may be guided of the Lord.

Pray for the Relief and Service Committee in its meeting on Oct. 8, when important decisions must be made on the reduction of its program because of lack of funds. The large deficit has forced the treasurer to suspend payments to MCC, which means that important relief programs in Indo-China, Korea, and other countries are without our support.

WHY WIN SOULS?

One thus follows closely in the footsteps of our Saviour. He was the chiefest of winners.

It is the finest way to exhibit the ripest fruit of the saved soul.

It is the highest expression of personal obedience to Christ's command: "Come ye after me, and I will make you to become fishers of men."

It is the richest way to illustrate service in the "finest of the fine arts."

It is the straightest road to spiritual joy and happy service.

It will bring the sturdiest and most enduring growth to Christian character.

It will bring the richest compensations for some of the hardships and losses of life.

It may mean not only the salvation of the soul, but the salvation of life and usefulness of the individual.

It will put the richest crown on the head of the Saviour of men and the chief soul winner of God's universe.—The United Evangelical.

OUR READERS SAY (Continued)

battle lines are not far from our family altars. They are near when child nurture and discipline are either carefully studied or neglected. There are battle lines in our prayer rooms. They are within ourselves. See Paul's letter to the Romans, chapters 7 and 8, in a modern translation. —*Titus Lehman, Philadelphia, Pa.*

OUR SCHOOLS

La Junta Mennonite School of Nursing and Hospital News

The faculty and staff of the La Junta Mennonite School of Nursing and Hospital held a retreat at the Rocky Mountain Mennonite Camp at Divide, Colo., on Aug. 28 and 29.

The objectives of the retreat were (1) spiritual enrichment and Christian fellowship, and (2) to gain knowledge, means, and conviction for developing and maintaining more positive Christian living and witness in the school and hospital. The Lord blessed us with perfect weather which enabled the group to meet in an outdoor pavilion for the morning and afternoon sessions.

One of the high lights of the retreat was the devotional study on victorious Christian living conducted by Bro. Allen Erb. Bro. Paul Yoder led the discussion on Saturday afternoon pertaining to principles of Christian living in a Mennonite institution. The Saturday evening session consisted of the devotional study and a fireside praise and testimony service.

On Sunday morning Bro. Yoder led the group in a discussion of the Sunday-school lesson, after which Bro. Erb inspired and challenged us with his thoughts on the obedience of faith in living a victorious life. During the final session on Sunday afternoon Bro. Erb directed our attention to the importance of prayer and termed it one of the finest arts of the Christian life. Bro. Yoder led in a discussion of the relationship of Christian living, Christian service, and the Christian witness.

Those attending the retreat were Bro. and Sister Allen Erb, Paul Yoders, Luke Birkys, Adrian Millers, Edna Amstutz, Maude Swartzendruber, Florence Grieser, Marjorie Yoder, Norma Jean Weldy, Hazel Ferreira, Angie Maniaci, Beulah Nice, Zelma Brunk, Grace Augsburger, Anna Snyder, Esther Shank, and Marie Kaufman.

* * *

Formal classes for the fourteen junior students began on Monday, Aug. 31.

The following new students began their orientation program at the La Junta Mennonite School of Nursing on Thursday, Sept. 9: Ardyce Bartz, Ordway, Colo.; Doris Birkey, Jolley, Iowa; Hilda Eby, Drake, Sask.; Esther Geiser, Apple Creek, Ohio; Doris Gerber, Dalton, Ohio; Arvilla Gingerich, Kalona, Iowa; Juanita Hathaway, Kansas City, Kans.; Mary Ellen Kauffman, La Junta, Colo.; Janet Lambright, Lagrange, Ind.; Mary Lou La Rue, Gas City, Kans.; Lois Mann, Goshen, Ind.; Rheta Rae Mellow, Denver, Colo.; Nelda Rhodes, La Junta, Colo.; Lila Roth, Parnell, Iowa; Regina Smith, Denver, Colo.; Lois Steiner, Dalton, Ohio; Jewell Yoder, Oyster Point, Va., and Esther Wiebe, Hillsboro, Kans. Some of the orientation activities included a faculty and staff reception on Thursday evening at Miller Hall, the annual get-acquainted social on the west lawn of Miller Hall on Friday evening, Sept. 10, and a visit to the La Junta Chamber of Commerce building including a lecture introducing the new students to La Junta and its community by Douglas Linville, vice-president of the Chamber of Commerce. On Sunday the students were entertained in the various homes of the community.

Senior students who completed their six months' affiliation services at Denver General and Colorado State Hospital on September 4 are Ada Webb, Esther Hartzler, Erlene Roth, Marilyn Good, Lola King, Joan Shettler, Martha King, Phyllis Egli, Una Marie Hershberger, and Mary Alice Shaum.

Seniors on vacation in August and September were Lois Yoder, Oyster Point, Va.; Glenna Schrock, Hutchinson, Kans.; Mary Wenger, West Liberty, Ohio; Una Marie Hershberger, Upland, Calif.; Joan Shettler, Wellman, Iowa; Martha King, West Liberty, Ohio; and Ada Webb, Chicago, Ill.

During the fall quarter the senior students are affiliating as follows: Norma Jean Showalter, Mary Ellen Swartzendruber, Katharine Heinrichs, and Jane Zook at Children's Hospital in Denver. Mary Kay Felten, Lois Yoder, Glenna Schrock, Kathryn Oswald, and Mary Wenger at Colorado State Hospital in Pueblo.

Ruth Brubaker, R.N., from Millersville, Pa., began work at the Mennonite Hospital on Sept. 11. In October Miss Brubaker will assume her duties as 11-7 supervisor.

Sara Plank, R.N., and Mary Anna Eichelberger, R.N., terminated their services at the Mennonite Hospital the fore part of September. During September they are vacationing in California with Mary Jane Swartzendruber, R.N., and Willowdean Miller. Sara and Mary Anna will be returning to their home communities to work following their vacation.

Irmgard Klaassen, R.N., European trainee from Gerelsberg, Westfalen, Germany, arrived in La Junta on Sept. 16. She will be working as staff nurse in the Mennonite Hospital for six months.

Donnabelle Graber, R.N., assistant O.R. nurse, is transferring to Pioneers Memorial Hospital in Rocky Ford in October as a staff nurse.

E. E. Miller, former president of Goshen College, visited at the La Junta Mennonite School of Nursing and the Hospital on the week end of Sept. 19 en route to Reedley, Calif., where he will work under MCC in the interests of mental health.

Ray Horst, VS director, spent several days in La Junta the fore part of September in the interests of the voluntary service program here.

Darrel Otto, director of the VS unit in La Junta, is teaching the course, Methods of Bible Study, to the first-year students in nursing.

—Marie Kaufman.

GOSHEN COLLEGE NEWS

Registrar Paul Bender reported Sept. 21 that 596 full-time students from 19 states, 5 provinces, and 10 foreign countries had enrolled at Goshen College. The enrollment figure includes 177 freshmen, 149 sophomores, 126 juniors, 101 seniors, 5 postgraduates, 38 in advanced theology, and 64 in the school of nursing.

Enrollees come from Indiana, Ohio, Pennsylvania, Illinois, Michigan, Iowa, Kansas, Oregon, New York, Minnesota, Colorado, Virginia, Missouri, Idaho, Maryland, Florida, Nebraska, Arizona, Texas, Puerto Rico, Ontario, Manitoba, British Columbia, Saskatchewan, New Brunswick, Korea, South America, Africa, Germany, Indonesia, Japan, India, Switzerland, and France.

As to date the part-time student enrollment is 156.

Six new courses are being offered this semester. Dr. Melvin Gingerich is teaching Social and Intellectual History of the United States. Microtechnique, a biology course, is being taught by Dr. Samuel Witmer. Lester Culp, agriculture instructor at Bethany Christian High School, is teaching a college evening class, Feeds and Feeding. Two seminary courses are being offered for the first time: The Devotional Life by J. C. Wenger; Prison Epistles by Howard Charles.

The annual work drive, scheduled for Sept. 30 and Oct. 1, has been postponed indefinitely because of the lack of employment opportunities at this time.

In one of his two stops in Indiana Toyohiko Kagawa of Japan spoke at the Union Auditorium on Saturday evening, Sept. 25.

Frank Laubach, widely known literacy specialist, will open the 49th annual Lecture-Music series Oct. 8, with his lecture "Wake Up or Blow Up." Laubach, a Congregationalist missionary, has devoted his life to preparing literary charts for the illiterate three-fifths of the world and to actual teaching of those who cannot read. The Cleveland Orchestra is scheduled for Nov. 11.

"India Today" will be the subject of Arnold M. Maahs' all-color motion picture lecture Nov. 26 and 27. Soprano Dorothy Maynor will sing Dec. 9. The Vienna Choir Boys will present a concert Jan. 17. Constance Helmericks will show how she and her husband learned to love the hazardous life of the Far North during her illustrated lecture, "Modern Alaska," Feb. 10.

Feb. 24, the Trieste Trio, a chamber music group from Italy including a pianist, a cellist, and a violinist, will appear. Carlos P. Romulo, president of the fourth U.N. General Assembly will address the Lecture-Music Series audience on "The Asia America Does Not Know," March 17. The 70-voice Augustana Choir from Augustana College, Rock Island, Ill., will present the final number March 31.

J. D. Graber, executive secretary of the Mennonite Board of Missions and Charities, Elkhart, Ind., is scheduled to be guest speaker for the Spiritual Life meetings Oct. 3 to 8. Bro. Graber will address the college community each evening as well as during the regular chapel service.

—Public Relations Office.

CHURCH MUSIC

Which Way Shall We Take?

By Walter E. Yoder

The way up requires power and effort. All parts of the motor must work smoothly and efficiently to climb even a small hill. The way down is easy, but it can be fatal unless we have good brakes. It is thus with our church music; if we wish to improve it, every part of the church must work together to improve and build for better hymn singing. Some time ago a brother criticized their young song leader, a high school music teacher, who was having difficulty inspiring the congregation and improving the congregational singing. The complaint, "He selects only the heavier hymns and the more difficult tunes and the people will not respond." The criticism may be well taken. A song leader should study his congregation and know what the people are able to sing. He should be interested in advancing the spirit of worship through the hymns of the church. He should start where the congregation can respond and lead to the better hymns. Do we not all believe that in the house devoted to the worship of God no hymns or music should be offered before Him which are not the best which that congregation can sing? All congregations have not had equal opportunities for musical training and therefore will not respond equally well to singing the better hymns and tunes. However, all can learn to sing the hymns and tunes of our *Church Hymnal, Life Songs No. 2,* and *Songs of the Church* if they will try. We should all be interested in improving the quality of our music in worship. There has been marked improvement in many of our congregations brought about by an inspired song leader endowed with faith, courage, persistence, and a clear purpose. Improvement will only be realized through the efforts of those sincere and consecrated persons, usually song leaders, who realize that "good" is better than "poor" and that we must advance toward the "best."

This criticism strikes more at the congregation than at the song leader, because most of the young people are high school graduates and have had music training. The church has had a church chorus for at least twenty years, and yet this young song leader can select hymns from the *Church Hymnal* that the congregation cannot sing. One must wonder if that congregation does not need a revival. One of our inescapable traits of human nature is that we want to use what was used when we were children. Indifference, also, bred in us by custom and routine, has dulled our power of discrimination between the important and the trivial, the beautiful and the ugly, the good and the bad. We remain uninterested or are moved to irritation if the song leader selects a new hymn or one that has music which is unfamiliar.

Have you seen Christians place the hymnbook back in the rack and sit glum and passive through the singing of a new hymn? Psalm 96 says, "Sing unto the Lord a new song," and Christians should be pleased to learn new hymns and Christian songs. Most of us never think to ask what is the real significance of our church music, or what was the reason for the choice of hymns used in the church services. We do not question as to the appropriateness of the hymn sung, nor have we formulated a theory of church music by which to test its quality. Could the real purpose of worship be better served if music were completely banished from the service? The church would answer, "No," because it is the one part of our service in which the congregation can actively participate and she would lose much. Church music should be judged by how successfully it helps the worshipers to dismiss the world from their minds and hearts and turn them to God, the object of their worship.

To be prejudiced against a whole nation or race is pure ignorance. —D. Carl Yoder.

The criticism of our young song leader was that he is selecting the heavier hynms and tunes, which is in his favor, but the ability to lead and inspire the congregation is where he is lacking. This requires time and experience. In this he should be encouraged and helped. It may be that he does not always select wisely and in this the minister could help him by suggesting a number of hymns to be used, or by giving him his sermon theme, the Bible text, and the devotional Scripture lesson for the day. If the song leader had these by Friday evening he could select hymns much better and be better prepared for the service.

Music for the church services must contain hymns and tunes appropriate for the occasion of worship. We would not tolerate secular poetry for our devotional meditation; no more should we tolerate secular tunes or worldly rhythm patterns in our tunes for the services. We hear much about nonconformity to the world in dress, in business, in our homes, and in every aspect of our lives. Are we aware that there is danger of bringing worldly elements of music into our church services, our Sunday schools, or the music we use with our children? You may ask, what is the chief worldly element in music? There is much secular music that belongs in the category of the fine arts. I do not consider this under the term "worldly." The music of the jazz band, songs of the night club and the movie, and in general what is known as popular songs have the style I consider as worldly. The principal element in this music is rhythm. All music must have rhythm, but when rhythm predominates the tune becomes too physical. Its appeal is to the physical rather than to the higher mental and noble emotions of our religious life. Some of the short choruses and Gospel songs are of this type of music. We cannot honor God by singing that cheap style of music in the church, the Sunday school, or the evangelistic campaign. The world is sick and tired of feeding on its own husks. The church loses its power and its message when it stoops to use their type of music in any of its services. It certainly is wrong to teach that style of rhythmic music to small children. Singing words having a Christian message to music with dance rhythms is repulsive to a true Christian and especially a Christian musician.

Our Mennonite Church drifted far down from the more serious hymns and tunes of our German heritage when we changed from the German to the English church services. Our brotherhood of from fifty to seventy-five years ago were singing and teaching their young people the Gospel songs of the Moody-Sankey revivalists. Most of our older song leaders were raised on this music and for that reason still prefer the lighter songs. In 1927 our *Church Hymnal* was published and where it has been used and taught our young people have had an experience in hymn singing which has given them an appreciation for the better music of this hymnal. A proof of this is seen in the selections made by our young song leaders. They will select hymns like "Great God, Indulge My Humble Claim," "Passion Chorale," "Before Jehovah's Awful Throne," "A Mighty Fortress Is Our God," while we older song leaders are more apt to select "Come, We that Love the Lord," "I Hear the Saviour Say," or "I Need Thee Every Hour." We should be happy that the hymnal has had this influence with our young people and do all we can to advance this better style of church music.

Which way shall we take? Shall we take the easy way of the short choruses and Gospel songs, or shall we encourage the young song leader who selects the heavy hymns and more difficult tunes? Let us be encouraged when we are asked to sing new songs from the hymnal and do our best to build for better church singing. *Songs of the Church* had in mind our young people who were raised on the hymnal and are ready for more and better music for the church.

Goshen, Ind.

FOR OUR SHUT-INS

Take Time to Be Kind

By Dorothy Boone Kidney

Take time to be kind—
The world is a sorrowing place!
There's a shadow over someone's life,
And teardrops on someone's face!

Take time to be kind—
For someone has a secret sorrow!
Someone's song has ceased to sing,
And shadowed Grief lies in tomorrow!

So—be kind: time is short,
Though the way seems very long!
Perhaps you can chase away a cloud,
Help a soul, put back a song!
Grief Walks the World . . . so be kind!

Yarmouth, Me.

Mending Fences

By Fannie E. Martin

There is an old saying that goes something like this, "Good neighbors keep their fences mended." The philosophy behind this is that strong fences restrain cattle and other animals and keep them from trespassing on the neighbor's property—thus causing them no distress or anger and consequently preserving them as "good neighbors."

"However, another connotation can be given to the fence—mending them. Friends, figuratively speaking, keep their fences mended by the many little acts of love they shower on others."

Some who drive along our highways after looking in many directions notice the once beautiful well-kept fences have disappeared. Who did not admire the old-fashioned rail fence as it wound its way among the bushes on the beautiful mountainside?

The more work that was put on these hand-made rails the more beautiful they were. Sad to say many of these fences have disappeared. I wonder if the neighbors haven't gone with them. You say why all this? In this modern age we are too busy to keep up fences. We'll just put a small post here and farther on another to which we'll attach an electric wire and all is done.

Isn't this about the way we treat our neighbors? We may shower a few thoughts on them and forget all about them in our busy age until another year has passed by.

When I was a child, often we'd hear folks say on the first pretty warm day in the year, "Well, spring has come; the ladies are hanging over the back garden fences gossiping." Alas! The fences have gone. And may I say gossipers? Yes, I believe there has been an improvement among visiting neighbors along that line.

We have many more interesting things to talk about than we once did. It was my happy privilege to call in a number of homes the next week after the Brunk Brothers closed their campaign in our home town. It surely was an inspiration to me to hear the many testimonies of new joys that had come into many lives while attending those meetings. It seemed people were so eager to speak of those experiences.

In my younger days when we had church only twice a month at the home church, can we wonder folks often had much time to talk about their fallen brother or sister?

But what about this fence building in our modern age? We are told that to whom much is given much will be required. We go to church I dare say a dozen times to where we used to go once. We hear many, many wonderful Gospel sermons. But are we putting into practice what we hear? How about your writing?

Are you keeping your fences built between your nation and other nations by your friendly letters to those in other countries whom you have never seen? I heard just recently that this is one way each of us can do our part to build up friendships between nations and thus cause wars to cease. We can learn to love others instead of being at variance with them. You say "Oh! I hate to write letters; I'd rather do anything else than write a letter. It takes so much time and thought." Remember our thought life belongs to God. Just how much of it are we giving back to Him, and in what way? I read in a popular magazine recently that letter writing seems to have become a lost art as far as friendships are concerned.

Have you ever tried to keep your fences mended between you and your foreign mission stations? Have you ever answered a letter some lonely missionary has had published in your church paper asking folks to remember them in their prayers and also with their thoughts?

We are all so eager to see new missions opened up in foreign countries, but after a while the missionaries are forgotten and have to take time from their busy duties to write home and ask us to remember them. One of the most joyful experiences I ever had was when I answered a letter of just this kind. I did not know a worker on the field, but it wasn't long until I knew each one, and could share their joys and sorrows with them. I almost felt at times I was a part of that mission station in far away China.

Are you keeping your fences mended when it comes to visitation work? There again we have to admit we are too busy to spend much time visiting the sick, aged, and lonely folks. We are gone all the time, but never seem to get to the places we would be so welcome.

I heard Bro. George R. Brunk preach from this text a most powerful sermon one time. Now listen carefully as I repeat it. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

Now what did he say you had to do to have pure religion? A simple thing, isn't it? Yet we make a very hard task of it. It seems this fence is all made out of barbwire which has become rusty and can't be mended.

Are you keeping your fences mended when it comes to offering sympathy to those in distress? There we again find ourselves wondering when we'll have time to go see neighbor so and so after she has laid her loved one away. Oh, yes, we go the day of the funeral and on the day before we offer our help and sympathy, but soon go on our way and forget all about her.

What about some lonely soul who is detained at home caring for an aged and helpless companion?

The following thoughts I found in a magazine recently tell how others found a way to bring comfort to the sad and lonely and I thought it worth passing on to you.

"Many people are bitterly lonely. Many have heavy loads to bear, and a pleasant word or a helping hand would mean so much. Let me give you one little case. An elderly woman in our neighborhood, one who has no children, and few other relatives, is strictly confined to her home taking care of an aged helpless husband who has had a stroke. She told me that she was so lonely and so tired and depressed, that she felt she couldn't bear her lot in life another minute. And just when she felt lowest, a young woman in the neighborhood came by, stopped in to talk a minute, brought a small dish of pudding she had made for dessert, and offered to do any errands that had to be done.

"'It made all the difference in the world to have that small diversion, that little act of friendship and to know that someone did care if I lived or died,' was the way Mrs. S. put it."

Many people are starving for friendship. And friendship need not cost money.

Did you ever stop to think of the power of ten cents? A woman I know, once decided to take fifty cents and to spend ten cents each day in trying to make someone happy. The power of that ten

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TO BE NEAR TO GOD

Sunday, October 10

Read Genesis 28:10-17—"This Is the Gate of Heaven"

Jacob loved his experience with God, and he described it in endearing terms. Above the ladder of Bethel, Jacob had heard the voice of the Lord. Jacob met God at Bethel. Small wonder then that Jacob exclaimed, "This is the gate of heaven." My Bethel is the place where I meet the Lord. God's holy place is not a "house" and not a "den." It is neither "up," nor "high." I stand near the heavenly gate today, as I listen to the Spirit's voice. A heart in tune with God will hear His voice. Here at home, in the kitchen, or any other place, is the gate of heaven.

"Softly and tenderly Jesus is calling,
Calling for you and for me;
See, on the portals He's waiting and watching,
Watching for you and for me."

Monday, October 11

Read Colossians 2:1-7—"Walk Ye in Him"

"The Stranger of Galilee's shore," they have called Him—my Saviour. I, too, wander as a stranger, a stranger to the old wicked world and to my old sinful ways. This Monday I shall walk with springing step, with high expectancy. I am told the Old English word for **walk** comes from the Germanic **wolke,** which means **cloud.** Though earth-bound, yet I can walk as on heavenly clouds; I can see the silvery lining of every cloud; my life in Christ is full and refreshing as the rounded, summer cloud. As the night watchman of the factory thrills to every new dawn, so for me the dark night has passed; I walk in the morning light with my Saviour. I walk in Him.

Tuesday, October 12

Read Genesis 50:15-21—"God Meant It unto Good."

Oh, how good is God! Every twenty-four hours are under His control. Even this October day is His. Therefore, I fear nothing. My smallest worry and deepest distress are His. And He directs all for good. When our massive world was pitched in inky darkness, He said, "Let there be light." This thought encourages me to focus my scale-covered eyes above my disappointments and heartaches. I hope to see, even if dimly, His good plan for my life. He means it for good. He is with me.

"For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

Wednesday, October 13

Read Lamentations 3:55-58—"Thou Hast Heard My . . . Breathing"

A sigh often wings its way to heaven. It was the soft breath of our anguish. "Prayer is the burden of a sigh," the poet said. The Lord hears these breathings of despair. Beyond doubt, God is "nearer . . . than breathing." In Him we breathe, and live, and have our being. From our lowest dungeons, He hears our faintest cries. Our whispered hopes, He shares. No stony deep, no unbroken quiet is beyond the ken of God. Knowing this, let us breathe out our prayers in confidence to Him.

Oh, how praying rests the weary!
Prayer will change the night to day;
So when life seems dark and dreary,
Don't forget to pray.

Thursday, October 14

Read Colossians 2:13-23—"Which Are a Shadow"

One Saturday afternoon the evening sun had transformed our Illinois prairie lands into a warm checkerboard of lights and shadows. Unforgettable was my drive into Cullom in the approaching twilight. Rolling ahead of the lengthening rays of the sun, the old family car purred its way into town. Then the dazzling brightness of the dying sunshine riveted my eyes upon a startling scene. The West Lawn Cemetery was bathed in glowing amber; but all the other portions of the town, green trees, roof-tops, and piercing church spires, were blanketed in cloudy, dismal darkness. The day's last golden sunbeams seemed to say, "The dead in Christ are really enjoying happiness; all other life is but a shadow. It is a privilege to be dead in Christ. To live is Christ, to die is gain."

The Holy Spirit will help the Christian to become dead unto sin and glowingly alive unto God this day.

Friday, October 15

Read Luke 18:28-30—"That Hath Left House"

An empty house? Lord, dost Thou ask me to move out of my house? Must I change my plans and ambitions for Thee? Can it be true? But, oh, who appreciates the sight of an abandoned house, bleak, bare, and haunted by yesterday's memories? Speak, my Lord. I will hear Thee. Thou hast promised to give me "manifold more" for that which I give up for Thee? Then, today, I will follow Thee anew. My old plan, my old house, I will vacate for Thy plan, Thy house. My

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The Way of Wisdom

Sunday School Lesson for October 17

(Proverbs 3, 4)

In the next five lessons we study wise sayings from the Book of Proverbs. This collection of little gems of thought gives us fundamental basic teaching on everyday religion. The aim of the book according to 1:2, 4, is "to know wisdom and instruction . . . to give . . . to the young man knowledge and discretion." The proverbs are not given in any very systematic development; so any one lesson will be based on verses from different sections.

Our first study treats of the main theme of Proverbs—the supreme value of wisdom. He who would succeed in life, who would have a full and rewarding life, must follow the path of wisdom. What is this way?

Verse 3:1 tells us it is the way of obedience to God's commands. This Word of God is never out of date. Our world is forgetting the revelation of God's will. God who made us would certainly know the way of life that would make us happy and useful. The first secret of a satisfying life is to live according to God's directions, to seek His will and way in His Word.

Another proverb tells us not to forsake truth and mercy. These two godly virtues are not esteemed very highly today. But we recall that it is the truth that makes us free. The way of wisdom is the way of truth as it is in Christ Jesus. Jesus is the way, the truth, and the life. With truth goes mercy or kindness. How often these are linked in the Scriptures! You cannot think of a man who believes the truth of God and is not merciful. The way of wisdom excludes all ill will and self-seeking. Truth gives strength, righteousness, firmness, and stability to character, while mercy gives the life beauty, gentleness, and attractiveness.

The way of wisdom is the way of complete dependence upon God and not upon self. It is not in man to direct his ways. In special times of need and at all times we should look to God for light and strength: "In thy light shall we see light." Trust "with all thine heart" and acknowledge Him in "all thy ways." Man's great need of God's wisdom to use his knowledge is illustrated with the scientists today. They know more than they know what to do about it. Someone has suggested that research cease until man learns how to use the known facts to date.

What are the returns from walking in the way of wisdom? Full living for many days, a life of much usefulness to God and men. We will find favor with God and man, which is very precious and strengthening, and also good understanding in the sight of God and man. These rewards are desired by every individual. When one goes in the right paths, there is freedom to live and enjoy the living. Some who have not tried the way of wisdom think this road would be full of unpleasant restraints, but not so. Read Isaiah 40:31.

The way of wisdom is presented in contrast to the way of folly in the first nine chapters of Proverbs. These two ways are described with great clarity here in Proverbs 4, in Psalm 1, in Matthew 7:13, 14, and in Deut. 30:15. Man must make the choice as to which way he will take. Every step that one takes on either road is related to the purpose of that road. Will you walk with Dame Folly or Dame Wisdom?—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Three persons were baptized and one received on confession of faith at Warneke Chapel, Pedro, Ohio, recently, with Bro. Rudy Stauffer officiating, assisted by Bro. Chauncy Grieser, pastor.

Five young people were received into church fellowship by water baptism on Sunday, Sept. 26, at the Central Church, Archbold, Ohio.

The Ann Street Church, Peoria, Ill., at a recent business meeting, decided to proceed with the construction of a new wing to be added to the present church building this fall.

A workers' conference was held at the Woodridge Church, Washington, D.C., over the week end of Oct. 3, 4. Bro. B. Charles Hostetter, pastor of the Mennonite Hour, was the guest speaker.

Bro. Nelson Kauffman, Hannibal, Mo., president of the Mennonite Board of Education, spoke at the regular weekly devotional meeting at the Publishing House, Tuesday afternoon, Sept. 28, concerning Board interests.

A fellowship of the ordained men and their wives of the Allegheny Conference, held at Laurelville Campground, Sept. 24, 25, was attended by about seventy people of this ministerial group, besides a number of lay brethren and their wives. The expenses of this two-day meeting were underwritten by a number of lay brethren of the conference. Speakers were J. Mark Stauffer, Harrisonburg, Va.; Howard Charles, Goshen, Ind.; and C. N. Hostetter, Grantham, Pa. It was a rich time of spiritual refreshment and Christian fellowship.

Change of address.—Bro. Daniel D. Wert, Lebanon, Pa., to Manheim, Pa.

Corrections.—In the announcements concerning the ordinations of the brethren Kenneth G. Good and Richard Yordy, as bishops of the Illinois Conference, the names of A. C. Good and Simon Litwiller should have been added to those assisting in the ordination of Bro. Good, and that of Harold Zehr should have been omitted in the ordination account concerning Bro. Yordy.

Bro. Urie A. Bender, former secretary of the Ontario Conference, is now located at Scottdale on the editorial staff of the Publishing House. All mail concerning the secretarial work of the Conference should be addressed to the new secretary, Rufus Jutzi, 10 Brubacher St., Elmira, Ont.

The Pleasant Hill Church, East Peoria, Ill., in a recent bulletin reports an increase of more than 50 per cent in worship attendance during the past year. This record may well be emulated by other congregations.

Bro. Carl Rudy was installed as pastor of the Cressman Church, Breslau, Ont., on Sept. 12. Bro. Oscar Burkholder, who has been pastor of this church for forty-one years, has retired because of ill health.

Bro. Howard Hammer, now conducting an evangelistic tent campaign in Lancaster Co., Pa., near New Holland, preached at the Stony Brook Church, York, Pa., on Sunday morning, Oct. 3.

Bro. Wm. G. Lauver, former missionary to South America, writes that he and his family have changed their address from 2910 Blackhawk St., to 519 Myrtle St., Davenport, Iowa. Of recent weeks Bro. Lauver has been helping in the Puerto Rican migrant witness in eastern Pennsylvania.

Bro. C. F. Derstine reports that his new address is Victoria St. North, R. 3, Kitchener, Ont., where he has built a new home.

The Commission for Christian Education in its fall meeting together with representatives from the various church conferences, at Laurelville Campground, Sept. 27, 28, was attended by about forty people. Meeting at same time were the General Problems Committee and the Ministerial Committee of General Conference.

Bro. Howard Snider, Guernsey, Sask., who spent some time in editorial work at the Publishing House this summer, has recently located in Scottdale to help out in the Christian Education Department of the Editorial Division.

We Tried to Stay, the story of the experiences of our missionaries in China, after having sold out two printings of approximately 6000, is now being printed the third time to care for the continuing demand for the book.

Two new books ready for release by the Book Department are, "But Not Forsaken," by Helen Good Brenneman, and "Not Regina," by Christmas Carol Kauffman. Both have been run serially in our publications. Concerning the pronunciation of the latter, it should be stated that the Swiss and German usage would conform to the English spelling Re-gee-na (g as in geese).

Bro. Marion Lehman, Orrville, Ohio, has been appointed as manager of the Gospel Bookstore, to succeed Bro. Russell Krabill, who has served as manager for the past nine years. Bro. Krabill will devote his time to the pastorate of the North Goshen Church, besides doing some writing in the field of Christian education.

Bro. Roy Smucker, formerly of Smithville, Ohio, has recently been appointed as assistant manager of the Scottdale Bookstore.

Bro. Sanford Oyer, who was ordained to the ministry at his home church, East Bend, Fisher, Ill., on Sept. 19, was installed as minister of the Protection, Kans., Church, Sept. 26. Bro. Earl Buckwalter, Hesston, Kans., had charge of the service, assisted by Bro. Sanford King, Hutchinson, Kans.

The Executive Committee of the Allegheny Conference Mission Board met at Altoona, Pa., Sept. 27. Items for consideration were the new building at Canan Station, a suburb of Altoona, and a meeting with Bro. and Sister Sidney Martin, St. Jacobs, Ont., recently appointed as workers at the Mill Run Mission, Altoona, R. 4.

The Executive Committee of the Mennonite Board of Education met in Chicago, Ill., on Sept. 24, 25, preparatory to the annual meeting of the Board at Goshen, Ind., Oct. 14-17.

Announcements

Annual Bible meeting at the Stony Brook Church, York, Pa., Saturday evening, Oct. 30, and all day following. Speakers: Charles Shetler, Schellsburg, Pa., and John H. Hess, Kitchener, Ont.

Music Conference at Slate Hill Church, Shiremanstown, Pa., Saturday evening, Oct. 16, and Sunday, Oct. 17, in charge of J. Mark Stauffer, Harrisonburg, Va. Everyone invited. Lunch will be provided.

Ruth Stoltzfus, Denbigh, Va., director of the Heart to Heart Broadcast, will be at the Pleasant View Church, North Lawrence, Ohio, sometime in October. Definite date announced later.

Fifty-first Annual Holmes County Christian Workers' Conference at Walnut Creek Church, Walnut Creek, Ohio, Oct. 8, 9, 10. The theme is "Every Member Evangelism."

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Calendar

Annual Mennonite Teachers' Institute held at Lancaster Mennonite School, Oct. 8, 9.
Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.
South Pacific Mennonite Conference, Upland, Calif., Nov. 25-27.
Indiana-Michigan Conference Ministers' Meeting, Leo, Ind., Nov. 30 and Dec. 1.
Publication Board Meeting at Scottdale, Pa., March 9, 10.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Oliver Byler, West Liberty, Ohio, father of B. Frank Byler, missionary to Argentina, and Mary Byler Classen, MCC worker in Weiler, France, passed away on Monday, Sept. 20. May God comfort the bereaved family.

The young married people's class of the Mennonite Gospel Center, Kansas City, Mo., recently agreed that each couple should bring another couple from their community who they thought were unsaved to their monthly fellowship. The group was privileged to have two Jewish mothers and their children present for the fellowship.

Bro. Russell Krabill, Goshen, Ind., began evangelistic meetings at the Ann St. Mennonite Church, Peoria, Ill., on Oct 3 and will continue until Oct. 10.

At the September 14 meeting of the Eastern Mission Board, the board secretary, Bro. Orie O. Miller, presented his deputation report concerning his visits to missions in Europe and Africa. He also reported a foreign mission field possibility on the island of Sumatra in Indonesia. In the city of Pedang, a port city of that island, there is no Protestant missionary work being done.

Dr. Kagawa, Japanese Christian leader currently on a speaking tour in the United States, spoke in the Goshen College Union Auditorium on Saturday evening, Sept. 25. He spoke very highly of the Mennonite missionaries in Japan and challenged the American Mennonite Church to do more about the many social evils in their own country.

The Eastern Mission Board has agreed to provide quarters on the Salunga, Pa., property for the library of Bro. Christian E. Charles. This library of over 8,000 volumes will be made available for church-wide use. The Salunga property is the site of the proposed Eastern Mission Board headquarters.

The George Miller family arrived in Trujillo, Honduras, on Thursday, Sept. 9, for their second term of missionary service.

A fine attendance was reported at the Bethel Community Church dedication, Chicago, Ill., on Sunday afternoon, Sept. 26. Bro. H. Ernest Bennett, treasurer of the General Mission Board, led the opening devotions, Bro. Ezra Yordy preached the dedication sermon, and Bro. James Lark, ordained bishop that morning, led the dedication service. A fellowship dinner prepared by the local congregation was served afterwards in the basement of the new church to those present, approximately 300 people.

The Hope Rescue Mission, South Bend, Ind., is urgently in need of a worker or workers to help in the ongoing program there. Either a single woman or preferably a mature married couple without family obligations are needed to have charge of the kitchen and housekeeping. The man would be custodian of the building and help Bro. Tobe Schmucker, Supt., with the program in a general way. Anyone who feels he could answer this need should write to Bro. Dorsa Mishler, Mennonite Board of Missions and Charities, Elkhart, Ind.

Rev. E. Balderaz, President of the Evangelical Alliance of Chicago, spoke at the Spanish Mennonite Church in Chicago on Sunday morning, Sept. 26, on the subject "The Spiritual Responsibilities of Fathers in the Home."

The community hogan under construction at Black Mt. Mission, Chinle, Ariz., should have been ready for use by the end of September if all went well.

Bro. Don Reber, Hombetsu, Japan, reports that the block is up on their new house, and the Korean type heating system and floor is finished, but it will likely be the end of October before they can move in. The Japanese builders are somewhat slowed down by the new ideas in construction which our missionaries plan to make use of.

Attendance at the services held at the Black Mt. Mission, Chinle, Ariz., has dropped to about 15 with the returning of the children to boarding school and the workers to various jobs. Praise God for the group of seven faithful adults in instruction class.

Bro. M. L. Troyer, Elida, Ohio, preached at the Jefferson St. Mennonite Church, Lima, Ohio, on Sunday morning, Sept. 19, and conducted a special baptismal service.

Bro. Alvin Becker, Woodburn, Ind., will be the evangelist for a series of meetings scheduled to begin on October 21 at the Jefferson St. Mennonite Church, Lima, Ohio.

Bro. Weyburn Groff writes from Yeotmal, India, that the new year in the seminary is progressing well, with a total of fifty students. A number of applicants had to be refused due to lack of space. Housing is urgently needed for students and for teachers. Training Christian leaders would appear to be the wisest strategy in India evangelism today.

Brethren Nelson and John Litwiller recently spent time among the Mennonite colonies in Paraguay in the interests of the Latin American Bible School. A keen interest is reported and students are awaiting the probable opening of the school next March. The original Board decision of June, 1953, was to open the school in Uruguay, but it is beginning to be clear that the school should be opened in Paraguay with a move to Uruguay kept for future study.

Sister Mary M. Good, Rockome, Arcola, Ill., former missionary to India, is busy writing mission articles for **Christian Living** and preparing a junior mission study course on India.

Bro. David Mann, Elkhart, Ind., a graduate of Goshen College Biblical Seminary, is at Hannibal for a year of apprenticeship in mission work. He will be given a license by the South Central Conference and will share in the total program of the mission. He will work several days a week to help in his support. His services are greatly appreciated.

Fall Missionary Day, Nov. 21, will soon be here. It is not too early to make plans for your missionary speaker and special programs for receiving quarter investment returns, mission savings bank funds, and a report of your youth missionary projects.

A copy of the 1954 Annual Mission Board report and one of the Fall Missionary Day bulletin are scheduled to be mailed to all pastors and Sunday-school superintendents this month. Bulk mailings of the Fall Missionary Day bulletin will be made to Sunday-school superintendents by the end of October. Use these materials for planning Fall Missionary Day.

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Your Treasurer Reports

The General Mission Board has recently received a bequest from an estate which has been set apart to establish a Revolving Church Building Fund for the church in Japan. Some interest has been shown on the Japan mission field in having available a revolving fund which could be used to assist local groups to build their own church facility. It has been suggested that the churches in Japan would likely be able to supply their own church facilities but may not have immediate funds to proceed with construction and that such a revolving fund would be of considerable assistance.

After receiving the above specified contribution this matter was reviewed by the Executive Committee and at their recent meeting authorization was given to set up this revolving fund and to enlarge it to a total of $2,000.00. In order to have this amount available, we wish to solicit special contributions designated for this particular fund. Due to our present financial situation it is not possible to establish this total fund from the general account, and for this reason the Executive Committee authorization limits the setting up of this fund to designated contributions for this purpose. We believe that this is a worth-while fund to have available and we would like to encourage contributions for it. All funds should be sent through the district conference treasurer and should be clearly designated for the Japan Revolving Church Building Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

The London Mennonite Centre

By Quintus Leatherman

On June 22 our family moved to 14 Shepherd's Hill, Highgate N. 6. After living at a temporary centre for 20 months, we were most eager to move to a home owned by our Mennonite Board of Missions and Charities. This home became the property of the Board on May 18. It will be called the London Mennonite Centre (English spelling).

Occupation took place before the redecorations were completed. There are even now five rooms not completely furnished, and two rooms without any furnishings. We are using the Centre reception room for a combined living room, reception room, and fellowship room until the chapel is ready for use.

Here we have ample space for all the facilities of a Centre on the ground floor, including a fellowship room, a Centre reception room, and a reading room. The living quarters for our family are on the second floor, and there are three rooms for guests and students on the top floor.

The Centre is located along a pleasant, quiet street in North London, immediately off one of the main bus routes and near the subway. It is along the same street on which the MCC Centre was located during the war. Students rooming here are within 20 minutes of the London University area. We are in direct connection with three important railroad stations by bus and tube (subway). We believe that though we have had a long period of waiting, the Lord has led us to a most strategic area for the work envisioned for our Centre.

We are deeply grateful for the assistance of Don and Anna Ruth Jacobs in the moving from Muswell Hill. Sister Jacobs lived with us at Muswell Hill for several weeks while Bro. Don was away to school in Wales. When Don returned they became the first occupants at the Centre and also the first students rooming at the Centre. We are grateful for the volunteer services of the John Coffmans at various times. There was a great deal to be done as the house had not been occupied for six months. We were happy to have a Christian builder to do our redecorations and renovations.

Since our moving to Shepherd's Hill we have had a number of visitors. Among them were the Mennonite Revival Singers, who spent a few days with us and gave several programs; Bro. George Brunk, who made a short call; the Milton Vogt family, and a number of PAX men who stopped with us on their way home. Bro. Vogt gave the morning message Sunday, July 11. On July 22, two French students came to room with us for five weeks while they attend a language school nearby.

On July 26 three Mennonite students from the Student Tour arrived to teach in our summer Bible schools at Kentish Town and Finsbury. We appreciated their services in teaching and their fellowship at the Centre.

We are now in the process of completing the purchase of Free Gospel Hall at Grafton Terrace, Kentish Town. The offer and down payment on this place has been made subject to vacant possession. With housing problems as they are here, it may take some time before the present tenants find housing. It is at this mission that Bro. and Sister John Coffman plan to serve and occupy the living quarters. We believe that the work of the Centre would not be complete without the establishment of this mission. It is located in a needy, working class area where there are large families of children.



The London Mennonite Centre

As we further plan for the Centre, we are hoping to make more community contacts inviting others to our Sunday morning services. The reading room will be available to the community and especially to students rooming here and in the area. There will be books, tracts, magazines, and pamphlets for the use of seekers for more light on the Christian life. We plan to invite student groups, such as the Inter-Varsity Fellowship, for discussion, prayer, and Bible study. We make every effort to keep contact with young German Mennonite girls who come to London for study or work. These young folks feel lost in a big city and appreciate a place where they can come for fellowship or to meet friends.

We appreciate your prayers for the work in London, and praise God for what has been done. There continue to be needs, such as more furnishings, and literature, but most of all your prayers are needed as we plan for further outreach from the Centre and the Mission.

London, England.

Missionaries in India are incensed at the vile literature produced in the U.S.A., which is being sold on the newsstands there. It is feared that this situation could have far-reaching effects on the attitude of the Indian populace toward the moral stature of the free nations. Communist literature is all of a high moral level, pushing for a high moral goal. A similar situation is reported in the nature of motion pictures reaching India. "American motion pictures tell the story of sex and crime. The Russian, on the other hand, are historical or centered on a moral, idealistic theme."—U. E. A.

Testimony of a Belgian Industrialist

By Roger Rimbert

Raised by Catholic parents, I served the priest in his services until the age of twelve years. I spent my life as a young man in the world, tasting all its pleasures: cinema, dancing, the bar, circus, theater, and all; but I never found the happiness I was looking for. After my marriage, I went into the construction business and continued to live like the world. However, God was looking for me.

One day I fell into a trap; I had gone to a sale of construction material. Upon my arrival I was approached by two men who called themselves industrialists, and we started talking. They invited me to have a glass of beer; I accepted, for it was the most natural thing to do. Upon entering the cafe a card game was proposed; I declined. The game started between the cronies; it was a matter of designating which pack of cards contained the ace in order to gain 1000 francs.

Solicited a second time, I refused again. An accomplice approached me then and during the time that the two cronies faked a dispute, he took the ace and cut the corner and invited me to play again. I continued to refuse to play until the pack of cards with the cut corner was placed in front of me. I no longer saw the pack of cards with the corner cut, but rather the occasion to win a big sum of money, so I put down a thousand francs; I picked up the card with the corner cut, and instead of an ace, it was a king. I had lost!

At once the swindlers pocketed the money and disappeared in the twinkling of an eye. It was at this moment that God spoke to me, recalling to me all the defeats and disappointments in my life in the past: I understood sin in many of its forms. God also convinced me of the dark future which awaited me if I persevered in this way.

When I returned home, my companion perceived my troubled spirit and wanted to know what had happened. I was far from believing that one could see on my face what was going on in my heart. I told her everything was all right, and she let it go at that. However, I couldn't eat, so I went up to the bedroom. Being suspicious that something was wrong and hearing some noise upstairs, my companion joined me and implored me to confide my grief, for she found me in tears.

Then I told her the events of the afternoon and how I interpreted these happenings. Instead of reprimanding me as she could have done, she went downstairs and found in a drawer an old Bible that I had inherited from my parents. She brought it to me and advised me to read it; then she left me alone in our room. It was then I knew Christ, that I confessed to Him my life of sin, and asked Him to take me as I was. In me was accomplished the miracle of Jesus Christ, who according to His promised Word never puts outside any who come to Him.

I got up triumphantly with peace in my heart. The days that followed were days of happiness. Later, Jesus led me, with my wife, into the great family of children of God. We attended a spiritual life conference in Brussels where my companion accepted Jesus Christ as her personal Saviour.

From that time on our lives were changed; we spent several years serving the Lord, and after the war we opened a shop where we employed personnel. We understood that it was not only our privilege to assist in the material needs of mankind with our clothing factory, but we also had a witness to give to our knowledge of the Truth among all the persons we contacted in our business. We made known to our clients the Good News of the Gospel by placing a message in each article we manufactured and by this method thousands of tracts were distributed in our country and even in foreign countries. Everyone who bought our articles had the occasion to find this glorious message.

God overwhelmed us with joy in sending us a collaborator in the person of our brother, Pastor David Shank. A work of evangelization of greater importance became possible in our shop. One day our brother gave his testimony to all our workers and sang a Gospel hymn, which he proposed they learn and then sing to him at the occasion of their next meeting. This was a great step forward. Reactions were the following; the witness was accepted by several and refused by others; but the battle was continued in prayer. From time to time our brother gave, by the Spirit of God, a powerful witness. Almost unthinkingly the songs he sang were sung in the shop.

By the use of records, God gave yet another means of evangelizaton to us. Loudspeakers were installed which aid equally well in making known the Gospel songs and message. Sometimes 120 sides of these records, chosen by the workers themselves, are played in one day.

Certain ones of these young girls have been touched and have asked us questions about conversion. One young girl told us, "Now if we don't share heaven with you, it will certainly be our fault." Others have given similar witness. Many of these young girls and young married women meet opposition from those about them in their homes who have not accepted the Good News of the Gospel. This opposition is manifested by forbidding them to sing these hymns and Gospel songs or to give any recognition to the messages given by pastors. In this form the presecution, announced by the Word of God, is beginning for them. "For I [Jesus Christ] am come to set at variance . . . the daughter against her mother, and the daughter in law against her mother in law" (Matt. 10:35). May this testimony serve to encourage those of our brothers who work with personnel to help them to know Jesus Christ.

Brussels, Belgium.

Almost anywhere next to you there is a mission field of unsaved people.

—Howard Hammer.

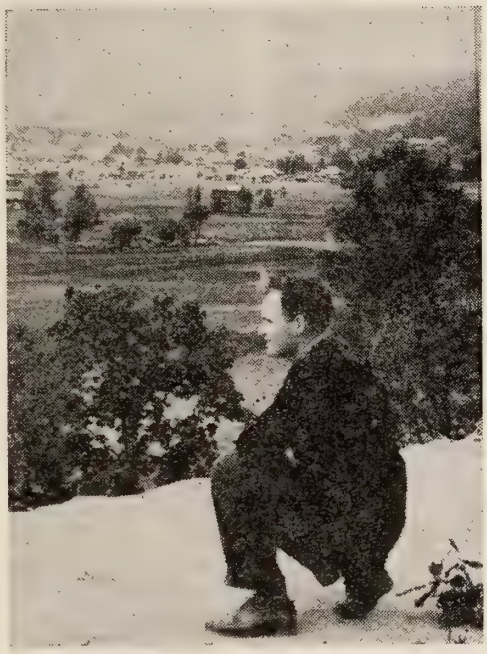
"Kami wa Ai Nari"

By Don Reber

If this motto should grace your living room wall you would have little room for speculation as to its meaning. That is because from childhood you have been blessed with a Christian heritage and an abundance of teaching about God's love. A literal translation of the above title is **Kami,** God; **Ai,** Love; **Nari,** is—"God is love." I have meditated many times upon the advantage we enjoy by being raised in a Christian home and culture, but was impressed anew with this fact as the following story relates.

After coming to Hombetsu an occasion was given me in one of our homes here to learn a new interpretation of this motto.

Summer camp was not too far away and from Hombetsu to Akan Park where the summer Bible camp was to be held is a tire-



Bro. Don Reber overlooking the village of Hombetsu. In one of those houses hangs the motto "God is love" but the meaning is empty.

some day's journey in our Hokkaido trains. Perhaps if we take a bus we could get there quicker, as it is quite a roundabout ride to go to Ikeda, then to Kushiro and back up north to Akan. Do buses run to Akan Park? If they do, when do they leave and what time do they get there? Are the roads simply an enlarged mountain trail or would one enjoy such a ride with all the beautiful scenery along the way? Can we make the trip without changing buses? These questions and others needed to be answered before plans for the journey for our Hombetsu young people were made.

As I search for the correct bus headquarters (we have two), these questions and others came to my mind. I was soon to find out that we can take a bus at eight o'clock in the morning which arrives at Akan proper about eleven o'clock. There would then be a three-hour wait for another bus which would take us the remainder of the journey, arriving at our destination toward evening. After discussing various aspects of the trip our conversation turned toward a family picture on the wall. This Japanese young man seemed to be separated from his family, which is in Tokyo. After listening to his family history for a few minutes a motto in Japanese Kanji similar to one we have in our own living room caught my eye. It was hanging beside the family shrine and god shelf. The Chinese characters read **Kami wa Ai Nari,** "God is love." This motto hanging any other place in the room than beside the family shrine would have caused me to think this boy had some understanding of Christianity. However, the feeling I had as I viewed the two seemingly opposite ideas side by side in the worship nook left me with an empty, wordless expression. I felt sad and wanted to show pity upon the one who would try to mix the two religions. I was also surprised and curious to know what it meant to the young man standing beside me. I asked him if he understood its meaning or what god it had reference to.

He answered, "This has no special reference to any god in particular. It can mean Buddha, some Shinto deity, or even the Christian God if one so desires."

I left his home with a burden on my heart that he may learn to know our God and our Saviour Jesus Christ.

With no similarity to the feeling of the Pharisee who elevated himself before God and was thankful he wasn't as others, I secretly thanked God for the understanding He has given to me so that I can know the true God.

I wanted to pour out the burden of my heart to help illuminate this mind that Satan has so confused. With a very limited Japanese vocabulary I said all I was able, but this left much untouched. It is only through prayer and faith in the work of the Holy Spirit that this boy's need can be met.

In Japan, in our village of Hombetsu, many say "God is love," but they speak of an unknown God. Pray with us that the God and Father of our Lord Jesus Christ may become this boy's God and the God of others like him through the power of the Holy Ghost.

Hombetsu, Japan.

Second Annual Youth Conference Planned

The second annual Youth Conference of the Mennonite Church in India scheduled for Oct. 6-8, 1954, at Dhamtari has as its theme "The Transformed Life." The program features panel discussion, music, Bible study, and a work camp. Speakers include Indian pastors, youth leaders, and young people.

Two afternoons of a youth work camp program are scheduled at the Dhamtari Christian Hospital under the direction of A. K. Biswas, secretary of the Mennonite Church in India. The two panel discussions will deal with "How to Choose a Life's

Vocation" and "The Position of the Young Christian in India Today." The Bible study will be centered around "Paul, an Example of the Transformed Life." The representative from the National Christian Youth Movement will give a talk on "General Conditions in India Today Relative to the Christian's Relation to Government."

Bro. S. Paul Miller will conduct a consecration service on the last evening. Sister Blanche Sell represents the missionary staff in planning for youth activities in the Mennonite Church in India.

Publicity Office, Elkhart, Ind.

Is There a Revival in Japan?

If some of the stories that I read in papers received from America are true, Japan is in the midst of one of the mightiest revivals of the century. Some irresponsible persons come to Japan by plane, flit around from one meeting to another for a few weeks, and return to America with glowing reports that bear no remote relation to the facts.

I am of the opinion that exaggerations do not help the work of God in the slightest. The people of America have heard so many thrilling tales that it is becoming increasingly harder to satisfy them with anything less than inflated reports of present-day wonders. For some time I have felt a strong urge to tell the American people the truth about conditions in Japan. Upon telling some of my friends about my intention I was cautioned against the possible result. "If you dare to tell the public the facts, you will lose much prayer support."

If we lose prayer support by telling the truth, what kind of prayer would it be? If we must feed the people false reports to get them to pray, I confess I do not know what to do next. But I believe that the only effective prayer is made by men and women who are identified with truth and who will go along with it regardless of the consequences.

First let us ask, What is a revival? Right here I must confess that my experience with revival (apart from reading about it) has been very scanty. But from all the accounts of revivals in the past I conclude that when revival comes it is first felt in the church among the people of God; after that it may overflow into society and affect the people generally.

You may have read accounts of God's visitation upon Japan in the early winter of 1953. Some of these reports were accurate except that they were mostly highly colored and given a little extra warmth and flavor. But each time a story is told it seems to take on more and more glamour until what was in reality the story of a modest enough meeting becomes after many tellings a veritable Book-of-Acts outpouring. Let's put a stop to that kind of thing.

A man who for many years was used of God to promote revival in Europe told his hearers recently, "I have seen revival after revival come to a dead stop as soon as the press came in to write it up and thus glorify man." Personally I am convinced that such was the case here in Japan.

During the days that God visited us in Japan we saw some evidences of what might be called a mighty working of the Spirit. We all felt that this was the day of Japan's visitation. But it stopped overnight. Why? I wonder if it was that we had in our meetings men who aspired to be newspaper reporters and who wrote up lurid reports and grieved the Spirit of God away. The net result was that what might have spread abroad to the multitudes was confined to a relative few.

Read any account of historic revivals and you will find that when God sent spiritual awakening to any locality the Christians were the first to get right with God. After that the devil suffered major setbacks in his work and the moral tone of the community was elevated. Theater owners went bankrupt, drinking places were closed, gambling dens and red-light districts were vacated, and sin suffered a crushing defeat. Churches overflowed with worshipers, the happy converts won other converts in turn, and the Word of God reached out to the masses.

Some persons in America who are writing about the great "revival" in Japan evidently have never taken the trouble to investigate the truth of their stories. They have obviously not written to Japan for confirmation and are guilty of publishing reports that are anything but true. There is no revival in Japan.

The World Congress, for instance, once reported that there had been 20,000 persons converted in Japan under their ministry. I say, God bless these good people and their blessed work in this dark land. All credit belongs to them for a highly organized and carefully planned effort backed up by hours of prayer. However, I must say that they did not give their results a chance to cool before they made a tabulation of them. We have a saying in Japan, "Do not count the skins until you have caught the badgers." And many of us out here are of the opinion that no one should report the results of a campaign for at least a year after it is held. Surely any actual fruit would still be there after a year had passed, and such fruit might then be counted as genuine.

The Japanese people are very polite. Some of them will "accept Christ" in order not to offend the foreigner. Some will sign a decision slip just to add one more to their already long list of gods. Others are merely curious about the new Western religion and allow themselves to be counted among the converts out of little more than mild intellectual interest. But the eager American is quite willing to accept them at face value even though they have become Christians out of curiosity rather than from conviction.

Some of us here in Japan have had reasonably long experience in tent meeting work. We have learned that we can get crowds and results, too; but we have also learned not to write home about it the same night the decision slips are turned in. In our last two campaigns the story that about one hundred converts had been made got out to the press before we had had time to prove the soundness of these decisions. Ten months after the campaign only 10 per cent of the converts remained true. And that is common experience here in Japan.

No person who has a passion for souls can be against evangelism. Japan needs real evangelists, but not the kind who breeze in by airplane and after a few days disappear the same way. Why do not some gifted men come to Japan and do some real evangelistic work? Not just flit in for the lark. Plan to stay for years. Come to grips with one of the hardest languages in the world. Come not to do dramatic things but just to "walk and not faint." When you have gotten away from the usual whirl of meetings, have laid aside the few cute expressions that rhyme which you have so carefully memorized, and have settled down to a seven-hours-a-day schedule of language study in preparation for effective and lasting evangelism in the Scriptural way—then your protestations of love for the Japanese will deserve to be taken seriously.

Some nervous brethren came here a few years ago with the philosophy that they had no time to study the language. Things were too urgent. They must get right out and begin to evangelize. Now, five years later, they are rubbing their eyes and wishing before God that they had given themselves to language study.

I should like to ask a few questions of those who make flying "missionary journeys" to Japan and return with fervent reports of revival that we here in Japan know are not true. Do you know that the cost of your six-day stay in Japan exceeded the cost of a year's support for a missionary on any mission field in the world? Do you know that in Africa there are missionaries leaving the field for want of support? Do you know that in Japan a broadcasting company which has been broadcasting the blessed Word of God to millions has had to close some of its stations because of lack of funds?

To the churches in America let us make this request: **Do not send us missionaries who do not intend to stay.** Put your money behind men and women who are ready to lay down their lives for Christ right here in Japan. I believe that if the facts are known about the real situation here there will be fewer adventurers who will take off for this land via the luxury air liner.

We missionaries in Japan need new recruits in the form of workers who know the Word of God and the Japanese language and who are dedicated to hard work. We prefer them to all the globe trotters that ever lived. Yet we need Spirit-filled men to visit us sometimes to encourage us in our souls. Such men as E. V. Thompson and Norman Grubb have helped and encouraged us wonderfully over the last few years. These tried and proved stalwarts are already loaded down with labors too heavy for them; yet they can take time to come and preach the Word of God to us. Such men are welcome. But the adventurers you may keep at home.—Rev. M. A. Fieldhouse, in **The Alliance Weekly.**

Light from Prophet Street

By Roy Kreider

The eye of the Lord's day begins to open. The hastening shadows of preceding night slip in retreat down behind Judean hills under the glorious brilliance of the rising sun. Standing outside our gate we look eastward, down Prophet Street where it points to the golden light becoming more dazzling as the day dawns. Finally, a thin shaft of light breaks over the Mount of Olives. The warm, welcome light makes the trees glow with the golden glory of fire. Its beams play among the branches of the trees and streak from roof to roof announcing the joyous arrival of a new day. At last the sun has arisen in full strength and radiance. A new day has dawned, and the sun pours its effulgent glory upon the Street of the Prophets as workmen assemble to carry out their assigned task of the new day.

Its approaching glory was first seen in the morning from Prophet Street where it pointed to the first glow beyond Olivet. How like the rising of the Son of Righteousness, first seen by the watching prophets who caught its first beams on Revelation's sky.

With clear eye of faith the prophets looked forward, out from the encroaching Judaic night and caught the first glimpses of the coming Son. Hebrews 11 tells us that the genuine faith of the Old Testament was the faith that saw Christ; so the finger of God's true prophet points with unerring prophetic accuracy to the lengthening rays of the Son. Finally the day of the Son dawned and messengers beginning with John the Baptist resounded the message of that Light from mountain and housetop. The Sun of Righteousness had arisen! The warmth of His love and radiant glory is able to fill the whole earth. Sin's night flees from the illuminating presence of His glorious light.

But in Israel today, what has happened to that "faith" described in Hebrews 11, the Jewish faith that saw Christ? Where is the faith of early Judaism that expected Deity to become one day clothed with humanity? Where are those like the few who "waited for the consolation of Israel" and recognized and accepted Him when He came? Has the "veil of unbelief" so completely closed off the mind that the Light of the glorious Sun cannot penetrate?

The Israeli Jew today, on the whole, revolting from embracing a legal Judaistic faith such as Orthodox Judaism, and not ready to accept political Zionism as a substitute for religion, has settled back, seemingly content with a "spiritual vacuum." Political action achieved what they expected the Messiah to do. What more could a Messiah do than what Zionism has done? Having grown weary of waiting, for many it is Zionism or nothing. The vital faith which leads to salvation has been largely snuffed out. Rarely can it be found, and when it is, it has usually been reviewed by some genuine saint and follower of Christ who witnessed to him in exile.

For the Jew in Israel, faith must be reset in the heart, strengthened and made vital. The Light must pierce through the "veil" and in piercing, rend it from their hearts. This is the work of the Spirit through the Word.

Jerusalem, Israel.

It Happened in a Muslim Village

Colporteur Ishaya is a student at the Bible school but works with the Society during his holidays. As a convert from Islam he feels a great burden for his former co-religionists and will go to the most remote spots in the Lebanon in order to reach them.

"I went to Adaysi," he reports, "as I heard that the entire village was Muslim. They were not at all cordial, and I was able to sell only a few Gospels. A bearded sheikh bought a Bible. I went on to Keferkala, which is a Muslim village even nearer to the Israel frontier. I had sold only one Gospel, when someone set the crowd on me and sent a messenger to the gendarmes to say that a Jew had sneaked over the frontier into Keferkala.

"Presently I heard a shout, 'Halt! Hands up.'

"As I obeyed, I saw a crowd of fifty or more men armed with spades, axes, and other weapons, hurrying toward me, led by a couple of gendarmes. They surrounded me, and the gendarmes examined my bag and my identity papers. Though they found all in order, they insisted that I accompany them to the post on foot, a trek of two hours. This was a real opportunity for me, and all the way along I talked to the two gendarmes about the love of Christ and what He had done for me.

(Continued on page 956)



The Mennonite Hour

Broadcast Now on WHVR, Hanover, Pa.

Through the interest of a number of persons in the Hanover area **The Mennonite Hour** will be broadcast on WHVR, Hanover, beginning Sunday, October 3.

The time of broadcast will be 1:00-1:30 p.m. each Sunday. WHVR is found at 1280 on the dial. If you live in this area be sure to invite your neighbors and friends to hear this broadcast.

A Baptist Minister from Maine Writes

". . . It has not been our privilege to get to know the Mennonite people. But your program surely brings a responsiveness from our hearts. . . . The simple sincerity of the singers and speakers appealed to us. The messages by the pastor have been most helpful. . . . It is the kind of guidance we are trying to bring to our people, and we have been encouraged by your carefully thought-out, well phrased, and Spirit-directed words. . . ."

Missions Editorial

A Major Crisis in Financing Missions

This was what the General Mission Board Executive Committee said about the present financial situation at their September 16 meeting. Much prayer and thought is being given to solving the financial problem. The net deficit as of August 31 was $135,466.15, according to the treasurer's report.

One district mission board has presented a plan for circularizing its individual members with special envelopes to give each one an opportunity to make a special contribution to the world-wide program of the General Mission Board. Plans are being laid to use this idea more extensively.

The situation cannot be solved by special offerings alone, however. It has become a steadily developing situation as we enter new fields and send out additional workers. Should we tell the church now that we cannot send out new workers or return workers after furlough unless passage and support are assured? The question of support is not a serious one since congregations have been faithful in taking on the individual support of missionaries.

But missionaries cannot work unless they are given the tools and facilities to work with and have their passage paid to the field. One of the main causes for the present deficit has been in this area. Missionaries need homes on the field; they need hospital buildings, schools, and worship facilities to carry on their work. The large expenditures over the past year have been in these areas and we will have several more to take care of in new fields being opened such as Paris, France; Uruguay; and Brazil.

We must increase our regular giving. Statistics show that we give less than five per cent for the total church program. All letters of counsel from the constituency have urged the continuation of our program. This can only be done through more systematic and regular giving. The time has come for us to plan for what we give the Lord as we plan for what we will spend on a vacation, the remodeling of our house, or on a new car. Throwing a part of what we have in our pockets into the offering plate every time it comes around, or adding a little more for a special appeal does not meet the Biblical standard of systematic giving.

May we take Paul's admonition to the Corinthians seriously: lay aside the first day of the week as the Lord has prospered us, and give to the Lord and the church with our prayers having faith in God and our brethren that it will be used where it is most needed.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

There will be a meeting of the MRSC executive committee on Oct. 8 at Goshen, Ind. Remember this meeting in prayer.

Voluntary Service

At present the number of volunteers enrolled for the Oct. 6-19 orientation school totals thirteen. This school is held at the General Mission Board headquarters in Elkhart to prepare volunteers for their service as VS workers.

Through attending classes and living together as a group, the volunteers gain new appreciations of our church heritage, the administration and scope of our church's work; they are strengthened in devotional studies and in group living principles. Pray for these young people as they prepare to serve in this way.

By the end of September the walls were finished for the new building to serve as a center for the unit in Grants, N. Mex., and the work has been progressing smoothly.

I-W Service

David Derstine, Blooming Glen, Pa., was guest speaker for a series of inspirational services conducted by the I-W group in Philadelphia, Pa., from Sept. 12-19. Topics pertaining to various phases of Christian discipleship in peace and war were discussed and I-W men participated in each session as song and devotional leaders.

The unit at Brattleboro, Vt., continues with a number of varied activities: Young People's Bible Meeting, social meetings, chorus practices, and a good variety of Christian witness activities. The wives are presently organizing a sewing circle through which they will be able to make a significant contribution.

The men who attended the Orientation Camp held at the Rocky Mountain Mennonite Camp, Divide, Colo., on Aug. 21-28 have given their evaluation of the program. Unanimously it was felt that the camp was profitable. Comments such as the following were included in the evaluations: "It helped me very much spiritually." "This camp was very profitable and I think every young man anticipating I-W service should attend." A present I-W man wrote, ". . . would certainly have appreciated such a program previous to my period of service."

Further plans for orientation for I-O men are being formed and it is believed that these will have a definite influence for the good in the total I-W program of the future.

From Sept. 8-17, Aldine Brenneman, Harrisonburg, Va., MRSC area field representative for Virginia, visited I-W men in Newport News, Salem, and Williamsburg, Va.

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Office for Relief and Service
Elkhart, Indiana.

MISSIONS SECTION

MCC Weekly Notes

First Relief Supplies En Route to Indo-China

Canned beef, soap, and clothing contributed by American Mennonite and Brethren in Christ churches are on their way to Indo-China where they will alleviate the suffering of distressed refugees.

This first shipment of relief supplies to Indo-China represents the decision of the Mennonite Central Committee to carry on relief and rehabilitation services in that Far Eastern country. This material was in response to requests from Delbert Wiens, Reedley, Calif., who has been investigating needs and possible assistance projects in Indo-China.

Plans are to transfer personnel from Formosa and Korea to assist Bro. Wiens in the distribution of these supplies and other relief and rehabilitation activities. The workers who will join Bro. Wiens in Saigon, Viet Nam, are Roy Eby, New Providence, Pa., from Formosa, and Adam Ewert, Mountain Lake, Minn., and Mrs. Eva Harshbarger, North Newton, Kans., from Korea.

Bro. Wiens is in touch with Christian and Missionary Alliance missionaries as he plans the MCC assistance program in Indo-China. Representatives of this church group are very eager for MCC services. Bro. Wiens has been assisted in his planning by J. Lawrence Burkholder, a member of the Goshen College faculty who is in Indo-China on a short-term mission for Church World Service.

This first shipment of material aid consists of 13 tons of canned beef, 10 tons of soap, and a supply of clothing.

Bro. Wiens previously reported the desperate plight of more than 200,000 refugees who have been transported from northern to southern Indo-China. He described the situation as a "terrifically challenging one" for Mennonite and Brethren in Christ churches and an opportunity to provide a Christian witness and testimony.

MCC is one of the first voluntary agencies to enter Indo-China for relief and rehabilitation services.

Investigating Disaster Areas in Japan and Algeria

MCC representatives are investigating disaster areas in Japan and Algeria to determine what assistance might be given to sufferers in those regions. Norman A. Wingert, Upland, Ind., is in southern Japan in the region of Miyazaki checking needs in the area struck by the recent typhoon.

John Howard Yoder, Wooster, Ohio, and LaMarr Kopp, Ephrata, Pa., MCC workers in Europe, are in Algeria investigating the emergency situation created by the terrific earthquakes. Since there is no evangelical mission work in this earthquake-struck area, it is thought that an assistance program at this time would also be an excellent means of preparing the way for an evangelistic effort.

Released September 24, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

October is a pleasant month. Many of the fruits of our gardens and orchards have been stored away for the winter; children and young people have returned to the routine of school and the accompanying activities; the little folks are learning to play alone again. Mothers are thinking and planning things to do during the fall and winter months.

The missionaries are still waiting for the letters you planned to write. These fall evenings when it seems too nice to stay at home in comfort you can make it a regular weekly family feature to write letters. Letters to the students away at school, letters to the I-W boys and the VS boys and girls, letters to the city and rural missionaries, letters to the foreign missionaries and relief workers, these are all letters which will bring cheer.

Of course you remember those of your own family and relatives, those of your own congregation and community, too. What about the friend of a friend of yours? Can you imagine the joy people have when they receive unexpected letters from acquaintances? Remember those in the hospitals, sanatoriums, old people's homes, and other lonely or neglected ones in your community. The cost of a postage stamp is so small in comparison with the joy a letter can give.

Begin this month to form the letter-writing habit, sending cheer by mail. This practice is not limited to any age, for anyone from "little girls to grandmas" can share in the blessing of this ministry.

During the last war one grandmother wrote letters regularly to her grandsons, nephews, and all of the boys from the congregation who were away from home. This she did with failing eyesight. How much more can you do than you are doing now?

* * *

Here is an illustration of what is being done for the young people in I-W and voluntary service by one community group:

"A committee of three was appointed who checked on all the birthdays and wedding days. These are published in the church bulletin, so all are reminded to send cards or gifts. On holidays the young people pack boxes and make candy and other goodies to send. A baby shower was planned for the wife of one I-W man. Prayer Guides were sent to each one."

What part does your women's group have in remembering those who are away from the home congregation?

* * *

When you are planning your fall program have you thought of inviting the district delegate or other attendant at the annual meeting in Oregon to report to your local group? Have you included in your program some missionary or relief worker home on furlough? Perhaps you want to plan a special meeting when all the sisters representing the different groups of the congregation can be present. This may be the time to invite those women and girls who ordinarily do not attend the meetings. A special invitation to the

meeting may be the necessary stimulus needed by some to attend and participate in the activity of the Women's Missionary and Service Auxiliary.—Office of WMSA Secretary, Elkhart, Ind.

From Our Churches

ALSACE MANOR, PENNSYLVANIA

(The Alsace Manor Mission Church)

Alsace Manor is a community of approximately 125 homes, about five miles northeast of Reading, Pa., on the Pricetown Road. Many of the houses are quite small and rather cheaply built. There are some better homes, especially along the highway. The nearest church is the Old Speis Church about three miles away, a Lutheran and Reformed Church. The first contacts at Alsace Manor were made by the workers of the 12th & Windsor St. Mission in Reading, but because the workers were already overloaded, they asked the Christian Workers' Band of the Bowmansville and Gehman's churches to investigate the field as a possible site for mission work. In the summer of 1950 open-air services were held. Children's meetings and preaching services were conducted, sponsored by the Christian Workers' Band. In the years 1951-53 Bible school was held in a tent with an attendance as follows, 1951, 90; 1952, 101; 1953, 81.

Several years ago it was thought advisable to build a small church, 35 by 50 feet, and funds were solicited for that purpose. In the fall of 1953 it was thought that enough funds were on hand to begin building operations, but the work was delayed until early in the year 1954. When it was time for Bible school, the building was far enough advanced that Bible school was held in it with an average attendance of 116.

When Bible school was over the children wondered when Sunday school would begin. The workers told them that the church was not finished, but the children said, "We had Bible school in it, and we can have Sunday school too." So it was decided to begin Sunday school while the children were interested. Benjamin Weaver, Jacob Good, Jr., of Bowmansville, and Monroe Weber of the Penn Valley district, were appointed as a committee to direct the opening of the work. On Sunday, Aug. 22, the first Sunday school was held, Benjamin Weaver acting as superintendent. The attendance was 103; 57 were from the community and the others were officers, teachers, and a number of Mennonite families from the Penn Valley district. Penn Valley is a farming community north of Reading, and about five or six miles from Alsace Manor. About three years ago some Mennonite families from the Bowmansville district and surrounding communities began to settle in there because of cheaper farm lands, and probably having in mind the spreading of our Mennonite witness.

The average attendance for the first four Sundays was 99. On Sept. 12 the Sunday school was organized and the following officers were elected: Jacob Good, Jr., Supt.; George Gehman, Asst.; George Hoover and Henry Martin, Secy.; Alvin Horning, Treas., and Monroe Weber, Chor.

A heating system is being put in at the present time. There is an indebtedness of $1,500 on the building, beside the cost of some other work that needs to be done.

We solicit the prayers of all those who are interested in spreading the Gospel of peace and salvation. J. B. Gehman.

BADEN ONTARIO

(Baden Congregation)

Dear HERALD Readers:

Greetings in our Master's precious name. "The Lord hath done great things for us; whereof we are glad." He will continue to do great things for us if we claim the promise in Phil. 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Here at Baden we have need for a minister since our pastor, Bro. Urie Bender, has been called to serve at the Publishing House and, as he is serving you there, we covet your prayers on our behalf. We know that God will supply our need. Our desire is also that the Lord of harvest will continue to send laborers into the harvest field.

Our district summer Bible school was very well attended again this year. It is a great joy to see the children who hunger and thirst for the Word of God receive help through our summer Bible school.

For a mission project this year we have some turnips and cob corn.

Our Sunday-school staff has been reorganized with officers elected as follows: Supt., LeRoy Schlegel; Asst. Supt., Nevin Gingrich; Junior Supt., Delton Bowman; Asst. Supt., John Stienman; Secy.-Treas., Mary Zehr; Asst. Secy., Ray Brenneman; Song Leaders, Nevin Gingrich, Mary Zehr; Librarian, Mary Baer; Asst., Ray Brenneman; Mission Supt., Elmer Bechtel. YPBM reorganization resulted as follows: Pres., Elmer Bechtel; Vice-Pres., Newton Gingrich; Secy., Mary Zehr; 4th and 5th members, Mary Baer and Andrew Axt.

Our annual Sunday-school picnic was held on Sept. 6 with a large attendance and real fellowship together.

Since Bro. Bender is at the Publishing House, the following brethren have brought our messages, Moses Roth, Leslie Witmer, Robert Witmer, Arnold Cressman, Howard Snider, Irvin Cressman.

Sister Martha Baer is again serving at the mission in Toronto and Sister Mary Baer is matron at Rockway High School. Bro. Neil Gingrich has again returned to E.M.C.

May we continue to show to the world the love of Christ until He comes to take us home.

Elmer Bechtel.

DAGMAR, MONTANA

(Coalridge Congregation)

Dear HERALD Readers:

We praise God for His goodness to us. He has blessed us with fair crops and plenty of rain.

In May Bro. and Sister Joe Gingerich came back from their trip to the eastern and southern states where they spent the winter months. We are happy to have them back for the fellowship we enjoy so much and to have Bro. Gingerich take charge of the services.

On July 22 Bro. Martin Weaver and his wife were with us for ten days of evangelistic services. There was a fair attendance each night and good interest was shown. One soul reconciled his life to God. We praise God for answering prayer.

On Aug. 30 Bro. Floyd Kauffman and his wife and a quartet consisting of Oren, John, Margaret, and Lydia Glick had charge of the morning and evening services. In the evening each member of the quartet gave a short talk and some messages in song.

We are glad to have young folks come in to visit us. On Sept. 2 a group of young folks from the Little White Chapel, Glendive, Mont., worshiped with us.

We hope in years to come that our group here will grow larger and that others will decide to come into our community to live and help with the work. We are still having our services in a schoolhouse, but hope to have a church house in the future.

Pray for the work here that each of us may be a witness daily to the unsaved about us.

Mrs. Emmet Drawbond

GLEN ALLEN, ONTARIO

(Glen Allen Gospel Mission)

Greetings:

We have had nearly a year now in our new church building which was opened and dedicated in November, 1953. During these months we have seen much work done for the Lord. Three young men were baptized this spring. The first two weeks in July an interdenominational summer Bible school was held with an average attendance of 126.

George Brunk's big tent was again in our community, and our small congregation was well represented at most meetings.

We are looking forward to a week of revival meetings in September under Bro. Moses Roth of Baden. In the meantime the brothers of the church are paving the way with visitation work in the community.

Please pray that the Lord will bless our meetings and that many who need Christ may find Him.

Mrs. Charles Koch.

SHUT-INS (Continued)

cents, plus kindness and thoughtfulness was something to behold.

The first day she bought a five-cent card and sent it to an old man who was a shut-in. He was delighted! (Total cost eight cents.)

The second day she bought a ten-cent doll, put it in a box, with some little scraps of material, a needle and thread, and gave it to the daughter of her garbage man. The look of joy on that child's face was as bright as the dime my friend spent.

On the third day, she bought a ten-cent vase from the five and dime, put in a few ivy clippings from her own back yard, and took it to a new neighbor across the way. Lonesome in the new community, the woman nearly cried, she was so pleased with this small attention.

The fourth day's money went for a can of fish for a starving cat.

And on the last day she bought two packages of seed for her own small son and helped the delighted child prepare the earth and plant them.

The power of a thin dime—backed up with the spirit that says "I care!"

You know, everybody in this world of ours exerts an influence, be it for good or for evil. Let's make ours for good.

Hinton, Va.

EXPRESSIONS OF APPRECIATION

We hereby wish to thank our many friends and relatives who remembered our son Roy with prayers, cards, and gifts during his illness in the hospital and his convalescence.—Mr. and Mrs. Blaine Horst, Chambersburg, Pa.

* * *

I wish to express my sincere thanks to my many friends for the prayers, cards, visits, and flowers while in the hospital and since my return home. Also many thanks to all who took part in my dollar shower. May the Lord bless each one of you.—Hettie G. Horst, New Holland, Pa.

* * *

On behalf of my parents and myself, I would like to thank all our friends for their acts of mercy during my stay at the hospital at Mt. Pleasant, Pa. We especially remember the kindness of the Writers' Conference group at Laurelville. God heard those sincere prayers and miraculously healed my body to its former state of health. To Him be the glory.—James C. Hostetler, R. 1, Louisville, Ohio.

TO BE NEAR TO GOD (Continued)

"one house" I will gladly resign for Thy better "many mansions."

Jesus, I my cross have taken,
All to leave, and follow Thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be.

Saturday, October 16

Read Hebrews 4:1-9—"A Rest to the People of God"

'Tis Saturday, and this last day of the week reminds us of the gracious, Sabbath provision of our Lord. The human body, soul, and heart cry out for rest. There is a rest for the people of God. God has always been interested in bestowing rest and relaxation for the children of men. Setting the example, the Creator Himself rested on the Sabbath. He constantly calls all to repose. Our Lord began His ministry with "Come

unto me, all ye that labour and are heavy laden, and I will give you rest." He closed with "My peace I give unto you."

Jesus, the tender and good Shepherd, gathers His lambs to His bosom in rest. Today He grants me peace. Beyond the vale of days I have also the assurance of a Sabbath rest without end. Such thoughts spell rest for my body and soul, today and tomorrow.

—Theodore Wentland.

IT HAPPENED IN A MUSLIM VILLAGE (Continued)

" 'We could let him go if the chief had not asked to see him,' said one of the gendarmes.

"At the post the chief examined me again and found everything in order. Having discovered that he was a Roman Catholic, I offered him an Arabic Bible in the Catholic version, which he gladly bought. As a crowd had gathered outside to see the arrested 'Jew,' I asked the chief if I might speak to them for a couple of minutes. 'Ten minutes, if you like, if you have forgiven us for troubling and frightening you,' he added.

"Opening John's Gospel I read to the people the story of the opening of the eyes of the blind. I told how I had been spiritually blind till Christ had worked the same miracle for me as He would for anyone coming to Him in faith. Then I prayed and thanked the Lord. As soon as I finished, one of my captors stepped forward to thank me for these words, and kissed me on both cheeks. The crowd also dispersed, ashamed of their excitement. I took leave of the chief and of his two men and went my way singing, happy that I had been allowed to testify in that village, where at first they would not listen."

—**Bible Society Record.**

"Christ for You"—A Reality

By Esther Robinson

The "Christ for You" tent campaign came into being because of the great need around us. New York has been listed as a pagan city. Thousands do not attend church services, much less know the Lord Jesus Christ as their Saviour.

We praise the Lord that we know the idea for a tent campaign was born of God. "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1). We prayed, we talked, we waited on the Lord.

August, 1953, was the beginning of the "Christ for You" campaign in the hearts of the workers at St. Ann's Mennonite Church. Time went on and God led each step of the way. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

In April, 1954, letters were sent out to different congregations asking for prayer support. We truly thank God for faithful prayer warriors. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

In June the settlement was made for the lot. As the time drew nearer we could see and feel God's stamp of approval. In time of trial it was the assurance of God's leading and blessing that helped us to hold on to God. This campaign from beginning to end was a faith project. Truly we thank God for the lessons in faith which He has taught us. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). The Lord did just that. Take the area of finances as an example. As the bills came in, God supplied just what we needed by small gifts and larger gifts. "Little is much when God is in it."

The theme of our devotional period during the campaign was John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." We had experiences of people telling us they were walking past the tent and felt a drawing power to come into the tent. A mother and daughter, walking by the tent one night, felt a drawing to come in, but did not. Later, one other night, they came into the tent and both of them were saved. We praise the Lord for the power of the Gospel and the conviction of the Holy Spirit.

A Jewish lady who lived across the street said that she felt something in the service but didn't know what it was. She noticed we were happy. We had the opportunity to lead her to Jesus Christ.

Homes were changed! Mothers and fathers came to the Lord! Children! Youth! We witnessed a marvelous working of the Spirit of God! "O magnify the Lord with me, and let us exalt his name together. The Lord is great, and greatly to be praised! The Lord hath done great things for us; whereof we are glad!"

A large amount of the responses came from adults: some people who had previously sent their children to Sunday school, but a lot of new folks, too—people from all races and classes. "For there is no respect of persons with God" (Rom. 2:11). The Gospel spoke to the hearts of our Jewish friends. We praise God for the Jewish interest manifested during the campaign.

Bro. Harold Thomas, the evangelist, preached the Gospel in simplicity, under the anointing of the Holy Ghost. "Not by might, nor by power, but by my Spirit, saith the Lord" (Zech. 4:6). We give all glory and praise to the One who is King of kings and Lord of lords! "This is the Lord's doing; it is marvellous in our eyes" (Ps. 118:23).

A word of appreciation to Bro. Clyde Witmer who served as our song leader for the campaign. Also to Sister Betty Weaver and Bro. Adam Quill who were with us for part of the campaign, and helped in visitation and personal work. We wish God's blessing upon each of you from coast to coast, for the part you filled in helping to spread forth the glorious Gospel here in New York City.

Keep praying for us. The task at hand is great, but our God is greater.

New York, N.Y.

MISSION NEWS (Continued)

Bro. and Sister George Smoker, missionaries on furlough from Tanganyika, Africa, spoke in the Scottdale, Pa., churches on Sunday, Sept. 26. The following days they spoke in these congregations of the Allegheny Conference district: Sept. 28, Casselman, Grantsville, Md.; Sept. 29, Kaufman, Hollsopple, Pa.; Sept. 30, Schellsburg, Pa.; Oct. 2, Rockville, Belleville, Pa.; Oct. 3, morning Martinsburg, afternoon, Allensville, evening, Rockton, Pa.; Oct. 4, Cumberland, Md.; Oct. 5, Pinto, Md.; Oct. 6, Masontown, Pa.

Several I-W men are still needed at the Philhaven Hospital. Help is also needed for the laundry. Here is an opportunity for Christian service in a church-sponsored institution. For detailed information call Lebanon 3-2491 or contact J. Horace Martin, Adm., R.D. #5, Lebanon, Pa.

FIELD NOTES (Continued)

Conrad Grebel Lectures by Guy F. Hershberger, Goshen, Ind., at Orrville, Ohio, Oct. 21-24.

Week-end Prophecy Conference at Salem Church, Elida, Ohio, by C. F. Derstine, Kitchener, Ont., Oct. 9, 10.

"Christ in the Tabernacle," is the title of illustrated lectures to be given at the Grade School Building, Harper, Kans., by I. V. Neprash, Oct. 15-24. In the afternoon of Oct. 17 he will speak on "Communism and Religion."

Visiting Speakers

Sept. 19. **Joseph M. Nissley,** Sarasota, Fla., at Weaver Church, Johnstown, Pa. **E. E. Miller,** Goshen, Ind., at La Junta, Colo.

Sept. 26. **Paul Haarer,** Howe, Ind., at Scottdale, evening. **Timothy Brenneman,** Sarasota, Fla., Central Church, Elida, Ohio, morning; **John L. Horst,** Scottdale, Pa., evening. **Menno Troyer,** Elida, Ohio, at Oak Grove, West Liberty, Ohio. **Aaron Mast,** Belleville, Pa., at Tedrow, Wauseon, Ohio. **Sidney Martin,** St. Jacobs, Ont., at Mill Run, Altoona, Pa.

Evangelistic Meetings

C. J. Ramer, Duchess, Alta., at Finland, Pa., Oct. 4-12. **Russell Krabill,** at Peoria, Ill., Oct. 3-10. **Howard Zehr,** Fisher, Ill., at Salem, Elida, Ohio, Oct. 31 to Nov. 7. **Elmer Kolb,** Pottstown, Pa., at Stony Brook, York, Pa., Oct. 31 to Nov. 15. **Orvin H. Hooley,** Burr Oak, Mich., at Morgantown, Ky., Aug. 29 to Sept 5; Rockway Gospel Chapel, Minot, N. Dak., Sept. 9-26; Glendive, Mont., Sept. 27 to Oct. 3; Red Top, Bloomfield, Mont., Oct. 4-10. **Wm. G. Detweiler,** Orrville, Ohio, at Weaver Church, Johnstown, Pa., Oct. 3-10. **Roy S. Koch,** St. Jacobs, Ont., at South Union, West Liberty, Ohio, Oct. 17-24. **Nevin Bender,** Greenwood, Del., at Haycock, Quakertown, Pa., Oct. 2-10. **D. D. Miller,** Berlin, Ohio, at Protection, Kans., Oct. 29 to Nov. 7. **James Martin,** New Holland, Pa., at Elizabethtown, Pa., Oct. 17 to continue two weeks. **Alvin Becker,** Woodburn, Ind., at Lima, Ohio, beginning Oct. 21. **Alvin Martin,** Terre Hill, Pa., at Krall Church, Cornwall, Pa., Sept. 19 continuing for ten days.

At the opening night, Sept. 26, of the **Hammer Tent Revival,** five miles east of Lancaster, Pa., the tent was packed and a large number were outside. An overflow tent, capacity 1100, was erected the following day.

DELAWARE MEETING (Continued)

guard against a pleasure-minded and sex-crazy world which is weakening the undergirdings of the Christian home, even to the sanctioning by churches of divorce and remarriage.

Jesus was as our example and goal, separate from sin and dedicated completely to God. John 17:11. God was the Contractor, Jesus Christ the Purchaser, the Holy Spirit the Worker, and the Word the Agency of our salvation and holiness. I John 3:2; II Cor. 7:1. True holiness is a continual experience. Ps. 4:3. Voluntary separation from evil is not its annihilation. Holiness begins at rebirth and must continue unto death, as saints here, with a progressive, rather than an instantaneous and entire, sanctification. Paul offered the highest Christian standards to those reclaimed from the lowest heathenism.

Love, the badge of Christian discipleship, is always active. Christ and the selfish life are opposites. Rom. 12:17-21. Jesus lived what He taught. In Christ we see alike.

Acid tests of our abiding. I John 2:9: Can I deliberately injure and kill a fellow Christian? A non-Christian? Can I love men, and yet kill and maim them? Can I escape the responsibility for killing men by charging it to the state?

* * *

The messages were the most important part, but not the only blessing. If any wanted loaves and fishes, they were certain to be there for the next meal, and again we were more than satisfied. For the night our family went with John L. and Beulah Shelley Auker to their Thompstown home. It was the same spot where I last fellowshiped with Deacon Samuel B. Weaver (1856-1935), of pleasant memory. Their family consists of Laban, Earl, John Jr., and Joan. Earl is a graduate of L.M.S. Also in the home were William Shelley and his wife, Pearl. The former had a heart attack a few weeks prior and was confined to his bed. We began to reminisce. He recalled the time when a lad of nineteen could get $24 a year for his services.

* * *

After worshiping in nearby schoolhouses, the congregation built the Delaware meetinghouse in 1871. This building will now be used for Christian day school purposes, with Leroy Pellman and wife in charge of the teaching. The new house, built last year, includes the best in architecture in line with Mennonite simplicity.

We learn slowly. After being counseled to *win* our wives, a brother in the evening said he could not *find* his wife, for she is rather short of stature.

As the time came to leave the Herrs and we turned our faces homeward, assured that the Lord had been with us very definitely and with the Juniata brethren, and if they with us continue thus, we will meet without separation in the eternal home of the redeemed. But glory has begun below. So say they, and so we!

Bareville, Pa.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alliman, Wayne and Nadine (Zehr), Roseburg, Oreg., first child, Gary Alan, Aug. 28, 1954.

Andersohn, Emerson and Betty (Lederman), Sturgis, Mich., first child, Carolyn Sue, Aug. 29, 1954.

Bowman, Mr. and Mrs. Delton Bowman, New Hamburg, Ont., third child, second daughter, Kathryn Marie, Sept. 16, 1954.

Brubacher, Abner S. and Marie (Ressor), Elora, Ont., second daughter, Pauline Ruth, Aug. 25, 1954.

Clemmer, Cyrus and Arlene (Nyce), Harleysville, Pa., fourth child, second son, James Cyrus, Aug. 15, 1954.

Combs, Donald and Roselba (Lehman), Watertown, N.Y., second child, first son, Jeffery Philip, Aug. 15, 1954.

Eckert, Richard S. and Ruth E. (Zimmerman), Ephrata, Pa., second child, first daughter, Gail Dianne, Sept. 16, 1954.

Engle, Wilbur and Barbara (Hess), Cochranville, Pa., a daughter, Susan Elaine, Sept. 5, 1954.

Fisher, Carl and Muriel (Lyndaker), Beaver Falls, N.Y., second child, first son, Blair Warren, Aug. 15, 1954.

Gerber, Paul E. and Frances (Hofstetter), Dalton, Ohio, fourth child, first son, Joseph Arthur, Sept. 8, 1954.

Gingerich, Gordon and Loretta (Zehr), Copenhagen, N.Y., third child, second son, Ronny Loe, Aug. 16, 1954.

Glick, Dwight and Emma (Yoder), Belleville, Pa., first child, Phyllis Marie, Sept. 1, 1954.

Gochnauer, Norman K. and Helen (Yoder), Tampa, Fla., second child, first son, James Y., Sept. 6, 1954.

Good, Ellis and Geneva (Birky), Elgin, Ill., first child, Leisa Lenore, June 4, 1954.

Hertzler, Byron and Mary Alice (Yoder), Newtown, Conn., first child, Carol Sue, July 8, 1954.

Hollinger, Lloyd and Edith (Horst), York, Pa., fifth child, third daughter, Jane Louise, Sept. 17, 1954.

Hostetler, Ervin and Polly (Hall), Uniontown, Ohio, second child, first son, Darrel Lee, Sept. 14, 1954.

Hostetler, Wayne and Mary Ann (Hostetler), Kokomo, Ind., first child, David Earl, Sept. 14, 1954.

Landis, Eldon and Alice (Strom), Jackson, Minn., second son, Randall Eldon, Sept. 4, 1954.

Lehman, Everett and Doris (Van Ness), Croghan, N.Y., first child, Kathleen Susan, Sept. 6, 1954.

Lehman, Richard and Ethel (Croyle), Boswell, Pa., first child, Lillian May, Sept. 7, 1954.

Martin, Luther and Elsie (Mills), Waynesboro, Pa., a son, Luther Howard, Aug. 23, 1954.

Mast, Mr. and Mrs. Ellsworth S., Embreeville, Pa., a son, Isaac Clarence, Aug. 17, 1954.

Miller, Daniel D. and Nita (Miller), Kalona, Iowa, third child, second son, James Ardell, Sept. 14, 1954.

Miller, Robert and Esther (Schweitzer), Filer, Idaho, fourth child, Michael Lee, Sept. 6, 1954.

Mullet, Henry A. and Eudora (Christner), Kalona, Iowa, second child, second daughter, Melody Ann, Sept. 4, 1954.

Musselman, Glenn E. and Lois (Shank), Ortanna, Pa., first child, Crissie Anne, Sept. 20, 1954.

Nauman, E. Glenn and Vera (Bauman), Oakford, Pa., first child, Dennis Eugene, Aug. 27, 1954.

Oyer, Verle and Margaret (Birkey), Foosland, Ill., second child, first daughter, Vera Christine, Sept. 6, 1954.

Roggie, Howard and Verna (Lehman), Castorland, N.Y., first child, Wayne Howard, June 10, 1954.

Roth, Earl and Anna Mae (Roth), Milford, Nebr., second son, Doyle Dean, Sept. 9, 1954.

Ruppert, Isaac L. and Dorothy V. (Bair), Red Lion, Pa., a son, David Ralph, Sept. 6, 1954.

Schlegel, Aal and Edna (Eichelberger), Shickley, Nebr., fifth child, second daughter, Patty Lou, Sept. 14, 1954.

Schloneger, Ward and Katharine (Saffell), Orrville, Ohio, second child, first daughter, Dorothy Marie, Sept. 12, 1954.

Shultz, Wilbur B. and Grace (Siegrist), Willow St., Pa., first child, Elaine S., Aug. 29, 1954.

Smoker, Aaron and Edith (Kurtz), Gap, Pa., fourth child, second daughter, Arlene Kurtz, Sept. 13, 1954.

Swartzendruber, Titus and Lucille (Steider), Shickley, Nebr., third child, second daughter, Jo Anne, Aug. 26, 1954.

Troyer, Lester and Gladys (Erb), Seward, Nebr., third child, first son, Randall Lee, Aug. 24, 1954.

Weaver, Clarence M. and Lydia (Martin), New Holland, Pa., fourth child, first son, Lester, Sept. 11, 1954.

Weaver, Melvin M. and Laura (Sauder), Ephrata, Pa., third child, second daughter, Shirley Ann, Sept. 5, 1954.

Wenger, Lester and Mary Jane (Stauffer), Lititz, Pa., second child, first daughter, Linda Susan, Sept. 13, 1954.

West, Henry and Audrey (Zehr), Lowville, N.Y., twins, second daughter, third son, Roxy Gale and Rickey Dale, Aug. 7, 1954.

Wiebe, Peter B. and Rheta Mae (Hostetler), Goshen, Ind., second son, David Ray, Sept. 12, 1954.

Willis, Conrad L. and Doris (Cash), Lynchburst, Va., second son, Darrell Walker, Sept. 4, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Alderfer—Landes.—Ray J. Alderfer, Frederick, Pa., of the Perkiomenville congregation, and Janet C. Landes, of the Souderton, Pa., congregation, by Russell B. Musselman at the home of the bride, Aug. 28, 1954.

Bontrager—Miller.—Mahlon Bontrager and Marilyn Miller, both of the Benton, Ind., congregation, by Galen Johns at the Benton Church, June 5, 1954.

Breckbill—Krabill.—Willis L. Breckbill, Willow Street Mennonite Church, Lancaster, Pa., and Ina Ruth Krabill, Beech Mennonite Church, Louisville, Ohio, by John Brenneman and Ray Bair at the Beech Church, Aug. 14, 1954.

Gish—Hershey.—Amos Samuel Gish, Elizabethtown, Pa., congregation, and Grace Anna Hershey, Hershey congregation, (York Co.), by Richard Danner at the Stony Brook Mennonite Church, Aug. 28, 1954.

Graber—Schrock.—Ellis Le Roy Graber and Berneda Mae Schrock, both of Stryker, Ohio, by D. Wyse Graber at the Pine Grove Mennonite Church, Sept. 18, 1954.

Hockman—Rice.—Walter L. Hockman, Blooming Glen, Pa., congregation, and Alma May Rice, Deep Run, Pa., congregation, by Wilson Overholt, assisted by David Derstine, Jr., at the Deep Run Mennonite Church, Aug. 21, 1954.

Hoover—Schmucker.—Donald Hoover of the Salem congregation, Foraker, Ind., and Edna Schmucker of the East Goshen, Ind., congregation, by Galen Johns at the East Goshen Church, July 18, 1954.

Hostetler—Lubbers.—Raymond Hostetler and Altye Lubbers, both of the Linn Twp. A.M. Church, Roanoke, Ill., by D. M. Hostetler, father of the groom, Sept. 10, 1954.

Kennell—Zoss.—Robert Lee Kennell and Evelyn Marie Zoss, both of the Linn Twp. A.M. Church, Roanoke, Ill., by D. M. Hostetler, June 24, 1954.

Leichty—Gnagey.—Mahlon Dean Leichty of the Bethel congregation, Wayland, Iowa, and Delores Marlene Gnagey of the West Union congregation, Parnell, Iowa, by Simon Gingerich at the East Union Church, Kalona, Iowa, Sept. 12, 1954.

Martin—Wraase.—Donald Martin, Elmira, Ont., and Waldtraut G. Wraase, Drayton, Ont., members of the Floradale Mennonite Church,

by Simeon W. Hurst, uncle of the bride, at the Floradale Mennonite Church, Sept. 4, 1954.

Miller—Eash.—Mervin LeRoy Miller of the Clinton Brick congregation, Goshen, Ind., and Doris Arlene Eash, Wellman, Iowa, by Amsa H. Kauffman at the Lower Deer Creek Church, Kalona, Iowa, Aug. 21, 1954.

Miller—Steckley.—Russell Miller, East Union congregation, Kalona, Iowa, and Phyllis Steckley, Midland, Mich., congregation, by Clarence Yoder, assisted by D. J. Fisher, at the Midland Church, Sept. 3, 1954.

Moon—Graybill.—Ivan Moon of the Scottdale, Pa., congregation, and Naomi Graybill of the Weaverland congregation, East Earl, Pa., by J. Paul Graybill, father of the bride, assisted by J. L. Horst, at the Weaverland Church, Sept. 5, 1954.

Moyer—Blank.—Harold B. Moyer, Salford congregation, Harleysville, Pa., and Gladys Blank, Franconia, Pa., congregation, by Menno Souder at the home of the bride, Sept. 4, 1954.

Ropp—Miller.—Morris Ropp, Fairview congregation, Kalona, Iowa, and Norma Miller, Midland, Mich., congregation, by Clarence Yoder, assisted by John Ropp, brother of the groom, at the Midland Church, Aug. 6, 1954.

Shultz—Steinman.—William Shultz of the Maple View congregation, Wellesley, Ont., and Jean Steinman of the Tavistock, Ont., congregation, by Henry Yantzi, assisted by Samuel Shultz, at the Tavistock Church, Sept. 11, 1954.

Steinman—Kipfer.—David Steinman of the Steinman congregation, Baden, Ont., and Ruth Kipfer of the Tavistock, Ont., congregation, by Henry Yantzi, assisted by Orland Gingerich, at the Tavistock Church, Sept. 4, 1954.

Stoltzfus—Stoltzfus.—S. Mark Stoltzfus and Mary K. Stoltzfus, both of the Maple Grove congregation, Atglen, Pa., by Aaron F. Stoltzfus, assisted by Calvin S. Kennel, Sept. 18, 1954.

Yoder—Kauffman.—Levi Yoder and Mary Kauffman, both of the Benton, Ind., congregation, by Galen Johns at his home, May 27, 1954.

Zehr—Roes.—Walter Zehr of the Cassel congregation, Tavistock, Ont., and Clara Roes of the Nafziger congregation, Poole, Ont., by Henry Yantzi at the bride's home, Sept. 1, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bare, Barbara Ann, daughter of Richard and Pauline (Wittmer) Bare, was born Jan. 11, 1949, at Williamsburg, Iowa; passed away Sept. 12, 1954, at the Ottumwa Hospital, Ottumwa, Iowa; aged 5 y. 8 m. 1 d. She had been recovering satisfactorily from an attack of nonparalytic polio, when she was stricken with bulbar polio, which proved fatal. Her parents, together with her brother (Billy), her twin sister (Bonnie), and baby brother (Bobby), survive her. She also leaves her grandparents (Mr. and Mrs. Mahlon Bare and Mrs. Effie Wittmer Sharp), and many friends and relatives. Services were held at the Assembly of God Church in Farmington, Iowa, and at the Crane Funeral Home at Mt. Pleasant, Iowa, with Grover Senf, pastor of the Assembly of God Church, in charge. Interment was made in the Mt. Pleasant Cemetery.

The following poem, composed by Barbara Ann when she was four years old, appeared in the **Beams of Light** the same Sunday she passed away.

Jesus Is Shining in Me
By Barbara Ann Bare
aged 4

Jesus is shining in my heart.
He's shining all over me.
My face is shining.
My eyes are shining.
Jesus is shining in me.

Brubacher, Sharon Lucille, daughter of Abner S. and Marie (Reesor) Brubacher, was born April 20, 1953; died at her home in Elora, Ont., Sept. 16, 1954, following a short illness; aged 1 y. 4 m. 25 d. Surviving are her parents, baby sister, and grandparents (Mr. and Mrs. George Brubacher and Mr. and Mrs. Carl Reesor). Funeral services were held in West Montrose Mennonite Church in charge of Noah Martin, Amsey Martin, and Ira Brubacher. Interment was made in the adjoining cemetery.

Gascho, Joseph, son of Joseph and Mary (Birkey)Gascho, was born near Flanagan, Ill., Feb. 11, 1871; passed away at his home in Cairo, Nebr., Aug. 22, 1954; aged 83 y. 6 m. 11 d. He had been in failing health, caused mainly by hardening of the arteries, for over two years and was confined to his home the last three months. He was married to Jacobina Roth in 1898. This union was blessed with 2 sons and 5 daughters. His wife preceded him in death in 1945. Three daughters also preceded him (Mrs. Mary Roth in 1930, and Mrs. Anna Jantzi and Mrs. Minnie Beckler in 1935). His parents, 3 sisters, 4 brothers, and 3 grandchildren also preceded him. Surviving are 2 sons (Alvin and Harry, both of Wood River, Nebr.), 2 daughters (Ida and Katie, at home), 2 sisters (Mrs. Mary Stutzman and Mrs. Lydia Hershberger, both of Corry, Pa.), 2 brothers (Ben and Chris, both of Milford, Nebr.), 21 grandchildren, and 30 great-grandchildren. In his youth he accepted Christ as his Saviour and became a member of the Mennonite Church at Milford. Later he and his wife transferred their membership to the newly organized Wood River Mennonite Church where he willingly lent a helping hand in erecting the building and establishing this congregation. Funeral services were held at the Wood River Church by W. R. Eicher and Sam Oswald. Interment was made in the adjoining cemetery.

Honsaker, Ione, widow of Leslie C. Honsaker, and daughter of Thomas and Malinda Breakiron, was born at Masontown, Pa., Feb. 14, 1876; passed away at the home of a daughter, Mrs. Clair J. Smith of Irvington on Hudson, N.Y., on Sept. 11, 1954; aged 78 y. 6 m. 27 d. She was married to Leslie C. Honsaker on Aug. 12, 1897, at Masontown, Pa. Later they moved to Elkhart, Ind., and in 1903 they moved to Martinsburg, Pa. Her husband passed away in 1950. She was a faithful member of the Martinsburg Mennonite Church. She leaves four children (Clifford, Inwood, W. Va.; J. L. of Schenectady, N.Y.; Mrs. Gladys Smith, Irvington, N.Y.; and Mrs. Mabel Weitzel, Martinsburg, Pa.) One daughter died in infancy. Also surviving are 9 grandchildren and 9 great-grandchildren. Funeral services were conducted by D. I. Stonerook, C. A. Graybill, and Clyde Fulmer at the Martinsburg Church.

Kaufman, Joseph, was born near Sterling, Ohio, March 6, 1868; died at the home of his daughter, Mrs. Lyle Rouch, Wooster, Ohio; Aug. 2[illegible] 1954; aged 86 y. 5 m. 18 d. In his earlier years he accepted Christ as his Saviour and was received into the fellowship of the Oak Grove and Pleasant Hill congregation. In 1893 he was united in marriage to Nettie Rohrer. To this union were born 4 sons and 2 daughters. In December, 1923, his companion passed away. Five years later, Dec. 24, 1928, he was married to Anna Miller Krabill of Louisville, Ohio. He then moved to the Louisville area and transferred his church membership to the Beech Mennonite congregation where he held membership until death. His second companion passed away in Feb., 1951. For some time his health has been failing and about ten days prior to his death he suffered a cerebral hemorrhage. Death was due to complications. Two sons (William and Harry) also preceded him in death. Surviving are 2 daughters (Emma —Mrs. Lyle Rouch, and Mrs. Mildred Eikleberry of Wooster), 2 sons (Howard E., Creston, Ohio, and Leonard I., Wooster), one brother (Jacob of Rittman, Ohio), 13 grandchildren, 11 great-grandchildren, and many other relatives and friends. Funeral services were held at the Pleasant Hill Mennonite Church by William Detweiler and O. N. Johns. Interment was made in the church cemetery.

Rupp, Enos, son of Jacob F. and Mary (Short) Rupp, was born Dec. 29, 1877; died Sept. 14, 1954; aged 76 y. 8 m. 15 d. His entire life was spent in the vicinity of Archbold, Ohio. After the death of his parents, he made his home with his brother Henry, and the latter days of his life were spent in the home of his sister, Mrs. N. J. Wyse, where he was cared for until his death. He was of a family of 11 children and is survived by 7 of them (Henry H., Pettisville, Ohio; Lydia Schmucker, Elmira, Ohio; Mrs. Mary Wyse, Archbold, Harmon H., Alvordton, Ohio; Mrs. Fannie Severson, Rockford, Ill.; Dr. Jacob, Detroit, Mich., and Adam, Hollywood, Calif.) He was preceded in death by his parents, 2 brothers (Samuel and Simon), and one sister (Mrs. Rosa Beck). In early manhood he accepted Christ as his Saviour and united with the Central Mennonite Church and remained faithful until death. Funeral services held at Central Mennonite Church were in charge of P. L. Frey, Henry Wyse, and P. R. Lantz.

Sauder, Amos, Sr., son of Martin and Barbara (Burkhart) Sauder, was born Nov. 9, 1875; passed to his eternal reward Aug. 21, 1954, at his home near Akron, Pa., following a heart attack; aged 78 y. 9 m. 12 d. On Nov. 17, 1904, he was united in marriage to Anna Hoover, who preceded him 38 years ago. On Sept. 2, 1920, he was united in marriage to Barbara Zimmerman, who also preceded him in death four years ago. He served as deacon at the Metzler's Church for 23 years. He is survived by the following children (Barbara—Mrs. John B. High, Ephrata, Pa.; Esther Sauder and Minnie—Mrs. Elmer Weaver, both of Akron; Elizabeth—Mrs. Elmer Ebersole, Myerstown, Pa.; Anna—Mrs. Jonas Groff, Amos, Jr., and Daniel, all of Ephrata). Also surviving are 30 grandchildren, 9 great-grandchildren, and one sister (Lizzie Sauder, Ephrata). Funeral services were held at the Metzler's Mennonite Church on Aug. 24, with Paul Wenger, Eli Sauder, and John Martin officiating. Burial was made in the adjoining cemetery.

Troyer, Janice Sue, infant daughter of Wilber and Vivian (Eberly) Troyer, Wellman, Iowa, was born July 14, 1954; died July 15, 1954. Besides her parents she is survived by her grandparents (Mr. and Mrs. Lloyd Troyer, Sr., Wellman, Iowa, and Mr. and Mrs. Daniel J. Eberly, Dalton, Ohio). Graveside services were held July 15 at Wellman Mennonite Cemetery, conducted by Max Yoder.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Christian After Death, by Robert Ervin Hough; Moody Press; 1947; 127 pp.; 35¢.

In this book the author searches the Scriptures for the great facts concerning the state of the Christian believer after death. The subject primarily under consideration is physical death, the temporary separation of the soul from the body, but the author also discusses the present state of departed saints, the resurrection of the body, the believer's judgment, and the final abode known as heaven and how men are fitted for it. Since the answers are derived from the revealed truth of Scripture, the book is Biblical and evangelical and not based on the blind speculations of reason. In distinct ways Jesus Christ is honored, for He has destroyed death and through Him the believer possesses eternal life. We are persuaded to rejoice because of His great accomplishments. The volume is another one in the Moody Colportage Library.—Edwin L. Weaver.

ITEMS and COMMENTS

It is estimated that the settlement which ended the war in Indo-China will create 700,000 refugees. Many people of the Hanoi region, rather than go under Communist government, are leaving their homes and going south to the Saigon section.

* * *

Roman Catholic Archbishop Cushing of Boston acknowledged recently that there may be fewer Roman Catholics in this country fifty years from now than there are today. He said that personal and social prejudice

against Catholics is disappearing in tolerant America. But it is being replaced, he warned his people, by "determined opposition to the spread of Catholic ideology."

* * *

At the invitation of the All Soviet Council of Evangelical Christian Baptists, three Baptist leaders from England visited Moscow in June. The Council of the Russian Baptist Union was in session when the three Baptist visitors from London arrived. Baptist leaders were present from all parts of the U.S.S.R. including Esthonia, Latvia, Moldavia, Belo-Russia, the Mid-Caucasus and Azerbaijan, Eastern Siberia, and the Ukraine. The report of the visit, published in "The Baptist Times" of London, says the Baptist Church in Moscow has 4,500 members while the church in Leningrad has 3,000 and in Kharkov there are 1,600 in the Baptist Church. The British leaders were told the churches in central Asia and in Siberia are very strong. The Soviet Union now has the largest European Baptist community, "The Times" reported. According to a Baptist official in this country, his body in Russia represents about four million people who have the right to preach but not to teach.

* * *

A marked increase of interest in religion among college students is reported by the Director of the School Religion of the State University of Iowa. He said there is less interest today than formerly in the "social gospel." He said further that "in Protestantism the high point of the social gospel was reached in the 30's." He added that Protestants are showing increasing interest in theology. He believes the growing interest in religion promotes tolerance and understanding among the various faiths.

* * *

A copy of the King James Bible in special letter binding has been presented by the American Bible Society to the president of the Philippine Islands. A collection of Scriptures in the languages of the far East were also presented to the library of the presidential mansion for the use of his guests. An institution for the blind was inaugurated in the Philippines last year and on request the American Bible Society sent as a gift to the library the complete Braille Bible in twenty large volumes.

* * *

President Eisenhower and his family have donated the pulpit which will be installed shortly in Corona Presbyterian Church in Denver, which is undergoing major reconstruction. It is the church the Eisenhowers usually attend during the President's vacations in Denver.

* * *

One out of every two persons living in this country today will either be killed or injured in an automobile accident according to the safety consultant in Pittsburgh. He pointed out that 38,000 people were killed and 2,140,000 injured last year in traffic accidents, and of the injured approximately 100,000 were permanently maimed. This is equal to one person killed every 14 minutes and one injured every 15 seconds.

Premier Nehru of India, in his monthly letter to the India National Conference, emphasizes, according to the Worldover Press, the secular character of the constitution which gives freedom to all religions, including the right to proselytize. "Personally I do not appreciate attempts of proselytization," he said. "But that is a personal opinion of my own and I have no business to thrust it on others. I can understand an individual changing his religion because of certain convictions." Those who are laboring for constructive solutions to the problems of foreign missions in India regard Nehru's statement as reassuring.

* * *

In 1950, Germany was visited by approximately 721,000 tourists from abroad. In 1953, the figure was 2.1 million. This past summer, despite unfavorable weather conditions, German travel agencies reported an increase of about 40 per cent over last year's foreign request of reservations. On the other hand, more then ten million Germans traveled abroad during 1953, and the figure for 1954 was increased by about 15 or 20 per cent. Much foreign travel on the whole is a good thing for international relations, as it increases understanding.

* * *

There is increasing emphasis on preaching in the Russian Orthodox Church, according to Dr. Gustav Heineman, president of the Synod of the Evangelical Church in Germany, who spent several weeks in Russia this summer. The sermon was once a minor part of the Orthodox service, which is highly liturgical, but priests are now using it as an important medium of Bible teaching. This is due to the fact that while the church in Russia is free to worship, religious education is confined to worship services and the home. Churches may not teach youth in public schools or in their own schools. Welfare work and religious propaganda through the distribution of literature are also ruled out. Dr. Heineman reported that a great majority of newborn children in Russia are baptized, even though their parents are Communists. He said most of the churches he visited were crowded. "The Communists are convinced," he said, "that in time religion will die out of its own accord, particularly as children and youth become increasingly trained in Communism. On the other hand churches are likewise convinced that Christianity will endure this period of testing just as it did previous trying periods in history."

* * *

The Quechua language, spoken by some of the Indians of South America, has developed into dialects which vary so greatly that Scripture translations are necessary in each one. For Peru, three new Quechua versions have been printed by the American Bible Society.

* * *

Christianity is not a foreign religion, but as Indian as any other, Prime Minister Nehru of India told the Council of States, during a debate on Goa and other Portuguese possessions in that country. Mr. Nehru said that Christianity "had come to India long before it went to Portugal or to Europe. It has been in India for the last nineteen hundred years, especially in South India. . . . Religion must stand on its own, not as a part of a political doctrine or under the umbrella of a colonial power."

* * *

Ninety-two per cent of all pupils in non-public elementary and secondary schools in the United States are enrolled in Roman Catholic institutions, according to the Office of Education in Washington.

* * *

The first native of Burma to be raised to the Roman Catholic hierarchy was recently ordained as Auxiliary Bishop of Mandalay. This is in keeping with the policy to name native bishops.

* * *

Three out of four Americans drink at least one cup of coffee each day. That makes an annual total of 100 billion cups valued at present prices at 1.9 billion dollars, according to **Time** magazine.

* * *

The Roman Catholic hierarchy of Pakistan have refused to permit the teaching of the Koran to Moslem students in Catholic schools. Moslems, who form an overwhelming majority of students in Christian schools, have been demanding that church authorities allow the Koran to be taught. Church authorities have answered the Moslem demands by pointing out that the schools are missionary institutions and cannot encourage the teaching of the Koran. The country's constitution makes Pakistan an Islamic Republic, with the Moslem faith as the state religion, although the rights and freedoms of other faiths are guaranteed.

* * *

Religious trends in Britain may be indicated by statistics released by the Registrar-General in London. These saw a marked increase in the proportion of the Roman Catholic marriages in Britain. The figures reveal that 94 out of every 1,000 marriages in 1952 were performed in Catholic churches, as against 65 in 1934, 47 in 1914, and 17 in 1814. Over the same period marriages in the Anglican churches in England and Wales decreased from 907 to 496 per thousand. It was also pointed out that Registry Office marriages, i.e., civil marriages, increased from 26,000 in 1844, to 306,000 in 1952.

* * *

Resolutions expressing objection to any form of universal training and to weapons of mass destruction were adopted at a National Youth Conference of the Church of the Brethren at Anderson, Indiana. Other resolutions called upon the denomination's youth for "greater loyalty to the church," and more serious study of the Bible in order to understand "the events taking place in our world," and to work toward ending racial segregation.

* * *

Frank Laubach suggested to the Indiana Yearly Meeting of Friends that American surplus foods be sent to victims of recent floods in Communist China. "America is thoroughly sickened over the atom and hydrogen bombs, the jet planes, the way of war," Dr. Laubach said. "People are psy-

chologically ready to enter into the way of love. The sending of surplus food will be interpreted by military men as unwise and as 'rejecting the opportunity given us by God to let Communism collapse' but instead of 'operation bleed' let us have 'operation feed.'" As a result of his suggestion the meeting urged President Eisenhower to authorize the sending of such foods.

* * *

President Eisenhower, addressing the annual convention of the American Legion, said his administration will make compulsory military training for all youth the number one objective in the next session of Congress, which begins in January. After his address, a new commander of the American Legion asserted, "We now have our best opportunity in years to put over UMT."

* * *

The gradual improvement in race relations in this country is not without its setbacks. In Cleveland six Negro homes were daubed with paint. Five white ministers volunteered to repaint the houses with their own hands to try to atone for the sins of their neighbors. In a suburb of Norfolk a house in a formerly white section which was purchased by a Negro was set afire. One can understand the feelings of some white people who object to having Negro neighbors, perhaps with some lessening of the value of their own property, although we think that point has been overworked. There is, however, absolutely no legal or Christian justification for these violences. American people will simply have to live with the situation they created when they brought the Negroes here years ago. And Christians will want to do more than co-exist; they will want to live together as brothers created of one blood by the heavenly Father.

* * *

Schools and colleges throughout the nation have enrolled an estimated 38,000,000 children and young people for the current school year. It is the tenth consecutive year that the enrollment shows an increase. These enrollees represent 20 per cent of the country's total population.

* * *

Chiang Kai-shek, ruler of Formosa and enemy of the Communist Chinese government, sent his air force over the flood-devastated area of China and dropped 60 tons of rice for the benefit of starving Chinese. He has urged other governments to do the same thing. From other sources has come this suggestion to the United States government; but Washington will probably not do anything of the kind—too near like helping an enemy. It might be the best way to get rid of an enemy.

* * *

Dr. Edgar Douglas Atrian, the new president of the British Association for the Advancement of Science, said the other week at Oxford, that human life cannot survive the explosion of more than a few thousand atomic weapons, whether they hit their target or not. It was his opinion that repeated atomic explosions would raise the world-wide level of radioactivity to a degree that no human body could tolerate. The danger in an atomic war, he pointed out, would be that in an attempt at a quick victory, nations would drop bomb after bomb without regard to the terrible consequences to all mankind. Thus the scientists are telling us that it is possible that human life can be wiped off the earth by a rain of atomic fire from the skies. How much better it would be if science would give itself to a study of the problem of how to feed the increasing millions which are inhabiting the earth. Someone has said that every day one hundred thousand additional people come to the dinner table, and two thirds of those already there have not had enough to eat.

DON'T MISS EITHER ! ! !

But Not Forsaken

Helen Good Brenneman

With this volume the author brings to the attention of the Mennonite Church something of the courage, the love and pain that was the lot of so many of their brethren in Europe during the last war. An unusual story, well told. $2.50

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"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Bible Principles Governing Race Relations in the Church

By Millard Lind

The Principle of Love

The Bible principle governing race relations in the church is the principle of love. This love set forth by the New Testament writers upsets the concept of love of the Greek religion and of other pagan religions of the ancient world. The Thessalonians, who accused Paul of turning the world upside down, were right in their charges. Christianity turns the world's values upside down in the central concept of love. Anders Nygren contrasts pagan love (Eros) and Christian love (Agape) as follows:

Eros is acquisitive desire and longing.
Eros is an upward movement.
Eros is man's way to God.
Eros is man's effort: it assumes that man's salvation is his own work.
Eros is egocentric love, a form of self-assertion of the highest, noblest, sublimest kind.
Eros seeks to gain its life, a life divine, immortalized.
Eros is the will to get and possess which depends on need and want.
Eros is primarily *man's* love; God is the *object* of Eros. Even when it is attributed to God, Eros is patterned on human love.
Eros is determined by the quality, the beauty and worth, of its object; it is not spontaneous, but "evoked," "motivated."
Eros *recognizes value* in its object—and loves it.

Agape is sacrificial giving.
Agape comes down.
Agape is God's way to man.
Agape is God's grace: salvation is the work of divine love.
Agape is unselfish love, it "seeketh not its own," it gives itself away.
Agape lives the life of God, therefore dares to "lose it."
Agape is freedom in giving, which depends on wealth and plenty.
Agape is primarily *God's* love; "God *is* Agape." Even when it is attributed to man, Agape is patterned on divine love.
Agape is sovereign in relation to its object, and is directed to both "the evil and the good"; it is spontaneous, "overflowing," "unmotivated."
Agape loves—and *creates value* in its object.

Pagan love is self-centered. Everything centers in man, who as a divine spark moves upward toward God. Man moves upward toward God, not with disinterested motives, but because he has a basic need for God. His love for God is really a self love, a desire to fulfill his own need. The pagan gods therefore were not thought to love at all. How could they love, for they had no need to fill. Their gods were self-sufficient, and therefore disinterested in man.

Christian love, on the other hand, is God-centered. God does not love to fill some basic need which He has. For example, He does not love because He needs to satisfy a feeling of loneliness. He loves because it is His nature to love. "God *is* love." His good will moves downward toward man in a pure, disinterested motive. Between man and God there is a gulf which cannot be crossed by man. Any attempt by man to rise to God is pride, the highest degree of godlessness. Only God can bridge the gulf as He in love condescends to meet the need of man.

The Principle Expressed in Creation and Providence

God's love for man is first expressed in creation and providence. Paul said to the Athenians in the Areopagus, "The God who made the universe and everything in it—He, being Lord of heaven and earth, does not dwell in sanctuaries built by men. Nor is He ministered to by human hands, as though He needed anything; but He Himself gives to all men life and breath and all things. *He caused to spring from one forefather people of every race,* for them to live on the whole surface of the earth. . . ." (Weymouth). This creative work of God is the background for the expression of God's grace. For our purposes we should note especially the unity of the human race. In contrast to the extravagant doctrinaires of former Nazi "philosophers" that the races ascended from different species of apes, Paul says that God "caused them to spring from one forefather."

The Principle Expressed in Grace

Against this background of creation and providence God has revealed His greatest expression of love, His grace. God's grace is His saving love which He manifested toward men in Christ Jesus. The heart of God's great Agape love is laid bare with the death of God on the cross.

This manifestation of God's grace was unmerited by any man. For this reason the cross was a stumbling block to the Jew. For the Jew had a religion of works, a religion of merit. For this reason also the cross was foolishness to the Greeks. For the Greeks supposed that man had a spark of the divine within him which could ascend upward to God. They thought that he who merited

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Africa

I slept. I dreamed. I seemed to climb a hard, ascending track
And just behind me labored one whose face was black.
I pitied him, but hour by hour he gained upon my path.
He stood beside me, stood upright, and then I turned in wrath.
"Go back," I cried, "what right have you to stand beside me here?"
I paused, struck dumb with fear, for lo! the black man was not there—
But Christ stood in his place!
And oh! the pain, the pain, the pain that looked from that dear face.

—Author unknown, *The Mennonite.*

God could find Him. Then why should God leave His state of self-sufficiency to go to such a length as to endure the cross? Against their background of thought it was utter foolishness.

Grace, however, assumes man's lack of worth. No man has any worth whatsoever outside of the value which God's love places upon him. He has no divine spark within him which can ascend upward. "When man has fallen away from God, he is wholly lost and has no value at all. But just in this is the 'point of contact' for God's Agape, since God seeks that which is lost. All thought of 'merit' is here excluded." As Paul summed up in the letter to the Romans, "All (both Gentile and Jew) have sinned, and come short of the glory of God." All races of men are alike in value and in need. And all who have received grace are alike in that they have done nothing to merit it. It comes to all as a free, unmerited gift. As Paul says it, *"No distinction is made;* for all alike have sinned, and consciously fall short of the glory of God, but are acquitted freely by His grace through the ransom given in Christ Jesus, whom God put forward as a propitiation available to faith in virtue of His blood. . . . *Where then is there room for boasting?* It is shut out. On what principle? On that of merit? No, but on the principle of faith. . ." (Rom. 3:22-27, Weymouth). If salvation were of works, then perhaps one race might have something to boast above another. But salvation by grace through faith places all races on the same level of receiving the unmerited favor of God.

The Principle Expressed in Fellowship

This Agape love expressed in grace calls all men into one fellowship in Christ. Grace does not save men in isolation, but makes those who before were not a people the people of God. "But you are a chosen race, a royal priesthood, a holy nation, a people belonging to God. . . . Once you were not a people, but now you are the people of God" (I Pet. 2:9, 10, Weymouth). L. S. Thornton says, "In baptism we 'put on Christ' like a garment. The metaphor is said to mean 'to take on the character or standing of' Christ. In other words, we have become partakers in His messianic status and privileges. All the natural differences of race, class, and sex, which in history have been converted into barriers against true human fellowship, exist no longer in Christ; that is, they have no significance in respect of a person's status in the new order. One thing alone counts there, namely to share the new unity which exists in Christ. This unity is represented in terms of a single human organism. 'Ye are all one man in Christ Jesus' (Gal. 3:28)."

Paul wrote about this reconciliation of all races of men in Christ as represented by Jew and Gentile: "But now in Christ Jesus you who once were so far away have been brought near through the blood of Christ. For He is our peace—He who has made Jew and Gentile one, and in His own human nature has broken down the hostile dividing wall, by setting aside the Law with its commandments, expressed, as they were in definite decrees. *His design was to unite the two sections of humanity in Himself so as to form one new man,* thus effecting peace, and to reconcile Jew and Gentile in one body to God, by means of His cross—slaying by it their mutual enmity" (Eph. 2:13-17, Weymouth).

Paul illustrates this fellowship with the figures of citizenship and family life: "You are therefore no longer mere foreigners or persons excluded from civil rights. On the contrary you share citizenship with the saints and are members of His family" (Eph. 2:19, 20). He again illustrates it with the figure of the temple: "You are a building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole fabric, truly bonded together, is rising so as to form a holy sanctuary in the Lord; in whom you also are being built up together to become a fixed abode for God through the Spirit." Paul also likens this fellowship to a body of which we as individuals (not as races) are members, responding to Christ the head and supplying the needs of one another.

The Principle Expressed in Action

It is important to see that the reason the church of New Testament times ran into conflict with its world was not merely because of its principles. Few people are persecuted merely because of their ideas. It is when men translate ideas into action that they run into difficulty. Paul ran into difficulty not because of what he wrote, but because he actually translated what he wrote into flesh and blood communities in the cities of the Roman empire.

It is the nature of Agape love that it must be expressed in action. God expressed His love by His grace for the building up of a fellowship of love throughout the world. As this active, Agape love is the nature of God, so it also becomes the nature of those who are redeemed and who are brought within the fellowship of love. Their love for God is expressed in love for the neighbor.

Pagan love does not seek the neighbor for the sake of the neighbor. It seeks him "in so far as it can utilize him as a means for its own ascent." Pagan love says that "to the extent that man participates in the divine, and only to that extent, is it right for me to love him."

Christian love, on the other hand, seeks even the neighbor who is an enemy. Christian love does not have to find something lovable in the character of the one whom it seeks. Indeed, it is the very nature of Christian love to run after the unlovely, after those who are judged of no worth by this world. It is not because we find something of value in our neighbor that we love him. It is rather because God loves us that we love the neighbor. God is the starting point: "We love because He first loved us." Everyone gripped by God must pass love on to his neighbor. Nygren says, "It is God's own Agape which seeks to make its way out into the world through the Christian as its channel."

All considerations therefore that it is for our own benefit that races be given equal consideration and be accepted into the Christian fellowship are sub-Christian. The reasons for the rise in status of the American Negro are mixed. But it is likely true in the final analysis that it is pagan self-love which is exerting the greatest influence. Far-sighted statesmen realize that it is to the benefit of America and especially her influence upon the world in combating Communism to grant to the Negro equal rights. Had the church of Christ possessed in full measure the Agape love of God, she would have led out in this cause before it became so popular. She would have made Negro members a part of her fellowship even when they were counted as of no worth.

L. S. Thornton says, "In the New Testament the facts of economic and social inequality are treated, not as problems of faith, but rather as opportunities of love. . . . For the New Testament writers they are simply part of the given facts of this world, upon which the powers of the Gospel are at work. The stubborn facts of the world are in process of dissolution before the redeeming forces of the Age to Come."

(Continued on page 981)

GOSPEL HERALD

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EDITORIAL

Gossiping the Gospel

"Daily we went into small village groups," said the national preacher from India, "and spent the day with the people, teaching at times but gossiping the Gospel always."

This is one of the best ways to witness, not only in India, but here and everywhere. For everywhere we are with people—home folks, schoolmates, workers at our elbows, people who sell us goods, chance companions on a journey. And usually there is talk—the weather, current events, our families, our work, what we think about this or that. Why not about the Gospel? Why must we get behind a pulpit, or before a group in formal teaching or speaking before we can witness to the Lord Jesus, His saving work and the joy of His service? Why must our conversation run to inconsequentials, to small talk, to matters that don't matter? Why not capitalize on the thousands of opportunities we have to speak to the hearts and consciences of those who need help in finding the Lord or in following Him more closely?

We often say that gossiping is a sin. It is when it runs to unkind and untrue and damaging personalities. But talking is not a sin. It is not wrong to be friendly and chatty and communicative. It is wrong not to be. One should not go through life shut up within himself like a clam. People who meet us should get something from us. Our vocation is not silence but witnessing. To what do we witness? To our likes and dislikes, our phobias and our grouches, our interests and our earthly satisfactions? Or is our life in Christ so real and so precious to us that we cannot talk long with anybody without giving our testimony of God's grace and blessing?

There are natural approaches, of course. Jesus asked the woman at the well for a drink of water. But He didn't keep on talking about water and buckets and wells. He walked over the porch into the house. They were soon discussing religious questions of deep import to them both. And soon there was a whole village of believers, won by the gossip at the well.

Is it true that a man can be known by the things he talks about? From the abundance of the heart the mouth speaketh. Our highest interests spill over into words. When our gossip, our casual conversation, is only about fields and crops and hogs and turkeys and buildings, it must be true that we are materialists. When clothes and sports and amusements are all that we talk about, it must be that those interests are uppermost in our minds. When we gossip only about world affairs and domestic news, it must be that we have given our hearts to the times rather than the eternities. When we wallow always in the most trivial happenings of the community, it just must be that we have never been possessed by the wondrous things that happened at Jerusalem long ago and by consequence are still happening in the hearts which are opened to the Gospel.

With all our church services and mission outposts at home and abroad, we will never make much of a Christian impact until Christ finds His place in our daily talk.

Have you gossiped the Gospel today?

—E.

The Lesson of the Potter

The potter was a familiar figure in Bible times. He made household vessels and could no doubt be seen plying his trade as one went about the countryside. Concerning this familiar and useful artisan Cruden says: "Frequent mention is made of the potter in Scripture. When God would show His absolute dominion over men, and His irresistible power over their hearts, He has often recourse to the similitude of the potter, who makes what he pleases of his clay; sometimes a vessel of honor, and sometimes of dishonor; now forming it, and then breaking it; now preserving it, and then rejecting it."

The New Testament Scripture concerning this is Romans 9:21: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" This illustrates the sovereign power of God, which He exercises according to His divine wisdom and will. We need to remember that God is the Sovereign of the universe and of man, and that though He grants man the privilege of free will, ultimately all things will be brought into submission to Him.

Probably the most familiar Scriptural allusion to the potter is found in Jeremiah 18:1-8. Jeremiah lived in dark times in the history of Judah and felt so bad about the spiritual declension of the people that he is called "the weeping prophet." It may have been at a time that he needed encouragement that the Lord told him to "go down to the potter's house." There he saw a remarkable illustration of the power and grace of God. The potter was shaping a vessel upon his wheel when something went wrong. Maybe a small pebble was mixed with the clay, and as the wheel turned, the vessel which was taking on its desired form was marred so that it could not be used. But instead of becoming discouraged the potter simply mixed up the clay again, probably getting rid of the cause of the trouble, and made it into another vessel that came up to the desired standard.

The Lord then made the application that He could make of the house of Israel a nation such as pleased Him if they would turn from their evil ways. The story also has a Gospel application. Every soul is marred by sin because of the fall of man. "There is none righteous, no, not one" (Rom. 3:10). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). But God through the atonement which His Son wrought on the cross has made provision that every one of us may be remade into vessels that please Him.

The illustration of the potter breaks down at one point, as many illustrations do. The clay is helpless in the hands of the potter and has no will of its own. The Lord in making the application to Jeremiah also recognized this point. Israel was indeed in His power as was the clay in the hands of the potter. But Israel also had the power of choice to do good or evil, and the Lord would be gracious to them if they would repent of their sin. Here is where the Gospel application comes in. The Lord is sovereign; He will deal justly with us because of our sin, but He will deal also in mercy if we repent and turn from our

sin, and if we by faith in Christ accept His atonement for sin.

Having accepted His salvation through grace we again yield ourselves to Him as the Potter so that He may make our lives such as will be pleasing to Him and will carry out His gracious will. And so we gladly sing,

Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay.
Mould me, and make me
After Thy will,
While I am waiting,
Yielded and still.

—H.

Building for Life

By Katherine Bevis

Building for life gives us a goal that is also a challenge. We are concerned and interested in developing strong bodies, healthy minds, good behavior; more than all, we must build stanch souls.

The material things of life cannot be properly cared for by intermittent, half-hearted attention, but must have sincere and continuous consideration; and the same is true of the building and growth of our soul.

There is but one law in this building—God's Law—it works with perfect accuracy.

"Build your house upon a rock," was the advice of centuries ago. This admonition is still good in this twentieth century.

That Rock is Jesus Christ!

We are so busy with facts in this age, that if we are not careful we shall become somewhat indifferent in values. And life's true values are not those that can be measured in dollars.

In Matthew 6:19, 20 we read, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Someone has said, "There is not a man or woman, however poor they may be, but have in their power, by the grace of God, to leave behind them the grandest thing on earth, *Character;* and their children will rise up after them and thank God that their mother was a pious woman, or their father a pious man."

Yes, in this building of life there is a goal to be set and a challenge to be met.

When Leonardo da Vinci had finished his great painting of the Last Supper, he took a friend with him to criticize it, and as the friend looked at it he said, "The most beautiful thing in your picture is the cup."

The artist took his brush and wiped out the cup saying: "Nothing in my picture shall attract more attention than the face of my Master."

"That in all things, he might have the preeminence" (Col. 1:18). This is Paul's teaching as he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Paul did not want anything in the building of his life to attract more attention than the cross of Jesus Christ.

Christ first! is the challenge that rings out. And this requires courage of a young person—to assert one's goal, to stand out like a unit in the midst of the multitudes; but unless we do, we are not building on the Rock.

It is much easier to go with the crowd, to become submerged rather than stand out from it. It doesn't require any will, any purpose, any courage, to go with the crowd. It doesn't take any originality nor any creative genius to follow along with the multitude.

Putting Christ first means doing things in His way and in His Spirit every day. To meet life's challenge means not only learning but practicing. We must live out what we learn, in the home, in business, and among friends, always.

Daily living is the sphere in which our goal will become a reality. Hearing and doing always go together.

It was William Carey who said, "How can a man be a Christian and not act?"

Young people! Let's face the challenge that is thrown out to us.

Let us remember that this is our day of responsibility. When God is first in this life's building, He will fully manifest His power within us, through us, and around us.

God works first within, then without. "Seek ye first the kingdom of God, and his righteousness; and *all* these things shall be added unto you."

Houston, Texas.

Talking before audiences in various cities, indulging in crossroads gossip, and plowing through newspapers picked up everywhere en route, an old conviction is confirmed: that the sometimes slow, sometimes rapid, advancement of Negroes to a better status is being pushed by countless Southerners of white skin. Given the relative nature of the comparative situations in South and North, probably more progress is being made toward changing racial attitudes in the South than in the North.

New attitudes are visible in small but significant things. A decade or two ago, only a few Southern newspapers used the capital "N" in referring to Negroes, as a preferable and more respectful practice. Today such papers are general. And some newspapers, among them the Henderson, N.C., *Daily Dispatch,* go out of their way to label as "a white man" certain criminals brought up for offenses traditionally, though unfairly, laid at the door of the Negro people. This is hardly ideal, for a time will come when it is not necessary to think of wrongdoers or rightdoers in terms of pigmentation; but the motive is good, and this custom stands out in refreshing contrast to certain press practices in playing up the crimes of colored citizens, while minimizing those of the whites.

A doctor from Norfolk, Va., before the Roanoke convention of the Virginia Medical Society, told his colleagues that Negro physicians ought to be admitted to full membership. If they were, they could then become eligible for membership in the American Medical Association. He bluntly stated that he had made a survey of the state's Negro doctors, and found them equal in skill and qualifications to white practitioners.
—Devere Allen, Worldover Press.

Join in worship; church bulletins are not telegrams that have to be read at once if you arrive late.—Yellow Creek Church Bulletin.

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, Sept. 22, 1904)

Bro. Hillary of Chicago preached in the Pennsylvania M.H., Harvey County, Kan., on . . . Sept. 4.

Resolved, That we [S.W. Pa. Conf.] respond to the call for help in India by recommending to the M. E. and B. B. James N. Kaufman of Rockton, Pa., who is willing to take up the work.

(From Herald of Truth, Sept. 29, 1904)

Bishop E. A. Mast of Kokomo, Ind., recently organized the brethren and sisters who have located near Chief, Manistee Co., Mich., into a congregation. The membership numbers thirteen.

(From Herald of Truth, Oct. 6, 1904)

Bro. E. S. Hallman of Berlin, Ont., contemplates making an evangelistic tour to the South in the near future. He will spend a few weeks in . . . West Virginia . . . at Job. Later he will labor . . . in the Shenandoah Valley . . . and in the Cumberland Valley between Hagerstown, Md., and Harrisburg, Pa.

The Society for Natural Feet in China is getting many adherents. In some places the young men sign a pledge not to marry girls with bound feet.

Our Witness in Today's World

By Donald R. Jacobs

(Delivered at the bimonthly meeting of the Eastern Board at River Corner, Conestoga, Pa., July 23, 1953.)

I have few concerns in this life, thanks to the grace of God, but I have been given one great concern by the Almighty—a concern that is deep and real, a concern that I can not shake off even if I would—and that is a concern for the witness of the Mennonite Church in the twentieth century. What witness did we give to the world yesterday, for instance? A day is a fair sampling, since that is what years and lifetimes are made of. What was our witness to the world yesterday? Let us reconstruct the life of a Tuesday Mennonite of middle age on the farm. He rises early. He takes time out, some of his best time, in the early morning air when he is the keenest and in worship reads of God and prays to Him. Again he dedicates himself to a life of honesty, thrift, respectability, and reconfirms his vow to live the simple, quiet, godly life. He goes about his work realizing that everyday toil is a result of sin and the devil, but he works ungrudgingly, looking forward to a time when the devil may be destroyed. His creditors, the store man, garage man, feed man, all get paid promptly and with a smile. He practices honesty in business as another virtue. He wears a mark of separation obediently, as requested by the church. In the course of the day he contributes a nice sum to a church solicitor which will go toward a new automobile for the minister. In his home all the meals are simple, nothing fancy, but tasty and plentiful. Furnishings are modest and clean. His wife has things looking spotless. There is just a spark of respect in her eyes when the old place is mentioned, for it has been in the family for three generations now; and the title's up in the safe. Grand old place it is, and a son is growing old enough to take over the family homestead. This gives deep satisfaction to the parents, knowing that the homestead will not need to change hands. As the day closes our devout Mennonite farmer friend has peace. The gentle breezes of twilight and dusk breathe coolness in his heart; the Lord has prospered him; he has continued in honesty; his family is well provided for; he thanks God for peace and contentment and quietness and for prosperity; and he is sincere in his thanks. A tear appears, and the day comes to an end.

We must thank God for men such as these whose witness is honesty, thrift, piety, quietness, dependability, and distinction. There are so few of them in the world. This sort of godliness is uncommon in the twentieth century and the witness of a few is potent and strong and salty. He is displaying fruits of a godly life; he is honest, dependable, industrious, peace-loving, thankful, obedient to the church and its discipline, concerned about his family, pious, clean, and respectable.

Do I speak the truth? I think I do. But now comes a question or rather two questions: Is this the witness of a New Testament Christian? Is it the witness of the Swiss Brethren in their first seventy years of life? Is it? We need to drop our egos low and answer the question (as much as it hurts), NO, decidedly, no.

Now as the fanciful spirit did with the miser Scrooge in the old carol, let us turn back the clocks of time, let us turn them 'way back, 'way, 'way back, back until we see a crowd, a mob, milling and stirring and with a seared conscience they move, then a hush, and a man on a door sill begins to speak—well, now—it's Peter, as honest and trustworthy as a silver dollar. What's he saying? Isn't he satisfied to stay in the fishing boat where he belongs and make a decent living for his poor mother-in-law and the rest of his family? Why can't he just be satisfied to be good and quiet? But listen to his stinging words, "Ye have taken, and by wicked hands have crucified and slain." He'll never get away with that! He just can't say those things! Maybe not, but he's delivering his soul. But that zeal and fire in his eyes. What's happened to the man, anyway? Doesn't he realize the danger? Next they'll take and crucify him like they did that fellow he's talking about. Will some folks never learn? But this sort will die out soon. The Roman government and the Jews will see to that.

I am exceedingly afraid of covetousness, lest it should steal unawares upon either myself or my friends.—John Wesley.

But no, not so soon. There, over there, a gang stoning a deacon, and look at the poor fellow, he was a good man and young. Why wasn't he satisfied to be good? Those stones! Let's leave, this just isn't right. But this will all pass soon. This sort of thing costs too much, it can't go on! It's against the very basis of human nature.

Let a few more years run out, down to the year 185, a century and a half since their leader was killed. They should soon learn that to be good is enough. No one will get hurt for being good. They'll soon learn that they shouldn't stick their necks out so far. Oh, here's a fellow, a lovable old schoolteacher. How respectable and admired he is in his Roman community! But, no, that was before he was a Christian. Now Justin is writing a letter to the Emperor explaining his new position in Christ. He wouldn't have to do that—it will only mean trouble. And in not many days we see him again, but this time being led to the block where he, along with others, is about to be beheaded. Why do they kill such a brilliant old man? He could have saved himself if he would have kept silent. Poor old Justin. But he's the last one in history, isn't he? But no, the Christian blood flowed warm and red and deep.

Then the blood stopped flowing. Had the Christian Church finally learned that to be good is enough? The Roman Church is established and morality is considered the true life of Christ. The Cross is now a sign to conquer a physical enemy in. "Kill an infidel and deliver your soul," was the cry from crusading pulpits in the eleventh and twelfth centuries. Now they're learning, aren't they?

Tick away, old clock, and show us some pictures in the sixteenth century. Stop there. Why there is Felix, Felix Manz. There isn't a more lovable young man in the whole university, and sharp as a whip. Now he's honest, and respectable, and all that. And he wants to always live better. He's a genuine, obedient member of the church. A few more ticks of the clock and we see Felix with his Scriptures—and he's beginning to see that being good is not Christianity. Look at the tears; he's deciding that he wants to proclaim Christ as they did in the New Testament. Such foolishness! A few more ticks of the clock and see Felix now. They're putting him into a boat. They tie his hands and feet and then bring his knees up to his chin and shove a stick in place so he can't withdraw his legs. He sings; they gag him, but he prays. Why didn't he keep quiet about this Christ he's learned to know, why? They're throwing him into a sack and they're rowing him to the middle of the river—and—it's enough, it's enough! Why God, why?

But let's get away from such foolish men, let's flee to the country, to the fields, where there's quiet. But who's that coming? And with such a burning message on his lips? It must be another of those Swiss brethren, one of those hedgepreachers. "Who ordained you to preach so, man?" I asked. "No one, but I must help build the pure body of Christ." "Whom do you represent?" I asked. "The Lord Jesus Christ," he said. "But don't you know that this is dangerous, this preaching out in the open like this? It could mean your life." With joy and hope in his strong voice he lifted up his head and said, "God forbid that I should prefer my life above that of the Lord Jesus." Out of the bushes came the police and within an hour the poor fellow was tried and burned at the stake.

Seventy years of that. Blood ran as it did the two centuries after Christ. They knew what the cross was and they at long last got a glimpse of the "bitter" Christ. But what after the seventy years? This is what happened. Instead of going out and evangelizing, the Brethren began to swarm. They are allowed in the Palatinate if they promise not to make converts, and next in Danzig and then Russia—in almost every case promising to be satisfied to keep only their own number. And the blood stopped. But how nice a people these Mennonites were! How honest and how God-fearing and how respectable! And what high quality gang plows they turned out in South Russia and what fine, serviceable reapers! And in America what splendid barns, houses, and farms, and what grand credit, and how nicely they worked with the Indians! And so the Mennonite Church, like a Rip van Winkle, had fallen asleep. She became respectable, and the blood stopped flowing warm and red.

What had happened to bring this on? Persecution had much to do with it, no doubt. It simply became too expensive to bear the bitter cross. And almost overnight the Mennonites substituted husks where the whole grain had been. Antiwar or nonresistance was stressed instead of the former constraining love of Christ that drove men to love even their executioners. They began to stress signs of separation in dress and housing and restraints rather than teach the bitter, uncompromising resistance against the spirit of the age and of the devil. A formal church service was substituted for the warm and meaningful fellowship of pilgrims and vagabonds as earlier. Good works were substituted for evangelism. And morality was substituted for blood. That's what happened. And the giant slept right up until the close of the last century; a nice long snooze of three hundred years!

And then the Spirit of God began to rouse the giant with Sunday schools, young people's Bible meetings, home missions, publications, Christian schools, charitable institutions, foreign missions, preaching in English, youth fellowship groups, World Wars I and II, Civilian Public Service, I-W, and Voluntary Service. God is rousing the giant and is even rousing him here today in this mission meeting. But Christian friends, the giant still sleeps!! The Tuesday Mennonite farmer is still in sand land. We're presenting to the world largely a long string of husks. How much prodding and calling must the Lord do to wake us up?

God has seen fit to preserve in the Mennonite Church, at least in a theoretical state, the basic tenets of the Gospel: (1) unfailing love to Almighty God; (2) love to all men; (3) separation from the works of the devil; and, (4) never to be forgotten, evangelism. There is little doubt in the minds of you here that few people in this world are even close to the New Testament type of "all out" Christianity. But through a survey of both religious and secular history one finds that the Mennonite Church in its pure form is a near approach to that life. Shouldn't we, as the apostle said to the Jews in the Roman letter, be the first to arrive at a revitalization of Christianity since we have the schoolmaster of "customary Mennonitism" as background to lead us to the truth? Notice carefully, there is no status quo in the life of the Christian Church. There must be a continual reformation. We hear much talk of going back to where we were before the turn of the century in many aspects of the life of our church. God forbid that we should fight against the very pricks He's using to wake us! They aren't the principles of fifty, seventy-five, or one hundred years ago that we want to return to, but to the principles that sent Paul to the angry mobs, that drove Stephen to a rocky death, and that gave Justin and Manz a hope beyond the grave!

All inward holiness is the immediate fruit of the faith that worketh by love.—John Wesley.

Our witness as a church must be that of the New Testament. We must be a brotherhood of born-again believers. We must believe in retaining the purity of the bride. We must live and move in love. Our witness of love can mean absolutely nothing if we fail to love fellow Christians and even enemies with love that will drive us to help in face of all dangers to person or property. Every born-again believer must do his work as though he were Christ's only witness on this earth. The great and ever-widening gap between ordained and unordained must be corrected and priesthood of believers must take its place as in the New Testament. We must realize that callings are simply divisions of labor—and that in love. There is no Lord save one in the Christian Church. And the witness must be one in which the spirit of the age is painfully and determinedly circumcised from our bodies, in true godly separation.

We are in a unique position in the history of the world today. God has no doubt prepared many to bear the bitter cross in our day. I've seen some of them, and they are ready for the New Testament type of unsurrendering battles on the devil. The Mennonite Church is also at a unique position in her history. She is a giant half awakened with scales of doubt, formalism, fear, and complacency still shrouding the eyes and mind. Can we tear the scales from our eyes, bathe ever so often in the blood and the Holy Spirit, and with boldness in the power of Christ's resurrection again truly represent Christ on earth? I am confident that by the grace of God we can!

Mixed Multitudes

By Lorie C. Gooding

Ex. 12:38: And a mixed multitude went up also with them.

A mixed multitude left Egypt with the Israelites. Who were they? Why did they go up also? What happened to them?

It is likely that they were slaves the Egyptians had taken from other nations. Perhaps some of them were Egyptians. It was manifest that the blessing of God rested upon the tribes of Israel at this time. Perhaps they joined themselves to Israel in the hope of sharing that blessing. Israel had come upon a time of prosperity, spiritual and material; therefore people were attracted to her. But these were no true Israelites. Did they turn back when the going got rough? Did they fall by the wayside? After the forty years of desert discipline only true Israelites were in the company that was considered fit to go up into Canaan. It would take true men and brave to face the hardships and perils attendant upon possessing the land. They must be of one mind and one heart, having one goal and obeying one leader. They must be a unified whole. A mixed multitude could not do it.

That is the reason the church prospers under persecution. Now in our country there is no stigma attached to churchgoing. In some places it is even fashionable. (Fearless Christian witnessing is never popular anywhere.) So we are a mixed multitude. There are many whose names are in church books who are not written in the Lamb's Book of Life. God's blessing is with His church, and many desire to share in the blessing without meeting the conditions. (Deny thyself; take up thy cross daily, and follow.)

When the church is suffering persecution, these fall by the wayside; they turn back again to Egypt. The high wind breaks the dead wood out of the tree. The hard rain washes away the shifting sand. The rough road shakes the loose bundles from the load. This leaves a smaller group of people, but they are as one; of one mind and heart, with one objective, and under one Leader. They have become a unified whole.

While the church is at ease she will say, "I am rich, and increased with goods, and have need of nothing." She relies on herself, her organizational machinery, her visible possessions. It is when, under relentless persecution, she is stripped of all this, and finds that she is truly "wretched, . . . and poor, and blind and naked" that she comes to depend upon Christ alone. Then indeed will she realize that faith *is* substance, and her prayers will rise day and night to the throne of God.

The churches in the Iron Curtain

A Prayer for This Week

O God, our Father, we pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding.

For we have improved means, but not improved ends. We have better places to go. We can save more time, but are not making any better use of the time we save.

We need Thy help to do something about the world's true problems—the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook of which is baited with security.

Hear our prayers, O Lord, for the spiritual understanding which is better than political wisdom, that we may see our problems for what they are.—1953 Echoes, Annual of Olds' School of Agriculture, Olds, Alta.

countries today are praying churches, and their members are in danger of their lives. The American church is, by and large, an indifferent, prayerless church, and its members need have no fear.

May God forgive the American church of this generation for our laggard service and our perfunctory prayers. And if it requires persecution to bring us a revival, then may He send us persecution.

Holmesville, Ohio.

The Possibility

By L. L. Wightman

On one occasion when Michelangelo was intently studying a rough block of marble, a friend asked him why he was so interested. Pointing to the block of marble, he said, "I see a beautiful angel imprisoned there, whom I intend to set free." Under the skillful touch of his hands, the marble took the form of an angel.

On another occasion he spoke to a block of marble of the possibilities before him. "Within you there are both beauty and ugliness. Which comes out depends on me."

Like that block of marble, we have within us both beauty and ugliness, potentially if not actually. Greater than the block of marble, we have the power of volition.

The sculptor took the marble without protest or affirmation, such was the nature of the marble. But God does not usurp the power of man to bring forth the beauty of a life. We first must yield our lives to God.

Beauty or ugliness depends on the individual. Sin will take the life and make it a thing of ugliness. If that same life is yielded to God, He will make it a thing of beauty.

There is a song which states the beauty that is possible for any life. "Let the beauty of Jesus be seen in me." That is the way God makes a life beautiful. Jesus enters the life, filling it with His beauty. The sequence to this entrance of Jesus into the life should be that others will see His beauty in that life.

There is so much of ugliness to mar the beautiful—the ugliness of sin, self, and the world. These combine in the effort to prevent the beauty of Jesus showing. How well the words of the sculptor can be applied to each life! "Within us there are both beauty and ugliness." Which comes out depends on what we do with that life. The result depends on our choice of a spiritual sculptor.

Michelangelo brought things of beauty from blocks of marble. His life was given to the creation of beautiful things in art. He made images of saints and angels. When God is permitted to sculpture lives, He builds Christian character by implanting Christ in that life. He brings out the qualities that are Christlike.

When men look at us, they may see in us all the ugliness of sin. Or they may see the beauty of Jesus in us. It depends on which master controls the life.

Of as great interest as the sculptor and his marble is the potter and his clay. He takes a daub of clay, applies a skillful stroke here and there, fashions it to suit his pleasure, and ends with a finished product. Many beautiful and useful things are fashioned from clay.

Two things make it possible for the potter to transform the raw material into the finished product—his desire and power to make something worth while, and the pliability of the clay to his touch.

Beautiful vases and urns do not happen. They are designed and perfected by the master potter. Beautiful Christian lives do not happen. They are developed by the Master Builder. A life like common mud, or a life like a beautiful vase. Which shall it be? The touch of Jesus Christ will transform the first to the latter.

We can fill life with whatever we wish. We can fill it with sinful thoughts and acts, or we can fill it with beauty. Life is so precious in the sight of God. If we yield that life to God, He will transform it until others see the beauty of Jesus in us.

Images of marble and vases of clay may be beautiful, but much more beautiful is a living being filled with beauty by the presence of God within. Our daily prayer should be, "Let the beauty of Jesus be seen in me."

Avoca, N.Y.

Prayer Requests—

(Requests for this column must be signed)

Pray that the way may remain open for our missionaries in Israel to continue their testimony in that country.

Pray that the efforts to pass a permanent Universal Military Training Law may be defeated.

Pray for the meeting of the Mennonite Board of Education to be held Oct. 14-17, that every decision may be guided of the Lord.

Pray for a young man whose special service for the Lord was interrupted by a break in his health. Pray that he may be restored for further service for the church if it is the Lord's will.

Opportunity

By Rosemarie Freeney

O world that sleeps
and mourns
and laments,
Your hour has come
at last.

O soul that longs
for peace,
for joy,
Your hope has come
to pass.

There is a life
of light,
of God,
Your life and mine.

There is One holy
who loves,
who cares,
Bruised for all mankind.

O world that sleeps,
rise up!
look up!
To the stained cross
on high.

O world that sleeps,
don't lose,
don't let
This eternal life
pass by.

Chicago, Ill.

OUR SCHOOLS

HESSTON COLLEGE NEWS

Winter Bible Term Preview

George R. Brunk, Denbigh, Va., will be the guest instructor for the 1955 Winter Bible Term. Bro. Brunk will also be the speaker for the annual winter revivals, Jan. 21-30.

Milton Vogt, who served on the India Mission field 18 years, will be guest instructor for the missions course.

The 1955 Winter Bible Term students will also have the privilege of hearing the Conrad Grebel lectures on "Christian Hope" given by Bro. Paul Erb, editor of the GOSPEL HERALD.

Many important changes have been made in the Winter Bible Term setup. Winter Bible Term will begin Jan. 21 (second semester) and will end Feb. 25. Winter Bible Term applicants will receive a completely new application blank. The curriculum has been revised to include more functional courses. More emphasis will be placed on evaluation and class attendance.

Other instructors include Pres. Roy D. Roth, Gideon G. Yoder, Milo Kauffman, Mary Miller, John P. Duerksen, Dean Justus G. Holsinger, Arnold Dietzel, and E. F. Schrock.

Plan now to attend the 1955 Winter Bible Term at Hesston College. Further details will be announced later.

* * *

John Kreider, B.R.E. graduate of Hesston College, was ordained to the ministry at the Mennonite Gospel Center, 1238 Washington, Kansas City 6, Mo., on Oct. 3. Bro. Kreider has served as superintendent of the Gospel Center for the past eight months. Bro. Milo Kauffman had charge of the ordination service.

Sanford Oyer, Fisher, Ill., another Hesston College alumnus, was ordained to the ministry Sept. 19, at East Bend Mennonite Church, Fisher, Ill. Bro. Oyer was installed as pastor of the Protection Mennonite Church, Protection, Kans., on Sept. 26.

Bro. Gideon G. Yoder and Bro. John P. Duerksen attended the Commission for Christian Education meeting, Sept. 27 and 28, and the Child Evangelism Conference Sept. 29, 30 at Laurelville Mennonite Camp, Mt. Pleasant, Pa. Bro. Yoder read a paper at the Child Evangelism Conference on the subject, "Religious Experience Before and After the 'Age of Accountability.'"

Milo Kauffman, Religious Counselor, was the official delegate for Hesston College at the Child Evangelism Conference. Bro. Kauffman also attended the meeting of the General Council of Mennonite General Conference at Laurelville Mennonite Camp, Oct. 1 and 2.

Bro. Daniel Kauffman read a paper, "A Study of Gift Annuity Rates—Types of Agreements Issued for Annuities and Tax Implications," at a committee meeting on Wills and Annuities at Laurelville Camp, Sept. 30.

Gideon G. Yoder, head of the Bible department, delivered the following three messages at the Springs Mennonite Church, Springs, Pa., on Sunday, Sept. 26: Sunday morning, "Building Christian Homes"; Sunday afternoon, "Building Christian Character," and Sunday evening, "Youth for Christ and the Church."

"A Message of Peace," a religious film sponsored by the YPCA, was shown in chapel hall Friday evening, Oct. 1.

EASTERN MENNONITE COLLEGE

The 1954-55 school year at Eastern Mennonite College opened with the annual Faculty Conference, held on August 31 through September 3. The mornings of each day were spent in Bible study, workshops, and discussion of professional topics while the afternoons and evenings were devoted to committee work. The annual fellowship lunch for faculty, employees, and their wives was held on Thursday evening, September 2.

The college freshmen arrived on Monday, September 6, for a week of orientation. The Freshman Days Program included various tests, orientation lectures by members of the faculty, and several recreational features, among them a trip to Skyline Drive and a visit to the Massanutten Caverns.

High school students registered on Tuesday, September 7, with the college students registering on September 13 and 14. The present enrollment is the largest in the history of Eastern Mennonite College, with 223 in the high school, and 304 in the college—a total of 527. This is approximately 90 more students than were enrolled for the first semester of last year, and represents an increase of 6 per cent in the high school department, and an increase of 33 per cent in the college department.

Merle W. Eshleman, who served on the faculty for two years before going to Tanganyika, East Africa, as a medical missionary, has returned as part-time instructor and college physician. Grace B. Lefever of Lancaster, Pa., and Samuel L. Horst, of Oley, Pa., have returned as teachers of chemistry and history, respectively. J. Otis Yoder, who was on leave of absence for four years for graduate study, has returned to teach in the Bible Department.

Eight members of the faculty spent time during the summer months in graduate study: Daniel B. Suter at the University of Virginia, Esther K. Lehman and Grace Showalter at George Peabody College for Teachers, C. Nevin Miller at Eastern Baptist Seminary, Samuel E. Miller at New York University, Ruth S. Stauffer and Arlene Bumbaugh at Virginia Polytechnic Institute, and Laban Peachey at Boston University.

The college is glad for the presence of five foreign students on her campus this year—Traugott Reiber and Horst Gerlach from Germany, Issa Khalil and Hiyam Hammouri from Jordan, and Jan Gleijsteen from Holland.

The opening address of the year was given on Wednesday morning, September 15, by John R. Mumaw, President. His message, in keeping with the college motto "Thy Word Is Truth," dealt with the inspiration of the Word.

The fall revival meetings are scheduled for October 17-24. Myron Augsburger, college pastor, will serve as evangelist.

—Lester C. Shank.

IOWA MENNONITE SCHOOL NEWS

"For we are labourers together with Christ. . . ." As this new school year begins, we feel the responsibility, yes, the privilege that is placed in our hands as teachers. Are we mirrors reflecting God's love? Are we teaching spiritual values as well as the academic? Are we helping young people to live in 1954?

The student body of I.M.S. reached 184 as a record enrollment. This is an increase of 43 over last year. The 64 freshmen comprise the largest class. The bulk of the students are local; however, different states are represented.

Katie Yoder is back at I.M.S. this fall, teaching Bible and biology. Dorothy Lehman, Greencastle, Pa., directs the school choruses in addition to classes in mathematics and music. Myrtle Hamilton, Mountain Home, Ark., is part-time instructor in Home Economics, teaches algebra, and is Girls' Physical Education Director. Barbara Detweiler, Newton, Kans., has classes in Home Economics and English. These additions bring the faculty number up to ten.

The physical plant has changed too. The Gym-Auditorium is the center of activity at 12:00 noon. A hot lunch program feeds an average of 198 people. The head cook is Anna Mae Miller, Elizabethtown, Pa. Miss Hamilton is dietitian for the hot lunch program. Mothers of the community donate their services in the kitchen.

The Home Economics Department was moved from the administration building to the basement of the gym with a room each for sewing and cooking laboratories.

To supplement cars as transportation three patron-owned buses make daily rounds. A station wagon from Wayland brings eight students daily. The house on the campus is a residence hall for the cook and faculty women.

Dr. Walter E. Schlabach, recently returned from Ethiopia, gave the chapel address one morning. Later John Garber, Alma, Ont., was our guest speaker.

This year the school is operating on six long periods instead of eight shorter ones.

For counseling this year, each teacher has been assigned a certain number of students. Contacts will be made each semester with students. These groups also meet in weekly prayer meetings. We are anticipating some wonderful contacts and rich blessings. Continue to pray with us and for us.

—Barbara Detweiler.

TEACHING THE WORD

Weekday Bible School

By Noah G. Good

This is a good time of the year to make plans for weekday Bible school for the coming winter months. The evenings will be longer. Many of our people have more free time for study and can respond more easily to an invitation to attend evening activities during the week at church. Even the children find it easier to take part in the winter months.

But any time in the year is a good time to start weekday Bible school classes if you do not have them now.

Recently we sent out cards to determine the present weekday Bible school activity and the potential interest. The answers show that there is a lot of interest and that there are many churches where classes for children could well be added to the present activity. The response to the card questionnaire was good. Many sample copies of weekday Bible school books were sent out. A number of new schools are opening.

For the Small Congregation

Naturally it is not practical to have many classes for children when the total number of children is hardly more than what makes one good class. It may be that you will want to have an adult class and a children's class. With good planning and serious interest this can be very good and interesting. You may want to consider several ideas that have been used. The adult group may want to spend their time in prayer meeting and Sunday-school teaching preparation. Mission study is very good for adult classes. Classes on nonresistance, homemaking, teacher training are all good for classes of married and young adult members of your congregation. Usually it is good to spend a definite period of time, like a quarter of a year, on a course. For the children's classes one of the courses could be used for one quarter, and at the end of the quarter when the adult group changes to another course the children could also change to another. The lesson outlines are well adapted for this. The one-class arrangement for the children requires that the teacher adapt the teaching so that it will be interesting and helpful to the entire group.

For the Average Congregation

The term average is not a good one and if one were to ask how large it is there could be no answer without some investigation. For this purpose in this paragraph I mean a congregation where there are enough children to make several classes, possibly from three to six. You will most likely want to have boys and girls in the classes. In this congregation it is likely that there are enough adults to have several classes. Some may be Sunday-school teachers who meet to discuss the work of the Sunday school. At the same time there may be a music class or a mission study class. The children can be grouped according to ages and school grades. Lesson materials that are written for the age levels of the classes can be used. Teachers with special interests in a particular age group can be assigned to the classes.

It is hoped that your average congregation will have a more-than-average response; for so often there are enough adults and children, but the number who are enthusiastic is so small. This brings a challenge to supply motivation and stimulation. Most people will come out if the thing is made attractive enough.

For the Large Congregation

There are advantages in the large congregation. Not all of the differences are advantages, for the large congregation is often unwieldy and poorly managed. But if the large group is well handled, you have opportunity to take care of many interests and needs that cannot be met so easily in the small group. There is danger of not knowing the people in the large congregation. It is also harder to get a high percentage of enthusiastic participation. There is a tendency to have a group of thirty or fifty coming together and it looks like a large group, when it is not nearly so good a proportion as the group of fifteen or twenty in the small congregation.

The weekday Bible school activity in this group should be planned to give many children the opportunity to be in a class of their own age just as they would be in public school, or in a Christian day school. Graded lessons, promotion, and individual attention become a part of this program.

When to Have School

In some churches the weekday Bible school is a twelve-month program. In other areas they think of a period in the winter for it. Some tie it in with the adult activity; others combine another young people's activity like sewing class or shop with weekday Bible school. When to have it? When your local situation and the Spirit tell you it can be worked in is the time to try it. This winter may be the time for you. Any time, all the time, is a good time to teach the Bible.

The Mennonite Church is faced with the dangerous effects of worldliness. Evil is always with us. In this we are not a bit different from any of the other churches. We need to use every available means to indoctrinate our dear children and prepare them to take a stand against evil with conviction and understanding. Together with the teaching in the home, the Sunday school, the Christian day school, and good literature in the home and school, the weekday Bible school may be just another means of strengthening the program.

HARD WORDS OF JESUS

It is really startling to read with fresh mind the demands Jesus made upon His disciples: "And he called to him the multitude with his disciples, and said to them, 'If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it.' "

Take up his cross! After the sentence of crucifixion had been passed upon a rebel against the empire, a Roman officer would say to the condemned man, "Take up your cross," for he must carry it to the place of his own execution. Why did Jesus use the ominous words?

Listen again: "And as he was setting out on his journey, a man ran up and knelt before him, and asked him, 'Good teacher, what must I do to inherit eternal life?' . . . And Jesus looking upon him loved him, and said to him, 'You lack one thing; go, sell all that you have, and give it to the poor, and you will have treasure in heaven; and come, follow me.' "

What did Jesus mean? The facility of human thought has found manifold ways of explaining away all depth of meaning.

And consider this teaching: "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me."

Did Jesus also mean: He who loves country or race or class more than he loves me, is not worthy of me?

And what did he mean by these words? "Enter by the narrow gate . . . For the gate is narrow and the way is hard, that leads to life, and those who find it are few."

Just how seriously are we supposed to take Jesus?—Kirby Page.

There are two reasons why men hate each other: because they do not understand each other; and because they understand each other too well. There is one reason why men love one another: because God is love.—Lorie C. Gooding.

FAMILY CIRCLE

SNAPPING STRING BEANS

By J. Paul Sauder

She snapped the beans and yet the while she did
She soared straight up, yes, up to heaven's gate,
Held converse there with Him who always hears
What His own children have to say or ask.

First gave she thanks. Her heart was overfull
Of many things to thank Him for, so she
Enumerated one by one with care
The deeds men do in name of Jesus' charity.

In traveling eye she saw two youths she knew
Whose work was helping those whose minds were ill.
Her mind leaped o'er the seas to one who steered
A great behemoth through the jungle green.
"God, keep him safe while he makes for Thee a road
To minister unto the needs of sons of men."

Then gave she God her thanks for safe return
Of one who circled earth to see its need
And plan for deeds in name of her own Christ.

An author far away who gave her very best
In wholesome rhyme came next into her view.
"Lord, bless that pen," and straightway it was done.

She kept on snapping beans with thanks the while
That she had sons to give unto the Lord.
One served Him here, a daughter there, and so
She and her husband had a dozen hands
For their dear Lord. 'Twas small enough a gift
In light of all their Lord had done for them.

And then her heart welled up, her eyes o'erflowed,
For who can contemplate the grace of God
And be unchanged from what he was before!
She prayed anew for pardon for herself,
For victory o'er hidden selfishness
Which wears its mask in many a guise and form;
For too much trust in goods and fear to share
Herself and stuff unto the needs of men.

And then she kept her silence and God spoke
A very flood of love into her heart.
God wasn't far away in heaven now;
He had come down into her kitchen small
And blessed it with His presence all the while
She kept on snapping beans and talked with Him.

Mt. Joy, Pa.

Long and Short of It

By Dorcas S. Miller

Our first born!

Older parents would shake their heads and say, "It won't be long until he goes to school." I would smile politely but think, "Six years? Long enough."

At four his mind grasped the fact of school and he wondered when he would go. "Two years? So long?"

I still had time.

The last year became but months. Yes, before long our son would go to school. I bought shirts, trousers, socks, and polished more carefully his shoes. These must do for school this fall.

And I still had time.

Then suddenly, the school bus stopped at our house one morning. Our son, proudly dressed, carefully combed, pad and pencil held in the grown-up manner of six-year-olds, marched triumphantly into the bus.

The driver did not know the importance of that moment. No wonder then that he didn't blow the horn as he drove out of the lane with our son, and a corner of my heart.

The sun shone into my eyes. Maybe that is why I could not see clearly enough to catch even a farewell wave from my son.

Greenwood, Del.

A HAPPY HOME

Jealousy was wrecking the Patton home. When Amos, now well up in years, changed the center of his life from self to Christ, he began to pray for his wife who was subject to fits of jealousy. Day after day, as he prayed in the secret of his closet, he discovered two things: (1) he himself was able to keep sweet while angry words rained upon him; one cannot speak harsh words to the one for whom one prays; (2) after weeks of prevailing prayer, the wife's jealousy lessened in intensity, duration, and frequency. Finally the attacks ceased altogether. Prayer had opened her life to the work of the Holy Spirit.

Amos' next problem was to discover the cause of Anna's jealousy. Together they talked over the matter and concluded it was a lurking sense of inadequacy and inferiority. Amos was a college graduate and Anna was not. Together they came to realize both had been at fault, that it isn't what one knows, but what one is and permits God to do through him that counts. God-given wisdom and beauty of character make one attractive in personality and effective in living.—Clara and Carl.

The Minister's Farewell

Acts 20:19-38

By Esther Reesor Weber

(In memory of my father, Thomas Reesor of Markham)

I've served the Lord with many tears
And great humility;
I've kept back nothing through the years,
Have taught much publicly.

And now I go away from you;
You'll see my face no more.
Take heed, therefore, I'm warning you,
My flock, I've warned before.

For there are many grievous wolves
To lead the sheep astray
If left too long, and also lambs.
Now for you all I pray.

And now my brethren young and old,
I commend you unto God.
He'll lead you safe unto the fold;
Just follow where Christ trod.

I give my flock into your care,
Young men, you take my place.
God keep and guide you is my prayer.
No more you'll see my face.

I'm bidding you a last farewell,
My flock, my family too.
There'll be no tears or sorrow there
In the land I'm going to.

Elmira, Ont.

EXPRESSIONS OF APPRECIATION

This conveys our word of appreciation and thanks to the great circle of the brotherhood for the fervent prayers and the numerous beautiful tokens of concern received during two experiences in the Kitchener-Waterloo Hospital, one in August and again during September, when Sister Fretz underwent surgery. Convalescent is now at home and her condition is fair. Prayers have been answered and we plead your continued support in this fellowship of bearing burdens before our great God and the Saviour. —Joseph C. and Martha Fretz, Box 334, Kitchener, Ont.

The greatest thing anyone can do for God and for man is to pray. It is not the only thing, but it is the chief thing. For if a man is to pray right, he must first be right in his motives and life. And if a man be right, and put the practice of praying in its right place, then his serving and giving and speaking will be fairly fragrant with the presence of God.

The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who explain about prayer; but I mean those people who take time and pray.—S. D. Gordon.

TO BE NEAR TO GOD

Sunday, October 17

Read Luke 19:29-34—"The Lord Hath Need"

Dewey folded his aching hands over the old, gray and gutted hoe handle. Clad in faded blue denim, the white-haired gardener paused to rest at the end of scraggly row of ill-matched tomato plants. Chopped weeds were wilting in the hot sun. A neighbor leaned against the rusty, woven-wire fence. Perspiring Dewey sensed the neighbor's curiosity about the odd assortment of tomato plants in one row. "Them thar's four settins o' plants," Dewey hastened to explain. "Bugs got some; some the birds et; t'others the hail 'n bad weather kilt. I jus' kep' replacing the losses with new uns. I cain't stand the sight o' empty spots." Dewey tolerated no gaps. Full rows were necessary.

"The Lord hath need," was first spoken about a frisky, barnlot colt. If God needed a common farm animal, how much more does He need me? Without me there is a gap. God needs me. Spirit of God, give me courage to do my bit for Thee.

Monday, October 18

Read John 1:45-51—"Greater Things"

The spreading tree offers cool shade, protection from the summer's heat. It is refreshing to lean against the rough bark, to listen as the breeze whispers among the green leaves. Sometimes I wonder if I have become too contented with my own, my small world, my little green tree. God called Nathanael from the tree's shadow to greater things. Today, I want to be Nathanael of 1954. I will listen for the voice of the Master as He passes my way, my tree. I am tired of the little life, little things. I have the Great God, His love without limit, the Book with no end. My Lord was lashed to the tree for a little while; I have been perching under my tree too long. Lord, show me greater things.

Tuesday, October 19

Read Matthew 6:25-34—"Lilies of the Field"

A delicate flower holds its head high in the breeze. Now it is swaying. Will the frail, green stem snap? The "rose of the wind" does not seem to mind the tossing to and fro. The desert flower stands secure. You are my Saviour's lily of the field. Today, I will stoop low and learn again the lesson my Jesus taught through you, flower of the wind. You are rooted firm and deep enough in the inch of ground that is your home. You grow in God's sod, and to your lovely beauty the Creator adds more, moment by moment.

Father God, teach me again that Thine is the morrow, mine is today.

Wednesday, October 20

Read Luke 9:28-33—"It Is Good . . . Here"

"I love to steal a while away" to meet with God in prayer. I love to hear again the Holy Words of yesteryear made alive for me today. I would linger on the holy ground, the soil that saints have trod, this holy ground of prayer. Yes, here are Moses, Elias, my Lord Himself. We talk together as good friends should. I am happy in my secret closet of prayer. I listen to my Father as the toddler, lost in wonder, listens to the visiting preacher. I go forth from this season of prayer, but oh, "Master, it is good to be here." I go because Thou dost send me. Because Thou dost send me, I can go.

Thursday, October 21

Read Matthew 27:34-38—"Sitting Down"

In fancy I sit at the feet of Jesus . . . on Calvary. My companions, I see, are battle-hardened men of war, Roman soldiers. The service men think nothing of the harsh words hurled at the Man spiked on the timbers; jokingly they gamble for the Rabbi's seamless robe. Must men be like that? Must I be like that? Thy feet, dear Saviour, were pierced for me. Oh, hallow my speech this day, dear Lord. Stay the unkind word. Keep me from adding more wounds. Help me to remember this moment at Thy feet.

Sitting at the feet of Jesus,
Where can mortal be more blest?
There I lay my sins and sorrows,
And, when weary, find sweet rest.
Sitting at the feet of Jesus,
There I love to weep and pray,
While I from His fullness gather
Grace and comfort ev'ry day.

Friday, October 22

Read Romans 12:1-13—"Fervent in Spirit"

A beach fire crackled cheerfully in the gathering dusk. Lake winds chilled the air. Picnickers dragged play-weary bodies into the flame-lit circle on the sand. While old

(Continued on page 979)

Guidance for Family Living

Sunday School Lesson for October 24

(Prov. 4; 6:20 to 7:27; 19:13, 14; 31:10-31)

A study of wisdom for everyday living would certainly include living in the family. The proverbs that are selected are very comprehensive in that some of them speak to parents, some to husbands and wives, and some to children. Do not try to use them all but select according to your pupils. Remember, we teach pupils and we don't teach unless we get spiritual reactions from our pupils. This is the only lesson on the home in 1954 and 1955.

For married women—Prov. 31:10-31; 19: 13. Here a worthy mother is described. Perhaps the greatest need of our children is better parents to live with. The truly godly mother with wisdom and understanding of children will nurture them for God. What characteristics of a good mother and wife are given? She is faithful to her husband (v. 11) and very helpful to him (v. 12, 15, 19), her energy is given to her household (v. 13). She is a good and wise manager of the household, not the head of the home but doing her part well. This part today will not be identical in kind with that Lemuel describes, but the good mother of today lives after the same principles. This virtuous woman has foresight (v. 21). Her character is the most distinguishing factor. Consider well her clothing of strength and honor and her wise talk and kind tongue.

This good wife and mother always enhances the good name of her husband. All her virtue is explained in verse 30.

For parents—Prov. 4. A parent reading these instructions wonders if the children should always "hear" the instruction of a father and mother. Does not the writer imply that the instruction the children get will give them words worthy to retain and follow because they are the commands of God which the parents have in their hearts, in their lives? Deut. 6:7, 8. Only as we give our children by admonition and nurture the words of God, will they have light and reproof for the way of wisdom in living. Notice the emphasis given to instruction by the father. The way of living that father has in deed and word is admired by the children. Too often the influence of father is underestimated. If he is highly respected as he should be, his opportunity for nurture is great.

For children—Prov. 6 and 7. The children, later the fathers and mothers, may introduce a discordant note into the home by refusing to give consideration to the rights and feelings of the others. Children can give their parents much grief or much joy. They may spoil the reputation of their parents or enhance their good name. Someone may say, if the children are wayward the parents have failed. This is probably true and it is the most wholesome attitude for parents to take concerning **their own** children. We do know children are born in sin and it is they who must decide to go right.

It is difficult to think of any member of the family without thinking of him or her in relation to the whole family. The Christian family is a Christian co-operative, a Christian fellowship. In their togetherness it is that they find love, joy, satisfaction, peace, security, gentleness, and pleasant co-operation. Fellowshiping in the family requires real living together in work, play, worship, service, and especially in thinking. All this demands time together. One of the greatest needs of our homes today is a re-planning of school, community, and church affairs to make possible good home living. Let each pupil carefully examine his home living. Do you have time for this most important activity?

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Since the riot at the Missouri State Prison, Jefferson City, Mo., visiting privileges have been suspended indefinitely, and hence there is no information available regarding our brethren there. May we remember them in our prayers. N. E. K.

Sixteen young people were baptized and received into church fellowship at the Maple Grove congregation, Atglen, Pa., on Sept. 19. At the same time a convert from Media Chapel, Oxford, Pa., was received as a member at that place.

Four young sisters were baptized and received into church fellowship at the Wesley Chapel congregation, Newark, Del., on Sept. 26.

The Christopher Dock Mennonite High School, near Lansdale, Pa., opened sessions on Sept. 15, with an enrollment of 115 students. Bro. Richard C. Detweiler, Perkasie, Pa., is principal.

Bro. Howard Rush was ordained to the ministry at the Deep Run, Pa., Church on Sept. 26, to serve at the Mission at Bristol, Pa. This work is sponsored by the Deep Run congregation.

Two ladies' coats (dark blue, short) were left at the Bowmansville, Pa., Church at the time of the ordination services, Aug. 18. Owners should call for them or get in touch with Bro. J. B. Gehman, R. 1, East Earl, Pa.

Sister Hettie Mininger, widow of the late J. D. Mininger, writes that she has changed her address from Harrisonburg, Va., to 1624 S. Eighth St., Goshen, Ind., where all future mail for her should be addressed.

Bro. Ford Berg, pastor of the Zion Church, Birdsboro, Pa., spoke in the Oct. 1 chapel service at MCC headquarters, Akron, Pa.

Dedication services were held for the church building at Grand Marais, Mich., on Sunday afternoon, Oct. 10, if previous plans were carried out.

Bro. Milton Vogt, on furlough from the India Mission, will serve the Pennsylvania congregation, Hesston, Kans., during the month of October, while the regular pastor, Bro. Earl Buckwalter, gives some time to the interests of the Sycamore Grove congregation, Garden City, Mo.

Bro. D. Parke Lantz filled the appointments at the Bay Shore Church, Sarasota, Fla., Sept. 26 and Oct. 3, during the absence of the pastor, Bro. T. H. Brenneman, who was visiting friends in Ohio.

A song fellowship, including the Mennonite churches around North Lima, Ohio, the Beech Church, Louisville, Ohio, and the Maple Grove Church, New Wilmington, Pa., was held on Sunday afternoon, Sept. 26, at the North Lima Church.

Three members were received into church fellowship, two by baptism and one by letter, at the Martinsburg, Pa., Church on Sunday evening, Oct. 10, according to previous plans.

Wanted.—One copy of the book, **Descendants of Jacob Hochstetler,** published by the Brethren Publishing House, Elgin, Ill., in 1912. Write to John A. Hostetler, Mennonite Publishing House, Scottdale, Pa., stating the price.

Change of Address.—Ernest J. Bontrager, from Canby, Oreg., to R. 1, Box 141A, Estacada, Oreg. Bro. Bontrager and family have moved into the area of the Porter Rural Mission, where they have been working over a period of years.

The Kraybill Mennonite School, Mt. Joy, Pa., which opened its fall term recently with an enrollment of 64, on its second day of school held a consecration service for pupils and teachers, conducted by Bro. LeRoy Stoltzfus, Bird-in-Hand, Pa., a member of the Conference Religious Welfare Committee.

The Thomas Church, Hollsopple, Pa., was scheduled to have its preparatory and communion services, Saturday evening, Oct. 9, and Sunday morning, Oct. 10, respectively. Bro. Harold Thomas was to bring the message on Saturday evening, and Bro. Roy Kinsinger, Grantsville, Md., on Sunday morning.

Bro. and Sister Frank Brilhart, Scottdale, Pa., had charge of the evening service at the Stahl Church, Hollsopple, Pa., on Sunday evening, Oct. 3, at which time they spoke about their experiences in summer service work in Louisiana.

Bro. John Paul Oyer, formerly of Ashley, Mich., is serving, since August, as associate pastor of the church at Leetonia, Ohio.

Bro. Paul Erb, Scottdale, Pa., spoke on Oct. 4 to the ministers of Wayne, Stark, Medina, and Columbiana counties in Ohio, reporting on the World Council Assembly, Evanston, Ill. The meeting was held at Camp Luz, Kidron, Ohio.

At a special service at the Maple Glen Conservative Mennonite Church, Grantsville, Md., on Sunday evening, Oct. 3, Bro. Elam Bender, Meyersdale, Pa., was licensed to preach the Gospel and to have ministerial oversight of the Mission at Vassar, Mich., for one year. Services were in charge of Bro. Ivan J. Miller, and the message was brought by Bro. Earl J. Maust, Pigeon, Mich., who also preached at the communion service in the morning. The call to Bro. and Sister Bender to serve at Vassar came from the Pigeon River congregation, Pigeon, Mich. They are immediately locating at Vassar.

At the annual business meeting of the Mennonite Campground Association, held at Laurelville Campground, Monday, Oct. 4, the following officers were elected for the coming year: President, David Derstine, Jr.; Vice-President, A. J. Metzler; Secretary, Samuel Wenger; Treasurer, Paul W. Shank.

Bro. and Sister Don A. Augsburger, Orrville, Ohio, have been appointed as the house parents for the Fellowship Center for Mennonite Students, recently dedicated at 319 S. 15th St., Philadelphia, Pa.

Bro. Paul M. Lederach, Scottdale, Pa., is spending a few weeks in Oklahoma and intervening points, returning to attend the annual meeting of the Board of Education at Goshen, Ind., Oct. 14-16.

1955 General Conference.—The General Council of Mennonite General Conference, in session at Laurelville Campground, Oct. 1, accepted the invitation of the South Central Conference and Hesston College and Bible School to hold its 1955 biennial session on the grounds of Hesston College. The dates are Aug. 24, 25.

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Calendar

Annual meeting of the Mennonite Board of Education, Goshen, Ind., Oct. 14-16.
Meeting of the Indiana-Michigan Mission Board for all mission workers, local board members, ministers, and bishops, at Olive Church, Wakarusa, Ind., Nov. 11, 12.
Fall Missionary Conference, E.M.C., Harrisonburg, Va., Nov. 21, 1954.
South Pacific Mennonite Conference, Upland, Calif., Nov. 25-27.
Indiana-Michigan Conference Ministers' Meeting, Leo, Ind., Nov. 30 and Dec. 1.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Mission Board Meeting, place undecided, June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Carl Beck family, Obihiro, Japan, is scheduled to sail for the U.S. for furlough on Dec. 11. The Eugene Blossers plan to go to Obihiro about the middle of November from Tokyo to take charge of the work during the Becks' absence.

On Friday evening, Sept. 3, Prof. Yasushi Nishiwaki, professor of biophysics of the University of Osaka, Japan, spoke at the Foyer Fraternel, Brussels, Belgium, under the auspices of the International Fellowship of Reconciliation on the subject, "The Wounds of the Atomic Bomb on Japan."

At the Sept. 18 meeting of the Urban Evangelism Committee of the General Mission Board, Bro. J. E. Gingrich, Johnstown, Pa., was elected secretary of the committee for the coming year.

Tentative plans for the annual City Missions Round Table call for the meeting to be held at Canton, Ohio, March 22-24, 1955. This meeting is sponsored by the Urban Evangelism Committee of the General Mission Board.

Three students at Union Biblical Seminary, Yeotmal, India, have offered their services for short periods to administer relief in the flood areas of Bihar, India. It appears that as many as seven students may be recruited for this work. They will likely serve under the auspices of the MCC according to reports from Yeotmal.

The personnel for the Negro Evangelism Committee, a subcommittee of the Urban Evangelism Committee of the General Mission Board, has been designated as follows for the coming year: LeRoy Bechler, Saginaw, Mich., Chairman; Ira Buckwalter, Intercourse, Pa.; Vern Miller, Cleveland, Ohio; James H. Lark, Hopkins Park, St. Anne, Ill.

The Rally Day attendance at the Lima, Ohio, Mennonite Mission on Sept. 26 was 198.

Young people from the Bethel Mennonite Church, Chicago, Ill., attending our church schools during the present semester include Charles Freeney and Louis Campbell, who are attending the high school at Hesston College and Bible School, Hesston, Kans., and Rose Marie Freeney and Marie Kimbrough who are attending Goshen College, Goshen, Ind.

Rachel Groff, six-year-old daughter of Brother and Sister Weyburn Groff, Yeotmal, India, returned home from boarding school at Landour with Sister Irene Weaver so that she could submit to a possible tonsillectomy during the three-week period between her school semesters. Remember her in your prayers.

Sister Gladys Widmer, missionary to Puerto Rico, arrived at her home in Wayland, Iowa, on Oct. 1 for a short vacation with her parents.

Mary Kathryn Conrad was born in the Dhamtari, India, Christian Hospital to Dr. and Mrs. Paul Conrad on Sunday, Sept. 26.

Bro. Roger Smith, London, Ont., who found Christ at the Goodwill Rescue Mission about three years ago, will give an illustrated message at the Wanner Mennonite Church, Hespler, Ont., on Sunday evening, Oct. 24.

Bro. Floyd Sieber, missionary on furlough from Argentina, served at the Mennonite Home Mission, Chicago, Ill., on Sunday morning and afternoon, Oct. 3.

Bro. John Martin, Harrisonburg, Va., student at the Goshen College Biblical Seminary, Goshen Ind., served as guest speaker at the Detroit, Mich., Mennonite Church on Sunday morning and evening, Sept. 26.

Bro. John Coffman, London, England, gave an illustrated message on mission work in London at the Danforth Mennonite Church, Toronto, Ont., on Saturday evening, Sept. 25, and brought the message on Sunday evening, Sept. 26 at the same place. Bro. Coffman has also been speaking at other churches in the Ontario conference district: Oct. 6, St. Jacobs; Oct. 7, Kitchener; Oct. 8, Floradale; Oct. 10, morning, Elora; evening, Waterloo.

Our missionaries to Hokkaido, Japan, request our prayers in behalf of the survivors and relatives of those who lost their lives in the ferryboat disaster in Hakodate harbor on the southwest tip of Hokkaido when it was hit by the typhoon on Sunday evening, Sept. 26. According to Japanese reports over 1200 people perished, making this the world's greatest ship disaster next to the sinking of the **Titanic.** The ferry left the harbor knowing that the typhoon was over in the Japan Sea moving north, but suddenly the typhoon veered eastward through the Tsugaru straits which separate Hokkaido from Honshu.

Representatives of the Franconia, Virginia, and Allegheny district mission boards met with the General Mission Board treasurer at Laurelville Mennonite Camp, Mt. Pleasant, Pa., on Oct. 1 to discuss methods of financing the general mission-service program. A similar meeting is called at the Elkhart headquarters for Oct. 12 with representatives from the midwest and western district boards.

A meeting of the Radio Evangelism Committee of the General Mission Board is being planned for Nov. 4, place to be announced later.

Bro. John Friesen, missionary on furlough from India, spoke at the First Mennonite Church, Indianapolis, Ind., both morning and evening on Sunday, Oct. 3.

Bro. John Coffman, London, England, is scheduled for a number of appointments in Michigan, Indiana, and Illinois, Oct. 12-24, presenting the need of the mission program in the Kentish Town area of London. He will be at Imlay City, Mich., on Oct. 12 and at Detroit on Oct. 13 according to present plans.

Your Treasurer Reports

We want to take this opportunity to express appreciation for the many responses received from the appeals and announcements made through this column. These responses would seem to indicate that the suggestions being made from week to week help to give some idea of the areas of need in the Board program and give some assistance in helping our constituency to direct their contributions. These contributions received continually are sincerely appreciated and we trust that the Lord will continue to guide in the work of the General Board that its program may be effective in the mission outreach throughout the world.

In connection with contributions received, we often receive letters expressing conviction regarding the mission work of the Board. I would like to take this opportunity to express thanks for these letters as they are very helpful in knowing how our contributors feel about the enlarged mission effort being made by our church. Because these letters are helpful, we would like to encourage our contributors to write to us regarding their convictions on the mission responsibility which we as a Mennonite Church have. We not only welcome favorable criticism but also any suggestions which might be made to improve our program or to change our program in any way which will make it more effective. It may be that there is information regarding our program which is not being supplied which might be helpful. If you have convictions in this area, we would suggest your writing to us about them as it is the desire of the administrative staff of the Mission Board to direct their activities in the direction which will help to make our work most effective.

We again thank each one who has been supporting the mission program through contributions and prayer intercession, and we would like to encourage your continued support that the outreach of the church may be more effective.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

The heart of the Anabaptist movement was, therefore, the life of the congregation through a unity of believers according to the norms of the Holy Scriptures.—Samuel Geiser.

Our Work in the Paris Region

By Orley and Jane Swartzentruber

I. Le Raincy

A person living in Paris discovers that as summer arrives life seems to depart from the city, and during the month of August especially one can hardly find anyone he knows. For the tourist trade, of course, this is the high point of the season; the famous sights are besieged by excursion buses from all over Europe, and the American Express buses make their rounds loaded with well-dressed Americans. But the regular Paris dwellers call this the **"saison morte"**—the dead season. All around us we see shops close down for two, four, or six weeks; small factories and offices do the same, and most people leave on vacation at about the same time. September, then, is called **"la rentree"**—the return.

Last year the "dead season" took us by surprise; we were in the midst of our survey and investigations prior to beginning work here when all of a sudden it seemed that none of the people we wanted to see were to be found at home. We finally had to believe those who had told us that Paris is dead in August. We decided to take a vacation then, too, though we had not planned to do so, and we returned in September with the rest of the Parisians feeling that we had advanced one notch in our adjustments to life in Paris. The surveys bore some fruit, so that this year the "dead season" interrupted our program in three different places in the Paris region.

The first place to mention is Le Raincy because it was here that our church first became conscious of a special need for evangelism in France since a number of children from this and the surrounding cities in the area east of Paris came to the MCC children's homes in eastern France. Two factors that affect our work in Le Raincy are (1) that it is near the city of Nogent and (2) that it is situated in the "red belt" of Paris. The "red belt" is a suburban district, or **banlieue,** an area inhabited mostly by factory workers. Certain parts are occupied by people of a somewhat higher class so that the region is not uniformly "red," but Le Raincy happens to be in the reddest part. There the Communists get the highest proportion of votes—about one third—a hotbed, in other words.

Perhaps this is the place to say a few words about the Communists one meets in France. "A hotbed of Communists" is a phrase that would appear very ominous in some American magazines, but the fact itself is perhaps not so terrifying once we get acquainted with it. Most wage earners in France vote Communist when election time comes around, but this does not mean that they are spies or revolutionary marxists. These votes are not for a philosophy as much as they are for a party; the French voter has to choose between twelve or thirteen different political parties that can be classified all the way from "extreme right" to "extreme left." The laborers do not easily forget that when the "rightist" parties are in power they do not earn enough to feed their families. It is not surprising, then, that they react and vote as far away from the "right" as possible; the "extreme left" is the Communist party.

Another thing to note in this connection is that the United States has usually supported the "rightist" parties, so that the workers see America as the friend of their enemies. This is not the place for political analyses; we have no wish to represent a given nation or political system against another, and yet we must face the strength of this prejudice. The missionary may think of the Gospel of Christ as he hands out a tract but the Communist can think only of the **Americain** before him and throw the tract



Paris and Environs

away. This fact led to the suggestion by French Christian workers that it would be better for a native Frenchman to make our initial contacts in Le Raincy.

A French-speaking person, one whose language bore no trace of foreign accent, would be ideal—if he could be found. We did find one, and this is where Nogent comes into the picture. In the city of Nogent there is a Baptist Bible Institute where French-speaking Mennonites have usually come for Bible training. Last year there were two Mennonite students attending, so Le Raincy became their practical work assignment. For the greater part of the year this meant colporting from door to door until our section of the city was covered. After this had been done one of the students began a combination Sunday school and club with some fifteen children he had contacted during his colporting, including a number of "alumni" of the MCC homes.

The way these meetings were conducted might surprise us, but it seemed quite natural to the children's parents. The teacher arrived by bus from Nogent, and the children, many of them accompanied by their mothers, met him at a certain bus stop at ten o'clock on Sunday morning. When he arrived the mothers returned home and the activity began with the teacher leading the children on a hike to the country. There, sitting under some trees, they heard a Bible story, and after this they pulled some sandwiches out of their bags and had Sunday dinner. After an afternoon of games and hiking they ate the rest of their sandwiches about four o'clock and then started for home. When the "dead season" came upon us about twenty-five children were attending these meetings.

The point where we encounter our main difficulty is housing; housing is the number one problem in France, not only for evangelism but for business concerns, government offices, or private homes. People live in unbelievably crowded rooms. Often two families live in the space needed by one, and we have visited families of four or six living in one room, which may be a humid-wet cellar or a seventh-floor attic. This explains why the parents do not object to their children leaving the house for most of the day on a Sunday under someone's supervision. If it rains the meeting is automatically canceled, and next fall, when the warm weather ends the program must stop too, unless a hall or barracks can be found to house the little group. To rent such a place is an impossibility because the housing shortage has existed for a long time and every spare room is occupied. The only solution seems to be to buy or build something, but when the work is just at its beginnings we hesitate very much to make such a large expenditure.

The housing problem threatens to be with us for some time. This is a serious difficulty for which we would urge our friends at home to join in prayer with us. Even if funds were available (and this is another question) we would not always be sure of finding a suitable place. While we continue to look for housing, we plan to resume this work at the time of "the return" and continue to sow the seed of the Word in Le Raincy while we are able.

Paris, France.

Evolution of Ethiopia

By Daniel S. Sensenig

After spending one year in the States on furlough, it was a blessed privilege to return to the land where God has called us to serve. To see those who are going on with the Lord in spiritual growth is indeed heart-warming and inspiring.

In recent months Ethiopia and her Emperor, Haile Selassie I, have made the headlines a number of times, partly because His Imperial Majesty visited America and some European countries. A grand welcome was given him wherever he went. It seems that the whole world is ready to honor and respect a man who has been as courageous and successful as Haile Selassie I. The Emperor has been very diligent in developing his country, especially in providing educational and health facilities. Naturally other developments will need to follow to provide outlets for an oncoming educated and growing youth. Almost everywhere one goes in the country the expression is heard, "I want to go to school."

Recent findings and developments would also indicate that Ethiopia's natural resources have hardly been tapped. No one knows now of all the possibilities that may develop in the coming years as the country is opened up to modern methods of finding and developing the many resources. Ethiopia's desire to become modernized will likely help to prosper the country in a material way in the coming years.

The question might rightly be asked, "What place does a mission have in such a program and process of development? What is the greatest call to the church of Jesus Christ in this advancing country?" Haile Selassie I realizes the great importance for the people of his country to grow and develop spiritually as well as in a secular way. Worldly educational trends would indicate that not all educators have the proper balance of spiritual values in fully developed life. Ethiopia is also affected by modern and worldly educational trends. Therefore, missions have an important place to help in teaching some of the youth in Ethiopia a God-centered way of life. Today the time is ripe for missions to keep in step by supplying a rounded out program to meet or precede the rapid development of the country.

Mass education is no longer the main objective of missions in education, but today a higher standard of training is called for and required. The grass hut school days are rapidly coming to a close in Ethiopia. More missionaries are needed with specialized training for their fields of service. Teachers of teachers are needed. Agriculture and practical trades should now be included in the educational curriculum.

Perhaps to some the preaching of the Gospel in a foreign country would only be thought of if one were standing before a crowd of people with an open Bible, showing them the way of truth. While this is possible and desirable at times, it is by no means the only way of making Christ known to the multitudes. Surely if the people of Ethiopia are to prosper in the fuller meaning of the word, they will need to hear, believe, and live the Gospel of Jesus Christ. Paul wrote in I Cor. 9:22: "I am made all things to all men, that I might by all means save some."

Are we ready to answer the call of the Lord in meeting the opportunities as they are set before us? Are you prepared to share in this eleventh hour Gospel privilege to make Christ known to the ends of the earth before He comes for His own?

Dire Dawa, Ethiopia.



Teachers and Boys at the School for the Blind, Addis Ababa, Ethiopia.

A Stricken People

The Navaho tribe may be considered a stricken people, and although there are some appearances of life and wholesomeness in them, the greater number remain a sick people—sick because of our neglect. When God spoke to Israel about their sin He blamed them for their own misfortune, and said, "Why should ye be stricken any more?" The Navahos themselves are not to blame for their state of poverty, sickness, or illiteracy. The word that might come to us is, "Why should they be stricken any more?" It is time that they be lifted into the better life.

There are some indications that the Navahos are coming to a better day. We shall be observing these developments closely. The Commissioner of Indian Affairs aims to place some seven thousand more boys and girls in schools by next fall, and to increase the quota until there is opportunity for all children to attend a school. Gradually the remote communities are becoming accessible to the outside, since roads are built through and to the places where uranium and oil deposits are found. No one can predict what all of this will do to the Navaho people. Some seem to sense that a sort of crisis may be arising. And Christians will be eager to see a turn to the better.

Consider these facts:

1. 75 per cent of this people are illiterate.
2. The t.b. rate is 15 times that of the rest of the country.
3. The country they live in is so barren that people cannot exist well from it.
4. They are increasing at the rate of 1,000 per year and are the most rapidly growing minority group in America.
5. One man in ten is a medicine man or is training to carry on the practice.
6. The life expectancy is only 34.4 years, and one child in every four dies before the age of five.

Think what a sound educational, health, agricultural, and Christian program could do for this people. The staff at our school is becoming more conscious of the need to train Navahos for service, and we hope we may use some advanced students in their native language. That the Navahos can become fine, sturdy Christians and be fitted for various professions is seen in a school like the one at Farmington, N. Mex., where the Methodist Church has demonstrated what a generation of Navahos trained in Christian atmosphere can accomplish in the life of their children. One could hardly find a more alert, eager group than the high school graduates at this institution.

But such efforts touch only a very small segment of the entire population. While it may seem impossible to accomplish much for them in a large way, we must never forget that when the disciples of our Lord admitted that they were unable and lacked faith to feed the multitude, the Master worked out His miracle and fed all of them. The Holy Spirit can do much for us when we rely upon Him to direct. Let us all pledge ourselves anew to fervent prayer and trust that good may come to this neglected folk.

Shall we stand by and see the government alerting itself to an aggressive program and then not be ready to satisfy the Navaho spiritually? This is our special responsibility and opportunity. We must not fail.—From **Indian Highways,** published by Cook Christian Training School, Phoenix, Ariz.

Shots and Tests for the Navahos

By Carl Metzler

For some time we had been hearing rumors from different sources that the Indian Bureau was interested in taking X rays and giving shots to the Indians who live in the eight migrant camps in Bluewater Valley in northwestern New Mexico near Grants, where our VS unit is located. Because of our work with the Indians, the growers wanted us to help with this project. On Monday, July 19, the government nurse stationed at Smith Lake Trading Post called and we made plans for the clinic.

One of the growers offered the use of a

storage shed and we made out a schedule by which the growers could send their workers to the clinic. They were then notified of this schedule. On Wednesday, July 21, we arrived at the shed early only to find that the X-ray machine had broken down, and the growers had to be notified not to send the Indians at the specified time. At two-thirty another X-ray unit arrived and we began. For the next two hours we were really busy. I helped with the registration and the unit nurse helped in giving the typhoid immunization shots. In addition to the X rays and shots the State Public Health Service was there to take blood tests.

Even with the help of an able interpreter it was not easy to get the necessary information from many of the Indians. Most of them are unable to spell their own names and many use such a mixture of English, Spanish, and Navaho that I had to do quite a bit of guessing. One old Indian thought I was exceedingly stupid, and said so, because I was unable to glean all the necessary information from his Social Security card. The whine of the X-ray generator, the crying babies, and a babble of English and Navaho did not help the confusing situation. It was interesting, though, to learn the names and reservation locations of many of the Indians with whom we work.

The next day the large Stanley Card camp was scheduled for the clinic, but before going to the shed we stopped to see if we could obtain another interpreter and to our dismay none of the Indians knew anything about the clinic. The foreman confessed that he had forgotten to tell the Indians, but promised to send them as soon as possible. About twelve o'clock instead of ten o'clock they began showing up at the shed. They had decided to eat dinner before coming. During all of these delays some of us became impatient, but the government employees, used to many delays, took it all very philosophically.

As we X-rayed and gave shots the next day we became aware that only two of the four camps scheduled for the morning had come. Driving out to these camps, we found that a flash flood in the immediate vicinity of one had caused most of the Indians to pack up and go home to the Reservation. At the other camp a temporary lack of work had caused most of the Indians to decide on a visit home.

All in all, the turnout from the camps, whether because of the rains or for other reasons, was disappointing. About 300 of the estimated 1100 Navahos in the Valley had come for shots and X rays. Because of the high incidence of tuberculosis and venereal diseases among the Navahos, we felt that these tests and shots were very important to the health of the Indians. We hope that more of this kind of work may be done in the future.

Goshen, Ind.

No one but God has the right to listen to congregational singing.—Earl Harper.

MISSIONS SECTION

Gospel Recordings Go Visiting

By Doris Metzler

Each day I have been going with our VS unit nurse as she makes her morning clinic rounds among the Navaho camps here in Grants, N. Mex. I take the portable phonograph plus an album of Navaho messages and songs. I have found that most of our Indian friends always have time to listen to records. The children are fascinated by the player and like to watch as I wind it up or change a record.

I wish all of you could see the intense expression on the face of one dear old Navaho lady as she listens to a Navaho Gospel record. Even though she speaks no English, the visit to her home each week is one of the most inspiring calls we make. She really listens. How interesting it would be to converse with her!

Willie Nelson's home has been a regular stop each week. Willie is a blind boy about 15 years old who speaks English quite well. He seems so eager to hear the records and also to hear God's Word read. I found that he knew no Scripture by memory, and so I helped him to learn John 3:16. He has the Bible in Braille and tells me that he reads it but that most of the books in the set are at his school, the New Mexico School for the Visually Handicapped. Although he professes Christianity, I know he needs much help and guidance to really understand what it means to be a follower of Christ. Pray for him. He will be soon going back to school away from the Christian influence of the VS workers.

The Navaho has difficulty comprehending a God who is love. His religion is one of appeasing evil spirits rather than serving the true Spirit of goodness. The workers among the Navahos need to have many co-laborers; those who will take time to pray for the Navaho people that they may have open minds and hearts in which God's spirit can work.

Goshen, Ind.

Waiting for Typhoon No. 12

By Ruth Ressler

Typhoon No. 12 is coming to Japan. We have watched it forming down near the Philippines, then gird itself together and start north. Every September we expect storms, and Kansai is directly in their path. The earlier ones have already hit Kyushu Island, and the new tiles blew off Pete's roof.

Yesterday's radio said, "She'll be here this evening." So Lilly, her mother, and a boy friend came upstairs in the afternoon loaded with sheets of tin, stacks of old rags, little hammers and a handful of nails. When they took over our room I asked the boy friend, "Are you any good?" He grinned back and asked, "At what?" It didn't take long to learn that this was his first experience of this sort, and there was some question as to his skill in this area. Lilly was much more expert at roof-climbing and closing windows and locking them tight, and she carefully told him just what to do.

"You see," she said, "I remember Typhoon Jane when she came four years ago. We weren't prepared for her, and the water



The migrant Navaho families live in camps while they work with the crops. Families like this enjoyed the records of simple Gospel messages and songs which the VS workers used in bringing the Gospel to them. Carl and Doris Metzler served this past summer as VS unit leader and matron at Grants, N. Mex.

poured in all these windows. It isn't the water from above that spoils things. It's what blows up from the bottom when the wind begins to go 'round and 'round."

Now everything is tight. The weather is still hot, but every window is nailed shut, and we depend upon the door for ventilation. It isn't nearly adequate!

In the afternoon we walked down to the beach. There the waves pounded up against the great concrete sea wall and splashed over the heads of the little boys who had scrambled to the top of the wall to watch the excitement. Out in the middle of Osaka Bay we counted the freighters, eighteen of them, anchored at a safe distance from each other and from the great piers that might bash a hole into them when the waves get really wild. Typhoon Jane upset more than one hundred ships in Kobe Port when she ran amuck there four years ago, and these men now wish to take no chances.

All across town there was the "tap, tap" of hammers. Papa, in his undershirt and drawers, was nailing boards across the big south windows. Mamma handed the nails—an old towel tied around her head. We met one after another householder, carrying stacks of boards home from the lumber yard—many times with Grandpa at one end, Mamma at the other. Along the path we picked up a handful of new nails someone had dropped as his bicycle turned the corner. From the sound of things, this is the biggest building boom that has struck Ashiya since the War!

But Typhoon No. 12 is lumbering along at her own pace. All during the night we roused, we listened for her, but the wind was only mild, with no dashing rain as yet. This morning the radio said, "Typhoon No. 12 hit Kyushu Island this morning at six o'clock. She's a big one, six hundred miles across, with the winds at her center buzzing around at forty meters per second." Pebbles will fly and you will have trouble standing in a wind of such strength. Even Typhoon Jane was only twenty-eight meters per second, and we've talked about **her** for years!

This morning Rhoda went to market. It was busy. People were buying canned stuff, pickles, squash, and pears—anything they can keep for several days. The baker knows he won't have bread for several days. He bakes in electric ovens. We ordered our loaf ahead of time, so we'd be sure to get one. The little camera shop is selling candles this morning, and the electric shop is fresh out of flashlight batteries. After the storm is past we may have to pay higher prices for market things, though the police are watching carefully now to prevent price-boosting beforehand.

The radio news at noon was fifteen minutes of typhoon. We forgot about Indo-China, Eisenhower, Malenkov, and Quemoy Island while we heard about the waves at Wakayama and along the Inland Sea. Now, they say, she'll probably reach us tomorrow at six o'clock. There's no question about it—she'll come when she's good and ready, but she is on her way!

And what do you do while you wait? Fill the crocks with water, wash up the dirty clothes, study a little, keep the radio turned on and listen carefully to the Japanese broadcasts. . . . The dentist this morning said, "Come back day after tomorrow unless the weather is too bad."

There's nothing else much a person can do. . . .

Ashiya, Japan.



The Mennonite Hour

Call to Prayer

Two weeks ago it was announced in this column that the coverage of **The Mennonite Hour** over Radio Ceylon is being greatly increased by the utilization of all the radio beams from that station. Shortly after the release of this news item, word was received that a change of policy was being considered at the Ceylon station which would curtail all religious broadcasts and cancel the previous offer to broadcast **The Mennonite Hour** on all their beams. It was also stated that they were considering canceling all religious broadcasts on their station.

We praise the Lord for answering prayer in behalf of this situation; we have been notified that the station has decided to proceed with plans to expand our broadcast. It is noted, however, that consideration is still being given to eventually canceling all religious broadcasts. This situation is a challenge to Christians to pray definitely that this and other channels of beaming the Gospel into countries controlled or strongly influenced by Communism may not be closed.

This is an example of what is happening in many avenues of evangelism; Communism is closing in, attempting to strangle all Gospel witness. Radio Ceylon is one of the most powerful stations whose beams blanket the great Communist-influenced populations of Africa, Asia, and the Far East, as well as penetrate the "iron curtain." Will you join us in prayer that the powers of darkness may not close this avenue of evangelism?

St. Peter's High School, a missionary institution for African children in Johannesburg, South Africa, has announced that it will close down because its principles make it "impossible to co-operate" with the new government Bantu Education Act. South Africa's new legislation requires mission schools to adopt an extremely limited curriculum under strict governmental supervision or forfeit the government subsidies upon which they are largely dependent. Under the Act's terms the schools would have to cease offering academic instruction and devote themselves to teaching handicrafts and "obedience." The St. Peter's school which is closing had a student body of 250 and its alumni have rendered great service to the community as physicians, teachers, and writers.

Missions Editorial

Light and Salt

The purpose of light is to show things in their true perspective, to let them reveal themselves as they really are. Darkness hides or obscures the truth. Jesus called His followers the light of the world.

To put these two together—light and the world—brings us to the conclusion that part of the Christian's task is to let the world see itself as it really is. This we do by living in harmony with the will of God. Our light shines in what we do and say and in the attitudes we take toward life and its problems.

Others see themselves in comparison or contrast to us and soon recognize that the springs of our life, the current for our light, comes from beyond ourselves. They may or may not accept the truth revealed. In fact, the reaction of the world is to hate, to ridicule, or even to destroy the light.

But a lighthouse continues to send forth its warning light even though men refuse to heed it. The Christian has God's promise that men will give glory to God if he is faithful in letting his light shine through his good works. By contrast the sinner will become conscious of his evil works.

Salt preserves and seasons. Once when nearly all men became evil God destroyed mankind with a flood, saving only eight persons who were righteous and capable of being salt. God also destroyed Sodom for want of sufficient righteous persons.

No doubt at other times since the Flood the men and women who were the salt of the earth became few in number. Elijah thought after his Mount Carmel experience that he was the only follower of God left in the world, but God said there were yet 7,000 in Israel who had not bowed the knee to Baal, not compromised with the world of their day. They were the salt of the earth.

Christians lose their saltiness, their preserving and seasoning capabilities, their savor as Jesus said, when they sacrifice their Christian ideals and principles to be like the world around them. They are to be in the world but not of the world. Should Christians be taken out of the world, the world would soon rot and decay because of the evil within it.

Therefore, no Christian does the world a favor by compromising his principles. He rather allows the world to approach nearer to the brink of destruction.

Can we as Christians recognize our tremendous responsibility to preserve the world from destruction and light the way to Christ in our day?—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

There is an urgent call for a sister to serve as housekeeping supervisor and kitchen worker at the Hope Rescue Mission, South Bend, Ind. Also a man is needed to act as custodian and general assistant to the superintendent. A married couple without family obligations could fill these two openings very well. Anyone who can answer this call may contact D. J. Mishler, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The opening for a mature couple to serve as matron and leader of the I-W unit in Plymouth, Mich., continues. Pray that the Lord will lead in the finding of workers to fill this need.

Rockome, a home for retired mission workers in Arcola, Ill., and **Camp Rehoboth,** a developing mission-service project in Hopkins Park, Ill., have received Selective Service approval for I-W work. Hopkins Park is about sixty miles south of Chicago, and future plans include a VS unit to carry on a community service program of sanitation, some building, crafts and recreation leadership for the young folks and children. At Rockome I-W men will be employed in maintenance and farming. Remember these developing programs in prayer.

Do you know that during the past fiscal year about 64 per cent of the total amount the church gave for relief and service went to the Mennonite Central Committee, Akron, Pa., for relief work, refugee aid, PAX, VS, and I-W and other sections of MCC work such as mental health and peace?

Do you know that about 36 per cent of the church's contributions for relief and service this past fiscal year went into your church's programs of I-W and Voluntary Service?

Recently a VS unit director wrote, ". . . We are well pleased with our unit. Their co-operative spirit is excellent. . . ." At this certain unit there are five young men and a married couple doing office, maintenance, electrical, and farm work at one of our church institutions. They are serving in this way because as VS-ers have put it, "VS is an answer to Christ's call to discipleship. It's the natural response to Christ's love and the need for workers."

I-W Services

Velma Frey, Archbold, Ohio, spent Oct. 3-9 at the Home for the Aged, Eureka, Ill., conducting crafts classes for the VS unit there and some of the guests and other workers. Oct. 11-15, Velma will serve at the I-O orientation camp at Wichita, Kans.

Henry Weaver, Jr., I-W Services Director, is serving on the staff of the I-O orientation camp held at Wichita, Kans., Oct. 11-15. This camp is for I-O men of the Kansas area and directed by Elmer Ediger.

Roy Burkholder, Blue Ball, Pa., now serving as MRSC area field representative for northern Indiana and Michigan, recently visited men in Elkhart, South Bend, Michigan City, Hammond, and Westville, Ind.

Released October 1, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

60 Tons of Flour to Austria and Germany

Shipments of flour totaling 60 tons made possible through the contributions of Kansas Mennonites in the July MCC-CROP drive will soon be en route to Austria and Germany.

A railroad carload of 600 100-pound bags of flour to Austria made available by the Whitewater community and milled by the Whitewater Flour Mills Company is scheduled to leave New Orleans around Oct. 8. An equal amount of flour made available by Mennonites in the Newton community and milled by Claassen's Flour Mills is scheduled to leave New Orleans around Oct. 11.

Each of these bags of flour bears the words, "In the name of Christ," and is intended for distribution to needy refugees from Germany's East Zone, to such institutions as homes for children and old people, and for the maintenance of MCC personnel serving in those countries.

Contributions from the Kansas MCC-CROP drive will also be used in the material aid programs in Jordan and the Far East. Mennonites in the following Kansas counties have contributed or will be contributing in the MCC-CROP drive: Barton, Butler, Comanche, Dickinson, Gray, Harper, Harvey, Haskell, Hodgeman, Kingman, Kiowa, Marion, McPherson, Meade, Ness, Pawnee, Reno, Russell, Scott, Seward, and Thomas.

Released October 1, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

Some of you planned to make a layette for a needy infant. When it is finished send it to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. But maybe you are one of those who has lost the list, and do not remember what to include with each layette. For you, and for any other individuals or local groups who would like to make a needy baby comfortable and a mother happy, we shall give the list again.

Layettes for babies up to 6 months, both boys and girls, should include: 12 diapers, 3 shirts, 2 kimonos, 1 baby soap, 1 powder, 1 baby oil, 1 package of pins.

Layettes for 6-12-month babies:
For boys: 12 diapers, 2 rompers, 3 shirts, 1 powder, 1 soap, 1 baby oil, 1 package of pins, 1 rattle or toy.
For girls: 12 diapers, 2 dresses, 3 shirts, 1 powder, 1 soap, 1 baby oil, 1 package of pins, 1 rattle or toy.

All layettes should be wrapped and pinned securely in a baby blanket or comforter. It is important that only what is listed above is included in each bundle. Label bundles clearly as to age and sex for which they are intended and in such a way that the label will not be lost. Be sure to include your own name and address.

Sponsors of Girls' Groups

Have you sent your Good Neighbor Christmas Bundles to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.? Did you follow the directions exactly?

Did you put in **only** the things asked for?

Is your bundle made up of new things?

Did you fill out the label clearly and completely?

Did you pin the label to the bundle so that it won't come off and get lost?

Did you wrap up your bundle in heavy wrapping paper or in a cardboard box?

Special Project for Girls' Groups

For several years we have had a special project for girls' groups. This year the project which has been selected is $250.00 for furnishing a four-bed pediatrics ward in the new Puerto Rico Hospital. Many children in Puerto Rico, besides suffering from the usual sicknesses and accidents, also become ill because they do not have the right kind of food, or enough of any kind, to eat. The doctors and nurses have been able to help many of these children who come to the hospital. When the new hospital is built they will be better able to help many more.

Elsie Eberly tells about three children who came to the hospital: a four-month-old boy who was very ill, a 15-month-old boy who had been in the hospital five times before and was not able to sit up, and the three-year-old sister who was not able to stand up or walk. Not only did they receive physical help so that the girl was able, after several months, to walk, but with her mother she has come to services too, where they can be taught about the love of Christ which they have seen demonstrated.

Before you send any contributions for the pediatrics ward, will you do as Sister Eberly requests: "Pray that many children will find happiness, health, and the love of Jesus in the new pediatrics ward."

Secretaries of sponsors should send contributions to the district treasurer of the WMSA for the Pediatrics Ward, Puerto Rico Hospital. Perhaps at the same time you will send a contribution for the General Fund. You will also want to remember the Nursing Education Fund.—Office of WMSA Secretary, Elkhart, Ind.

You give but little when you give of your possessions. It is when you give of yourself that you truly give.—Kahlil Gibran.

From Our Churches

COLUMBIANA, OHIO

(Midway Congregation)

Christian Greetings:

Our Bible school from May 31 to June 11 was well attended.

On the evening of June 13 the Martin's Church Chorus, Orrville, Ohio, gave an appreciated program in song.

Visiting ministers with us during the month of July were Alvin Becker, representing the Northern Bible Society, on July 11; and on the evening of the same day a full house enjoyed the Mennonite Hour Quartet and Bro. B. Charles Hostetter. On July 18, Bro. Millard Shoup, Narvon, Pa. brought a challenging message, and on July 25, Bro. Ray Bair, Louisville, Ohio, spoke in the interests of an Ohio Mennonite high school.

Another high light of the summer was the Hammer Tent Revival at Youngstown from July 30 to Aug. 15. These weeks were a period of great spiritual blessings to those who were willing to receive them.

Bro. Walter Lehman, Chambersburg, Pa., delivered an inspiring message on Aug. 1.

As a result of the Hammer Revivals a number of our people, especially young folks, are assisting in weekly street meetings in Youngstown, Ohio. This is proving to be a real blessing to those participating.

Our bishop, Paul Yoder, and wife were permitted to attend Mission Board Meeting in Oregon, and en route they visited a number of churches. We are grateful God gave them a safe and pleasant journey.

One of our members, Bro. Vernon Witmer, has been conducting monthly visits and services at the County Infirmary near Canfield, Ohio.

On Sept. 19 our Sunday school was reorganized for the coming year.

Will you pray that we at Midway may be a group of born-again believers conforming our lives to complete obedience to God's Word?

Mrs. David Wenger.

MILLER, SOUTH DAKOTA

(Miller Mennonite Church)

Dear Christian Friends:

Harvest time is past again and we praise the Lord for the many things He has given us. Due to dryness in our community we may not have harvested as much as some years, but nevertheless we have praise in our hearts for giving us what we need. The spiritual fields are ripe also unto harvest. What are we doing about gathering in souls for His kingdom?

On May 10 we were happy to have the brethren Linford Hackman, Carstairs, Alta., Merle Kropf, Sacramento, Calif., and Orrie Yoder, Del Paso Heights, Calif., with us. We appreciated their services and visits. May God bless them in their work.

Our summer Bible school was held June 7-11 with Bro. Paul as superintendent and teacher, and Mrs. Lena Rediger, Mrs. Mazie Rediger, and Mrs. Mildred Miller as the other teachers.

On June 11 Bro. Wilbur Hostetler was with us and showed pictures of their work in India. May our prayers ascend daily for the people and our missionaries across the seas as well as those in the homeland.

Our spring communion services were held June 12. We were happy to have Bro. Lee Slagel and Bro. Sam Oswald with us at that time.

On Aug. 3 Bro. Merle Bender and a mixed quartet from Hesston College were with us. May the Lord abundantly bless these young lives as they continue to witness for Him.

From Wellman, Iowa, came Bro. and Sister Wilford Stutzman and their three children to worship with us on June 25. That same day four other young boys from Wellman, who were on their way to the Black Hills and the Rocky Mt. Camp, worshiped with us. Their presence was appreciated.

We are happy that our church basement is dug and are eagerly looking forward to having our own place of worship. We do thank those who are remembering this work in prayer and in a financial way. God bless you richly for your concern in this needy work. We owe praise to our heavenly Father for it all.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107:21)!

Do not cease to pray for us here in our work. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Mrs. Paul Glanzer.

RENSSELAER, INDIANA

(Burr Oak Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. Results of the reorganization for the term 1955 resulted as follows: S.S. Supt., Clayton Yoder; Asst. Supt., Silas Smucker; Y.P. Supt., Johnny Miller; Asst., Wayne Miller; Secy.-Treas., Jeanette Kauffman; Asst., Regina Frey; Librarian, Tillie Anderson; Asst., Gertrude Miller; Corresponding Secy., Regina Frey; Children's Meeting Supt., Pauline Yoder; Asst., Dorothy Miller; Third trustee, Elmer Kauffman; S.S. Chorister, Mary Ulrich; Asst., Jeanette Kauffman; Church Chorister, Esther Smucker; Asst., Elmer Kauffman; Mission Board Member, Silas Smucker; Church Council, Mike Ulrich and Marvin Miller; Mission Treas., Jacob Leichty; Asst., Marvin Miller.

On Sept. 3 members of the Crumstown Mission Station, under the direction of William Miller, brought a very fine program.

Our local MYF group sent two girls to be service workers at Mennonite Youth Village the last week in August. Tillie Anderson was a cook and Regina Frey served as counselor for the children's camp. Both reported that they enjoyed the work.

Regina Frey.

WINTON, CALIFORNIA

(Sharon Mennonite Church)

Dear Christian Friends:

Greetings in the precious name of our Saviour.

We have had our annual Sunday-school election with the following results: Roy Kauffman, Supt.; Paul Unruh, Asst.; Goldie Horst, Secy.-Treas.; Luella Dirks and Mildred Eason, Choristers; Ray Eason and Roy Horst, Christian Workers' Conference delegates. May we pray for all those who will fill these places and any other place of responsibility.

Work on our church is progressing steadily, but rather slowly. An addition has been built on the church building to give us Sunday-school classrooms. We have been using the rooms but the finishing work is not all done. On Sept. 18 some of the men painted the outside of the new addition.

Sister Sarah Unruh is quite ill at her home. We are trusting that God will undertake in her behalf.

Pray for us at this place that God may work mightily in each one of our hearts.

Correspondent.

ZURICH, ONTARIO

(Zurich Mennonite Church)

Dear HERALD Readers:

"O give thanks unto the Lord; for he is good." We have again been blessed beyond measure with abundance of material things as well as spiritual.

The Ontario Conference held here in June was well attended; the weather was cool and rainy and many of the local people took advantage of the opportunity to attend conference sessions, receiving a better insight of conference problems and business.

Among visiting speakers this summer were Bro. and Sister Simeon Hurst and family, and Bro. and Sister J. B. Martin. Both brethren showed slides to an interested audience in the Literary Hall. Bro. and Sister Hurst were also with us for a Sunday morning service and left us a real challenge as they told of their work in Africa.

Our summer Bible school was held at the home church the first two weeks of July with Bro. Ephraim Gingerich as director. The extension committee entered a new field this year in Exeter. Interest was good although attendance was small in comparison to Cromarty and Porters Hill, both rural schools where attendance was doubled from last year. Directors were our pastor, Albert Martin, at Exeter and Porters Hill, and Elam Shantz at Cromarty. Teachers were all local talent.

Our new Sunday-school officers for 1954-55 are Gerald Gingerich, Supt.; Earl Oesch, Asst.; Neil Gingerich, Primary Supt.; Harvey Martin and Stanley Sauder, Choristers; Kenneth Gingerich, Secy.-Treas.

We thank God for answered prayer in the recovery from illness of several of our members the past month and request prayer for a sister suffering a nervous breakdown, that she may be restored and that her husband and small children may be sustained in this severe trial.

On Oct. 10 we expect to have baptismal and communion services with our bishop, Bro. Roy Koch, in charge.

We ask an interest in your prayers for the work at this place and the surrounding community.

Mrs. Elam Shantz.

TO BE NEAR TO GOD (Continued)

and young faces absorbed the comfortable glow of the fire, blue and yellow flames hungrily licked the pile of driftwood. Fervent flames. Fervent flames! Am I like those flames? Am I warm as a beach-fire, drawing the cold into its circle? Do I glow in the Spirit? Do I attract any lost person to the saving Lord? O Pentecostal Spirit, fill me with Thyself, bubbling, fervent, glowing, drawing Spirit, that through me Thou art able again to bring others into the warmth of the Saviour's love. I want my life to be a glowing sacrifice, a living ember, acceptable unto Thee, My Lord and My God.

Saturday, October 23

Read Ezekiel 18:31, 32—"A New Heart and . . . Spirit"

The identification card had fallen. Shoes had scraped their city filth hard into the fibers of the paper. Words were obliterated and gone. Scars of ugly folds, bends, and scratches marred the once-smooth surface. I inserted that shapeless, crumpled mass into the wizard machine of our Chicago office, "the robot." In a magic moment the vital information from that old card was transferred in minutest detail to a bright, glossy, new card. How like God. Within that magic moment in which I place myself into the hands of God, He gives me a new heart and a new spirit.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

—Theodore Wentland.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Quackery in the Public Schools, by Albert Lynd; Little, Brown and Co.; 1953; 281 pp.; $3.50.

Gradually a few parents are becoming aware of the kind of education their children are receiving in the public schools. Albert Lynd, a former teacher and now school board member in Sharon, Mass., has done parents and school boards a wonderful service in writing this volume. It is certain that most of the parents of public school children are completely unaware of the philosophy of education which is penetrating our public schools in many areas. An interview with our local school principal, however, reveals that our Hannibal school officials are actively opposed to so-called "progressive education."

Lynd shows how the philosophy of John Dewey has dominated teacher's colleges and departments of education and how his disciples have lobbied laws into existence which give the "Educationist" leaders in this philosophy almost complete control of legal requirements for licensing teachers. The irony of this situation is the illiteracy of many teachers in basic information and skills. To be illiterate in some of the basic facts of history, science, and mathematics, and others, while holding a degree based on semester hours is illustrative of the situation.

The author, while not a conservative theologian, does have respect for God and His eternal laws. In a chapter on the philosophy of John Dewey, he points out the following as prominent in his teaching: (1) There are no eternal truths; (2) There is no mind or soul in the traditional sense; (3) There are no fixed moral laws; (4) Democracy is a moral value, and the test of all truth is pragmatism, how it works (191-208).

In a chapter on "The World of Prof. Kilpatrick," the interpreter of Dewey, the author points out the influence and effects of this philosophy in the schools in such statements as, "If we want rich meaningful learning we must start with the student's present knowledge, wishes and interests, whatever they may be and wherever they may lead" (p. 231). "I find a lot of people who don't use arithmetic, and I don't think that life would be any richer for them if they used it—they just don't need it" (p. 239). "The teacher should not make a practice of substituting his purposes and wishes for the child. It is the child and the children who should originate tasks and purposes. . . . For this reason he (Kilpatrick) wanted no curriculum set in advance" (p. 246).

As a consequence of such teaching, children are to be permitted and even encouraged to follow their own desires, have their own way, and never be led or disciplined. Is this not at least one reason for juvenile delinquency?

While we are building more and more schools for our children, should we not also give a clearer witness and testimony against such paganism? This volume should be read by school board members and interested parents. Our local principal of a school of 720 pupils said that very few parents are concerned about their school except when their child becomes involved. These parents are not interested in the educational philosophy of the school, only in entertainment and money-raising projects. This should not be true of our Christian parents, but possibly it is.

The board of control of our colleges should be certain that the teacher education department of our colleges has a true Christian philosophy. The reading of this volume will challenge any thinking parent and should be read by school board members.—Nelson E. Kauffman.

The disease of an evil conscience is beyond the practice of all the physicians of all the countries of the world.—W. E. Gladstone.

FIELD NOTES (Continued)

Bro. George R. Brunk was speaker at the annual Spiritual Life Conference at Tabor College, Hillsboro, Kans., Oct. 4-8.

Bro. J. Lawrence Burkholder, Goshen, Ind., who just returned from Indo-China on a special assignment to investigate refugee needs there, spoke at the vesper service at Goshen College Sept. 10.

Sister Mary M. Good, Rockome, Ill., formerly of the India Mission, spoke on the work in India at the Dillon, Ill., Church, on Wednesday evening, Oct. 6.

Bro. J. J. Hostetler, Peoria, Ill., was appointed Field Secretary of the Commission for Christian Education at the meeting of the Commission at Laurelville Campground on Sept. 27, 28. He succeeds Bro. Paul M. Lederach, who will devote his full time to the Christian Education Department of the work of the Publishing House.

Announcements

Bible meeting to be held at the Diller Church, Newville, Pa., Oct. 24. Speakers: Daniel Miller, Lancaster, Pa.; Ross Metzler, McVeytown, Pa.

Ruth Stoltzfus, Denbigh, Va., director of Heart to Heart radio program, at Pleasant View Church, North Lawrence, Ohio, on Sunday evening, Oct. 24.

Orientation Camp to be held at Salvation Army Camp, near Wichita, Kans., Oct. 11-17. Sponsored by Kansas State Counseling Committee for Religious Conscientious Objectors, it is for all I-O's in the Kansas, Oklahoma, and Nebraska area who expect to be drafted within a year. Over the week end I-W men of the area will join the prospective draftees in two days of Christian fellowship and study.

Bible meeting at Hershey Church, York Co., Pa., Saturday evening and all day Sunday, Oct. 23, 24, followed by a week of evangelistic meetings by Bro. Clinton Ferster, Richfield, Pa.

Twenty-sixth Annual Bible meeting at Landisville, Pa., meetinghouse, Oct. 16, 17. Speakers: Elias Kulp, Bally, Pa.; J. Irvin Lehman, Chambersburg, Pa.; James Martin, New Holland, Pa.

Golden Wedding Anniversary for Bro. and Sister Gabriel H. Brunk, Elida, Ohio, Oct. 16. See announcement under Anniversaries.

Joseph Herschkowitz, Minneapolis, Minn., at Morton, Ill., over the week end of Oct. 24.

Visiting Speakers

October 3. **J. M. Nissley,** Sarasota, Fla., at Casselman Church, Grantsville, Md. **Richard Martin,** Elida, Ohio, at Masontown, Pa. **David Derstine, Jr.,** Blooming Glen, Pa., at Springs, Pa. **Tobe Schmucker,** South Bend, Ind., at Morton, Ill.

Evangelistic Meetings

James Martin, New Holland, Pa., at Landisville, Pa., Oct. 17-31. **Lloyd Hartzler,** Ft. Seybert, W. Va., at Freemanville Mission, Atmore, Fla., Oct. 12-24. **Ross Metzler,** McVeytown, Pa., at Diller Church, Newville, Pa., Oct. 17-24. **Wilbur Yoder,** Middlebury, Ind., at Altoona, Pa., Oct. 3-10. **Kenneth Good,** Morton Ill., at Science Ridge, Sterling Ill., Sept. 26 to Oct. 1.

THE WISE FOOL

(Luke 12:16-21)

He was a specialist on crop production. He could discern the sky and forecast the weather. He knew the perils that threatened an unharvested crop. He realized that his abundant crop was safe only when sheltered by weatherproof barns. To pull down an old barn, draw plans, and erect a new one were simple matters to him.

In estimating the yield of a field and appraising its value he was an expert. He saw the wisdom of investing time and money in protective housing for his crop rather than leaving it to the destructive elements which he knew were present. In dealing with material things, it could be said that he was a wise man.

He could have served well on the nation's production board. He would have made a strong member on a finance committee or chairman of the board of directors of any bank. He could have taught economics in a university, or served well as secretary of agriculture. This man was informed and wise about matters that pertained to earth, but was so ignorant about spiritual things that God called him a fool.

A wise fool! A self-made man that used too much of self in the making. God and spiritual things were left out of his life. He thought that the plaintive cry of his hungry soul could be satisfied with a basket of corn and a bale of hay. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." This was his idea of soul-rest.

The man was wise about the weather, the soil, and his crops; but an ignoramus about the desires and seasons of the soul. He worked "like mad" to harvest and house his grain before the storms came; but he took it easy about his soul, thinking that he had ample security and an abundance of time. With his soul unhoused and destruction rampant, he smiled like a silly fool while the clouds of death enveloped and carried him away. "Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

The above picture of a wise fool is being duplicated today by men who are so wrapped up in business and material things that they do not give proper consideration to spiritual matters. To try to hush the cry of a thirsty soul by giving it music, art, ritual, philosophy, travel, or worldly pleasure is as vain and foolish as to try to satisfy it with a basket of corn or a bale of hay!

Man's immortal soul never can be satisfied until it contacts and establishes fellowship with the eternal God through our Lord Jesus Christ.—Vanderpool, in *Herald of Holiness.*

BIBLE PRINCIPLES (Continued)

The Principle Encountering Difficulties

The attempt to develop actual communities or fellowships between alienated peoples in apostolic times was not unattended with difficulties both from within and without. It was this point which aroused the wrath of the Jews against Paul. The Jews would have been content to accept or at least tolerate the Gospel had the Christians limited themselves to a Jewish sect. Paul, in addressing the mob at Jerusalem, had them well under control until he said the word "Gentiles." "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live." And they "cried out, and cast off their clothes, and threw dust into the air." Paul was well enough informed about the situation to know the danger of that word. All that he had said before was a tactful build-up to meet the emotional stress of that word. But because of the Agape love expressed in the universal Gospel of grace Paul had to say that word. He had to say it regardless of consequences. The Jews rejected Paul's message at that word, and therefore rejected the whole grace of God.

Some students have misunderstood Paul on his insistence of the principle of fellowship. They have felt that he was an independent type of person who found it hard to get along with the other apostles. But this is an untrue picture. On unessentials he bent over backwards to promote harmony. To the Jew he became a Jew; to the Greek, he became a Greek. On essentials, however, he would not budge. And one of the essentials upon which he insisted was the universal fellowship of the church.

When Paul and Barnabas returned to Antioch from their first missionary journey, they had "no small dissension and disputation" with the Judaizers who had come from Jerusalem. Was Paul guilty of breaking the harmony of the fellowship? No, indeed. For the program of the Judaizers was to undermine the very basis of the universal fellowship, by substituting works for grace. Had they succeeded, Christianity would have been a Jewish sect, a religion not of unmerited grace, but of merited works. The races of men would never have been brought together in one equal fellowship in Christ, for the one race would have had something of merit above another about which they could boast.

When Paul went up to Jerusalem, he did what some have called the undiplomatic move of taking the uncircumcised Gentile Titus along on that issue. Gal. 2:1. But Paul had to insist, though the issue was a hot one, not only upon the principle, but upon the actual act of fellowship based upon the grace of God rather than upon the work of circumcision. Therefore, he included Titus as one of his company.

Later, when the Jews were after his life on his last recorded visit to Jerusalem, Paul did not hesitate to be seen on the streets with the Christian Gentile, Trophimus. Acts 21:29. Even at that hot moment when it had been prophesied that he would likely lose his life, Paul still insisted on testifying to the universal fellowship of the Gospel based on grace.

Paul has also been criticized for his open rebuke to Peter at Antioch. Peter had come from Jerusalem to Antioch and at first entered into fellowship with the Gentile Christians by eating with them. He likely participated in their love feasts and communion. Paul wrote, "But when Peter visited Antioch, I opposed him to his face, because his conduct condemned him. For until certain persons came from James he would eat with Gentiles; but when they came, he withdrew and separated himself for fear of the circumcision party. And along with him the others Jews also concealed their real opinions, so that even Barnabas was carried away by their dissimulation. As soon as I saw that *they were not keeping to the true line of the gospel,* I said to Cephas before them all. . ." (Gal. 2:11-14). It was quite all right with Paul that the Jewish Christians continue the practice of the law. But in those areas where that practice hindered Christian fellowship, the practice had to go.

Ernest De Witt Burton comments on these verses: "To the men who came from James it might have seemed an entirely feasible course that the Gentiles could constitute a separate—from their point of view a second-rank—Christian body. Has not a similar thing sometimes happened for other reasons on a modern mission field? They might have justified their course in the matter on the ground that they were not dictating to the Gentile Christians what course they should pursue; it did not concern them which horn of the dilemma the Gentiles chose, whether they elected to observe the Jewish law, or to constitute a separate body from the Christian believers; they were concerning themselves only with the conduct of Jewish Christians. Even Peter might have assumed somewhat the same position, maintaining that he was dealing only with the question of the obligation of the Jews in the matter of foods; for the action of the Gentiles the latter were themselves responsible. To Paul the matter did not appear thus. To a territorial division of the field he had indeed consented at Jerusalem; *but the creation of a division between the Jewish and Gentile Christians in the Gentile territory was evidently to him intolerable and out of the question.* (Italics mine).

Fellow workers in Christ, weigh this well: The Apostle Paul considered the principle of fellowship on the basis of grace to be so important a part of the Gospel that a Gentile *and* a Jewish church at Antioch was unthinkable. For him an "interracial church" as a special experiment was out of the question. The interracial church had to be *the regular order* in territories where the races intermingled. The very nature of the church demanded an interracial fellowship. For the church was a fellowship based not upon the special merit of race, but upon grace, the unmerited love of God offered to all men in Jesus Christ. The separated racial church is the denial of the very foundation of the Christian religion, God's Agape.

Paul did not hesitate to hazard his life for this principle. On his third missionary journey he collected a love offering among his Gentile churches to cement relations with the Jewish church at Jerusalem. He called this offering a "koinonia," a fellowship. II Cor. 8, 9. And he hazarded his life by personally taking it to Jerusalem in the face of the protests of Christian prophets along the way. He said, "But even the sacrifice of my life I count as nothing, if only I may perfect my earthly course, and be faithful to the duty which the Lord Jesus has entrusted to me *of bearing witness to the gospel of God's grace"* (Acts 20:22-25). Notice that for the Apostle Paul this *practical expression of the unity of the fellowship was a witness to the Gospel of God's grace.* Grace and fellowship were inseparably linked in Paul's theology, and any denial of fellowship between Christians is a denial of grace. Any expression of Christian fellowship is a witness to grace.

The Principle Implemented

Do we follow the leadership of Paul at Antioch? Or do we follow Peter in a policy which he himself seems to have repudiated according to his later work? First of all, we as Christian workers need to be convinced that in the church interracial fellowship is an integral part of the Gospel, the denial of which is the denial of God's unmerited grace in Christ.

Secondly, we need to propagate this principle of fellowship as Paul did, as tactfully as possible, yet expecting persecution from both within and without the church. Where necessary, we must not hesitate as Paul did not hesitate, to say the offending word, "Gentile." Acts 22:21. Do we dare to violate the heart of the Gospel out of fear of persecution?

Thirdly, our leadership should enlighten the brotherhood on the basic importance of interracial fellowship as a part of the Gospel. If active opposition within the brotherhood should develop, it should be resisted as Paul resisted it in the Galatian letter, warning our people of those who preach a gospel which is not a gospel.

Scottdale, Pa.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alderfer, Richard and Lois (Ziegler), Denbigh, Va., second child, a daughter, Twila Grace, Sept. 7, 1954.

Andrews, Arnold and Peggy (Buchtel), Northville, Mich., first child, Jeffrey Lynn, Aug. 9, 1954.

Baker, Delbert E. and Josephine (Reader), Roseburg, Oreg., first child, a son, Clifford Dale, July 28, 1954.

Bauman, Maurice and Verna May (Shoemaker), Elmira, Ont., second child, first son, Charles Arthur, Aug. 30, 1954.

Beiler, Raymond S. and Eva B. (Brubaker), Honey Brook, Pa., first child, a son, Ronald Lee, Aug. 1, 1954.

Bucher, Paul C. and Anna Mary (Denlinger), Ephrata, Pa., third child, second son, James, Aug. 31, 1954.

Cline, Richard B. and Ethel (Bell), Harrisburg, Pa., fourth child, third daughter, Nancy Elaine, Sept. 13, 1954.

Conrad, Paul L. and Nancy (Hernley), Dhamtari, M.P., India, third child, first daughter, Mary Kathryn, Sept. 26, 1954.

Culp, John H. and Mary Ellen (Miller), Hesston, Kans., fourth child, second son, Paul Ervin.

Ehst, Paul M. and Ella Frances (Clemmer), Souderton, Pa., sixth child, second daughter, Anna Marie, Aug. 25, 1954.

Eigsti, Leo and Marilyn (Zehr), Shelbyville, Ill., third child, second son, Randy Joe, Aug. 22, 1954.

Herr, Ira L., Jr., and Nora (Metzler), Cochranville, Pa., third child, first son, Robert Lamar, Aug. 17, 1954.

Hess, James R. and Beatrice (Hershberger), Trujillo, Honduras, second child, second son, James Richard, arrived at Evangelical Hospital, Siguatepeque, Honduras, Sept. 24, 1954.

Hochstetler, Dean and Edna (Swartzentruber), Indianapolis, Ind., second son, Donald Ervin, Sept. 24, 1954.

Hochstetler, Harlan and Joretta (Boshart), Wayland, Iowa, second child, second son, Ledru Jay, Aug. 3, 1954.

Hollado, Roland and Ruth (Maust), Willoughby, Ohio, twins, a boy and a girl, Clark Guy and Karen Ruth, June 10, 1954.

Horning, G. Sylvan and Anna (Metzler), Ephrata, Pa., a son, John Barton, Sept. 18, 1954.

Kreider, Harold and Roberta (Showalter), Palmyra, Mo., third daughter, Bonita Fern, Sept. 28, 1954.

Landes, Jonathan S. and Sallie B. (Weller), Telford, Pa., sixteenth child, eleventh daughter, Rachel, Aug. 18, 1954. (Three boys and two girls not living.)

Martin, Lowell and Mary Alice (Shaum), Terre Haute, Ind., first child, a son, Lowell Lavon, Sept. 8, 1954.

Martin, Ralph and Viola (Boppe), Lyndhurst, Va., sixth child, fourth daughter, Judy Marie, Sept. 15, 1954.

Oyer, John and Carol (Schertz), Chicago, Ill., second child, second daughter, Kathryn Ann, Sept. 22, 1954.

Parmer, Alton E. and Doris (Cassel), Souderton, Pa., first child, a son, Loren Dean, Sept. 16, 1954.

Saltzman, Sterling and Ina (Schweitzer), Milford, Nebr., fourth child, first daughter, Mavis Elaine, Aug. 17, 1954.

Stauffer, Paul Z. and Martha (Zimmerman), East Earl, Pa., fourth child, third daughter, Erma, July 29, 1954.

Stutzman, Gerald and Laverta (Schnase), Wood River, Nebr., fourth child, third son, James Gregory, Aug. 5, 1954.

Swartzentruber, Samuel and Betty (Kauffman), Turner, Mich., third child, third daughter, Linda Sue, Aug. 24, 1954.

Troyer, Wilbur D. and Eunice (Eck), Harper, Kans., a son, Samuel Joel, Sept. 8, 1954.

Ventura, John and Hope (Sanchez), Goshen College, Goshen, Ind., a son, John C. III, Sept. 18, 1954.

Weaver, Irvin D. and Katherine (Phenneger), Bath, N.Y., fourth child, second son, Daniel Paul, Sept. 19, 1954. (One daughter deceased.)

Weaver, Raymond and Ada (Rutt), Sheridan, Oreg., fourth child, first daughter, Marlene, Sept. 5 1954.

Yoder, Fred L. and Ruth (Gregory), Minot, N. Dak., first child, a daughter, Sharon Elaine, Sept. 1, 1954.

Yoder, Paul E. and Naomi (Bender), Meyersdale, Pa., sixth child, third son, Delbert Lynn, Sept. 29, 1954. (One daughter deceased.)

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Hemings. — Alvie Beachy, Springs, Pa., and Kaye Hemings, Oakford, Pa., by Lloyd Boshart at his home, Sept. 19, 1954.

Good—Weaver.—E. Richard Good, Harrisonburg, Va., and Wanda Lou Weaver, Hesston, Kans., by R. M. Weaver, father of the bride, at the Pennsylvania Church, Hesston, Aug. 25, 1954.

Heleglande—Reil. — Leonard O. Heleglande and Violet Reil, both of the Salem congregation, Tofield, Alta., by John B. Stauffer at the Salem Church, Sept. 25, 1954.

Hollinger—Myers.—Luke B. Hollinger, Weaverland congregation, East Earl, Pa., and Thelma J. Myers, Paradise, Pa., congregation, by G. Parke Book at the home of the bride, Sept. 18, 1954.

Kennel—Yousey. — Mark Kennel, Croghan, N.Y., and Violet Yousey, Castorland, N.Y., by Lloyd Boshart at the Lowville Conservative Mennonite Church, Sept. 16, 1954.

Kolb—Meyers.—Marvin A. Kolb of the Vincent congregation, Spring City, Pa., and Ethel M. Meyers, of the Souderton, Pa., congregation, by Jacob M. Moyer at the Souderton Mennonite Church, Sept. 18, 1954.

Landis—Godshall. — Mark Landis, Harleysville, Pa. Haycock congregation, and Elizabeth Godshall, Souderton, Pa., Rocky Ridge congregation, by Ernest K. Moyer, assisted by James Millen, at the Rocky Ridge Church, Sept. 11, 1954.

Lind—Kauffman.—Marcus F. Lind, pastor of the Western congregation, Salem, Oreg., and Leah Kauffman, of the Vine St. Mennonite congregation, Lancaster, Pa., by N. A. Lind at the Western Church, June 27, 1954.

Neuhouser—Sloffer.—David Lee Neuhouser and Ruth Elizabeth Sloffer, both of the Anderson congregation, Ft. Wayne, Ind., by Jos. S. Neuhouser, father of the groom, at the home of the groom, Aug. 28, 1954.

Neuenschwander—Heistand. — Jesse Neuenschwander, Apple Creek, Ohio, and Hellen L. Heistand, Manheim, Pa., by Homer Bomberger at the Manheim Church, Sept. 11, 1954.

Nolt—Shank. — Paul Martin Nolt of the Stumptown congregation, Lancaster, Pa., and Miriam Lorraine Shank of the Pond Bank congregation, Chambersburg, Pa., by Harvey E. Shank, father of the bride, assisted by Lloyd Eby, at the home of the bride, Sept. 11, 1954.

Patterson—Weaver.—Richard E. Patterson and Alta Mae Weaver, both of the Meadville, Pa., congregation, by G. Parke Book, assisted by Galen B. Hostetter, at the Meadville Chapel, Sept. 4, 1954.

Sherer—Summers. — Lon Sherer, Lansing, Mich., and Kathryn Summers, Laingsburg, Mich., by John M. Landis at the University Chapel at East Lansing, Mich., Sept. 11, 1954.

ANNIVERSARIES

Brunk, Gabriel H. Brunk and Dora C. Mosier were married Oct. 16, 1904. On Oct. 16, 1954, they will celebrate their Golden Wedding anniversary. A dinner is planned for noon with the children and their companions and a few close relatives present. Open house will be observed from 3:00 to 5:00 p.m. and from 7:00 to 9:00 p.m. They invite all their friends and relatives from far and near to visit them on their Golden Wedding anniversary.

This union has been blessed with 10 children of whom 8 are living. All are married and in homes of their own. They have 48 living grandchildren. They had one pair of twin girls, and have two pairs of living grandchildren and one pair deceased.

All of the children, their companions, and grandchildren expect to be present to honor their parents and grandparents. The Lord has blessed them with good health and many spiritual blessings.

Their children are Rudy, Lima, Ohio, married to Emma Moore; Vera—Mrs. Louis H. Good, South Boston, Va.; Lois—Mrs. Paul Bear, Delphos, Ohio; Esther—Mrs. Merlin Good, Wild Cat, Ky.; Martha—Mrs. Hubert Showalter, Harrisonburg, Va.; Mary, Mrs. Clarence Bear, Delphos, Ohio; Dora—Mrs. Lewis Heatwole, Elida, Ohio; Norman, Elida, Ohio, married to Clara Hartman. Marie and Ida Mae are deceased.

May the Lord bless their remaining years as He has the past, and all glory be to His most holy name.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Byler, Oliver Raymond, oldest son of Christian and Sadie (Zook) Byler, was born near Newton, Kans., April 14, 1889; passed away at his home at West Liberty, Ohio, Sept. 20, 1954, after an illness of almost two years; aged 65 y. 5 m. 6 d. At the age of 12 he united with the Bethel Mennonite Church, West Liberty, Ohio, where he served faithfully as Sunday-school teacher, superintendent, trustee, and chorister at various times for many years. His main concern was that he might serve his Lord and help others to find the blessing of living for Him. On Sept. 21, 1913, he was united in marriage to Rose A. Stoltzfus, who preceded him in death, Jan. 20, 1933. This union was blessed with 6 sons and 2 daughters. He was married to Martha A. Detweiler on Feb. 14, 1935. This union was blest with two sons. A brother (John) and one son (Richard) preceded him in death. Remaining are his wife (Martha), 4 brothers (Mark and Paul, West Liberty, Ohio; Earl, Smithville, Ohio; and Milford, Spartansburg, Pa.), 4 sisters (Mrs. Henry Mosher, Mt. Gilead, Ohio; Mrs. Stephen Hostetler, West Liberty, Ohio; Mrs. Chauncey Kauffman, serving in Germany; and Mrs. John Algyer, Plain City, Ohio), 9 children (Floyd, Sarasota, Fla.; Frank, Trenque Lauquen, Argentina; Roy and Ruth, West Liberty, Ohio; Mary—Mrs. Jonas Classen, Weiler, France; Arthur, Philadelphia, Pa.; Robert, Columbus, Ohio; and Elmore and Ellsworth, at home) and 13 grandchildren. Funeral services were held Sept. 23 at the Bethel Mennonite Church in charge of Edward Stoltzfus and Loren King. Interment was made in the Oak Grove Cemetery.

Holmes, Anna, affectionately known as "Grandma" to her many friends and relatives, was born Nov. 7, 1865, in Higgsby, Mo. In 1900 she moved to Kansas City where she lived most of her remaining years. She was the mother of 10 children—only 3 survive her. In her youth she came to know the Lord Jesus Christ as her Saviour. In late years she has enjoyed fellowship in the Mennonite Church of which she was a member. Two years ago she took up residence in Sunset Home for the Aged in Geneva, Nebr. Here she enjoyed the fellowship of those her age and the kindly ministrations of the Home until 3 weeks ago when, because of declining health, she was returned to Kansas City, where she passed away Sept. 21, 1954; aged 88 y. 10 m. 14 d. She is survived by 2 sons (Charles Frazier, Kansas City; Elmer Holmes, Portland, Oreg.), one daughter (Mrs. May Payseno, Morehead, Minn.), and many grandchildren, other relatives, and friends. Services were in charge of Frank B. Raber at the Mennonite Gospel Center where she held her membership. Interment was made in the Mt. Washington Cemetery, Kansas City, Mo.

Moyer, Horace C., son of Abraham and Mary (Clemens) Moyer, was born Jan. 7, 1867; died July 19, 1954, at his late home in Vernfield, Pa.; aged 87 y. 6 m. 12 d. He had been in failing health for some time and bedfast for several weeks. He was preceded in death by 4 brothers (his twin brother Morris having died in 1937). Funeral services were conducted at the Franconia Mennonite Church of which congregation he was a member, with the home ministers, Menno Souder and Elwood Derstine

officiating. Interment was made in the adjoining cemetery.

Oyer, Daniel S., the second son of John P. and Mary Oyer, was born Dec. 5, 1882, in Livingston County, Ill.; passed away Sept. 15, 1954; aged 71 y. 9 m. 10 d. When he was three years old the family moved to Woodford County, Ill., where he grew to manhood. From early childhood he attended the Metamora and Roanoke Mennonite churches. In 1899 he was baptized by Bishop Andrew Schrock and received into the fellowship of the Metamora Mennonite Church. In the fall of 1905 he went to Chicago where he worked for several years and helped in the city mission work which was just beginning there. On Aug. 5, 1909, he married Francis R. Zook. The following spring they moved to Middlebury, Ind., and a year later to northern Michigan. After several years they moved back to Illinois and from there to a farm near Ashley, Mich., in 1919, where they became charter members of the Bethel Mennonite Church. On May 28, 1923, he was ordained deacon for this church. On Nov. 3, 1927, his wife passed away. On Aug. 18, 1929, he was married to Phoebe A. Zook. At this time he was a rural mail carrier out of Ashley, Mich. In 1932, he was transferred to Howell, Mich., where the family lived until 1943. On Oct. 4, 1942, he was ordained bishop in his home church and the following spring moved back again into the community. He is survived by his wife (Phoebe), a daughter (Lois—Mrs. Carl Yoder, St. Johns, Mich.), and a son (John Paul, Columbiana, Ohio). Funeral services were conducted by John M. Landis and Ezra Beachy at the Bethel Mennonite Church. Interment was made in the church cemetery.

Price, Jasper, son of John and Mary (Denton) Price, was born May 18, 1885, at Harrisonburg, Va.; passed away at his home near North Lima, Ohio, after a heart ailment of about a year; aged 69 y. 4 m. 5 d. He lived in this community nearly all of his adult life and was a member of the North Lima Mennonite Church. His first wife, Maude Shank, whom he married in 1908, preceded him in death in 1950. On May 24, 1952, he married Kate Hasness. Besides his second wife, he leaves a son (Paul, Columbiana, Ohio), 3 daughters (Mrs. Ernest Kampfer and Mrs. Sylvester Martig, both of Salem, Ohio, and Mrs. Robert Mikesell, New Springfield, Ohio), a sister (Mrs. Alpheus Martin, New Middleton, Ohio), 2 brothers (Clifford, Petersburg, Ohio, and Arthur, Columbus Grove, Ohio), 12 grandchildren, and 2 great-grandchildren. Funeral services were held at the Fry Funeral Home by David Steiner, assisted by D. J. Zechiel. Interment was made in the Midway Cemetery.

Record, Henry, son of John and Emeline Record, was born Aug. 28, 1882; departed this life Sept. 19, 1954, at the Joslin Hospital, Harper, Kans.; aged 72 y. 22 d. He comes from a family of 3 brothers and 3 sisters. On Aug. 17, 1921, he was united in marriage to Florence E. Oliver. They lived in Crystal Springs, Kans., for the past two and one-half years. Surviving are his wife, one brother (Elmo), and one sister (Myrtle Downard, Monan, Ind.) Funeral services were held at the Harper Mortuary on Sept. 21, with D. Lowell Nissley officiating. Interment was made in the Crystal Springs Cemetery.

Stoner, Isaac H., son of Katie and the late Rohrer Stoner, was born Aug. 13, 1902, near Mt. Joy, Pa.; died at his home at Mt. Joy, Pa., Sept. 12, 1954; aged 52 y. 29 d. He is survived by his mother, one brother, and 4 sisters (Ella —Mrs. Frank G. Weidman, Ada—Mrs. Amos L. Hess, Christian, Esther, and Catharine, all of Mt. Joy, Pa.) Funeral services were conducted by Henry Lutz and Henry Frank at the Mt. Joy Mennonite Church, with burial at Kraybill's Cemetery.

Stull, David A., son of D. D. and Veronica (Martz) Stull, was born in Cambria Co., Pa., Aug. 19, 1869; died at his home in Scottdale, Pa., Aug. 27, 1954, after a brief illness; aged 85 y. 8 d. He was a member of the Mennonite Church. He is survived by his widow, Mrs. Mary Shetler Stull, the following children (Ira J., Mary M., Anna, Minnie, and Albert W., all of Scottdale; Mrs. C. B. Goughnour, Mundy's Corner, Pa.; Elmer J., Elton, Pa.; Mrs. Emma Leidy, Conemaugh, Pa., and David C., Ebensburg, Pa.), 17 grandchildren, 7 great-grandchildren, 3 great-great-grandchildren, and 2 sisters (Mrs. Christina Marsh and Mrs. Martha Worthington, Johnstown, Pa.) Funeral services were conducted at the Kapr Funeral Home, Scottdale, Aug. 28, in charge of John L. Horst and A. J. Metzler, and at the Geisel Funeral Home, Johnstown, Pa., Aug. 30, in charge of John L. Horst, Harry Shetler, and Eli Miller. Interment was made in the Richland Cemetery.

Stull, Mary, wife of the late David A. Stull, and daughter of Christian and Polly (Harshbarger) Shetler, was born in Cambria Co., Pa., March 26, 1869; died at her home in Scottdale, Pa., Sept. 20, 1954; aged 85 y. 5 m. 25 d. Her husband preceded her in death 24 days. One son, (Noah C.) also preceded her. Surviving are the following children (Ira J., Mary M., Anna, Minnie, Albert W., all of Scottdale; Mrs. C. B. Goughnour of Mundy's Corner, Pa.; Elmer J. of Elton, Pa.; Mrs. Emma Leidy of Conemaugh, Pa., and David Clarence of Ebensburg, Pa.), 17 grandchildren, 7 great-grandchildren, 3 great-great-grandchildren, one sister (Mrs. John F. Harshberger, Scottdale, Pa.) Funeral services were held at the Kapr Funeral Home, Scottdale, Sept. 21, in charge of A. J. Metzler and John L. Horst, and at the Geisel Funeral Home, Johnstown, Pa., on Sept. 23 with L. S. Weber and Eli Miller in charge. Interment was made in the Richland Cemetery.

Weaver, Eli J., son of Joe B. and Anna (Weaver) Weaver, was born in Holmes Co., Ohio, June 19, 1891; passed away at his home on Sept. 18, 1954, following a stroke; aged 63 y. 2 m. 30 d. He was sick only 24 hours. He accepted Christ as his Saviour when a young man and united with the Martins Creek Mennonite Church of which he was a member at his death. On Dec. 18, 1915, he was married to Mary Ann Hershberger, who survives him. Also surviving are 9 children (Ralph E., Grace—Mrs. Dean Gerber, Millersburg, Ohio; Anna of the home; Lela—Mrs. H. Jay Wengerd, Millersburg; Mabel—Mrs. Clayton Miller, Benton, Ohio; Joan—Mrs. Kenneth Showalter; Joe J.; 20 grandchildren, 5 sisters (Mary—Mrs. Steve S. Miller, Susan—Mrs. Yost Miller, Sarah—Mrs. Eli A. Miller, Emma—Mrs. Calvin Miller, and Martha—Mrs. Reuben Leidig, Millersburg), and one brother (Roman, Millersburg). The funeral services were conducted at the Martins Creek Mennonite Church, Sept. 21, by Warren Miller, D. D. Miller, and S. W. Sommer.

ITEMS and COMMENTS

President Rajendra Prasab of India urged Christian missionaries to avoid activities that create suspicion and misunderstanding. However, the president, addressing Christians gathered at a Mysore church, said there could be no objection to activities that were purely religious. President Prasab traced the development of religious freedom in India and noted the constitution's guarantee that all Indians may practice their own religious beliefs. After saying that no one could object to religious activities by missionaries the president added that it was natural that conflicts should arise when acts of the missionaries led to suspicion and misunderstanding. Acknowledging the great service rendered India by foreign missionaries, he appealed to all religious leaders to unify the people and help the country consolidate its position.

* * *

Roman Catholic Bishop Sheil, speaking to the American Bar Association, charged that America is permitting family life to be "infected with slow death." He gave a ten-point bill of children's rights: (1) To belong to a legitimate and indissoluble family; (2) To enjoy a sound, balanced, and constructive family environment; (3) To have opportunities for an economically worthy life; (4) To have an education aimed at developing their faculties and training them as worth-while members of society; (5) To receive the means necessary to develop their vocation; (6) To live in a wholesome social environment in which their personalities are respected; (7) To be protected in the development of their physical strength; (8) To enjoy sound recreation so as to channel their vitality; (9) To be given intelligent and kind reorientation and guidance in the event of delinquency; (10) To have their spiritual potentialities as children of God fully cultivated.

* * *

Roman Catholics participate in no ecumenical activities such as the World Council of Churches, because they are convinced that Christian unity already exists in the Catholic church. This was the explanation offered by Francis J. Connell, dean of the School of Sacred Theology at Catholic University of America. He said the Catholic view is that the only way for non-Catholics to achieve unity is to enter the Catholic church.

* * *

It has been announced that Billy Graham will conduct a three- to four-month preaching campaign in Scotland beginning next March.

* * *

There are 6,600 women preachers in the United States, according to the editor of the official organ of the American Association of Women Ministers. These woman preachers are found in at least 17 denominations, among them Methodist, Congregational, Evangelical and Reformed, Society of Friends, Free Methodists, American Baptist Convention, Nazarene, Disciples of Christ, Evangelical United Brethren, and Church of the Brethren.

* * *

Dr Albert Schweitzer, missionary to Africa, in his old age is now directing the building of a village to house 250 lepers in the primitive jungle station of Lambarene, French Equatorial Africa. There are 60 lepers helping, since they are still able to do some work.—D. Carl Yoder.

* * *

No census has been taken in Korea since 1950, but it is generally estimated that south Korea has 20,000,000 people. Half of these need aid in one form or another and about 40 voluntary relief organizations, most of them church-centered, are seeking to provide this relief.

* * *

Soviet propaganda against religion hitherto aimed almost exclusively at Christianity, has now included a direct assault on Islam. The Mohammedan religion is being vigorously attacked in the Moslem-inhabited parts of the Soviet Union, that is, the Turkmen Republics. A radio broadcast describes those who adhere to Moslem religious feasts and ceremonies as "backward people."

* * *

Pittsburgh-Xenia Theological Seminary, the only seminary of the United Presbyterian Church and the oldest seminary west of the Alleghenies, has moved into new quarters at Pittsburgh. The new buildings consist of an administration building, a dormitory for the single men, and a dormitory for women. The new plant cost $2,250,000.

Herald Press announces for your consideration the two books described below. Both are just off the press. We feel that they carry with them something of the distinctive task of the Publishing House in its service to you.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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Our Conflict with the World

A Radio Sermon

By Nelson Kauffman

The world, of which the devil is the ruler, or the prince of its power, is one of the triumvirate of evil forces with which we have conflict. A good many people do not understand what we mean by world. Gal. 1:4 speaks of Jesus Christ, who gave Himself for our sins that He might deliver us from this present evil world. That is the *time world.* In I John 2:15-17 we have these words: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." "Ye adulterers and adulteresses [speaking of spiritual adulterers and adulteresses], know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). In John 15:18, 19, Jesus says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

There are four Greek words in the New Testament translated *world.* These refer to the *matter world,* to the *creative world,* to the *inhabited world,* and to the *time world.* There are aspects of all of these referred to in the Scriptures. But you do not have to be devilish to be worldly. You can be very good and still be very worldly. Worldliness and wickedness are not synonymous terms. A worldly life is wrong, but not because it is blasphemous, impure, untrue, unjust, or dishonest, but simply because it is taken up entirely with things of time, material, and sense. To be worldly and be an enemy of God is not to be a man of vice, but to be occupied with farming, business, law, medicine, art, music, culture—with things that are good in themselves, but which take the place of God in the lives of men.

What do I mean by taking the place of God? I mean that thing to which you give your first allegiance, which is the criteria for all your actions and for the decisions which you make in life. That becomes a god to you. There are a good many people who allow their business, their farming, their practice, or whatever it may be, to be the greatest thing in their lives. It is that which dominates, rules, determines their life and the course of action which they take. All of these things which I mentioned pass away; they are transient. Honor, place, position, wealth—these are not satisfying, but are the things which we as Christians turn down as totally unworthy for our first allegiance, and it is because of this that we are so very often misunderstood, and people turn against true Christians.

What should be the Christian's attitude toward the world and worldliness? You say, "Well, doesn't the Bible say—For God so loved the world that He gave His only begotten Son to die for it?" Yes, my friend. But that is the *inhabited* world, it is the world of men, whom Jesus came to die for and whom God is calling today. But Jesus also said that the world would hate us just as it hated Him. Who were the people in Jesus' day that hated Him? Were they not the religious people, the men of wealth, the men of position, the men of culture? The common people heard Him gladly, but there were a good many folks and people of good repute who despised Jesus because He interfered with the things they thought were most important in life.

The Apostle John says, Don't love the world, the lust of the eye, the splendor of wealth, the lust of the flesh, that appetite and desire of the human body. Don't love the pride of life, that ambitious predominant attitude of life. All these attractions the world has but they are also all that it has. They are snares because they captivate and deceive. The Christian seeks the spiritual, and permanent, the real; but the worldling starves his higher nature. He gives all of his attention to this life that perishes and none to the life beyond. This is the unspeakable folly, the wrong, the crime of worldliness. But here is the great conflict too. The best the world has—patriotism, politics of a high order, business, art, family, culture, and many other things—the Christian recognizes, but refuses to become subject to, and therefore the conflicts and the misunderstandings.

You remember that the Bible tells us in the Book of Matthew that the Pharisees said that Jesus cast out devils by the prince of devils, Beelzebub. But on the other side is Jesus' own mother Mary, and Mary's own children, the half brothers and sisters of Jesus, and others the Bible tells us about. Mary had at least five boys, one conceived by the Holy Ghost, four by Joseph. These latter came also one day when Jesus was teaching. We have it in Matthew 12. They stood outside the crowd. Jesus had been so occupied with preaching, teaching, and healing that He didn't even have enough time to eat, and no doubt His mother and half brothers stood outside and said, "This Jesus is going too far. A man shouldn't be so occupied that he doesn't have time to eat, especially with things like healing other people and with preaching and teaching." So they stood outside and said, "You tell Jesus we would like to have Him come out here." When Jesus got the message He looked around at the people He was teaching and said, "Who is my mother?

The Strong Soul

By Lorie Conley Gooding

Now stand upon the mountaintop
And mark a shining goal.
You must make your soul as strong as the world
Or the world will crush your soul.

The north and the south and the east and the west
Will press upon your heart;
And that heart will fall that has no strength
To keep its walls apart.

So build for yourself stout walls of love,
And make them broad and high,
And make you pillars of hope and faith
For holding up the sky.

A soul that is large and strong as the world,
The world has no power to mar.
So stand on a peak and stretch your soul
By reaching for a star.

Holmesville, Ohio.

and who are my brethren? For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Then some people said, "Isn't Jesus foolish? He suffered from His own brothers because of that." The Bible says His brothers didn't even believe on Him. Here Jesus suffered from the worldliness of His own family.

How do we overcome this world that is all about us? Jesus told His disciples in John 16, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." He said that the night before He was crucified, and He was telling His disciples, "I have shown you how to place first things first. I have not permitted the things of time and sense, these transient things, to get between me and the will of my Father." I John 5:4 says, "Whatsoever is born of God overcometh the world," and II Cor. 4:3, 4 says, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Do you know that this devil who runs the world today is a tremendous deceiver? He snares people by blinding their eyes so they can't see anything but the wealth of the world, its honor and position. Our vision must be kept open. The sensuous leads to the sensual. The sensuous means that which appeals to the senses and to the emotions, and the sensual is the abuse or excess of the sensuous. The world of business and culture appeals to that which satisfies the five senses. Things to see, things to hear, things to feel, things to smell, things to taste, that's what the business world provides for us. These lead to the sensual, the firing of the passions of greed, immorality, hate, and of vice.

Take Absalom for example. You remember that son of David with the long hair. He saw his father's glory. He thought on it until he determined in his own heart he was going to be the king and depose his father. There was that man Achan, who saw a goodly Babylonish garment and a wedge of gold. He looked at it, and his senses were fired with a desire to steal and take that which didn't belong to him. Remember what it meant to the nation of Israel! There was Ahab, who looked out one day and saw Naboth's beautiful piece of property right outside his castle. He decided he wanted it, for love, or money, or death, or whatever. But Naboth couldn't sell it. Jezebel said, "I'll get it for you." She killed Naboth and took over the vineyard. Then David, that great man of Israel, a man after God's own heart, looked with his eyes and saw a beautiful woman and determined that he was going to have her for his wife. He had to kill Uriah to try to cover his covetousness.

How about you, my friend? Are you allowing these temporary things, these things that may be good in themselves, to take you to a grave and eternity unprepared?

Over a church in Europe there are these words beside a wreath of flowers: "All that pleases is but for a moment." Beside a crown of thorns, "All that troubles is but for a moment," and a plain inscription says, "Nothing is important but that which is eternal." Are you allowing the things that are temporary to enslave you? Are they your god? Do you give yourself to hunting pleasure, to reading pleasure, or to business instead of going to church? Won't you go to church and give God a chance in your life? Read the Bible. Be fair with yourself and with your God.

Hannibal, Mo.

Water from Many Wells

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.—Prov. 31:30.

By Nora Oswald

When you buy a new clock or other timepiece, you will choose one which has face and hands to your liking. However, this isn't your most important consideration. You will wish to know all you can concerning the inside works and their manufacturer. The works, though unseen, are to be dependable and are to render efficient service.

In the spillway foundation of large dams steel piles protrude at alternate angles. These dragons' teeth are never seen after the dams are finished and water covers them. Those steel piles work unseen for strength, safety, and endurance as does steel in our modern buildings, highways, pipe lines, and power plants.

Sisters, are you yearning to see your name in the limelight, to be a glamour girl? Or are you satisfied to have an unsung role of homemaker or teacher? If you are a faithful Christian home builder or teacher your contributions are some of the steel props which support our American structure of society.

Goshen, Ind.

"WITHOUT THE CAMP"

The apostle used this figure to typify a necessary condition of salvation.

There is nothing popular about the religion of Jesus. The man who took the scapegoat outside the camp took the reproach of the people with him and was himself involved for the time being in the reproach.

Thus Jesus suffered outside the gate. He bore the reproach, and we are exhorted to go forth unto Him without the camp. "If we suffer, we shall also reign with him."

Many who want the glory are not ready to take the "lone way." But the real saints of God are ready to follow wherever they can see the footsteps of their Master.

Some are good soldiers in a crowd. But how few can follow Jesus alone when reproach falls upon their devoted heads.

There are those who think that because the multitudes reproach you, you must be wrong. But Jesus received the reproach of the throng, and so must those who go with Him.

It will come, seemingly, like an overflowing tide, and the weak and faint-hearted will be swept away with it. But the resolute few will boldly withstand it for Jesus' sake.

There are plenty of camp loungers, plenty who love to eat the good things and enjoy the ease. But God wants those who will take reproach and hardship, outside the camp.

Let not the one who loves popularity think to find it in the way of the Nazarene. He will find the joy that the world knows not of; he will find the way of life; but the applause of the world—never.

This is the line where comes the glory. The saints of God find it better to take it, and the glory that follows, than to have an empty profession without God in the soul.

It is a place of freedom outside the camp. Here there is no strait jacket or ecclesiastical red tape to kill the life of the soul, but a blessed liberty in the Lord.

Amen! Then away to the fields, the battle, the reproach. Fight for your Master, die for Him—and enter into your reward.—Vivian A. Dake, in *The Burning Bush*.

GOSPEL HERALD

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EDITORIAL

Incredulous Eyes

It was hard enough for the members of the Relief and Service Committee to look into each other's eyes as in their meeting on Oct. 8 they slashed the budget to meet the hard realities of a mounting deficit. But it was harder yet to meet the incredulous eyes of the hundreds of thousands who were being affected by a reduced program.

One could not avoid, as we reduced our relief sendings by 25 per cent, the unbelieving eyes of the Korean children who look to us for their three handfuls of rice per day, for the maintenance of the orphanages which must substitute for tens of thousands of slain fathers. They looked at our groaning tables, our well-stocked freezers, and simply could not understand as we tried to explain that we can't afford to do as much as we have been doing for them. The 50,000 people whom we help to clothe in Jordan looked at us in amazement, one felt almost in scorn, as we asked them if they couldn't do with less. We saw them glancing furtively at dresses and suits we were storing away until they should be needed again. The homeless thousands in Indo-China, who have nothing except what they could carry with them as they fled from the north, looked at our cars and our new homes and wondered if we were speaking a cruel jest as we feared our ability to finance the relief work being organized there.

As we decided that we could not send any more PAX men, we were haunted by the incredulous eyes of our young men who have already applied for appointment and others who intend to when their time for I-W comes. They had hoped so much to be able to add their bit to the very significant witness PAX has been making in Germany, Greece, Jordan, Korea, and South America. They thought we had been glad when Selective Service had approved church-sponsored service at home and abroad. Now we seem to be saying that we can't afford to give them this opportunity. They can get an earning job, of course, for their two years of I-W, but they can hardly believe that is what we mean to say. Since they know how little financial stringency has cut into our standard of living, their eyes show a bit of cynical disillusionment that hurts.

For some years we have been preaching the ideal of voluntary service to our young people. Practically all of our young people, we said, should give some months or a year to the various types of service we have been developing—migrant work, homes, hospitals, community service, Bible schools, surveys. The idea is beginning to take hold. The Elkhart office has quite a stack of applications right now. But the Committee could not authorize discovering and developing new opportunities for service; there isn't enough money to support the ones we have. It is hard for our young folks to believe we would urge them to something we don't believe in ourselves. They didn't think we were that kind of people.

The trouble is, the Committee themselves can't believe all this. Our people have always risen to a need when they saw it. They contribute liberally to food and clothing needs. They contributed fifty cents per member per month for CPS support. To our appeal of a month ago there was a fine response by some individuals and some congregations. We can't help believing that the church doesn't want us to reduce our relief work, or to squelch our young people when they want to give themselves to a world-wide testimony. Our financial embarrassment is a bad dream that we can't quite believe in.

Please read the MRSC column in this issue. Do whichever is easier: take a monthly offering for relief and service, or pay a monthly assessment of fifty cents per member. The program is being cut down as rapidly as possible. We must stay within our income. But we still can't believe the church wants a reduced program. Many must be haunted by these unbelieving eyes. The former budget will be restored when it can be. Can we make God believe that we just can't do it?—E.

If the apostles would not have acted their faith, there would be no Acts of the Apostles.—John K. Martin.

Reservations

There is something quite satisfying and assuring, when entering a well-filled auditorium or dining room, to find that someone has reserved a place for you. The same is true when you enter a crowded railroad car and the porter leads you to a place that is yours by reservation.

Similarly there are satisfying and comforting reservations made for the Christian, as we find in various Scripture statements. On the last night before His betrayal Jesus told His disciples: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:2b, 3). What a glorious reservation Jesus is making in heaven for His disciples! Paul had assurance of that reservation when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (II Tim. 4:8).

Peter, in encouraging the saints dispersed throughout various countries, made this great statement which has brought comfort and hope to many Christians throughout the centuries: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved* in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:3-5).

The people to whom Peter wrote were scattered from their home country, away from their natural inheritances. They were evidently enduring much suffering and persecution for their faith. They had little of security in this world's goods, and they were strangers and pilgrims on the earth. They well knew, as Peter reminded them, that natural inheritances are corruptible and may fade away, as theirs no doubt had to a large degree. Parents and friends may reserve such inheritances for us, but that is no guarantee that we will ever enjoy them. But that is not true of the eternal inheritance which is reserved in heaven for the children of God. Christians, because they are born again through a living

hope "by the resurrection of Jesus Christ from the dead, have an infinitely better inheritance than this world can afford. Besides, it is sure, because it is *reserved* for those "who are kept by the power of God through faith unto salvation."

We are not worthy of all that God has prepared for His children in the life to come, but by faith in Christ we can claim the inheritance that is *reserved* for His people in heaven. With such an assurance we can go forth in an evil world with trust and confidence, and no matter what may come of good or ill in this life, we can with Peter and the dispersed disciples, "rejoice with joy unspeakable and full of glory" (I Pet. 1:8).—H.

Heroes of the Faith

By David Derstine, Jr.

In recent months several elderly people of our congregation died. These were individuals of unusual talents and abilities. They lived long; their days were fruitful; they contributed much to our church as consecrated leaders, as devoted laymen and women. These lines are written in the hope that they might challenge others to a deeper devotion to Christ and His church.

As I think of these elderly people who have passed on to their reward, I cannot help thinking of the term "heroes of the faith." The pages of the Bible contain many examples of pious, God-fearing men and women who were heroes of the faith in their day. We read of Abel, Enoch, Sarah, Abraham, Isaac, Noah, Jacob, and Joseph. The writer of Hebrews confesses that time would fail to tell of the many others—others who had faith to stop the mouths of lions—those who had faith to conquer—others who had faith enough to have victory over the many temptations in life. The writer continues, "these were strangers and pilgrims . . . these all died in faith."

Those mentioned lived in the Old Testament age, in the age before Christ the Saviour was born. The pages of the New Testament also contain names of many heroes of faith. In the centuries that followed the writing of the New Testament there were many heroes of the faith whose memory will live on and be cherished by Christian people in every age. Some of these names were prominent in the history of the church; and perhaps only a few are known by us today, but the Bible tells us in no uncertain terms that their names are carefully recorded in God's book of life.

Then, today too, the records of the Christian church contain names of great heroes of the faith—individuals who through faith and patience and love have inherited the promise of God—individuals whose record of life shines forth and lives on as a model for us to follow. These of whom I write were, by God's grace, aged men and women. More than that, they were Christian parents, and God-fearing grandparents. They left no doubt where they stood in their relationship to Christ. Of this they gave unusual evidence in life as well as in the hour of death. In life they had unusual abilities in being able to inspire young and old alike. Their love for the church was something wonderful to behold. Although it was difficult at times to get around because of physical weakness, yet with great effort and demand of physical strength they attended services regularly, rejoicing in their freedom and privilege to worship. Their attitude toward life was most truly Christian. Foremost in their thinking was a desire to live for others. They were not interested in keeping their families at home on the farm or in the business, but rejoiced as their children and grandchildren entered mission service.

In II Kings we read the words, "Set thine house in order." A number of times in Paul's writings he uses the term, "set in order." I am convinced that these of whom I write were exactly such people. Their physical houses likewise were in order. In a Sunday-school quarterly one of these individuals encircled these words: "Holy God, to whose service I long ago dedicated my soul and life, I grieve and lament before Thee that I am still so prone to sin and so little inclined to obedience. O merciful heart of God grant me yet again Thy forgiveness." Thus they all lived and thus they all died. To me it was a testimony of the life and concern of a hero of the faith.

The question remains, What makes it possible for an individual to be a hero of the faith? In I Peter 1:7 we find the answer. "In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ." Peter writes of the trials and temptations, the persecutions and sufferings to be endured by the Christians. But rather than to be overcome by these experiences, Peter writes, "Rejoice"—rejoice because these sufferings are just for a little while; they are temporary, and cannot be compared with the glory that was theirs in Christ.

Peter would have us know that there is purpose in trial, and that faith is not genuine until it is tested and tried by suffering. As gold is tried and purified by fire, so faith is likewise tested and purified. Only that which stands the test is pure. But even gold, although purified, still belongs to the list of perishable things. Faith on the other hand, purified by suffering, takes its place among those which are imperishable. Therefore, Peter writes that faith is much more "precious than gold." All the testing and suffering needed for the refining will seem as nothing compared with the praise and honor and glory which will be the reward at the appearance of Jesus Christ. It was with the fondest hopes that these aged people looked forward to the time when their trials would give way to praise, honor, and glory in the presence of Christ their Lord. Even though they left to be with the Lord, yet their memory lives on to challenge and inspire.

Blooming Glen, Pa.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *Oct. 3, 1929)*

Pigeon, Mich., Sept. 23. Ordination services . . . three brethren in the lot, which fell on Bro. Joseph J. Shetler. Bro. Esch ordained him to the office of deacon.

(From Gospel Herald, *Oct. 10, 1929)*

Seven missionaries and eight children are to form the group of our missionaries to sail from New York to India on Thursday, Oct. 17.

(From Gospel Herald, *Oct. 17, 1929)*

Mennonite General Conference [Goshen, Ind., Aug. 28-30] . . . closed Friday noon, Aug. 30 . . . . There were present 66 bishops, 159 ministers, and 53 deacons, total 278.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports the following receipts for the month of September, 1929: endowment, $17,450; missions, $11,573; relief $65.

Louisville, Ohio, Beech congregation. In the afternoon [Oct. 3] the dedication took place [for the remodeled church building]. . . . Bro. J. A. Ressler, Scottdale, Pa., delivered the dedication sermon. There were about 100 people present.

If the only thing we have to offer to the world is the message of the cross, it is also true that the only way we can walk, in the offering of it, is the way of the cross, the way of faithfulness even unto death.—C. W. Ranson.

We can have nonresistance without love, but how can we have love without nonresistance?—John K. Martin.

Religion Is Back in the Magazines

By Ellrose Zook

One of the important media today which reaches both the churched and unchurched masses with religious reading material is the secular magazine press. A recent survey of ten representative national magazines attempted to answer several questions with regard to the appearance of religious articles in these magazines.

What kinds of religious features appear in national magazines? How much space is devoted to religion? What religious groups are represented? Is religion shown in a favorable or unfavorable light? Does religious material receive the same treatment as secular material?

According to the findings of a survey made by Hornell Hart, the first decade of the present century saw the beginning of a continuous decline in religious interest. In his article, "Religion," in the May, 1942, issue of *The American Journal of Sociology,* he wrote, "Magazine discussion of religious topics has sunk during the past decades to the lowest relative amount of the present century . . . . From 1905 to 1931 the rate of decline averaged about 2.1 per cent per year; from 1931 to 1941 it averaged about 2.5 per cent per year. . . . Between the prosperity year 1929 and the depression year 1934 the relative attention devoted to religion in magazines increased 22 per cent, only to drop to a little more than half its 1934 figure when economic recovery had come." The survey by Hart was based on a study and analysis of religious entries in the *Reader's Guide to Periodical Literature.*

The above-cited article was based on his chapter, "Changing Social Attitudes and Interests," in the book, *Recent Social Trends in the United States,* Vol. I, 1933. In this chapter he further states that in 1905 about 78 per cent of the opinions published about churches were favorable and about 22 per cent unfavorable. By 1930, 67 per cent were unfavorable. A similar survey of representative magazine articles made by Hart in 1934 showed that 75 per cent of the opinions expressed about the church were unfavorable and only 25 per cent were favorable.

The June, 1935, Federal Council *Bulletin* asserted that "not since Christianity confronted a pagan Roman Empire in the first centuries of the Christian era has it been face to face with such a widely organized and radical denial of the Christian Gospel."

However, the middle of the twentieth century in which we are living shows a strong trend in the growth of religious interest. In today's magazines we see a return to religion. A survey of ten national magazines published in 1952 indicates a marked change of attitude of the secular magazine press toward the publication of religious features.

Ten Magazines Use 576 Pages

Ten national magazines in 1952 devoted 576 pages of space to 382 religious features representing at least fifteen different religious bodies. The magazines represented an approximate circulation of 40,000,000 with an estimated readership of 100,000,000. With regard to frequency of publication there were five weeklies, four monthlies, and one biweekly.

The magazines surveyed were two of the general class, *The Saturday Evening Post* and *Collier's;* two pocket magazines, *Coronet* and *Reader's Digest;* two of the women's group, *The Ladies' Home Journal* and *Woman's Home Companion;* two of the picture group, *Life* and *Look;* a literary magazine, the *Saturday Review;* and a sophisticated magazine, *The New Yorker.*

To measure the attitude of these magazines toward religion, quantitatively as well as qualitatively, the following data were collected and analyzed: (1) the amount of space occupied by each religious feature; (2) the attitude of the magazine, pro or con, toward the religious topic; (3) the appearance of the title of the feature on the cover page; (4) the kind and quality of the illustrative material; (5) the location of the religious feature in the magazine.

A religious feature was defined as one whose main topic and emphasis had to do with a congregation, a clerical personage, a denomination, the Bible, a religious publication, or a theological doctrine, belief, or institution of a religious body.

The data were classified as follows according to fifteen content categories: 88 articles; 88 readers' letters; 63 book reviews; 49 picture news stories; 27 short features; 24 cartoons; 9 stories; 8 editorials; 6 poems; 6 editorial advertisements featuring religion; 5 art features; 5 book lists; 2 film reviews; one music review; one news feature. Of most importance and far-reaching influence, perhaps without question, were the articles, picture news stories, book reviews, and editorials.

Articles Are Most Prominent

The 88 religious articles occupied approximately 300 pages of the total 576 devoted to religion. The *Post* in 1952 published 11 articles occupying 40 pages of space. Following are examples: "That Big-Talking, Pole-Vaulting Pastor"; "That Prayin' Millionaire from Memphis"; "God Saved My Baby"; "The Blind Pastor of Manhattan"; and "They're Building a Church for the Ages."

The 18 articles in *Reader's Digest* occupied 84 pages of space. Only two were original: "He Won It the Hard Way," an article on Mormonism, and "What Makes the Church Successful?"

Coronet used 46 pages for 13 religious articles. Following are sample titles: "Prisoner in Prayer"; "Churches Use Films to Win Over Youth"; "Prayer That Gets Results"; "When Laughton Reads the Bible"; and a sixteen-page article, "The Many Lives of Pope Pius XII."

Look used 46 pages for the 16 religious articles it published. Following are sample titles: "What Is a Jew?" "The Truth About the Bible"; "Birdie and God," a story of a woman missionary in the South; "What Is a Catholic?" and "What Is Christian Science?"

In *Life* 28 religious picture news stories occupied 75 pages of space in 1952. Here are a few stories that appeared in *Life: "Life* Tours with a New Hampshire Missionary"; a nine-page story about the Quakers; "Fanfare for a New Bible"; and *"Life* Goes to a Vermont Church."

Some of the topics had to do with various aspects of religious faith and activity, influential clergymen or missionaries, persecution of Christian missionaries in Red dominated countries, and the new Revised Standard Version of the Bible.

Seven Religious Groups Represented

The space devoted to Protestant and Catholic topics represented about 70 per cent of the total space. The *Post, Reader's Digest,* and *Saturday Review* were strong in Protestant topics while *Coronet, Look,* and *The New Yorker* were strong in Catholic titles. *Life* was about equally divided with 44 pages devoted to Catholic features and 43 pages to Protestant features.

The breakdown in pages by religious groups resulted as follows: Protestant, 215; Catholic, 151; Neutral or Uncertain, 86; Protestant and Catholic, 47; Jewish, 44½; Protestant and Jewish, 8½; Protestant, Catholic, and Jewish, 8½; Buddhism, 7; Mormonism, 4½; Christian Science, 3½; Islam, ½.

Magazines Treat Religion Fairly

The secular magazines surveyed approached religion seriously and endeavored to meet the spiritual interests of their readership. For the most part their intention was not to debunk or ridicule religion.

Of the 382 features in the ten magazines for 1952, 322 were noted as favorable to religion, 46 unfavorable, and 14 uncertain. The unfavorable features consisted mostly of cartoons and represented only a small percentage of the total space. A feature was considered unfavorable to religion if it ridiculed or sharply criticized the beliefs, activities, or organization of religion.

Religious features were designed and arranged as attractively and interestingly as other features. One hundred and ten were illustrated by photography in black and white and 21 by color; 19 were illustrated by black and white drawings and 37 by two or more colors.

Religious features were not relegated to insignificant places in the magazines. In the survey each magazine was divided into four equal sections; of the 382 features, 155 appeared in Section 1; 82 in Section 2; 88 in Section 3; 57 in Section 4.

Titles of important features were displayed on the covers of five of the magazines. In 1952, 26 religious topics in these five magazines received cover attention. *Look* listed 9; *Saturday Review,* 7; *Collier's* and *Post,* 3 each.

Magazine Readers Interested in Religion

The general magazine press has sensed the growing interest of the masses in religion. In their effort to satisfy this interest, the magazines are making a worthy contribution to the American people seeking spiritual guidance. Further, the magazines are attempting to capitalize on this interest to maintain or increase their sales.

A reader's comment published in the *Post* was stimulated by an editorial in an earlier issue and read as follows: "It is truly wonderful that a secular magazine should present a full page editorial on the Christian religion—and such a helpful and inspiring one."

A reader of *Life* commented on an editorial entitled, "The State, Schools and Sects," as follows: "It is seldom that the secular press (and I use the term not derogatively, but in its technical sense, as opposed to the religious press) is able to see the problem so calmly, clearly, and objectively."

In the book, *Christian Journalism for Today,* edited by Benjamin Browne, a quotation is cited from an interview with Ben Hibbs, editor of the *Post,* as follows: "We have been pleased with the reception of religious articles and stories. One story about a minister won the largest fiction readership we have had in the last six years."

The increasing interest in religion in America today may be attributed to various causes. In the March 1, 1952, issue of the *Saturday Review,* Kenneth D. Miller in an article, "A Survey of the Year's Religious Books," gave three causes for this religious interest: (1) The place of religion in education has stirred much interest. (2) The position of Catholicism in the world has been another cause. (3) The relationship of religion to psychotherapy has been a contributing factor. To these causes might also be added the relationship of Christianity to Communism and the fear and tension resulting from atomic developments.

Church editors may be tempted to look upon this trend in the general press as an intrusion in the realm of the church press. A broader and more wholesome attitude, however, would look upon this unusual development as supplementing the efforts of the church press in America.

Furthermore, churchmen and church press writers and editors ought to welcome the opportunities resulting from the favorable attitude of the general press toward religion. Stanley I. Stuber, in his *Public Relations Manual for Churches,* writes, "Today magazine editors are more receptive to articles with a religious emphasis than at any time within the past twenty years."

Roland E. Wolseley, professor of the Religious Journalism Seminar and under whose direction this survey was made at Syracuse University School of Journalism, also confirms the importance of the general press. He writes in *Interpreting the Church Through Press and Radio,* "It is important for the church to understand the place of religion in the general press, which is one of the most important media through which to interpret the church, . . . Citizens who do not read religious papers and magazines are likely to be among the many millions who read newspapers and magazines of a general nature."

How long the general press will be open to religion perhaps no one fully knows. The influence of religion in these mass media on the readership is undoubtedly extensive and likely will never be accurately measured. Perhaps here is an open door to communicate to the spiritual necessities of the masses, an opportunity the value of which the church is not fully cognizant.

Scottdale, Pa.

Take Heart

Isaiah 31

By Florence Yeackley

Take heart!
For thy God reigneth!
He is enthroned on high!
And doth in all things overrule
When we on Him rely.

'Tis not by power,
Nor by might,
That victories are won—
"For by my Spirit," saith the Lord,
"My work, through man, is done."

Though horsemen ride
And chariots roll
As warriors of the "Earthly Prince,"
The Lord, alert, shall rise, and lo!
Jerusalem has a sure defense.

Thurman, Colo.

Church House Dedication at Fagasa

By Fred S. Brenneman

The people of American Samoa are religious, and have subscribed to the Christian religion. Most of them belong to the church known as the L.M.S., letters used to designate the London Missionary Society, which is Protestant in doctrine. The church is the center of Samoan society, but in attaining that position it has freely accepted Samoan custom, although not in all instances has this been beneficial.

Someone has stated that Samoa is the land of unfinished church houses. There are some rather large buildings that seem to have been erected without counting the cost carefully and so today stand as monuments reflecting either poor judgment in the original planning or quarreling in the process of building. One such very large structure, made of concrete, stands near here, and the windows are boarded up. It is a matter of record that the people began to quarrel and finally divided into four groups. One Samoan said to me that this is the example of the Tower of Babel in Samoa.

The church at Fagasa has had a much happier history to date. The construction of this very fine church house began in November, 1952, has now been completed, and was dedicated on Thursday, August 19, 1954. It is built on a very beautiful spot especially prepared for it out of the side of the mountain at the shore of Fagasa Bay. Since the mountain comes right up to the shore line at this place, there are no houses near, but the village of Fagasa is spread along the narrow beach to either side.

The procession to the church house was led by a band, which announced the procession. First the band escorted the people, all dressed in white, who live on one side of the church, and then the group whose homes are on the other side. They all gathered in front of the church facing the verandah on which the church elders and officials were standing. A number of songs were sung and speeches made by the various chiefs, each handing the keys to the next speaker. These keys were then presented to Chief Justice Morrow who, on behalf of the governor, opened the door and the people marched in.

The service was impressive and conducted in a very sacred manner. The special singing by the choir was very good. Various pastors gave talks. In the reports that followed we learned that eight men who worked on the building passed on in death during the nearly two years of construction; that the total cost was a little over $28,000.00, and that there is a balance of over $1,000.00 on hand. Contributions from the various churches of the Islands were acknowledged.

A Prayer for This Week

Our Father which art in heaven,
who art in our hearts, and in the world surrounding us
Hallowed be Thy name,
for Thou art higher than our thoughts can ever be, and mighty, and holy.
Thy kingdom come
in our hearts now, Lord, and soon to rule forever over all.
Thy will be done
and forgive us, we pray, when we ask selfishly according to our own wills,
On earth, as it is in heaven.
How long, dear God, how long?
Give us this day our daily bread,
and help us to be daily thankful to Thee, and willing to share our bread with those less fortunate.
And forgive us our debts
for they are so numerous; have mercy, and remember them no more!
As we forgive our debtors.
The Spirit of Christ give to us.
And lead us not into temptation
for we are weak. But Thou art strong, and wilt not let us be tempted above that which we are able to bear.
But deliver us from evil
and be our Shield against the darts of the wicked one, for Thou art all-powerful!
For thine is the kingdom, and the power, and the glory, forever! Amen.

—*Elizabeth Glick.*

For the week preceding the dedication the small inter-island ships had been bringing visitors from Western (British) Samoa. There were representatives from all the islands of American Samoa, and some contribution on the program was made by a representative from each of these places. Consequently, the program lasted more than three hours.

This place of worship is very well planned. The acoustics are very good. We sincerely hope that the unity manifested in the building of this structure may continue in the spiritual life of the group. May the Lord be praised in His work here!

Samoa Islands.

By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.—Rutledge.

The Middle of a Muddle

By Raymond L. Kramer

All of us have been acquainted at one time or another with persons who have constantly had, in their own words, "rough going." It makes little difference whether you meet them in 1937 or 1943 or 1954. Always they give lurid, detailed accounts of the evils of their brethren, of the unpredictable pile-up of unbearable circumstances which have kept them from achieving their goals. For this cause they have taken to dancing the jig of geographical and vocational uncertainty. Last year they lived in Virginia, drove a truck, and taught a Sunday-school class; this year they live in Nevada, teach school, and run a little mission on the side.

These people are sure they have a special and specific call from God if only the church would recognize it and people would treat them right. Things are going pretty good in District Conference C. But that one unreasonable (?) conference request; "Well, it just makes it impossible to keep my family happy," so off they fly, sans call, sans God's leading, to the nearest available sister conference airstrip where they land without warning or invitation.

At times because of our amazing naivete we have been known to roll out the red carpet for such muddle-minded spiritual aviators. But alas, human nature being what it is, the church "being in such a bad spiritual condition," or some brother "not treating me right," we soon find these folks right back in the middle of another muddle. (Do you suppose we may unwittingly have helped to put them there?)

Anything short of a compassionate spirit for brethren with such a problem would be less than Christian. In this case, however, the direct presentation of the real truth is the only sure means of help. We all realize, of course, that in our day there is a good deal more moving around of our leadership personnel in the church than in earlier years. We are beginning to recognize that our call is mainly to a Person rather than to a place. This is a sign of healthy growth. But this maudlin cult of miserable movers, this foolish fellowship of silly sentimentalists must be assisted in a return to reality. For the real cause of the trouble is not circumstances, but character; not people, but personality.

I have never met the Christian worker who was operating under the ideal set of circumstances. But I have met many workers who, because of a healthy spiritual condition and a consecrated heart, have been able to do real service for God and the church in spite of circumstances. They have feelings like the rest of us and so they do at times have a heavy heart, but they are not weary of well-doing.

Within their conference district they might do a few things a bit differently if it were up to them, but for the sake of a Cause infinitely greater and more important than themselves they join in a unified witness. They know that conference and church administrators are fallible men, but they have the faith to believe that the Spirit can lead God's children. They see that conditions within their congregation need to be changed, but they believe that the simple dynamic of the Gospel can change them. While their dissatisfied brethren have fussed, fought, and finally fled, they have held the church together by enduring ". . . the chastening of the Lord. . . ." They have allowed each difficulty to discipline them, to help them to ". . . endure hardness, as a good soldier of Jesus Christ . . . ."

Meanwhile the destitute detachment of the deterred has fainted by the way. Like spoiled children, they have become unhappy little dictators. Their mistaken sense of self-importance has gotten them into the middle of a muddle.

. . . Oh, lift me high above myself,
Dear Jesus, up to Thee!

Meadville, Pa.

Prayer Requests—

(Requests for this column must be signed)

Pray that the way may remain open for our missionaries in Israel to continue their testimony in that country.

Pray that the efforts to pass a permanent Universal Military Training Law may be defeated.

Pray that the brotherhood will respond to the need for funds that there will need to be no reduction of relief, service, and mission programs.

Continue to pray for those in I-W service that they may study the Word and serve because of conviction and not because of convenience.

Abraham went out to go to Canaan, and into Canaan he came. So Abraham and his family were to be blessed. Ishmael was put aside for Isaac, and Esau was put aside for Jacob. The choice was so strong that in the Prophets it is said, "Jacob have I loved, and Esau have I hated." I heard of a man who said he could not understand why God should hate Esau; and the man to whom he said it confessed that he also had a difficulty in understanding it. His difficulty was he could not understand how God could love Jacob. But God's intention is clear, in spite of our worthiness, or our unworthiness.—Dr. W. Y. Fullerton.

OUR SCHOOLS

The Truth Shall Make You Free

Semester Address at Hesston College

By Justice G. Holsinger

Each morning this year as you enter this chapel hall, you will face a very profound statement taken from John 8:32. These are the words of Jesus speaking to the Jews who believed on Him—"And ye shall know the truth, and *the truth shall make you free.*" Under this motto you see the picture of Jesus as He looked over the city of Jerusalem, inhabited by a self-sufficient people living in the shadow of ignorance and bondage because they had closed their eyes to truth.

The civilization in which we live is a civilization in which there is a great quest for truth, and in which there is a great desire for freedom. Perhaps there has never been a day when so many brains have been employed in the common task of unfolding God's laws of natural science, and yet in the midst of this quest for truth, there is gross ignorance because men in their stubbornness refuse to accept Jesus Christ as the Son of God, and the source of absolute truth. Pilate, while standing in the very presence of divine truth, asked the question, "What is truth?" The answer to this question we find in Jesus' own words when He said to Thomas, "I am the way, the truth, and the life; no man cometh unto the Father but by me."

The people of our day are great lovers of freedom, and yet few have been able to relate freedom to its real source. Poets flavor their literature, and politicians their speeches, with the sweet tones of freedom because men of all races abhor slavery, and all want to be freed from the chains of bondage. In spite of this quest for freedom, the greater part of our population live in bondage because they are unwilling to commit their lives to Jesus Christ, and come to a knowledge of the truth.

The founding fathers of our country had tasted of the bitterness of political and religious bondage inflicted by their fellow men. Their experience motivated them to leave their homes and migrate to a land of sweet freedom. When oppressed by their mother country, they drew up a statement declaring their freedom. This statement is commonly referred to as the Declaration of Independence. After achieving independence from the mother country, they incorporated into the highest law of the land statements guaranteeing to each citizen freedom of religion, freedom of speech, freedom of press, and freedom of assembly. With our basic freedoms so carefully defined and so carefully protected we still find many people living under the jurisdiction of this document who have not tasted of the real fruits of freedom. True freedom is not a political thing achieved through the forces of the state. It is a spiritual victory of the soul achieved through surrender and commitment, rather than through conquest.

This morning we want to look at freedom more as freedom *from,* rather than freedom *of.* Man is surrounded by two prison walls, his physical body and his material world. From this circumstance arise all fears. Man in himself, without Christ, is a slave to these circumstances. He is a slave to his physical demands and a slave to the material world about him. Freedom from this bondage comes only through commitment of will to the person of Christ, the source of truth.

I know no way to escape covetousness but, having saved all we can, to give all we can.—John Wesley.

Freedom is a birthright of every Christian and we are free as we walk in the commandments of God. We are free as we live in harmony with God's eternal purpose. In the words of Herbert H. Farmer, "Men cannot go against the grain of the universe and not get splinters." Releasing God's purpose in our lives, Christ can set us free and emancipate us to power and beauty of life.

On August 1, 1836, the British Parliament abolished slavery in the West Indies. The decree did not go into effect until a year later. On July 31, 1837, one year later, 20,000 slaves came together in Jamaica, dressed in white robes. At 11:00 o'clock that night they knelt down and with faces upward, waited one hour. As the clock struck the hour of midnight, the 20,000 slaves rose up and shouted joyously, "We are free! We are free!" Christians of every generation have been able to shout with joy and meaning, "We are free! We are free!" Jesus Christ is the source of freedom of the mind, the body, and above all, the very soul of man. What are these shackles from which man needs to be freed?

In the first place, the truth through Jesus Christ will free us from fears and anxiety. Fear is a normal fact of one's natural being. The infant who does not yet have a knowledge of danger is startled at loud noises or sudden falling. As the infant develops and comes in contact with the adult world, he develops fears, many of which are abnormal and illogical. He fears going to bed, when regular life is going on downstairs. He later fears being lost from his parents in the crowd. He fears starting to school which is perhaps his first contact with life's crudeness. Later come the fears of mistakes, the fears of willful wrongdoing, the fear of failure, the fear of economic insecurity, the fear of old age, and the fear of death. One has only to look at the world around him to see people living and working in fear. The mother is afraid for her child. The father is afraid for his business. The clerk is afraid for his job. The worker is afraid of his boss or competitor. The student is afraid of his teacher, and the teacher is afraid of his students. There are few homes, offices, churches, or schools in which some hangdog apprehension is not eating at the hearts of men, women, and children. Basil Kink says, "We are not sick all the time; we are not sinning all the time; but all the time all of us—or practically all of us—are afraid of someone or something."

Gilbert Chesterton once said, "If I had only one sermon to preach, it would be a sermon against fear." Perhaps Mr. Chesterton made this statement because fear is a universal enemy and because of its distressing, harmful effects. Fear of one kind or another haunts mankind and casts a shadow over his happiness. Fears also destroy one's mental and physical efficiency. Fear can lay its paralyzing hand upon the individual and become one of the greatest obstacles to the full development of personality and to the achievement of success of life. "The person who wishes to become adept in the art of living," according to Dr. Norman Vincent Peale, "must learn to conquer and subdue his fears." Dr. Peale says that fear is not eliminated from our lives by an act of the will, but by a magnificent displacement in which some great purpose or interest is permitted to crowd it out. One cannot achieve conquest over fear merely by saying, "I will pluck it out of my life." This may even make it more stubborn.

The real answer to the escape from abnormal fears is the establishment of a great companionship. When one goes through life in his own strength alone, fears are bound to creep in and hold their place tenaciously. Mutual support in any undertaking gives added courage to each individual involved.

The touch of a human hand, the feel of a shoulder alongside your own, the sound of a friendly footstep gives one courage. As we go through this world, life frequently becomes complex and difficult, and fears line our pathway, but if we have the Great Companion with us, He helps us overcome all our fears. Multitudes of happy, courageous, victorious men and women have found such a friend in Jesus Christ. The great Japanese Christian Kagawa is a living

(Continued on page 1005)

PEACE AND WAR

The Master's Table

By Olive Ray Harrison

"Come and dine," the Master said,
"The table is ready and waiting.
Come and partake; but come in good will,
For there is no room for hating."

Oklahoma City, Okla.

Adventure in Fellowship

By John Howard Yoder

How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians, in the school of Christ, everyone learning his own lesson, performing his own peculiar service, and knowing, owning, and loving one another in the several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him.

—Isaac Penington, 1616-1679.

Earlier in the year it was the privilege of a dozen Mennonite Central Committee and Brethren Service Commission workers to spend two weeks as guests of the British Society of Friends. Invited by the Peace Committee of the London Yearly Meeting (a yearly meeting in the Quaker tradition is comparable to a Mennonite District Conference) in collaboration with British members of the Fellowship of Reconciliation, six American Mennonites, and one Dutch Mennonite, with a similar number of Brethren, made a voyage of discovery for two weeks of early spring through southern and central England and Wales, visiting each evening a different meeting ("congregation" the term used by Mennonites, is the Latin word for the same thing.)

One of the great values of the trip was the introduction it provided to England's history, culture, and countryside. This sort of educational value was, however, not the trip's purpose, nor was it the principal benefit received. The real importance of the experience was its introduction to a world of Christian life and thought which was unknown to most of the group. Each of the Historic Peace Churches, living largely by itself, has come to develop a mentality of spiritual loneliness; combining a certain degree of self-righteousness as to principle with a slight feeling of inferiority as to practice and practicality. Except for a very slight minority of leaders, CPS men and relief workers, and some communities, mostly in Pennsylvania, Virginia, and Ohio, where Brethren or Quakers happen to be their neighbors, Mennonites have known very little about the other peace churches and what they have known was often secondhand. British Quakers likewise were in many places completely unaware of the existence of two other peace churches, and some looked hastily in their encyclopedias before coming to the meetings, not knowing just what to expect.

For this reason the main part of the typical evening program was informative. There were talks on Mennonite and Brethren origins, contemporary church life, and relief activity. Both the Friends and their visitors were struck by the discovery of much which the three groups held in common, even deeper than their common rejection of war. Historically all three movements took their beginnings at the point where discipleship demanded a break with worldly Christendom. For the Anabaptists this came when Zwingli's reformation committed itself to the maintenance of the Volkskirche pattern and thus sacrificed the Scriptural principle of the Reformation; for the Quakers it came when Puritanism attempted, in a way similar to Zwingli's, to impose evangelical faith on England by force; and for the Brethren it came again when Pietism, though seeking spiritual warmth and renewal, was content to leave the mass church concept unchallenged. This reminder of a common heritage is at the same time a reprimand to all three groups, for each has weakened, in its own way, the force and clarity of that original commitment.

The righteousness of Christ is necessary to entitle us to heaven, personal holiness to qualify us for it.—John Wesley.

Mennonites learned, on this trip, something of the value of silent worship. Especially when understood in its original sense, that every member should be open to be used by the Spirit to communicate God's message, rather than in the more recent sense where it is sometimes understood that everyone should keep silent, the Quaker pattern of worship has much to teach Mennonites. For this free form of worship, like the New Testament model it seeks to follow, requires a far greater degree of attention and participation from the individual than does the audience type service current in most Mennonite circles. The seeking for silence before God with which a Quaker meeting begins is a refreshing contrast to the hum of conversation which precedes the service so often in America.

Mennonites learned that it is not at all impossible to hope that the Christian peace witness, especially if built on a constant witness to the central Gospel, may have an effect on the life of the nation. Stirred every century by the revivals of Fox, Wesley, Booth, and Graham, England has been led by the Christian peace witness not only to the point where a larger percentage of conscientious objectors than in other countries receives eminently fair treatment by the law, but also the point where it is to England that American Christians must look for an effective brake on the atomic arms race or for an effort to live on the same earth with the Communists. This is not to call Britain an exemplary Christian nation nor to forget her own sins of pride, class, and empire. It would be as wrong to expect Christian nonresistant behavior of a nation as to think one had seen a nation acting in accordance with the Gospel. Yet at the same time it is both factual and Biblical to observe that a Spirit-led witness to the powers that be is not without effect even upon peoples and statesmen whose intention is not the unlimited service of God.

Mennonites learned the importance of being informed about current events. The week-end peace conference which it was the group's privilege to attend was helpful among other things because of the excellent survey of the German problem given by a German Friend now living in England. Being informed and being able to analyze current events in the light of God's will, even to the point of expressing clearly God's disapproval of certain injustices, does not, however, mean attempting to formulate "right" policies with which a nation, unrepentant and selfish, could attain peace and prosperity. Not all discussions were able to keep this distinction clearly in mind.

Mennonites learned something about the positive expression of a Christian social conscience. From the neighborhood center in a Welsh mining valley, which helped to cushion the blow of unemployment and gave a new spirit of community to the entire valley, to the model city built around a chocolate factory, from very competent private secondary schools to a sort of private university for independent advanced study, individual Friends have pioneered in efforts to express positively their Christian concern for their fellows and for the truth. It would be an error to identify these communities with the Christian brotherhood or with the kingdom of God, as some do; but as indications of how Christians may live in society as "salt" and "leaven," so that even secular society is given a conscience and rendered more palatable, these

(Continued on page 1005)

FAMILY CIRCLE

The Quiet Messenger

By Mary Alice Holden

Death is more peaceful than life;
It is a messenger of God,
Sent to quiet the futility and turmoil of life.

I have seen it stand
At a bedside of pain and silently wait,
When life was despair and hope a dream.
Patiently through days and nights
Its vigilance kept watch,
Counting the breaths,
Waiting, waiting,
And biding its time,
While the heartbeats faltered
And the eyes were sightless.

Then when life was off guard,
Death stepped in and took control.
Despair and pain were gone,
But hope and faith remained
To put away the sting of death,
To prove our thought of life is vain,
For only mortal death can perfect
The immortality of the soul.

Cimarron, Kans.

FATHERS AND MOTHERS OF I-W MEN

By Lillian Grasse

Are we as fathers and mothers failing our sons in I-W service when they need us most? I am alarmed at the criticism they are receiving, some probably deserving, some not deserving.

Do you, fathers, and do you, mothers, realize the great temptations and allurements they are facing every day? At some places there are no church services and if they wish to attend church, they must go out into the city.

You say, "What can I do about it?" Plenty. Pray as you have never prayed for that boy before. He needs your prayers more than ever. How often do you and I pray for our sons? How much time in a day do we spend on our knees for them? "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16b). Also Matt. 21:22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" when it is to the honor and glory of our Lord and Saviour Jesus Christ.

Again I am reminded and encouraged by Job's example. In speaking about his sons and daughters the Bible says, "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:5). Again we have a blessed promise, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12b).

So let us pray fervently for those boys. Yes, their temptations are real; they are great. Satan is very subtle, seeking whom he may destroy. Truly I am alarmed when I know how cunning Satan is, how alluring the world is, and how great are the temptations which our sons have.

Is it any wonder, father and mother, that I am alarmed, that I have asked you to pray devoutly for our boys? The need is real; it is serious. These sons given to us by the Lord are a charge.

Chalfont, Pa.

Vital Statistics Report

By Ammon Kaufman

The Gospel Herald reported in the third quarter of 1954:

Births

These numbered 484, of which 247 were males and 237 females. *First child* numbered 117. Largest family was 15. Brothers and sisters numbered approximately 864. (Some families fail to give the number of children in the family.) One son and twin daughters were adoptions. Four pairs of twin sons and two of daughters were reported, also one set of triplet daughters, and one of quadruplets, 3 sons and one daughter, of whom two sons were stillborn. Given names were 176 males and 184 females; 95 male and 100 female names were used only once.

Names used (male) David 18; Dale 11; Eugene 15; Jay 11; James 11; John 15, Lynn 14; Lee 18; Paul 10; Ray 17; (female) Ann 25; Elaine 14; Jean 14; Joy 12; Kay 13; Louise 13; Linda 10; Marie 13: Mary 10; Ruth 10; Sue 18. Three sons' and one daughter's names were not given. Family names numbered 252, of which 160 only once. Horst 10; Martin 14; Miller 24; Stoltzfus 10; Yoder 18; Weaver 9; Kurtz and Lehman each 7. Fourteen births on July 19; 12 on July 11; 10 on June 21: 9 on July 24, 25, and Aug. 9; 8 on June 25, July 7, 17, and Aug. 24; 26 days reported only one and another 26 only 2 births.

Marriages

Marriages numbered 201 of which 138 were held in churches, chapels, mission stations, and one in a hospital, by 145 officials of whom 102 had only one wedding, two had 4 each, and 9 had 3 each.

Weddings were reported on 75 days of which 35 had only one. June 26—15; 19—13; 27—10; 5 and 20—9; Aug. 14—8; and June 13—7. In 39 weddings the bride and groom were from different states. One ceremony was in German. Two double weddings were reported.

Deaths

Deaths numbered 127 (62 males and 65 females) and one son and two daughters stillborn. Twelve deaths were by accidents (9 males and 3 females, 3 were less than 4 years of age and 3 were teenagers). One bishop, one minister, one bishop's wife, one minister's wife, one minister's widow, one deacon's wife, and two deacons' widows were reported.

These people lived a total of 7,670 y. 7 m. 22 d., or an average of 60 y. 10 m. 16 d. Sixty-six or over 50 per cent lived beyond the allotted 70 years.

Deaths by Ages

No age given	1
Under one year	12
1-9	4
10-19	5
20-29	2
30-39	3
40-49	4
50-59	12
60-69	18
70-79	36
80-89	24
90-96	6

By Months

	Births	Marriages	Deaths
Jan. 1954	1	0	0
Feb.	1	1	0
March	6	3	1
April	9	3	4
May	23	17	10
June	123	100	43
July	158	31	39
Aug.	137	37	30
Sept.	24	9	0
Date not given	2	0	0
	484	201	127

By States, Provinces, and Foreign Countries

	Births	Marriages	Deaths
Place not given	6	1	5
Arizona	1	0	0
Arkansas	3	0	1
California	3	1	0
Connecticut	1	0	0
Colorado	5	5	0
Delaware	6	1	1
Florida	6	0	0
Georgia	1	0	0
Idaho	2	2	2
Illinois	25	10	7
Indiana	32	15	5
Iowa	18	15	7
Kansas	14	4	4
Maryland	16	4	5
Michigan	14	7	3
Minnesota	4	0	0
Missouri	1	0	1
Montana	2	2	0
Nebraska	8	0	1
New York	15	7	2
North Dakota	4	1	3
Ohio	50	33	12
Oklahoma	0	1	2
Oregon	11	8	1
Pennsylvania	189	65	46
Texas	2	0	0
Virginia	15	5	7
Vermont	3	0	1
East Africa	2	0	0
Honduras	2	0	1
Manitoba	0	1	0
Puerto Rico	2	0	0
Japan	1	1	0
Alberta	5	2	0
Ontario	10	10	10
Saskatchewan	1	0	0

P.S. Bishops and Ministers. Will you write better obituaries, giving place of death, places of funerals, etc? In your marriage reports, state where your clients are from and state where the place of marriage is located (what state).

Parents. In your birth announcements give date and place of birth, give sex and name, state the number of children, mother's maiden name.

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TO BE NEAR TO GOD

Sunday, October 24

Read Matthew 14:34-36—"The Hem of His Garment"

Did you ever see a toddler rise shakily from his chubby knees to cling to the hem of mother's dress, or her apron? Did you notice how easy it was for the little fellow to follow his mother around the room then? Johnny walked steadily and safely. He had touched mother's garment.

From calm moments spent near the Lord, there comes surging into our lives a steadying influence. Christ still makes the uneasy spirit whole. One thing is needful; we must touch Him.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Monday, October 25

Read I Timothy 1:7-14—"Eternity Within My Soul"

Mine is a God-breathed power. Deep on the inside of me, it is. Yet it permeates my whole being. The Creator has committed eternal energy unto me. It is within. It is like the strong-made chest that is banded by a massive, brass lock. Possession of the key is mine. It is like the razor-honed sword buried in its leather sheath. My arm slips the fine-edged blade out of its tooled scabbard. I can lift the lid of the strong box. Such well-guarded deposits of power, become dynamic only after they are released. This Monday I will draw upon the resources of eternity within my soul. Mine is not to fear, but mine is God-given power. What if the sky is ashen gray; if troubles pour like the spring rains; if sorrows tower to dizzy heights? God has promised me strength for this day.

Tuesday, October 26

Read Genesis 16:7-14—"The Voice of an Angel"

Soft is the voice of God's angel. In quietness He calls us each by name. He knows where we are going, when often we know not ourselves. We flee, in rash haste, from troubles and difficulties. We speed into the still desert in flight. There, yes there, our Lord spots us. Up against the wall. Exhausted. We pray; He answers. He speaks our name. He continues the conversation. Oh, the rich satisfaction of His words. Our thoughts He directs. We feel again that He cares for the bewildered, stray sheep of the pasture. The hurt and distressed are His too. He speaks to His children of the rough pasture. They have heard the voice of an angel.

Wednesday, October 27

Read Romans 14:1-10—"Not as Other Men"

I thank God that I am not as other men are. I am not as weak-minded as the men of the world. They hate, they criticize constantly, and they argue. I'm glad I am not like some of the members even in my home congregation. I go to church regularly, twice on Sunday. I always donate for church and Sunday school. . . . Wait, what am I saying? Oh, God forgive me. Such pride! So weak I am! I need to lean on Thee, my Lord. Receive me today.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

Thursday, October 28

Read Mark 10:13-16—"In His Arms"

How sweet the poets of the church have said it: "In His arms He'll take and shield thee"; "He put His loving arms around me"; and "Safe in the arms of Jesus."

I visualize the Lord Jesus with the children of the community clinging, clutching tightly to His robes. They have encircled Him with a ring of infant affection. He, in turn, has placed His strong, young, manly arms about the bobbing, tousled heads. Each one of the tiny, vibrant bodies, our Master embraces. They are part of His great heart. See the smiling mothers standing nearby? These homemakers only wanted the Christ to touch their tots. He gathered the helpless, adorable youngsters in His arms. Why not love Him? I love Him because He first loved me. "My Jesus I love Thee, I know Thou art mine."

Friday, October 29

Read Ezekiel 7:16, 17—"Doves of the Valleys"

The plaintive moan of the mourning dove floats to my ear, carried on the dew-washed, cool waves of the dawn air. It is a melody of loneliness. The fragile, brown-blue dove is not found in flocks like sparrows or pigeons. It sings alone. Neither are Christians in the majority, nor was the ancient Jewish remnant a large folk. Christ's disciples are in the minority, often weak, poor, and fugitive. From the lone-star Hebrew remnant the Prince of Peace was born. Call Him the Dove of Peace. There is a superb song of joy on Christian lips, for they sing a new song of peace as they greet a new dawn. They are the doves of the valleys.

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Dignity of Work

Sunday School Lesson for October 31

(Proverbs 6:6-11; 18:9; 24:30-34)

Is there dignity in work? Are not only certain jobs dignified? Do you respect the street sweepers and the garbage collectors? Don't we appreciate these men who do the necessary jobs? Why then should these not be considered dignified jobs?

Perhaps it would be good for the pupils to think of all the people who work to serve them. Is one of these jobs more important than another? Is the job of each of your pupils a dignified one, an honorable one?

What does God's book of wise sayings have to say about work? We learn from the ants that work provides security. God has put this law in their natures. Perhaps some pupils could report an illustration of this from the ant kingdom. The whole ant community co-operates, each doing his part. This element of work is very necessary to a successful home or church or community.

God planned from the beginning, before the fall, for man to work. Since God has put this law in man, man can be happy only if he does honest toil. We have been given wonderful talents with which to work, wonderful minds to plan for good work, and rich raw materials with which to labor. Consider any work of God and behold the meticulous care He has put, even in the little things, upon His creation.

Slothfulness and laziness lead to poverty. Laziness is condemned. There is work for everyone if all the necessary work is to be done. This explains how the slothful man is a waster. He who does his work only by halves is a waster too. Such is dishonesty. So many people want the wages attached to a job but not the work. Diligence is encouraged. We may not all come to stand before a king as did Joseph, but we will have honor and we will be given trust for important work.

The good woman in the Proverbs (chapter 31) is a good worker. See these comments in verses 13 to 21. All the necessary work of women in the home is honorable. Dishwashing, bedmaking, cooking are significant and important. There is danger, however, that we be such good housekeepers that we have no time for gaining "strength and honor," "wisdom," and reaching forth the "hands to the needy." Some women are better housekeepers than they are homemakers.

The worldly man very often regards work as an unfortunate necessity, a dreadful chore. He will avoid all he can and give eye service. He would like to get his living without labor or with the least possible labor. Not so with the Christian. He enjoys work as a real opportunity to serve. Consider what great service the work of one or more of your pupils may give in his or her vocation. There is great satisfaction in work well done and in work that results in blessing many others. Every Christian must have a job that gives good service. Our daily activities must count in building, not destroying, human values, human character, and human ideals.

Each new day may be begun with a petition that God direct us in our work, and give us wisdom for it, and that our work may count in His kingdom. Any legitimate work may be pleasant and dignified.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Monday, Oct. 11, was observed as Thanksgiving Day in the Dominion of Canada with appropriate services in many churches.

The Schedule and Planning Committee of Johnstown Bible School met at Scottdale on Oct. 11. Bro. Harry Shetler is principal of the school. Other members of the faculty are the brethren Paul Roth, John E. Gingrich, Melvin Nussbaum, with some assistants. Dates for the school are Jan. 3 to Feb. 11, 1955.

The Publishing Committee for the Mennonite Encyclopedia, a Comprehensive Work on the Anabaptist-Mennonite Movement, met in Chicago, Ill., on Oct. 12.

The congregation at Masontown, Pa., observed communion on Sunday, Oct. 3, when Bro. Richard Martin, Elida, Ohio, brought the message. The Sunday previous six persons were received into church fellowship by baptism, and on Oct. 10 another brother was baptized. This is the fifth baptismal service held at this church during the calendar year.

Communion services were observed at the Forks Church, Middlebury, Ind., on Sunday, Oct. 17, with Bro. Paul Roth, Masontown, Pa., bringing the message.

Bro. Paul Friesen, pastor of the West Sterling Church, Sterling, Ill., conducted a week of special meetings with his congregation in conjunction with the city-wide "Spiritual Life Mission" campaign, Sept. 27 to Oct. 1.

Bro. Harold E. Thomas, Hollsopple, Pa., was one of the guest speakers at the annual Neighbor's Day program at the Science Ridge Church, Sterling, Ill., on Sept. 26.

A group from the Midway congregation, Columbiana, Ohio, gave the evening program at the First Mennonite Church, Canton, Ohio, on Sunday evening, Oct. 10.

The brethren Merle Bender and Daniel Kauffman, Hesston, Kans., worshiped with the Manson, Iowa, congregation on Sunday, Oct. 3, when Bro. Kauffman spoke in the interests of Hesston College and Bro. Bender brought the morning message.

The West Liberty congregation, Windom, Kans., was the host for a Sunday School Conference program on Sunday evening, Oct. 10.

Rally Day services were observed at the First Mennonite Church, Kitchener, Ont., on Sunday, Sept. 26, with Bro. J. D. Graber, Elkhart, Ind., as the guest speaker. Promotion services were held in the morning, and in the evening there was an installation service for the entire Sunday-school staff and presentation of teacher training diplomas to eleven members who had completed the training course for the past four winters.

Bro. Nelson Kanagy, pastor of the Oak Grove Church, West Liberty, Ohio, who has been quite ill for some time, recently returned home from the hospital in Columbus, Ohio, and is much improved. Continued prayers in his behalf are much appreciated.

Ordination.—Bro. Ellis Croyle was ordained to the ministry at the Maple Grove Church, Topeka, Ind., on Sunday, Oct. 17, if previous plans were carried out. Bro. H. S. Bender was scheduled to preach the sermon.

The new auditorium of the Bethany High School, near Goshen, Ind., was filled beyond capacity, with about 1000 people in attendance, at the dedication services for the new school on Sunday afternoon, Oct. 3.

Bro. Nathan Nussbaum was installed as assistant pastor at the Maple Grove Church, New Wilmington, Pa., on Oct. 10.

Announcements

Bible Instruction meeting at Vincent Church, Spring City, Pa., Oct. 22-24. Instructors: Elmer Moyer, Souderton, Pa.; Amos W. Weaver, Ronks, Pa.

WINTER BIBLE SCHOOL—
JOHNSTOWN, PA.
January 3 to February 11, 1955
Elementary and advanced courses.
Send for information concerning room, board, and tuition to
Harry Y. Shetler, Principal
Davidsville, Pa.

Inspirational meeting at Slackwater, Pa., Saturday evening, Oct. 23, and all day Sunday, Oct. 24. Speakers: Ralph Fisher, Newport News, Va.; John Brenneman, Willow Street, Pa. Your prayers are requested.

Bible Instruction meeting at Mt. Pleasant meetinghouse, Paradise, Pa., Saturday evening, Oct. 23, and all day following. Speakers: Abram Risser, Manheim, Pa.; Harvey Shank, Chambersburg, Pa.

George and Dorothy Smoker, on furlough from Tanganyika, at York's Corners, N.Y., Wednesday evening, Oct. 27.

Clyde Metzler will discuss the topic, "Triumph Over Temptations," at the Hammer Creek young people's meeting, near Lititz, Pa., on Sunday evening, Oct. 24.

Christian Life Conference at Rocky Ridge Church, Quakertown, Pa., Saturday evening, Oct. 23, and all day Sunday, Oct. 24. Speakers: J. D. Graber, Elkhart, Ind.; Abner G. Miller, Cumberland, Md.

Week-end Bible Conference at Norris Square, Philadelphia, Pa., Oct. 22-24. Theme: "Christian Love in a World of Hate." Speakers: John E. Lapp, Lansdale, Pa.; Sanford G. Shetler, Hollsopple, Pa.; Clarence Lutz, Elizabethtown, Pa.

Spiritual Life Services at Morton, Ill., Oct. 30, 31, with Paul M. Miller, Goshen, Ind., as speaker.

Topic for young people's Bible meeting at the Hess Church, near Lititz, Pa., for Oct. 24, "Five Great Biblical F's," with five different speakers taking part.

Prophecy Conference at Lindale Church, Linville, Va., Oct. 31 to Nov. 7. Speakers: Geo. R. Brunk, Denbigh, Va.; A. J. Metzler, Scottdale, Pa.; John L. Stauffer, John R. Mumaw, Harold Eshleman, Harrisonburg, Va.; Menno J. Brunk, Harman, W. Va. This conference is sponsored by the Northern District of Virginia Conference.

Communion services at Scottdale Mennonite Church on Sunday morning, Oct. 31.

Visiting Speakers

Sept. 26. **Frank Raber,** Kansas City, Kans., at Sycamore Grove, Garden City, Mo. **J. Frederick Erb,** Detroit, Mich., at Deep Run, Pa., for ordination service of Howard Rush, for Bristol, Pa., Mission. **L. S. Weber,** Scottdale, Pa., at Johnstown, Pa., for communion services.

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Calendar

Meeting of the Indiana-Michigan Mission Board for all mission workers, local board members, ministers, and bishops, at Olive Church, Wakarusa, Ind., Nov. 11, 12.
Fall Missionary Conference, E.M.C., Harrisonburg, Va., Nov. 21, 1954.
South Pacific Mennonite Conference, Upland, Calif., Nov. 25-27.
Indiana-Michigan Conference Ministers' Meeting, Leo, Ind., Nov. 30 and Dec. 1.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 15-17, 1955.
Annual Mission Board Meeting, place undecided, June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Clyde Mosemann, missionaries under appointment to Uruguay, have passage on the **S.S. Brazil** leaving New York for Montevideo on Oct. 28. Arrival of their residence visas is expected momentarily.

Bro. Daniel Sensenig, director of the Ethiopia mission, was injured on Monday, Oct. 4, when struck by a truck while riding on his scooter. He suffered a fracture of four ribs which later produced a lung hemorrhage. Pneumonia set in also but last word indicates that he is slightly improved. Prayers of the brotherhood are solicited in his behalf.

The sixth annual ministerial Bible conference of the Ontario Conference will be held at the Preston Mennonite Church, Oct. 26-28, using the theme, "The Gospel Effective for Our Day." J. D. Graber and Mark Fakkema will serve as visiting speakers.

Twins, Philip and Phyllis, were born to Nevin and Blanche Horst on Monday, Sept. 20. The Horsts are missionaries under the Eastern Board in Ethiopia.

James Richard was born to the James Hess family in Honduras on Sept. 24.

Bro. and Sister Paul O. King and members of the Bethel Mennonite Church, Chicago, Ill., gave the program for the seventy-second Quarterly Mission Meeting held at the Central Mennonite Church, Elida, Ohio, Sunday afternoon and evening, Oct. 17, using the theme, "Witnessing for Christ in the City." An offering was taken for the Bethel Mennonite Church.

Sister Elsie Selzer, Saginaw, Mich., left for her home at Canton, Kansas, on Oct. 6 to attend the funeral of her mother who passed away on Oct. 5. She will spend some time at home before returning to her mission work in Saginaw.

Sister Velma Eshleman, Harrisonburg, Va., missionary under appointment to Tanganyika, sailed from New York on Sept. 29. From London she will fly to Nairobi and should have arrived on the field about Oct. 10.

Bro. William Lauver, former missionary to Argentina, is taking charge of services for Puerto Rican migrants in the Lancaster Conference area. He replaces Bro. and Sister H. James Martin who are now in Uruguay. After the summer program is over he will be continuing the year-round program for Spanish-speaking families until Paul Landis and wife return from Puerto Rico where they are in language study.

Sister Fern Hershberger, R.N., Upland, Calif., a member of the Seventh Street Mennonite congregation, has begun work at the Provincial Hospital in Taejon, Korea. Sister Hershberger is one of four nurses serving in the MCC program in Korea.

The first wedding among members of the Ninth St., Mennonite Church, Saginaw, Mich., took place on Sept. 18 when Sister Mary Ann Washington and Bro. John Enzell were united in marriage at the home of the pastor, Bro. LeRoy Bechler.

The Hokkaido Missionary Fellowship held its fall meeting at Kawayu, Japan, in Akan National Park, Oct. 5, 6. Our missionaries participate in this Fellowship and planned to have a meeting of their own on Oct. 7.

The Eugene Blossers will be moving to Hokkaido from Tokyo, Japan, about the middle of November. Their new address will be No. 1 Minami, 17 chome, Nishi 7 jo, Obihiro, Japan. Mail sent regular mail should be addressed to the new address immediately and air mail letters after Nov. 1.

Four new members were received into the church by water baptism at Mathis, Texas, on Sunday morning, Oct. 3. In the evening the congregation participated in a communion service.

The Menonaito, Japanese Mennonite paper published by the Mennonite Church in Japan, will be printed by the Kushiro Prison beginning with the October issue for five yen per copy, or about one and three-fourths cents.

Pray for a series of evangelistic meetings at the Lima, Ohio, mission beginning Oct. 21 with Bro. Alvin Becker, Woodburn, Ind., as evangelist.

The Ann St. Mennonite Church, Peoria, Ill., is beginning a building program to enlarge their church building. The money for the project has been collected through a "One Million Pennies" campaign.

Bro. Chris Graber, Eureka, Ill., field worker for the Illinois Mennonite Mission Board, spoke at the Mexican Mennonite Church in Chicago, Ill., on Sunday, evening, Oct. 2, and helped to organize a visitation group for the distribution of literature in commemoration of Christian Literature Week.

The H. James Martin family arrived in Montevideo, Uruguay, on Oct. 5 to begin a mission program in that country.

Bro. T. K. Hershey, missionary on retirement from Argentina, will preach the sermon and Bro. C. Warren Long, Tiskilwa, Ill., have charge of the ordination service for Bro. Mario Snyder at the Mexican Mennonite Church, Chicago, Ill., on Sunday afternoon, Oct. 24.

The Alaska Department of Education supervisor from Juneau recently visited Russian Mission and told the Mahlon Stoltzfuses what would be required to establish a local school. Bro. Stoltzfus called a meeting of the local residents who decided that they wanted a school badly enough to build a school building and a residence for a teacher. Should these plans materialize a teacher will be needed at Russian Mission for the next school year and application for teaching in Alaska should be made in January or February.

Your Treasurer Reports

At its recent meeting the Relief and Service Committee gave considerable attention to the financial needs of the relief and service program. Many of you will recall the recent release written by Bro. Harold Bender outlining in detail the financial situation relative to relief and service funds. In proposing a budget for the next six months the committee has agreed to continue the relief and service program on a basis which will require about fifty cents per member per month. These funds are to be raised through the regular monthly Relief and Service offerings taken in each congregation.

I should like to remind our constituency that the Relief and Service Fund is the source through which our contribution is made to the total relief and refugee program being carried on by the Mennonite Central Committee, the PAX, Voluntary Service, and I-W Services sponsored through the Mennonite Central Committee, and the total Voluntary Service and I-W Services carried on by the Relief and Service Committee. All of these areas represent challenging programs and offer very significant channels through which the witness of the Mennonite Church is being given to our country and to many peoples across the world.

We sincerely hope that our brotherhood will respond to the need of relief and service funds and that a sincere effort will be made to meet the suggested amount of contributions of fifty cents per member per month through the regular monthly Relief and Service offerings. If these funds are received I am sure that the Relief and Service Committee can continue to carry on a very significant and worth-while program for the church. The need for funds at present is urgent and we would encourage that contributions be made for this area of the church's program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

MCC WORKERS' REUNION

An MCC workers' reunion is to be held in the basement of the First Mennonite Church (corner of East First and Muse), Newton, Kans., on Friday, October 22. The following program has been outlined:

4:00—5:30 p.m. Prairie View Hospital open to visitors.

6:00 p.m. Potluck Supper (Kansas folks also bring enough food for visitors from neighboring states. Kansas folks bring your own table service. Table service will be provided for others. Coffee will be available.)

7:30 p.m. Program—Orie O. Miller will be main speaker.

This reunion includes MCC workers who have served in Relief, VS, Mental Health, Headquarters offices, CPS, PAX, etc. Invitations are being sent to former MCC workers and their families residing in Kansas and the neighboring states, but others living at greater distances are also most heartily welcome. Because of the difficulty of securing a complete list of names, this is an invitation to all those who might have been missed. Please tell others.

The Uttermost Part

By Mary Groh

We entered the low, dimly-lighted room and found seats. Although the cottage prayer meeting was not at the place which had been intended, the faithful ones were there as usual. The light of the low-burning gas lamp partially discovered to us the contents of the room. There were eight adults including summer Bible school teachers and the mission worker, and about as many children. A large dog was stretched out under the table and a cat played about the floor. Pushed back into the corners of the room were a washing machine, a sewing machine, some old cabinets, and in one corner something that appeared to be a pile of mattresses. Such were the remaining possessions of the family whose house had burned to the ground one week before.

When it appeared that no one else would arrive, the lamp was pumped up with great ceremony, hymnbooks were handed out, and the neighborly chatting died down. The suggestion immediately came that the Bible school teachers should sing a special number. Any four Mennonite Bible school teachers automatically make a quartet! We complied, knowing that both quality and lack of quality would be quite overlooked back at "Ireland." The meeting proceeded with singing, a story for the children, and a talk by the mission worker. Before the prayer session there was the opportunity to give prayer requests.

"Pray for our home," said Jim Loney. Already a new structure was going up over the scarred earth and foundation of their ruined house. It was a sobering time for this family, but there were things to be thankful for, too.

"Thank God that we got all the children out," said Mary Loney.

Perhaps prayer meeting that night was a little more meaningful than usual. People anywhere are deeply affected by the loss of their home, whether it be an expensive, up-to-date, suburban home, or a two-room, tar-papered home in the hills. Homes are precious, but no matter how precious a home may be, it is inadequate without the saving and sanctifying presence of Christ, and Christ can only be brought to these homes by those who will sacrifice to take Him there. The consecration of our many unknown, unhonored, rural missionaries is to just that task—taking the Gospel to people in remote districts of our country.

As we drove home on the back of the half-ton truck under the starlit sky our thoughts turned to the morrow, the last day of Bible school. How we wished that in a final appeal our pupils would hear and answer the call to accept Christ—especially those girls who would graduate from tenth grade and not be back the next summer. They also felt sorry to be leaving, yet counted the cost too great to give themselves to Christ and to live the new life He was calling them to live. The following Sunday, they said, they were going to join the United Church according to standard community pattern. . . .



The schoolhouse at "Ireland" after Sunday morning service.

The work in the Fort Stewart area in Ontario began some years ago with summer Bible schools. This community back in the wooded hills of northeastern Ontario is approximately 125 miles from the nearest Mennonite community at Markham. Elvon and Ellen Burkholder were appointed by the Ontario Mission Board four years ago to establish a full-time work at Fort Stewart and their faithful work and witness have made a deep impression upon the people of the community. Although the United Church is there, their services are held only in the summer when a student pastor comes to look after several parishes. These student pastors regularly co-operate in the Mennonite summer Bible school program.

The people among whom the Burkholders work are mostly of Scottish descent. They are poor farmers (in both senses of the term, usually) who know little outside of their own small, isolated communities. They marry young and settle down in the only way of life they have known, nor do they mind it. The church exerts no great influence over them. Community spirit is generated at the Saturday evening dance rather than at the Sunday morning church service. They become dulled to the call of Christ.



Ready for another day at the Hermon, Ontario, Bible school.

The mission work, although centered at Fort Stewart, has reached out to a much more backward community some 15 miles over the hills called "Ireland." There each Sunday morning about 30 people gather for Sunday school and a short church service in the rather tumble-down schoolhouse. Many of these people are transported to the services in Burkholders' truck. None have joined the church to date. It takes a long time to see any change in the lives of these people resulting from the preaching of the Gospel, but rural missionaries, indeed any missionaries, must have infinite patience.

At Fort Stewart an old church building was bought and put into good repair. This church was dedicated in June. Sunday morning and evening services bring out a very small group of people—smaller than most ministers would have the courage to preach to Sunday after Sunday. When the United Church pastor leaves in the fall the Mennonite services are better attended than during the summer. The John Burkholder family who moved into the district over a year ago are a great boost to the Fort Stewart church.

A vital part of the mission impact in these communities is brought by two young missionary schoolteachers. Bro. Paul Fretz has been teaching at Fort Stewart for five years and Bro. Samuel Rittenhouse teaches about a dozen children in the old schoolhouse at "Ireland." Whether their daily contact with the children or their active part in the religious services are more significant is hard to tell. These boys could teach in many places where they would be less isolated and lonely—and less needed.

The summer Bible schools, of course, are a regular feature. This year two schools were held in August. Not many farmers would take off the month of August to conduct Bible schools, but a rural missionary farmer does. It was the only time teachers were available; most of whom were obtained through the Ontario Voluntary Service Di-



Piling into the indispensable truck after Bible school is over.

MISSIONS SECTION

rector. The lateness of the season occasioned a lower attendance—about 45 at each school—but the interest and co-operation of the pupils was excellent. The first school at Boulter accommodated the children from that place and from Fort Stewart. The second school held at Hermon was attended by the children between Fort Stewart and Hermon, our nine-mile truck route, and two carloads of children from other directions.

In most summer Bible schools accommodations are quite makeshift, but the Hermon Bible School took the prize! Assemblies and two classes were held in the local church building, two classes met in the school building, and two in the township hall. We literally occupied the town—there isn't much else besides a store. However, I never quite realized how much mission workers can overlook until the cleanup afternoon on the last day of Bible school.

We visited each other's classrooms for the first time and found that those in the church and school were quite well situated, as was the kindergarten in the main room of the township hall. But we were quite surprised to see the place to which Bro. Burkholder had consigned himself and his fourth graders. It was a dingy garret above the kindergarten classroom which by all appearances might have been the place for disposing of all unwanted public property. One of these articles—a bed springs—formed the worktable. It rested on four chairs and was covered with newspapers to prevent crayons and such from falling through the "table."

Ingenuity comes high on the list of missionary qualifications. Sacrifice, optimism, commonness, inexhaustible patience are other necessities. So much is needed in physical, material, and spiritual resources to take the Gospel to the thinly-populated borders of society. It is giving so much for the sake of so few which seems to me to be filling Christ's commission, "Ye shall be witnesses unto me . . . . unto the uttermost part of the earth."

Elkhart, Ind.

Tent Meetings in Pehuajó

By Dorothy Metzler Brunk

The Word of God is the same be it preached in Kentucky, India, Africa, or South America, but the ways and means of proclaiming it may vary. This detailed account is written to help you appreciate one of the means of evangelism in Argentina.

It has been said that tent evangelism is outdated here, but we doubt that statement after seeing the response to a series in Pehuajo this last summer. At the close of a hot summer day it is the Argentine custom to sit out on the sidewalk or go walking until the night coolness makes sleeping more possible. The informality of the tent allows people to stop by and listen without even putting on their going away outfits.

After the church commission decided to have the campaign, the men of the commission accompanied the pastor on a tour of the town looking for the best district to work and for a suitable lot. A fine corner lot was located on a paved street much used by evening strollers. It was also centrally located in a district of nice working-class homes. After several trips to the municipality, which owns the lot, permission was given to use it for the purpose of tent meetings.

The mission tent was sidetracked on its way from Cordoba, and Aladino, a Bible school student doing practical work in Pehuajo, had to make repeated inquiries at the station before it was located. In the freshness of six o'clock in the morning, six men arrived on the lot to put up the tent. The large sign announced the meetings using a phrase which was often repeated during the week: "The voice of the Eternal speaking to modern man." Publicity was also given by posters pasted on walls by the young men and by handbills distributed from the car while going slowly through the streets making announcements over the attached loudspeaker. On the last Sunday afternoon preceding the meetings about fifteen members canvassed the community giving personal invitations door to door.

From the first evening Bro. Raul Garcia did a fine job of leading the meetings, making explanations about our services and beliefs to those who were having their first contact with **Evangelicos.** One of the aims of the meetings was to put on a "literacy campaign" correcting false ideas about us, explaining our doctrines, and exposing the errors of other prominent religions. With charity and clearness Bro. John Litwiller, the evangelist, did this in answering the questions that were put into the question box through his sermons and in a ten-minute daily chat over the town's public-address system.

It was interesting to notice how some people stopped to listen as they walked by one evening, the next came with the purpose of listening outside, and perhaps by the third evening accepted an invitation to come inside. Bro. Aladino Scorza was busy keeping order outside and giving out tracts and invitations to passers-by. At the announcement of a hymn by the quartet, the groups standing invariably moved in closer. The Argentines love music. Three girls from our neighboring congregation of Trenque Lauquen were here to help with visitation and the music.

The attentive listening night after night told us there were many who had spiritual hunger. More than one said the last night, "What a pity he (Bro. Litwiller) has to leave!" But the message of God's love and pardon did not leave with him and we are now trying to keep in contact with this community. To those who gave their names and addresses **El Heraldo Evangelico** and other literature is mailed regularly and visits are made in some homes. Several have accepted Christ and attend church services, but all too many are indifferent to their need of a personal Saviour. Pray with us that the Word sown may have an opportunity to bear fruit in some of these lost souls.

Pehuajo, Argentina.

Santo, Boy of Argentina—a Mission-Graph

By Ella May Miller

"An answer to prayer!" I enthusiastically exclaimed hurriedly glancing at the book Sam pulled out of the big brown envelope.

Upon further examination I found the flannelgraph story of Santo, an Argentine Indian boy, to be beyond my fondest expectations. This true story of a Quichua Indian boy very vividly and humanly depicts the life and thought of those Indians who live in the Andes Mountains of northern Argentina. It interestingly traces Santo from a boy without even a tiny bit of knowledge of Jesus through his encounter with the missionaries and the Bible, his conversion and everyday experiences as a Christian, up to his goal realized, that is, seeing his family and neighbors accept the Christian faith.

The thought life and customs of the Quichua Indians are very similar to that of our own Toba Indians in the Chaco. However, the Tobas live in plains and migrate to work in the cotton fields whereas the Quichuas live in the mountains and migrate to sugar plantations to work.



The setting of the Pehuajo, Argentina, tent campaign. At extreme right is Raul Garcia.

More personally, a few months before we left the Chaco, Bro. Miller had the thrilling privilege of visiting in the home of the Baptist missionary, Jerry Gerow, who has related the above story of one of his Indian converts.

Santo, Boy of Argentina, is a must for each one of you teachers who teach children, whether that be in the Sunday school, weekday Bible schools, or in junior meetings. (Incidentally, at camp this summer the adults enjoyed the story just as much as the children.) You can obtain it for only $2.50 from the Conservative Baptist Foreign Missionary Society, 352 Wellington Ave., Chicago, Ill.

Harrisonburg, Va.

I Consider Myself Fortunate

By Joyce Frey

A Summer Service Testimony

"How many did you have in your class today?" began the conversation, as we made our way to the Gladstone mission home in Cleveland, Ohio. The two girls taking the lead were doubtless the cooks for the day. As we reached the front steps the topic abruptly shifted to the service of the mailman, Bill. Soon came the call to dinner, dishes for the washers, and an afternoon to spend with ourselves the keepers of our time.

Each day, though similarly scheduled, has brought new problems and experiences as well as a better understanding of the work at hand. Never is there a lack of something to do, but frequently we are made to realize the smallness of our bodily strength and endurance.

As a member of a unit of six, I consider myself fortunate to:

—live closely with young people from various stations in life, having the same basic goals.

—share experiences with unit members and work together at the everyday duties connected with running our unit home.

—teach children who definitely have needs, and who take a genuine interest in hearing about God.

—see sparkling black eyes alert with interest as a story is told.

—work with young Christians whose backgrounds are a contrast to my own Christian home.

—visit the homes and receive a warm welcome and word of appreciation from the parents of the Bible school children.

—walk down the street and have little children stop their playing and call out, "Hi, Bible-school-teacher!"

—live in a crowded city area and have a firsthand knowledge of the problems facing the church there.

—see the reaction of people as they are handed Gospel tracts.

—represent a church which is based on Biblical truths.

MISSIONS SECTION

A Witness to Prisoners

One of the outstanding experiences of our trip to Austria was a visit to the Slavic prisoners at G—. In a very kind way the Austrian and British authorities gave me the necessary permits and I was admitted to see the prisoners. Twelve young men from the new emigration were brought in by the guards into the lawyer's room where I was allowed to meet them. There they were, dressed in prisoners' clothes, sentenced to several years of imprisonment for things which they had done.

For over an hour I could read and explain to them the Word of God. How they listened! It seemed that they were drinking in every word. All of them promised to lead henceforth a new life to the glory of God. With tears they joined in the concluding prayer.

"For the first time we had such a visit," they said, while expressing their gratitude in conclusion. I promised to supply them with Scriptures, books, and Gospel magazines. The chief inspector of the prison, who was present all the time, seemed also to be favorably impressed, although he did not understand a word, since the service was held in the Russian language.

When leaving, outside the gate I looked back and suddenly noticed a hand stretched through the iron bars of a window on the upper floor with a white handkerchief in it. For a long time it was waving there until out of sight. These young fellows had done mischief, being ignorant of God's law. It is the entrance of the Word of God that bringeth light and salvation.

We were profoundly impressed by the spiritual need of those almost 300,000 refugees who are still in Austria. At the end of the very first meeting in Salzburg some 20 responded to the Gospel appeal. At Spittal a group of Latvians, having learned about our arrival, came spontaneously together and listened with tears to the preaching of the Word of God. In fact there was a very warm response everywhere.—Charles Grikman letter.

A Call to a Christian Medical Ministry in Mexico

By Harry Martens

It is well that the Mennonite Central Committee has recognized the need among our Mennonite brethren and Mexican neighbors in the country just below the Rio Grande. In the semiarid rural regions of northern Mexico, we find a severe economic condition accompanied by health problems. The need for a Christian witness in these same areas goes without saying.

Cuauhtemoc, the home of our MCC unit, is a rural village of approximately 10,000 persons. In a valley extending some 70 miles due north, we find 19,000 Mennonites living in nearly 200 villages (dorfs) who use Cuauhtemoc as their chief shopping center. Less than ten years ago this entire community was without a hospital. The closest hospital was about 65 miles east in Chihuahua, connected only by a rough and winding trail over mountains and through valleys.

In 1947 MCC first opened a health service program in the Cuauhtemoc community. Soon thereafter a small seven-bed hospital in an adobe dwelling was opened. The government, as is the case in many foreign countries, found it impossible to help meet the health needs of many outlying rural areas. Circumstances demanded better health service for Cuauhtemoc, and also probably prompted by MCC service, the Mexican government with some local help saw fit to open their first hospital at Cuauhtemoc. For some period MCC personnel helped to get the service of this new regional hospital underway. There was difficulty co-ordinating the MCC motive for service and Christian witness with the government hospital program. It was felt that now they had a building and probably could carry on their own program. This they tried to do for less than two years and then came with a request to MCC to consider coming back to help them render the needed service.

The writer had occasion in the interim to make several visits to the hospital and found one, two, or no patients and conditions unbe-



The unit at the Gladstone Mission in Cleveland, Ohio, prepares for another day of Bible school. Left to right: Velma Zimmerly, Sterling, Ohio; Ada M. Gingerich, Burton, Ohio; Vera Beyeler, Protection, Kans.; Annabelle Conrad, Smithville, Ohio, a full-time worker; David Helmuth, Louisville, Ohio; Joyce Frey, Akron, N.Y.; Jean Kauffman, Plain City, Ohio.

coming to any hospital. Here was a comparatively new and substantially built hospital building with 30 to 40 beds in a community of approximately 30,000 people in no way meeting the health needs of hundreds of people.

Here was a call to help meet the many physical and health needs of our Mexican neighbors and Mennonite brethren which presented a challenge and opportunity for Christian witness. Since the hospital was under the direction of the government, careful planning was necessary to agree on satisfactory working relationships and policy. After some months of study and planning an agreement with government and local officers was reached. This past April three nurses arrived at Cuauhtemoc to begin round-the-clock service at the hospital. Visiting this hospital again in recent weeks, and observing the cleanliness, general atmosphere, numerous little improvements, one once again felt conscious of a deep concern for both body and soul.

Of course, much is desired in the way of equipment and supplies. The nurses experience some hours of discouragement, even depression, as they try to give the needed care under conditions so different from what they experienced in their home town hospitals. These conditions, however, will not hinder these nurses from loving those whose wounded bodies they help bind and from offering the needed care.

For a number of weeks effort has been made to unite the local community to help share in securing the much-needed funds for equipment and supplies as well as take care of the needed repairs on a rapidly deteriorating and neglected building. Wherever MCC offers service it is always the aim to have the local community share in the service wherever possible. To help them to help themselves is part of the total mission. After numerous individual conferences and a meeting of community officers and selected representatives this was accomplished. The State Department of Health also was interested in community participation and agreed to match funds up to 2,500 pesos. MCC agreed likewise to share equally with the other two participating groups. Only a few days ago a community representative turned over to the MCC unit 2,500 pesos. This assures a fund of 7,500 pesos for the needed supplies, equipment, and repairs, which is equivalent to 600 American dollars. Here in Mexico this amount will go a long way to help our hospital program to a higher standard. This will enable us to bring about many of the needed improvements. What makes this an even more significant achievement is this demonstration of co-operative effort between the local community, Health Department, and MCC.

The medical service is in the hands of local doctors. However, much of the internal operation of the hospital will be turned over to MCC as soon as the cashier-accountant arrives. This again will allow us to move forward in offering better service.

From this account you will see that a Mennonite health service program has been reborn in Mexico. For this program to continue to grow in its witness, size, and effectiveness it will need some continuous prayerful and financial support from at home. It will need capable, diligent, and Christ-loving volunteer workers. If this program will continue in that spirit, the love of God will rest upon those who support it at home, those who minister here, and those being ministered to.

With the Mennonite interest and belief in loving his neighbor in need, it almost seems strange he has passed by Mexico all these years. Our neighbors to the south with their economic, physical, and spiritual needs challenge our voluntary service, relief, and mission interests. "Be ye therefore merciful, as your Father also is merciful" (Luke 6:36).—via MCC Information Service.

She Gave a Dress . . . But Kept the Buttons

Did you hear the story of the dream? A missionary speaker had impressed a rich lady with the needs of missions. She went home and looked through her wardrobe to find a dress that she could send to the foreign field. She looked at one garment after another and restored each to its hanger until she came to a certain old one which had been her favorite in its day. This she decided to send.

But in taking one last look at the dress she observed the beauty of the buttons which had charmed her long ago. So she cut off the buttons for further use, and sent the dress thus incomplete.

In the night she dreamed that she had gone to heaven, and as she walked along, the Lord was coming toward her. She rejoiced at the approaching encounter, but as she came closer to Him she observed that He was wearing a robe on which the buttons were missing! When she awoke, she picked out two good dresses and sent them to the missionary.

"What we give to missions we give to Jesus Christ."—**Women's Activities Letter.**



The Mennonite Hour

KDKA Pittsburgh Discontinued

October 24 marks the last program of **The Mennonite Hour** over KDKA. This station has been dropped for several reasons.

In the first place KDKA was the most expensive station over which the broadcast was heard. However, the limited coverage seemed hardly equal to the cost.

In the second place this area is blanketed quite well at night time with stations WOWO, Fort Wayne at 10:00 p.m.; WBZ Boston and WRVA Richmond at 10:30 p.m.

The third reason is obvious—lack of financial support. To help support your denominational broadcasts in this country and abroad —send your contribution to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

And above all—pray for this ministry daily!

Missions Editorial

The Pastor Promotes Missions

The local pastor holds a strategic place in the church for the promotion of the total church program. When the pastor gives his approval to a church-wide activity, his young people and adult members are more apt to participate in and give for that particular activity. If he remains indifferent or actively opposes missions, for example, we cannot expect much giving, praying, or volunteering for missions from his people.

Many of our local pastors have recognized this leadership responsibility and are putting forth every effort to help their people understand what the church is doing in its world-wide program and how the local member can help in that program. However, we continue to run across much lack of knowledge, even among pastors, about what the total church program really is and how we are organized to carry on our world-wide witness.

The Mennonite Church faces some definite adjustments in the coming decade which will affect very appreciably the direction the church is to go. These adjustments include more co-operation and less provincialism on a church-wide level. We have now prepared to witness to the world through the development of educational institutions, an effective publishing program, and a world-wide missions, relief, and service program. We have taken time to develop carefully and prayerfully along these lines. That is very good.

But we must continue forward carefully and prayerfully or stop where we are. To continue forward, more co-operation and support from local congregations must be given to the general church program: education, publication, missions, charitable institutions, relief, and service. We have recently pointed out that this is particularly true in the area of stewardship. It is also true in the area of taking counsel and giving counsel among local and general church leaders.

Local leaders will need to help their people understand what the church is doing in the above areas. This can be done by keeping informed well enough themselves to answer any questions which arise and to use illustrations from that program in the pulpit as well as giving information from the pulpit.

Materials available to the local pastor to help him keep informed are the **Mission-Service Newsletter** released monthly from the General Board headquarters, the Gospel Herald Mission pages and articles in other church papers, his district mission board paper, the Annual Mission Board Report, Missionary Day bulletins, the **Mennonite Yearbook,** and direct contact with missionaries on the field.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

In its Oct. 8 meeting the Mennonite Relief and Service Committee reviewed the entire relief and service program and adjusted the proposed expenditures for the next six-month period.

The committee will continue to carry on its programs of PAX support, I-W, Voluntary Service, and relief and refugee aid on a more limited basis with funds from the congregational monthly offerings which would average approximately 50¢ per member if every congregation participated. One monthly offering from each congregation of the MRSC constituency would provide sufficient funds to carry on the present program without curtailing.

If and as contributions above the adjusted budget become available, these programs will be restored to their earlier status.

All the committee members, Paul Erb, Chairman; Harold Bender, Orie O. Miller, John H. Mosemann, Mahlon Blosser, Justus Holsinger, J. D. Graber, and H. Ernest Bennett, were present along with the entire Elkhart administrative staff.

Voluntary Service

Three members of the VS unit in Iowa City were recently to serve in the MYF of the Iowa City Mennonite Church. John and Becky Bixler, Elkhart, Ind., are serving as sponsors and Marion Steiner, Apple Creek, Ohio, as president.

Royal and Ophia Snyder, Ft. Wayne, Ind., arrived safely in Puerto Rico on Oct. 5 to begin another term of service—Ophia as a nurse and Royal on the project farm. During their furlough, Royal attended agricultural school in East Lansing, Mich.

Mrs. Marion Bontrager, Shipshewana, Ind., serving as nurse in the Navaho Migrant Unit, Grants, N. Mex., and Phoenix, Ariz., is in the Albuquerque, N. Mex., hospital with a mild case of polio. Pray for the Bontragers —that the Lord's healing presence might be with Eloise.

A number of I-W fellows working in the Elgin, Ill., State Hospital have decided to go on a voluntary service basis. The house at 54 Crystal St., will be opened on Nov. 1 as the VS center. John and Betty Zehr, Fisher, Ill., will serve as unit leader and matron.

I-W Services

Ray Bair, Louisville, Ohio, will lead the worship service and bring the morning message for the Cleveland, Ohio, I-W unit on Oct. 24.

Newton Weber, MRSC area field representative for the Ohio area, visited I-W men in Elyria, Fremont, and Cincinnati with the Moody Bible Institute film, "To Every Creature," a challenging film showing the need for the Gospel in our world today.

The I-W men at Westville, Ind., are sponsoring a conference at the Hopewell Mennonite Church, Kouts, Ind., on Oct. 23 and 24. The speakers for the Saturday evening and three Sunday sessions will be C. Norman Kraus, Goshen, Ind., Earl Leinbach, M.D., and Ray Horst, Elkhart, Ind.

The Westville I-W chorus directed by James Brownsberger, Toronto, Ont., will lead in song worship during the Sunday evening program. I-W's from South Bend, Kalamazoo, Indianapolis, Ft. Wayne, Gary, Ypsilanti, and Elgin will also participate in this conference.

A I-W retreat planned by the Norristown, Pa., State Hospital unit was held at the Plain Mennonite Church, Lansdale, Pa., on Oct. 9 and 10. Guest speakers, B. Charles Hostetter, Harrisonburg, Va., and C. O. Wittlinger, Grantham, Pa., spoke on subjects such as, "Withstanding Temptations in Egypt," "Everyday Nonresistance," "The I-W and the Church of Tomorrow," and "Stewardship of Alternate Service."

A devotional study for each session was led by Elmer Kolb, Pottstown, Pa., on the theme of the Holy Spirit. John E. Lapp, pastor of the Plain Church, was moderator and director of the retreat. There was a panel discussion by I-W men and also opportunity for testimonies.

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Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Hospital Under Construction in Formosa

In Hualien, Taiwan, the dream of a Mennonite hospital building which can more adequately minister to the needs of Formosan tribespeople is becoming a reality. Construction, expected to require three months, is going full speed ahead following an Aug. 21 cornerstone-laying service.

"For service in the Name of Christ" in English and Chinese are the words on the cornerstone laid by Orie O. Miller, MCC executive secretary, who also spoke at that joyous occasion. Described as a simple service of praise, the cornerstone-laying ceremony began with a brief review of MCC work on Formosa which began in 1948. These opening remarks were made by Glen Graber, Wayland, Iowa, Formosan MCC director. The service was interpreted into Chinese by Ralph Covell, a Conservative Baptist missionary.

Attending this service were missionaries in the Hualien area, the native staff of the Hualien clinic, government officials, and the complete Formosan MCC team—Mr. and Mrs. Glen Graber; Dr. and Mrs. Roland P. Brown, Freeman, S. Dak.; Harold Becker, Marion, S. Dak.; Roy Eby, New Providence, Pa.; and Margareth Peters, Gretna, Man. Also present were representatives of the Joint Committee on Relief and Reconstruction, a branch of the Economic Co-operation Administration, which is paying for more than half of the expenses of the building.

Erection of this 35-bed hospital is a milestone in the MCC physical and spiritual ministry to the Formosan tribespeople. This ministry began at the invitation of the Canadian Presbyterian Mission and since then has grown in scope and challenge so that plans are underway for the work to be continued by the General Conference Mennonite Board of Missions.

This one-story building of reinforced brick and concrete is the second one to be erected on a block of land granted to MCC by the Hualien government. The first building, completed in April, is a hostel for outpatients who live a distance from the hospital and for families who bring patients and then stay until they are well again.

The new structure will have office space for doctors and a chaplain, a dental clinic, treatment room, examining rooms, laboratory, and operating rooms. This hospital structure will replace a rented and much overcrowded building. It is hoped the present hospital building can be rented for another year as a tuberculosis hospital.

Two Workers Sail for France

Mr. and Mrs. Albert Meyer, Sterling, Ohio, are en route to France where they will take up responsibilities at Valdoie Children's Home and where he will serve as Peace Section representative and as liaison to French Mennonites. The Meyers sailed from New York Oct. 11. Bro. Meyer will succeed John Howard Yoder, Wooster, Ohio, as MCC representative in France. Sister Meyer is a registered nurse.

Bro. Meyer will be a member of a three-man Peace Section Committee in Europe. Other members are Milton Harder, Butterfield, Minn., now serving in Kaiserslautern, Germany, and Esko Loewen, Topeka, Ind., serving in Amsterdam, Holland. Bro. Meyer will represent Peace Section interests in France and Switzerland, Bro. Harder in Germany, and Bro. Loewen in Holland.

Four PAX Men En route to Jordan

Four PAX men—David A. Bixel, Bluffton, Ohio; Vernon A. Frey, North Newton, Kans.; Irvin Voth, Newton, Kans.; and Harold Kaufman, Danvers, Ill.—are en route to Jordan. They were scheduled to sail from New York Oct. 10. Harold Kaufman will be assigned to community welfare work in EsSalt. The other three men's assignments will be determined upon arrival. There are now seven PAX men in Jordan. Plans are to send an eighth man.

Five Mennonite Church Youths Enter VS

Five young people from the Mennonite Church attended the Aug. 24 to Sept. 13 orientation school at MCC headquarters, Akron, Pa., in preparation for a period of Voluntary Service. The school's enrollment of 24 was one of the largest of any orientation period yet held. This increased enrollment may reflect a growing interest in Voluntary Service as a means of fulfilling I-W service requirements.

The assignments of the five Mennonite Church volunteers are as follows: Carol Hostetler, West Liberty, Ohio, to Prairie View Hospital, Newton Kans.; James Jones, Oley, Pa., to the community service project in North Topeka, Kans.; Glenn Martin, Mount Joy, Pa., to Wiltwyck School for Boys, Esopus, N.Y.; Richard Peachey, Belleville, Pa., truck driver, MCC headquarters, Akron, Pa.; and Abner Smoker, Paradise, Pa., clothing center and ambulance duty, MCC office, Reedley, Calif.

Eli and Ruth Yoder, Fishersville, Va., members of the Amish Mennonite Church, were assigned to Brook Lane Farm, Hagerstown, Md. Milton Swartzentruber, Greenwood, Del., Conservative Mennonite, has been temporarily assigned to the Good Shepherd Home, Allentown, Pa. He will be assigned to the MCC portable meat canner when it begins operation this fall.

Released Oct. 1, 8, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

In Ohio, Indiana, Ontario, and Virginia district officers are meeting with the local officers for a time of discussion and planning. These meetings are for the promotion of new projects and the exchange of ideas and plans. Local leaders return home with a new vision of their responsibilities and a new awareness of the opportunities for service. In some districts the spring meeting continues to combine inspirational messages, reports and election of officers, and is attended by all the women of the church, but the fall meeting is planned particularly for the leaders and time is taken for discussion.

If your district has never tried a meeting with and for local officers write to one of these district leaders for information: Mrs. Dwight Yoder, Akron, Pa.; Miss Orpha Troyer, Walnut Creek, Ohio; Mrs. Elmer Brubacher, R. 4, Kitchener, Ont.; Miss Alice Snyder, 14 Sydney St. N., Kitchener, Ont.; Mrs. Guy Hershberger, 1306 S. Eighth St., Goshen, Ind.; Mrs. Lloyd Yoder, 1509 E. Mishawaka Rd., Elkhart, Ind.; Mrs. Maude Driver, Waynesboro, Va.; Mrs. Chester Lehman, Eastern Mennonite College, Harrisonburg, Va. They will be willing to share with you the programs they have used and tell you about the advantages of such a meeting.

Not only is this a time for leaders from different parts of the district to exchange ideas with regard to work projects, raising of necessary funds, and to learn of district and local projects, but they also have an opportunity to become acquainted with one another. We understand each other better when we learn to know each other. Every phase of the activities of the women of the church can be discussed. District leaders can promote district and general plans and projects. Members of the General Committee can on occasion be invited to share in this meeting. We need such opportunities to talk about the work in which we as leaders are interested.

As the meetings held by the General Committee with the district officers help to clarify our plans and objectives, and help us to work together for the advancement of the Lord's work, so these meetings in the district help to unify the district. No local group will feel as though they are working alone, but will be aware of the plans and projects of the district as a whole.

Just so a meeting of all the leaders of each women's and girls' organization in the local congregation can help to unify the efforts. In some places where several women's and girls' groups are active in the local congregation the senior president calls a meeting of all committee members after the annual reorganization. Together they plan the work and projects of the coming year. Such planning provides for harmonious working together, prevents needless overlapping or duplication, and provides for all the local needs. May the Lord give us wisdom to plan and work together so that we may render a larger Kingdom service in unifying and strengthening and extending the activities of the women of the church.

* * *

Have you included in your budget contributions to the General Fund, to Nursing Education, to London, England, Gospel Centre furnishings, or to the Pediatrics Ward in the Puerto Rico Hospital (project for girls' groups)? If you are unable to send as much now as you would like to give, send a contribution now to your district treasurer to be forwarded to Mrs. Graybill, and send the rest after Christmas.—Florence Shantz, Secretary.

* * *

The General Fund of the Women's Missionary and Service Auxiliary is used for committee expenses such as transportation to committee meetings, lodging, postage, and stationery. It was decided some months ago to appoint a full-time executive secretary for the Auxiliary. This involves considerable time. The secretary receives the same remuneration as do our other church workers. To meet current needs we will need to give at least three times as much to the General Fund as we gave last year. This is a real and immediate need.

We greatly appreciate your willingness to help in the past, and we know you will continue to give if informed of needs. May the Lord bless us in our giving.—Mrs. Paul Graybill, Treasurer.

From Our Churches

MORRISON, ILLINOIS
(Morrison Congregation)

Dear Readers:

"Bless the Lord, O my soul, and forget not all his benefits." We have enjoyed many blessings from our heavenly Father, both spiritual and temporal.

During the past months we appreciated having the following visiting speakers with us. Bro. Willard Ebersole, Goshen, Ind., on Feb. 21; Bro. and Sister Lester Hershey, on furlough from Puerto Rico, on May 31; Bro. and Sister Wilbur Hostetler, on furlough from India, on June 8; Sister Florence Lauver, Davenport, Iowa, gave a number of flannelgraph stories on July 25, and Bro. Slabaugh taught our Sunday-school class the same day.

We were happy to have one of our members, Sister Lona Litwiller, with her husband and little son, Richard, back with us. Her husband, Floyd, was in I-W service in Puerto Rico for two years and Sister Lona served as nurse. They spoke here on Sept. 19 telling about the work there. Sister Rachel Nice had visited the Litwillers in Puerto Rico for about a week during August. Mrs. Aaron D. Nice.

ORRVILLE, OHIO
(Chestnut Ridge Congregation)

Dear Readers:

The following bishops and ministers were recent guests here: Sept. 26 Truman H. Brunk and Frank Nice, Denbigh, Va., and Louis Amstutz, Apple Creek, Ohio, who is the presiding bishop for this district. Bro. Nice brought the morning message and Bro. Brunk the evening message. Bro. Nice has now been assigned to this congregation to serve as pastor and laborer in the Lord's vineyard. We pray that the Lord might use him mightily and the Holy Spirit inspire him as he goes forth to serve in this capacity.

On Oct. 3 Bro. J. L. Stauffer, Harrisonburg, Va., brought the morning message, assisted by Bro. James Stauffer who has been sharing the pastoral work with Bro. Louis Amstutz for this congregation since its organization.

May the Lord be praised for the future work and progress of the church here and elsewhere where the Gospel goes out to reach the unsaved.

Correspondent.

PINTO, MARYLAND
(Pinto Congregation)

Dear Readers:

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).

Bro. Martin Z. Miller and Bro. Abner G. Miller brought the messages at our Good Friday services.

We held our second annual Spring Musical Program on May 2. Our two guest speakers were the brethren Paul Erb and Richard Martin. Our new pulpit furniture was dedicated. Music was furnished by the men's chorus and ladies' octet of Springs, Pa., and a ladies' quartet from Scottdale, Pa.

Our spring revivals were held May 3-12, with one confession and many reconsecrations.

The Mennonite Hour Chorus gave a program and Bro. B. Charles Hostetter brought a message on May 9.

Our Bible school was held June 14-25 with an enrollment of 219 pupils. Bro. Chester Helmick served as principal with a staff of 17 teachers and workers. There were 16 confessions. We thank the Lord for these young people who gave their hearts to the Lord.

Our hearts were saddened in the passing of Bro. Edgar Kidwell, Sister Lelia Johnson, and little Carla Kay Moreland.

Our pastor, Bro. Helmick, and family left for Goshen, Ind., where he will enter seminary. Bro. and Sister A. Lehman Longenecker and family have moved in to fill the vacancy.

Bro. and Sister George Smoker, missionaries to Africa, brought a message and showed slides on their work in Africa, Oct. 4.

Pray for us. Thelma Collins.

PROTECTION, KANSAS
(Protection Congregation)

Dear Readers:

Christian greetings. On Sept. 26 our bishop, Bro. Earl Buckwalter of Hesston, Kans., came for our communion services, which were held that evening. On this same day, in an afternoon service, Bro. Sanford Oyer of Fisher, Ill., was installed as minister of this congregation. The service was in charge of Bro. Earl Buckwalter, assisted by Bro. Sanford King of Hutchinson, Kans. Bro. Oyer was ordained to the ministry at his home church, Fisher, Ill., on Sept. 19.

We certainly welcome Bro. and Sister Oyer here as we have not had a resident minister for about a year. Sister Oyer is the former Virginia Lee Baker, daughter of Bro. and Sister Ora Baker of this community.

Revival meetings are scheduled to be held here Oct. 29 to Nov. 7, with Bro. D. D. Miller, Berlin, Ohio, as evangelist. Correspondent.

South Central Conference

All sessions held on the Assembly of God Church Camp grounds near Eldon, Mo., Aug. 17-19, 1954; the Mt. Zion congregation with assistance of other Missouri Mennonite congregations served as host.

Organization—Mod., E. M. Yost; Asst. Mod., Daniel Kauffman; Secy., M. M. Troyer; Associate members of the Executive Committee, Jess Kauffman and Sanford E. King; Chor., John P. Duerksen.

Attendance—12 bishops, 36 ministers, 7 deacons, and approximately 40 lay delegates as members of conference, approximately 400 laymen of the district, and a few visitors. Visiting ordained brethren: Bishops, John C. Wenger, Henry J. King. Ministers, George Miller, Joe Hershberger, Virgil Brenneman, Eli Yutzy, Amos Gingerich, A. Lloyd Swartzendruber, Milton Vogt, Henry J. Harder, Elam Hollinger.

I. **Miscellaneous Business Actions**

1. New members admitted by action of conference: Ordained during the past year—J. Weldon Martin, Mathis, Texas, and Irvin Nussbaum, Walker, Mo., both as ministers. Licensed as minister, John T. Kreider, Kansas City, Mo. By letter from the Ohio and Eastern A.M. Conference, Glenn Martin, Denver, Colo.
2. Conference letter of transfer granted to Laurence Horst, Chicago, Ill.
3. Request granted to Milo Kauffman for privilege of ordaining John T. Kreider, Kansas City, Mo., to office of minister.
4. Requests for license as minister granted
   a. To Nelson Kauffman for David Mann, Hannibal, Mo.
   b. To Nelson Kauffman for Perry Troyer, Three Brothers, Ark.
   c. To Milo Kauffman for Alvin Kauffman, Catlin congregation, Peabody, Kans.
5. Visiting ordained brethren were welcomed to our conference sessions and granted conference privileges.
6. Recommendations of the executive committees of conference and mission board were approved:
   a. Since the duties which originally were those of the Christian education secretary were divided under the general secretary and the divisional secretaries of the Christian education cabinet that the $50.00 annual allowance to the general secretary of the cabinet be discontinued.
   b. Plan for supervision and disbursement of conference and mission board funds.
   c. That the annual meetings of the district mission board and the associated sewing circles be held at a time other than during the week of church conference. Final action on this matter shall be subject to the action of the district mission board and the associated sewing circles.
7. Recommendation of the executive committee of conference which was favorably approved by conference: That the South Central Mennonite Conference invite the General Conference to have their 1955 meeting in this district and that our conference shall be considered host to the meeting.
8. Report and recommendation of committee on study of church organization and administration. The report was accepted and the recommendation approved.

II. **The Conference Program**

Theme—God's Redemptive Program
Devotions in charge of M. A. Yoder
Conference Sermon—Earl Buckwalter
Messages on the Theme by John C. Wenger, Goshen, Ind.—(1) The Eternal Christ; (2) Christ "the Word became flesh and dwelt among us"; (3) Christ as "My Lord and My God"; (4) Our Union with Christ.
Other Messages: (1) Providing for the Aged of Our Brotherhood—Milo Kauffman; (2) Possibilities of a Conference-Wide Mennonite Service Organization—John Diller; (3) Dealing Redemptively with Those Involved in Divorce and Remarriage Relations—John C. Wenger; (4) Prairie View Hospital in Operation—Myron Ebersole; (5) Brief Explanation of the Rockome Project, Arcola, Ill.—Henry J. King.

III. **Resolutions Adopted**

(1) Concerning Caring for the Aged; (2) On Divorce and Remarriage; (3) Of Condolence: In loss by death of W. Raymond Hershberger, bishop; and E. J. Berkey, minister; and Salome Hostetler, widow of the late Henry Hostetler, deacon; (4) Of Appreciation; To congregations serving as host to the conference; To the Assembly of God Church for use of camp grounds and facilities; To Bro. John C. Wenger, for his ministry of the Word to us; and to our heavenly Father for the abundant spiritual blessings which He has manifested to us through the fellowship of this conference.

IV. **Reports**

(1) Conference Secretary report of Executive Committee action; (2) Secretary of the District Mission Board; (3) Treasurer of the District Mission Board; (4) Auditing Committee of the Treasurer's report; (5) Member of Mennonite Board of Missions and Charities; (6) Member of Mennonite Publication Board; (7) Member of Mennonite Board of Education, Hesston College President; and Study Committee on 4-year College at Hesston College. (8) Ministerial Committee of Conference; (9) General Secretary of the Christian Education Cabinet; (10) Conference Historian; (11) Peace Secretary; (12) I-W Service Counselor; (13) Delegate to the North Central Conference; (14) Nominating Committees: a. Conference. b. Associated Sewing Circles; (15) Resolution Committee.

V. **Organization**

Executive Committee of Conference—Mod., E. M. Yost; Asst. Mod., Nelson Histand; Secy., M. M. Troyer; Associate Members, Sanford E. King and Edward Yutzy; **Executive Committee of the Mission Board**—Pres., Edward Miller; V. Pres., Samuel Janzen; Secy., Wilbert Nafziger; Treas., Roy S. Troyer; Associate Member, Henry Cooprider: **Workers' Conference**—Mod., John E. Wenger; Asst. Mod., John T. Kreider; **Delegate to North Central Conference**—M. A. Yoder; **Members of General and Local Boards:** Board of Education, Sanford E. King; Board of Missions and Charities, Wilbert Nafziger; Publication Board, Harold Sommerfeld; La Junta Hospital and Sanitarium, Lester Cook; Kansas City Children's Home, Harold Ely; Greensburg, Kans., Hospital, Crist Beyler; Culp, Ark., School, William Chupp; **Christian Education Cabinet Secretaries**—General, Harold Kreider; Divisional—Christian Workers' Training, Lowell Nissley; Home Interests, M. A. Yoder; Church Music, Paul Marvin Yoder; Church Schools, Kenneth King; Young People's Activities, Wayne Henard; Adult Activities, Edward Kauffman; **General Council of General Conference**—E. M. Yost; **Board of Directors of the Rocky Mt. Mennonite Camp Association**—Jacob Swartzendruber; **Asst. Secy. of Conference**—Howard Hershberger; **Peace Secy.**—Justus Holsinger, **Mennonite Aid, Inc.**—Albert Weaver; **I-W Service Counselor,**—Paul Holdeman; **Conference Historian**—Kenneth King; **Custodian of Conference Meeting equipment**—Alpha Kauffman; **Custodian of Conference Canner**—Willard Vogt; **Editor of Conference Messenger**—John P. Duerksen; **Ministerial Committee**—Milo Kauffman, Ralph Vogt, Waldo Miller, Allen White, Harold Sommerfeld, Roy Roth, M. M. Troyer; **Constitution Revision Committee**—Nelson Kauffman, M. M. Troyer, Ivan Lind; **Delegates to General Conference, 1955**—John T. Kreider, Leroy Gingerich, Rufus Horst, Wesley Jantz, Sanford E. King, Roy Roth; **Member on Hesston Four-year College Study Committee**—Sanford E. King; **Home for the Aged Study Committee**—Albert Weaver, chairman, Levi Headings, Secy., Oren Ely, Ira Zook, and Clarence Burkholder.

M. M. Troyer, Secretary.

TO BE NEAR TO GOD (Continued)

Saturday, October 30

Read Isaiah 42:1-7—"The Bruised Birch"

Rasping, white teeth of goats had peeled the tender bark of our little birch. The sapling's lifeblood oozed wastefully from ugly wounds. Was the young tree bruised for good? The bawling, four-footed killers were driven back into the shed and fold. Snow-white bark was tenderly patched in place. Gauze and healing oil were added. We could not let the bruised forest-friend suffer or die. Today, scars remain. But disappearing gnarls give mute testimony of days of healing. Quivering leaves of the cut-leaf, weeping birch spell out "thank-you."

My heart rises higher than the topmost leaf of our birch, to God, who healeth all my diseases, who stoops to the bruised reed. I thank Thee, Father, for Thy healing balm for every ill. —Theodore Wentland.

FIELD NOTES (Continued)

Oct. 10. **J. M. Nissley,** Sarasota, Fla., at Gortner, Md., and at Oakland, Md., jail services. **Ahmed Ayyad,** native Arab, at Crystal Springs, Kans.

Evangelistic Meetings

Paul E. Bender, Grantsville, Md., at Kaufman Church, Hollsopple, Pa., **Oct. 31 to** Nov. 7. **Wilbur Yoder,** Middlebury, Ind., at Blough Church, Hollsopple, Pa., Oct. 13-24. **Andrew Hartzler,** Newport News, Va., at Sunnyside, Conneaut Lake, Pa., Nov. 3-14. **S. J. Miller,** Grabill, Ind., at Holdeman, Wakarusa, Ind., Oct. 3-10; **Jesse Short,** Archbold, Ohio, at Crumstown, Ind., Oct. 3-10. **J. J. Hostetler,** Peoria, Ill., at Highway Village, East Peoria, Ill., Oct. 17-23. **James Martin,** New Holland, Pa., at Landisville, Pa., beginning Oct. 17 and continuing two weeks. **Don Augsburger,** Eastern Baptist Seminary, Philadelphia, Pa., at Neffsville, Pa., Oct. 24-31. **John Martin,** New Holland, Pa., at Williamson, Pa., beginning Oct. 17. **William Martin,** Menges Mills, Pa., at Slackwater, Pa., Oct. 21-31. **William Miller,** North Liberty, Ind., at Cold Springs, Mancelona, Mich., Nov. 1-10. **Howard Charles,** Goshen, Ind., at Midway Church, Columbiana, Ohio, Oct. 24-31.

FAMILY CIRCLE (Continued)

Report all events promptly as it will not cost any more the next day than to wait three months.

Make news interesting. This proves you are on the job. "What's worth doing, is worth doing well." Always people look for information.

Davidsville, Pa.

OUR SCHOOLS (Continued)

example of how a life hid in Christ can be victorious over fears. Kagawa never lost his poise and calm, even when marching with an angry mob, threatened by soldiers, or hurt by opponents. His eyesight was threatened, disease afflicted his body, but he never lost his calm. According to his own testimony, this calm and peace was found in God through the medium of Jesus Christ.

Young man and young woman, as you enter this chapel hall each morning burdened with fears and anxieties, look at the motto on the wall, accept Christ as your Great Companion, and ask Him to give you the faith and trust to be victorious over fears.

In the second place, the truth will make us free from things—from material. The golden calf of our present civilization is materialism. More people today bow at the feet of the golden calf than at the foot of the cross of Jesus Christ. We have in this twentieth century become slaves to things and are slowly losing our relationship as servants of the living God. The God of materialism has become one of the strongest forces in our society and is little by little eating at the very heart of the Christian Church. More great trees of our land have been destroyed by worms and insects than by hurricane winds. Our Mennonite Church has suffered more from the subtle forces of materialism than from the stormy forces of modernism and fundamentalism.

Dr. Kauffman, a noted psychiatrist, has recently said that the greatest disease of our day is "dollarosis." According to Dr. Kauffman, many of the patients in our mental institutions are there largely because of "dollarosis." Some of us are old enough to recall the spirit of anxiety which swept our country in the fall of 1929 when we suddenly entered the great depression. Many apparently happy people who were pre-occupied by getting, suddenly lost all their material possessions, and with it went what they thought was real happiness. Should an economic depression strike our land today, there would be many long-faced Christians in church Sunday morning.

If we would profit from examples of history, we might foresee that the end for a materialistic-minded people is death. Where are the great empires today that once boasted of great wealth? Even within our own day, we have seen the great British Empire, on whose possessions the sun never set, being reduced again to a small island whose pride has faded, and whose position among nations is secondary. The presidents of our own country have been hesitant to loosen the restraint of a war economy for fear of the economic consequences to our nation.

Perhaps you young people are saying this problem is one for the adult world and not a problem to concern youth. It is a problem of concern to youth as well as to your elders. You were born into a world where all values have been measured by the yardstick of the dollar. Your moments, your energies, even your thoughts have been valued in terms of the dollar. You live in a pragmatic society where anything that can't be justified in terms of dollars and cents is worthless. The highest ideal that many young men have in life is to get their first pay check to make their first down payment on their automobile. Does it take an automobile to enhance your personality, to give you prestige among your buddies and girl friends? Which would you value most, the gift of a college education or a new automobile? Do you realize that only in America are automobiles and other gadgets essential for happiness? Only in America have cars changed from a luxury to a necessity for everyone who is earning. The membership of our Mennonite Church in Puerto Rico is now over 200, and to my knowledge, not a single Puerto Rican member in the entire church owns an automobile. Do you realize that more than two thirds of the world's population live far below our standard of living and exist upon an inadequate diet? We take pleasure in our well-filled, banqueted stomachs when a large part of the children in this world lie down to sleep with hunger pangs irritating their bodies. Has anyone here among us really been hungry? What is the longest time you have gone without food?

Yes, young people, the truth shall free us from the bondage of things. This world's goods and gadgets take a place of secondary importance when our lives are fully committed to Christ, who was a perfect example of one who was freed from material possessions. Even in the world He created, He had no place to lay His head, and no place He could call home. He was free to enjoy the world He created, but was not a slave to His creation.

To be continued

PEACE AND WAR (Continued)

achievements are a challenge not soon to be forgotten.

But most important of all, Mennonites learned something of the real meaning of Christian fellowship. Coming largely from churches where fellowship is restricted by the bonds of church organization, by regulations, by definitions of orthodoxy, the tour participants learned that the bond of Christian unity is not necessarily a denominational organization, but the spirit of Christ and the commitment to His service. This discovery of the true *basis* of Christian unity would be incomplete and in fact false without a reminder of the *goal* of that unity, "to attain to the measure of the stature of the fulness of Christ." Yet the need to exhort and instruct one another in the light of this high goal, to a fuller and more detailed obedience, should never lead us to believe that only those who follow our rules or join our organization should be called our brothers.

When Elijah thought he was the only faithful servant of the Lord, he was told of seven thousand others. If Mennonites are sometimes either proud or discouraged by the feeling that they alone are faithful, this experience should be a healthy corrective, teaching not only that there are other brethren in Christ of convictions similar to ours, but also that each can and should learn from the others, in the search for an ever more faithful discipleship. And if we seek earnestly to learn what the Lord would teach us through the brethren, it might be given us, as we trust was the case in England, to be used as well by Him for the encouragement and the instruction of others.

Valdoie, France.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, Daniel E. and Dorothy (Bachman), Kalona, Iowa, third child, second daughter, Lois Arlene, Aug. 14, 1954.

Deer, Kenneth and Betty (Reber), Foosland, Ill., sixth child, third son, Rodney Gene, Sept. 22, 1954.

Eash, Edwin and Dorcas (Miller) Lagrange, Ind., a son, Donald John, Sept. 22, 1954.

Eby, Lloyd A. and Leona (Martin), Chambersburg, Pa., fifth child, third son, Nelson Myron, Sept. 11, 1954.

Eichelberger, Harold and Marie (Oswald), West Point, Nebr., third child, third son, Roy Edward, Sept. 18, 1954.

Gingrich, Irvin and Edna (Martin), East Earl, Pa., seventh child, fourth daughter, Susan Jane, Sept. 23, 1954.

Hartzler, Glen I. and Alta S. (Hartzler), Mill Creek, Pa., sixth child, third son, Loren Waldo, Sept. 5, 1954.

Kropf, Floyd and Hilda (Ropp), Woodstock, Ont., first child, Roger Michael, Sept. 13, 1954.

Longenecker, Elmer Z. and Ruth E. (Kreider), Lancaster, Pa., fourth child, third son, Elmer Frank, Sept. 20, 1954.

Malin, C. Ralph and Erika (Lehnhoff), Frazer, Pa., a second son, Edwin Ralph, July 16, 1954.

Peifer, Melvin G. and Joanne (Andrew), Lancaster, Pa., first child, Jeffrey Alan, Sept. 26, 1954.

Ramer, Milton D. and Grace (Brunk), Royersford, Pa., second child, second daughter, Ruth Ann, Sept. 27, 1954.

Ritchie, Earl and Edith (Miller), Criders, Va., first child, a daughter, Joyce Elaine, Sept. 23, 1954.

Short, Harold and Katherine (Stamm), Archbold, Ohio, seventh child, sixth son, Donald Dean, Sept. 27, 1954.

Slopher, Wayne and Ruby (Miller), Shipshewana, Ind., third daughter, Sheila Sue, Sept. 20, 1954.

Weaver, Levi D. and Mary (Kandel), Fredericksburg, Ohio, seventh child, Shirley Diana, Aug. 4, 1954.

Wengerd, H. Jay and Lela (Weaver), Millersburg, Ohio, seventh child, third daughter, Rita Kay, Sept. 11, 1954. (One daughter deceased.)

I will not let any man reduce me to the level of hatred.—B. T. Washington.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beckler—Stauffer.—Merle Beckler and Anne Elizabeth Stauffer, Milford, Nebr., by William R. Eicher at the East Fairview Church, May 28, 1954.

Diem—Halligan.—W. Lloyd Diem of the Groffdale congregation, Bareville, Pa., and Elma M. Halligan of the Weaverland congregation, East Earl, Pa., by J. Paul Graybill at his home, Oct. 3, 1954.

Ezell—Washington.—John Ezell and Mary Ann Washington, both from Saginaw, Mich., by Le Roy Beckler at his home, Sept. 17, 1954.

Herr—Thomas.—Elwood LeFevre Herr, Sterling, Ill., and Janet Kathryn Thomas, Johnstown, Pa., by Harold E. Thomas, father of the bride, at the Stahl Mennonite Church, Johnstown, Pa., Sept. 4, 1954.

Horst—Weber.—Kenneth M. Horst and Sarah Margaret Weber by Glenn Esh at the Monterey Mennonite Church, Leola, Pa., June 12, 1954.

Longacre—Detwiler. — David M. Longacre, Barto, Pa., and Gladys Detwiler, Franconia, Pa., by Paul E. Longacre and Alvin F. Detweiler at Bally Mennonite Church, Sept. 11, 1954.

Kolb—Moyer.—Homer E. Kolb, Spring City, Pa., and Clara D. Moyer, Souderton, Pa., by Jacob M. Moyer, father of the bride, at the Souderton Mennonite Church, Oct. 2, 1954.

Philson—Hershberger. — Dale Philson and Phyllis E. Hershberger, by Wm. R. Eicher at the East Fairview Church, Milford, Nebr., Aug. 20, 1954.

Troyer—Stutzman. — Kenneth Troyer and Phyllis Stutzman, Milford, Nebr., by Wm. R. Eicher at the home of the bride, July 9, 1954.

Yoder—Yoder.—Robert Yoder and Sarah Yoder, both of the First Mennonite Church, Meadville, Pa., by J. L. Hostetler at the church, Oct. 2, 1954.

Zeigler—Bauman.—Cyrenius Ziegler, Floradale, Ont., congregation, and Phyanna Bauman, St. Jacobs, Ont., congregation, by Oliver D. Snider at his residence, Elmira, Ont., Sept. 21, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allebach, Leahanna, daughter of the late Jacob and Eliza (Cassel) Clemens, was born May 6, 1876, near Harleysville, Pa.; passed away at the Eastern Mennonite Home, Souderton, Pa., Sept. 25, 1954; aged 78 y. 4 m. 19 d. On Feb. 13, 1897, she was joined in marriage to David K. Allebach of Hatfield, Pa., who preceded her in death on Dec. 1, 1951. On March 27, 1898, she united with the Plain Mennonite Church, Lansdale, Pa., of which she was a faithful member until death. In her earlier life she was active as a teacher in Sunday school and in sewing circle work. During the past two years she suffered numerous strokes and gradually became weaker, but always remained cheerful as she awaited her departure. She is survived by 3 brothers (Jacob C., Lansdale, Pa.; John C., Sarasota, Fla., and Norman C., Mainland, Pa.), and one sister (Edna—Mrs. Clayton Schlosser, Lederach, Pa.), one foster daughter (Anna—Mrs. Melvin Landis, Hatfield, Pa.) and 9 grandchildren. Funeral services were conducted at the Eastern Mennonite Home on the evening of Sept. 28 by Marvin M. Anders and in the Plain Mennonite Church on Sept. 29 by John E. Lapp, Wayne Kratz, and Paul R. Clemens. Interment was made in the adjoining cemetery.

Blough, stillborn son of Boyd and Betty (Eash) Blough, born Sept. 6, 1954, at the Raymond Hospital, Johnstown, Pa. He is survived by his parents, three brothers, one sister, grandparents, and maternal great-grandmother. Graveside services were conducted at the Blough Mennonite Cemetery with John A. Lehman and Harry C. Blough in charge.

Groff, Mary Ann, (nee Snider), last surviving member of her family, was born Feb. 23, 1861; died Sept. 24, 1954; aged 93 y. 7 m. 1 d. She was married to Isreal Groff who predeceased her in 1938. They had no family. After their marriage they farmed near Alma, Ont., for a number of years and then retired to Elmira, Ont. She had been a faithful member of the Elmira Mennonite Church. Funeral services were conducted at the church on Sept. 26 by Oliver D. Snider and Howard S. Bauman. Interment was made in the adjoining cemetery.

Henderson, James H., was born at Jasper, Ark., Dec. 10, 1877; passed away Sept. 18, 1954; aged 76 y. 9 m. 8 d. His first association with the Mennonite Church was through home visitation, and he was especially touched at the time of revival meetings under Joe H. Yoder at the Advance Schoolhouse, Advance, Ark., in July, 1951. His growth in Christ was very gradual but seemed clear and satisfactory. He testified of his faith in Christ, and appreciated Bible reading and prayer. Since his marriage to Sarah Franks on Oct. 4, 1900, they have continued to live in the Lone Rock community. Surviving are his wife, 4 sons (James E., Norfolk, Ark.; Carbie, Campbell, Mo.; Boyce and R. L. of Lone Rock), 3 daughters (Mrs. Maymie Wooten, Hayti, Mo.; Mrs. Mary Haug, Cherokee, Iowa, and Mrs. Geneva Lenin, Orofino, Idaho), 2 half brothers, one half sister, 29 grandchildren, and 16 great-grandchildren. Funeral services, in charge of Frank Horst and Clifford Strubhar, were held at the Lone Rock schoolhouse and burial was in the cemetery nearby.

Honsaker, Lucian S., son of the late John and Sarah (Longanecker) Honsaker, was born in Fayette Co., near Masontown, Pa., May 4, 1870; died in the Uniontown Hospital Sept. 29, 1954, aged 84 y. 4 m. 25 d. He was predeceased by his wife (Etta Johnson Honsaker) in May, 1930. He is survived by one son (Clarence, at home), 2 brothers (Charles of Masontown, and Ray of Martinsburg), 2 sisters (Margaret Metzler and Elizabeth Baumgartner of Martinsburg). His quiet testimony for the Lord will be missed in the Masontown congregation, where he was a member for the past 67 years. Funeral services were conducted in the Masontown Mennonite Church in charge of Paul M. Roth. Interment was made in the church cemetery.

Jantzi, Christian O., son of Daniel and Lena (Oesch) Jantzi, was born at Wellesley, Ont., Canada, Dec. 29, 1877; died of cancer July 17, 1954, at his home near Lowville, N.Y.; aged 76 y. 6 m. 16 d. In his youth he accepted Christ as his Saviour and remained a faithful member to the end. On Oct. 20, 1904, he was united in marriage to Annie Kennell at O'Neill, Nebr. He leaves to mourn his departure his companion, one daughter (Mrs. Marie Nafziger, Lowville, N.Y.), 4 sons (Dan of Alma, Ont.; Marvin of Medina, N.Y.; Vernon and Emory both of Lowville), 3 brothers (Moses and John of Baden, Ont.; Dan of Vulcan, Alta.), 3 sisters (Mrs. Rachel Nafziger, Mannville, Alta.; Mrs. Matilda Holst and Mrs. Mattie Bender both of Baden, Ont.), 18 grandchildren, 4 great-grandchildren, and many relatives and friends. His parents, 2 brothers, one sister, and one infant son preceded him. Funeral services were held in the Crogan A.M. Church July 19 in charge of Leon Martin and Lloyd Boshart. Burial was made in the adjoining cemetery.

Miller, Ada, daughter of Jacob D. and Sarah Brenneman, was born near Elida, Ohio, on Oct. 28, 1880; passed away Aug. 21, 1954; aged 73 y. 9 m. 23 d. On July 18, 1910, she was united in marriage to Mose D. Miller, Kalona, Iowa, who survives. One brother (Samuel) and 2 sisters (Elizabeth and Anna) preceded her. Surviving are one sister and one brother (Mrs. Effie Heatwole and Jacob A. Brenneman, both of Elida, Ohio). She united with the Mennonite Church in her youth and remained a faithful member throughout life. Funeral services were held at the Pike Church, Elida, Ohio, Aug. 24, in charge of Paul Smith and Harold Good, assisted by D. J. Fisher. Interment was made in the Salem Cemetery.

Nofziger, Daniel, son of the late C. G. and Rebecca (Stutzman) Nofziger, was born Feb. 19, 1893, at Stuttgart, Ark.; departed this life very suddenly Sept. 15, 1954, in an airplane accident while he and a son were on their way home from an aunt's funeral in California; aged 61 y. 6 m. 27 d. When about 9 years of age, he moved to Nampa, Idaho, with his parents, and in 1909 they moved to Albany, Oreg. He accepted Christ in his youth, and was a faithful member of the Fairview Mennonite Church until his death. He will long be remembered for his interest in many church activities. On March 1, 1914, he was united in marriage to Lydia Erb, who survives. To this union were born 9 children, all surviving, (Ida Belle—Mrs. Clarence Mullet, Esther—Mrs. Sam King, Virgil, Morris, Alfred, Verl, Ina—Mrs. Orie Roth, Leo, Ruth—Mrs. Ray Wittrig), 27 grandchildren, 4 brothers (Sam and Elvin, both of Albany; Ernest, Torrance, Calif., and Victor, Tangent, Oreg.), 2 sisters (Emma—Mrs. Martin Gerig, and Martha—Mrs. Martha Souder, both of Lebanon, Oreg.), one uncle (Dan Nofziger, Archbold, Ohio), and a host of relatives and friends. This home was richly blessed in the 40 years of married life and only once previously did God see fit to break the family circle in the death of a grandchild in infancy. Funeral services were held Sept. 20 at the Fairview Mennonite Church in charge of N. M. Birky and Henry Gerig. Interment was made in the Lebanon IOOF Cemetery.

Ropp, Annie, daughter of Christian and Magdalena (Wittrig) Roth, was born near Noble, Iowa, Feb. 6, 1871; passed away at the home of her daughter, Mrs. Elias D. Gnagey, Pigeon, Mich., Sept. 16, 1954; aged 83 y. 7 m. 10 d. She accepted Christ as her Saviour in her youth and was a faithful member of the Mennonite Church until death. On Dec. 18, 1889, she was married to Christian L. Ropp in Thurman, Colo. To this union were born 8 daughters and 4 sons. Two sons and one daughter died in infancy, and one daughter at the age of 15. Surviving are the 2 sons (Joseph and Arthur, of Midland, Mich.), 6 daughters (Salvina—Mrs. Ray Wyse, and Mable Ropp, both of Midland; Malinda—Mrs. S. V. Schrock of Wauseon, Ohio; Mary—Mrs. Allen Slagel of Ithaca, Mich.; Amanda—Mrs. Elias D. Gnagey, and Sadie—Mrs. Ben Beachy, both of Pigeon), also 37 grandchildren and 26 great-grandchildren. She was the oldest of a family of 13, and 4 sisters and 2 brothers survive her (Barbara—Mrs. Simon Augustine, Mary—Mrs. Joe Schrock, Mattie—Mrs. Aaron Eichelberger, Dan, William, and Elizabeth—Mrs. Samuel Stauffer). Funeral services were held at Pigeon River Church, Sept. 19, with Jesse Yoder and Emanuel Swartzendruber in charge. Interment was made in the adjoining cemetery.

Stalter, Emma Eda, daughter of the late John L. and Barbara (Roth) Stauffer, was born Sept. 11, 1886, near Milford, Nebr.; passed away Sept. 27, 1954, in her home at Tofield, Alta.; aged 68 y. 16 d. Death came as a result of a heart condition from which she suffered for several years. She was converted in early life, joining the Mennonite Church, and remaining a faithful member and a consistent Christian to the end. On Feb. 5, 1907, she was united in marriage to Simon Stalter of Chenoa, Ill. To this union were born 3 sons and 6 daughters. Two sons (Chester and Sterling) and 2 grandchildren preceded her in death. She leaves to mourn her departure her husband, one son (Daniel of West Unity, Ohio), 6 daughters (Barbara—Mrs. Menno Wideman; Lily—Mrs. Loyal Kauffman; Viola— Mrs. Harold Boettger; Clista—Mrs. Norman Weber; Alma—Mrs. Willard Burkholder, all of Tofield, and Doris—Mrs. Paul Burkholder, Bluesky, Alta.), 25 grandchildren, 2 great-grandchildren, 4 sisters (Barbara—Mrs. Jake Yoder, Tavistock, Ont.; Annie—Mrs. Elmer Maurer, and Millie—Mrs. Ezra Yoder, both of Tofield; Ida—Mrs. Jake King, Woodburn, Oreg.), and many relatives and friends. Funeral services were in charge of M. D. Stutzman and J. B. Stauffer. Interment was made in the cemetery nearby.

Stauffer, Pete, son of Jacob and Bertha (Wenger) Stauffer, was born July 7, 1918, near Wayland, Iowa, and grew to manhood in the same community. At the age of 15 he was converted and received into the Sugar Creek Mennonite Church, Wayland, Iowa, where he was a member at the time of his death. On Dec. 28, 1944, he was united in marriage with Florence Steckley. They have three children (JoAnn, Daniel, and Jerry). He did not seem to be well, and on Sept. 22, was taken to the Mercy Hospital, Iowa City, for observation and treatment. His condition was pronounced critical from the beginning and he soon lapsed into unconsciousness and passed away Sept. 29, 1954; aged 36 y. 2 m. 22 d. Besides his wife and 3 children, he leaves 9 brothers (Ward, Brighton, Iowa; Joe, Chris, Allen, John, Ervin, and Edwin, all of Wayland, Iowa; Eugene, Okemos Mich., and Jacob, Chicago, Ill.), one sister (Rosie—Mrs. I. A. Swanson, Hanna City, Ill.), and many other relatives and friends. The funeral was held at the Sugar Creek Church on Oct. 1 with Simon Gingerich and Vernon Gerig in charge. His brother Jacob, a student at Moody Bible Institute, read II Cor. 5:1-15. The body was laid to rest in the Methodist

cemetery in Wayland by the side of his deceased parents.

Yoder, Paul Sanford, son of Wesley and Adda (Layman) Yoder, was born in Somerset Co., near Hollsopple, Pa., Feb. 21, 1918; died Sept. 2, 1954, at City Hospital in Baltimore, Md., as a result of injuries received in an automobile accident; aged 36 y. 6 m. 12 d. He was married to Hazel Carnet on Jan. 18, 1943. He is survived by his widow and two children (Wanda and Paul Sanford). He is also survived by his parents and the following brothers (Kermit, of Thomas Mills, Pa., Kenneth and Merle, both of Hollsopple). He was preceded in death by one child about ten years ago. He has resided at Baltimore for the past fourteen years. He united with the Blough Mennonite Church in his youth. Funeral services were conducted Sept. 6 at the Blough Church with John A. Lehman, Harry C. Blough, and Sanford G. Shetler in charge. Burial was made in the church cemetery.

Zook, James, son of David and Nancy (Kauffman) Zook, was born May 3, 1892, in Lawrence Co., Pa., and died very suddenly of a heart attack on Sept. 13, 1954, at the home of his son near Ellwood City, Pa., where he had lived for the past year; aged 62 y. 4 m. 10 d. He was united in marriage with Mary Ellen Hartzler who preceded him in death 11 years ago. One son (James) also preceded him in death. Surviving are 6 children (Harvey, New Wilmington, Pa.; Jessie and Ira of Grove City, Pa.; Mrs. Nancy Pauline Stevenson, New Castle, Pa.; Clarence and Harold of Ellwood City). He also leaves 2 brothers (Harvey of New Wilmington and Lewis of Sharpsville, Pa.), and six grandchildren. As a youth he united with the Maple Grove Mennonite Church where he continued to be a member until death. Funeral services were held at the church Sept. 16 with James Steiner, Enoch Zook, and Roy Kauffman in charge. Interment was made in the adjoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Christian Hope, by T. A. Kantonen; Muhlenburg Press; 1954; 114 pp.; $1.50.

The main theme of the Evanston Assembly of the World Council of Churches has occasioned a great deal of thinking and writing throughout the world on the subject of eschatology. This reviewer has read many of these recent writings, and considers **The Christian Hope** by Kantonen, a competent Lutheran theologian, one of the best. It is thoroughly loyal to the Scriptures, assuming their inspiration and authority. The author is conversant with recent trends in eschatological thought. The point of view somewhat transcends the premillennial-amillennial conflict. Without being postmillennial the author makes room for more emphasis on the influence of the Gospel in this age than either of the above schools may allow. At one place he seems to agree with those neo-orthodox scholars who say that the ethic of Jesus is more of an ideal than a code. But for an up-to-date summary of Christian eschatology this book is recommended. It is scholarly, but any mature Bible student can read it.

—Paul Erb.

Ministers must not be local and provincial, but lift their eyes to the wider horizons of Christian fellowship.—Aaron Mast.

ITEMS and COMMENTS

Plans for a unified Moslem missionary drive in the area of Africa now dominated by Christian missionaries were made at a recent conference in Mecca between the premiers of Egypt and Pakistan and the King of Saudi Arabia. Premier Nassar of Egypt described the Christian missionary as "the vanguard of imperialism." Pakistan settlements on the east coast of Africa will be considered as springboards for the missionary campaign and all the resources of Cairo's great Moslem educational center, Al Azhar University, will be used to carry Islam to the African backcountry. Africa's Mediterranean shore and considerable area inland has been dominated by Islam for many centuries. It is a major faith in the northern Sudan, Somaliland, Eritrea, and part of Tanganyika. Some churchmen have reported that natives in central and south Africa are turning to the Moslem faith in growing numbers as a result of segregation policies.

* * *

The World Presbyterian Alliance in its sessions at Princeton approved a plan to restore Calvin Auditorium in Geneva, Switzerland, as a world Presbyterian and Reformed center. Calvin Auditorium, erected in 1215, is a historic church where John Calvin and John Knox, Protestant reformers, once preached. Under present plans the restored building will serve not only as a place for worship services and an international Presbyterian and Reformed museum, but will contain the Alliance's world headquarters accommodations for Swiss church bodies. The Alliance comprises 66 Presbyterian and Reformed churches in 46 countries with a combined membership of 40,000,000.

* * *

The antireligious campaign started recently in Moscow has spread to all 16 republics of the Soviet Union amid communist complaints that church attendance in at least one republic is increasing. Newspapers and radio stations throughout the U.S.S.R. have been playing up criticism of local organizations for their slackness in promoting atheism. "Religious beliefs," said one newspaper, "are a remnant of the cursed capitalistic past and hinder the progress of communism in the Soviet Union."

* * *

Alexander V. Karev of Moscow, general secretary of the All-Soviet Council of Evangelical Churches (Baptist) is touring Norway at the invitation of church leaders there. Speaking in Oslo Cathedral, Mr. Karev asserted that church leaders "can speak and work in perfect freedom" in the Soviet Union and that all Baptist churches there "are crowded with people at every service." He also said that there are 3,000,000 Baptists in 5,400 congregations "spread all over Russia from the Crimea to the Arctic and from Sakhalin to the Baltic States."

* * *

Further evidence that Japan does not want to rearm is seen in the fact that recruiting for the newly organized defence forces has fallen far short of expectations. In the first two weeks only 1,100 enlistment applications were received. The initial goal for land, sea, and air forces is 23,000.

* * *

Bishop Hanns Lilje of Hannover, Germany, who recently visited Colombia, said that "to date the religious persecution of the past six years has produced the following tragic effects: 53 known Protestant martyrs; 43 Protestant churches and chapels destroyed by fire and dynamite; and over 120 Protestant primary schools by violence or government order. The financial loss suffered by the Protestant community runs into the millions of pesos."

* * *

The report of the section on intergroup relations of the World Council of Churches pointed out that there is no Biblical basis to support or oppose interracial religion, "except that between the people of God and people of alien religions." The report suggested that ministers advise couples considering interracial marriage of "both the potential richness of such marriages and of the painful consequences in some situations which consequences are often caused by the hardness of men's hearts and by cultural differences."

* * *

The church of South India which was formed in 1947, through union of Anglican, Methodist, Congregational, and Presbyterian churches, has in its holy communion ritual a feature known as the kiss of peace. It occurs at the beginning of that portion of the service called the breaking of the bread and consists of a handclasp given by every member of the congregation to his neighbor accompanied by the words, "The peace of God be with you." The Mar Thoma Church of Malabar also uses this rite.

* * *

The Central Committee of the World Council of Churches, in a meeting immediately following the Council's Second Assembly at Evanston, appointed a committee to convey to nonmember churches of the World Council, including churches in Soviet Russia, three major assembly pronouncements. These were the assembly's actions expressing concern over religious persecution in some countries, calling for a world-wide ban on atomic and hydrogen bombs, and appealing to churches in countries between which tension exists to explore views for better understanding with each other and thus promote the reconciliation of nations.

* * *

Seven foreign missionaries—four Americans, two Italians, and a Frenchman—have been asked to leave India because of "objectionable conduct," according to an announcement by the Deputy Home Minister of India. He did not disclose the names or affiliations of the missionaries.

* * *

The Australian government has allocated the sum of $3,375,000 during the fiscal year ending next July to aid in the construction of homes for the aged by church and charita-

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ble organizations. The government will share pound for pound with these organizations the costs of erecting such buildings.

* * *

The worship of Mary was the purpose of a Marian Year Rally which drew an estimated 260,000 Catholics to Soldiers Field in Chicago on September 8. One hundred fifty thousand persons were crowded into the arena, while another hundred and ten thousand worshiped on the outside. The outdoor mass was held in observance of the Feast of the Nativity of the Blessed Virgin and the one hundredth anniversary of the proclamation of the Dogma of the Immaculate Conception by Pope Pius IX in 1854. Cardinal Stritch, who conducted the mass and preached the sermon said, "We are here this evening under the canopy of the heavens for a single purpose. We want to express our deep . . . love for the Mother of God and to beg her to intercede with her divine Son for us and for all men in our miseries and our necessities." A focal point of the ceremonies was a 21-foot statue of the Virgin Mary.

* * *

The first consignment of 12,000 cases of beer exported from Israel arrived recently in New York. A total of two and a half million bottles of beer worth $200,000 will be exported from Israel this year. One would think that there is enough beer in the world without anyone's receiving some from the land which used to flow with milk and honey.

* * *

Construction work has been started on two Protestant emergency chapels in Stalinstadt, Soviet Zone steel city in Germany. They will be used until a permanent church is erected. Last spring the East Germany communist government agreed to permit the building of a Roman Catholic and a Protestant church in Stalinstadt after reversing a previous policy of not allowing any church structure in what the communists called the "first socialist city of Germany." Stalinstadt, built in 1951, contains the largest steel works in the Soviet Zone of Germany. It has 15,000 residents.

* * *

The Presbyterian Synod of South Carolina voted at its annual meeting to continue segregation in its institutions "at this time." The institutions include two colleges, an orphanage, and a theological seminary. The general assembly of the Southern Presbyterian Church earlier went on record against segregation.

* * *

Prayers for the rehabilitation of prisoners were said in 4,000 churches in South Africa, the Rhodesias, and the British protectorates in Africa. Thousands of prisoners knelt in their cells as the prayers were being offered for them. This special day for prisoners has been an annual event in South Africa since 1905.

* * *

Martin Niemoeller, distinguished German religious leader, gave the annual Hoff Lectures at Bethany Biblical Seminary in Chicago, September 28 to October 1. His general theme was "The Gospel in the World Today."

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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Christ—The Hope of the World

By Edmund Schlink

(Heidelberg, Germany)

(One of the opening addresses at the Second Assembly of the World Council of Churches, Northwestern University, Evanston, Illinois, August 15, 1954)

Whenever we ask about the future of the world, we come immediately and unavoidably in the New Testament to the announcement of the end of the world: "The fashion of this world passeth away (I Cor. 7:31). "And the world passeth away, and the lust thereof" (I John 2:17). The New Testament further announces that great tribulation shall befall the world before it finally does pass away—war and hunger, the disintegration of all community, mass destruction and natural disasters are to be expected. We are told to watch for such things to occur. Wherever, then, people speak of the coming Christ as the *hope* of the world, they are always speaking of the *end* of the world.

I

Against this proclamation of its end, the world defends itself by means of its own hopes. Even among Christians many have grown deaf to the proclamation of the world's end. They dismiss it as mere Judaic-apocalyptic thinking. Yet it is clear that today people are afraid that humanity is doomed. The world's own hopes, therefore, have become especially tenacious. Everywhere the thoughts and dreams of men are filled with visions of the horror that may be waiting for us. Men fear that we shall see the return of the destruction of two world wars in even greater and more horrible forms. Men see before them the possibility of ruined skyscrapers and annihilated cities. The further development of the atom bomb has opened before our eyes in a very clear and concrete way prospects of the end of humanity and the breaking asunder of the earth. It is just because it has made so much progress that mankind has reached the point beyond which it must not go.

There is an essential difference, however, between the fears of modern men and the New Testament proclamation of the end of the world. Today we are afraid of men who may misuse the power entrusted to them and unleash horrible destruction upon the world. We fear the atomistic powers of nature over which we may easily lose control. But in the New Testament the calamites of the last days are not merely human misdoings nor are they the consequence of human disobedience. They are rather the activity of God Himself. In the New Testament it is God who will bring the end of the world. It is from God's throne that the orders go out that send the apocalyptic riders over the earth. Rev. 6:1, 3, 5, 7. They are the vials of the wrath of God which shall be poured out upon the earth. Rev. 16:1 ff. God has given mankind "over to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). The end of the world is the day of divine judgment.

We are also told that God has given over to Jesus Christ this judgment over all human arrogance and presumption. Christ will come as the judge of the world. He will break in like a thief in the night. I Thess. 5:4. He will pounce upon the world like an eagle on a dead carcass. Matt. 24:28. The appearance of Christ will mean the end of the world. Then "all kindreds of the earth shall wail" (Rev. 1:7). How then dare we speak of "Christ—the Hope of the World"?

If in our thinking about this subject we place the emphasis on the preservation of this threatened world, then we shall miss the point of our assembly theme completely. If we expect Christ to insure this world so that men may continue undisturbed their pursuit of liberty, may carry on their business and seek an improvement in their standard of living, then Christ is not the hope of the world but rather the end of all the world's hopes, for Christ is the *end* of the world. The name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation.

The decisive question is not how we can manage to avoid wars and disasters, but rather how we stand in *God's* eyes. Our real threat does not come from men, "powers" or the forces of nature, but from God whose judgment no man can escape. The hidden root of our fear is fear of God, God who will bring to nothing the pride of this world. The important question is this: Is there any deliverance from God's judgment?

II

We have no right to speak of Christ as the hope of the world unless we humble ourselves before God and recognize Him as the Judge of the world. Surely we have deserved God's judgment. We have not given God the honor which is His due. We have thought only of ourselves where we should have served our fellow men. We have too often remained silent when our voices should have been clearly heard. We have too often been afraid when we should have loved, and judged where we should have forgiven. The unrighteousness, oppression, and bloodshed which we have begotten defy description. The history of the church itself is not just a hymn of praise to God, but is again and again a scandal. "We have sinned, and have committed iniquity, and done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments" (Dan. 9:5). "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand" (Ps. 130:3)?

Only when we have repented and confessed that we have wasted our life in God's sight shall we ever know Christ as the hope of the world.

Christ who is our hope is the Christ who was crucified. Look upon this man hanging on the cross of Golgotha, crowned with thorns, despised, rejected. Look upon this man with the disfigured

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All I Desire

By Lorie C. Gooding

Love past expression;
mercy past knowing;
streams of compassion,
a deep river flowing;
strength and protection,
and help and release;
true satisfaction
and wonderful peace;
power for serving,
for loving and giving;
a hope never swerving,
a purpose in living;
all I desire
I find in Thee,
with joy and contentment,
and liberty.

Holmesville, Ohio.

body and the bloody countenance. Here is the perfect picture of all human misery and shame. Hear from His lips the cry, "I thirst"; "My God, my God, why hast thou forsaken me?" The good religious people have denounced Him; the government has condemned Him; all His friends have forsaken Him. But the deepest depth of His misery is that He is forsaken by God, abandoned before the judgment seat of God. Yet this man Jesus Christ is not dying there for His own sin: "Surely he hath borne *our* griefs and carried *our* sorrows . . . he was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:4, 5). God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

He who was judged *for* the world will appear as Judge *of* the world. It is the same Christ who has borne the sins of the world who comes again into the world. He who died for the world intercedes at the throne of God for those who cry unto Him. It is to the crucified Lord we must cling and in the crucified Lord that we must hope. Only through faith in Him will we find salvation at the Day of Judgment and will we, in spite of our sins, be judged "not guilty." For God has made Him who was crucified our righteousness.

Christ is our hope as the risen Lord. God raised from the dead Him who was crucified. In this act God declared Himself for Jesus Christ: "This man alone died without sin. This is my Son." God delivered Him from the bonds of death and set Him down in that life which is not bound by the limitations of this world. He is the new man. God has made Jesus Christ the victor over all His enemies, has lifted Him up and has given unto Him "all power . . . in heaven and in earth" (Matt. 28:18). Christ is the Lord of the world, but Christ has not kept this victory for Himself. As He died for the world, so He rose again for the world. He conquered the powers of sin and death that those who believe in Him might become victors too. He was the first who opened the way to life that many might share with Him in this life. The risen Lord had just escaped from the bonds of death when He returned to His own, to those who had forsaken and even betrayed Him, and appeared to them and greeted them with, "Peace be unto you."

Let us then place our hope in one who was crucified, in one who rose again. He is our victorious brother who will come again to judge the world. The conqueror of all suffering and sorrow will come. He will come to raise His own from the dead as He Himself was raised, to make His own victors as He Himself is victor. He will gather together a new humanity whose Head He is, and that will be the new creation.

Jesus Christ then is the Hope of the world not because He guarantees the preservation of this world, but because He liberates us from all the binding ties of this world. Christ is the hope of the world because He calls men out of the world. He gathers together from every corner of the earth His people whose members are strangers in this world and whose citizenship is in heaven. Christ is the hope of the world insofar as the world no longer remains the world but is transformed through repentance and faith. Christ is the end of the world with its joy and its sorrow, and for just that reason He is the world's hope, for as the world passes away He will bring to birth a new creation.

When a man's life confirms his doctrine, God will confirm the word of His messenger.—John Wesley.

Christ then comes again into the world as its judge and as its redeemer. We cannot rightly hope for Him as Saviour unless we also look to Him as Judge. At the same time we cannot rightly fear Him as Judge unless we also expect him as Saviour. When He comes He will accept some and reject others. He will raise up some to life and some to death. To some He will say, "Come, ye blessed of my Father," and to others, "Depart from me, ye cursed" (Matt. 25:34, 41). He will smash the rule of the mighty, the rich, and those self-contented in their unrighteousness. He will destroy the comfort of the satisfied, the happy, and those who are at home in this world. But the poor in spirit, they that mourn, they that hunger and thirst after righteousness, the peacemakers, and those who watch longingly for the day of His coming—all these He will save. Matt. 5:3 ff.; 25:1 ff.

III

This future separation is already happening now. By the preaching of the cross God is already putting to shame the wisdom, virtue, and power of this world, and saving the foolish, the unworthy, and the helpless. "And base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are" (I Cor. 1:28).

Even now the coming redemption is taking place through the Gospel. Even now the faithful are in this world being acquitted before the future judgment. Through baptism and the Lord's Supper the believer participates even now in the power of the coming resurrection. He who is born again to a living hope through the Holy Spirit is even here and now a new creature. So through the Gospel here in this world Christ is gathering His people to live together with Him in the new life. In the church the coming new creation is already a present reality: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

For this reason the days in which we live are the last days. In His resurrection Christ has broken through the limitations of this world and has been raised to become Lord over the world. All men and all powers are subject to Christ, whether they know it or not, and whether they recognize Him or revolt against Him. When He returns He will make His victory apparent to every eye and bring to an end all the revolt of this world.

This world's time then is tightly hemmed in by the victory of Christ. It is quite impossible to break out of this encirclement. Into this hopeless situation comes the call of the Gospel through which the world is bidden to recognize its Lord. These are the last days: "To day if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8).

That these are, in fact, the last days may seem to be disproved by the fact that nearly 2,000 years have passed since the coming of Jesus Christ. Many people no longer believe in the promise of His future coming. But the length of time is no refutation of His promise. It is not a sign of God's weakness, as if He could not if He wished bring to fulfillment what He has promised through Jesus and the apostles. Rather, this time in which we live is the time of God's patience. God wills that many shall be saved. This time in which we live is the time of the church, of the growing body of Christ. But when the body of Christ shall have grown to full stature, when the number of the elect shall have been completed, then shall the world pass away and then shall the new creation appear as if emerging from a hiding place.

(Continued on page 1012)

GOSPEL HERALD

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EDITORIAL

A Hopeful Trend

In this issue we print by request, but also because we deeply appreciate its message, one of the speeches given on the main theme at the Evanston Assembly of the World Council of Churches. It is most significant that one of the leading theologians of Germany, once the hotbed of destructive Biblical criticism, should now speak in such an authentic New Testament tone. When one has seen his world crumble about him, as Edmund Schlink literally did during World War II, he feels for something solid to rest upon. As Schlink said in a press conference at Evanston, "We have to take the New Testament and start all over." Thank God for the hard experiences which bring people back to eternal verities.

The article must be understood in its ecumenical context. We hope our readers will be helped by it to see the importance of eschatology, and the certainty of God's action both in and beyond history.—E.

"If So Be That He Find It"

This expression is taken from the parable of the Lost Sheep as given in Matthew 18:12-14. The parable is repeated in slightly varying form in Luke 15:3-7. In it Jesus represents Himself as the Shepherd who is seeking lost men, who are represented as lost sheep. The figure of the Lord as our Shepherd, as found in many places in both Old and New Testaments, is a very beautiful one and has a universal application, for as the Prophet Isaiah tells us, "All we like sheep have gone astray; we have turned every one to his own way."

Many applications can be made relative to this shepherd relationship between God and man. "The Lord is my shepherd," is one of the most comforting assurances to the Christian. But the parable of the Lost Sheep reaches out more particularly to people who are not Christians, whether sinners who have never accepted Christ or those who have strayed away from the fold. In the parable Jesus is searching for the sinner, not because He does not know where he is, but to find in him a response of faith, and love, and commitment to discipleship.

Two things stand out prominently in this parable. (1) God is seeking to find every sinner, "for the Son of man is come to seek and to save that which was lost." (2) It is possible for the sinner to thwart the purpose of God by neglecting or refusing to receive the salvation which God has provided.

We find the first picture of the seeking God in the Garden of Eden when He sought out Adam and Eve when they hid themselves after the Fall. God's voice to Adam, "Where art thou?" rings out through the centuries as an illustration of His search for the sinner. The voices of the prophets re-echo this theme as they bid the people who have strayed from God to return to Him. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price," is one of many prophetic messages which reveal the seeking heart of God.

God uses various means to seek His wandering sheep. As Alexander Maclaren points out, He seeks them through His love manifested by giving His only begotten Son to die on the cross for their sins; through the voice of the convicting Spirit in their hearts; through the witness of those who have accepted Him and are enjoying the blessings of salvation; through His providential dealings with them in the experiences and disciplines of life; through the unrest and unsatisfied longings of those who have not made their peace with Him; through the seemingly small and incidental things of life which reveal His loving and beckoning hand. This is the aspect of the parable that reveals the love and grace of God.

The tragic aspect of the parable is that the lost sheep can reject the overtures of God's grace or neglect to accept them. In that case he is lost because he wills to be. Here is where the "if" of Jesus' statement, as given in the title of this editorial, applies. The sinner can only be found and brought into the fold *if* he chooses to accept and follow the Good Shepherd as his Saviour and Lord. He is a free moral being who is given by God the opportunity and responsibility to choose between the trinity of self, the world, and Satan, or the Holy Trinity of God. The Shepherd does not coerce any one to follow Him. His will is to seek "until" He finds, as given in Luke 15:4, but the "if" of Matt. 18:13 places a condition upon God's will if the person whom He seeks rejects or neglects His overtures of mercy.

As those who have accepted the Lord as our Saviour and Shepherd, who have heard His voice and have heeded His call, it is our task to help in seeking out those who are lost in the wilderness of sin. "And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."—H.

MIGHTY IN THE SCRIPTURES

My mother was mighty in the Scriptures; she had a text for every thing, and she appealed to them on all points. She died when I was about fifteen years of age; and from that time I resolved that God's Book should be my directory in faith and practice; and it has saved me from ten thousand moral and spiritual snares. It has always been my judge of right and wrong, of heresy and of orthodoxy.

To every invitation to forsake Christ and this plain Gospel, my reply has been, "Lord, to whom shall we go? Thou hast the words of eternal life." And now that I am dying, I find that I have built upon a Rock, against which the gates of hell shall not prevail.—Benjamin Parsons.

TO BE NEAR TO GOD (Continued)

Saturday, November 6

Read Gen. 1:24-27—"Image of God"

Almost 100 years old is one book on my library shelves. Ninety-nine years have tattered and frayed its edges. The binding has been renewed by a booklover of bygone years. Even the plain, faded paper binding is beginning to show the wear. Come nearer, friend. Please, glide your finger tips gently over the time-yellowed surface of its cover. Your fingers are tracing the original design, buried under layers of new binding. Under the lamplight your eyes will detect the form of the original image borne proudly by the book in the days of its newness. The image of the first edition is still there. Man is God's first edition, even though Eden's original binding is scarcely visible.

So underneath its clouds of sin,
The heart of man retaineth yet
Gleams of its holy origin.
—Whittier.

—Theodore Wentland.

Christ—The Hope of the World (Continued)

IV

What does hoping in Christ mean? Hoping means not sleeping but watching with the utmost alertness. Hoping means not just dreaming but watching with utter soberness. Being sober does not mean using the cold calculation of this world, but rather waiting for Jesus Christ. Hoping means not growing weary, but carrying on our work with the most intense expectancy. From the time of the apostles until our own day it has not been paralysis but action that characterized the life of those in whom Christian hope dwells, for we know not the hour of His coming.

What then are the actions born of hope? The first act of hope is the preaching of the Gospel to the whole world. The World Council was right to choose evangelism for the theme of the assembly's second section. Because God redeems through the Gospel alone, those who hope are bound by the command of the Redeemer to preach the Gospel. As He has freed us from the binding ties of this world, so He sends us back into the world to call others likewise to freedom.

This commandment binds everyone who hopes in Christ. No one can keep the hope silently for himself without losing it. This commandment makes us debtors to all men, for God wills that no man shall perish. This command means denying the so easily assumed advantages of our own nationality and cultural traditions. Even more, as so often has been the case in the history of missions in the past, we must become Jews to the Jews, Gentiles to the Gentiles, and weak to the weak in order to win them over. Only by emptying ourselves can we become servants of Christ. I Cor. 9:19 ff.

The command of God the Redeemer requires of us the greatest speed. We do not know how much time we have left.

It is furthermore of the utmost importance that we should preach the Gospel in truth and purity. Those responsible for the preparation of the second section here at Evanston have been mostly concerned with the *methods* of evangelism. But the whole assembly must concern itself with the *content* of evangelism. At stake here is the message of God's judgment of the world and of salvation through faith in Jesus Christ alone.

The spreading of this message seems difficult indeed, for the world does not want to hear about its own end; for it the preaching of the cross is indeed foolishness. And yet at the same time the preaching of the Gospel is infinitely easy and full of unspeakable joy, for it is not our task to bring the world to Christ's feet. God long ago put the world under Him. We only have to tell the world who its Lord already is. It is not up to us to save men. Christ wants only to use our witness that He may speak through it and do His saving deeds Himself. We cannot engender faith. Only the Spirit of God can do that.

The second action born of hope is accepting responsibility for the just ordering of society. . . .

Those who wait for the coming of Christ know how patient and long-suffering God is. They know how He sustains the world in spite of its own arrogance and in spite of the fact that it stands already under judgment. He causes the sun to shine on the just and on the unjust. He keeps alive both believers and nonbelievers. He sustains not only Christians but also pagans and anti-Christians. To all of these God the Preserver gives time to decide for Jesus Christ.

For this reason those who hope are also under the orders of God the Sustainer. God demands that we take responsibility for the preservation of all human life regardless of whether that life be Christian or not, that we take responsibility for all men regardless of their nationality, race, or social status, and He also demands that we accept responsibility for their freedom. For God sustains men in order that they may make a responsible decision for Him. Accepting the obligation for the maintenance of life and freedom means taking responsibility for justice and peace on earth—peace among men, classes, races, peoples, and nations. And it means having an active concern, in the fullest sense of that word, in the right ordering of society—not only in individual well-doing but also for lawmaking and so on. The orders of God the preserver bind every man who hopes in Christ. He is never justified in abdicating this responsibility to statesmen.

These orders also make us debtors to all men. He who hopes in Christ has no right to limit his well-doing only to the circle of the like-minded. Furthermore, this commandment requires that we renounce the privileges we so easily take for granted, and it forces on us the need for acting quickly. Now for the first time in their history the nations whose order appears so inadequate and is breaking down have the task of creating a new world order for mankind.

The Christian has no right to remain aloof from the struggle between political programs and secular hopes. The world wants immortality for itself and looks to its own programs for salvation. Because the Christian is freed from utopianism by his expectation of the Lord's coming, he owes it to the world to bear the witness of sobriety, of cool-headedness. His is the task of showing what mankind's real situation is and of cutting through the prevailing fog of propaganda.

Because the Christian is by faith set free from all law, he can never be satisfied with any kind of general scheme. He will have to speak up whenever political principles enslave men and wherever existing laws are used to justify or conceal unlawfulness. He will stand for such action as is required by the concrete historical situation. Because the Christian is saved by the sacrifice of Christ, he will in the struggle for a just order be selfless in defense of his own interests but demanding and adamant in his concern for the enslaved, the hungry, and

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, Oct. 13, 1904)

First Mennonite Missionary Dead. On June 6, 1904, there passed out of this world the soul of P. Janz, the first foreign missionary sent out under the auspices of the Mennonite Church. Janz sailed from Holland for the island of Java . . . in August, 1851.

Goshen College opened with an enrollment of about 75 students. There are still more who contemplate coming soon.

(From Herald of Truth, Oct. 27, 1904)

Minister Ordained.—On Sept. 11, 1904, votes were taken in the Lost Creek Valley, Juniata Co., Pa., for the ordination of a minister. Five brethren passed through the lot which fell on Bro. William Graybill, a son of Pre. Wm. Graybill, deceased.

Ordinations in North Dakota.—Three ordinations took place in the Northwest during the month of October. The brethren Daniel Kauffman and J. M. Hartzler were ordained to the ministry, the former to serve the congregation at Baden, N.D., and the latter at Surrey. Bro. Amos Ogden was ordained as deacon to serve the congregation at Surrey, N.D.

Bro. Hillary's Farewell. — Neutral, Kan., Oct. 7, 1904. . . : Please announce through the *Herald* that I will leave for Bohemia, our Lord willing, on the last of October.—Correspondence. There are some things in connection with his leaving the country that we do not understand.—Editorial. [Bro. Hillary was later revealed to be a pious fraud.—J. L. H.]

Pre. Benjamin K. Lehman was born Nov. 8, 1817, in Manor Tp., Lancaster Co., Pa. His death occurred . . . Sept. 17, 1904, . . . age 86 y., 10 m., 9 d. Seven children . . . one of whom is Pre. D. N. Lehman of Millersville, Pa., . . . survive him.

the forgotten. Because he has experienced the patience of God, he will oppose with all his strength the use of weapons for mass destruction and will seek peace and understanding even when these seem utterly impossible of attainment. Because he hopes in Christ he will be fearless in the face of all the threats of this world.

Yet in all this we must never forget that peace on earth is not peace with God. Justice in this world is not in itself justice under God. Freedom on earth is not real freedom and this life is not eternal life. Our striving for a just order in society does not bring in Christ's kingdom on earth, nor does it fashion the new creation. Christ's kingdom enters only through the Gospel; the communion of saints is the new creation.

But God the sustainer commands us to accept the responsibility for the preservation of this world until the Day of Judgment. In spite of its arrogance and self-righteousness, this world is nevertheless God's creation. It is for this world that Christ died. And it is God's will to bring His creation through the years to its goal, which is the new creation.

These commands of God as Redeemer and God as Sustainer cannot be separated from each other. The preaching of the Gospel and the acceptance of our responsibility for the establishment of justice on earth are both actions born of hope and, therefore, service under God. But these two activities are related to each other in a particular way. One follows the other and we must not confuse them. We do not preach the Gospel in order that the world may be preserved. Rather we accept our responsibility for the preservation of the world in order that many may be saved through the Gospel. God preserves this world in order that through the Gospel salvation may be offered. He does not offer salvation in order that the world may be preserved. We do not preach the Gospel in order to bring about earthly justice. On the contrary, we try to establish justice in order that we may preach the Gospel. It has always been the great temptation of the church for people to misunderstand this fact. It is also a temptation for the World Council of Churches. Let us never forget that the Lord has said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

V

Will our actions born of hope be successful? We today are fighting on a different battle front from that on which the apostles fought. The old paganism is passing away. We are faced with a new kind of post-Christian man. He has heard the Gospel. He has been set free from the binding ties of this world and from submission to gods and demons. He has heard the words: "All things are yours . . . the world, or life, or death, or things present, or things to come" (I Cor. 3:21, 22). But he has separated his new freedom from submission to Christ. He has usurped the control of nature. He has himself set about to establish the eternal kingdom of peace on earth. He no longer waits for Christ to come.

This freedom which is derived from Christ, but which is cut off from Him, weighs heavily upon the peoples in our own time, destroys their own religion, and pushes the separation of East and West to the point of complete cleavage. Such freedom threatens life, for freedom when it is severed from duty leads to the use of violence, and the struggle of such free men for the establishment of a world order leads only to horrible destruction. When they remember the effects of two world wars, when they look at the post-Christian and anti-Christian nations about them, when they consider the possibilities of a third world war fought with atomic weapons, many people are filled with fear and inactivity because for them all activity seems pointless.

The missionary must never appear to have settled down in this world.—C. W. Ranson.

And yet we are told, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:28). "When ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be" (Mark 13:7). For those who hope in Christ, however, the tumult of this world is a sure sign of Christ's coming. The world would not tremble if He were not the victor. The wintry gales that are now howling over the world are the signs of the coming springtime. The sicknesses of our time are the birth pangs of the new creation.

So we ask again, Will we be successful if we accept our responsibility? The Gospel is now being preached to all nations on earth. At the same time the churches in our day are being so oppressed and persecuted that the persecutions of the early church seem almost trivial in comparison. For the Gospel's sake many have been deprived of their freedom, imprisoned, and even put to death. Many in order to save their lives have denied the Gospel and have fallen away from the faith. Mission stations and whole churches have disappeared. Proud churches have been maimed and now live in modern catacombs.

Here also it is true: "For such things must needs be" (Mark 13:7; Rev. 1:1). There is no other way for the church but the way of her Lord, "through suffering to glory." "Judgment must begin at the house of God" (I Pet. 4:17). God winnows and sifts His church in order to test it and purify it, to separate the wheat from the chaff. But he who submits to the powerful hand of God and takes up his cross soon realizes that Christ has long since taken it up for him. Through their suffering believers share together with Christ; through their humiliation, their imprisonment, and their death, the crucified Christ becomes visible in the world and demonstrates the power of His resurrection. Those are God's most beloved children to whom He grants to praise Him not only with the songs of their lips but also with the sacrifice of their lives and so to bear witness to Christ. Their defeat is in reality their victory. It is not the powerful, privileged church which the world recognizes, but the helpless, suffering church which reveals the glory of Christ. It is the church which dies with Christ that is the church triumphant. Dare we, then, ask whether we shall see the results of our actions? The question itself is born of hopelessness.

We do not know what results our evangelism and our struggle for a just society will have in this world, but we know the most important thing we need to know—that our work is not in vain in the Lord. I Cor. 15:58. Christian hope does not depend on what our eyes see of the results, whether they be successful or unsuccessful. It is not by chance that we find in the New Testament that the words of hope are closely tied to words which describe the trial through which Christians must go. Rom. 5:3 ff., 8:18; I Pet. 1:3 ff. Christian hope is based in Jesus Christ alone. Therefore it can never be confounded. For that reason Christian hope always looks for the best from God and is tireless in its struggle against the powers of darkness. "If God be for us, who can be against us? He that spared not his own Son . . . how shall he not with him also freely give us all things" (Rom. 8:31, 32)?

This is not the hope of the world; it is the hope of the church. To this hope the church must call the world.

Is this truly the hope of all of us? Is our faith really "the victory that overcometh the world" (I John 5:4)? . . .

If hope were really alive within us, then we should have less fear of men than fear of God. Then we should be less concerned for the preservation of our confessional traditions and more concerned how we appear before God: "For we must all appear before the judgment seat of Christ" (II Cor. 5:10). On that day a separation will take place which goes deeper than all the separations and all the divisions of Christendom, a separation which is ultimate. Then it may be that many of the churches will receive this judgment: "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3:16).

If hope were really alive within us, then we would know that it is not only the world which will pass away but also the outward form of the church. Then we would see clearly the provisional nature of our ecclesiastical activity, of our church order, and even of our dogmatic formulations. The church too will be transformed. In the new creation there will be no temple, for "the Lord God Almighty and the Lamb are the temple" (Rev. 21:22). Then we shall not only believe the Word; we shall see God face to face.

If hope were really alive within us, we would rejoice less in the untroubled existence of our denominations, less in their security and preservation. We would instead rejoice because the Gospel is being preached and men are being saved through faith from the binding ties of this world: "Christ is preached; and I therein do rejoice" (Phil. 1:18). And our greatest glory would be the chains and suffering of our brethren of all confessions all over the world.

If hope were really alive within us, then we would not stand looking back but would rush forward toward the Lord. We would not be so much in love with the history of our own confessions, of our own denominations, but would see Christ at work all over the world. The walls that divide the churches are quite transparent to those who look ahead.

If hope were really alive within us, we should be able to distinguish much more clearly the nontheological factors which divide the churches. These are only important when the church clings to the world and tries to get from the world the security which Christ alone can give. Here I stop.

But let us remember: we have all come here from Christ, from His death, from His resurrection. We are all going toward Christ who will come as judge and Saviour of the world. He is behind us and before us. He is all around us. As He who has come and as He who will come, Christ is here now among us.

Let us give Him the glory and put aside all whereby that glory is hidden from the world.

Empowered for Service

By Mary Ellen Eby

In the minds of the people of today's world, power is the essential factor for the successful rule of a nation. The cause of all war is the desire to gain power. Nations are obsessed by the doctrine of militarism. As one nation increases her military power and war knowledge, this causes fear to come upon the other nations and they do what they can to build and maintain military power so that they may be prepared in case of war. Yes, it seems that power is the keyword of our modern world. But this worldly power in the end only creates fear and destruction.

The power that is the most effectual and beneficial is the power of God manifested in the life of a Christian. This power, unlike the power which the world seeks after, does not spread fear in the hearts of our fellow men, but it creates within our lives a love for them. It is this power that produces within us a concern for their spiritual welfare, which results in the wholehearted consecration of our lives for one common cause—that of making Christ known to a sin-sick world. We do not mean to portray ourselves as better persons than the unsaved, for it is only the blood of Christ which has cleansed and transformed our lives. But now that we have had a personal touch with Him, we should desire others to experience this same transformation.

Jesus says in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Does the solemnity of this truth grip our hearts? This verse is spoken out of a heart of love; it is given as a warning. S. D. Gordon says in his book, *Quiet Talks on Power*, "And Jesus because of His dying and undying love seeks to make men acquainted with the fact which *He* sees so plainly, and *they* do not."

This is one of the many challenges for Christian service. Many about us are lost and will be lost forever if we do not utilize our God-given power in making known to them the love and saving grace of Christ. What a happy portion will be theirs and ours if, after we have told them of this wonderful provision, they believe and accept and are *saved!*

Yes, God, the Father, has gone to the utmost limit in providing salvation. Jesus Christ, the Son, has performed His part on Calvary. The work of the Holy Spirit, the third person in the Trinity, is evidenced right now. The Spirit is the One who brings conviction of sin upon an individual. But to carry on His work effectively, God needs men and women who have dedicated their lives to Him.

God is seeking those who are subject to the Spirit's leading, those who have allowed the Holy Spirit to gain full possession of their lives.

Someone may say, "But I am not gifted; I possess no special ability which God can use in Christian service." But God is not seeking only those who possess some unique potentialities. He does not necessarily need our special gifts or abilities, although He will use all we have for His honor and glory, but as someone has said, "He needs your personality as a human channel through which to touch the men you touch." But if we refuse to allow Him to use us as channels of power, the condemnation of God will also rest upon us.

Power is a wonderful thing if it is used in the right way. Every earnest man desires power, but his life may lack power because he is unwilling to pay the price for it. Anything that possesses value requires a price to acquire it, and so it is with power. The truly Spirit-filled Christian has power over all forms of sin; he has power in his prayer life; and he has power to win others from sin to Christ Jesus.

But the price that one must pay is recorded in Matt. 16:24—"If any man will come after me, let him deny himself, and take up his cross, and follow me." If our purpose is to serve Christ, we need to give Him first place in our lives. We need to surrender our lives and our possessions for His cause. Nothing whatsoever may hinder our relationship with Christ. And we need to be a cross-bearer and a faithful follower.

Are we willing to pay the price? Only then will we find true happiness and power.

Ronks, Pa.

Upholding the Honor of God

By Robert E. Cutbrith

God has a reputation to be maintained, His honor must be upheld among men. God's honor intrinsically is inviolate, and man can do nothing that will in any wise do violence to it. What God is He will always be. His love, character, and attributes are unchangeable. However, there is a second aspect to the maintenance of God's reputation. Each Christian is responsible for its maintenance as it relates to his own life and to the living out of God's life in Him. Actually the Christian can do nothing that will harm or hurt it in any way, for it stands as impregnable as God Himself. But what Christians do with God's reputation does determine to a great extent what the worldling's attitude toward God will be. It is this particular aspect that concerns us here.

We rightly insist that God is a God of love. The Bible declares it and experience proves it. Yet how empty and meaningless the doctrine becomes if His love is not manifested through the only media He possesses for the display of His character, namely, the Christians! What does it avail that we repeatedly assert He is a God of love if we are not people of love? Love was the first distinguishing badge of early Christendom. Christian lives deficient in this wonderful quality can render null and void all the beautiful affirmations of Scripture that God is love. . . . The indifference of Christians, their coldness, their insincerity make a mockery of John 3:16 and a travesty of I Cor. 13. A critical spirit, a gossiping tongue, a judging nature, are the very antitheses of love, but they are *tragically prevalent* in Christian lives. God's reputation of being a God of love

A Prayer for This Week

"Bless the Lord, O my soul, and forget not all his benefits." Heavenly Father, we marvel at the endless variety of Thy means to perform Thy will in each of our lives: a book at random from the shelf, a sermon by a missionary from Africa, a turn in the day's events, a letter from a long-forgotten enemy requesting forgiveness, a sudden sorrow. How truly are Thy "ways past finding out." We confess our failure oftentimes to feel and enjoy the working of "all things . . . together for good." We even blame men instead of giving Thee glory. Alert our senses to Thy working. Remind us again and again that the commonplace here and now is eternal life through Jesus Christ our Lord. Amen.

—Dewey Yoder.

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can only be maintained blamelessly as Christians sincerely endeavor to manifest this wonderful quality. . . .

Holiness is that which God is. To be holy is to be Godlike. It is foolish to insist that the Gospel can change a vile sinner into a pure saint, unless we can show examples of it. Worldliness in any form is opposed to God's standard of holiness and is a reproval to it. A superficial, indifferent, inconsistent Christian experience borders upon near blasphemy since it does great damage to God's reputation for holiness. Sometimes the harm done is irreparable. Sin of any kind willfully indulged in is a reproach to His holiness. . . . If we would see a real revival of earth-shaking proportions then we must live holy lives. If you would see God move in your own church then you must live a holy life. When the church was holy it was powerful. . . . Anything less than holy living by His children does great harm to the cause of Christ.

God also has a reputation for being passionately concerned for the sinner. This concern, of course, stems from love. The Scriptures repeatedly affirm this concern. It follows logically that Christians likewise ought to feel this same concern.

It is a serious responsibility to claim to be a Christian. May we each pray fervently that God will help us to realize our great responsibility, and to live in such a manner that we may faithfully uphold the honor of God, and so glorify our Father in heaven.

Condensed from the Alliance Weekly and taken from the Christian Digest.—Selected by Mrs. Edwin A. Souder.

COMPLACENCY

Complacency is a ruthless enemy of the good life. It is a thinly veiled form of hypocrisy because no man has a right to be satisfied with himself. Complacency results from false measurement. What a person imagines himself to be is contrasted with the worst in someone else. The cure for complacency is the serious examination of self in the light of God's standard. What does He desire me to be and to do? As revealed in the way of Jesus, what is His plan for my life? When thus we test ourselves, we are stricken with a sense of unworthiness and cry aloud for forgiveness.

But we must remember, in the words of William Law, that "repentance is but a kind of table-talk, till we see so much of the deformity of our inward nature as to be in some degree frightened and terrified at the sight of it. There must be some kind of earthquake within us, something that must rend and shake us to the bottom. If we used but half the pains to find out the evil that is hidden in us, as we do to hide the appearance of it from others, we should find that in the midst of our most orderly life we are in death, and want a Saviour to make our most apparent virtues to be virtuous . . . . Pride must die in you, or nothing of heaven can live in you. . . . The man of pride has a thousand wants, which only his own pride has created; and these render him as full of trouble as if God had created him with a thousand appetites, without creating anything that was proper to satisfy them."

The soul of man must continuously cry out, "Create in me a clean heart, O God, and put a new and right spirit within me."

Kirby Page.

Believe your beliefs and doubt your doubts. Doubt destroys. Faith vitalizes. "Be strong in the Lord, and in the power of his might." "All things are possible to him that believeth."—Lorie C. Gooding.

God Answers Prayer

I know not by what methods rare,
But this I know: God answers prayer!
I know that He has given His Word,
And that my prayers are always heard,
And will be answered soon or late,
And so I pray and calmly wait.

What matter if the blessing sought
Came not just in the way I thought?
I leave my prayers with Him alone,
Whose will is wiser than my own,
Assured that He will grant my quest
Or send some other far more blest.

—Selected.

Prayer Requests—

(Requests for this column must be signed)

Pray that the way may remain open for our missionaries in Israel to continue their testimony in that country.

Pray that the efforts to pass a permanent Universal Military Training Law may be defeated.

Pray that the brotherhood will respond to the need for funds that there will need to be no reduction of relief, service, and mission programs.

Continue to pray for those in I-W service that they may study the Word and serve because of conviction and not because of convenience.

HE MARCHES ON TODAY!

In all history one finds no other such superb example of confident assurance from the lips of any leader as when Christ, surrounded by His enemies, trapped by Roman and Jew in the great metropolis of Jerusalem, knowing that death was near, said, "After I am risen again, I will go before you into Galilee" (Matt. 26:32).

It was neither mystery nor poetry; it was reality. He did go before them into Galilee. They saw Him again on the other side of the dark doors of death. They could place finger in nailprint and hand in the spear-wounded side. He lived; Jesus lived; the very same Jesus. He was there with them in spite of the worst all His enemies could do leading them on to new and deathless victories.

In many a young person's heart hope lies crushed and dead today. Even Christians at times feel the thrust of a menacing paganism which would shake if it could, their very confidence in God. Faltering prophets of gloom are found everywhere. But look ahead, friend, there on ahead marches the Christ! He has conquered! He is conquering! He will conquer! He is saying still, "I . . . go before you."

Have no fear in these troublous times. Christ still marches on before us towards the fulfillment of His eternal purposes. By faith and obedience we may so share those purposes that even death itself cannot stop us as it could not stop Him. We are following an unconquerable Christ. —B. H. P., in The Free Methodist.

There is much quiet martyrdom in all churches which live under a totalitarian regime. Those people, however, who have the strength for this quiet martyrdom, are those who preserve the independence of the church.—Otto Dibelius.

OUR SCHOOLS

The Truth Shall Make You Free

Semester Address at Hesston College

By Justus G. Holsinger

(continued from last week)

In the third place, the truth shall make you free from ignorance and prejudice. Prejudice is very closely related to ignorance and ignorance is an essential ingredient of prejudice. In short, prejudice means pre-judgment, or in simple words, the forming of generalizations without sufficient data and facts. How highly we treasure our prejudices and even our ignorance. We must recognize, however, that all of us are extremely ignorant. The realm of knowledge which we do not know is far greater than that which we do know. We must all learn to live with our ignorance, but we should not be satisfied with it. The uneducated person differs from the educated person in that he has the answers to many questions without data or facts. The educated person insists on the facts before he will venture conclusions. It is always easier to get a quick answer from a poorly informed person than from a well-informed person. Even teachers will venture opinions outside their field of study more readily than within their field of special study. Perhaps the first great discovery a student makes in high school or college is his own ignorance. It is not until the student can tell the teacher what he doesn't know rather than what he does know that he becomes teachable. The dean of a certain college used to ask the freshmen what they knew as they passed his desk in registration line. He usually listened to a five-minute discourse from each student. When one student was asked the question, he replied that he did not know anything; that is why he was coming to college. The student was informed by the dean that he would be given a junior's classification, since it took all other students two years to arrive at his conclusion.

Perhaps the greatest sin in the area of prejudice and ignorance is when that prejudice is directed toward others, especially people of other races. One of the greatest factors producing human conflict in our modern world is that of racial prejudice. The Jewish people were willing to accept the call to be *God's Chosen People* in the sense that it meant a superior race, but they were slow to accept their true commission to make God known to other peoples. The German people have suffered heavily during the past century in their effort to convince the world of their racial superiority. The arrogant spirit of the white race is responsible for past conflicts and will likely be the seeds of wars and conflicts yet to come. The seeds of the Pearl Harbor incident took root in a series of discriminative acts against the peoples of the East more than half a century before the bombs were dropped.

Is there any country where there is more racial strife and conflict than in our own country? Within our own town of Newton, a Mexican cannot get a cup of coffee in a restaurant on Main Street. In the city of Hutchinson, a veteran was forced to move his family back to California because the neighbors of a certain street made it uncomfortable for his wife whose skin happened to have too much pigmentation. Within a hundred miles from us, a small restaurant has a sign above the counter which reads as follows, "Meals served to Negroes and Mexicans in sacks only." On two occasions I have had the privilege of listening to beautiful concerts by the De Pauw Chorus. On each occasion no hotel in the vicinity would give them lodging because they are Negroes. Young people, you don't have to go to the Southland to see racial prejudices and discrimination; you can see them on your own doorstep.

Some of us were gratified to see that the highest court of our land under the leadership of Chief Justice Warren had the courage to hand down a long overdue decision on racial segregation.

Yes, the truth as revealed through Jesus Christ will free you from ignorance and prejudice. Each morning as you read our school motto and look upon the face of the Master, ask Him to free your soul from feelings of prejudice.

In the fourth place, the truth shall make you free from complacency and indifference. I love our Mennonite Church and feel a deep sense of loyalty and devotion to her. Let me hasten to say, however, that one of the greatest weaknesss of our church in both the past and present has been the spirit of complacency and indifference that exists among the membership. The Communist Party, in spite of its ungodly doctrines, has pointed up certain weaknesses in our Christian faith. Anyone who is a communist is dead sure of three things. He is sure he has a philosophy, he is sure he has a passion, and he is sure he has a plan of action. Can our church say the same thing about its membership? It is extremely difficult to become a member of the Communist Party. To become a full-fledged communist, one must prove the sincerity of his philosophy, passion, and plan of action during a period of probation of from two to five years. In addition to this, he must supply recommendations from a number of loyal members within the party.

In the Christian church, we have peddled a cheap form of grace, and membership involves hardly more than raising one's hand in a public meeting. Can we truthfully say that every member of the Mennonite Church has a philosophy (or belief), has a passion, and has a plan of action? Young man and young woman, can you say this morning, "I have a belief—I have a passion—I have a plan of action"? Are you a follower of Jesus Christ with the same enthusiasm and passion that a communist has for Karl Marx?

The Christian Church is not a political party and the Christian Church dare not identify herself with any political program. The Christian people, however, as members of the body of Christ, cannot close their eyes to the social injustice about them any more than Christ closed His eyes to social injustice. Too many members of the church can be described as just sitting quietly, watching the wrongs and injustices that exist in the world. We must awaken to the fact that our Christian beliefs apply to all of life and to the whole man. Being a Christian involves thought and study about what is right and what is wrong in society as much as it involves a study of right and wrong within an individual life. We must keep the meaning of Christ for society side by side with His meaning for the individual. There are also those Christians who are dedicated to helping the afflicted and needy, but say nothing about individual salvation and the proclamation of the Gospel. Too often we as Christian people have been all tongue or all hands. Any healthy person expresses himself both in words and deeds, and healthy Christianity must find expression, both in social righteousness and personal righteousness.

When we as disciples of Jesus Christ are sure of our philosophy, are sure of our passion, and are sure of our plan of action, the church of Jesus Christ will become the revolutionary dynamic church that Christ would have it become. The greatest defense against communism of our day is a dynamic church supported by a membership of dynamic disciples.

Finally, the truth shall make you free from yourself. Only a few years ago each of you was a small infant in the arms of your mother. You had simple and primitive ways of making your wants known, but your methods of achieving your desires were quite effective. Before you were two, you were an egocentric little organism not yet half the size of your parents, but nonetheless willing to assert your ego in the presence of your parents. Your most effective weapon in asserting your ego was negativism and you learned early in life the effectiveness of this instrument. As you developed and matured, you learned that others, too, had feelings similar to your own and you discovered that you made others happy

(Continued on page 1029)

CHURCH HISTORY

An Ohio Mennonite Pioneer

By Clarence Basinger

Christian Z. Yoder was born in Mifflin County, Pa., November 25, 1845. At the age of ten, he moved with his father and the rest of the family to Wayne County, Ohio. In 1865 he became a member of the Oak Grove congregation where he served as an active member, deacon, and minister for the rest of his life. He served in these capacities:

Deacon	1890-1904
Minister	1904-1939
President of Mennonite Board of Missions and Charities	1911-1920
Chairman of Mission Committee	1920-1923

He was also chairman of the Music Committee of Mennonite General Conference for many years, and an active member in many other church-wide committees.

Christian was frail as a child as the result of an illness, which he did not overcome until early manhood. This led him to take good care of his health, which was probably responsible for his long life. He was never a fluent speaker but his kindness and sincerity won him many friends. Though jovial in his ways, Christian was never frivolous. To him a job was a job to be done, never too large or too small.

Even though he was a great church leader, he took time to serve his community in daily life. Nor was his large family neglected. He taught his children how to work and brought them up with a thorough understanding of the Bible. Christian lived on a farm the greatest part of his life. It was not easy to raise a large family during a difficult period for agriculture. The depression years following the Civil War brought prices on farm products to a very low level. Christian was very efficient in his farm work and was able to supply his family's needs at all times.

He introduced new agricultural practices in his community, such as the abolition of fences, soilage system of farm management, underdraining, culture of vegetables and berries, and greenhouse culture. He organized a farmers' group where farmers of his community could get together to help solve each other's farming problems. Contributions were made by him to farm papers in that area. He was also influential in the location of the Ohio Agriculture Experiment Station at Wooster. Even though thorough education was not thought necessary in the early 1900's, Christian believed an education brought definite values to the church. For this reason he aided the cause of education, and was a member of the local school board. When persons were sick in the community, Christian would visit them and bring them words of comfort and cheer. If the neighbors' crops failed, he would not hesitate to give of what he had. These contributions made him a true friend of the community.

The Sunday school was introduced among the Amish as early as 1863. There was much opposition at first. There were very few teachers to teach the Sunday-school classes. Another objection was created by the American Sunday School Union, which, in order to popularize Sunday school, held picnics in the near-by woods where various games were played. Many brethren referred to them as "pagan celebrations held in the forests." Others, as did C. Z. Yoder, realized the value of a Sunday school in training the young people to take an active part in the work of the church.

I never undertake any more work than I can go through with perfect calmness of spirit.—John Wesley.

When the first Sunday school was organized in Wayne County in 1871, at the Oak Grove Church, there were three superintendents, one being C. Z. Yoder. Since there was a lack of German song leaders, these superintendents had to serve as choristers along with their other duties. They held their offices for a number of years at a time. In 1890, on October 18, C. Z. Yoder was given a Bible as a token for his nineteen years of faithful service as a superintendent of the Oak Grove Sunday School. The next Sunday was also an eventful one for Bro. Yoder when he was chosen by lot and ordained deacon.

The Oak Grove Young People's Meeting grew out of a "singing." A member from another church ordered new hymnals for his congregation and asked Christian to help the young people to learn these songs. At first the meetings were held in the Paradise Church but were later moved to the Oak Grove church building. After the "singing" Bro. Yoder would give a short sermonette on a Mennonite doctrine. There was always a great interest among the young people because these meetings were held in English.

In his early years C. Z. Yoder nearly always gave the children's review. When the Oak Grove Church was rebuilt in 1905, the primary department was moved to the basement. However, the transfer was not made complete until two or three years later. Among several of the older people there was one chief objection to moving the primary department to the basement. They wanted to hear the children's review by C. Z. Yoder.

C. Z. Yoder was sought as a speaker for both young and old in many surrounding communities and in Mennonite communities all over the United States and Canada. He served his church at large as an evangelist. Stories, articles, and editorials were written by him in the church papers because he considered it his duty and also a means of witnessing for his Lord. His book reviews for the Oak Grove Library made reading a pleasant leisure-time activity for many. When the first Ohio State Sunday School Conference was held at the Salem Church in Wayne County, Sept. 4, 5, and 6, 1895, C. Z. Yoder was elected as one of the secretaries. His most valued contribution to fellowship meetings was a devotional and inspirational song service.

His development of the young people's Bible meeting gave the younger people the value of inspirational group singing as well as a place to take their "dates." They had something to do and could actively participate in the church service as a group or as individuals. This brought out the leadership ability of many who went on to teach classes in Sunday school or to become officers in the church's work. A more thorough knowledge of the Bible and its truths was gained from these meetings. Mission stations grew, as teachers who studied the Bible realized the need around them. Souls cannot be saved when there are no teachers to teach the unbelievers that Jesus Christ is their Saviour. Through C. Z. Yoder, young people were taught the Bible so that they in turn could teach those who did not believe or know Him.

The end of his great work came in 1939, at the age of 94 years, 11 days. A brief illness of thirty-six hours, believed to be a heart attack, took him to eternal glory.—Mennonite Historical Bulletin.

THE SPIRIT AND THE CROSS

He wants you to take time, so that He may reveal the heavenly mysteries to you. He wants to make you see how the neglect of the inner chamber has hindered fellowship with Christ, the knowledge of the Cross, and the powerful operations of the Spirit. He will teach you what is meant by the denial of self, the taking up of your cross, the losing of your life, and following Him.

In spite of all that you have felt of your ignorance, and lack of spiritual insight and fellowship with the Cross, He is able and willing to take you under His teaching, and to make known to you the secret of the spiritual life above all your expectations.—Andrew Murray.

FAMILY CIRCLE

His Promise

By Florence B. Gehman

Some years ago
A baby girl
Was placed within my arms;
I held her close
And prayed that God
Would keep her from all harm.

I asked that God
Would give to me
That wisdom from above,
That I might teach
This little one
To know His tender love.

I claimed the promise
That He gave
Within His precious Word,
If any man
Lack wisdom let
Him come unto the Lord.

How oft we fail
In claiming this,
His precious promise given.
And yet we know
We need it sore,
To guide their feet to heaven.

Oh, may we ever
Truly claim
This promise of His grace.
For if one child
Is missing, how
Can we meet Him face to face?

Gordonville, Pa.

What About Our Mentally Retarded

Mrs. Hans E. Regier

[*It may be news to many that there is an organization working in the interests of retarded children. It should be of interest to us that Nov. 14-23 has been designated as National Retarded Children's Week. May this article and the efforts of this organization remind us as individuals and as a church that we have responsibilities toward the retarded children in our midst.—Ed.*]

"Retarded children can be helped," is the slogan of the National Association for Retarded Children, which is now in its fifth year of operation. This great organization is pioneering in a field which long has been the most neglected of all sciences. Research and experimentation with the mentally retarded has been greatly expanded. In many communities special classes, preschool groups, activity centers, and sheltered workshops are being initiated to fit the various ability levels of the mentally handicapped and to serve as "pilot" projects for the community and the nation. New training centers for teachers and personnel in this field are being set up in many of our leading colleges and universities. Helpful publications with a positive approach are coming off the press. The quarterly publication of *Children Limited,* put out by the National Association, alone has performed a most outstanding mission. Local and state parents groups have been organized in practically every state as well as in Canada, England, and in many other countries. Currently an attempt is also being made to band these together on an international basis.

The mentally retarded have often been called our "forgotten children." Thousands of parents have heard the verdict, "Nothing can be done for your child." Now, contrary to what was formerly believed, it is found that a large per cent of mentally retarded children are teachable, that is, while some may not be educable in the sense that this term is used to denote academic learning, many can be trained in social and personal habits to conform to, or at least approximate, the behavior of normal children if they have persistent training and the security that comes with love and acceptance in the community where they live. But to do this we need understanding—a great deal of understanding—and training to teach them according to their needs and ability.

The church should be the first to realize that even the one-talented child is precious in God's sight and has a personality that needs to be loved and nurtured. Love and acceptance are the first and most essential of all needs to help the mentally retarded to develop. No other people or institution is in a better position or should be better qualified than the church community to provide the atmosphere and environment to nurture this basic need. The family alone cannot do it. The church needs to pioneer in clearing away traditional prejudice as well as ignorance regarding the "different" child and help integrate him into the community.

Mentally retarded children can be a challenge as well as an opportunity to parents, church, and community alike. Each child has a mission to perform and increasingly we are finding that they have much to teach us. Churches in a community might co-operatively sponsor a Sunday-school class or simple worship service for the mentally retarded. Many of even the severely retarded children enjoy music and love to sing. Given an opportunity, it is often surprising how well many of these children respond. Normal children too can learn to love and accept them. Churches and ministers can and should encourage the organization of local parents groups for their mutual edification and to develop a better understanding of their children. Parents of mentally handicapped children need to know that they are not alone.

Young people, and older ones too, looking for something to do, should consider the possibility of training themselves for work with the mentally retarded—variously estimated to be from one and one-half to four and one-half million in this country. It is a field even now "white unto harvest." All of us can learn to love them and understand them a little better if we just stop to realize that they too are God's children.

Whitewater, Kans.

A TESTED RECIPE

Godly families sometimes meet serious difficulties, and since this family found such a good remedy that still works, it is worth reading.

Death had entered this home, leaving a widow and two children without support. As time went on one of the creditors became more insistent that he be paid. And because there was no money to pay him he proposed taking the boys to be slaves.

In her dire need the mother turned to a man of God for help. That was the first step toward an answer.

The prophet asked, "What hast thou in the house?" Using what we have is the second step.

Her reply was that she had only a pot of oil. Hearing this he gave instructions that she was to borrow empty vessels of all her neighbors. The story does not tell us how much coaxing and explaining it took to get certain ones of the neighbors to lend vessels to her, but the fact that she succeeded tells me that she had a good reputation among the neighbors so that they trusted her. She had given God His rightful place in her life before trouble came. This, too, was a link in the chain which brought blessing.

Obedience on her part was necessary, and it is clear that she had faith in God and in the prophet as the spokesman of God. Only a living faith would bring action; and action was needed.

The boys were willing to help their mother. They might have laughed and asked, "What's the use?" Or they might have told her they would go for more vessels when they saw she could fill the ones she already had. But the door had to be shut before the blessing came, and only the vessels they had brought in before that were filled.

All of this effort would have come to naught without the bountiful blessing of the God whom they trusted. But when they had fulfilled the conditions, He did not disappoint them.

Read II Kings 4:1-7.

TO BE NEAR TO GOD

Sunday, October 31

Read Mark 6:30-32—"No Leisure"

Tension attacks the living. Pressures from many sources bear upon us. Ordinary family life has its ups and downs. Existence is a stream of duties, jobs, chores, comings, and goings. Businesses are demanding. The place of no leisure comes quickly upon the unwary. Christ urged men to rest. He lives today, and advises you and me to "rest a while." To relieve frustrating tensions, rest. To get away from the incessant coming and going, rest. Life ought not to be a continual round of doing, teaching, buying, selling, farming; break the vicious circle. Seek the desert place. Rest a little while.

Monday, November 1

Read Acts 22:12-16—"Why Tarriest Thou?"

The moments of our indecision sometimes come back to haunt us. We knew the right course to take, but we tarried. God pleaded through His Word. His will was plain. But I tarried. I waited. Lord, I need Thee, yes, I need Thee; every hour I need Thee. Oh, help me not to tarry the next time that Thou callest. When I see the heavy-laden, Spirit within me, urge me forward. When a hungry look pleads, Spirit, urge me to feed. Lord, keep me from tarrying. Magnify the still, small voice of the Spirit. Help me to do Thy will, most lovingly.

Tuesday, November 2

Read Matt. 25:31-46—"The Least of These"

What about the "least of these," the person below me in society? Love him, Christ said. Our Lord taught His followers to love the least. He taught love towards enemies. Christ Himself associated with shady business men and the indifferent. There is little recommendation in keeping company only with our own. We must stoop to conquer.

Donald Hankey, British soldier in Lord Kitchener's Army of World War I, wrote about a princely, yet humble, officer who regularly inspected his men and often cleaned their infected feet, as though they were his own. His men said of him, ". . . there was in our eyes something almost religious about this care for our feet. It seemed to have a touch of the Christ about it . . . ." The beauty of Jesus within us, so evasive a quality, yet so worthy a goal.

Wednesday, November 3

Read Deut. 30:11-14—"The Word Is Nigh"

The Forbidden Book was once the Bible's name. "God's Holy Word was prized when 'twas unsafe to read it" was the poet's lament. In 1954 it is not forbidden. It is not hidden. It is not far from any of us. God is in His heaven, but His Word is here, here upon terra firma. Submarines and jet engines need not race for it. God made the prize Book available to all. And no longer is it unsafe to read it. It is unsafe not to read it. Our task is but to give it abundant opportunity to become a part of our hearts and lips. Make the Word nigher yet.

Thursday, November 4

Read Matt. 6:9-13—"Thy Will Be Done"

An English saint always knelt while he read his Bible. In such manner he sought to understand the Word and to discover God's will. God did work modern miracles through that English Christian. It would profit any able-bodied child of God to seek His will in similar, earnest endeavor. Christ knelt in prayer as He asked that God's will would have free course through Him. Not always and forever will the Christian have to bow his head in prayer. Prayer ends in the upward look, the heavenward glance. Prayer lifts the eyes to the hills and the stars, from whence cometh our help. "As it is done in heaven," follows immediately after "Thy will be done" in the Lord's Prayer. After we seek His will, our gaze is confidently upward. God's desire will be done.

Friday, November 5

Read Prov. 10:1-8—"Dangerous Highway"

"You are traveling a dangerous highway; Please be careful."

These striking, warning words appeared on a sign along a busy U.S. highway. Life, too, is a dangerous highway. We human beings need to live carefully. God (in His Book) still offers the best guidance to make the going easier. With Christ at our side, we look for the better way.

"So we saunter toward the Holy Land, till one day the sun shall shine more brightly than ever he has done, shall perchance shine into our minds and hearts, and light up our whole lives with a great awakening light, as warm and serene and golden as on a bank-side in autumn."—Thoreau.

(Continued on page 1011)

The Splendor of Self-control

Sunday School Lesson for November 7

(Proverbs 14:29; 15:1-3; 16:32; 20:1; 23:29-35)

I fancy many people would not be attracted by the title selected for this study. Self-control is not very popular today. To suggest that there is a **splendor** of self-control would hurt indeed. "Do-as-you-please" is the fashionable attitude. This certainly is a foolish philosophy and very non-Christian. The Proverbs, the book of wisdom, has many suggestions concerning self-control.

Let your pupils discuss what one has in himself that needs to be controlled by him. There is the tendency to be irritated when one is crossed, when one's determined plans cannot be carried out, when self is offended. The temper, of which some have much more than others, must be kept under control.

There is the tongue, which is an "unruly evil" and is too difficult for man alone to tame. How hard it is to forget a hurt you gave with the tongue! Only the controlled tongue can give the soft answer.

There is the inner spirit to control. Saul couldn't control his soul. David, in contrast, was strong and waited patiently for years before he came to his God-appointed crown. The temptation to impatience is often strong. Self must be satisfied. Self must have its way regardless.

There are the appetites to control. God-given and right are the thirst for beverages, the hunger for food, and the desire for pleasure, but if these good appetites are not kept under control of the self (with divine help), many bad habits are developed. These habits then take the mastery of the body and mind and spirit.

What is the splendor accompanying this self-control?

Control of temper shows understanding and wisdom. Love "is not easily provoked." The person who flies off the handle does look very foolish. How we do admire the man who is slow to anger!

Control of the tongue has saved from many a wrathful attack. "It is his glory to pass over a transgression" (Prov. 19:11b). "It is an honour for a man to cease from strife: but every fool will be meddling" (20:3). . . . "A wholesome tongue is a tree of life" (15:4a). "Excellent speech becometh not a fool" (17:7).

He that ruleth his spirit has the mark of a strong man. "The tongue of the wise useth knowledge aright."

Is there any splendor of the drunkard? Of the glutton? Of the immoral man? How ingloriously any of these acts of intemperance affect the eye of man! With these characters we sympathize and we long to see them delivered from the control of their appetites. But there is no beauty in them. How weak they are!

Man cannot control himself without divine help, without the new heart, the transformed mind. He needs wisdom which God will give liberally. He needs a watch to be set before his mouth, a control of the door of his lips to be set up. Our help cometh from above. "He heareth the prayer of the righteous." One splendor of the fruit of the Spirit is self-control (temperance).

Prov. 4:14, 15 also suggests a good method that we can use in the self-controlled life. We can often keep ourselves out of the temptation. This is noble self-control. God will help those who help themselves.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Christian Workers' Conference for the Rocky Mountain Area was held with the East Holbrook congregation, Cheraw, Colo., on Oct. 24, with "Every Member Evangelism" as the theme. Speakers from outside of the Colorado area were Fred Gingerich and Warren Oswald, of Chappell, Nebr.

The Frank Horst family, Culp, Ark., gave a program of songs, Scripture reading, and recitations, at Lone Rock Schoolhouse on Saturday evening, Oct. 9. The work at this place is an extension outreach of the Bethel Springs congregation at Culp.

Baptismal services were held at the Elmira, Ont., Church on Oct. 17, when eight persons were received into church fellowship.

Change of Address.—Bro. J. Elvin Martin, one of the ministers at the Ephrata, Pa., congregation, from Ephrata, Route 3, to Route 1, Ephrata.

A Christian Writers' Conference was conducted at the Mennonite Biblical Seminary, Chicago, Ill., Oct. 19-22, with Paul Erb, Scottdale, Pa., and Robert Walker, Chicago, serving as instructors.

Bro. O. N. Johns, Louisville, Ohio, conducted preparatory and baptismal services at the Cedar Grove Church, Greencastle, Pa., on Saturday evening, Oct. 16, following with communion services on Sunday morning. In the afternoon he held similar services at Black Oak-Bethel, Hancock, Md., and in the evening at North Side, Hagerstown, Md.

Bro. Sidney Martin, St. Jacobs, Ont., was installed as pastor of the Mill Run Church, Altoona, Pa., on Sunday, Oct. 17, with the brethren Irvin Stonerook, Martinsburg, Pa., and Harry Y. Shetler, Davidsville, Pa., in charge of the services, if previous plans were carried out.

Communion services were held at the Pinto and Cumberland, Md., churches on Sunday, Oct. 17, with Bro. Aaron Mast, Belleville, Pa., in charge.

Bro. E. E. Showalter advises us that his address has been changed from La Junta, Colo., to Box 298, Perryton, Texas.

Hammer Tent Revival Messages may be secured by sending one dollar to Ezra Shenk, Wellman, Iowa.

The hurricane, designated as Hazel by the Weather Bureau and which swept through the eastern part of the country last week, wrought considerable damage to property in various sections where our people are located. The Hammer Tent, located near New Holland, Pa., was destroyed.

Heavy floods prevailed throughout western Pennsylvania last week at the same time that the hurricane passed through the eastern part of the state. Much damage was done in the sections along rivers and other streams. Members of the Scottdale congregation had the opportunity of helping clean up some of the homes which were flooded in the North Scottdale area.

Bro. C. F. Derstine, Kitchener, Ont., gives the following addresses where he may be reached while engaged in meetings: Oct. 20-26, c-o Ward Shelly, 2100 Birchwood Rd., Lancaster, Pa.; Oct. 27-31, c-o O. N. Johns, pastor Beech Church, Louisville, Ohio; Nov. 5-12, c-o Ford Berg, pastor Zion Church, R. 1, Birdsboro, Pa.

A salesman with a pleasant approach is selling in the Lancaster area **The Bible Story,** by Arthur Maxwell, published by the Review and Herald Publishing Association, Takoma Park, Washington, D.C. While this is an attractive book with beautiful pictures, our readers should be warned that it is a Seventh-Day Adventist publication. It might be in order to state that our people will be safe to patronize our Publishing House or book stores in buying books.

The Mennonite Board of Education in its annual meeting at Goshen College, last week, re-elected Bro. Harry A. Diener, Hutchinson, Kans., and Bro. Forrest Kanagy, Biglerville, Pa., as vice-president and secretary, respectively.

Johnstown Winter Bible School

Jan. 3 to Feb. 11, 1955

Special Courses for Ministers and Advanced Students

Write to Harry Y. Shetler, Principal
Davidsville, Pa.

for information and bulletins concerning courses, tuition, room, and board.

Deceased—Bro. Joshua B. Zook, for many years a faithful minister at the Allensville, Pa., Church, passed away on Oct. 13, at the ripe age of 85 years, 9 months, 26 days. The funeral was held on Oct. 16.

Bro. Ezra Yordy, Eureka, Ill., recently was hospitalized because of a fractured back. We trust that the Lord may grant a speedy recovery.

Impressive inauguration services were held at Goshen College on Sunday afternoon, Oct. 17, when Bro. Paul Mininger was officially installed as the ninth president of the College. A large crowd of representative people was present. The theme of Bro. Mininger's address was the College motto: "Culture for Service."

Announcements

A Sunday School Conference at Calvary Church, Los Angeles, Calif., Nov. 5-7. Speakers: J. J. Hostetler, Peoria, Ill.; Alta Mae Erb, Scottdale, Pa.

Bible Instruction meeting at the Boyertown, Pa., Church, Nov. 20, 21. Speakers: Harold Fly, Steel City, Pa.; Henry L. Ruth, Souderton, Pa.

Joint Communion service for the Upper Peninsula, Mich., at Rexton, Mich., Nov. 7, 2:30 p.m.

Bible Conference at Harrisburg, Oreg., Church, Nov. 8-28, sponsored by the Willamette Mennonite Bible Institute Association. Instructors: E. W. Kulp, Bally, Pa.; J. E. Kurtz, Harrisonburg, Va.; E. J. Bontrager, Estacada, Oreg. There will be a daily schedule of classes for the first five days of the week.

The monthly meeting in the interests of Jewish Evangelism will be held at Vine Street Church, Lancaster, Pa., Saturday evening, Nov. 1. Topic, "Studies in Zechariah." Speaker, M. S. Stoltzfus. Period for prayer and fasting at the same place at 1:00 p.m.

"Appreciating Our Government," is the topic for the young people's Bible meeting at Lititz, Pa., Oct. 31, with Paul Peachey, Harrisonburg, Va., as speaker.

Visiting Speakers

October 3. **Paul C. Martin,** Shippensburg, Pa., at East Bethel Mission, Greenville, Va. **Merle Bender,** Hesston, Kans., at Manson, Iowa.

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Calendar

Meeting of the Indiana-Michigan Mission Board for all mission workers, local board members, ministers, and bishops, at Olive Church, Wakarusa, Ind., Nov. 11, 12.
Fall Missionary Conference, E.M.C., Harrisonburg, Va., Nov. 21, 1954.
South Pacific Mennonite Conference, Upland, Calif., Nov. 25-27.
Illinois Mennonite Conference Ministers' Fellowship, Hopedale Mennonite Church, Nov. 29, 30.
Indiana-Michigan Conference Ministers' Meeting, Leo, Ind., Nov. 30 and Dec. 1.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 15-17, 1955.
Annual Mission Board Meeting, place undecided, June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Mahlon Stoltzfus report from Russian Mission, Alaska, that their Sunday-school attendance has been averaging between 25 and 30, which they consider good.

Bro. Stanley Weaver, Black Mountain Mission, Chinle, Ariz., requests the prayers of the church in behalf of local tensions arising between Catholic and Protestant Christians which definitely affect their work.

The brethren J. Harishchandra and E. P. Bachan were appointed delegates to the Joint Conference of the Peace Churches in India by the Executive Committee of the Mennonite Church in India at its recent meeting.

Pledged support is needed for our Spanish broadcast, **Luz y Verdad,** for station KCCT in Corpus Christi, Texas, to reach the area served by our Mathis Mission Church and south to the border. We have less than one week per month already pledged, but will need approximately $95.00 per month more to begin the broadcast. Perhaps several groups would like to combine their efforts to make this witness possible.

The Executive Committee of the Mennonite Church in India at its Sept. 14 meeting passed an action requesting the General Mission Board to make arrangements for the return of the John Friesen family and Goldie Hummel to India following furlough.

Sister Lois A. Kuhns, R.N., La Junta, Colo., MCC worker in Korea, teaches a Bible class in a Korean church on Sunday afternoons. Sister Kuhns, who works in the Taegu Medical College Hospital, writes that several student nurses from this hospital attend her class. She was anticipating a Bible study class among the student nurses. Sister Kuhns also reports taking beef and broth and clothing to needy patients in the hospital. Had a particular patient not received this food to supplement his poor diet, he might not have recovered. Regarding this service, Sister Kuhns writes: "I'm sure Pak Um Jun and his wife caught a glimpse of Christ through this experience."

Bro. and Sister Clyde Mosemann, missionaries under appointment to Uruguay, received their residence visas on Oct. 8 and will be able to sail for Montevideo on the **S. S. Brazil** from New York on Oct. 28 arriving in Montevideo on Nov. 16.

Bro. J. B. Martin, Waterloo, Ont., spoke on "Israel and Christianity" at the Conference of Historic Peace Churches held at the Sterling Ave. Mennonite Church, Kitchener, Ont., on Saturday, Oct. 16. Continue to pray earnestly for our witnesses in Israel, Bro. and Sister Roy Kreider.

Two missionary conferences in the interests of mission work among the Indians of the Amazon Valley are being held as follows: in Ohio at the Kidron Mennonite Church, Oct. 30, 31; in southwestern Pennsylvania at the Mountain View Church, Salisbury, on Nov. 6 evening; and at the Springs Mennonite Church on Nov. 7 afternoon and evening. Speakers on these programs include the brethren Howard Hammer, Rudy Stauffer, Roy Otto, Erie Sauder, and Edward Gerber.

Bro. Raymond Kramer, Meadville, Pa., began a series of evangelistic meetings at the Gladstone Mennonite Church, Cleveland, Ohio, on Oct. 24 to continue to Oct. 31. Pray for Bro. Kramer and the workers at Gladstone that their consecration may make possible a mighty working of the Spirit.

The MYF group from the Bethel Mennonite Church, Chicago, Ill., spent the week end of Oct. 9, 10 at Camp Rehoboth, Hopkins Park, Ill. A rural mission program is the main emphasis at Camp Rehoboth.

The Annual Ladies' Bible School conducted at the Detroit, Mich., Mennonite Church is being held Oct. 26-29 with Sister Nellie Mann, Indianapolis, Ind., as guest speaker.

Latest word from Ethiopia indicates that Bro. Daniel Sensenig is "marvelously improved." He was in critical condition following an accident in which he was struck while riding on his scooter. Apparently he is now well on the way to recovery for which we praise God. This is surely a definite answer to prayer.

Bro. Paul Gingrich, missionary in Ethiopia, was recently hospitalized for an appendicitis operation. He is recovering satisfactorily.

Sister Dorothy Swartzentruber, returned relief worker from Europe, and Bro. Roger Smith, London, Ont., were the speakers at a mission meeting at the Wanner Mennonite Church, Hespeler, Ont., on Sunday, Oct. 24.

Sister Mina Esch, former missionary to India, will be spending the winter with her daughter Clara, Mrs. Melvin Headrick, R. 2, La Junta, Colo.

Sisters Alta Weaver, Rhoda Wenger, and **Velma Eshleman** arrived in Tanganyika Sunday, Oct. 10. Sisters Eshleman and Weaver are newly appointed missionary nurses while Sister Wenger is a former missionary returning from furlough.

Our three missions in Chicago—Mexican, Bethel, and Home—are sponsoring a Sunday-school workshop, Nov. 6, 7. Speakers include members of the editorial staff at Scottdale and of the Goshen College faculty.

Sister Sara Rush arrived in Ethiopia on Oct. 6 to serve as missionary nurse. Sister Rush had served in Ethiopia under the Mennonite Relief Committee when it operated a relief unit in that country.

Bro. and Sister John E. Coffman, mission workers in London, England, will keep the following appointments in eastern Pennsylvania and New York during the coming week: Oct. 28, Monterey; Oct. 29, Conestoga, Morgantown; Oct. 31, morning, Blooming Glen; Oct. 31, evening, Maple Grove, Atglen; Nov. 2, Conservative Mennonite, Lowville, N.Y.; Nov. 3, First Mennonite, New Bremen, N.Y. The Coffmans plan to leave Montreal to return to England on Nov. 15.

Bro. Joe Richards, missionary under appointment to Japan, will be ordained to the Christian ministry at the College Mennonite Church, Goshen, Ind., on Sunday evening, Oct. 31. The Richards will be leaving San Francisco for Japan on Nov. 28.

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Your Treasurer Reports

Recent reports released from the General Mission Board indicate that the need of contributions for carrying on the work is rather urgent at the present time. As these financial needs are being considered by Mission Board personnel, we are conscious that many programs throughout the church are dependent upon the contributions which are given by the constituency for these programs. All of the programs which need to be financed across the church make us conscious that the funds which have been entrusted to us must be thought of as one of the tools with which we must work to carry out the task of the church.

In addition to funds we also need consecrated personnel, the prayer support of the home congregations, and the leading of God's Spirit to direct the program. We do believe that the church has been led during the past years to enlarge its vision and to recognize the tremendous responsibility which we have to extend the Gospel and witness of the church.

During these days ahead in which we will need to face together the problems of carrying out this task we would like to urge your continued prayer support that the adjustments which need to be made in programs will be the correct ones and that the church may feel its responsibility in supplying the necessary funds to carry on the task which we are called to do. We do not want to let finances be the only basis on which we determine the mission program or any other program of the church. Let us, therefore, labor together in seeking God's will and in finding His leading relative to the financial resources which the church will need to make available to carry out our responsibility of witness and service.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



The two cottages for retired church workers already completed at Rockome.

A Developing Missionary Circle

By H. J. King

The heading of this article was suggested to me in the comment of a friend who visited in our home and for the first time saw Rockome and the work the General Mission Board is undertaking here.

More and more we are becoming conscious of the fact that as a church we have an obligation to those who have spent a lifetime of service for the church. Some of these individuals perhaps will have plans and accommodations of their own as far as spending their life of retirement is concerned, and others may not. The purpose of the Rockome project is to provide for those who have no retirement plans.

The development program calls for a unit of six cottages to be built suitable for couples or single persons who have reached the age of retirement and who are interested in taking care of themselves. To such we extend a welcome to Rockome where each will be able to spend the later years of his life in an environment that will add to his comfort and relaxation, and where he can continue to be of valued service to the church in various ways.

Two of the cottages are completed, and one is occupied. Plans are to complete the unit of six as funds are available, and the need for them is evident. These cottages should not exceed $5000.00 in cost, depending on labor and equipment used.

We want the church to feel that this is a part of the total church program and that we will be able to carry on only as the church's interest and concern makes funds available. The General Mission Board is ready to receive donations toward the building of these cottages, and we want to invite the prayerful consideration of the total constituency to the worthiness of this project to receive a portion each is setting aside for the work of the Lord.

Send all contributions to Russell Massanari, Fisher, Ill., who is the local Mission Board treasurer, or to H. Ernest Bennett, treasurer, Mennonite Board of Missions and Charities.

We will be happy to answer any questions and would welcome a contact, either by correspondence or a personal visit to our home. Address us at Rockome, Arcola, Ill. We solicit your prayers and moral support for the future development of the work here.

Arcola, Ill.

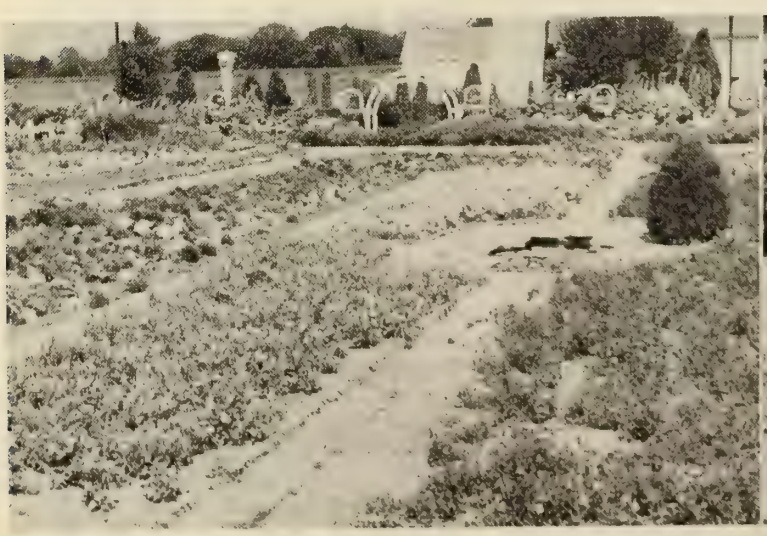
Toba Alphabet Developed

By Albert Buckwalter

Dr. William Reyburn and his family have just left us (September 17) after a five months' visit to return to their own mission in Ecuador. The Nelson Litwillers also have just returned to their headquarters in Buenos Aires after three weeks of counseling and visiting. He is Field Secretary for all our South American mission work. Several weeks ago we had another Mission Council meeting in which Dr. Reyburn gave us a final report of the findings of his study and his recommendations for the future. The practical help which these people have given to this mission will have far-reaching effects in the future of the work.

For instance, besides analyzing the language and giving us a practical alphabet for writing it down, they have assured us of the wisdom of going ahead with a literacy program and of learning to speak the language ourselves. When one encounters a language as difficult as Toba, he appreciates the advice of one of experience before he spends years trying to learn it. In this mission, we believe that our learning the language will enable us to help the Tobas in a much more profound way than if we continue to use only Spanish.

Mabel and Una Cressman are going ahead with teaching the women to read Toba. Lois will be developing simple Spanish Bible stories for those who already read a little Spanish and want to go on. I will be working on a primer for helping the men who already read Spanish (though poorly) to teach themselves to read Toba. The purpose of all this is to help the Indians read the



Some of the gardens at Rockome, Arcola, Ill.



Rockome provides stimulation for meditation.

Word of God for themselves with understanding. John Litwiller will be heading up an evangelistic campaign in the outlying Indian communities.

Let this be the standing prayer request: pray that God will grant us fluency in the Toba language.

Saenz Peña, Argentina.

Gospel Developments in Carmen

By Edna Good

Down our way spring is in the air. Each new day this glorious world about us bursts forth with such an abundance of freshness and buoyancy that somehow we feel ourselves tingle with this same spirit. May we be given grace to dedicate this spring blessing to the task which has been put into our feeble hands for His honor and glory.

Our five brethren are a continual source of blessing and inspiration to us. Not only are they standing by us, but they are also sharing the responsibility of building the church of Christ in their own town. Recognizing their attitude, we felt led to organize ourselves, as lightly as possible, with the result that we now have a treasurer, an assistant treasurer, and a secretary. To work and plan at our monthly meetings, together with our brethren, gives us immense satisfaction.

Perhaps it would be interesting for you to know something of what we did at our last meeting. At our previous meeting, we had decided to put a short ad in one of our local papers, but it was not permitted. At this meeting, we decided to try it again with the other paper. It requires more faith than what some of us have, but as one of the brethren said, "Let us keep on trying until we know it is impossible." It may be that God will have a surprise waiting for us. If we are given permission the following question, "Do you know what Evangelical Christianity is?" along with our church address and time of our Sunday evening service will appear for a month.

Next we discussed the question of Christian literature distribution, something for which Martha and I had made ourselves largely responsible. They suggested that we try sending our monthly paper, **The Voice,** (a two-page paper containing several short, simple, Gospel messages on the same subject) by mail and that we change the mailing list every month so that the paper will have a wider distribution. Of course, each paper will have our stamp. We welcomed the suggestion and shall try it.

It was also decided to have a weekly Bible study each Thursday evening, something which both Martha and I have wanted to start for some time. It will mean a physical sacrifice for several, for our group is largely composed of elderly folks who will have to come with a heavy day's work behind them and another before them. However, they have expressed their willingness to co-operate and we believe they will be doubly repaid for their efforts.



The main square in Carmen de Areco, Argentina

Since our meeting hall has insufficient light, it was decided to install better lights, something for which one of the group will make himself responsible. The women folk have pledged themselves to give the hall a general spring cleaning.

At the close of the meeting, through the kindness of another, we were able to present to the believers the first books of our church library. They were most grateful for them.

Owing to the scarcity of workers, Bro. Obregon, who has given us such valuable help as a preacher, will leave his town to help in another. Just how this change will affect our work here in Carmen we do not know, but we are trusting that the One who opens and closes doors will have a way for us. A young man of our group has begun a correspondence Bible course and another is considering doing the same.

We are also glad for the group who come to our services who are not yet members. We cannot boast of large numbers; so far they have come to us one by one. We are praying continually for the ones whom He will call and that we may be ready to meet them at such a time as He shall see fit.

Both Martha and I are perhaps more keenly aware than ever that the work is God's work. Our own words and actions do not make a real impact unless they are alive with His Spirit. Plans accomplish little unless they come from Him in the first place. Both of us feel we are still learning how to begin a new work. Just when we shall be able to speak with certainty as to how to do this job we do not know. We have great reason to praise God for what He has done and there is just as much reason to praise Him for what He is going to do for this, our beloved town, which is so much in need of effective Christianity.

Carmen de Areco, Argentina.

The church has no competitor in its essential task.—J. H. Mosemann.



The Mennonite Hour

Kansas Listeners

Beginning October 31 **The Mennonite Hour** broadcast will be heard on KJRG, Newton, Kans. The time of release will be 2:30 p.m. every Sunday. KJRG is located at 950 on the dial.

The present broadcast now in KFBI, Wichita, will be discontinued with the last broadcast on October 24.

"He Broke Down and Cried . . ."

Today we received a letter from a burdened wife living in central Pennsylvania. Her husband, who was once a Christian, now "drinks a case of beer a day . . . the abuse we take with his cursing is terrible . . . Saturday he took the last five dollars for a case of beer; it is all gone but four bottles."

This is the one side of the picture; here is the other side. "My, how bitter he is and yet when he listened to your Sunday broadcast he broke down and cried, 'How can I again have peace?'"

Dear friends interested in the furtherance of the Gospel: these are days of tremendous need. Let us pray fervently for this Pennsylvania husband that he might have victory in Christ. Undoubtedly there are thousands like him who hear the broadcast and cry out, "How can I have peace?"

Dare We Retreat?

Another concern we would like to share with you. Many people do not enter a church door but yet they regularly have the Gospel preached to them over the air. People con-

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Commission for Investigating Missionary Activity

By S. N. Solomon

(The accompanying article is translated from the Hindi language as it appeared in the August, 1954, issue of the **Menonait Patrika**, the monthly church paper of the Mennonite Church in India.—Ed.)

July 15, 1954, will be a long-remembered and significant date for the Mennonite Church at Dhamtari. The occasion was memorable because on that day not actually the missionary work but the church and her program itself were brought under criticism and this became for us a splendid opportunity for becoming acquainted with the thought pattern and method of attack of those who are opposing the Christian religion. Because of this we are alerted to their viewpoints and their methods of attack.

The occasion was significant because the report of this commission will have a great deal to do with the future welfare of the church and the attitudes of the authorities toward her. If the report is unfavorable then there is danger that the leaders of the church may come under persecution and may experience difficulty. If the report is favorable then we will be able to move forward with confidence and express our Christian faith and life freely and will be able to fulfill our obligations unhindered. It is, therefore, essential that the Christian brotherhood remain much in prayer for the authorities who are drawing such momentous conclusions relative to the Christian cause. It is earnestly requested that every Christian leader and every individual member of the church continue to make this a matter of earnest and constant prayer.

It is impossible in the brief compass of this article to give much of the background for the forming and calling into being of this commission. In brief it may be stated that in various parts of India it became evident that the number of Christian believers was growing rapidly. In some places they took part in local political movements and began to demand their rights as Christians. It is not known to what extent missionaries may have been involved in these local political disturbances but the charge was made, rightly or wrongly, that missionaries (especially American missionaries) were furnishing leadership to these movements. In the Sarguja and Jaspur areas the charge received some publicity that missionaries had given financial inducements to some aborigines and because of this financial inducement had converted them to Christianity. Many political leaders gave wide publicity and credence to these charges. In the press there were frequent references and articles against missionaries who, they claimed, were dabbling in politics.

In the Central Provinces government, therefore, a commission was set up to investigate these charges and to visit the centers of missionary activity to make a personal investigation. At the same time they were to investigate also any injustices, threats, and undue pressures that may have been brought against the missionaries themselves. It is to be regretted that the commission, instead of staying by their terms of reference in investigating only missionary activity, have begun to investigate the total Christian movement within the nation and have brought the church and all her activity under review. It is requested from the readers that if any of you experience any difficulty because of your faith, if anyone commits an injustice against you, threatens you, or seeks to put difficulty in your way, you should without fail report it to those in authority—to your pastor, manager, leader, or to someone so that all of the facts can be placed before the commission.

The commission is made up of five persons as follows: Justice Niyogi, Chairman; Mr. Ghanshyamsingh Gupta, Mr. Malvi Kirtimant Rao, and Professor Mr. George of the commerce college at Wardha. Mr. Lobo was appointed by the National Christian Council of India as an observer. Mr. Francis, a Member of Parliament, and Mr. Ekka, a member of the legislative assembly, accompanied the commission as independent observers. Besides this there were certain leaders of Hindu organizations opposed to Christianity who also attached themselves and traveled with the commission. Mr. Pathak is the secretary.

The commission first of all inspected the Leprosy Homes at Shantipur. There they inspected the Leprosy Homes as well as the Hospital. The brothers and sisters suffering from leprosy were standing in front of their houses and the members of the commission viewed them from afar. Bro. S. Paul Miller touched them and laid his hand on their shoulders and explained their condition to the members of the commission. In this act comes to light the whole meaning of Christian love and places it in contrast to that which is not motivated by the love of Christ. We have heard that the members of the commission were considerably moved by these unfortunate folk, asked many pertinent questions, and expressed their sympathy freely. They were full of praise for the service that is being given at Shantipur.

At about eight o'clock in the evening a public meeting was held by the commission in the Forest Inspection Bungalow at Dhamtari. A large number of selected persons from the city were present. A number had also come without invitation because it was a public meeting. Anyone in the meeting was free to raise any objection or make any criticism which he desired. This privilege had not been known in advance to the Christian community. It had been our understanding that this would be a closed meeting to which only invited persons could come whose names had been published in advance. Fortunately this fact was discovered long enough in advance so that instead of only three representatives of the Christian community, the following brethren were in attendance: Brethren Dr. Conrad, Samida, Biwas, Peter, Sonwani, Bachan, Bhelwa, Jiwanlal, Dr. Martin, and Solomon. It would have been well if more of us could have been present.

Before the arrival of the representatives of the Christian community the discussions had begun but after our arrival the questions and answers that had been taken up were again reviewed. The first serious charge that was made was that Bro. Jiwanlal had been given financial inducement to become a Christian. Their understanding of how and why a person becomes a Christian was totally wrong. One member of the commission asked him point blank, "Why did you become a Christian?" This gave Bro. Jiwanlal the opportunity to give his testimony and he did this in a very creditable manner and he spoke fearlessly. He stated clearly that he became a Christian in order to find forgiveness for his sins and in order to find salvation for his soul, because outside of Jesus Christ there was no salvation. He was asked whether all sins can be forgiven and answered by saying that indeed they can, because this is the common answer of those who know Christ. Upon this the commission members began to make sport and say, "This is a good religion, in deed. You can go on sinning and then have your sins forgiven." It is not known to what extent this testimony made its impression on the members of the commission.

The chairman of the commission then raised the second main objection which was that Christian people preach in the name of Christ and say that idol worship is sin and false religion. Upon this there was some additional conversation and then sensing my opportunity I arose and said: "In the Hindu scriptures it is written clearly in various places that aside from the name of Ram there is no other name by which salvation can be attained and whoever does not repeat the name of Ram is a fool. As a Christian teacher in the course of my language classes I have taught this from the textbooks. In the Christian Scriptures—in the Bible—it is written that there is no other name given under heaven whereby men must be saved except the name of Jesus Christ. Christians preach this message. Why, therefore, should our Hindu brethren be offended at this? Or why should they stumble? You preach that there is no salvation except through the name of Ram while we preach that through the name of Jesus is salvation possible." The logic of this situation was accepted by all.

The third main criticism was that missionaries have spread a net of paid preachers throughout the whole district. These men preach and abuse the Hindu religion and make disparaging remarks about it. They used the illustration of Bro. Pritamlal. They naturally did not have the facts straight. They said that Bro. Pritamlal preaches that idol worship is sin. He says that your Lord Krishna was a thief and he had numerous wives, etc. If you want salvation then you must believe in Jesus Christ because aside

MISSIONS SECTION

from Jesus Christ there is no name given whereby we can have salvation. The Christian members of the meeting pointed out that some of these charges were false and without foundation. Finally a member of the commission said: "Yes, brother, if someone in the course of his religious preaching says that Lord Krishna was a thief and an adulterer, this is not proper."

The fourth charge was that in the high school Bible teaching was compulsory for all students but that now since several years moral teaching classes have taken the place of some of them. Nevertheless, every morning there is a chapel period in which Christian devotions are held. It would be well, they said, if the national anthem were sung on this occasion so that the students would develop their sense of patriotism. The fact is that it is proposed to begin some classes in moral principles from the first of July but the chairman of the commission had said in his report that this had been going on for a number of years. It is not known how he received such information. The members of the commission criticized this move by saying that regardless of whether you call it Bible teaching or moral teaching, if it is being taught by Christian teachers they will teach the Scriptures just the same. Why do you not allow non-Christian teachers to teach some classes in moral principles?

The chairman of the commission expressed dissatisfaction over the daily morning devotion and said that these should be discontinued. Whereupon the writer said: "We are Christians and our institutions are Christian. You tell us, 'Do not read the Bible, do not pray, do not preach.' But you should remember that even after we have taught the message of the Bible we do not forcibly convert anyone. See how long we have been teaching the Bible in our school and aside from our master, Jiwanlal, who else has become a Christian? Again, the teaching of the Gospel of Jesus Christ cannot be stopped. Even if we should discontinue Bible classes in the school and discontinue our morning chapel service, the preaching of the Gospel of Jesus Christ will keep on. We are living epistles known and read of all men and our daily life will itself be a sermon. The preaching of Jesus Christ simply cannot be stopped. Indeed if you insist on stopping the preaching of the Gospel completely it means that you will have to wipe out the Christian community. Without wiping out the Christian community the preaching of the Gospel of Jesus Christ will not be stopped, cannot be stopped."

The fifth objection was related to Mennonite doctrine. They said that the Christians of this place will not join the army in a time of national emergency. Because of this the nation is weakened. A member of the commission said that if they refuse to go into the army and we would put them in jail they would change their minds. Another member who had been critical remarked upon this that these people would gladly go to jail but would not accept service in the army. Would to God that this were completely true of our Mennonite Church. One Christian brother remarked that Mr. Gandhi has shown us an example of how a man should go to jail when he stands for principle. Another person asked what about Jains and Buddhists who would refuse to go to the army? Would they be thrown into jail? Another member of the commission added that if Gandhi were living at the present time and would advise people not to join the army, what would be done with him?

Attention was then drawn to the fact that refusal to do military service is not a peculiarity of the Mennonite Church at Dhamtari but is one of the world-wide principles of the Mennonite Church. Therefore, in this matter we at Dhamtari are not especially guilty. In the course of the conversation it was also pointed out that even though Mennonites do not join the armed forces of the countries in which they are living, they do accomplish an alternate service of national significance, even as Bro. Glen Nafziger who is here at present and is serving in this very capacity in the Shantipur Leprosy Home.

After this the public meeting was disbanded and the Christian group went to the hospital at Baithena where we had a meeting with the three Christian observers who had attached themselves to the commission and we continued in conversation with them for a considerable period of time and they also gave us good words of advice.

The next day at about 9:30 in the morning the commission members came to the Hospital for their inspection. They were taken on a complete round of the hospital and they inspected the work in great detail and made many critical remarks about the work here and there but raised no fundamental questions relative to the Christian faith. The chairman of the commission also praised many aspects of the work and gave us the assurance that we should not be unduly concerned.

Certainly we should not become unduly concerned nor should we retreat from our position. At this time we should raise our voice in unison and claim the rights which we have in our nation where religious freedom and liberty have been openly provided. If we let slip this opportunity for standing firm in our faith and expect to have our position recognized, the future is very uncertain indeed, and in a sense fearful. May the Lord grant that at this time we may remain so firm in our faith and in our principles that without observing them fully and standing on them completely we would not have peace. May the Lord grant that this may be so.

Dhamtari, M.P., India.

Something of the beginning of an epoch marked the first harvest of wheat in the Paraguayan Chaco, since most of the Mennonite colonists came from Russia, where wheat is a main crop. They were tremendously interested in the success of the experiment. It is not expected that wheat in this tropical climate can become a main crop, but the aim is to raise the amount needed for flour in the colonies. The grain drill used to sow this wheat was the gift of the Clinton Brick Church of Goshen, Ind.

Missions Editorial

Eastward to the Sun

This is a mission book, but not one on mission theory. It tells what an observant and sensitive traveler saw while visiting Europe and India.

Bro. S. C. Yoder, the author, is known to many persons as a former president of Goshen College and a Bible teacher. But he had also served 27 marginal time years as either secretary or president of the Mennonite Board of Missions and Charities at the time he took his trip to India. It was therefore appropriate for him to be appointed one of the fraternal delegates to the fiftieth anniversary celebration of the founding of the American Mennonite Mission held at Dhamtari, India, in 1949.

The story is interspersed with Scripture quotations; bits of poetry from American, British, and Indian writers; and recollections from a long and active life. New experiences in India recall earlier experiences in Iowa or Washington. Human interest items along the trip reveal the author to be a careful observer of the unusual in human conduct.

The section on Europe takes the reader through Mennonite-related communities where the author seemed to be having the time of his life getting acquainted with the people and appreciating their way of living. Bro. Yoder visited the MCC centers and spoke to and conversed with the relief workers. His many years of individual contacts with youth at one of our church schools made him a good counselor and one who could appreciate what the relief workers were trying to do in alleviating human suffering.

Eight of the twenty chapters in the book deal with India; its people, its villages, its highways and jungles, the Mennonite Church in India, the mission stations and institutions, and the fiftieth anniversary celebration. Not all that is in these chapters was acquired on the trip. Bro. Yoder took time to acquaint himself with India's past and has used this knowledge in his book in an interesting way.

Twenty-nine photographs in three groups illustrate the story. The book is well bound with an attractive cover and easily readable type. It sells for $2.85 and is available through any of our Mennonite book stores of the Mennonite Publishing House.

This book should be in all of our Sunday-school libraries and will serve as a valuable companion volume for our India mission study materials. You will not want to miss reading it.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

A sufficient number of layettes for Navaho and Mexican Migrants in Arizona and Texas has been received. The willing response of the many people who contributed to this need is greatly appreciated. Pray with our workers in these places that these gifts may help the recipients to understand and come to trust in the love of Christ.

Voluntary Service

The Summer Service Echoes, a summary of all the MRSC Summer Service Units, with illustrations and pictures, is ready for distribution. You may receive a copy by writing to Summer Service, MRSC, 1711 Prairie Street, Elkhart, Ind. Contributions for printing and postage will be appreciated.

A flier describing the needs for the new center and clinic building now going up at Grants, N. Mex., has been printed and mailed to all pastors for bulletin board display. This need presents an excellent project for Sunday-school classes, youth groups, Sunday schools, congregations, and also individuals. Those interested may write to Publicity Office, 1711 Prairie St., Elkhart, Ind., for a flier or further information.

Mrs. Marion (Eloise) Bontrager, nurse for the Navaho work in Grants, N. Mex., and Phoenix, Ariz., is recovering nicely from a mild attack of polio received earlier this month. If tentative plans carried, Eloise was able to leave the hospital by Oct. 17 and it was expected that if she needed a brace at all, it would be temporary. Continue to pray for the Bontragers during this time and also for the unit work and witness.

Darrel Otto, Tempe, Ariz., is teaching a book study course in the School of Nursing at the Mennonite Hospital, La Junta, Colo. The Ottos are unit leader and matron for the group of approximately 20 young folks serving in voluntary service in the La Junta hospital.

Ruby Hostetler, Elkhart, Ind., now teaching in the Kodaikanal School in South India, writes that for them Christmas is just around the corner, with Christmas Vespers on Oct. 24. In India school vacations begin in November, so Christmas in the schools is early. Continue to remember our VS workers in foreign lands at the throne of grace, for as Ruby also writes: "no place where there are people is Satan idle."

Ralph Martin, Orrville, Ohio, who served at the Kiowa County Memorial Hospital, Greensburg, Kans., received his I-W release on Oct. 15.

I-W Service

Daniel Nice, Denbigh, Va., was recently elected chairman for I-W unit activities at the State Hospital, Greystone Park, N.J.

I-W's at the Byberry State Hospital, Philadelphia, Pa., are taking an active part in the work of our missions in that city. Many of them participate in Sunday-school teaching, cottage and prayer meetings, and other services. Continue to pray that the witness of all I-W men may be the means of winning the lost to Christ.

During the month of September and part of October, Paul Swarr, area field representative for the coastal states, visited I-W men in Greystone Park, Norristown, Marlboro, and Vineland, N.J.; Philadelphia and Norristown, Pa.; Staten Island, N.Y.; and Northport, Long Island.

A service of some of the PAX men in Backnang, Germany, beyond their housing construction work is the distribution of Gospel tracts. Another "plus" activity has been to sing in a local hospital on Sunday morning. Two of the PAX men aided other teachers in a summer Bible school attended by more than 50 children and young people. Each of the Backnang PAX men takes his turn teaching the unit's Sunday school and handling the mid-week service. Those who have never had such responsibilities before entering PAX are finding this experience a valuable one.

The MRSC monthly PAX budget is now $2300, supporting 32 men from the Mennonite Church instead of the former 40 men at $3000 per month. If and as more funds are available for this work, MRSC support of PAX men will return to its former level. We are grateful for the excellent witness and peace testimony which PAX men are giving through their work in Germany, Jordan, Korea, Greece, and Egypt.

Released Oct. 15, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Brook Lane Farm, eastern area MCC mental hospital near Hagerstown, Md., has been asked by local homemakers' clubs to present programs in the interests of mental health. Eight such programs have been scheduled. The first one is scheduled for Nov. 8. Programs will consist of a film, distribution of literature, and a discussion on some aspect of mental health.

Bro. Paul L. Peachey, a member of the Tuttle Avenue Mennonite Church, Sarasota, Fla., was scheduled to fly from New York City on Oct. 21 for Assuit College in Egypt where he will enter a rural development program. Bro. Peachey is a PAX man and will be continuing the work of Kenneth Imhoff, a PAX man from Washington, Ill., who will return to the United States after his two years of I-W service. His parents are Bro. and Sister Stephen Peachey, Pinecraft Branch, Sarasota, Fla.

Bro. Robert Lee, a member of the Portland, Oreg., Mennonite congregation, reports that an estimated 140,000 servings were made in 14 feeding stations in the city of Taegu, Korea, during a 52-day period earlier this year. Rice, beef, and soap valued at $38,400 were made available to these stations from MCC supplies. Other activities in Korea reported by Bro. Lee are a sewing self-help project for widows, clothing distributions to fire victims, distribution of food and clothing to landslide victims, and an international workcamp held at the MCC Kyong San orphanage.

3,200 Mennonite and Brethren in Christ Men in I-W Service

The I-W program is near its peak, according to Selective Service officials in Washington. The total number of men in the civilian work program is now approximately 4,500 with about 71 per cent or 3,200 men from Mennonite and Brethren in Christ groups.

With a rapid decline in the number of I-W men, there will not be enough available I-O men to replace I-W's who will be released in the next 9 to 12 months. This situation is a cause of concern to Selective Service, employing agencies, and such church service agencies as MCC. The placing of priorities on various work projects now using I-W men is under consideration.

There are now 1,696 men in I-O who have been examined and found acceptable for service. There are 1,650 men in I-O who have not yet been examined.

The following listing indicates the conference affiliation of I-W men from the Mennonite Central Committee constituency. Although this tabulation is not complete, it presents the best available listing of I-W church membership.

Mennonite (Old)	1278
Old Order Amish	453
General Conference	418
Church of God in Christ	165
Conservative Mennonite	150
Mennonite Brethren	79
Brethren in Christ	64
Beachy Amish	53
Old Order Mennonite	47
Independent Mennonite	39
Evangelical Mennonite Brethren	25
Krimmer Mennonite Brethren	21
Mennonite, Affiliation Unknown	20
Hutterite	14
Evangelical Mennonite	10
United Missionary Church	7
United Zion	2
Missionary Church Association	1
Reformed Mennonite	1

Paul H. Holdeman Appointed I-W Area Director

Paul H. Holdeman, Gulfport, Miss., has been appointed I-W area director for Colorado, Kansas, Nebraska, and South Dakota. He is making his headquarters in Denver and has been at work since Oct. 1.

His duties, like that of other area directors who will be appointed in coming months, will be to aid I-W men in his area in the development of educational, recreational, and social interests and to do personal visitation and counseling. These area directors will be the contact men between the I-W and MCC. They will also lend their services to coordinate the pastoral work of constituent groups to their I-W men in those areas.

Before taking up this I-W area directorship, Bro. Holdeman served the Gulfhaven Mennonite Church. Following CPS service, he was director of the Gulfport Voluntary Service program for a year. Bro. Holdeman has assumed part of the I-W pastoral work carried by Elbert Koontz, now pastor of the First Mennonite Church, Hillsboro, Kans.

Other new personnel in the I-W services

program are Warren Kliewer of Mountain Lake, Minn., Topeka I-W leader, and Richard Ratzlaff, a student at Mennonite Biblical Seminary devoting part of his time to I-W leadership in the Chicago area.

Portable Canner Begins 1954-55 Season

The MCC portable meat canner began operations for the 1954-55 season in the Clarence, N.Y., community on Oct. 19. Operated by Voluntary Service men, Arlo Voth of Whitewater, Kans., and Milton Swartzentruber, Greenwood, Del., the canner will make its way from New York into Virginia and then to Pennsylvania and Ohio. Plans are that 70,000 cans or 70 tons of meat be processed during the first half of the season which will end before Christmas. It is hoped that at least an equal amount can be canned after Christmas. Meat canned will be mainly beef, with some poultry and pork.

The schedule calls for the canner to be in the Clarence community, Oct. 19-20; in Denbigh, Va., Oct. 25-30; Harrisonburg, Va., Nov. 2-13; Belleville, Pa., Nov. 17-24; Kent, Ohio, Nov. 29 to Dec. 1; Hartville, Ohio, Dec. 2-4; Springfield, Ohio, Dec. 7-8; West Liberty, Ohio, Dec. 9-10; Archbold, Ohio, Dec. 14-18; and Lagrange, Ind., Dec. 21-22.

Dates are being arranged for the following areas: Elkhart County, Ind.; the Illinois communities of Freeport, Sterling, Buda, Flanagan, Metamora, Congerville, and Morton; Manson, Iowa; and Mountain Lake, Minn.

Released Oct. 15, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

Our women's missionary societies usually study some mission field during the winter months or get information from various fields according to available speakers. A number of societies follow the mission emphasis suggested by the Friendship Press which this winter is placed on India and City Missions.

India

Sister Mary M. Good, former missionary to India, has completed a revision of the India Mission study kit which will include a student's text entitled **The Mennonite Church in India.** This book tells the story of the development of the American Mennonite Mission in India until it becomes the Mennonite Church in India. Chapters II through VI each deal with a decade of mission history and some phase of the mission program including the work of the women, work among the lepers, evangelism, education, and medical service. This material is now at Scottdale and should be ready by December or early January. There is a teacher's guide to accompany this material.

A valuable new book now available for mission study is **Eastward to the Sun,** a travelogue by S. C. Yoder. Bro. Yoder served as a fraternal delegate to India from the General Mission Board for the fiftieth anniversary celebration in late 1949 and 1950. He devotes eight of the 20 chapters in his book to India, with a particular emphasis on the mission and church program in the Central Provinces. This book is available through our Mennonite book stores or the Mennonite Publishing House.

The Friendship Press materials include **Under Three Flags** by Stephen Neill, an Anglican missionary who spent 20 years in South India, who attempts to show the place of the Christian Church in India, Pakistan, and Ceylon today. An adult study guide has been prepared to accompany this volume. Prof. Roland E. Wolseley's book **Face to Face with India** tells more about the people of India. Mr. Wolseley recently spent a year in India setting up a course in religious journalism at Hyslop College in Nagpur. These books can be ordered through the Mennonite Publishing House and are available in both paper and cloth binding.

The 1954 Annual Mission Board Report which contains articles from all of our mission fields as well as certain mission statistics will be off the press by November 1 and can be ordered from Scottdale. The Publicity Office at the General Mission Board headquarters is prepared to provide outline maps of India and of our two mission fields there in any quantity desired.

City Missions

Our Mennonite materials on city missions prepared for mission study such as **Exalting Christ in the City** by J. D. Mininger and **Studies in Mennonite City Missions** by Alta Mae Erb are now more than fifteen years old. A more recent book, **What God Hath Wrought,** by Emma Oyer tells the story of our first city mission effort and the development of the Mennonite Home Mission in Chicago. The annual Mission Board reports and the **Mennonite Yearbook** will give current information of value on Mennonite city missions.

The Friendship Press book, **Man and God in the City,** just off the press, is written by Kenneth D. Miller who has had 40 years of experience in city mission work. He first of all looks at man in the city, attempting to look at some of his problems, and then develops the second half of this book following the theme of God in the city with a special emphasis on the church at work in the city. A teacher's guide has been prepared to accompany this volume. Another Friendship Press book that will interest persons with a strong visual sense is **Look at the City** by Janett T. Harrington. This tells much about city life through pictures accompanied by short, pithy observations. These books are also available through the Mennonite Publishing House.

Another good way to study city missions would be to invite your nearest mission pastor to tell about his work and then visit his church and mission field in a group or individually.—Publicity Office, Elkhart, Ind.

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The girls' circle of the Midway, Ohio, Mennonite Church invited their mothers as guests to a recent meeting. On display they had a number of articles which they had made, and the three Christmas bundles for the Navahos which they had packed. Before lunch was served slides were shown illustrating the work among the Navahos.

Perhaps you, too, would like to add interest to some meeting in this way. There are sets of slides to illustrate the activity and place of service of many of our missionaries. You can obtain these by writing to the Publicity Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.—Florence Shantz.

From Our Churches

CASTORLAND, NEW YORK
(Lewis County Congregation)

Greetings in Christian Love:

On Sunday, July 4, Bro. Howard Snider, Guernsey, Sask., worshiped with us.

Our Bible schools at the Lowville and Croghan churches were well attended with a total enrollment of 450. Many of these were from non-Mennonite homes.

Quite a few of our people attended our conference at Grantsville, Md.

Bro. B. Charles Hostetter and the quartet gave a much-appreciated program at the Lowville Church on the evening of Aug. 26.

On Aug. 29 a farewell service was held for several of our young people. Elmer Jr. and Eileen Lehman, and Floyd Zehr have gone to Puerto Rico for two years of VS. Mark Kennell will leave soon for I-W service at a hospital in Rochester, N.Y.

Bro. Harold Scheidel, Kitchener, Ont., conducted a series of singing lessons in mid-September.

Mrs. Alfred Delong, Pine Grove, was baptized on Sept. 11, at the age of 82. Her husband was baptized in May and since has passed on to his reward. Several other homes have been receptive to visitation. May you pray that God would continue to work with His Spirit here at Pine Grove Mission as well as in our home congregations.

Katherine S. Martin.

EUREKA, ILLINOIS
(Roanoke Mennonite Church)

Dear Friends:

We have enjoyed many rich blessings during the summer months. We had a very profitable Bible school both here and at our extension Sunday school at Robein. We pray that the seed sown may bring forth much fruit in the hearts and lives of the boys and girls.

We were privileged to have a number of visiting brethren with us and enjoyed their messages.

Our Sunday school was reorganized and the following people have been chosen to direct the work: John Hartzler, Supt.; Ralph Litwiller, Asst. Supt.; Loretta Yoder, Chor.; Wilma Springer, Asst. Chor.; Walter Zook, Church Chor.; Allen Litwiller, Asst. Chor.; Mrs. Oliver Yoder, Supt. of Jr. Department; and Mrs. Jake Graber, Asst. Supt.

Those chosen for our extension work at Robein are: Robert Yoder, Supt., and Robert Kennell, Asst. Supt.

Bro. Derstine was with us from Sept. 26-29 and brought us inspiring messages from God's Word.

Pray for us at Roanoke that we as a church may be faithful in carrying on God's program.

Wilma Springer.

MONTGOMERY, INDIANA
(Berea Mennonite Church)

Greetings of love in our blessed Saviour's name:

Praise His holy name. We cannot thank Him enough for what He has done for us and is doing day by day.

This summer a number of our congregation had the privilege of serving in voluntary service, teaching summer Bible school.

One of our I-W boys, Arthur Stoll, has returned home after serving his time. Others will return soon.

On Sunday evening, Aug. 15, our Sunday school was reorganized, and we pray that the

ones chosen may faithfully do their work, whether great or small.

Our revival meetings will begin Oct. 24 with Bro. James Bucher, Hubbard, Oreg., in charge. The meetings will continue for two weeks. May we be openhearted to receive truths from the Word of God, and we pray that sinners will be warned and that God's will might be done.

Ida Mae Knepp.

NAPPANEE, INDIANA

(N. Main Street)

Dear HERALD Readers:

Greetings. Our summer Bible school (May 31 to June 11) was well attended. Some of our members helped teach in other places also.

Following is a list of the Sunday-school officers for the year beginning Oct. 3: Supt., Edward Miller; Asst. Supt., Junior Pletcher; Secy. Treas., Samuel Weldy; Asst. Secy. Treas., Robert Gerber; Chor., Esther Weldy; Asst. Chor., Marietta Hochstetler; Prim. Supt., Lillie Metzler; Asst., Mary Miller; Summer Bible School Board Member, Harold Miller; Christian Workers' Delegates, Roman Mullet, Howard Miller, Clyde Hershberger, and Edward Stutzman; Disaster Relief Member, Gordon Stichter.

A consecration service was conducted on Sunday morning, Oct. 3, by our pastor, Homer North, for the officers and teachers for the ensuing year.

On Sept. 5 our pastor and his wife worshiped with the Vineland, Ont., congregation. Bro. C. A. Shank, Wakarusa, Ind., brought the message here that day.

A Youth Rally, sponsored by the MYF, was held at the church the evenings of Sept. 24-26. Guest speaker was Bro. Chester Raber, Goshen, Ind. The MYF and some of the brethren have been assisting with the work and programs of the Hope Rescue Mission, South Bend, Ind.

Bro. D. A. Yoder assisted our bishop, Bro. North, in the communion services held here Oct. 10.

On Sept. 19 Bro. G. Maurice Long, who is in charge of the Osceola Mennonite Church which is sponsored by our congregation, brought the evening message here.

Sister Fyrne Yoder, on furlough from India, was guest speaker at our Women's Missionary Meeting, Sept. 20.

Bro. and Sister John E. Coffman, London, England, told about the mission work in London on Oct. 20.

According to present plans, Bro. Nelson Kauffman will be conducting evangelistic meetings here Nov. 5-14. Pray for these meetings.

The Lord has blessed us with a bountiful harvest.

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Anna Bollman.

NORTH LAWRENCE, OHIO

(Pleasant View Congregation)

Dear HERALD Readers:

We praise God for His goodness in blessing us with plenty and again sending good rains.

On Sept. 19 our Sunday-school officers were elected as follows: Supt., Evan Taylor; Asst. Supt., Robert Hartman; Chor., Rosanna Hostetler; Asst., Esther Sturpe; Secy., Janet Ressler. The YPBM officers were also elected as follows. Supt., Robert Meyers; Asst., Ronald Hostetler; Com., Glenn Mutchler, Jay Buchwalter, and Albert Fath.

On Aug. 8 some I-W men from the Cleveland area and a chorus from the Aurora Church gave the program.

Bro. Elmer Yoder was ordained bishop on Sunday afternoon, Aug. 29.

Bro. David Hostetler, asst. pastor, and family are with us again after the summer at Laurelville Camp, Mt. Pleasant, Pa.

Summer Bible school was held here and also at Bolivar. Tuesday evening services have been conducted at Bolivar by our church for some time, and recently during a number of special meetings, 8 souls accepted Christ.

On Labor Day our Sunday school and the Bolivar folks enjoyed a fellowship supper at the Harry Buckwalter home. The following Sunday afternoon the annual church Homecoming was held at the same place.

Bro. Frank Sturpe gave lessons on the Jewish feasts at the midweek meetings. The young people also have a chorus directed by Bro. Elmer Yoder which meets each Wednesday evening.

Quite a number of our sisters attended the Women's Missionary and Sewing Circle meeting at the Kidron Church on Oct. 9.

Mrs. David Falb.

WAUSEON, OHIO

(Tedrow Congregation)

The first junior sewing was held in the church basement on May 12. We have decided to name this organization "Stitches of Friendship."

This year our congregation held a Bible school near Holland, Ohio, in the Irwin school district. Much interest was shown in this new work among the colored folk. We also had our regular Bible school in our own congregation.

Bro. Elden Merillat from the Clinton congregation brought the message on June 27.

A church picnic was held at Reighard Park in Wauseon, after which pictures were shown that were taken at the Irwin Bible school.

At a pretty church wedding at the Central Church, Harold Buerge and Emogene Zimmerman were united in marriage, Bro. Sauder officiating.

The Brunk tent revival was in our area during the month of August. On Aug. 1. Bro. Brunk brought us the morning message. The Christian Workers' Conference was held in the tent on Aug. 9, 10, 11.

Bro. I. Mark Ross delivered the message on Aug. 8. Bro. D. A. Yoder, Elkhart, Ind., brought the message on Aug. 15 and Bro. A. J. Metzler, Scottdale, Pa., on Aug. 22.

Three nights a week during the month of September, Bro. D. A. Yoder conducted a Bible study class with us.

Bro. Aaron Mast, Belleville, Pa., brought the morning message on Sept. 26, when our pastor, Roy Sauder, was at Fairview, Mich. In the evening the Bancroft congregation, Toledo, Ohio, rendered a program here.

Bro. P. R. Lantz, Wauseon, Ohio, had the devotions and Bro. E. B. Frey, Pettisville, Ohio, brought the message on Oct. 3.

Marie Rupp.

THE MENNONITE HOUR (Continued)

tinually write in and say "My husband is not saved but I am so thankful he listens to your broadcast." However, at the present rate of giving we will need to further curtail the broadcast so that many of these people will not be able to hear the broadcast.

But we dare not "pull stakes" and retreat, dare we? Satan has eliminated the word "retreat" from his vocabulary. Saints of God, let us do likewise! We are confident that we will hear immediately from you. Send your gift to **The Mennonite Hour,** Box 22, Harrisonburg, Va. Your regular offerings make possible this world-encircling ministry.

MISSION NEWS (Continued)

The Quarterly Missionary Round Table sponsored by the Lancaster Conference missions will be held at Nickel Mines Mission, Paradise, Pa., Monday evening, Nov. 8. The meeting will feature a panel discussion on the theme, "Working Toward an Indigenous Church."

Bro. and Sister Melvin Leidig, Saginaw, Mich., have been appointed to take charge of the new work developing in the 23rd St. area of Saginaw where some 500 families are living. Housing will need to be built for this work because none is available in the area. The Leidigs will be contacting our churches in behalf of this program. They are scheduled in the Amish Mennonite Churches in Ontario for the latter part of October.

Special Missions Week.—The Mennonite Board of Missions and Charities, in consultation with representatives of most of the district mission boards, has decided to designate December 5-12 as Special Missions Week in which a concerted effort will be made to raise a substantial amount of the money needed to support the world-wide mission program. A special article explaining this will appear in next week's GOSPEL HERALD.

FIELD NOTES (Continued)

October 10. **LeRoy Bechler,** Saginaw, Mich., at Yellow Creek, Goshen, Ind. **Sam P. Schrock,** Molalla, Oreg., at Yoder Church, Yoder, Kans. **Harold Bachman,** Sterling, Ill., at Dillon Church, Tremont, Ill. **Kore Zook,** St. Johns, Mich., at La Junta, Colo. **Norman Kraus,** Goshen, Ind., at St. Jacobs, Ont. **Amos Gingerich,** Parnell, Iowa, at Mt. Zion, Versailles, Mo.

October 17. **John Coffman,** London missionary, at Prairie St., Elkhart, Ind. **Roy Koch,** St. Jacobs, Ont., at Oak Grove, West Liberty, Ohio. **Christian Kurtz,** Elverson, Pa., at Leetonia, Ohio. **Wilbur Hostetler,** Goshen, Ind., at Freeport, Ill. **John R. Mumaw,** Harrisonburg, Va., at Goshen, Ind., College congregation. **Paul Erb,** Scottdale, Pa., at Salem, Wakarusa, Ind.

October 24. **John Coffman,** London missionary, at Freeport, Ill.

Evangelistic Meetings

Christian Frank, Salunga, Pa., at New Providence, Pa., Oct. 27 to Nov. 7. **E. M. Yost,** Denver, Colo., at Pleasant Hill, Peoria, Ill., Nov. 10-18. **Elam Hollinger,** Brewton, Ala., at Colorado Springs, Colo., Nov. 10-21. **John Yoder,** Farmerstown, Ohio, at Salem, Wooster, Ohio, Oct. 24-31. **C. F. Derstine,** Kitchener, Ont., at Zion Church, near Beckersville, north of Morgantown, Pa., Nov. 5-12. **William Miller,** North Liberty, Ohio, at Otelia Chapel, Mt. Union, Pa., Oct. 14-27. **Kenneth Good,** Morton, Ill., at Crystal Springs, Kans., Nov. 9-18. **Virgil Brenneman,** Iowa City, Iowa, at West Sterling, Ill., Oct. 24-31. **Sanford Shetler,** Hollsopple, Pa., at Howard-Miami Church, Kokomo, Ind., Nov. 5-14. **Myron Augsburger,** Harrisonburg, Va., at Blooming Glen, Pa., Oct. 10-17, when a number of decisions were made to a life of full commitment and for the establishment of family altars.

Meetings scheduled at Highway Village, East Peoria, Ill., by J. J. Hostetler, Peoria, Ill., Oct. 17-23, could not be carried out because Bro. Hostetler suffered from a sprained ankle. **Urie A. Bender,** Scottdale, Pa., at Clarence Center, N.Y., Oct. 10-17.

Some hope that four American Protestant missionaries taken prisoner by the Chinese Communists in February, 1951, may still be alive, was given by Donald Dixon, International News Service correspondent, upon his arrival in Hong Kong after being released from eighteen months' imprisonment in China. He identified the four as Dr. and Mrs. Homer B. Bradshaw of Pittsburgh, Pa.; Sara Perkins of Charleston, South Carolina; and Dorothy Middleton of Cicero, Ill.—**RNS.**

North Central Church Conference

Lake Region Church near Detroit Lakes, Minn.

June 9, 10, 1954

Mod., Eli G. Hochstetler, Wolford, N. Dak.; Asst. Mod.; Jonas Beachy, Staples, Minn.; Secy.; A. J. Stoll, Wheatland, N. Dak.; Resolutions Committee, J. C. Gingerich, Chm., D. L. Martin, William Kurtz; Chor., John P. Duerksen, Hesston, Kans.

Conference Sermon—Floyd E. Kauffman, Minot, N. Dak. The Spiritual Man. Eph. 1:22, 23.

Testimonies were given to the message by the following brethren: J. C. Gingerich, Leroy Schrock, E. D. Hershberger, Gerald Derstine, Paul Yoder, Bennie Grieser, D. L. Martin, Simon Gingerich, Jacob Kauffman, Orrie Schrock, Jonas Beachy, John Duerksen, A. J. Stoll, Clyde Allebach, L. A. Kauffman, Mark Landes, Elmer Borntrager, William Kurtz.

Conference Questions and Resolutions

1. **Detecting False Doctrines.** Leroy Schrock, Glen Flora, Wis. Answer: Since it is common knowledge that the world is filled with false doctrines, many of them artfully concealed with Scripture, often taken out of their setting, mutilated, misquoted, or deliberately ignored by those who pose as angels of light, II Tim. 3:11; II Cor. 11:14; I John 4:1; Heb. 13:9; II Cor. 4:1, be it therefore

Resolved, That our ministry, teachers in Sunday schools, Bible schools, and parents in our homes be diligent in teaching the whole body of Scriptural truth. Be it further

Resolved, That faithful warning be also given regarding such doctrines as purgatory, saint worship, infant baptism, extreme unction, soul sleeping, unwarranted mixture of law and grace, annihilation of the soul, spiritism, materialism, modernism, and such like. Gen. 20:3; Acts 2:38; Col. 2:13, 14; II John 8, 10, 11.

2. **Doctrine of the Atonement.** Simon Gingerich, Wayland, Iowa. No resolution drawn up on this question.

3. **I Thess. 5:12-14.** L. A. Kauffman, Glendive, Mont. Answer: Since every true minister of the Gospel is called of God, I Pet. 5:2; I Thess. 5:14, of which Christ is the head, Col. 1:18; and since God has delivered us all alike from the power of darkness and translated us into the kingdom of His dear Son, Col. 1:13, therefore be it

Resolved, That the ministry of this conference labor faithfully in the Spirit of our Lord, Phil. 1:15-18, in their responsibilities. In the same Spirit may we beseech the laity to work together harmoniously with due regard for their brethren who labor by their side, Phil. 2:4; I Cor. 13; II Pet. 1:7; II Tim. 2:22; I Pet. 4:8; Eph. 4:32; Rom. 15:6, 7; I Pet. 4:10; 5:5, and to the ministry who serve them, I Thess. 5:12-14; I Cor. 16:16; Phil. 2:29; I Tim. 5:17, and must give an account to God for their stewardship, Heb. 13:7, 17.

4. **Worship the Lord in Song,** John Duerksen, Hesston, Kans. No resolution.

Resolutions of Appreciation

We, the members of the North Central Mennonite Conference district, hereby express our gratitude to the Lake Region congregation for the provisions and the fine hospitality shown during these sessions of conference. Above all, we praise and thank our heavenly Father for His blessings to us.

We wish to express our deep appreciation for the following delegates and their conferences represented here: Jacob Kauffman, Pacific Coast Conference; John P. Duerksen, South Central Conference and representative of Hesston College. The services and fellowship of these brethren were deeply appreciated and we wish to extend the Lord's blessing in their work and the conferences they represent.

We wish to thank the church boards who have made it possible that the brethren Ernest Bennett, Boyd Nelson, and Paul Erb could be with us. We appreciated their services in presenting to us the various functions of the church boards and mission activities. It gives us a greater love and appreciation of the church activities and the grace of God in the leading of His church.

We wish to extend our thanks and gratitude to Bro. Paul Yoder, Columbiana, Ohio, and to the visiting brethren from other districts for their help and fellowship in this conference. We welcome you again.

We wish to express our appreciation for the constructive help and fellowship of the following sisters representing the general committees of the sewing circles: Mrs. Paul Yoder, Columbiana, Ohio; Amanda Frey, Archbold, Ohio; Orpha Troyer, Walnut Creek, Ohio.

Condolence. Inasmuch as Sister Edna Hochstetler, wife of Bishop Eli Hochstetler, has passed to her eternal reward, March 26, 1954, we, the North Central Conference in session at the Lake Region Church near Detroit Lakes, Minn., want to express our sympathy to him and the members of his family, and pray that the comforting Spirit of Almighty God may be upon them and that His sustaining grace may be with our brother as he continues to labor with us.

The Lake Region Church wishes to express their appreciation to Mrs. L. P. Staudacher for her very efficient and helpful services in the preparation and serving of the meals at the sessions of conference held June 7-11, 1954.

1954 Conference Election

Mod., E. D. Hershberger; **Asst. Mod.,** Vernon Hochstetler; **Additional Members,** E. G. Hochstetler, L. A. Kauffman; **District Mission Board Members:** Pres., A. L. Glick; V. Pres., Secy.-Treas., L. A. King; **Member of General Mission Board,** W. W. Kauffman; **Member Publication Board,** D. L. Martin; **Member General Council,** 4 years, E. G. Hochstetler; **Winter Bible School Committee,** 3 years, William Kurtz; **Ministerial Relations Committee,** 3 years, A. J. Stoll; **Member Program Committee,** Rufus Beachy; **Voluntary Service Committee:** 3 years, Leroy Schrock; 2 years, John Stoll; 1 year, Perry Hochstetler; **District Historian,** 3 years, Melvin Hochstetler; **Field Evangelist,** 3 years, Jonas Beachy; **Sewing Circle:** Pres., Amy Glick; V. Pres., Sarah Diller; Treas., Mrs. A. J. Stoll; Secy. of Literature, Ruth Schrock.

A. J. Stoll, Secy.

OUR SCHOOLS (Continued)

when you treated them well, and unhappy when you did them ill. Too often, perhaps, you occupied your time with the latter activity. As your psychological world became bigger, you became confused because you as an organism did not become larger in proportion to the increase of your world. You became frustrated because you wanted to achieve independence from your elders, and yet without the help of your elders, you could not achieve your goals.

As you achieved more and more independence from your elders, you felt a greater and greater inadequacy within yourself. It was like trying to lift yourself up by your own bootstraps. Finally came the day when you stopped battling against yourself and decided to commit your life to a power much stronger than yourself. In this commitment of your life to Christ, you lost the old self-sufficiency and experienced a new joy and peace in a life hid with Christ. A new captain took over the helm and you were only His co-partner. It was in this experience that you got new insights into yourself. It was in this commitment that life took on new meaning and living became purposeful. Unfortunately, however, not all have had this conversion experience, and as such, cannot enjoy the inner joy and happiness that goes with it.

The greatest enemy that any of us has is the ego of self. In a certain retail store one of the workers told a group of fellow workers one morning that there was one fellow there he really had to keep an eye on. Of course, all the workers were anxious to know who the suspicious character was. To their surprise, he said, "That fellow is myself, and I must keep a watchful eye on him all the time." So it is with all of us. The one individual each one has to watch is self. None of us will have much trouble living with others once we have learned to live with ourselves. Every sin, no matter how base or how small, is centered around the ego. Men steal to enhance their ego. Men kill to maintain their ego. All the sins of the catalog are wrapped up in the ego of self. There is one and only one way to conquer and defeat the self and that is through commitment of self to Christ. He can take that ugly, selfish being and remake it, remold it, and make a beautiful vessel for use in His kingdom. The only escape from self is surrender and commitment. He who has discovered this secret has discovered all, for in this commitment lies eternal joy and bliss.

Yes, the truth shall make you free, and you shall be free indeed. Truth in the person of Jesus Christ will free you from fears and anxiety—the truth will free you from the bondage of material things. The knowledge of truth will free you from ignorance and prejudice; it will free from complacency and indifference, and finally, the truth as revealed in complete commitment to Christ will free you from your greatest of all enemies, your own self.

Hesston, Kans.

Living faith brings forth good fruit. Dead faith brings forth imitation fruit.

—John K. Martin,

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Correction: In the birth announcement of Gail Dianne Eckert, in the Oct. 5 issue, it was erroneously stated that she was the second child, first daughter. Two sisters, not living, were born earlier, making her the fourth child.

Albrecht, Stanley and Althea (Long), Pasadena, Calif., first child, Douglas Alan, Oct. 9, 1954.

Alderfer, Isaiah L. and Lovina (Clemens), Harleysville, Pa., fourth child, third daughter, Rachel, Aug. 11, 1954.

Basinger, Ralph H. and Carolyn Mae (Detwiler), North Lima, Ohio, first child, Shirley Ann, Sept. 28, 1954.

Beiler, Elmer K. and Rebecca (Kennel), Parkesburg, Pa., sixth child, second son, Elmer Kenneth, Sept. 14, 1954.

Brubaker, John G. and Florence (Charles), Lancaster, Pa., fifth child, fourth son, Jacob Titus, Sept. 30, 1954.

Derstine, Marvin and Beula (Landis), Lansdale, Pa., third child, second daughter, Christine, July 8, 1954.

Diller, Nathan H. and Esther (Lehman), Hagerstown, Md., first child, Jay Arnold, Sept. 30, 1954.

Eby, Loren J. and Roberta M. (Sell), Elkhart, Ind., first child, Gary Devon, Oct. 4, 1954.

Eigsti, Lester and Gloria (Fisher), Kansas City, Kans., first child, Marilyn Jean, Sept. 30, 1954.

Haas, Jacob and Irene (Benner), Sellersville, Pa., fifth daughter, Helen, Sept. 28, 1954.

Hartman, Robert M. and Rhoda (Yoder), Orrville, Ohio, first child, Barbara Ann, Oct. 8, 1954.

Hershey, Warren G. and Sarah (Stoltzfus), Smoketown, Pa., first child, Elmer S., Sept. 22, 1954.

Hess, Paul A. and Ruth (Harnish), Willow Street, Pa., ninth child, a son, Lloyd Eugene, Sept. 21, 1954.

Hoover, Daniel and Mary Ellen (Reinford), Schwenksville, Pa., third child, third daughter, Bernice, Sept. 25, 1954.

Horst, John J. and Ruth (Weaver), Ephrata, Pa., ninth child, fifth daughter, Edith, Sept. 5, 1954.

Horst, Leon K. and Donna (Eichelberger), La Junta, Colo., second son, Gale Richard, Sept. 3, 1954.

Hostetter, Harry J. and Lois (Landis), Cochranville, Pa., third son, Kenneth Eugene, Sept. 26, 1954. (One deceased.)

Hostetter, John, Jr., and Mildred (Heacock), Harrisonburg, Va., third child, first son, Vaughn Leebert, Sept. 27, 1954.

Jutzi, Wallace and Mary (Shantz), New Dundee, Ont., second child, first son, Cameron Dwight, Aug. 8, 1954.

Kandel, Reuben and Esther (Sommers), Berlin, Ohio, a daughter, Beverly Lynette, Sept. 20, 1954.

Kauffman, John and Marilyn (Steiner), Medina, Ohio, third son, Roland Brice, Sept. 26, 1954.

Krabill, Simon P. and Mary Jean (Sherer), Elizabethtown, Pa., sixth child, fifth son, Jay Nelson, Oct. 5, 1954.

Landis, Clyde and Anna (Godshall), Elroy, Pa., second daughter, Nancy Lynn, Sept. 13, 1954.

Lapp, Isaac and Ruth (Metz), Hatfield, Pa., first child, Judith Lynne, Oct. 6, 1954.

Lehman, Ernest and Grace (Kauffman), Hollsopple, Pa., fourth child, first son, Joel Ernest, Sept. 22, 1954.

Martin, I. Homer and Mary (Burkhart), Blue Ball, Pa., third child, first daughter, Beverly Joy, Oct. 5, 1954.

Martin, Martin B. and Thelma (Kreider), Lancaster, Pa., third child, second son, Thomas K., Sept. 30, 1954.

Miller, Cecil and Verda (Hershberger), Kalona, Iowa, second child, second son, Delwyn Deon, Sept. 16, 1954. Both children by adoption.

Musselman, Melvin and Leona (Grove), Gettysburg, Pa., second child, first son, Ronald Lee, Sept. 6, 1954.

Nolt, John M. and Lena (Burkholder), Stevens, Pa., fifth child, second son, David B., Sept. 21, 1954.

Neuenschwander, Wilfred and Verda (Nussbaum), Dalton, Ohio, fifth child, Lillian Maxine, Sept. 30, 1954.

Risser, Paul and Elaine (Sauder), Lititz, Pa., second child, first son, David, Oct. 6, 1954.

Rohrer, Elmer H. and Ruth (Garber), Lancaster, Pa., sixth child, fifth daughter, Esther Louise, Sept. 25, 1954.

Ruth, Walton and Ruth (Bower), Souderton, Pa., second child, first daughter, Elaine, Oct. 6, 1954.

Shank, Don and Beulah (Good), Markham, Ont., second son, Charles Edward, Sept. 27, 1954.

Shank, Floyd C. and Mae (Vance), Harrisonburg, Va., third child, first son, Leon Edwin, Oct. 4, 1954.

Shantz, Gordon W. and Elisabeth I. (Horst), Harrisonburg, Va., second son, Gordon Amos, Oct. 6, 1954.

Sieber, Floyd and Alyce (Mast), Goshen, Ind., third child, second son, John Elvin, Aug. 17, 1954.

Snyder, Vincent S. and Ruby E. (Yoder), Ashley, Mich., a son, James V., Sept. 1, 1954.

Stalter, Edwin and Marcella (Rocke), Flanagan, Ill., third child, first son, Philip Edwin, Oct. 2, 1954.

Sutter, Eldo G. and Betty (Ebersole), Rock Falls, Ill., third child, Bonnie Suzanne, Sept. 5, 1954.

Thomas, David and Edith (Hess), Lancaster, Pa., ninth child, third daughter, Rebecca H., Oct. 2, 1954.

Troyer, Donald and Cleta (Troyer), Fairview, Mich., second child, first daughter, Doris May, Sept. 2 1954.

Wenger, Norman W. and Anna (Sauder), Gap, Pa., first child, a son, Gerald Lamar, Oct. 8, 1954.

Wyse, Mahler and Virgie (Schmucker), Stryker, Ohio, fifth child, third daughter, Anne Marie, Oct. 1, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brenneman—Hjelmstad.—Derald Brenneman, Hesston, Kans., and Ellenor Hjelmstad, La Junta, Colo., by Wesley E. Jantz at the La Junta Mennonite Church, Sept. 5, 1954.

Denlinger—Bergey.—John K. Denlinger of Nickel Mines congregation, Paradise, Pa., and Joan E. Bergey of the Frazer, Pa., congregation, by C. Ralph Malin at the home of the bride and groom, Aug. 14, 1954.

Hochstedler—Kemp.—Willard Hochstedler of the Howard-Miami congregation, Kokomo, Ind., and Catherine Kemp of the Bean Blossom congregation, Morgantown, Ind., by Charles Haarer at the Bean Blossom Church, Sept. 19, 1954.

Hostetter—Lerch.—Abram Hostetter, Gap, Pa., and Patricia Lerch, Wooster, Ohio, by V. M. Gerig at the Oak Grove Church, Smithville, Ohio, Aug. 7, 1954.

Hunsberger—Ramseyer.—Willis Ward Hunsberger and Shirley Magdalene Ramseyer, both of the Shantz congregation, Baden, Ont., by L. H. Witmer at the Shantz Mennonite Church, Oct. 2, 1954.

Lamoraux—Saltzman.—Mervin Lamoraux, Wellman, Iowa, and Mary Saltzman, Keota, Iowa, members of the Daytonville Mennonite Mission Church, Wellman, Iowa, by Ezra Shenk at the church, Sept. 5, 1954.

Lapp—Alderfer.—Benjamin F. Lapp, Kinzers, Pa., Stumptown congregation, and Geraldine D. Alderfer, Souderton, Pa., congregation, by Russell B. Musselman at the Souderton Church, Sept. 25, 1954.

Meyer—Yoder.—Albert J. Meyer and Mary Ellen Yoder, both of the Oak Grove congregation, Smithville, Ohio by V. M. Gerig, Aug. 21, 1954.

Myers—Zuercher.—Maro Myers, of the North Goshen congregation, Goshen, Ind., and Mildred Zuercher, of the Kidron, Ohio congregation, by Frank B. Raber, assisted by John Kreider, at the Mennonite Gospel Center, Kansas City, Mo., June 26, 1954.

Schmidt—Garber.—Leo Gene Schmidt, Greensburg, Kans., and Roma Louise Garber, Alpha, Minn., by Wesley E. Jantz, uncle of the groom, at the Alpha Mennonite Church, May 9, 1954.

Schrock—Burkholder.—Darrell Schrock and Mary Ann Burkholder, both of the Oak Grove congregation, Smithville, Ohio, by V. M. Gerig, May 22, 1954.

Steiner—Berkey.—Doyle L. Steiner, Martin congregation, Orrville, Ohio, and Karen Berkey, Oak Grove congregation, Smithville, Ohio, by V. M. Gerig at the Oak Grove Church, Sept. 11, 1954.

Stoll—Martin.—Joseph W. Stoll and Rhoda Marie Martin, both of Sheldon, Wis., by D. L. Martin, father of the bride, at the Sheldon Church, Sept. 24, 1954.

Yoder—Martin.—Carl E. Yoder and Ruth Naomi Martin, both of Elkhart, Ind., by Elmo Steiner and D. A. Yoder at the Olive Mennonite Church, Elkhart, Ind., Oct. 3, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Ebersole, Glenn Eugene, oldest son of David M. and Alice (Huber) Ebersole, was born June 27, 1949, went to be with Jesus Sept. 20, 1954 aged 5 y. 2 m. 23 d. Monday afternoon Glenn went with his daddy to the field to do a little work, when Glenn was suddenly jolted from the tractor, the rear wheel running over him. Glenn never knew what happened. He often asked questions about Jesus and heaven, never realizing he would so soon be there. Besides his parents he is survived by a brother (Marlin) and a sister (Mary Alice), his grandparents (Mr. and Mrs. Walter W. Ebersole, Elizabethtown, Pa., and Mr. Amos H. Huber, Manheim, Pa.) also two great-grandfathers (Mr. Amos Ebersole, Bainbridge, Pa., and Mr. Albert Stoner, Bainbridge, Pa.). Funeral services were conducted at Goods Mennonite Church Sept. 23 conducted by Clarence Lutz, and Frank Garman. Interment was made in the adjoining cemetery.

Harris, Martha, daughter of David D. and Nancy (Livingood) Mast, was born June 24, 1868; died June 15, 1954, at the home of her daughter in Grand Ledge, Mich. Had she lived 9 more days she would have been 86 years old. On Dec. 18, 1888, she was united in marriage to Israel Harris, who preceded her in death March 29, 1935. To this union were born 2 sons and 5 daughters. The two sons (Oliver and Earl Benjamin) died quite young. The 5 surviving daughters are (Mrs. Elmer Weir, Grand Ledge, Mich.; Mrs. Henry Nelson, Cadillac, Mich.; Mrs. Arthur Frost, Saginaw, Mich.; Mrs. Everett Sharp, Flint, Mich.; and Mrs. Charles Johnson, Battle Creek, Mich.). She is survived also by her 19 grandchildren, 44 great-grandchildren, 2 sisters (Mrs. Sadie Kendall, Goshen, Ind.; Mrs. Anna Kendall of Detroit, Mich.), and one brother (Abe Mast of Eureka, Ill.), besides many other relatives and friends. She and her husband transferred their church membership to the Bowne Mennonite Church, Clarksville, Mich., March 29, 1914, and here she held her membership at the time of her death. Funeral services were held at the Bowne Church June 18 by T. E. Schrock and David Zook with burial in adjoining cemetery.

Knepp, Ezra S., son of Jonas and Sarah (Hisey) Knepp, was born near Salem, Ohio, Aug. 9, 1891; passed away at his home after a lingering illness, Aug. 27, 1954; aged 63 y. 18 d. On Dec. 21, 1916, he was united in marriage to Susie Horst who survives. Also surviving are 2 sons and 4 daughters (David, East Palestine, Ohio; John, on the home farm; Ida, Emma, Mabel, at home; Esther—Mrs. Henry Horst, West Salem, Ohio), 8 grandchildren, 2 sisters (Mrs. Clayton Rohrer, Wadsworth, Ohio, and Mary—Mrs. Israel Snyder, Salem, Ohio). An infant son, his parents, and 2 sisters preceded him in death. He was a member of the Pleasant View Mennonite Church near Columbiana, where funeral services were conducted by David Weaver, Carl Good, and Abram Good. Burial was made in the adjoining cemetery.

Lint, Eliza, daughter of the late Christian and Nancy (Lehman) Keim, was born in Jenner Twp., Feb. 13, 1865; died at the home of her son (John) Aug. 26, 1954; aged 89 y. 6 m. 13 d. She was the last of a large family. She was married to Hiram Lint on Aug. 3, 1884. To this union were born 7 children, only two surviving (John M., of Hollsopple, Pa., and Elmer C., of Johnstown, Pa.). Preceding her in death were her husband on May 23, 1933, 5 children, (3 of whom died in one week in February,

893; another followed in December of the me year, and another eight years later), one eat-grandchild, and 10 brothers and sisters. esides her 2 sons she is also survived by 11 andchildren and 11 great-grandchildren. She nited with the Blough Mennonite Church many ars ago, and was a faithful member until ath. Funeral services were conducted Aug. 5 at the Blough Church, with Harry C. lough and John A. Lehman in charge. Burial as made in the church cemetery.

Martin, Barbara E., daughter of Henry and izabeth (Blosser) Stauffer, was born Jan. , 1876, near New Springfield, Ohio; passed vay Oct. 6, 1954, of a cerebral hemorrhage at e home of her daughter in North Lima, Ohio; ed 78 y. 8 m. 12 d. Most of her life was ent in this community, but because of ill alth, she with her husband spent a number years in the west. Her husband died in Ari na in 1948. She was a member of the North ma Mennonite Church and was always faith- l in attending when health permitted. In 98 she was united in marriage to Alfred H. artin. To this union were born one daughter d 3 sons (Gladys—Mrs. Daniel Conrad, North ma, Ohio; Paul E., Youngstown, Ohio; Dale , Hubbard, Oreg., and Clifford, Chino, Calif.) lso surviving are one sister (Mrs. Annie pply, North Lima, Ohio), 9 grandchildren, a great-grandson. Funeral services were ld at the North Lima Mennonite Church by avid C. Steiner. Interment was made in the joining cemetery.

Miller, Marina, daughter of Jeremiah and izabeth (Hollar) Lesher, was born near illiamson, Pa., on Oct. 17, 1877; passed away her home in Williamson on Sept. 12, 1954, ed 76 y. 10 m. 26 d. Though she had been in health for a number of years, she seemed tter in the recent weeks and so her death as unexpected even by those who were close her. She has been a faithful member of the illiamson Mennonite Church since she was ceived into fellowship in 1916. She is sur- ved by her husband, Newton Miller, and 4 others and sisters (Mrs. Charles Fields of hambersburg, Pa., David Lesher of Lemasters, a., Abram Lesher of Green Village, Pa., and rs. Jacob Picking of Williamson), and a num- r of nieces and nephews. Funeral services ere held at the Williamson Mennonite Church charge of J. Irvin Lenman, Harvey E. Snank, d Mahlon D. Eshleman. Interment in the St. homas Cemetery.

Moyer, Clarence H., son of Cora (Hottensten) d the late Phares R. Moyer, was born March , 1906, near Manheim, Pa.; departed from is life quite suddenly on Sept. 20, 1954; aged 8 y. 5 m. 20 d. He was killed in an accident a his farm, when the tractor which he was perating went over an embankment and upset, nning him under the seat. In his youth he ccepted Christ as his Saviour and united with e Hernley's Mennonite Church, where he took active interest in church and Sunday-school ork, and was a faithful member until the ord called him home. Oct. 4, 1925, he was nited in marriage to Jennie Rohrer. He is rvived by his companion, and these children D. Clyde, Mt. Joy, Pa.; Anna Ruth—Mrs. J. elmar Ebersole, Thomasville, Pa.; J. Kenneth, anheim, Pa.; Mary Jane and Clarence, Jr., th at home), also 5 grandchildren, and these others and sister (Raymond H.; Norman H.; dna—Mrs. David Boll; Lloyde H.; Phares, ., and Arthur H., all of Manheim). Funeral rvices were held at the Hernley Mennonite eetinghouse in charge of Homer Bomberger, bram Risser, and Clyde Metzler. Burial was ade in the adjoining cemetery.

Selzer, Lorena Alice, wife of Edward Selzer, aughter of John and Mary Neuschwanger, was rn in Osborne Co., Kans., on Sept. 12, 1896; eparted this life at Bethesda Hospital, Goes- l, Kans., Oct. 5, 1954; aged 58 y. 23 d., as result of a heart ailment. On Sept. 16, 1914, e was united in marriage to Edward Selzer. hey made their home on the home farm until he time of her death. To this union were born children (Wilbur, Canton, Kans.; Elsie, Sagi- aw, Mich.; Alice, at home, and Merle, Canton, Kans.). She united with the Spring Valley Mennonite Church in 1915 and was always a aithful member. Her husband was ordained to he ministry on June 2, 1935, and she loyally tood by him during his ministry. To mourn er sudden departure are her husband, 2 sons, daughters, 8 grandchildren, 3 brothers and sisters (John, Centralia, Wash.; Dave, Eck- ey, Colo.; James E., Boulder, Colo.; Mary— Mrs. Charley Peterson, Burlington, Colo.; Ella —Mrs. Cyrus Peterson, Bennett, Colo.; Rosa —Mrs. Raymond May, Charlevoix, Mich.), one aunt (Fanny Bowen, Eckley, Colo.), and a host of relatives and friends. She was pre- ceded in death by her parents, 3 brothers, and 4 sisters. Funeral services were held at the Spring Valley Mennonite Church on Oct. 8, in charge of Charles Diener and Harry A. Diener. Interment was made in the adjoining cemetery.

Shirk, Emma, daughter of the late John A. and Sallie (Gehman) Good, was born Jan. 20, 1868, near Adamstown, Pa., died Sept. 26, 1954, in Bowmansville, Pa., after a long illness; aged 86 y. 8 m. 6 d. She was baptized and received into the Mennonite Church at Bowmansville, Pa., in her youth and remained faithful to the end. On Nov. 6, 1890, she was married to Abraham Shirk. Surviving are her husband, 5 sons and daughters (Sallie at home, Alice—Mrs. William Weber, and Wayne all of Bowmansville; David near Adamstown, and Mary—Mrs. Amos Burkhart of Groffdale, Pa.), 18 grandchildren, 10 great-grandchildren, 2 sisters, and one brother (Mary Ann Burkhart, East Earl, Pa., Sallie Musser, and Milton Good, both of Bowmansville, Pa.). One son (James) preceded her in death. Funeral services were held at the Bowmansville Mennonite Church in charge of Howard Good and Moses Gehman. Burial was made in the adjoining cemetery.

Stoltzfus, George Blank, was born March 27, 1909, was called home July 10, 1954. He died very suddenly of a heart attack; aged 45 y. 3 m. 13 d. He accepted Christ as his Saviour at the age of eleven, and united with the Millwood congregation. Later when the mission began at Coatesville, he attended this place of worship. His first responsibilities were as secretary and teacher, and on May 14, 1947, he was ordained as minister and pastor of this congregation, which place he faithfully filled until death.

On Nov. 26, 1931, he was united in marriage to Meriam Hertzler. To this union were born 7 children (Mildred, Laura, Anna Meriam, Loretta, George Jr., Clyde, and Eileen, all at home). His father (Amos, Sr.), and brother (Amos, Jr.), and sister (Ruth), also survive. A brother (Joseph) and sister (Olive), and his mother preceded him in death.

Funeral services held July 14, 1954, at the Millwood Church, Gap, Pa., were conducted by John A. Kennel, John E. Kennel, Elmer D. Leaman, and LeRoy Stoltzfus. Several other brethren spoke briefly of experiences associated with Bro. Stoltzfus's life. Interment was made in the Millwood Cemetery.

Yoder, Lizzie, the daughter of Jacob J. and Barbara (Miller) Yoder, was born in Lagrange County on Oct. 29, 1872, passed away at Lagrange County Hospital on Sept. 30, 1954, of an asthmatic heart; aged 81 y. 11 m. 1 d. On March 11, 1893, she was united in marriage to Samuel P. Hostetler, who passed away July 25, 1921. To this union were born 2 children (Orla Oliver Hostetler and Velma Mae—Mrs. Ora Hooley both of Shipshewana, Ind.), also 10 grandchildren and 9 great-grandchildren. On Nov. 22, 1924, she was united in marriage to Menno D. Frey, who passed away in February, 1935. In January, 1937, she was united in marriage to Menno J. Yoder of Topeka, Ind., who survives her with the son and daughter, 9 stepchildren, and 16 stepgrandchildren. She became a Christian in her youth and at the time of her death was a member of the Emma Mennonite Church. Services at the Emma Mennonite Church Oct. 2, in charge of O. S. Hostetler, Amos Hostetler, and Percy Miller.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Missions at the Crossroads, T. Stanley Soltau; Van Kampen Press; 1954; 183 pp.; $2.50.

We as a Mennonite Church have been fairly successful in operating missions but we have not done too well in founding churches. This fact is beginning to disturb our missionary thinking a great deal. Really, if our outreach effort does not result directly or indirectly in the establishment of churches, it is of doubtful value. But, you say, we have always been trying through our mission effort to establish churches. It is true that we have accepted this ideal, but we have not seen its implications clearly enough and we have not pushed ahead directly enough toward this objective.

The book, **Missions at the Crossroads**, by T. Stanley Soltau, works out this thesis for us in systematic detail. The message of the book is simply this, that the only New Testament objective of mission work is the founding of a church. He develops this idea against his background of experience in Korea. Here as nowhere else in the mission fields do we have what missionary historians call, "The Marvel of Modern Missions." The marvel consists of the rapid emergence of an indigenous church—self-supporting, self-governing, and self-propagating. The vigor shown by this church is nothing short of amazing.

The missionary methods of the Apostle Paul are held up as the ideal. He went about evangelizing and establishing churches. This latter, Soltau stresses, is the unique element in Paul's method. We do not have here the more or less pointless evangelizing and mere "soul saving" in a vacuum. All must be church-centered. The work of the Holy Spirit in missions is emphasized and the Book of Acts is considered the primary missions textbook.

It is important that we ponder these lessons deeply in these days of a changing missionary situation. Soltau's book is in the form of a study text. The chapters are short and at the end of each chapter is a good series of questions for thought-provoking discussion.

Every missionary, home and foreign, and everyone interested in the missionary outreach of the church, should not merely read but study this book. We must see anew the church-building objective of missions, and we need to be taking more drastic steps to attain this goal. "It does us good to be engaged in mission work," you say. But if our objectives do not reach beyond this subjective concept the whole program can be selfish and can easily become barren and unfruitful. This book will help us to learn how to establish churches.—J. D. Graber.

ITEMS and COMMENTS

A correspondent to the **Christian Century** says that Russian authorities and church officials have consented to the photographing of more than 250 Greek New Testament manuscripts in Soviet libraries, which have been unknown during the past half century, except to a few Orthodox scholars. The photographs will be available to students engaged in theological research. State and church authorities will bear the cost of the enterprise.

* * *

Member churches of the World Presbyterian Alliance in session at Princeton, N.J., were told to "be loyal to the government of



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Sanford C. Yoder

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the nation in which you live" but in case of conflict to "obey God rather than men." The message said further, "love all men, even your enemies, knowing that they too are called to become children in God's family. Strive to break down racial barriers, to promote understanding between classes and people, to provide an opportunity for every man to share in the world's wealth and to earn a livelihood for himself and his family. Work with those who are seeking to promote peace and righteousness among nations, recognizing that unrest will continue and that there will be no immunity against irretrievable disaster until the new powers that have been put at our disposal through scientific discovery and technological advance have been made available for human welfare rather than human destruction."

* * *

A canon of St. Paul's Cathedral in London urged that the bishops of the Church of England call upon South African churches to end racial discrimination immediately "even if it means a loss of white congregations." He declared that such action would implement a statement adopted by the World Council of Churches in Evanston, Ill. urging member churches to "renounce and work for the abolition of all forms of segregation or discrimination to its practical end."

* * *

An end to segregation in churches was urged by the Presbyterian Synod of Virginia in session at Staunton recently, calling for membership in local churches "without reference to race." A report adopted by the Synod held that "enforced segregation of the races is discrimination, which is out of harmony with Christian theology and ethics. . . . The church in its relationship to cultural patterns should lead rather than follow."

* * *

With political, diplomatic, and military agencies locked in a bitter stalemate, the millions of Christians in both the free world and in Communist dominated areas, are indeed the life line of hope, holding the fragments of human society together. If we let that line be broken apart, there is no power left to ward off destruction.—**Worldover Press.**

* * *

The beginning of school saw a varied pattern of compliance with the Supreme Court's decision outlawing segregation in public schools of the United States. Three states where segregation was permitted on a local option basis, Arizona, New Mexico, and Kansas, are proceeding with integration. Washington, D.C., by order of the President, is also fully integrating the children of all races. In four border states, West Virginia, Maryland, Missouri, and Delaware, there is partial compliance, with integration in at least some of the schools. Nine states, Arkansas, Alabama, Florida, Kentucky, North Carolina, Oklahoma, Tennessee, and Virginia, are taking a "wait-and-see" policy, making no plan for integration, but making no resistance t it. In four states, South Carolina, Mississipp Louisiana, and Georgia, some steps are bein taken to legally evade the Supreme Court order. In all areas, there are people of in telligence and influence who are counselin full compliance with the order and the re ognition of the inevitable. It may take a ge eration to fully secure the integration whic the Supreme Court has ordered, but it wi come, and probably without serious incider along the way.

* * *

Britain has cut juvenile delinquency by 1 per cent in one year, according to **Betwee the Lines.** Means which have aided are th organization of youth clubs, fining of pa ents of young offenders, permitting corpor punishment in schools, and strictly supervi ing movies and television.

* * *

The National Council of Churches ha chosen New York City as the location of it permanent headquarters.

* * *

Six hundred retail druggists in Detro have pledged support of a plan aimed at ri ding magazine racks and newsstands t salacious literature.

EXCH

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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A Special Missions Week—December 5-12

By John H. Mosemann

President, Mennonite Board of Missions and Charities

The Need

Financial support for the general mission program of our church has maintained a good level through the past few years. It is a *level,* however, and not a rising incline. Over against this is the fact that our program has greatly increased in cost. For example, travel costs to and from our foreign fields have greatly increased, and the cost for maintaining workers on the fields has also increased. At the same time, our total program has been enlarging in scope, for we have been encouraged consistently by our brotherhood to advance and not retreat. Accordingly, the last Annual Meeting of the Mennonite Board of Missions and Charities adopted an expenditure budget of over one million dollars. This sounds like an enormous amount, but is comparatively small when divided by the number of persons in our constituency.

The very sobering fact is this: we are receiving in contributions only two-thirds as much money as is needed and budgeted for our year's work. We can liquidate no additional investments, for the remainder of these must be kept invested in order to keep faith with annuitants, donors of endowments, and givers of designated funds.

The Plan

Our Board officers together with representatives of most of the district mission boards have considered this need and have concluded that our strategy must include (1) plans for increasing the stewardship consciousness of our people and working at long-range plans for more adequate financing of our mission effort. (2) It was further decided to set aside a special week of missions (December 5-12), in which to raise a very substantial amount of money for the world-wide mission program. It is not intended that this effort displace or reduce in any way the regular missionary giving of our churches. This is a special, year-end appeal to our brotherhood to contribute an extra sizeable, much-needed gift for missions.

The district boards (Lancaster has arrangements for raising its own funds for foreign work) are planning to implement our plan through their representatives in the local churches. Each member of the church is to be given condensed information about our program and needs, plus an envelope in which your special offering is to be placed. These will then be routed through your local and district treasurers.

The Goal

In this drive we want to firmly bridge the gap between our normal income and the rising costs of missionary outreach. We can raise a very significant part of our needs in this single effort if every member of our brotherhood will follow Christ in obedience to His great commission. Our planning groups feel that an average of seven dollars per member would be a very realistic goal to strive for during this special week. Few wage earners receive less than that for a single day. Family groups would multiply this amount as they are able. Others could well afford to give several days' earnings, or even a week's, in order that the total level of income during the drive should match the needs.

The goal is higher than a mere monetary figure. We seek more than funds, although that is a very immediate and urgent goal. We seek also an army of brethren and sisters throughout the church whose major passion is the continuance and extension of Christian witness to every part of the world. We seek the sacrificial gifts, the importunate prayers, the wholesome counsel, and the dedicated lives which will make possible redeemed lives wherever our ambassadors carry their witness. Let us all declare by our Missions Week gifts that we have fresh faith in the power of Christ and His Gospel.

Goshen, Ind.

General Council Supports Missions Week

The General Council of Mennonite General Conference, in its regular session at Laurelville, Pa., on Oct. 1, heard the Missions Week plan described as it is further presented on this page of the Gospel Herald. The Council gave enthusiastic approval to the plan, and urges every member of the church to participate. Great blessing will be ours as we rally to the support of a world-wide program of missions. Don't miss your share of this blessing. Surely God calls us to go forward in our Gospel witness.

A. J. Metzler, Moderator.

Where Is Our Sense of Values?

By Charles B. Shenk

Let's get down to business on this matter of giving! From childhood we have been taught in our Christian homes and in our churches that we must give of our means towards the support of the church and its work. Over and over again we have heard, "It is more blessed to give than to receive," and, "God loveth a cheerful giver," and that we should give "as God hath prospered." We have heard countless appeals from this cause or that. We have even heard the passionate pleas for help from missionaries or relief workers who have seen the world's needs in a way that we may never see or care to see. Yet with all our information we are barely scratching the surface of our giving potentiality.

In Bro. Melvin Gingerich's fine article, "Mennonite Attitudes Toward Riches," in the February 23 issue of the Gospel Herald, we are informed that from a sampling of 1,343 Mennonite incomes in 1951 the average income was found to be $3,899.08. In this same year, 1951, according to an estimate made by Bro. Gingerich last spring, we contributed a little over $51 per member to the church program. In a family of four church members the total contribution would have been $204. If their income was the average of these samples, $3,899, do we not have cause to wonder how the remaining $3,695 was used? Is this giving "as God hath prospered" us? How "blessed" is such giving, or how much love do we invoke from God if this is an example of our "cheerful" giving?

The people of the United States and Canada are very complacent about the fact that they are the healthiest, wealthiest, best educated, and, percentage wise, the most Christian people in the world. In their ease and comfort they find it difficult to conceive of the unspeakable physical and spiritual impoverishment of the rest and by far the larger part of the world. What is so serious is that so few care enough to really do something about it.

"But when he [Christ] saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). Before we can serve and give in truly worth-while proportions we must somehow have within our being a measure of this "compassion" that Christ had for the needy. We cannot serve effectively or cheerfully when motivated solely by a feeling of Christian duty. I believe that the Apostle Paul has the answer in Gal. 2:20. With self crucified and Christ ruling our lives we will be sensitive to the will of God and be impelled to act accordingly.

The devil would have us lay up treasures on earth, but Jesus says in Matt. 6:20 and 21 ". . . lay up for yourselves treasures in heaven, . . . for where your treasure is, there will your heart be also." Today, if we want a car, a new home, a new suit of clothes, more furniture, or a more modern appliance, we usually find a way to get it, even at the expense, sometimes, of the Lord's work. On the other hand, have we ever canceled or postponed such purchases for the sake of our giving program?

We heard of a church advertisement in a newspaper which read, "No healing service Sunday, due to the pastor's illness."—Selected.

Let us stop and honestly try to determine just where our treasure is. Our heart is where our treasure is, according to the Word; so then, where is our heart? Do we spend our time, our talents, and our money trying to win the approval of men, or the approval of God? Do we have our hearts set mainly on business success and material acquisition or on finding God's perfect will for our lives? Are we more concerned about saving money, or the salvation of souls? Obviously, the things that we think about the most and spend the most money for are the things that we desire the most. If these most desired things are outside the spiritual realm, then there is something wrong with our sense of values. Our treasure is earthly.

The rate of giving by our church in the past is shameful. Certainly it is a reflection on our consecration to God. Let us regain our lost sense of values and "seek . . . first the kingdom of God and his righteousness . . ."! Besides all that can be accomplished for the good of others and for the glory of God, the blessings that are added to us will be many and they'll be real!

Biglerville, Pa.

No one will enjoy a fellowship where he or she has no place to serve, to love, or to be responsible for something.—Reinold von Thadden, Germany.

Our Readers Say—

A revealing item appeared in the Field Notes of the Gospel Herald recently as follows: "Sixteen young people were baptized and received into church fellowship at the ——— congregation . . . at the same time a convert from (its mission outpost) was received as a member at that place."

The item was well meant, but does not such differentiation reveal the class distinction which is all too prevalent in our church? The word "convert" is Scriptural. No one should be baptized and received into church membership unless he is a convert. Acts 3:19. However, our attitude and usage of the word almost associates a stigma with it. Perhaps some received in our congregations are just young people and have not been converts, and therefore we need this distinction between young people and converts. I trust not.

May the time soon come in the Mennonite Church when each person converted, baptized, and received into the church may be accepted as a full-fledged brother in the Lord with all the respect and privileges due a called-out saint. When that time comes "converts" will probably no longer be such a minority group.

We greatly appreciate the Gospel Herald, its timely messages, and its usefulness in keeping us acquainted with the church as a whole. May the Lord give to the staff wisdom and Holy Ghost guidance for the important task.—*Luke G. Stoltzfus, Philadelphia, Pa.*

Prayer Meeting Night

By Edna M. Mertz

It was prayer meeting night. I watched with admiration as the young man laid aside his carpenter tools and prepared to leave early. Two rooms were being built on to the small home in which we were visiting, and the young man was working late afternoons and evenings after his regular working hours. This fine young Christian was a stranger to us and yet I felt we knew him, for we loved to fellowship with the same precious Christ. How many young men with an opportunity to earn a few extra dollars would knock off early for a prayer meeting?

And then my memory took me back twenty years to a tragic scene at a railroad crossing, where Bob's family were virtually wiped out! It was an unforgettable scene of horror as they gathered up the bodies of the dead strewn along the tracks. Did God have His hand on the life of the little boy who was not taken along that day on the trip which ended in eternity? We believe so. Perhaps the conciousness that God had a

(Continued on page 1053)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Annual Meeting and Inauguration

To long-time members of the Mennonite Board of Education it seemed like old times to come together for the annual meeting of the Board in the Science Hall of Goshen College. In former years this meeting was held regularly at Goshen. In later years the Board has met at various churches throughout the brotherhood. It was a happy thought to combine this year the annual meeting of the Board and the ceremonies which inaugurated Bro. Paul Mininger as the ninth president of Goshen College. This made it possible for many Board members and other persons interested in our educational program to be at Goshen on this important occasion.

In the business sessions on Thursday, Oct. 14, the Board heard the usual reports of the officers of the Board. The treasurer's report showed that all three schools controlled by the Board—Goshen, Hesston, and La Junta—closed their books with an operating gain, in accordance with a long-standing policy. Westlawn, the new dormitory at Goshen, has been completed, and additional property has been purchased for campus extension. Total assets of the Board now exceed $2,000,000. The financial agent gave it as his opinion that the financial picture was the most satisfactory in the history of the Board.

An important action of the past year was the establishment of a student center in Philadelphia, where nearly one hundred Mennonite young people are attending the many graduate and professional schools in that area. This move shows a commendable interest in our members who are attending non-Mennonite schools. The center is at 319 S. Fifteenth St., and is in charge of Bro. and Sister Don Augsburger.

Unofficial reports from Eastern Mennonite College and from eight high schools showed how our church educational program is on an increase. Two new high schools—Christopher Dock at Lansdale, Pa., and Bethany, at Goshen—opened this fall with large enrollments. Building programs are in progress at most of the others.

Friday's sessions were in charge of the General Educational Council. The six area councils—Elementary, Collegiate, Winter Bible School, Secondary, Seminary, and Nursing—held sectional meetings, three each half day. The attendance at these meetings was most encouraging. One saw faculty, board members, or students from all our colleges, nurses' school, and high schools, and from many of the Christian day schools. As our memory serves, this meeting came nearer than any previous one to meeting the ideal which prompted the revision of the constitution a few years ago—that the Board of Education, in addition to administering certain of our schools, should give counsel and guidance to our whole educational endeavor, and should in its annual meeting furnish a forum and meeting place for all our educational forces. All the councils had arranged vital programs, and the excellent speeches and papers, with the discussions which followed, showed how many common educational concerns we have.

The Friday evening session was a business meeting of the Mennonite Teachers' Association, a growing organization of Mennonites in both public and church schools. Its vice-president, Richard Detweiler, then spoke, followed by Educational Agent C. F. Yake in his annual report.

Music was furnished for various sessions of the week by Clinton Christian Day School, Bethany Christian High School, and by the Nurses', Motet, and A Cappella choruses of the college.

The theme of the whole meeting was Christian Witnessing Through Our Schools. This theme was developed in a panel discussion on Saturday morning, followed by a stimulating discussion by O. O. Miller on the World-Wide Witness of our Schools.

The bringing together of many churchmen made it inevitable that there should be many committee meetings and many formal and informal conferences. Some of these filled recess periods; others ran parallel with the various sessions. The Executive Committee of the Board of course had many meetings. The Research Foundation had its annual meeting to hear reports and to plan the next year's work. A committee of representatives of the Mennonite Community Association and the Social and Economic Relations of General Conference planned a program for a Race Relations Conference to be held at Goshen next April. This will be the annual Christian Community Relations Conference.

Saturday evening began the inauguration services. The meeting that evening was a dinner for members of the Board and the Goshen College faculty. Also invited were faculty members from Hesston and E.M.C., and representatives from Scottdale. It was an evening of fine fellowship, even though the scheduled speaker could not be present on account of flood waters in the East.

Sunday afternoon Bro. Paul Mininger was formally installed as the president of Goshen College. Union Auditorium was well filled with friends of the college from far and near. Bro. Ernest E. Miller, president of the college for the past fourteen years, led in the worship period, with Walter E. Yoder, dean of Mennonite song leaders, directing the congregational singing. There were greetings from the presidents of the Alumni Association and the student YPCA, from the Acting Dean, the Superintendent of the Goshen Schools, a representative of Indiana church-related schools, the President of Bethel College (Kansas), the Presidents of E.M.C. and Hesston, and the Moderator of Mennonite General Conference.

Bro. Nelson E. Kauffman, president of the Board, delivered the charge to Bro. Mininger, who then gave his inaugural address on the motto of the college, Culture for Service. He gave content to both terms in the motto. He showed that culture is not in conflict with Christian discipleship, but may be devoted to the service of men and the glory of God. He maintained that all of life must be placed in the context of a commitment to Christ, and then outlined the implications of this commitment for the program of a Christian college.

As chairman O. O. Miller said, the Spirit of God was clearly present in this service, and Board members could go home feeling that the service for the church of our oldest college and seminary would continue to be in loyal and

competent hands. President Emeritus S. C. Yoder led in the closing prayer.

Although many visitors and Board members started for their homes after this service, a good audience assembled Sunday evening for a final consecration service. Bro. Howard Zehr pointed up again the meaning of yielded living. As an expression of Christian committal, faculty and Board members read together a statement of Christian commitment, devoting themselves to the continuing task of Christian education.—E.

America Speaks

By David F. Miller

Recently I became greatly aware of the distorted use of language by modern Americans. By that, I mean the use of swearing and foul talk as people converse with one another. It seems as the years pass by that swearing is heard increasingly among children as well as among adults. Is there a way to prevent this?

I am serving my I-W in voluntary service at Kings View Homes in Reedley, California. My work is gardening, but I also help out with the different farm duties. Just west of the hospital behind the farm Kings River flows merrily on its way.

Several weeks ago as I went to feed the cattle near the river, I noticed some young boys between the ages of eleven and fifteen fishing. Obviously, they were having a good time. As I watched them for a while I noticed that they had spears and that they were spearing the fish. About five of them worked together as a group. The boys would approach a deep hole and spear the fish as they attempted to escape. They were having very good luck doing this, and of course were excited and happy with themselves. But I had to grit my teeth as I heard their conversation. Their speech was such that about half of the words said were the use of God's name in vain. I could hardly believe it, but these boys could not express their happy feelings without the use of swear words. It really shocked me and I tried to reason it out; I thought, "What kind of words or sentences do they use when anger rules them?" Can it be that we here in America cannot express happy feelings without using God's name in vain? While mowing lawn in Reedley I again was amazed at the way parents and children use speech. A young child went to the neighbors when she had been ordered not to do so. The mother cursed the child as she went after her, but was answered by the child in about the same language. Do these represent a cross section of our American boys and girls? These are just a few examples of vile language which I have witnessed.

The use of God's name in vain has been condemned by God from the very first. When Moses first gave the law to the children of Israel, God there clearly stated, "Thou shalt not take the name of the Lord thy God in vain." The seriousness of using God's name in vain is expressed by God Himself. Listen: "For the Lord will not hold him guiltless that taketh his name in vain."

Speaking is probably one of the greatest gifts of man, if it is used right. Time and again in the law courts a lawyer's use of words can condemn or acquit a person. To be sure, without the ability to converse with fellow humans our civilization would be far behind its present pace. But most of all our speech shows just what the heart is. Just as mind and heart are so closely knit together, your speech will betray the thoughts of mind and workings of the heart. Speaking is something that each one of us does. We use it as a way of conversing with one another. We use it in expressing our ideas. Out of speech can come condemnation or approval. By listening to a conversation we can determine whether a person is angry or happy. Hate and love can be detected through our speech. Yes, speech is truly a weapon. Although it can soothe and comfort, it can be as a torch cutting through metal, as it bites home to an individual.

Let us agree to differ, but resolve to love.—Timothy T'ingfang Lew, China.

As we look at nations today, and also as we reflect on nations of the past, we find that the speech of the people closely reflects the feelings and thoughts of the individuals within a nation. People who use vile language continuously are also morally and spiritually degraded. Nations in the Old Testament times began their downfall as soon as the minds of the people expressed themselves through vain thoughts and use of God's name in vain. It is a fact also today that we can almost predict the downfall of a nation by the speech used in that country. America today stands up as a nation which is day by day growing more vile. It has come to the place where Christians in America have slidden into, shall we say, the habit of taking the name of God and Christ in vain through one form or another. The people who are supposed to be living witnesses and testimonies to all within hearing distance have failed. Yes, "America Speaks," but who cares to listen to its voices?

It is time that we as Christians did something about this. We should tell people that it is the will of God that their speech should not be such as takes God's name in vain. Yes, I know it is very easy when in a group not to say anything or just slip quietly away when the language gets rough. But we as Christians must be witnesses. How will people know if no one tells them? I have seen occasions when a group almost automatically stopped using rough language when they saw an honest, sincere Christian come their way. In most instances such a change, although wonderful to observe, represents only a superficial response. A deeper response requires a change of heart. Accepting the salvation of Jesus Christ is the only way to rid people of sin. May each of us strive to be better personal workers, at work and at play, in order that our language may have the blessing of the Holy Spirit.

One example we all can follow is Christ. His daily dealing with people from all trades of life has been written down by His disciples and the early leaders of the church. If we study and see His deeds of loving kindness, mercy, and compassion, we glimpse anew the beautiful life He lived. As Christ talked He could through his speech calm the most disturbed, soothe the troubled,

(Continued on page 1041)

It Happened–

SEVENTY-FIVE YEARS AGO

(From Herald of Truth, Nov., 1879)

On Sunday, Sept. 19th, there was a deacon ordained at Kindig's Church, in Augusta Co., Va. Three brethren were nominated. . . . The lot fell on Samuel Weaver.

From the Church in Columbiana and Mahoning Counties, Ohio. The Communion of the Lord's Supper was held on the 5th of October. . . . On the day preceding the communion a minister was chosen and ordained. The lot fell on John Burkholder.

The Church at Hassan, Hancock Co., Ohio, has built a meetinghouse, but have no minister among them. . . . It is their desire that some ministering brother should settle among them.

John Smiley, son of Nathan and Anna Smiley, was born in Somerset Co., Pa., Oct. the 2nd, 1822. In 1842 the deceased with his parents emigrated to Elkhart Co., Ind. . . . In 1849 he was ordained minister of the Gospel. In 1866 he and his family changed their residence to Wayne Co., Ohio, where, on the 18th of September, 1879, he died unexpectedly and unseen by man. . . . Aged 56 years, 11 months, and 16 days.

The Great High Place in Petra

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Petra, silent city of the forgotten past, halfway between the Dead Sea and the Gulf of Akabah—the Elath of Scripture—exerts a magic spell upon the minds of those fortunate enough to visit it. Its single and weird approach, through a deep rock-cleft more than a mile long; its temples numbering over five hundred, cut in the living rock of stupendous cliffs and showing Babylonian, Egyptian, Greek, and Roman influence; its high places, courts, libation basins, and altars, where the ancients worshiped; its amazing color, the work of nature lavish with ocher, and all shades of red—all these are mysterious and enthralling.

However we travel to Petra, whether by railroad from Amman; or by car from Jerusalem, the most practical way; or by air, the latest innovation; all routes converge on Maan, a thriving little town girdled with walled gardens of palms, figs, and vegetables, and surrounded by flat, chalky, white desert.

From Maan we drive by car, passing the Springs of Moses to Elji. Here a happy crowd of Bedouins, with riding horses and pack mules awaits our arrival. We leave Elji under the escort of a mounted police officer and a Bedouin guard, both armed! We desert the few reminders of modern civilization and travel back through two thousand years of history.

Gradually we approach Petra through a magnificent defile. The ruins of the city burst on the view in their full grandeur, shut in by barren, craggy precipices, from which numerous ravines and valleys branch out in all directions.

* * *

An excursion that agile climbers should never miss is that to the Great High Place of Sacrifice. The student of ancient Semitic worship will find an abundant reason for visiting this spot, in the existence of a high place and a remarkable altar.

It is in the midst of an amphitheater of hills and mountains, which are much higher. The ascent is an arduous one, though once made easier at different stages for the ancient worshipers by steps hewn out of the rock, now much worn away.

As we climb we wonder how long it must have taken to cut these elaborate steps. It is beyond our power to guess. But one thing we do know, and the knowledge almost takes our breath away. These steps are at least four thousand years old!

Where are they leading? What will we find at the top? At the head of the stairway two hollowed-out rocks canopied by overhanging cliffs seem to form pulpits with sounding boards. Tanks are cut in the rocks beneath as though for baptism, and away below is a grassy plateau, where imagination pictures a congregation. It is the only place I saw in Petra which seems really to have an air of holiness about it! St. Paul might have preached from these lofty pulpits! One can well believe that here the early martyrs assembled.

We clamber up a rocky stairway which cannot have been cut at so great expense of labor without a purpose. One comes across the ghosts of red staircases leading up into the towering crags, stairs cut with infinite labor up the sides of mountains, that disappear beneath a chaos of fallen rocks to emerge again, and lead up and even upward, tracing a ghostly red path to the "High place of Baal."

Nothing worse can happen to a church than to become normal.—Martin Niemoeller.

As we climb higher, the pathway broadens into a road that we know must lead to something of importance. At one point the roadway is cut for one hundred and fifty feet, through a shoulder of the rock, ten feet wide, and with a depth varying from five to fifteen feet. At places the action of the weather has completely destroyed the old path, but we follow its line until we are fully five hundred feet above the level of our camp. We make our way across the top of the mass in an easterly direction, and soon come upon another roadway coming from the vicinity of the amphitheater, through a great cutting.

Reaching the crest of the mountain at last, we are greeted by the unusual and unexpected sight of two lonely and significant obelisks, watching over the well-preserved altars—one altar of slaying, and the other an altar of burning. These tapering stone-pillars are about one hundred feet apart, one hundred and twenty feet high, and nearly twelve feet square at the base.

These pillars have given to this mountain the name of Obelisk Ridge, and the immense effort required in their construction will be realized when it is stated that the whole summit of the rock was cut away in order to leave them standing! The summit had been hacked smooth. The whole amount of cutting which took place in this region is tremendous.

In the Scriptures we read of pillars which were worshiped on "high places" by the idolatrous inhabitants of the land when Abraham and his descendants first dwelt there, and which in many cases were broken down by the Israelites when they occupied the land on the west side of the Jordan. Deut. 12:2, 3.

By reason of the precarious hold Israel had on the east side of the Jordan, a less thorough work of demolition was possible, and here in the heart of Edom we are able to look upon an example of the deities of stone which the earliest inhabitants worshiped before they had a knowledge of the true God.

Here we come upon an open-air sanctuary. This is the object of our arduous climb—the most ancient high place. Our camp in Petra is about three thousand feet above the sea, and we stand seven hundred feet higher than the floor of the city. The first view of the High Place to one approaching it from this direction is that of the sunken court, which is forty-seven feet long and twenty feet wide. On the west side is an altar standing some three feet high and approached by three shallow steps. South of this is a circular platform, in the top of which is carved a rock basin with a drainage channel. Possibly it was used for drink offerings.

Further to the south a large stone tank no doubt served for water storage and for washing the sacred vessels. Beside it a tiny recess is hewn where the pans, shovels, basins, fleshhooks, and censers may have been stored by heathen priests.

Immediately in front of the altar is a raised dais which must have been connected with the ritual of the altar. The round altar is formed by two concentric depressions cut into the rock, the one being forty-six inches in diameter, and the inner one seventeen inches. If this was the spot for slaying the bloody sacrifices, then the blood would run down and collect in the cavity close to the stairway.

The other altar is a detached rectangular block, with the passageway all round it. It is approached by the stairs and in addition to the strange cuttings on the corners, contains a depression, possibly for libations, or parts of the burnt offerings. At the northern end of the sunken court is a cutting that seems to have been intended for a seat accommodating at least ten persons. Thirty-six feet south of the end of the court is a large pool, eight feet by ten feet and three feet deep, cut into the solid rock. The worshiper or priest who ascended these altar stairs, and then turned to face the court, found himself looking towards the rising sun.

This "high place" is so well preserved, so clear in intention, that if the priests of Petra could come back they would be able to hold an orgy under the moon without the knowledge that the shadow of centuries has ever fallen on their altars! In the ancient days Petra was considered to have been a very religious

city. The fact that the neighborhood is crowded with monuments of all kinds indicates the special sanctity of this part of Petra and suggests that it was the most ancient of the holy places of the capital of Edom.

From the days of Abraham to Solomon, the Bible makes many references to the worship on the high places. It was a natural and at first an innocent impulse, which led men to resort to the hills for worship. There the worshipers were brought nearer to the heavens, and the separation of those retired eminences from the scenes of the usual routine of daily occupation suggested the idea of sacredness.

That these spots were for worship, and not for ceremonies in connection with the burial of the dead alone, is evidenced by the elevated location of the main high place and the absence of tombs anywhere within hundreds of yards of it. That the worship included the element of sacrifice is proved by the accessories of all such well-preserved locations. These high places bear the strongest testimony along with older references in literature, to the great age of the idea and practice of sacrifice, pushing it back into the earliest periods.

Every student of the Old Testament is familiar with the "high place of Baal," which roused the bitter wrath and called down the violent condemnation of the prophets. These are the same high places! Kings, Chronicles, Judges, Jeremiah, and Hosea are full of the terrible clash between Jehovah and Baal. What happened, of course, was that when the Israelites, as desert Bedouins, invaded Palestine and became farmers, they began to take over the old Canaanite gods with the land. Jehovah, the stern deity of the desert places, was forsaken for the gods of fertility, the local Baal, who made the sun shine and fattened the corn in the ear. Here in Petra are certainly the most perfect specimens of these interesting remains of the centuries before the monarchy and perhaps the Exodus.

Ancient authors tell us explicitly that the Nabateans—the tribe descended from Ishmael who made Petra their capital and wrought most of the monuments seen here today—worshiped the sun-god, Dushara, whose symbol was an uncut black stone. All over Petra we see carved niches containing pillars or large separate monoliths representing Dushara. These were placed near groves, along roadways, in temples, up steep stairways, just as the cross is placed by Christians.

* * *

Two other features of these ancient high places connect them curiously with our religious life today. The ancient worship in Petra embraced the double altar of their matchless high place. The other connecting link is the relation between the pillars, marking the location of these ancient places of worship, and the church steeple. It does not require a great stretch of imagination to connect this pillar with the minaret of Islam and the steeple of the Christian church. The Moslems added a winding stair, like the approaches to the ancient high place, and a human voice to call men to prayer, while the Christians added a bell.

As to the outlook from this peak, it is sublime, and worthy of a place among the noted mountains of the Bible, and marvelously fitted to stir within the human heart those emotions which have ever found their rightful vent in the worship of powers far above all things human.

As we stand on this ridge, the whole picture of the idolatrous worship of the Canaanites upon the "high places" of that land seems to come alive, and we are transported back among the scenes of idolatry which the coming of Israel swept away.

We remember that the Jews open their windows and pray toward Jerusalem, and the Moslems, no matter where they may be, pray toward Mecca. It remained for evangelical Christianity to shake itself free from the points of the compass, from Jerusalem, from Rome, from human traditions of every sort, from all created objects, and lift its face and heart heavenwards in the worship of God in spirit and in truth.

—Old City, Jerusalem, Jordan.

The Good Samaritan Parable—An Interpretation

(Luke 10:25-37)

By John A. Kennel

Introduction.—The Lord's teaching concerning the Good Samaritan arose in a discussion following a certain lawyer's question, "What shall I do to inherit eternal life?" This is perhaps the most important question that can be asked by any honest seeker of the truth, if asked with the right motive, but sad to say in this incident the object was to tempt Christ.

A certain man went down. This applies to the whole human race. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). Man departing from God always goes *down.*

The road from Jerusalem (the king's city) down to Jericho (the cursed city, Josh. 6:36), a distance of 19 miles northeast of Jerusalem to the region of the Dead Sea (which signifies destruction), is a hazardous winding road often waylaid by thieves (the devil) who is ever walking "to and fro in the earth" (Job 1:7), "seeking whom he may devour" (I Pet. 5:8). This man fell among the thieves, as we all did, who stripped him of his raiment. "Our righteousnesses are as filthy rags" (Isa. 64:6).

Wounded him, and departed, leaving him half dead. The devil wounds men and leaves them to get out of their trouble as best they can, but you know when a man is half dead he has no strength left. "For when we were yet without strength" (Rom. 5:6). "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6). "Having no hope, and without God in the world" (Eph. 2:12).

By chance there came down a certain priest that way. . . . and likewise a Levite, representing the law. They came and looked on him, but passed by. The law is good to show man his lost condition, but a looking glass is a poor thing in which to wash one's face. "For what the law could not do, in that it was weak through the flesh" (Rom. 8:3). And again, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19).

But a certain Samaritan, as he journeyed. This certain Samaritan, who represents our dear Saviour, did not come by chance. *No,* He was on a journey; His Father sent Him to seek and to save that which was lost.

Came where he was. He had to come all the way. A man that is half dead has no power to go and find help. *"When he saw him."* "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). He had compassion on him and went to him. "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7). His pity moves him to action.

He is the Great Physician. He carries with him not only a first aid kit, but an inexhaustible supply of oil and wine. The oil signifies His grace. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). The wine represents the cleansing power of the blood. I John 1:7, 9. "He washed his garments in wine, and his clothes in the blood of grapes" (Gen. 49:11).

He "healeth all thy diseases" (Ps. 103). He lifts him up "out of the miry clay" (Ps. 40), takes him right out of the gutter, sets him on his own beast, right up into the saddle, while He, the good Samaritan, walks beside, leads the ass with one hand, and steadies the man in the saddle with the other hand. He becomes our real substitute, like the ram caught in the thicket. Gen. 22. "Surely

A Prayer for This Week

Dear Father in heaven, Father of love and patience, we praise and magnify Thy blessed name that Thou hast set Thy seal upon our inmost beings and hast called us to be workers in Thy eternal kingdom, in spite of having too often failed Thee and even betrayed the sacred trust Thou hast given us. We are glad that Thou understandest the struggles of each human heart we must deal with. Give us love, give us eagerness and strength, with gladness, on this day, and God-given tact as we start out to witness. Give each of Thy servants the world over special intuition to perform every responsibility in the light of eternity, and free us all of every habit or hindrance that would mar our usefulness. Instruct our minds, sustain our wills. Make this day one of complete obedience, a day of miracles in the lives of others, a day of unspeakable joy and peace. In Jesus' name and for Thy glory. Amen. —*C. Carol Kauffman.*

he hath borne our griefs, and carried our sorrows" (Isa. 53:4).

Brought him to an inn—The church. Eph. 5:23. Christ is the Head of the church. When folks are saved God expects them to come into the church. "And the Lord added to the church daily such as should be saved" (Acts 2:47). How wonderful that God has provided this wonderful shelter for His people while here in this wicked world! Matt. 16:18.

He brought him to an inn and took care of him. He sees that this man is well cared for in the inn ere he departs *on the morrow,* His ascension. See how wisely He has provided His church with *the host.* The host are His ministers. The flock without guidance and proper oversight goes astray. Acts 20:28; I Pet. 5:2, 3. *He took out two pence.* "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you" (John 16:7). The other penny may be *the Word of God, the Holy Bible.* "I have given them thy word" (John 17:14). What a wonderful provision for the church—every need supplied! "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). If perchance one may think he has spent more, what then?

When I come again, I will repay thee. The eternal reward. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

Parkesburg, Pa.

What Is Your Offering?

By Kenneth J. Weaver

"Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering," saith the Lord. The Lord had just heard the cries and pleadings of Israel in captivity a short time before. Their loving God had been waiting for their plea for repentance. A remnant was restored under Ezra and Nehemiah and the Lord had blessed them so that they could restore much of the waste that was created by the enemy invasion.

In the midst of this prosperity God sent the message by Malachi: "I have loved you . . . ye offer polluted bread . . . ye offer the blind for sacrifice . . . ye offer the lame and sick . . . should I accept this of your hand?" The prophet had struck home to the very core of the sin of the people. They were loving themselves more than they loved God who had been showering His love upon them. God had blessed them with much, but they gave back to Him what they didn't want or need.

Throughout Christendom today we find many who are keeping the best they have for themselves. They give only the smallest part or that which is of little value back to God. God, however, desires and deserves the best we have to be set aside for Him.

Too often we give the most and best of our time and strength to do the things we want and desire to do, and then squeeze off a little bit of leftover time to use for the Lord. We work hard all day at our business and then in the last fifteen minutes we sleepily read His Word and look to Him for a spiritual blessing.

One who is in love with another person gives the best he has to that person, and not the inferior. Is God less worthy than a friend? If we love Him we will give our best and not that which is of little or no value.

Christ said, "If any man love me, he will keep my commandments." Later He went on to summarize the commandments as that of loving God and your fellow men with all the heart, soul, and mind.

What really is our highest aim in life? If we have this divine love central in our lives we will make sacrifices in our business and recreational activities to fulfill our acts of love to God and man. It is better to have our business suffer a little rather than our spiritual life or the work which Christ left for the Christian Church.

What do we offer Him? The money we don't need after our spending is finished . . . the clothes we don't want anymore . . . the time we can't use? God forgive us if we have been giving the torn, lame, and sick but have kept the best for ourselves. Let us sacrifice to the Lord that which is precious to us.

Charlottesville, Va.

Prayer Requests—

(Requests for this column must be signed)

Pray for a husband who has not been faithful to his family and the church.

Pray for a man who has turned his back to Christ and the church.

Pray for two young sisters who were injured in an automobile accident.

Pray for evangelistic meetings at Trenque Lauquen, Argentina, Nov. 17-28. The two Protestant churches of the city, Mennonite and Baptist, are cooperating. The meetings will be carried on by an evangelistic team of six sent out by the Latin American Mission of Costa Rica. Pray for increased fellowship among Protestants, a saving knowledge of Christ the Saviour, and that those who have warped ideas of Protestantism may get a clear view of the New Testament Gospel.

Pray for Bro. and Sister Eugene Blosser as they go to Obihiro to take up the heavy responsibilities of working with the organized congregation there. Pray that a capable interpreter and teacher may be found for them and that they may be able to continue their language study.

Pray for a young Japanese minister, that he may understand the Scriptures and have power to overcome the temptation to doubt.

Pray for our young people who are enrolled in state and specialized schools —that they may remain true to their faith in God.

Pray for three young men who have strayed into sin, that they may be saved for Christ and the church. May we unite in this request during the month of November.

No Secret?

By Opal Brammann

It is no secret, so we sing,
What God can do for you;
But just to watch some Christians
You'd think that wasn't true.

They act as if these blessings
Were only theirs by right;
While others walk in darkness
With none to show the light.

So, Christian, be a witness
At home and everywhere;
Let others share the secret
Of His tender, loving care.

Park Rapids, Minn.

OUR SCHOOLS

ROCKWAY MENNONITE SCHOOL

With an enrollment of 142—15 per cent more than that of last year—teachers and students of Rockway Mennonite School are eagerly anticipating the completion of the new permanent building. No day has been set for the transfer into this new building, but Principal Groh believes that it will occur during the early part of November. This building is to provide administrative offices and four classrooms and will free several rooms of the present building for other needs—one room will be used for industrial arts and another for indoor recreational activities; the enlarged assembly room will be used only for chapel and music activities and classes; and the enlarged library will be used as a library only.

With this increased enrollment has come an increase in boarding students; it has been necessary to secure lodging in private homes for four students. Mary A. Baer of Baden, Ont., replaces Anna Bowman as supervisor of the dormitory. Miss Bowman looks forward to preparation for further service.

A glance at the curriculum reveals additions there. Edith Shantz, B.A., has joined the faculty to teach home economics and to assist in other departments. Miss Shantz is a recent graduate of Goshen College. For the grade nine boys there is now offered industrial arts which is taught by Harvey Snyder.

As Rockway Mennonite School grows, it is earnestly desired that there be spiritual maturing. Pray that God may be glorified in this as Bro. Charles Hostetter comes to the school on Oct. 18 to begin the fall evangelistic services.

GOSHEN COLLEGE NEWS

"The essence of Christianity is the individual's relationship to Jesus Christ," Bishop J. D. Graber, executive secretary of the Mennonite Board of Missions and Charities, pointed out in his opening sermon of Goshen College's "Spiritual Life Week," October 3 to 8.

Spiritual fervor must be renewed. While religious emotionalism alone will lead to religious excess, mere religious intellectualism, will choke enthusiasm and "freeze" a Christian testimony. This, Bro. Graber explained in the message, "The Work of Christ on Calvary."

The world has lost its sense of direction and threatens to absorb Christians into a pattern of fatalism. Men take the marvels of science for granted but may be tempted to doubt the personal concern of God and His ability to speak personally to the individual. This tendency was countered by Bro. Graber in "How We Can Know the Will of God."

"Good Merchandise Comes High" emphasized the distorted sense of values in American society. Placing so high a value on money or material goods produces a lack of emphasis on fullness of life in Christ.

* * *

"America can have the world if she goes out to conquer it with love, rather than atomic bombs," Frank C. Laubach, world literacy specialist, told a Lecture-Music Series audience at Goshen College October 8.

"You can change any nation on the face of the globe from enemy to friend within a year if you go about it in the right way—the Jesus way of amazing kindness, love, and compassion," the Apostle to the Illiterates emphasized.

Since 1935, Dr. Laubach has been responsible for producing literacy charts in 247 languages and dialects in 68 countries. Fifty-six governments have invited him personally to work in their countries.

Dr. Laubach worked out the first edition of the now world-famous picture-syllable-world literacy charts while living with the Moros, a fanatical Moslem people in Mindanao Island. He helped the Moros put their words into writing after learning to speak the Maranaw language. The work in Mindanao became a model for other parts of the Philippines and finally for the rest of the world.

At a special chapel Dr. Laubach gave detailed illustrations of his literacy method which has shown sixty million illiterates how to read.

* * *

Dr. Roy Umble, director of forensics, has announced the appointment of student members of the Forensics Council: Tom Diener, manager; Floyd Metz, assistant manager; Herbert Hostetler, freshman manager; secretary, Margaret Jantzi; publicity managers, Sidney Kreider and Paul Weldy. The Council will attempt to co-ordinate speech activities.

J. Lawrence Burkholder, assistant professor of Bible and philosophy on leave of absence to study at Princeton Theological Seminary, spoke at a Vesper Service October 10. Bro. Burkholder just returned from a Church World Service assignment in Indo-China.

* * *

Goshen College began broadcasting over WKAM, a local 500-watt station, October 15. The station has granted the college thirty minutes of free time each school day to provide an educational service to the community. LeRoy Kennel, assistant in public relations, is program director of the college broadcast which is heard at 8:00 a.m.

The Student-Faculty Council recently approved a recommendation from the Y Service Committee to hold the annual work drive during Christmas vacation.

"Practical Problems of Leadership" will be the theme of the fourth annual student activity conference, October 22 to 24. To evaluate extracurricular activities in the light of Goshen College objectives, representatives of all campus organizations will discuss mutual problems during the conference. Dr. Robert Kreider, dean of Bluffton College, Bluffton, Ohio, will be guest speaker.

Dr. S. C. Yoder's fifth book, "Horse Trails Along the Desert," will be released November 10, by Herald Press. This book grew out of his observations and experiences along the trails of the Great American Desert. Dr. Yoder, President Emeritus, is currently the director of the Bible Correspondence Department.

—Office of Public Relations.

HESSTON COLLEGE AND BIBLE SCHOOL

President Roy D. Roth, Dean Justus G. Holsinger, Daniel Kauffman, Merle L. Bender, Evan Oswald, Vincent Krabill, Willard Conrad, and D. D. Driver attended the Mennonite Board of Education meeting at Goshen, Ind., Oct. 15 and 16. Bro. Roth gave the chapel address at Goshen College on Friday morning. Merle Bender spoke on Friday morning on the subject, "Our Schools Witnessing Through Staff Services of the Church." His subject in the afternoon was, "Selling the School's Program." Bro. Roth was chairman of the panel discussion on Saturday morning, "Strengthening the Christian Witness of Our Schools." Evan Oswald was a member of the panel.

The second annual Alumni Home-coming, during the Thanksgiving holidays, is being planned. Home-coming high lights will include a Thanksgiving dinner Thursday, Nov. 25, a program of sacred music by the Mennonite Singers, of Bethel College, following the Alumni Luncheon Thursday evening, and the Karamu Concert Ensemble on Friday night, Nov. 26. The Karamu quartet was organized in 1941 and has become famous across the nation through national broadcasts over CBS. Members of the Home-coming Planning Committee include: Mrs. Willard Vogt, Mrs. Wayne Swartzendruber, Charles Kauffman, D. D. Driver, and Merle L. Bender, chairman.

Dean Justus G. Holsinger has been officially installed as Dean of Instruction in a chapel program:

Chairman ..... Pres. Roy D. Roth
Hymn by Chapel Audience ..... led by Paul M. Yoder
Devotions ..... Harry A. Diener, Vice-President
Mennonite Board of Education
Chorus Number ..... Collegiate Chorale
"The Dean's Office, the Key to the Academic Progress of an Institution" ..... D. D. Driver
"Greetings from the Students" ..... Robert Snyder
Chorus Number ..... Collegiate Chorale
The Charge to the Dean of Instruction
Nelson E. Kauffman
President, Mennonite Board of Education
Response ..... Justus G. Holsinger
Chorus Number ..... Collegiate Chorale
Benediction ..... Ivan R. Lind

The entire faculty met in the student lounge Monday afternoon, October 11, for a special meeting to hear the report of the committee studying the possibility of Hesston's enlarging to a complete four-year liberal arts college. The committee is composed of Justus G. Holsinger, Dean of Instruction; Sanford King, Representative of the South Central Mennonite Conference; Howard Hershberger, President of the Alumni As-

(Continued on page 1053)

CHURCH MUSIC

Laurelville Church Music Conference

(In Retrospect)

By J. Mark Stauffer

Many years ago Jesus led three of His disciples up into a mountain apart; there He was transfigured before them and shared in the fellowship of heavenly friends. It was a wonderful experience for Peter, James, and John; Peter liked it so well that he wanted to stay and begin residence. Jesus sensed the call to work: He knew the need which awaited Him in the paths of His normal, generous life.

This summer Jesus led a group of men, women, and children (about 125) up into a mountain apart. There we, like the chosen three, beheld a new vision of our Lord and were inspired for future service. Paraphrasing two stanzas of one of the great Watts hymns:

With ready feet we loved t'appear
Among His saints, and sought His face;
Oft did we see His glory there,
And felt the power of sovereign grace.

We lifted our hands, we raised our voices,
While we had breath to pray or praise;
This work shall make our hearts rejoice
Throughout the remnant of our days.

Much as we enjoyed the fellowship of the fine church musicians at Laurelville, we did not want to stay there; we wanted to go to the foot of the mountain (our home communities) where there is urgent need. We wanted to go home and tell what great things the Lord had done for us. Many testified to a spiritual uplift and growth as a result of the conference; this was the highest tribute that a member could pay the conference.

The program proceeded with the theme, "Building Congregational Music." The five staff members carried through their special study as follows:

Building Congregational Music
By Improving the Character of Our Worship—Gerald Studer.
By Improved Song Leadership—Warren Leatherman.
Through the History and Interpretation of Hymnody—Millard Detweiler.
With a Children's Music Program—J. Mark Stauffer.
With a Safe Program of Special Singing—Ralph Wade.

Besides these lectures, there were song leadership classes, a conducting class, a class for those interested in children's music with some demonstration work with the camp children. There was a discussion on Music in Revival, a church music sermon, a lecture on the Backgrounds of Church Music, a frank discussion of the Minister-Song Leader Relationship, a discussion of church music problems and their solutions, and the unique opportunity of sight reading *Songs of the Church,* an experience enjoyed by all.

We sang together in a number of hymn services led by the staff and members of the conference. The chorus had seven regular rehearsals and, under the blessing of the Lord, led a large congregation at the Scottdale Church in a service of spiritual song. The program was made up of four anthems, four hymns from *The Church Hymnal,* four chorales, four numbers from *Songs of the Church,* and four spirituals.

We enjoyed singing together our five conference hymns; in the morning we sang, "My Opening Eyes with Rapture See" (No. 202) and "When Morning Gilds the Skies" (No. 172); at noon we sang, "For the Beauty of the Earth" (No. 582) and when evening came we sang, "Now from the Altar of My Heart" (No. 217) and "Now the Day Is Over" (No. 216).

Well, the conference is past and gone. We may justly reflect on its occasion. God alone knows what has been wrought. Of this we may be sure—that once again a warm, brilliant torch has been uplifted; that the Scriptures, the Early Christian Church, the Protestant Reformation, and the consistent congregational singing record of our own dear church has inspired our will to sing; that under the direction and blessing of the Lord, we will move on to build unaccompanied, congregational singing in our generation and till Christ comes.

Harrisonburg, Va.

Amazing Grace

Do you ever have an interest in how new hymns are born?

We all love that grand and majestic hymn, "Amazing Grace"—this is how it was born.

The captain of a slaver reads a book. An old windjammer tied up at Southampton. The captain staggered down the gangplank, paused, and looked back at his ship. Then he disappeared up the ancient cobblestone street.

Captain John Newton was only twenty-three years old, but he had been to sea ever since his pious mother died when he was seven. He had sailed with his sea-captain father, had done a trick in the British Navy, deserted, been caught, put in irons, and whipped in public. Defiant, he signed on the lowest of all craft, a slave ship. He hardly knew how to read, but he knew the sea, and it was not long until he was walking the bridge as master of his own slaver, with a whip in one hand and a gun in the other.

John Newton was not drunk that day in 1748 when he staggered down the plank. He was sick—sick physically, spiritually, and morally. Most of all he was sick of the filthy slave business. On a long voyage from Brazil, he had read a book called *Imitation of Christ.* Then came a storm—a vicious storm that threatened for days to send him to the bottom. When the storm calmed, he fell to thinking—thinking about the Christ whom Thomas à Kempis had written about in his book.

Not an Englishman in his majesty's empire would have dreamed that Captain John Newton would have quit the sea for the ministry, that is, not an Englishman except Captain John Newton. But when he paused for a last look at his ship that is exactly what the hard-boiled skipper had in mind. After sixteen years of self-education John Newton was ordained and was given a little church at the town of Olney. But he never gave us his sea garb. In the sunset of life, as pastor of one of London's greatest churches, he appeared in the pulpit dressed like a sailor—with a cane in one hand and a Bible in the other, but it was while serving his little church at Olney that he wrote—

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace has bro't me safe thus far
And grace will lead me home.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

—*The Evangel.*

AMERICA SPEAKS (Continued)

comfort the oppressed, and reassure the doubting. I have seen in a mental hospital the quiet, reassuring voice of a nurse or aide cause the most violent patient to become calm. I believe also that in our everyday dealings many unnecessary experiences could be avoided through clean language and speech that is not tinted with anger. Yes, America speaks, you speak, I speak. Can we with the psalmist of old say; "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Reedley, Calif.

A man that trusts in commandments of men receives praise of the self-righteous. The man who trusts in God receives praise of God.—John K. Martin.

FOR OUR SHUT-INS

On Life's Road

By Edna M. Mertz

There are many disappointments
Along the road of life;
We often feel the burdens
Of sorrow, pain, and strife.

But there's One who walks beside us,
Whose presence day and night
Shines through the pall of darkness,
And makes our pathway bright.

Life's problems shall not rob us
Of peace and victory,
But only draw us closer to
The Christ of Calvary.

Ft. Wayne, Ind.

A Song in the Dark

By Aubrey B. Haines

Stop by some Sunday morning at the First Mennonite Church in Upland, Calif., and your experience will likely be the same as at almost any church throughout America. The music and the preaching will be much the same as you will find anywhere else. Nor will you notice anything unusual about the young choir director, except you may recall that he conducted entirely without music.

You would not have guessed that this young man is almost totally blind. There is nothing about his speech nor manner to betray the fact. A fine personality, he is accepted wherever he goes as one of the group. But in his restricted vision, as Shakespeare would say, "thereby hangs a tale." It has been so long since Harry Wallace Janzen has been able to read normally that he can scarcely remember what it is like. Asked what the disadvantages of his handicap are, he replies at once, "Not being able to read music."

To have to sit at the piano with a material-inspection glass which magnifies an object five times its actual size and center it on a tiny given area of words and music no more than a half inch in diameter—when music is his great love—is a handicap of the first degree. So he has to memorize everything he sings. Whatever he studies, he must move his glass from right to left, reading backwards, because most of his vision is in the left side of one eye.

If many of us were in such a position, we should possibly give up in despair. But not Harry Janzen. Asked to state his frank attitude towards his limited vision, he says that he has absolutely no regrets. In planning his future, it scarcely occurs to him that his handicap may prevent his achieving it. Today his attitude is that of any person with normal sight. He still has hopes of becoming a tenor singer of considerable ability. On several occasions at his church he has given full-length solo recitals of religious music.

No one who goes to call on him finds him unoccupied. The trouble, he well knows, with doing nothing—even for just a short time—is that one soon begins to feel sorry for himself. And that is a mental state Harry will not allow himself to fall into. Totally blind in the left eye, he has only 20/400 vision in the right one. Having merely field vision, he sees out of the right eye only what the person with normal vision sees out of the corner of his eye. The retina on which the visual image is reflected is made up of rods and cones. Relaying the image to the brain by means of the optical nerve are the rods or nerve centers, while the cones center the vision to pinpoint focus. But in Harry's vision there is a blind spot where the cones ought to be. "If some miracle could only happen . . . ," his mother says.

But Harry Janzen awaits no external miracle. The miracle has already happened within himself. He has to live a clean, healthy life in order to maintain what little vision he has left, and he is glad of it. Already his handicap has helped him to grow much. It has forced him to think for himself and to reach for a high spiritual, rather than a mere material, goal. He has come to appreciate sounds more than the average person—especially musical sounds. Learning to concentrate, he has begun to know the meaning of rigid self-discipline. Now he is more objective and independent in his approach to life, and he claims he has lost much of that self-consciousness which once bothered him.

But the story of Harry Janzen is not alone the record of his diminishing eyesight. It is also the story of his being more than willing to serve in any way he can. Though he has extreme difficulty in reading music, he is frequently called upon to sing solos, and to help in duets, quartets, and choruses at various functions throughout three communities. Watching Harry sing becomes a moving experience, especially when one realizes that his solos were entirely memorized under gross handicap.

Ordinarily he cannot recognize a person more than ten feet away. When he crosses a street in city traffic, he uses some pedestrian as a guide, crossing the street with him, although the person is probably unaware of it.

In the face of such a limiting handicap, what stands out foremost in Harry's personality is his keen sense of humor. He tells this story on himself. Once when going down the street, a paper boy encountered him with, "Paper, mister?"

"But I can't read," Harry replied.

"Then put it in your pocket and look smart," the boy retorted, unaware that he had been talking to a blind man.

To the question, What philosophy of life has such a handicap given you? Harry replies, "The main idea in working under a handicap is to do the best you can and to feel satisfied that it is your best under these conditions. The watchword is 'patience—always patience.'"

Those who know Harry Janzen best have found within him a spirit not given to defeat nor despair. If his morale should ever drop, there is always some person or some group he can find to assist. And what is the result? It is that he helps to free his friends from their own self-pity, causing them always to search for the possibilities beyond life's hardships.

Pomona, Calif.

The Song That Cheers

Haydn, the great musician, was once asked why his church music was so cheerful, and he replied: "When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen, and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit." In the 40th Psalm, David says, "He hath put a new song in my mouth."

Do you like singing? We generally sing when we are happy, and how often we can help and encourage others by our song!

On the rugged coast of Cornwall, a coast which is sometimes enshrouded with white fog, the wives and daughters of the fishermen who are out at sea are wont to gather on the pierheads and on the shore, when the fishing boats are due to return to harbor, and there they stand and sing, and through the heavy mist their voices reach those who are longing to be with them; and so they are helped by the voices of the women to steer their boats safely into the harbor. These women are not afraid of the fog; it can not chill their spirits, or silence their song.

The Jewish Legend

That is what we all ought to be doing in the world—guiding and cheering people by our song. The melody of sweet sounds on the earth is like an echo of the songs of heaven.

There is an old Jewish legend which says that, after God had created the world, He called the angels to Him and

(Continued on page 1053)

TO BE NEAR TO GOD

NONRESISTANT LOVE

Sunday, November 7

Read: Ex. 32:4, 5; Lev. 19:18; Matt. 5:43—"Jesus, a Corrector of Theology"

Six times in this chapter Jesus said, "It hath been said . . . but I say."

This time the "it-hath-been-said" concerned both God's law and Jewish tradition. God said, "Thou shalt love thy neighbour as thyself." The Jews omitted "as thyself" and added "and hate thine enemy."

Jesus has gone back to heaven. But even today, He waits to correct the theology of anyone who will hear **Him!**

Monday, November 8

Read: Matt. 5:43-48—"Jesus' Teaching on Nonresistance"

The words are so simple that no child could misunderstand them. Many men today insist that they were not written for this age. Others of us who have heard them all our lives forget that Jesus spoke them.

Just for today, let's remember that **Jesus** spoke them. Not Peter, nor Paul, but **Jesus.** Jesus is the founder of Christianity. He is our leader. And He said, "Love your enemies . . . bless . . . do good to them that hate you."

Tuesday, November 9

Read: Acts 7:54-60—"Did His Followers Practice It?"

a. Stephen

Paul was pricked in his heart when he witnessed the death of Stephen. Why? Because of the love Stephen showed towards his enemies, even while they were stoning him. His last words were, "Lord, lay not this sin to their charge."

Wednesday, November 10

Read: Acts 16:16-34—"Did His Followers Practice It?"

b. Paul and Silas

Did you ever hear of a man who was planning revenge sing hymns at midnight in his prison cell? If prison doors would suddenly be thrown open, would such a man stay in his cell? Would a man who was hoping for revenge be able so quickly to lead souls to the feet of Jesus?

Thursday, November 11

Read: Acts 21:10-14—"Did His Followers Practice It?"

c. Paul

A popular argument against nonresistance is that a man is shirking his manly duty when he refuses to fight to defend his loved ones from an enemy.

Paul said, "I am ready not to be bound only, but also to die . . . for the name of the Lord."

This is not only a **man's** conviction; thousands of women are ready to stand alone, if necessary, rather than have their husbands defend them by violence, or to use violence themselves! Soldiers' wives are not the only women capable of loyalty.

Friday, November 12

Read: Acts 8:26-39—"A Man of War Convicted by an Example of It."

The eunuch was a man of war. Self-defense was his way of life. But he found himself completely captivated by One who refused to defend Himself, or justify His innocence.

It wasn't merely the story of Jesus that caught his attention. It was His nonresistant spirit!

Saturday, November 13

Read: Luke 23:33-43—"Jesus, Our Example of Nonresistant Love"

"If we take nonresistant, dying love out of the New Testament, we have only a hollow shell left" (Paul Miller).

If the teachings of Jesus puzzle you, and if the lives of His followers disturb you, look at the **Master** who taught them! How can you back away from what He **lived?** If He lives in your heart, how can you but love your enemies?

—Marie A. Yoder.

A Study in Values

Sunday School Lesson for November 14

(Prov. 11:27, 28; 13:7; 15:13-17; 20:11, 12; 22:1-4)

What is worth while in life? Value is such a relevant term. Let your pupils illustrate this. Is a dollar of the same value for everyone? An hour of the same worth?

The book of wisdom has much to say about real values. Every day each one of us is evaluating in making choices, and we need help. Many people are not strong because they have such mediocre ideals, such poor senses of value, or ideas of what is worth while. "As he thinketh in his heart, so is he."

What are the real values that are presented in the Proverbs of our lesson? Doing good for another is a value for which the Christian is known. It is an excellent test for many choices, and very significant in planning life work. Let us ask, "What good will this line of conduct do for my family, my neighbors, my church, my community?"

Right is always far above gain of money. We need but look around us on any side to see the result of trusting in riches rather than in righteousness. Simplicity and genuineness are far superior to show and pretense. A joyful spirit is worth all it costs. So many people are critical, cynical, bitter, and therefore unhappy. Discontent is very common today.

Knowledge and understanding are to be chosen far above foolishness. Shallowness does not belong to the Christian. If we have nothing worth-while to think about, we cannot grow in goodness. Shallow talk and foolish talk should never be mistaken for good humor and wit. Reading of good books disciplines the mind to think worth-while thoughts. Few have time to think deeply today.

The fear of the Lord is an excellent choice, far above great treasures, which are invariably mixed with trouble. Spiritual values must always be considered above the physical. A good name is better than a rich name. Love and humility are true riches.

What are the rewards of these choices held up by the Proverbs? Go through the lesson again and find these—favor with God and man, flourishing, real riches, cheerful countenance, knowledge and wisdom, joy (continual feast), contentment, safety, honor, and life. What is the reward of him who chooses evil, material wealth, etc.? Which sense of values do your pupils have?

Help your pupils to judge values. Some good principles are: Will it pay spiritually? Not only what will be the immediate returns, but what of the future? (A child will take a penny today rather than a nickel some future day.) Will the returns be productive and relatively permanent? Does this choice I make have intrinsic value or just extrinsic value? Will this help one only or will it bless others also? Is this choice the best or just good? Does a double standard pay? Does this act advance one at the expense of others or do good for others even if I must suffer? Above all—what does God say concerning this action which I might take?

The intoxicating drink, the immoral act, the theft, may bring pleasure for the moment, but this is not a good test. Think what reward these acts get soon after. An angry word from mother may bring a child to obedience, but what did it do to the heart of the child? Cheating may get one a better grade, but will only lead to more cheating. Appearing good may add to my temporary reputation but gives me no real joy, for I have to live with myself and I must respect myself. Only enduring values pay. All choices should be made with reference to God, for He made us and He knows what will give man real benefit in his life.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Racial and religious discrimination continues to be practiced by most college fraternities and sororities. It is said that students and faculty members are against this discrimination, but alumni insist on its continuation. Perhaps the young folks would settle some questions quickly, if their elders would let them. Probably there are few places where the de-segregation now going on in the public schools would make trouble if the young folks alone were responsible.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Twelve new members were received into the fellowship of the Bay Shore Church, Sarasota, Fla., on Oct. 17.

Bro. Timothy H. Brenneman, Sarasota, Fla., is visiting the churches in Puerto Rico, over which he has bishop oversight, Oct. 27 to Nov. 12. During his absence the brethren George F. Brunk and Paul Martin will bring the morning messages at Bay Shore Church.

Bro. J. N. Byler, Akron, Pa., director of the Relief Section of MCC, has been re-elected vice-chairman of CRALOG, an association of voluntary relief agencies which, since its organization in 1946, has shipped $100,000,000 worth of supplies to Germany.

The Maple Grove congregation, New Wilmington, Pa., held its second annual homecoming on Sunday, Oct. 24. Former members from numerous distant points were present. Bro. A. J. Metzler, of this office, was guest speaker.

The Executive Committee of the Allegheny Conference held its quarterly meeting at Somerset, Pa., on Tuesday evening, Oct. 26. Among the issues discussed were Civilian Defense, I-W Service, and the financial needs of our mission and relief programs.

The fifteenth annual Bible instruction and Sunday-school meeting was held at the Carpenter meetinghouse, near Talmage, Pa., on Saturday evening, Oct. 30, and all day following. Speaker from outside of the home district was Bro. Elmer Moyer, Souderton, Pa.

A Sunday-school conference was held at Western Mennonite School, Salem, Oreg., on Oct. 30, 31, with Bro. John D. Zehr, Los Angeles, Calif., as guest speaker.

Ordination.—On Sunday, Oct. 17, at Simoda, W. Va., Bro. Melvin Meyers was called to the ministry of the Gospel of Jesus Christ. The ordination services were in charge of the brethren Daniel W. Lehman and S. H. Rhodes, Harrisonburg, Va.

A group from Hannibal, Mo., just recently was permitted to visit the brethren at the Jefferson City, Mo., prison for the first time since the riot there over a month ago.

Bro. Niles Slabaugh, Kokomo, Ind., preached his fiftieth anniversary sermon at the Howard-Miami Church, on Sunday, Oct. 10, at which time the congregation presented him with a gift as a token of their appreciation for his half-century of service.

Bro. S. M. King, Goshen, Ind., on furlough from the India Mission, is engaged in visiting most of the Michigan churches. On Thursday evening, Oct. 21, he gave a missionary message to the brotherhood at Pigeon River, Mich.

Volunteer Service for the Blind, Inc., recently requested the permission to place the book **Introduction to Theology,** by Bro. John C. Wenger, on Sound Scriber discs to be used by blind people. The records are not to be sold or used for any commercial purpose. Needless to say, Bro. Wenger granted the request.

Bro. Paul W. Shank, Sales Manager of the Mennonite Publishing House, had charge of a Publishing House exhibit at the ninth annual convention of the National Sunday School Association at Indianapolis, Ind., Oct. 13-15. He reports that many valuable contacts were made.

Bro. C. W. Miller, Adair, Okla., a former resident of Hesston, Kans., celebrated his 101st birthday on Oct. 23. In spite of his record-breaking age he is able to go about the house and yard and enjoys to go car riding to view scenes with which he has been associated.

A quarterly mission workers' meeting was held at the Deep Run, Pa., Church, Monday evening, Oct. 25.

A Harvest Meeting was held at the Barrville Mission, Belleville, Pa., on Oct. 24. Special speakers were Walter Campbell, Greenwood, Del.; Melvin Nussbaum, Johnstown, Pa.

Bro. J. M. Nissley, Sarasota, Fla., preached at the preparatory and communion services held at the Dry Run Mission, Swanton, Md., on Oct. 23, 24, respectively.

Bro. Lloyd Hollinger was ordained to the ministry at the Manchester Church, Mt. Wolf, York Co., Pa., on Tuesday, Oct. 19.

Bro. Gideon G. Yoder, head of the Bible department of Hesston College, is giving a series of four Sunday morning messages at Crystal Springs, Kans., on the subject, "The Nature of the Church."

The profit from the meals sold at the Ohio Christian Workers' Conference held near Pettisville, Ohio, in August, was given to the MRSC for use in the I-W program. This example might well be emulated by other groups having undesignated or surplus funds.

Correction.—In the obituary of Bro. Eli J. Weaver, Holmes Co., Ohio, published in the Oct. 12 issue of the GOSPEL HERALD, due to a printer's mistake, the names of two sons—John R., and Vernon—were omitted. We regret this error.

The Laurel Street congregation, Lancaster, Pa., a self-supporting mission, is installing a new furnace. Anyone wishing to help in this worthy project may send contributions to the treasurer, Benjamin Martin, Ronks, Pa. If money is received above the cost of the furnace it will be used to make needed improvements for the accommodation of Sunday-school classes.

In a recent court ruling the will of J. A. Schowalter, which designated three Mennonite conferences as the legatees of his million-dollar estate was upheld. It had been contested by three nephews and a niece. The three conferences named in the will are; General Conference of the Mennonite Church; the Mennonite Church (old); the Church of God in Christ, Mennonite.

Request for Tracts.—Any individuals, Sunday-school classes, or other groups who wish to help in Gospel literature distribution can do so by sending tracts or Ways to—Fox St. Mennonite Church, 1128 Fox St., Bronx 59, New York City, N.Y. They can use any number. Salvation tracts are preferred. All literature is stamped with the church address before it is distributed.

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Calendar

Meeting of the Indiana-Michigan Mission Board for all mission workers, local board members, ministers, and bishops, at Olive Church, Wakarusa, Ind., Nov. 11, 12.
Fall Missionary Conference, E.M.C., Harrisonburg, Va., Nov. 21, 1954.
South Pacific Mennonite Conference, Upland, Calif., Nov. 25-27.
Illinois Mennonite Conference Ministers' Fellowship, Hopedale Mennonite Church, Nov. 29, 30.
Indiana-Michigan Conference Ministers' Meeting, Leo, Ind., Nov. 30 and Dec. 1.
Pacific Coast Conference Annual Ministers' Meeting, Sheridan, Oreg., Dec. 7, 8, 1954.
Pacific Coast District Mission Board Meeting, Sheridan, Oreg., Dec. 9, 10, 1954.
Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 7.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 3 through Feb. 11, 1955.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 15-17, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, place undecided, June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Mennonite Home for the Aged needs several practical nurses and will need a registered nurse soon because of the addition of a convalescent wing to their home which will provide facilities for 26 more persons. A I-W man can also be used as cook. Write to the superintendent of the home at R. 3, Albany, Oreg., or to D. J. Mishler, Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. William G. Lauver, Davenport, Iowa, former missionary to Argentina, is serving among the Puerto Ricans living in Lancaster County, Pa., temporarily while Bro. and Sister Paul Landis, appointed workers, are studying language at La Plata, Puerto Rico. Bro. Lauver can be addressed at the Good Samaritan Home, R. 2, New Holland, Pa.

Pray that the London, Ont., Rescue Mission may be able to find a more suitable location from which to carry on its work.

Sister Mary M. Good, Rockome, Arcola, Ill., India missionary, is quite busy writing, teaching a Sunday-school class of intermediate girls which gives her laboratory experience in preparing the India Junior Mission Study materials, teaching a women's Bible class at the Sullivan Mission biweekly, and serving as librarian in the Arthur Mennonite Church.

Bro. and Sister Wilbur Hostetler, Goshen, Ind., missionaries on furlough from India, will be keeping the following Missionary Day appointments: Nov. 14, Pleasant Hill Mennonite Church, Sterling, Ohio; Nov. 21, Peoria, Ill., Mennonite Church; Nov. 28, Yellow Creek Mennonite Church, Goshen, Ind. They served at the Freeport, Ill., Mennonite Church on Oct. 17. Bro. Hostetler participated in Sunday evening services at the Pleasant View Mennonite Church, Goshen, Ind., on Oct. 31 and will speak at the East Goshen Mennonite Church on Sunday evening, Nov. 7. Sister Hostetler spoke at the Pleasant View Mennonite Church on Oct. 14 and at the Mennonite Home Mission, Chicago, Ill., on Oct. 29.

An Indian doctor has recently been secured to supervise the medical work of the Sankra and Dondi hospitals and the roadside clinics in the M.P., India. The Sankra hospital medical program has increased so that more patients have been served during the first nine months of this year than during the whole of last year.

The Bethel Mennonite Church, Chicago, Ill., served as host to the All Mennonite Fellowship of Chicago on Monday afternoon and evening, Oct. 18. The speakers included J. Howard Kauffman, on leave of absence from the Goshen College faculty, Goshen, Ind., for graduate study at Chicago University, and John C. Wenger of the Goshen College Biblical Seminary faculty. The Bethel youth chorus participated in the program.

The Wooster, Ohio, Mennonite Church is celebrating Missionary Day, Nov. 21, with a missionary program in the morning, dedication of their new church in the afternoon, and a home and missions emphasis in the evening, with Nelson E. Kauffman, Hannibal, Mo., and Paul Erb, Scottdale, Pa., as special speakers.

Renita Jean was born to Bro. and Sister Vern Miller, Cleveland, Ohio, workers in charge of the Gladstone Mennonite Church, on Oct. 17.

The clinic carried on in connection with the mission program at Black Mountain Mission, Chinle, Ariz., ministered to 217 patients in September. One of these patients came at 10:30 p.m. to have her baby. The nurse and Navaho mission helper were alone at the time and delivered the baby.

Our missionaries to the Navaho Indians now have four persons in instruction class in preparation for baptism.

Registered nurses are needed at the Kiowa County Memorial Hospital, Greensburg, Kans., and the Pioneers Memorial Hospital, Rocky Ford, Colo. Interested persons should write to the hospital administrators.

Bro. Wilbur Nachtigall, Puerto Rico missionary, spoke at the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday evening, Oct. 24.

Bro. S. M. King, Goshen, Ind., former missionary to India, will speak at the First Mennonite Church, Canton, Ohio, on Sunday morning, Nov. 14, and at the Oak Grove Mennonite Church, Smithville, Ohio, in the evening.

Bro. and Sister Orley Swartzentruber, Paris, France, will have moved by Nov. 1 to the house in the southwestern suburbs of Paris recently purchased for mission purposes. Their new address is 10 rue Jeanne-Hachette, Clamart (Seine), France. Bro. Swartzentruber has recently been asked by the Nogent Bible Institute, an evangelical Bible school in the eastern suburbs of Paris, to teach a course in Isaiah during the present school year.

Sister Lena Graber, Dhamtari, India, now has the following schedule for returning home on furlough: leave Bombay, India, on Nov. 21 and arrive in London, England, on Dec. 5: leave Southampton, England, on the **Queen Elizabeth** on Dec. 8, arriving in New York on Dec. 13.

The Second Annual Youth Conference held at Dhamtari, M.P., India, Oct. 6-8, is reported to have been a great success. Mr. Sadiq of the National Christian Council who served as special speaker gave a challenging message on the four fears of Indian Christians: (1) the fear of being a minority; (2) the fear of being poor; (3) the fear of persecution; and (4) the fear of missionaries having to leave. The work project on the hospital grounds turned out to be a pleasant experience with doctors, nurses, hospital personnel, and the local pastor working with the young people.

The children at the Bethel Mennonite Church, Chicago, Ill., brought their mission savings banks to Sunday school on Sunday, Oct. 17. The proceeds from their banks was given for the support of the Navaho mission work in Arizona. Plan now for a special program when the children in your Sunday school bring in their mission savings bank returns.

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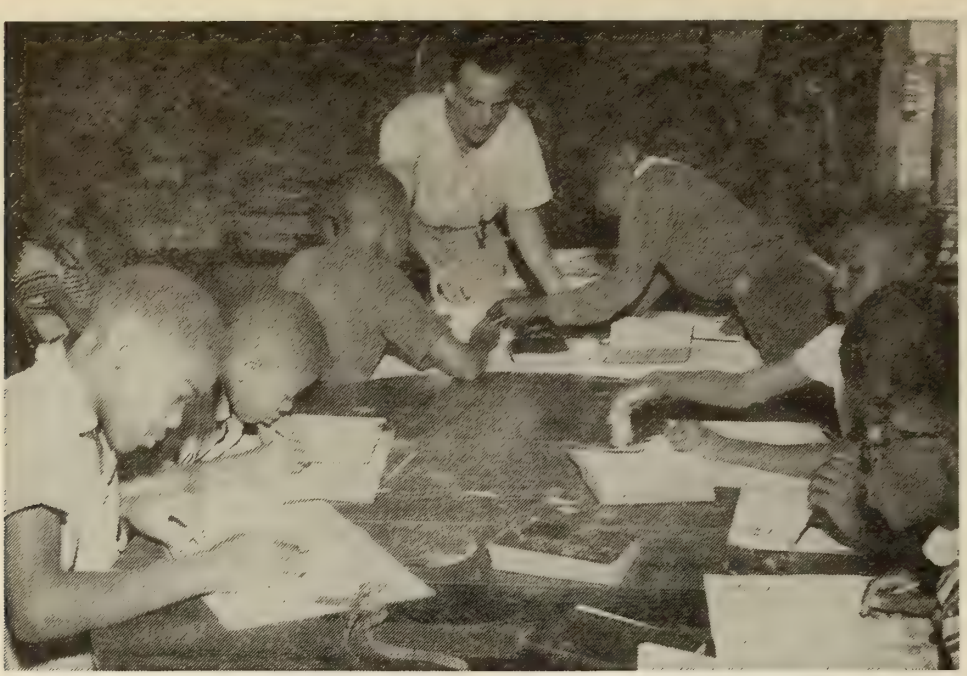
Your Treasurer Reports

In this issue of the GOSPEL HERALD Bro. John Mosemann, President of the Mission Board, has announced plans being formulated to sponsor a special drive for mission contributions. This program is being worked out in co-operation with the District Mission Boards of our various District conferences. We appreciate the deep interest which has been expressed by many of our church leaders and by many individuals who have written to us regarding the financial needs of the Mission Board in the area of both missions and relief and service.

This program is being sponsored to make it possible for each individual in our brotherhood to contribute toward the financial needs of the mission program. From expressions of concern sent to our office at Elkhart we believe that the church is ready to do what is necessary to continue the mission outreach which we have felt led to sponsor. Through the fund-raising program being sponsored, we sincerely hope that sufficient contributions will be received to make available adequate funds to meet the financial needs of the total missionary program above those contributions which are now being received through regular mission offerings and other special projects.

We are sure that if every member of our church will help in this program and will contribute his share to the total need it will not be difficult to raise the total funds needed to carry on the mission program for this year. May we solicit the support of each one in the planning of this drive for your congregation? If the Treasurer's Office can be of any assistance in supplying additional information to anyone regarding the financial needs of the Mission Board, please feel free to write us and we will give any help that we can.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Melvin Leidig, newly appointed superintendent of the 23rd St. work in Saginaw, Mich., directs the Bible study period of children from Saginaw during summer camp.

Meeting Saginaw's Challenge

By LeRoy Bechler

Less than five years ago the mission field of the city of Saginaw was little known to the church at large. Today there stands as a monument of faith and prayer a church which is meeting the challenge of one area of the city. If you would visit a Sunday morning service you would see over 130 who come from Sunday to Sunday to study the Word of God. The membership roll records over 50. Yes, the Lord has blessed and led in His working here in Saginaw.

Today a call comes from another part of the city where there is a community of over 500 homes. Less than half of this number are church members. The challenge is even greater because there is **no** church serving this community. Two summers ago a Bible school was held there for a week and the interest was very good. Since that time over 30 from that community attend our Sunday school. One mother has united with our church which is over eighteen blocks from her home. We have been very happy for this hunger for the Word, in spite of the fact that it causes crowded conditions in our own church.

We held Bible school in the area this summer with over 200 enrolled. How eager they are to hear the Word! The door is open. The community is interested. What can we do?

We have appealed to our General Mission Board. They have investigated and have given their approval to solicit for funds for a church building in this needy field. They have accepted the challenge but we can only build as funds are sent in.

A suitable building to meet the needs there will cost in the area of $7000 to $8000. Will some church accept this challenge? Instead of building a large, fancy, materialistic church, or unnecessary remodeling, channel that effort into a building for a needy community! Or you as an individual, will you invest for eternity in this community?

Your prayers and efforts are needed in this another venture of faith.

Saginaw, Mich.

MISSIONS SECTION

"They Were Troubled . . ."

By Bertha Wenger

Yesterday I saw a picture with this caption, "They were troubled, because there was no shepherd." Zech. 10:2c. That picture spoke to me. Some sheep were wandering beside a rushing stream. Some were straying on a distant mountain. Others were wandering near a high precipice. Beside a straggling bush at the bottom of a mountain crag stood a bleating lamb. Just a few feet away lay the torn body of a sheep still quivering with life. Upon it stood a wolf eating his prey—because there was no shepherd.

That is an apt picture of the Twenty-third Street area here in Saginaw. Here are over a thousand people, including many children, troubled with all the things sinful city living can bring.

The Twenty-third Street area covers approximately six blocks near the edge of the city, and is about a mile from the already established and growing church on Ninth Street. In this six-block area are perhaps four hundred families, according to a recent survey, and only about one half have any church affiliation. There is no satisfactory spiritual guidance in the community. The nearest church is the Spiritual United Temple, a spiritualist group.

A Bible school conducted in the area had an average attendance of 175. Because the 30 x 60 foot tent was too small for all the classes, the nursery to grade two children came in the morning and grades three through high school and adults came in the evenings from 5:30 to 7:30. Only a part of the attendance resources are now being tapped. The children and young people are hungry for the Word and willingly sit for two hours on benches with no backs in order to hear Bible stories and to learn verses. Young people, especially, are showing an interest. This points to the fact that the potential for a thriving church is present. There is a real desire and need for guidance which is outstanding.

I wish you could go with me to visit the area and sense within your soul the lostness of being lost, and the troubling that deep spiritual need brings. I wish you could step over some of the liquor cans along the street and enter some of the Christless homes. I wish you could hear a number of the mothers express a real desire for a church in the community. This readiness to know and discuss spiritual things pulls at one's heart.

The needs here expressed are not new ones, but they are becoming more and more imminent with time. A one-week Bible School was held on Twenty-third Street two years ago. In teaching, one discovers that many of the children have had no spiritual instruction since that time. With no church close by, they will probably not receive any spiritual help in the future until something is provided.

The plan for beginning a Mennonite Church on Twenty-third Street is also not a new one, but the vividness of this Macedonian call is increasing as the Lord is leading. Realizing the need, the General Mission Board has authorized the building of a church. But the church cannot be built until there are funds available, and until there are persons who will live in the community to shepherd this area of troubled humanity.

Does this picture mean anything to you?

Versailles, Mo.

The widespread agitation against evil comic books has stirred the comic book industry itself to do something about it. All except three of the comic book publishers have formed a Comics Magazine Association of America, and have appointed a New York magistrate to administer a stiff code of ethics. This magistrate, Charles F. Murphy, an ardent student of juvenile delinquency, is expected to ban horror and terror comics when he takes over. The association is comprised of twenty-four of the nation's twenty-seven comics magazine publishers who publish about seventy-five per cent of the comics. The other twenty-five per cent is published by the three non-members—Dell Publishers, William Gaines, and Classics Illustrated. People whose children want to look at comics might be on guard against those three publishers.

Time on Their Hands

By Richard W. Yoder

There they were, sitting on porches reading comic books, playing ball in the streets, pitching pennies, making fake stabs with a crudely whittled stick (a facsimile of a knife), or shooting each other with toy guns. A small boy runs up and asks for a dime. A teen-age argument ends up in a dash down streets and up alleys with one teen-ager pursuing another with a brick he heaves with all his might several times and finally gives up, swearing profusely in disgust that the brick missed the mark.

I kept on walking in this big city, up Sixth Street, past two pool halls filled with swearing, smoking teen-age fellows. Everywhere I went I saw the same thing—children, boys and girls, teen-agers—all of them with time on their hands. Thus it is evident that a city mission program is not complete with Sunday school on Sunday morning and a sermon in the evening. Nor is its task finished on prayer meeting or MYF night. An effective city mission program goes on seven days and seven nights a week.

These youth are full of energy and ambition. If the church doesn't provide activities for them the devil will. The church sits back trying to understand why she can't keep her youth. Studies are made of our city missions to determine why youth leave the church during that critical teen-age period and all the while the devil is busy making sin so attractive many fall by the wayside. We must get busy with a church program that will meet the challenge of our youth by providing wholesome, creative activity.

A camping program can be a fine way to win the confidence of youth. The Mennonite Church has seen this opportunity and has provided camps for youth from the city. In these camps we have a wonderful opportunity to teach the Word to young lives. We do things together in camp. We play together, swim, go hiking and boating. One morning we got up early and hit the trail up the woods until we found a small clearing; then we cooked our breakfast on hobo stoves. We live together in cabins where we can have devotions with the campers. Two weeks isn't long enough to unravel what Satan has been doing all year, but it gives us a good start.

We bring the youth back to the city, but our job has only begun, for now we must continue to water the seed that was sown. A craft program along with recreation provides a wonderful opportunity to continue a contact with youth during the week. A garage or basement will do for crafts. Teach the youth to work together and be creative. Crafts will get tiresome, so be prepared to give them some type of recreation after an hour of this craft work. Through all these activities Christ must be pre-eminent. If He isn't, we are only giving a social gospel.

Farming is an adventurous experience to a city fellow. One afternoon I took four fellows out to the farm. This was haying season and even though the bales of hay were heavy, the fellows worked hard because their reward was driving the tractor. Each of the fellows got to drive the tractor on a load of baled hay. They seemed to see life in a new perspective. That night on the way home one of the fellows, who usually showed little interest in spiritual things, began singing Gospel choruses we learned in Bible school. He led the singing all the way home. Later in the summer ten fellows spent two weeks on farms in our Mennonite communities. Their testimonies proved that this experience was worth while in providing them with a Christian influence.

Meeting the challenge of our youth in the city is no small task. The pastors of our city missions are busy building congregations. They need to visit members and prospective members. Sermons must be prepared, prayer meetings arranged, and the family cared for. When would a pastor have time to meet the challenge that youth present? The answer is obvious, there isn't time to carry on an effective program.

A full-time youth director is needed in each of our city missions. This youth director could spend his time promoting a program of youth activities. Keeping the youth busy is not the answer in itself. The devil isn't pleased with a church program that is trying to meet the needs of her youth. He isn't sitting back to see what might happen when a church launches out in an extensive youth program, but he is busy discouraging workers and tempting youth. The activities are effective only as we pray and seek God's leading. We can do nothing in ourselves. The Holy Spirit must convict and lead into all truth. May God help each city mission to rise up to the needs of these hundreds of youth with time on their hands.

Goshen, Ind.



Young people from Saginaw, Chicago, and Cleveland singing in a camp chorus at Camp Friedenswald, Union, Mich.



The Mennonite Hour

Echoes from Box 22

If you have been reading this column you will remember that very recently **The Mennonite Hour** began to utilize all the beams on Radio Ceylon which means that the broadcast, besides reaching much of Asia, reaches the continent of Africa by short-wave. Here is the first letter coming from Africa since this recent extension of the broadcast. Dr. Battson writes from Uganda (north of Tanganyika and southwest of Ethiopia):

"In response to your request I write to tell you that your recorded broadcast, **The Mennonite Hour,** is well received from 9:00 a.m. to 9:30 a.m. from Radio Ceylon in this area. We always tune in on this station at this time as other evangelists use the same channel on other days in the week and we derive great hope and comfort from all of them.

"It will probably surprise you to know that I had to look up in my encyclopedia to find the origins and beliefs of your church though I have been brought up as a Protestant from boyhood—I'm now 57.

"May God bless and prosper the work that you and your team are doing for Him."

From Brockton, Mass.

"Should you find the time to give me a point of information I would appreciate it. Kindly advise me as to what churches in Brockton are Mennonite Churches?

"God bless you in your work—the good of your work is perhaps hard to realize in tangible results but you are accomplishing much good. Thank God for people like you who are concerned about the spiritual welfare of those who do not attend church or are not exposed to religious teaching."

On the Calendar

Pastor Hostetter and the male quartet will meet the following appointments in eastern Pennsylvania.

Nov. 6, Saturday evening at the Bux Mont Youth Center, Harleysville School Auditorium.

Nov. 7, Sunday
Morning—Finland Mennonite Church near Pennsburg
2:00 p.m.—Salford Mennonite Church near Harleysville
7:30 p.m.—Deep Run Mennonite Church near Dublin.

Foreign Missionary Addresses

ALASKA

Stoltzfus, Mahlon and Hilda, Russian Mission, Alaska
Guenn, Ruby, and Gareth Stoltzfus

ARGENTINA

In Central Province

Byler, B. Frank and Anna, Alsina 80, Trenque Lauquen, FNDFS, Argentina
Stanley, Marjory, Dennis, and Carol Byler
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina
Good, Edna, Damasco Romero, Carmen de Areco, FNGU, Argentina
Hallman, William and Beatrice, Sarmiento 380, America, FCNDFS, Argentina
Elinor Elizabeth and Richard William Hallman
Koppenhaver, John H. and Ruth, Macaya 175, Bragado, FNDFS, Argentina
John Holly, Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver
Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina

On Furlough from Central Province

Brunk, Lawrence and Dorothy, c/o A. J. Metzler, Scottdale, Pa.
Gary Lee, Louisa Ann, and Patricia Marie Brunk
Miller, Daniel and Eunice, City Line Avenue 6318, Philadelphia, Pa.
John Gregory and Marisa Elta Miller
Seiber, Floyd and Alyce, R. 4, Goshen, Ind.
Wanda Grace, James Boyd, and John Elvin Sieber
Swartzentruber, Amos and Edna, c/o Mrs. Rachel Litwiller, Baden, Ont.

On Retirement from Central Province

Hershey, T. K., and Mae, 1508 S. 8th St., Goshen, Ind.
Lantz, D. Parke and Lillie, 2201 West Bijou St., Colorado Springs, Colo.
Rutt, J. L. and Mary, 516 W. James St., Lancaster, Pa.

Under Appointment to Argentina

Goldfus, Ross and Ruth, La Plata, Puerto Rico
Joseph Snyder Goldfus

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Rachel Lois, Naomi Rose, and Timothy Albert Buckwalter
Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Litwiller, John and Mary Ann, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Nelson Edward and John Edgar Litwiller

On Retirement from the Chaco

Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Va.

BELGIUM

Shank, David and Wilma, 14, Avenue de la Brabanconne, Brussels, Belgium
Michael H., Stephen David, and Crissie Judith Shank

BRAZIL

Burkholder, Richard and Susan, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil
Sawatsky, Peter and Alice, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil

Cuba Appointees

Detweiler, Esther, Telford, R.D., Pa.
Frederick, Lillian, 66 West Summit St., Souderton, Pa.
King, Aaron and Betty, 610 E. Broad St., Souderton, Pa.
Yoder, Henry Paul and Mildred, 47 W. Summit St., Souderton, Pa.
Allan Yoder

ENGLAND

Coffman, John and Eileen, 39 Grafton Terrace, London N. W. 5, England
Paul David and Walter James Coffman
Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Highgate N. 6, London
Rachel May and Philip Karl Leatherman

ETHIOPIA, AFRICA

Burkholder, Dr. Joseph, P.O. Box 102, Dire Dawa, Ethiopia
Byer, Mary, Box 102, Dire Dawa, Ethiopia, East Africa
Eshleman, D. Rohrer, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Garber, Robert and Alta, P.O. Box 102, Dire Dawa, Ethiopia
Gingrich, Paul and Ann, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Larry Paul Gingrich
Graybill, Anna Mae, Box 102, Dire Dawa, Ethiopia
Harnish, Kathryn E., Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Horst, Mabel, Box 102, Dire Dawa, Ethiopia
Horst, Nevin and Blanche, Box 102, Dire Dawa, Ethiopia
Jeanne Adelle, Philip Michael and Phyllis Marie Horst
Hege, Nathan B. and Arlene, Box 102, Dire Dawa, Ethiopia
John Allen and Elizabeth Ann Hege
Keener, Clayton L. and Martha G., Box 794, Addis Ababa, Ethiopia
Landis, Lois M., Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Marks, Lois, Box 102, Dire Dawa, Ethiopia
Miller, Anna, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Rush, Sara, Box 794, Addis Ababa, Ethiopia
Sensenig, Daniel S. and Blanche, Box 102, Dire Dawa, Ethiopia
Daniel Sensenig, Jr.

Special Workers

Becker, Esther, Box 794, Addis Ababa, Ethiopia
Bomberger, Elton, Box 102, Dire Dawa, Ethiopia
Byler, Allen J. and Eunice, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Wilbur Allen Byler
Garber, Lois N., Box 794, Addis Ababa, Ethiopia
Hiestand, Mildred, Box 102, Dire Dawa, Ethiopia
Payne, James, Box 102, Dire Dawa, Ethiopia
Snyder, Alice, Box 794, Addis Ababa, Ethiopia
Wikerd, Martha, Box 102, Dire Dawa, Ethiopia

On Furlough

Schlabach, Dr. Walter and Mae, Farmington, Del.
Walter E., Jr., Caroline Elizabeth, and Rachel Ellen Schlabach
Wenger, Chester L. and Sara Jane, Fentress, Va.
Betty Lois, Margaret Ann, Jewel Louise, Chester Lloyd, and Sara Ellen Wenger

FRANCE

Swartzentruber, A. Orley and Jane, 10 rue Jeanne-Hachette, Clamart (Seine), France
Anne Bernice Swartzentruber

HONDURAS, CENTRAL AMERICA

Hamilton, Eldon and Jessie, Tocoa, Honduras, Central America
Elsie Carol, James Eldon, Alice Mae, and David Loren Hamilton
Hess, James R. and Beatrice, Trujillo, Honduras, Central America
Daniel Eugene and James Richard Hess
Miller, George T. and Grace, Trujillo, Honduras, C.A.
John Mark, Ruth Elizabeth, and Miriam Joyce Miller

On Furlough

Taylor, Dora, R. 2, Elverson, Pa.

In Language School

Garber, Jean, Apartado 2240, San José, Costa Rica
Hockman, Norman and Grace, Apartado 2240, San José, Costa Rica
Larry and James Hockman

INDIA

In Madhya Pradesh

Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
John Lester, Glenn Carl, and Mary Kathryn Conrad
Erb, Elizabeth, Jamgaon via Durg, M.P., India
Flisher, Jacob and Arvilla, Balodgahan, via Dhamtari, M.P., India
Graber, Lena, Christian Hospital, Dhamtari, M.P., India
Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berar, M.P., India
Rachel Yvonne, Margaret Ellen, and Cheryl Jean Groff
Miller, S. Paul and Vesta, Shantipur, via Dhamtari, M.P., India
Elaine Ann, James Allyn, and Eleanor Lois Miller
Moyer, Marie, Balodgahan, via Dhamtari, M.P., India
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India
Penner, Elizabeth, Jamgaon, via Durg, M.P., India
Rohrer, Anna Lois, Balodgahan, via Dhamtari, M.P., India
Sell, Blanche, Christian Hospital, Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Elizabeth Marie and Jerold Lehman Weaver

On Furlough from Madhya Pradesh

Beare, George and Ida, 377 S. Campus Ave., Upland, Calif.
Friesen, John A. and Genevieve, R. 3, Goshen, Ind.
J. Stanley, G. Weldon, C. Richard, Glen Delbert, and Dwight William Friesen
Hostetler, Wilbur and Velma, 408 Jackson St., Goshen, Ind.
Verda Joan and Susan Melissa Hostetler
Hummel, Goldie, Greenwood, Del.

On Retirement from Madhya Pradesh

Brunk, A. C., 1223 Weber St., Colorado Springs, Colo.
Esch, Mina B., R. 2, La Junta, Colo.
Friesen, P. A., and Florence, Hesston, Kans.
Good, Mary M., Rockome, Arcola, Ill.
Kaufman, J. N., 110 Florence Ave., East Peoria 8, Ill.
Lapp, Mrs. Fannie, 14 Market Square, Manheim, Pa.

In Bihar

Beachy, John and Miriam, Daltonganj, Palamau District, Bihar, India
John Allen and Cheryl Jo Beachy
Becker, Henry D. and Gladys, Tori, E. I. Ry., Chandwa P.O., Bihar, India
Elaine Mae, Paul Arthur, Ruth Irene, James Donald, and Mary Louise Becker
Kniss, Paul G. and Esther, Balumath, Palamau District, Bihar, India
Shirk, S. Allen and Elsie, Latehar, E.I. Ry., Palamau District, Bihar, India
Sylvia Ann Shirk

On Furlough from Bihar, India

Vogt, Milton C. and Esther, Hesston, Kans.
Elva Mae and Myra Jean Vogt

Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Special MRSC Workers in India

Hostetler, Alvin and Helen, Dhamtari, M.P., India
Gloria Joyce and Carol Jewell Hostetler
Hostetler, Ruby, Kodaikanal School, Kodaikanal, South India
Kauffman, Robert, Woodstock School, Landour-Mussoorie, U.P., India
Nafziger, Glen, Shantipur, via Dhamtari, M.P., India

ISRAEL

Kreider, Roy and Florence, Box 854, Jerusalem, Israel
Jeryl David Kreider

ITALIAN SOMALILAND, AFRICA

Lind, Wilbert and Rhoda, c-o Somalia Mennonite Mission, Box 85, Mogadiscio, Somaliland, Africa
Daniel Dean and Marian Marie Lind
Miller, Fannie, c-o Somalia Mennonite Mission, Box 85, Mogadiscio, Somaliland, Africa

JAPAN

Bean, Ruth, c/o Camera House, 2, 8-chome, Kurogane-cho, Kushiro, Japan
Beck, Carl and Esther, No. 1 Minami, 17-chome, Higashi 7 jo, Obihiro, Japan
Carol Carleen Beck
Blosser, Eugene and Louella, No. 1 Minami, 17 chome, Nishi 7 jo, Obihiro, Japan
Philip Eugene and Rachel Ann Blosser
Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan
Dawn Alice and Rosemary Buckwalter
Kanagy, Lee and Adella, Nakashibetsu-cho, Nemuro-Koku, Hokkaido, Japan
Daniel Lee and Ruth Adella Kanagy
McCammon, Don and Dorothy, 428 Honan cho, Suginami ku, Tokyo, Japan
Julia E. and Michael Don McCammon
Reber, Don and Barbara, Hombetsu machi, Naka gawa gun, Tokachi kuni, Hokkaido, Japan
Karen Sue, Elizabeth Ann, and Mary Kay Reber
Ressler, Ruth and Rhoda, 105 Tsuji cho, Ashiya, Hyogo Ken, Japan

MRSC Workers in Japan

Burkhart, Charles, International Christian University, 1500 Osawa, Mitaka-shi, Tokyo, Japan

Under Appointment

Richards, Joe and Emma, Venedocia, Ohio
Evan Samuel Richards

LUXEMBOURG

Fretz, Clarence Y. and Lela, Rue Emile Mayrisch, 72, Esch-sur-Alzette, Luxembourg
Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Fretz
Miller, Harvey and Mildred, 2, rue du Parc Dudelange, Luxembourg

Under Appointment

Good, Glen and Elizabeth, 323 W. Union St., Doylestown, Pa.

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Driver, John and Bonita, Palo Hincado, Barranquitas, Puerto Rico
Cynthia Ruth and Wilfred Paul Driver
Glick, Carol, Box 1018, Aibonito, Puerto Rico
Grasse, John and Betty, La Plata, Puerto Rico
Greaser, Lawrence and Annabelle, Box 1018, Aibonito, Puerto Rico
Galen, David, Daniel, and Joseph Alden Greaser
Hershey, Lester and Alta, Box 1018, Aibonito, Puerto Rico
Janice Jo, Sheriljn Mae, and Lester Eugene Hershey
Kanagy, Martha, La Plata, Puerto Rico
Lauver, Paul and Lois, Box 335, Cayey, Puerto Rico
Paul Richard and John William Lauver
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
Nussbaum, Ruth, La Plata, Puerto Rico
Shantz, Marjorie, La Plata, Puerto Rico
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico
Margaret Ann and Clifford Arnold Snyder
Snyder, Elvin and Mary, La Plata, Puerto Rico
Carmen Grace, Esther Marie, and Edith Marie Snyder
Springer, Elmer and Clara, Box 1018, Aibonito, Puerto Rico
Theodore William Springer

Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

On Furlough

Nachtigall, Wilbur and Grace, Buhler, Kans.
Juan Manuel, Ramon, Rosa Marie, and Barbara Helen Nachtigall

Continuing MRSC Service Workers

Lehman, John E. and Margaret, La Plata, Puerto Rico
Thomas, Mary Ann, Rebecca, and David Lehman
Snyder, Royal and Ophia, La Plata, Puerto Rico
Victor Abram, Royal Daniel, Elizabeth Rose, and John Kent Snyder

Continuing Workers on Furlough

Birky, Luke A. and Verna, La Junta, Colo.
Karl R., Anne Luvern, and Kathryn Ruth Birky

TANGANYIKA, AFRICA

Cressman, Elsie, Tarime, Tanganyika, East Africa
Eby, Vivian, Musoma, Tanganyika, East Africa
Eshleman, J. Lester and Lois, Tarime, Tanganyika, East Africa
Charlotte Fay Eshleman
Eshleman, Velma, Musoma, Tanganyika, East Africa
Harnish, Mary W., Tarime, Tanganyika, East Africa
Hershberger, Elma, Musoma, Tanganyika, East Africa
Hess, Mahlon M. and Mabel E., Box 108, Musoma, Tanganyika, East Africa
Alice Elaine, Henry Martin, and Carl Avery Hess
Hurst, Levi M. and Mary, Tarime, Tanganyika, East Africa
Jewel Eileen Hurst
Jacobs, Donald and Anna Ruth, Musoma, Tanganyika, East Africa
Keener, Robert G. and Florence, Tarime, Tanganyika, East Africa
Martha Jane, Robert Gerald, Dennis Dale, and Deborah Sue Keener
Landis, Elva, Tarime, Tanganyika, East Africa
Leatherman, John and Catharine G., Musoma, Tanganyika, East Africa
Lois G., William C., Andrew H., and Stephen Leatherman
Miller, Ruth K., Tarime, Tanganyika, East Africa
Nacht, Hedwig, Musoma, Tanganyika, East Africa
Shank, James and Ruth, Tarime, Tanganyika, East Africa
Lois Ellen, James Martin, and David Lee Shank
Shenk, J. Clyde and Alta, Tarime, Tanganyika, East Africa
Anna Kathryn, John, and Daniel Edward Shenk
Stauffer, Elam and Grace, Musoma, Tanganyika, East Africa
Philip, Kenneth, and Bruce Stauffer
Weaver, Alta B., Musoma, Tanganyika, East Africa
Wenger, Miriam, Musoma, Tanganyika, East Africa
Daniel, Annetta A., and Wilmer Ray Wenger
Wenger, Rhoda, Musoma, Tanganyika, East Africa
Yoder, Phebe, Musoma, Tanganyika, East Africa.

Special Workers

Bauman, Ruth, Tarime, Tanganyika, East Africa
Leaman, Hershey, Tarime, Tanganyika, East Africa
Peifer, Christian, Tarime, Tanganyika, East Africa
Smoker, Naomi, Musoma, Tanganyika, East Africa
Troyer, Samuel J. and Esther, Musoma, Tanganyika, East Africa

On Furlough

Eshleman, Dr. Merle W. and Sara, E.M.C., Harrisonburg, Va.
Miriam L. and David M. Eshleman
Smoker, George R. and Dorothy, 1671 Loma Vista St., Pasadena, Calif.
Hurst, Simeon and Edna, 1328 Concession Road, Preston, Ontario, Canada
Nancy, Mary Elizabeth, and Elwood Ray Hurst

URUGUAY

Martin, H. James and Ann, Vilardebo 964, Montevideo, Uruguay
Judith Ann, Janet Arlene, Barbara Elaine, and James David Martin
Mosemann, Clyde and Anna, Vilardebo 964, Montevideo, Uruguay
Clyde Richard, Jr., and Barry Philip Mosemann

Letter Rates

Belgium, England, and Luxembourg: Regular mail, 8c first oz., 4c each additional oz.; air mail, 15c each ½ oz.; air letter 10c.

Ethiopia, Tanganyika, Somaliland, and Israel—Regular mail, 8c first oz., 4c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Honduras and Costa Rica and Cuba—Regular mail, 8c first oz., 4c each additional oz.; air mail 10c each ½ oz.

India and Japan—Regular mail, 8c each oz.; air mail 25c each ½ oz.; air form letter, 10c.

Puerto Rico and Alaska—Regular mail, 3c each oz.; air mail, 6c each oz.

South America—Regular mail, 8c each oz.; air mail, 10c each ½ oz.

The test of leadership is not our own success, but the success of those led.



Spanish Gospel Broadcast

Many of you have been waiting for more word regarding our Spanish broadcast. Bro. Lester Hershey has been preparing new programs in Puerto Rico and sending them to some new stations such as Guatemala, KIWW San Antonio, Texas, and WOPA Oak Park, Ill.

Our workers at Mathis, Texas, are anxious to have a local broadcast from a Corpus Christi station co-ordinate with their mission program. We need further pledged support for this station before going on the air.

Support is also required for the Tangier station which takes the Gospel into Spain. Read the following testimonials and ask God what He wants you to do about this matter. Then write Bro. Hershey at Box 1018, Aibonito, Puerto Rico, or the Spanish Broadcast Committee, 1711 Prairie St., Elkhart, Ind.

Testimonies from Radio Listeners

Pto. Cruz, Venezuela—"It is a great pleasure for me to greet you in the Lord's name, and at the same time congratulate you for your good spiritual program which in our country is well heard. Blessings on you. I am praying for your work."

Monterrey, N. L., Mexico—"We greet you in Christ's name. We want to tell you we can hear your good program here in our town. Station 4VEH is well heard. There is a small group of believers here, and we are praying for your program. We shall appreciate receiving your evangelical publication which you have offered."

Merida, Badajoz, España—"Your program having ended, I decided to write you, since I have been following your messages with much interest. . . . Your messages containing the divine Word are heard perfectly here. I am interested very much in your type of religion. Please let me know your time of broadcast."

Aibonito, Puerto Rico—"Thank you for the booklet you sent me. We continue to listen to your broadcast each week and find spiritual help. . . . I wish you would explain to me the meaning of the Lord's Prayer, and its use."

Moca, Puerto Rico—"You can be sure that for a long time I have been listening to your program with devotion, for it was this program that made me conclude that I had to place my faith and hope in our Lord Jesus Christ who can save, and did save me and my humble home. . . . I remain deeply grateful to you for your messages."

Santa Tecla, El Salvador, C.A.—"I am listening frequently and with perfect clarity to your wonderful messages which you preach over the Nicaraguan station. I am a minister of the Gospel and would congratulate you for the pure message of our Lord which you preach."

Cristobal, Republic of Panama—(from a soldier) "I am praying for your programs which I listen to each week from this Republic and for which I give thanks to God. Since I am far from my Puerto Rico, I am happy to listen to this program which originates in my own country."

Dio Piedras, Puerto Rico—(from the Insular prison) "It is a great pleasure for me to direct these few lines to you. . . . I listen to your wonderful message each Sunday which comes from the Ponce station. . . . I have accepted them as from God directly to me. . . . I will soon be a free man. Will you please pray for me that I might be one who will do God's will after this."

Arecibo, Puerto Rico—"Sundays I listen over my radio to the services you bring us—messages of God. I am a Christian . . . but since I am 84 years old, I can't always go to church. . . . Your services over the air are a help to me, and since I can't go to church, I need literature which will help me. Send me your paper you have advertised."

Havana, Cuba—"Listening to my radio I chanced on to your program, a blessing for me. How wonderful to hear the Good News! And to know that we have brethren in the faith elsewhere, separated by distance, but united by our common faith in the Lord Jesus Christ. . . . I am a patient in a Sanitarium, but expect soon to go home."

(Continued on page 1052)

Missions Editorial

Judgment Belongs to God

Passing judgment on the actions and motives of others is one of the most effective ways to throw a road block into any witnessing program. It is not the Christian's business to pass judgment on his brother or his non-Christian neighbor, even when he does wrong. The Christian's business is to win that person for Christ, to help him gain spiritual victory. That is never accomplished by passing judgment.

Jesus gave His disciples a specific command: "Judge not, that ye be not judged . . . Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" Paul, who was often criticized and even maligned, instructed the Galatians thus: "Brethren, if a man is overtaken in **any** trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted."

The wrong attitude toward the failures of others is illustrated by the parents who tell their children that God will not like them if they commit a misdemeanor. The purpose of that statement is to motivate the child to do right, but it will more likely cause him to dislike God. God loves His disobedient children but dislikes their disobedience. Can we as God's children exercise the same attitude toward the failures of others? Can we show them that we love them in spite of their failures and thereby motivate them to achieve spiritual victory? Criticism will obtain the opposite effect.

But, you say, Jesus passes judgment. Yes, after He took the place of the suffering servant; after He faced all the temptations those He judges face, and overcame them, and then died to pay the penalty of their failures.

And it isn't only the verbal criticism that destroys effective witnessing. The attitudes which we take toward peoples of other races, nationalities, or those of lesser economic or intellectual achievement than our own may very well be judgments of those persons. The refusal to take a positive attitude of love toward those who have failed constitutes criticism and offers no encouragement for right living.

Nobody but Jesus can give you victory over a critical spirit. But praise God, because Jesus gained the victory over criticism and was able to love His enemies and all who do wrong, we can achieve the same victory and become more effective witnesses.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Notice

Anyone wishing to send packages of any kind to the VS unit serving the Navaho Migrants in New Mexico and Arizona **should first check with the Elkhart office for the correct unit address.** This unit works seasonally between Grants, N. Mex., and Phoenix, Ariz., and often has had to pay postage on packages sent to the wrong address.

It will be much appreciated if persons sending packages will obtain the correct address from the Elkhart office to spare the unit this inconvenience and expense. Address correspondence to Office for Relief and Service, 1711 Prairie St., Elkhart, Ind. Thank you.

Twelve Volunteers Enter VS

Twelve young people have completed a two-week orientation school at the Elkhart headquarters and have entered service for one- or two-year periods.

Three of this group have accepted assignments to the Mennonite Hospital, La Junta, Colo.; James Lambright, Lagrange, Ind., and John Wenger, Wayland, Iowa, as orderlies, and Daniel Unternahrer, Mt. Pleasant, Iowa, as an assistant in maintenance.

Allen Christner, Lagrange, Ind., is serving as an attendant in the Hospital for Handicapped Children, Iowa City, Iowa.

Geraldine Bechtel, Spring City, Pa., and **Oletta Zehr,** Mannsville, N.Y., have gone to Froh Bros. Homestead, Sturgis, Mich., as nurse aides.

Anna Eash, Grantsville, Md., will serve in Mathis, Texas, in the crafts program for the community children and also will assist with general household duties.

Norma Jean Headings, West Liberty, Ohio, will assist Vern and Helen Miller in the mission program at the Gladstone Mission, Cleveland, Ohio.

Filing and secretarial work will keep Esther Lapp, West Liberty, Ohio, busy during her term of service at the Elkhart Relief and Service office.

Theron and Evelyn Weldy, Wakarusa, Ind., are joining the VS unit of three at the Mennonite Home for the Aged, Eureka, Ill.; Evelyn as nurse aide and housekeeping assistant and Theron to help with the activity program for the guests and general maintenance work.

Willard Miller, Arcola, Ill., is serving in Puerto Rico under the Ulrich Foundation.

Lester and Viola Kropf, Albany, Oreg., also attended the Oct. 6-10 orientation school but had entered service earlier as unit leader and matron in Mathis, Texas. Marjie Gordon, Smithville, Ohio, will go to Mathis with the Kropfs to complete her term of VS there as a housekeeping assistant. Marjie has transferred from Culp, Ark.

Pray for these young people that they might fit easily into their places of service and be able to make significant contributions to the needy about them.

The next orientation school to prepare volunteers for service will be held at the Elkhart headquarters Nov. 10-23. So far there are ten young people enrolled for this school.

The nursing services to the Navahos in Grants, N. Mex., has had to be discontinued because of Mrs. Marion Bontrager's illness until another nurse is able to take up those duties.

Ruby Shank, Harrisonburg, Va., like many others, has found VS a valuable experience and is extending her recently completed six-month term to one year at Kansas City, Mo.

I-W Service

The second in the series of I-W delegate conferences to be held in various parts of the country was held for delegates from units in Indiana, Michigan, and Illinois at the Prairie St. Church, Elkhart, Ind., on Nov. 1. The purpose of these conferences is to get the voice of the I-W men themselves on the services which the church provides for them.

Harry Shetler, Davidsville, Pa., area field representative for Pennsylvania and Delaware, visited units in Norristown, Harrisburg, Philadelphia, and men serving under the Dairy Head Improvement Association in that area from Oct. 12 to 15.

Henry Weaver, Jr., I-W Services Director, is spending some time visiting units in Wilmington, Del., and Philadelphia and Norristown, Pa., and in administrative planning and counseling with the MCC I-W services office in Akron, Pa.

Released October 22, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Relief Ministered to Japanese Typhoon Victims

That disasters are an opportunity to witness for God's love and concern is attested by the experiences of Mennonite personnel in the typhoon area on the Japanese island of Kyushu.

The typhoon struck in the area where General Conference Mennonites have mission work and Verney Unruh, one of the missionaries, reports that his experiences in relief work were an effective evangelistic witness. MCC made $1,000 available for typhoon victims.

In Miyazaki 300 tatami (straw sleeping mats) were purchased for those who had lost theirs. In Nichinan 45 homes were given blankets and in Miyakonojo tatami were supplied to 20 homes and wooden shingles for 40 homes.

Relief work was done through local welfare offices. When officials found homes in need, Mennonite personnel would accompany them and distribute New Testaments and Gospel tracts along with the material aid.

Here are a few situations that greeted relief workers: Tears came to the eyes of a 75-year-old grandmother when she was given tatami and realized someone was concerned about her. One farmer was standing in mud in the kitchen and wearing a raincoat to keep dry. His wife was huddled in one corner with their two children and all their belongings in the only dry spot in the house. A big smile broke over his face when he saw he was getting shingles. At another place where a relief worker stopped, there was not a dry spot in the whole house. The mother, a widow, was away at work and the only child was in school. Later he stopped to see if the shingles had been put on. He was surprised to find the house practically rebuilt. The neighbors had seen the gift of the shingles, decided to do something themselves, and made the widow's house liveable again.

Secretary En Route to Frankfurt, Germany

Anita Epp of Wheatley, Ont., is en route to the MCC center in Frankfurt, Germany, where she will serve in the capacity of secretary. Following a farewell service in the Oct. 22 chapel period at Akron headquarters, she was scheduled to sail Oct. 27. For two years Sister Epp was secretary, registrar, and dean of women at the Canadian Mennonite Bible College in Winnipeg, Man.

Several Denver I-W men and their wives have been making regular weekly visits to convalescent homes in the city. Plans are being made for the Denver I-W male chorus to present a program in the Industrial School for Boys at Golden, Colo.

Released Oct. 22, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

The Prayer Guide

The Prayer Guide is a guide to prayer for our denominational work. It is prepared by the Secretary of Literature of the WMSA and published by the Women's Missionary and Service Auxiliary.

Its purpose is to enlist the membership of the church in daily, definite, united prayer for the work and workers of our church, at home and abroad. Jesus promised, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Certainly we can claim this promise when the whole church is united in prayer for definite phases of our work.

Use it in private prayer; become an intercessor, knowing the workers by name.

Use it at the family altar, so that every member of the family becomes familiar with the work of the church. There are suggested prayer requests for the boys and girls.

Use it in congregational meetings, to help to make prayer definite, intelligent, and meaningful.

Prayer is the most valuable contribution one can make to the mission cause. Intercessory prayer releases God's power to those for whom prayer is made. Our missionaries

have testified to the effectiveness of their work on days when praying people at home are interceding for them.

Prayer clarifies to the one who prays his responsibility toward the fulfillment of his prayer, and so he is led to dedicate his talents and his gifts to the cause of Christ's kingdom. Prayer has undergirded the work of missions from the beginning. Let us pray definitely, frequently and fervently.

Sponsors of Little Girls' Groups

Do your girls each have a Prayer Guide? The last twenty pages provide a handy source of information about the church. Have you tried a quiz? Try to name the missionaries in the cities or in a particular country. Or name them in alphabetical order, or name the missionary children. Make a poster, drawing a map and adding pictures of missionaries of that country. Begin a missionary scrapbook. You will need several pages for each of the older established missions. This may be the beginning of an interesting hobby to learn to know our missionaries. You may want to suggest a mission study course for these Juniors. Missionary information precedes missionary convictions.

The Busy Bees at Elmira, Ont., corresponded with a missionary girl their age for some time. When she came home with her parents on furlough, the girls entertained her with the other members of the family at a dinner which they had prepared. They had a short program at the same time.

Our Needs Are Being Supplied

A sufficient number of layettes for Indian and Mexican migrants in Arizona and Texas has been received. The need for these layettes was advertised in this column and in the **Sewing Circle Monthly** and we greatly appreciate the generous co-operation of all who helped to fill this need. These layettes will help some mother who does not know Christ to understand His love in a more real way.—Office of WMSA Secretary, 1711 Prairie St., Elkhart, Ind.

From Our Churches

ALBUQUERQUE, NEW MEXICO

(Bethel Congregation)

"If ye know these things, happy are ye if ye do them" (John 13:17). Aug. 22 Bro. Melvin Ruth and family were with us and we had the privilege of commemorating the death and suffering of our Lord and Saviour.

At our midweek meeting on Aug. 25 we reorganized our Sunday school. The following officers were elected: Supt., Manford Miller; Asst., Harley Bowers; Secy.-Treas., Richard Poper; Chor., Bertha Bowers; and YPBM, Cletus Poper.

Our Sunday-school attendance is approximately 40; interest is good among the children. One of our Sunday-school boys passed away this summer. At this time we had the privilege of portraying the love of Christ to the family by giving the boy a Christian burial. The comments of the parents were, "We have never seen anything like it. It was wonderful!"

We want to thank those who answered our appeal for help on our church building. We are praying that the Lord will bless us and that we can have a place of worship before too long.

We appreciated the visitors who stopped with us this summer. Come again. You are welcome!

Pray for our small group that we may be a true witness for the Lord.

Ina Yoder.

ALPHA, MINNESOTA

(Alpha Congregation)

Dear HERALD Readers:

Greetings in our Saviour's name. We have had a number of visiting speakers with us this past summer. On Aug. 29 Bro. Milo Kauffman and family of Hesston, Kans., worshiped with us and he brought the morning message.

On Sept. 19 two men of the Gideons, Mr. Shultz, Mt. Lake, Minn., and Mr. Hammeron, St. Paul, Minn., spoke to us about their work. On the evening of Sept. 26 six members of the Sioux City Rescue Mission gave a wonderful testimony for the Lord.

At our midweek service on Sept. 29 Bro. and Sister Clyde Allebach of Menahga, Minn., worshiped with us. They were en route to the district sewing circle meeting at Manson, Iowa.

Bro. Noah Landis went to the General Conference committee meeting at Laurelville Camp near Scottdale, Pa., Sept. 25 to Oct. 3.

Bro. and Sister C. J. Garber returned home from visiting their daughter, Mrs. Harold Ely, Conway, Kans. They celebrated their sixty-first wedding anniversary Oct. 10.

Our fall revival meetings will be conducted by Bro. J. F. Garber, Alma, Ont., Nov. 14-21. We pray that God will bless these meetings.

Christina Garber.

BIRCH TREE, MISSOURI

(Berea Congregation)

Praise God for manifold blessings. May we share our rejoicings with you?

A dear old lady who in her youth was baptized as a Methodist decided to unite with us. Sister Nellie Hines has been of much service to her during her illness and manifested Christian love in this service. We believe this testimony of Sister Hines to her mother-in-law helped her to take this stand. She was not approached to change membership, but only urged to be sure she was safe in Jesus. Although she is suffering from cancer, she is a happy, cheerful witness for Christ. We praise God. Pray for her in her hour of trial and affliction.

Our hearts were stirred to searchings of self and a yieldedness to our Lord and a rejoicing for His great love as Bro. Henry Tregle, Akers, La., brought Spirit-directed messages. We thank God that He drew our eldest son to accept Christ and we are glad Sherman gave his heart to Jesus. But oh, if only others too would yield to God's love!

Ours is a small congregation, but there were a few changes in our Sunday-school reorganization. Supt., Gene Templeton; Asst. Supt., Amil Allen; Chor., Martha Templeton; Asst. Chor., Marilyn Hathaway; Secy., Cleo Hathaway; Asst. Secy., Dolora DePriest; Iris Allen and Elda Rosenberg were retained as librarians.

We are happy that the basement for our new church building has been excavated and now the work can begin. The old building is cold and cannot be repaired. The basement will also afford the classrooms we haven't had. We have some money to begin this work and faith that more will be available as we need it. We have planned a simple structure, probably a native rock wall, and about the size of our present building. Would anyone care to share the joy of helping build our new church house?

We are happy in Jesus and, gratefully, your brethren and sisters in the Lord.

Cleo Hathaway.

EAST PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Greetings to all HERALD Readers:

Our Sunday school has been reorganized for another year. Results: Supts., Richard Zimmerman and Maynard Conrad; Primary Dept. Supt., Margaret Bauer; Cradle Roll Supt., Ruth Magnuson; S.S. Chor., Doris Zimmerman; Church Chor., Maynard Conrad; Secy., George Crumrine; and Treas., Albert Litwiller; Trustee for three years, James Palmer. A consecration service was held for all holding responsible places. May all be found faithful in their respective places of labor in the Lord's work of the church.

Oct. 3 was rally day and promotion Sunday. Children were eager to know if they were eligible for a souvenir. There were several who received a nice leather-covered Bible for their first year's perfect attendance. After the first year, certificates and seals are given yearly for eight years for perfect attendance.

On Sept. 12, Dr. Henry Weaver, Elkhart, Ind., service director of I-W service men, was with us for morning and evening services. In the afternoon our young people, together with I-W men of Eureka and Elgin, had a social gathering at the parsonage. These young men also gave talks in the evening service. Our pastor makes frequent visits with the I-W men in Chicago, Elgin, Evanston, and also in Wisconsin.

Plans are for evangelistic meetings here from Nov. 10 to 18 with E. M. Yost of Denver, Colo., as evangelist. Pray definitely that the Holy Spirit may have His way in the hearts and lives of the people. Bro. Buchner has a class of six converts under instruction at present. We hope there will be others after the meetings, and we also pray that we may all have a desire to live closer to the Lord.

We are looking forward to our communion services on Nov. 28 with Bro. J. N. Kaufman in charge. May the Lord bless these activities.

Amelia Conrad.

FILER, IDAHO

(Filer Congregation)

Dear Readers:

The reorganization of our Sunday school resulted as follows: Supt., Joe Koon; Asst., Dan Kauffman; Primary Supt., Jerry Gingerich; Asst., Alice Kauffman; Chor., Lelia Gingerich; Asst., James Miller; Secy., Kermit Gingerich; Asst. Secy., Vala Mae Houser.

Our three summer Bible schools again offered increased opportunities to teach the Word and to witness for our Lord.

A singspiration was held Aug. 22 at the Cove, the three Idaho congregations participating.

Alvin Kauffman and family have again returned to Hesston College after a busy vacation in the harvest field and the activities of their former church. While here Bro. Kauffman brought a morning message and, with his family, conducted an evening service.

On the morning of Oct. 3, Bro. D. A. Good, Nampa, Idaho, brought the message.

We miss our four students at Hesston, one at Western, and another at Goshen, but we are looking forward to their return with added strength and zeal.

We are prayerfully looking forward to the coming of Bro. Max Yoder, Sheridan, Oreg., to assist in evangelistic work Nov. 4. Your prayer support is solicited.

One of our four-year-old Sunday-school pupils, Patricia Slatter, is in the isolation ward of our local hospital with a light form of polio. Pray with us for a complete and speedy recovery, (D.V.)

S. Honderich.

LONDON, ONTARIO

(Forest City Mennonite Mission)

Greetings to all HERALD Readers:

"The Lord hath done great things for us: whereof we are glad." On July 12, 1953, we had our first mission Sunday school in London, Ont. As we look back over the year, we are made to wonder just how much of the seed fell on good ground and will spring forth into everlasting life. Number enroned for the year was 68, the highest attendance 47.

In November a building was purchased where Sunday-school and church services are now held. Sunday school is at 10:30 and Gospel services at 7:30 p.m. Bro. Alvin N. Roth is the pastor here.

On Jan. 24 dedication services were held with Bro. Jesse Short from Archbold, Ohio, delivering the dedication sermon and Bro. Ernest Grigg, returned missionary from Burma, offering the dedication prayer. Bro. Grigg has since gone to his reward.

Some visiting speakers were Sisters Madeline Campbell and June Deacon, missionaries to Africa; Bro. and Sister Simeon Hurst, missionaries to Africa; Bro. Gregory Adams, ex-priest and ex-monk who spent 12 years in the monastery, preached the Word of God to us and told us of some of his experiences; Bro. Ernest Grigg, now gone to be with the Lord; and Bro. Wilfred Schlegel, Ai'sa Craig, Ont.

From July 5 to 16 we again had summer Bible school at the Governor Simcoe school with an average attendance of approximately 90. The highest was 118. Two girls accepted Christ during Bible school. Pray for them.

On Aug. 21, we had our first wedding here when Patrick Fitzgerald and Viola Hildbrant, both converts of the Goodwill Rescue Mission, were united in marriage. Bro. Ephraim Gingerich performed the ceremony. Pray that they may be a continual witness for the Lord.

The Lord is daily blessing the work here as

we see doors open before us where we can witness for Him. Pray for a Catholic family who are very open to the Gospel, that Christ might become real to them. We praise the Lord for His continued blessing to us.

Erma Kropf.

LOS ANGELES, CALIFORNIA

(Calvary Congregation)

Dear Friends:

Our new officers and teachers began another year of service for the Master the beginning of October. It is a privilege and challenge to have even a small part in this work. It is one way in which we can express our love for our Saviour, by obeying His command, "Feed my lambs."

Our pastor, John D. Zehr, will be guest speaker at the young married people's retreat at the Albany congregation. He will also serve at the Sunday School Workshop. We are looking forward to the following week end, Nov. 6, 7, when Sister Alta Mae Erb and Bro. J. J. Hostetler will be stopping here for a Sunday School Workshop for the benefit of the California churches.

On the evening of Oct. 4, at 6:30, there was a whizz of activity as the community children gathered for the annual fall opening of boys' and girls' club. This year it is to be directed by Harry Erisman. May the Lord bless these efforts.

We recently welcomed into our fellowship Lois and Amos Drawbond, and Frances and Martin Hoover. This brings our total membership up to 98.

Our bishop, Bro. Sherman Maust, Upland, Calif., plans to be with us Nov. 14 and 21 for counsel meeting and communion. It is a privilege to meet around the Lord's table.

Mrs. Armeda Best (more commonly known as Grandma Best), aged 93, passed to her eternal reward Sept. 25.

Myrna Kremer.

LOUISVILLE, OHIO

(Beech Congregation)

Dear HERALD Readers:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

Charlotte Lee, a Christian Chinese student, was our guest speaker in the evening of June 6. Her parents live in Formosa and she is preparing for missionary work among her own people.

The Primary-Junior department rendered its annual program during the Sunday-school period of June 13.

Visiting speakers with us were Paul Horst, Escanaba, Mich., Wm. G. Detweiler, Orrville, Ohio, and Marion Kliewer, Akron, Pa. The Menno Ladies' Quartet from Akron, of which Shirley Schmucker from this place is a member, rendered several selections.

On July 11, B. Charles Hostetter and the Mennonite Hour Quartet conducted the morning worship service. Bro. Earl Maust directed the annual outdoor hymn sing at the Hartville Park. The quartet, of which he is a member, also took part.

Summer Bible school was held with an average attendance of 319.

On Aug. 15, Hans Wiehler, a young man from Germany, was our guest speaker.

Results of our reorganization: S.S. Supt., Floyd Shore; Asst., Wilbur Schmucker; Secy., Ada Schmucker; Chor., Ray Schloneger; Asst., Elnor Miller; Treas., Mahlon Schmucker; Primary Supt., Mrs. Garrison Hostetler; Asst., Mrs. Naomi Craig; YPBM Supt., Harold Hartman; Asst. Supt., Harold Wess.

Our revival meetings were held Sept. 23-30. Bro. Richard Martin challenged us to a closer walk with God that we may live lives for His praise and glory.

Mrs. Harvey D. Miller.

SPRINGS, PENNSYLVANIA

(Springs Congregation)

Dear Readers:

Christian Greetings. Another milestone has passed in the lives of the people of this community in the dedication of our new church building, which took place Sunday afternoon, Sept. 12.

A special farewell service, led by Richard Martin, Elida, Ohio, was held Sunday morning in the 76-year-old frame church, after which the congregation moved in a body to the new brick edifice located across the highway from the old building to complete the morning worship. The dedicatory sermon was preached by Paul Erb, Scottdale, Pa., and special music was furnished by members of the Mennonite Crusaders, Harrisonburg, Va., who are heard weekly on the Mennonite Hour broadcast. An overflowing crowd of more than 1,000 attended.

The following Tuesday evening, Sept. 14, our evangelistic meetings began, continuing through Sept. 23, with Bro. Kenneth Good, Morton, Ill., as evangelist. Many great blessings were received. Bro. Kenneth also brought the morning message on Sept. 19.

The two following Sunday mornings we also had visiting brethren with us. On Sept. 26, at an all-day meeting Gideon Yoder, Hesston, Kans., brought messages in the morning and in the afternoon and evening, with Paul M. Lederach, Scottdale, Pa., on Christian education. On Oct. 3, David Derstine, Blooming Glen, Pa., brought us the morning message.

Our ministers enjoyed the fellowship at Laurelville which had been provided for all ordained men and their wives.

Plenty of rain fell in our locality this fall, and especially so on Friday, Oct. 15, when the Casselman River overflowed its banks, causing quite a bit of destruction. Several people and some cattle were drowned. Roads were washed out, and bridges washed away, railroads torn out, and some small buildings washed away. At several places folks were taken from their homes by boat. The Casselman Mennonite Church, which stood in the path of the high waters, had almost two feet of water in the main auditorium. Among the things that were spoiled were the new hymnals. No services were held there on Sunday, Oct. 17, and so the folks worshiped with us.

Nancy Jane Swartzentruber.

SPANISH BROADCAST (Continued)

Chicago, Ill.—"After hearing your radio program **Luz y Verdad** I want to subscribe to your paper **El Heraldo Evangélico.** . . . Thank you for the good program you are broadcasting."

Sabana Grande, Puerto Rico—"I would like to receive your magazine which you offer free. . . . I am a listener to your radio program which is so inspiring with messages so full of divine wisdom. Many thanks for them."

MISSION NEWS (Continued)

A Million Pennies Campaign is being conducted by the Ann Street Mennonite Church, Peoria, Ill., to complete the addition to the church building, for which ground breaking services were held on Oct. 3. It was erroneously stated in the **Gospel Herald** of Oct. 19 that the needed money had already been collected. The campaign is just beginning and we trust that many will embrace the opportunity of participating in this effort to provide needed facilities to carry on an enlarged program of service.

FIELD NOTES (Continued)

Bro. Abram Kauffman, Plain City, Ohio, conducted the communion services at the Oak Grove Church, West Liberty, Ohio, on Sunday, Oct. 24.

Announcements

John S. Hess, Lititz, Pa., speaking at 451 E. Princess St. Mission, York, Pa., Nov. 7, at 7:30 p.m.

William Martin, Menges Mills, Pa., at E. Princess St. Mission, York, Pa., Nov. 14, at 7:30 p.m.

The Eighth Annual Christian Day School Institute at Eastern Mennonite College will be held Friday and Saturday, Nov. 5, 6, with three sessions on Friday and two on Saturday. Guest speakers are Harold Bauman, Orrville, Ohio, and Jacob Goering, Hagerstown, Md.

Bible Instruction Meeting at Maple Grove Church, Atglen, Pa., Saturday evening, Nov. 20, and all day Sunday, Nov. 21. Instructors: Erie Renno, Allensville, Pa.; Wm. Martin, Menges Mills, Pa.

Monthly prayer meeting for Israel at Vine St. Church, Lancaster, Pa., Monday evening, Nov. 1. Ernest and Ellie Casutto, with Ernest's father and mother, Hebrew Christians from Holland, will be present, D.V. They will witness to God's miracle in their lives as experienced during the Hitler terror. Come and receive a blessing.

George and Dorothy Smoker and Miriam Wenger, missionaries on furlough from Tanganyika, to serve on a program at Bart Chapel, 2½ miles southeast of Georgetown, Bart, Pa., on Wednesday and Thursday evenings, Nov. 17, 18, at 7:30 o'clock.

Music Conference at the Bally, Pa., Church, Saturday evening, Nov. 6, and all day Sunday, Nov. 7, in charge of J. Mark Stauffer, Harrisonburg, Va.

Annual Sunday-school meeting at Chambersburg Church, Chambersburg, Pa., Wednesday evening, Nov. 24, and all day Thursday (Thanksgiving Day), Nov. 25. Speakers: Lester Hoover, Pottsville, Pa.; Aaron Shank, Myerstown, Pa.

Mission meeting at Dohner's Church, near Annville, Pa., Saturday evening, Nov. 13, and all day following. Speakers: Merle Eshleman, Harrisonburg, Va.; Paul Angstadt, Reading, Pa.

Evangelistic Meetings

Frank M. Enck, Willow Street, Pa., at Chestnut Hill, Lancaster, Pa., beginning Oct. 31 and continuing two weeks. **J. Irvin Lehman,** Chambersburg, Pa., at New Danville, Pa., Oct. 31 to Nov. 14. **J. W. Birky,** Spartansburg, Pa., at Glen Flora, Wis., Oct. 22-31. **Raymond Kramer,** Meadville, Pa., at Berea Church, Alma, Ont., Oct. 3-10. **John F. Garber,** Alma, Ont., at Bowne congregation, Clarksville, Mich., Oct. 15-24. **Alva Swartzendruber,** Hydro, Okla., at Gulfhaven, Gulfport, Miss., Oct. 28 to Nov. 7. **B. Charles Hostetter,** Harrisonburg, Va., at Elmira, Ont., Nov. 27, 28. **Milton Brackbill,** Paoli, Pa., at West Chester, Pa., Mission, Oct. 24-31. **Jesse Short,** Archbold, Ohio, at Dillon Church, Tremont, Ill., Nov. 15-21. **Lester Hoover,** Pottsville, Pa., at Chambersburg, Pa., Nov. 14-25. **I. Mark Ross,** Hesston, Kans., at Midway Church, Pekin, Ill., beginning Nov. 7. **Walter Campbell,** Greenwood, Del., at Barrville Mission, Belleville, Pa., beginning Oct. 25. **Benjamin Weaver,** East Earl, Pa., at Hershey Church, Kinzers, Pa., Nov. 7-21. **Joe J. Swartz,** Rexton, Mich., at Howard-Miami Church, Kokomo, Ind., beginning Oct. 27. **Martin E. Weaver,** Annville, Pa., at Providence Church, Yerkes, Pa., Nov. 6-14. **J. Otis Yoder,** Harrisonburg, Va., at Leetonia, Ohio, Nov. 21-28. **Great Awakening Crusade** at Pigeon, Mich., Oct. 31 to Nov. 14, with **A. J. Metzler,** Scottdale, Pa., as evangelist and **John Landis,** St. Johns, Mich., as song leader, and director of personal work and prayer meetings.

PRAYER MEETING NIGHT (Continued)

purpose in sparing his life in that hour of tragedy has helped to make Bob the fine Christian he is. Yes, it was prayer meeting night and he would be there.

Today our living is geared up to a feverish pitch. The cry everywhere is, "We don't have time." Yet someday, unless the Lord returns before, we must all take time to die. And as we stand before God in the judgment, will our hearts be warm with the fellowship we have learned to love here with Him and His people? Is it prayer meeting time in your church? God bless you friend. Don't miss it!

Fort Wayne, Ind.

SHUT-INS (Continued)

asked them what they thought of it; and one of them said, "One thing is lacking: the sound of praise to the Creator." So God created music, and it was heard in the whisper of the wind, and in the song of the birds; and to man also was given the gift of song. And all down the ages this gift of song has indeed proved a blessing to multitudes of souls.

A poorly dressed woman used to stand every evening beneath the window of a magnificent mansion that she might listen to a sweet voice within that sang beautiful songs; it made her forget all her weariness.

There is someone listening under the window of our lives. Let us take care that our songs are good to hear. It is the music of the heart that God loves to hear. It is no good singing if there is quarreling at home, or selfishness, or lack of love. We can truly sing only when our hearts are sincere in their praise.—*Maritime Baptist.*

Addresses of Shut-ins

Mr. Edwin Gilbert
R.P. Box 461
Reading, Pa.

Mr. Fred Grimes
P.O. Box 461
Reading, Pa.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation to our many friends and relatives who remembered us so kindly by their deeds of kindness, prayers, cards, and expressions of sympathy, in the sudden passing of our husband and father. It is impossible to thank each person individually. May God bless you all in His own way and time.—Mrs. Jennie R. Moyer and family, Manheim, Pa.

* * *

We wish to thank our kind friends and neighbors for the many expressions of sympathy after the passing of our dear wife and mother. Also for the prayers, visits, cards, and help given in her illness and in our bereavement. May God richly bless and reward each one of you.—Abraham Shirk and family, Bowmansville, Pa.

* * *

We wish to express our sincere thanks to our friends and fellow Christians for encouragement given, prayers offered, and cards received since the sudden passing of our dear husband and father, George B. Stoltzfus. May the Lord richly bless each one of you is our prayer.—Miriam Stoltzfus and family, Coatesville, Pa.

OUR SCHOOLS (Continued)

sociation; and Merle L. Bender, Director of Public Relations. This extensive exploratory study was begun in May, 1954.

A 12-page pictorial report of progress and developments at Hesston during the school year 1953-54 has just come off the press. High lights of the "President's Annual Report" include enrollment figures, financial report, and information from the administration offices. The final page is devoted to the question of Hesston's enlarging to a four-year liberal arts college.

The Personnel Department has just released the names of the counselors for this year's student body. Each student has been assigned to a member of the faculty. Following each 6-week evaluation period, individual students will go to their assigned counselor to receive their grades and discuss methods of improving their academic achievements. This counseling situation also provides an opportunity to discuss social and spiritual problems.

Hesston College students will participate in the annual Education Tours Nov. 4 and 5. The college freshmen will go to Lincoln and Omaha, Neb., and the sophomores to Oklahoma City and Tulsa, Okla. The high school classes will be gone from the campus only one day—Nov. 5. The freshmen will go to McPherson, the sophomores to Wichita, the juniors to Hutchinson, and the seniors to Topeka. The Bible majors will be in Kansas City, Nov. 2 to 6, for the Evangelism Workshop. Education Tours are planned each year as a part of the curriculum.

The annual ladies' Open House was observed Oct. 15. The rooms in the College Bungalow, Green Gables, Risser Hall, and Kliewer Hall were visited. A program was given in Hess Hall following the visiting hours.

Mrs. Mahlon Eigsti, General Secretary, and Mrs. John P. Duerksen, Secretary of Literature, attended a meeting of the Women's Missionary and Service Auxiliary, at Elkhart, Ind., Oct. 15 and 16.

A 1954 customline, four-door Ford, equipped with dual controls, was delivered to the college Wednesday, October 13. The use of the car was made possible through the courtesy of King Motor Company. The car will be driven by the 18 students in the new course, Driver Education. Driver Education will be offered again second semester, and will be open to people of the community, as well as to students.

Richard Schmidt, college taxidermist, began placing the birds in the new museum cases in the J. D. Charles Hall of Science and Arts, Oct. 12. This large collection contains several rare migratory birds. The new display will be completed in about one month. Four years have been required to secure and mount these birds for display.

Etta Moten, mezzo-contralto, presented the first number of the 1954-55 Hess Hall Music-Lecture series at Hesston College, Friday night, Oct. 22.

Mary Miller spoke at the Inman Grade School, Inman, Kans., Oct. 12, on the subject, "Glimpses into European Life."

Merle L. Bender.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beachy, Vernon and Nora (Miller), Yoder, Kans., fourth child, second son, Daniel David, Oct. 16, 1954.

Bucher, Raymond N. and Mildred E. (Barnhart), Lititz, Pa., third child, second son, Kenneth B., Sept. 29, 1954.

Byler, Bennett and Lena (Hartzler), Belleville, Pa., eighth child, fifth son, Jonathan Richard, Oct. 15, 1954.

Eby, Wayne A. and Cora E. (Hege), Greencastle, Pa., third child, second son, Nevin Ira, Oct. 7, 1954.

Eichelberger, Duane and Mildred (Stutzman), Mackinaw, Ill., third child, third son, Daniel Clark, Sept. 27, 1954.

Gerig, Elmer and Florence (Schrock), Lebanon, Oreg., second son, Russell Leon, Oct. 9, 1954.

Glick, David and Lavina (Schrock), Goshen, Ind., second child, first daughter, Arlene Rosa, Oct. 10, 1954.

Groff, Donald S. and Marian (Sangrey), Lancaster, Pa., first child, Donald Eugene, Sept. 9, 1954.

Headrick, Melvin and Clara (Esch), La Junta, Colo., second child, second daughter, Susan Marie, Oct. 15, 1954.

Heatwole, Dwight S. and Fannie (Showalter), Penn Laird, Va., second child, first son, Richard Lee, Oct. 6, 1954.

Hess, David L. and Kathryn (Nissley), Marietta, Pa., fifth child, third son, Dwight Lavern, Sept. 20, 1954.

Hess, Walter B. and Ruth (Horst), Myerstown, Pa., eighth and ninth children, seventh son, Clarke Eugene, second daughter, Sheryl Jean, June 16, 1954.

Hollinger, I. Wilmer and Ruth (Sauder), Philadelphia, Pa., first child, Lynda Ruth, Oct. 15, 1954.

Horst, Alvin H. and Elva (Herr), Lancaster, Pa., second daughter, Elaine Elva, July 4, 1954.

Horst, Laban A. and Miriam (Diller), Hagerstown, Md., first child, a son, Nelson Daniel, Oct. 2, 1954.

Horst, Nevin L. and Blanche (Mohler), Dire Dawa, Ethiopia, twins, a son and a daughter, Philip Michael and Phyllis Marie, Sept. 20, 1954.

Hunsberger, Lester G. and Lena (Histand), Harrisburg, Pa., first child, a son, Lester Gerald, Oct. 14, 1954.

King, David and Rhoda (Longacre), Cochranville, Pa., third son, Clair Isaac, Oct. 6, 1954.

Leaman, Henry B. and Marian (Garber), Lancaster, Pa., fifth child, second daughter, Rachel Ann, Sept. 8, 1954.

Leaman, Roy M. and Mildred (Martin), Lancaster, Pa., first child, a son, Carl Lee, Sept. 12, 1954.

Lefever, Robert T. and Esther (Landis), Willow St., Pa., second child, first son, Willis Robert, Oct. 7, 1954.

Miller, Eli L. and Ruth (Hess), Denbigh, Va., second pair of twins, fourth son, second daughter, Eli Lewis, Jr., Oct. 14, (11:59), Elizabeth Louise, Oct. 15 (12:04).

Miller, Gerald A. and Carol (Hartzler), Fredericktown, Ohio, second son, Rollin Brent, Sept. 22, 1954.

Miller, Keith and Helen (Bontrager), Newton, Kans., second child, second son, Lowell Eugene, Oct. 12, 1954.

Miller, Vern and Helen (Hostetler), Cleveland, Ohio, second child, first daughter, Renita Jean, Oct. 17, 1954.

Neuenschwander, Alvin D. and Mabel (Miller), Kalona, Iowa, first child, a son, Charles Edward, Oct. 12, 1954.

Ressler, Martin E. and Alma J. (Martin), New Holland, Pa., fourth child, second daughter, Marilyn Eileen, Oct. 10, 1954.

Rhodes, Luke C. and Miriam (Good), Orrville, Ohio, first child, Kathleen Faye, Oct. 10, 1954.

Shetler, Richard and Ruth (Kuhlman), Parnell, Iowa, fifth child, first daughter, Phyllis Kay, Oct. 14, 1954.

Sharp, David D. and Alta (Stoltzfus), Elverson, Pa., fourth son, Dennis Ray, Sept. 22, 1954.

Stoltzfus, John J. and Sara (Yoder), Elverson, Pa., triplets, third and fourth sons and fifth daughter, Lee, Larry, and Linda, Oct. 19, 1954.

Swartzendruber, Leo F. and Shirley (Hersh-

berger), Wellman, Iowa, fourth child, fourth son, Daniel Leo, Oct. 5, 1954.

Zeiters, Raymond and Esther (Landis), Mt. Joy, Pa., second child, second daughter, Ruth Ann, Sept. 30, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bowers—Long.—Benjamin F. Bowers, of the Lockport congregation, Archbold, Ohio, and Lois L. Long, Goshen, Ind., of the Midland, Mich., congregation, by Walter Stuckey, assisted by Clarence Yoder, at the home of the bridegroom, Oct. 3, 1954.

Burkholder — Coakley. — Clayton B. Burkholder, Harrisonburg, Va., and Annis V. Coakley, Dayton, Va., by S. H. Rhodes at the Bank Church, Oct. 10, 1954.

Eash—Brunk.—Verlin Eash, of the Lockport congregation, Archbold, Ohio, and Catherine Ann Brunk, Braddock Heights, Md., of the Goshen College congregation, by Walter Stuckey, assisted by Robert F. Woodward, at the Baptist Church, Frederick, Md., Aug. 3, 1954.

Leaman—Bauman.—Raymond H. Leaman, Millersville congregation, Willow Street, Pa., and Verna H. Bauman, Washington Boro, Pa., of the New Danville congregation, by Henry W. Nauman, at the New Danville Mennonite Church, Oct. 16, 1954.

Miller — Yoder. — Atlee Miller, Uniontown, Ohio, and Mildred Yoder, Hartville, Ohio, both of the Maple Grove Conservative Mennonite Church, by Roman H. Miller at the church, Sept. 19, 1954.

Nolt—Shirk.—Elmer N. Nolt and Ella Shirk, both of Bowmansville, Pa., by Howard Z. Good at his home, Oct. 9, 1954.

Ressler—Yoder.—Ellis Leroy Ressler and Sadie R. Yoder, both of Pleasant View congregation, North Lawrence, Ohio, by Elmer E. Yoder at the Pleasant View Church, Oct. 16, 1954.

Slabach—Zimmerman.—Melvin Slabach, of the Farmerstown congregation, Baltic, Ohio, and Marilyn Zimmerman, of the Orrville, Ohio, congregation, by Harold E. Bauman at the Orrville Church, Sept. 4, 1954.

Weaver — Alderfer. — Samuel Weaver and Sarah Marie Alderfer, both members of the Warwick River Mennonite Church, Denbigh, Va., by Truman H. Brunk at the church, Aug. 31, 1954.

ANNIVERSARIES

Fenninger, E. S. and Lena (Denlinger), Intercourse, Pa., were married Sept. 15, 1904. For their fiftieth anniversary a family dinner was held. They have 4 children (Earl D., Strasburg; Jere S., Pine Grove; Elizabeth—Mrs. Amos Hostetter, Smoketown; Elsie—Mrs. Harold Redcay, Quarryville), also 15 grandchildren, and 2 great-grandchildren.

Sauder, Noah N., and Barbara G. (Sensenig) were married on Oct. 15, 1904, near New Holland, Pa. On Oct. 16, 1954, they were entertained at a drop-in party at the home of their son, Paul and family, New Holland, Pa.

This union has been blessed with eleven children, 9 children living and 2 died in infancy. They are as follows: Elva—Mrs. Clarence Rutt, Mabel—Mrs. Earle H. Lefever, Paul N., all of New Holland, Pa.; Martha, Anna, and Ruth, at home; Raymond and Isaac of New Holland, and Elizabeth—Mrs. Marvin Eshleman, Leaman Place, Pa.

They also have 20 grandchildren and 2 great-grandchildren.

Bro. Sauder has been a minister of the New Holland Mennonite Church for the past thirty years.

Weldy, Timothy C., and Ella (Bremmenan) were married Oct. 29, 1904. They celebrated their golden wedding anniversary on Sunday, October 31. A dinner was held at noon with the children and their families. Open house was observed for all their friends and relatives from 2:00 to 5:00 p.m.

They were blessed with 7 children: Orpha—Mrs. Harvey Weaver, and Floyd, both of New Paris, Ind.; Rubedean—Mrs. Jess Hochstetler, Florence—Mrs. John J. Miller, Norfolk, Va.; Robert, Milford, Ind.; Maxine—Mrs. Clyde Hershberger, Nappanee, Ind., and Francis,, Pierceton, Ind.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Caroline Gingerich, was born near Grantsville, Md., on April 17, 1869; died near Greenwood, Del., on Oct. 8, 1954; aged 85 y. 5 m. 21 d. She gave her heart to the Lord early in life and was received into the fellowship of the Conservative Amish Mennonite Church where she has been a faithful member through many years. On March 4, 1888, she was married to Valentine Bender. To this union were born 4 sons and 9 daughters. Of these 5 preceded her in death (2 infants, Lester, aged 2, Hilda, aged 12, Cora, aged 28). Her husband also preceded her on May 8, 1934. Surviving are 6 daughters and 2 sons (Savilla—Mrs. David Yoder, Nevin V., Amelia—Mrs. Eli Swartzentruber; Savanna—Mrs. Milton Swartzentruber, Nanna—Mrs. Laban Swartzentruber, Lucy—Mrs. Eli Schrock, and Pauline—Mrs. Alvin Beachy, all of near Greenwood, Del., and Earl V., of Shipshewana, Ind.), 2 foster sons (John Embleton and William Welfly), 58 grandchildren, 82 great-grandchildren, and many other close relatives and friends. The services at the church were in charge of Alvin Mast. At her request, Eli Swartzentruber and Nevin Bender gave the messages. Her body was laid to rest in the adjoining cemetery.

Bishop, William Bernard, son of Joseph and Georgianna (Robey) Bishop, was born April 9, 1880; died at his home in Hancock, Md., of a heart attack, Oct. 9, 1954; aged 74 y. 6 m. He will be missed by the church, neighbors, many friends, and relatives. He is survived by the following sisters (Mrs. Florence Zeis; Mrs. Cora McCusker, Hancock, Md.; Mrs. Mary McCullough, Cumberland, Md.); brothers (Jesse, Hancock, and Ross, Cumberland). He was a faithful member of the Black Oak Bethel Mennonite Church. Services were held Oct. 12, at the Grove Funeral Home, Hancock, in charge of Michael M. Horst. Interment was made at the Mt. Olivet Cemetery.

Conner, Samuel D., was born Nov. 15, 1874; died at the home of Roy Kaylor, Rheems, Pa., Oct. 10, 1954; aged 79 y. 10 m. 25 d. He was a member of the Elizabethtown Mennonite Church. He was the last of his immediate family. Funeral services were conducted at the Miller Funeral Home in Elizabethtown, Pa., Oct. 13, by Walter L. Keener, Jr., and Clarence E. Lutz. Interment was made in the Elizabethtown Mennonite Cemetery.

Engle, Naomi, daughter of Abraham B. and Annie (Hostetter) Engle, was born Sept. 19, 1877, near Elizabethtown, Pa.; died Aug. 27, 1954, at the St. Joseph's Hospital, Lancaster, Pa., after an illness of 2 months; aged 76 y. 11 m. 8 d. She was a member of the Elizabethtown Mennonite Church. She is survived by a sister (Mrs. Sadie H. Engle, Elizabethtown), and a brother (Abram H. Engle, Marietta, Pa.) Funeral services were held Aug. 31, 1954, at the Boyer Funeral Home in Elizabethtown in charge of Clarence E. Lutz. Burial was made in the East Donegal Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

My Christmas Book, F. W. Boreham; Zondervan Publishing House; 1953; 79 pp.; $1.25.

This little book is a collection of twelve stories and essays centered around the theme of Christmas. The author, an Australian pastor, had quite a struggle in early life in choosing between the ministry and the career of journalism. This book is abundant proof that he seems to have successfully combined both callings.

Each story and essay, although written in simple language, dramatically reflects the genius of a great writer. The whole book sparkles with the freshness and charm of originality; there is no dryness or triteness. It would not be surprising if this work would, in time, take its place among the Christian classics.

Mr. Boreham, in the scope of this short book, sweeps all the strings of human emotions, from the sad and solemn in "The Old Doctor's Last Christmas," to the blithe and humorous in "A Christmas Crime." The spirit of the whole book can be summed up in the closing words of the author's introduction, "When a wrong wants righting, or a work wants doing, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it. This is why, long, long ago, a Babe was born at Bethlehem."

It is regrettable that such a good work of such high spiritual tone should be spoiled by the introduction of the pagan customs of the Christmas tree and Santa Claus (pp. 48, 58). However, they are only mentioned incidentally, not openly approved or advocated.—Earl R. Delp.

ITEMS and COMMENTS

Seventy-seven per cent of Minnesota's men and women are in favor of having white and Negro people "worshiping together in the same churches," according to a survey conducted by the Minnesota Poll, a service of the **Minneapolis Tribune.** Twenty per cent expressed disapproval and three per cent had no opinion. The poll found that eighty-one per cent of all men and seventy-three per cent of all women favored interracial worship.—**Gospel Messenger.**

* * *

The recent hiking of tariffs on watch movements resulted in a twenty-five per cent slump in the watch business in the United States and a "Don't buy American" campaign in Switzerland, according to an Associated Press report from Washington. The president of the American Watch Association, which represents importers of watch movements and parts, has urged the State Department to "take cognizance of the great damage done to the spirit of reciprocity and to the moral leadership of the United States," by the decision of the Tariff Commission and President Eisenhower in the watch case.

* * *

According to the International Hebrew Christian Alliance, there are approximately 100,000 Hebrew Christians on the North American continent. Nearly half of the 12,000,000 Jews of the world live in North America. There are approximately five and

a half million Jews in the United States, and about a quarter of a million Jews in Canada. The North American continent, therefore, is the greatest Jewish mission field in the world.

* * *

The North Alabama Methodist Conference, which earlier went on record endorsing segregation in schools, has passed a new resolution calling attention to the Supreme Court ruling outlawing segregation, and urging its members to obey all laws.

* * *

Annual subsidies granted Christian groups by the government of Thailand will be distributed in the future by the Church of Christ in that country. The Church of Christ is a union of Presbyterian, Baptist, and Disciple bodies in Thailand, with Presbyterians representing about 90 per cent of its membership. Only about 65,000 to 70,000 of Thailand's population of 19,000,000, are listed as Christians, with some 50,000 to 55,000 of this number being Roman Catholics. Most of the 10,000 to 12,000 Protestants belong to the Church of Christ. The Christian and Missionary Alliance has 1,200 to 1,500 adherents in the country and there are several Seventh-Day Adventist groups. Under the Thai constitution, the king is the head of the Buddhist religion, to which most Thais belong. It is also the protector of all religions. All religious groups receive government subsidies.

* * *

Strong pressure from religious and parents' groups has had further effect. William Gaines, publisher of the Entertaining Comic group, which comprises ten of the most successful publications in the comic book area, with a monthly circulation of 2,000,000, is discontinuing five of the periodicals in the crime and horror category, which have a total run of 800,000 copies per month. His loss will be $25,000 per year. Mr. Gaines, however, violently disagrees with the basic premise of the pressure groups that comic books stimulate juvenile delinquency. "It has never been proved and never will be that comic books inspire juvenile delinquency," he said. "In fact, this argument has been refuted by prominent psychiatrists and other experts. Actually, the greatest number of horror book readers are the adults. They get their aggression, hate, and hostilities out of their systems by reading them. Some of our biggest sales in horror comic books are on university campuses. We have a tremendous following at Harvard University, Ohio State, Penn State, and many other colleges." Mr. Gaines says he is doing what he is in substituting harmless adventure books for the horror and crime magazines, "not so much for business reasons as because this seems to be what American parents want, and the parents should be served."

* * *

The Billy Graham evangelistic campaign in Nashville was the most successful the team has conducted in the United States. Total attendance reached 660,000. Decisions for Christ were 6,661. Newspapers gave the campaign tremendous coverage. One paper published a section of each sermon. Bible sales soared. Tavern operators complained of lack of business. The Graham team is now conducting a campaign in New Orleans.

* * *

At White Sulphur Springs, W. Va., white high school students staged a strike when Negroes were registered in their school. The Board of Education surrendered and ordered the Negroes back to the Negro schools.

Mississippi's legislature adopted an amendment to the state constitution that would give it stand-by authority to abolish public schools. Under the amendment the legislature could sell, rent, or lease schools to private individuals or corporations. These would have the right to keep whites and Negroes separate. This amendment must be approved by the voters in a state election.

* * *

The United States leads the world in students attending universities and colleges, with a total enrollment of 2,281,298. Russia is next with 1,442,000, but of these over 400,000 are correspondence school students. India is third with 422,566. Japan and the Philippines follow in that order. In Europe, Italy has the largest number of college students, followed by France, West Germany, and Poland. The most literate nation in the world is Sweden, with less than one tenth of one per cent illiteracy. The most illiterate, with the exception of some African colonies, appears to be Indonesia, with a reported ninety-two per cent rate of illiteracy. The United States and France have three per cent illiteracy. Nineteen per cent of the people of the Soviet Union can neither read nor write.

* * *

There are 701 radios for every 1,000 inhabitants in the United States. Sweden is second with 309. There are more than 25,000,000 television sets in the United States. Canada is second with 300,000. Britain published the largest number of book titles in 1952, with 13,150. Britain also leads in the number of daily newspapers per capita. The source of all these figures is the United Nations' Educational, Social, and Cultural Organization's **Handbook.**

* * *

William M. Gaines, who said he is proud to have originated the horror comic, has only one criterion—his own "good taste." When Senator Kefauver showed the cover of a Gaines horror comic with a man, ax in hand, holding up the severed head of a woman, he asked Mr. Gaines whether he considered this in good taste. The publisher said, "I think it would be in bad taste if he were holding the head a little higher so that the neck would show with the blood dripping from it."

* * *

The Waldensian Church in Uruguay, founded nearly 100 years ago, is now second in importance to the 35,000 parent group in Italy. New Waldensian congregations have been established during the past year at Montreal, Canada, and Geneva, Switzerland.

* * *

Baptists of Germany, Austria, France, and Switzerland have formed a European Baptist Missionary Society. The new society expects to open its first field in the French Cameroons, West Africa. At the five-day organization meeting held in Hamburg, 5,000 Baptists from East and West Germany, as well as Baptist leaders from other European countries, attended. There are about 100,000 active Baptists in Germany, of whom about 35,000 live in the Soviet Zone. They maintain several deaconess and youth homes, a Bible school, and a printing shop.

* * *

The Lutheran Church, Missouri Synod, has more than doubled its financial program in the past five years, with the adoption of a record-breaking $9,100,000 budget for 1955. The 1950 budget was $4,250,000. The new budget represents a 12.3 per cent increase over the 1954 budget.

* * *

The Second Baptist Church in Madrid, Spain, which is owned by the Southern Baptist Foreign Mission Board, has been closed by Spanish authorities. The Spanish Foreign Ministry has informed the United States embassy in Madrid, that the church has been closed because it had engaged in illegal proselytizing and could not be permitted to function.

* * *

Another "National Church" has been established in Washington. The Reorganized Church of Jesus Christ of the Latter Day Saints has dedicated a $165,000 brick edifice on Massachusetts Avenue. It is the first church edifice of the denomination to be erected in Washington. Sixteen Protestant denominations and the Roman Catholic Church now have officially designated "National Churches" in the capitol.

* * *

Kentuckians who believe that "all disease can be cured by prayer" have no right to prevent their children from being vaccinated against disease, said the Kentucky Assistant Attorney-general. "Kentucky law requires all parents and guardians to have minors vaccinated for smallpox within twelve months after birth or after the minor comes under their care," said his letter to an inquirer. "The laws of our commonwealth as to vaccination against smallpox, typhoid fever, and other diseases are to prevent the acquiring of those diseases, and to cure. When acquired by yourself, if you wish to cure it only by prayer, the laws of Kentucky do not interfere with your using that remedy only on your own body, but you have no legal right to hinder or interfere or fail to vaccinate your own children against those diseases."

* * *

Ground has been broken for a new men's dormitory at Bethel College, North Newton, Kans.

* * *

The Arab kingdom of Jordan has ordered all teachers and students to wear khaki uniforms, and refusal to comply with the new dress regulations results in dismissal from school. The purpose, announced by the ministry of education, is to create "a brotherly equality and promote a military spirit."—**Mennonite Weekly Review.**

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A. J. METZLER
PUBLISHING AGENT

November 2, 1954

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God Saves an Honest Seeker

A Radio Sermon from Acts 10

By John H. Shenk

There were vague longings in the heart of Cornelius. And while he couldn't fully define his feelings, there was an acute sense of lack in his soul which at times became downright painful. Oh, there were elements in his longings which he could recognize all right. This mood seemed to include feelings of guilt, uneasy fears of judgment, longings for a power that could lift him above those awful wicked thoughts and inclinations which he found in himself. Then there was that unmistakable impulse for God. He could just feel his heart reaching, reaching, for someone. And that someone could only be God.

The worst of it was that the fulfillment of these longings seemed just beyond his grasp. He thought surely there must be an answer, but how to find it he couldn't quite tell. And so he groped and searched from day to day. Sometimes it must have seemed to him he was getting nearer.

Now there was much that Cornelius already knew which was a help to him. He had been around the Hebrews a great deal and had even received instruction in their religion. So he knew about God, and was thankful for all that he had been able to learn. He had even heard of Jesus Christ. But somehow there seemed to be a gap in his knowledge. It seemed to him there must be some truth which he had not yet discovered which could bridge the gap. His heart had not yet found peace, and he thought surely if there is a God He must have a way to satisfy the hearts of His creatures. The Bible does not tell all the details, but one can read between the lines.

You will find the story in the tenth chapter of Acts, how a man searched for God and what the outcome was. He prayed, he gave money to the poor, he tried every way he knew to do God's will. And then a wonderful thing happened. He had a vision. He saw an angel. The angel came up to him and spoke to him, and said, "Cornelius." Cornelius didn't know what to do! He was frightened! He said, "What is it, Lord?" "Cornelius," said the angel, "thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do" (Acts 10:4-6).

From beginning to end this is a great story! Could anything be more fascinating than God's answer to a man's prayer for salvation? Step by step God led this man to the light. Cornelius sent for Peter; God sent Peter a vision; Peter came to Cornelius's house; he preached a sermon; Cornelius saw the light; he believed; the Holy Spirit came upon him in a wonderful way; his sins were forgiven; he was baptized into the church. Those unfulfilled desires of the soul were at last satisfied. But Cornelius did not receive those blessings alone. His whole household and many of his kinsmen and friends were brought into this wonderful state of salvation also.

From this story we see that God wants all men to be saved and will reward every honest effort for salvation. Notice, first, that God honors a desire to know the true way. We read of Cornelius that he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:2).

To find the true way of salvation is not always easy. There are so many winds of doctrine that people get confused. Some say, You don't have to do anything to be saved; all you have to do is sit still and if God has predestined you to be saved, He will save you in His own way. Some say, Just believe in Christ and then go on living as you please. Some say, You have to keep the seventh day. Some say, You have to confess your sins to the priest. Some say, Jesus can't save you; He was just an ordinary man. Some say, There is no hell. Some say, A man dies like a dog and that is the end. What is one supposed to believe anyway, and how is he to find the truth? I don't doubt that Cornelius had some of this confusion in his own mind. Here this new Christian religion had sprung up and many were turning to it. Was it the true religion? Some said Jesus was the Messiah and some said He wasn't. What was a man to believe?

It is clear from the story that God responds to an honest search for the truth. He did it for Cornelius. That does not mean that God is going to give you a vision or send an angel to you. God doesn't deal with every one alike, and we should be open to receive the truth in any way God desires to give it to us.

But if we are to know the truth we must meet the conditions for knowing it. It is very instructive to see how Cornelius found the truth. Here is a man who is following the light he has. He is doing the best he knows. He is devoted in his attempt to serve God. He gives unselfishly. How well this illustrates the words of Christ, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"! If we want more truth, we must be willing to act upon the truth we already have. Even those who are confused have some truth. Let them act upon the truth they know and see if God will not lead them further.

Then Cornelius prayed. He believed that if there was a God in heaven He

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Out of the Darkness

By Lorie C. Gooding

There was no light. My heart was dark.
I knelt in grief to pray.
I cried, "I cannot see Thee, Lord,
Thou art so far away;
Beyond the universe, beyond
The faintest, farthest star.
I have no vision, Lord. Today
I cannot see so far."
And then He said, "Oh, little one,
I hear my children call,
And I have said I will be found.
Thy faith, indeed, is small.
When have I ever turned from thee
Or failed to hear thy cry?
Oh, doubting one, look unto me.
The cross is not so high
But thou canst see, and from its crown
Shines Light, thy night relieving.
Oh, faithless one, look up, and be
Not faithless, but believing."

Holmesville, Ohio.

would hear the prayers of those who earnestly seek Him. And he was not disappointed. God answered his prayer for guidance. If there is someone listening to this message who is confused, ask God to show you the truth. You may not get the answer all at once, but I believe that God will lead you into the truth.

It is important for us to see how God answered the prayer of Cornelius. We may be thinking of the visions and angels in this story, and forget that God's primary instrument for leading him to the truth was simply a man. God sent Peter to him to explain the way of salvation. If you are seeking the truth, it is not likely that you will see a vision or an angel, but it is very likely that God will send a person across your path to help you find the way.

Peter preached the Word to Cornelius. God's Word is truth. If you are to find the truth, it will have to be through the Word of God. Go as directly as you can to the Word of God in your search for truth.

Peter preached Christ to Cornelius. Until you have found Christ, you have not found all the truth you need to be saved. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The story in Acts 10 reveals the fact that God wants to save all men. There are many people who feel that somehow God may not have included them in His offer of full and complete salvation. Cornelius was a Gentile, and the true religion had been given to the Jews. And even though the Jewish religion made provision for the Gentiles to join it, yet no doubt there were many Jews who in one way or another tried to make the Gentiles feel that they were inferior and could therefore not have full privileges with God. Cornelius no doubt felt that way.

One of the high points of this story is the way in which God revealed that salvation is for all men. God told Cornelius to send for Peter, but before Peter could really help Cornelius, God had to deal with him on the race question. Even while the servants of Cornelius were on the way to get Peter, God gave him a vision which was necessary to prepare him for helping a Gentile to be saved. Following that vision, which we will duscuss in more detail next week, Peter was able to say without qualification, "In every nation he that feareth him, and worketh righteousness, is accepted with him."

The story in Acts 10 makes it abundantly clear that God rewards fully every faithful person. I want to emphasize the fact, however, that faithfulness precedes the rewards. God cannot reward those who are looking for short cuts and laborsaving devices in salvation. I have a family of eight children, and I learn a lot from those children. Six of my children are boys, and I have learned a great deal about boy nature when it comes to work. Most boys are like the man who said, "I like work; I can sit and watch it by the hour." I have discovered that one of my boys likes wages better than he likes work. He is very much impressed when he learns how much one of his acquaintances made on a certain job. He would like to have those wages. But somehow he has difficulty realizing that hard and faithful labor must come before the good wages. He is not far different, of course, from some adults.

May our homes breathe forth the atmosphere of heaven.—Earl Buckwalter.

There are many people who would like all the rewards and benefits of religion without any cost to themselves. But things just do not work that way either in nature or in grace. Salvation is not something we can earn. Salvation is a free gift. But it is a gift we receive only if we want it badly enough to take it on God's terms. There are so many people who are trying to get salvation on their own terms. Sure, they'll say they believe in Christ. Sure, they'll take water baptism. Sure, they'll join a church. They'll even attend a few meetings.

Look at Cornelius. "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." His alms didn't save him. His prayers as such didn't save him. But it was the attitude, the desire, the willingness of Cornelius, that enabled God to show him the way of salvation and to save him. It reminds us of the words of God in the Old Testament. "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). Cornelius was seeking with all his heart and he found God.

The honesty of Cornelius is proved by the fact that as soon as the Gospel was preached to him he accepted it. And he accepted the Saviour who is the heart of the Gospel.

Now look at the way God rewarded Cornelius's faithfulness. God sent Cornelius a vision. Cornelius saw an angel and heard him speak. God sent Peter a vision. God sent the Gospel to Cornelius through Peter. Peter preached Christ to Cornelius. I think it must have been then that the light broke upon his soul. Possibly Cornelius had been saying to himself, "If I can just be good enough, if I can give enough money, if I can pray hard enough, if I can fast enough, then I can gain merit with God; I can get rid of this burden on my soul." But it hadn't worked that way. Instead, I think his burden must have grown heavier as he saw that he could never quite measure up to God's standard.

But what was this that Peter was saying? "To him [Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

There was the answer! Jesus Christ had died and risen again. He had shown Himself to be the Son of God, and God's way of salvation. Jesus Christ had done for Cornelius what Cornelius could not do for himself. By His death He had made a settlement for sins which Cornelius could never have made.

(Continued on page 1075)

Our Readers Say—

The recent editorial, "Centralized Church Control," revived some current thinking on a number of questions, such as, Was not the early church government largely congregational in type? In Paul's day it was "The church at Corinth," "The church of the Thessalonians," etc.

As brethren of one faith, no doubt it is good to be organized into district conferences. But should not the lines of our districts be geographic rather than representing certain other districts, "back east," or "up north"? If we are desirous to really further the cause of evangelism, could we not more effectively carry on by mutual fellowship and co-operation of every congregation within that local district? To the statement, "There are signs of the emergence of a professionalized ministry," I would like to ask, Where are these signs evident? Surely not in the congregation where every member is recognized as having a vital part in the activity as well as in the organization of that congregation.

I too believe sincerely that there is no contradiction in the two calls, "to a simple discipleship" and "to world-wide service." Is it not true that our best "world-wide service" can be given only as we remain "a simple discipleship"?

—J. D. Esch, Glendale, Ariz.

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EDITORIAL

I Must Remember

I want to read again, before it gets lost in the piles of magazines around the house, that first-page article in last week's GOSPEL HERALD (Nov. 2). It was something special, I remember—wasn't it a Special Missions Week?

Yes, here it is—an article by Bro. Mosemann, president of the Mission Board, and an inset by Bro. Metzler, moderator of General Conference.

The Elkhart Board, it seems, needs more money than it is getting by the regular offerings and projects. We are sending missionaries this year to two new fields—Uruguay and Brazil. Travel costs and maintenance costs keep increasing. New opportunities for preaching the Gospel keep coming to us, and it doesn't seem right to turn them down. I was one of the hundreds that raised their hands at the Board meeting in Oregon last June and told Bro. Graber that the budget was not too large—that with God's blessing we would raise the money. The Lord has blessed us, and we must not fail Him. Nor Bro. Graber either.

Of course we have the remodeling at the church to pay for, and the new building over at the School. Our own district board has a deficit, too, and we promised to give our pastor more support. But we have to keep our balance and not forget the General Board's program, too. It reaches out to all the world, and Jesus told us not to keep our eyes low as we look at the field. We can all do a little more than we have been doing, and then we can take care of all these needs.

Is it a special offering they are suggesting? No, for that might crowd out one of the regular offerings. This is something different. It's to be in addition to our pledged missionary support and our monthly church offering for missions. They are going to send us, through our district board, envelopes for every member. We'll put our money in those and give them to our local mission treasurer.

I see the General Council of General Conference thinks this is a good plan. I think so too. Without upsetting any of the regular giving schedules, we can do this as something extra. And in one big offering we ought to build up those treasury balances again so that there will be enough to meet all the budgets, and there won't be any deficits when Bro. Bennett closes his books on March 31.

How much should we give, Mom? Bro. Mosemann says we should give seven dollars per member. We can easily do that. Counting Grandpa that will make $21 for us. Some folks may not be able to do their share. Yes, I think you're right. We'd better make ours a fifty-dollar check. Some of us earn that much in a few days.

When is the Missions Week? That's a good time—December 5-12. It's after Thanksgiving, when we've been reminded how good God has been to us, and how much better off we are than most of the people in this world. It's after Missionary Day, when we've had a new look at the needs. And its just when we are planning our Christmas giving. This can be our gift to the Lord! We can skimp on ourselves, but not on Him.

We'll be getting those envelopes to remind us. I hope they don't get laid aside somewhere. But you keep it in mind, Mom, and don't let me forget to write that check and give it to our treasurer for the treasurer at Elkhart. I must remember. I don't want to be left out of this!—E.

Does Jesus Believe in You?

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man—John 2:23-25.

The Greek word translated "commit" in verse 24 is the same as that translated "believed" in verse 23. It is likely that John used the same word to suggest contrast. Many believed in Jesus but Jesus was not believing in them.

These two uses of this word suggest the two usages of the word "believe." The first usage suggests belief with the mind. These men were seeing Jesus' authority; they saw His miracles. And intellectually they were convinced that Jesus is the Christ. However, they did not believe with the will; they did not believe in the full Biblical sense of commitment. They did not commit themselves to Jesus; therefore Jesus did not commit Himself to them. To His twelve disciples Jesus trusted Himself; He revealed His inmost self in fellowship with them. But from these crowds He withheld Himself.

Jesus did not believe in these men because He knew what was in them. "Man looketh on the outward appearance, but the Lord looketh on the heart." The outward profession and flattery of these men did not deceive the knowing Jesus. The authority which He bore as God was able to pierce to the very heart, to the very essence of personality. When He first looked upon Peter, Jesus saw that he was a rock. 1:42. When He first saw Nathanael, Jesus knew that here was an Israelite in whom was no guile. 1:47. When He met the woman at the well, Jesus read her heart and revealed to the woman her sin. 4:29. Jesus read the murmuring hearts of His disciples when they could not endure His hard teaching. 6:61. He saw the heart of Judas, and read back to Judas his thoughts of treachery. 13:11. Jesus knew Peter better than Peter knew himself, and warned him of his future cowardly behavior. 13:38. Jesus knew men because of His authority as God.

Jesus did not believe in these men because He saw in them a selfish belief. They "saw the miracles which he did" and were more interested in miracles than they were in Him. Perhaps they were like the men who ate of the loaves and fishes; they wanted more loaves and fishes, but did not want Him. They wanted Him to use His authority for them, but would not permit Him to exert His authority over them. And so, though they "believed" in Jesus, yet Jesus would not believe in them. He would not commit Himself to them.

Jesus did not believe in these men because He saw in them a half committed belief. A selfish belief is certain to result in a partial commitment. The woman who marries a man for his money or position can give herself to him only with reservations. Wanting not him, but only what he has, she can give to him not herself, but only what she has. So these

men, believing in Jesus' authority to do miracles but interested only in getting the benefit of His miracles for themselves, they did not commit themselves to Him. And so Jesus, seeing their selfish belief, did not commit Himself to them.

Jesus did not believe in these men because He saw in them a fleeting belief. A selfish half commitment is certain to be of a fleeting type. If the person who makes such a commitment is disappointed, the commitment is withdrawn. So the disciples who followed Jesus for the loaves and fishes said, "This is an hard saying; who can hear it?" And "from that time many of his disciples went back, and walked no more with him" (6:60, 66). They followed Him for bread; and when they did not get bread they deserted Him. Jesus saw the inner hearts of these men who "believed" in Him on those first feast days of His ministry at Jerusalem. He saw that while they followed Him today they would cry "Crucify him" tomorrow. And so He did not commit Himself to them. He looked into their inner hearts and saw that their belief was selfish, that it was a half commitment. And He knew that they would not follow Him for long.—Lind.

Why I Read My Bible Daily

By Mrs. Kermit Styer

Bible reading in the life of the Christian is good, but daily Bible reading is better. It is a *must* for every believer who desires a daily walk with our Lord. How can our lives be hid with Christ in God if we neglect reading His Word?

Since this topic is personal, I shall be personal and speak out of my own experience that God's name may be glorified. Our motive in Bible reading should not be one of duty or force or perhaps to see how many times we can read through the Bible. It should be a spontaneous act on our part, an outgrowth of our love for the Author of this blessed Book.

I read my Bible daily because I love the Lord and want to know Him better. By way of illustration:

During our courtship days and early marriage, my husband and I were forced by CPS to be separated most of the time; so we resorted to writing letters. How I read and reread those letters! I cherished them. I read them so often that I could almost imagine what was implied between the lines. The words meant much to me because I knew the writer and his friendship I held dear. When the mailman brought those letters, no one had to tell me to read them. It was a natural response to love. So should our response be to our Lord. If we love Him we will have a desire to read about Him in His word and learn to know Him better. We will read and reread portions of it so that we may find hidden truths there.

I read my Bible daily because I want to be a workman that needeth not to be ashamed. Therefore I must study to show myself approved unto God. I want to be ready always to give an answer to every man that asketh me a reason of the hope that is in me with meekness and fear. Without a continued and daily reading of God's Word, I cannot but fail. Whether it is to teach some spiritual truth to my children or whether it is sticking to Christian principle in dealing with an ungodly neighbor, whatever the case may be, I must have an ever-increasing knowledge of God's Word; so I must read it daily to be a witness for Him.

I read my Bible daily because it governs my prayer life. At times in my experience I have grown careless in my Bible reading habits. As a result when I knelt to pray, I knew hardly what to pray for or my prayers grew narrow and selfish. By regularly reading God's Word, I see myself in the light of what God expects of me and all those who would be His disciples. Then, too, the Bible admonishes me along the lines of my Christian duties to my fellow men, and my concern for the church today is broadened as I read through the Book of Acts and see how the early church moved forward under the power of the Holy Ghost.

My Bible says that I must continue in prayer; so as I turn to His Word daily, I am reminded of my great privilege and obligation—prayer.

Then, too, ofttimes, I take the part of Martha of old, who was cumbered with much serving, while Mary, her sister, chose the one thing needful—to sit at Jesus' feet and hear His words. The cares of this life, the problems connected with bringing up our children, the perplexing conditions, disappointments in life all around us, make me think how blessed a privilege we have to sit at Jesus' feet, like Mary, and hear but from the inspired Word of God. Instead of the bombs, bullets, jets, clashes of hatred, and raging storms that so many people habitually read about daily in the newspapers, I am thankful that I can turn to God's Word daily. There I find calmness and rest for my soul in place of a feeling that this old world is going to drop and what's the use of living!

Last of all, I read my Bible daily because the Word of God is sure. Though heaven and earth shall pass away, His words will not pass away. Time spent in reading my Bible daily is not wasted. It is time spent in acquainting myself with His Word, not from His lips as she did, with the One with whom I hope to spend the ceaseless ages of eternity. "Holy Bible, Book divine, precious treasure, thou art mine!" Let us read our Bibles daily!

Souderton, Pa.

It Happened–

TWENTY-FIVE YEARS AGO

(From Gospel Herald, Oct. 24, 1929)

The Mennonite Mission in Portland, Oreg., is preparing for an extended effort to liquidate a debt of about $3500 on the mission property.

Versailles, Mo. . . . Sister Mary Holsopple started early Monday morning, Oct. 7, for New York, where she sets sail Oct. 17 [for India].

Shank.—Crissie Yoder Shank, . . . born near Holden, Mo., Jan. 7, 1888, . . . united in marriage to Bro. Charles L. Shank . . . to the India Mission field where they labored nearly four years . . . called by the messenger of death, Oct. 12, 1929.

(From Gospel Herald, Nov. 7, 1929)

Bro. Samuel Gerber of Tremont, Ill., . . . passed to his eternal reward Oct. 28. As a bishop and evangelist he was well beloved.

Creston, Mont. The congregation at this place has been growing the last year so that it became needful to enlarge our house of worship . . . an addition of 28-20 with a basement was built on the old building. This gives us an audience room of 28-44, which is very satisfactory under present conditions. The building was completed in time for our revival meetings (in charge of Bro. Derstine) this summer, at which time it was dedicated.

Diets

By Ruth Sleeper

Thy words were found, and I did eat them: and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.—Jer. 15:16.

Today there is much talk of diets. There are diets for those who are ill. There are diets for those who are overweight and for those who are underweight. The diet for good health is usually prescribed by a physician.

Did you know the Great Physician has also prescribed a diet for the spiritual health of His people? In Matt. 4:4

(Continued on page 1075)

The Holy Spirit

By Mary Ann Horst

Our evangelical churches are keenly aware that Holy Spirit infilling is a necessity for the individual desiring to live a holy life. Our ministers are proclaiming this truth across our pulpits. On the shelves of our religious bookstores we see books with such titles as: "The Spirit of God," "Praying in the Holy Spirit." In our prayer meetings people are requesting Holy Spirit infilling for victorious Christian life and service. In everyday conversation people are making mention of the influence of the Spirit of God.

It is right that it should be thus. It is right that church members have a concern that the Spirit dwell within its members. It is right that church members beseech God for this infilling. It is right that they discuss the Holy Spirit's work and influence in the lives of believers.

The fact that believers are giving attention to the doctrine of the Holy Spirit should cause us to raise our hearts in joyful thanks to God. Yet as we discuss this oft-neglected doctrine let us beware of one very real danger which can become a hazard, quenching the Holy Spirit and His influence, leaving our lives wanting for holy power.

In this day of theological emphasis there is a danger that church members become so concerned with grasping correct theological doctrine of the Holy Spirit that they by-pass the fact that the Holy Spirit was sent to be the Comforter, the Helper, the abiding Companion of every Christian.

There is the danger that many of us fall into the same pitfall as did one young man who prided himself on possessing correct theological doctrine of the Holy Spirit. Speaking with an acquaintance this young man questioned, "What is your doctrine of the Holy Spirit?" He got this answer, "I have no doctrine, I have only an experience." Having only a doctrine and no experience the young man felt inclined to be critical of this answer. Some of us may want to say that this answer was not an intelligent one. Before we criticize too severely let us remind ourselves that it is possible that an individual give a brilliant analysis revealing that he has given much study to the doctrine of the Holy Spirit, yet live a life untouched by His holy influence. If questioned concerning an experience with the Holy Spirit such an individual would have to admit: "I have no experience. I have only a doctrine."

We do not all have the privilege of attending a theological seminary. As Bible students we do not all have the technical discerning and keenly observant minds others are blessed with. Does *this* then bar those of less studious caliber of the blessing of the infilling of the Holy Spirit?

My mind goes back to an experience I had as a fourteen-year-old. I was told of an act a professing Christian had committed. To my mind it was one of the grossest of sins. The knowledge that a professed follower of the Lord Jesus could do such a thing left me in a state of shocked bewilderment. To my mind came the tormenting question, "Is there then nothing to this thing called Christianity?" For days the question bewildered me. Though I had been utterly careless in my own Christian life, I had faith that should tragedy strike, God would always be there ready to help me when I chose to call on Him. Now I felt like a seaman in mid-ocean storm having no rescue ship to rely on.

One must be like the busy bee, going about to collect honey wherever it is to be found.—B. B. Warfield.

I went through my daily chores of washing dishes, sweeping floors, feeding chickens, all the while having this tormenting question, consciously or subconsciously, on my mind. I could not erase it. It was always there, always tormenting me, always robbing me of peace of mind.

One evening, still vivid in my memory, after several days during which I did not have a minute's real happiness, I was alone in my bedroom. Having prepared for bed I picked up my Bible. Leafing through its pages at random my eyes fell on:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Reading the words a strange, sweet peace soothed my troubled mind. It was as though I could feel another presence in the room, though I was alone. Yet I was not alone, for the Holy Spirit, the Comforter, was there with me. For who else could have convinced my bewildered mind that those words were true, that Jesus really meant them? I know the most brilliant student and orator could not have convinced me as surely as did the Spirit of God. At that time I knew next to nothing concerning the theology of the Holy Spirit. I only knew I was in dire need that I was unable to meet. I could not rely on myself; thus I humbly relied on God. I was ready to be emptied of self and mock self-sufficiency, for I knew I had no ability to meet my need.

Truly the Holy Spirit will descend on us when we in meekness desire Him. But He will surely evade us when our hearts are filled with the selfish concern that people may see we are spiritual individuals. He will evade us when we are egoistically determined to convince those with theories conflicting with our own that ours is the correct theory. For He is not a Spirit of vainglory but a Spirit of love and meekness.

When we are tempted to enter a heated debate concerning the Holy Spirit, let us remind ourselves that the easiest thing for the flesh to do is to grieve the Holy Spirit. He will abide only where there is death to the flesh and life to God.

I recall a discussion I had concerning the Holy Spirit with a young friend who strongly affirmed that the infilling of the Spirit was another term for what the denomination with which she was affiliated termed as the second work of grace. Discussing the subject a little further she testified to having received this second work of grace through faith as she had received salvation previously. Possibly this young sister had experienced a second work of grace in her heart. I hope she did. Still in moments of agitation with a six-year-old boy she would angrily tell him to "shut up." Still she believed strongly in "sticking up for my own rights and letting my employer know he can either give me what I ask for or ask someone else to work for him."

Ah, the work of the Holy Spirit is a continuing work. Dare we receive a second work and then be satisfied that the Spirit has wrought His work in our lives? Is it not dangerous to insist emphatically on a certain pattern? For is there not a possibility that we may then feel: "Well, I've had the infilling of the Holy Spirit. I wonder if Bro. ——— has had. I doubt if Sister ——— has had"?

I recall another young woman, a quiet, soft-spoken girl with a kindly word and a smile for all. I do not know her theory or her doctrine concerning the Holy Spirit. But I know the Spirit dwells within her, for His fruits are manifest in her life, the fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Truly the Spirit of God is essential for holy living. As children of God may we ever take heed that the Spirit be not grieved and driven away by our pride of self-achievement, denominational prejudice, egoistical theories concerning Him, or whatever pet sins we may want to pamper. And when the ugly head of self has lifted its head and driven the Holy Spirit so far away that we doubt His existence, may we be quick to im-

plore forgiveness, death to the flesh, and life to God.

"For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

Lord, day by day, hour by hour, and every minute of every hour give us this peace.

Kitchener, Ont.

Across the Alleghenies, and Yet Not

By Ira D. Landis

I

As the Alps are the backbone of Europe, so the Alleghenies are the backbone of eastern USA. They limited the thirteen original colonies to the hem of the Atlantic Ocean for about two centuries following the founding of Jamestown in 1607. As Caesar and Hannibal with armies crossed the Alps by one of the six present passes, so Washington, Braddock, and others, including our Mennonite and Amish pioneers, crossed the Alleghenies by passes and river valleys and later railroads and canals. Just as the Alps are now tunneled, via St. Gotthard (built 1872-82) and the longer Simplon (built 1898-1905), so now the superhighway, Middlesex to Irwin (built 1938-40, other sections later), by some serpentine traveling and seven tunnels allows a flood of traffic to pierce the Alleghenies.

On Monday morning, September 27, with Earl B. Groff at the wheel, we left his home at 3:45. The group, when joined by Noah G. Good and Wilmer M. Eby, entered the Pennsylvania Turnpike at the Lebanon Interchange. We rolled along so easily that we reached Laurelville by 8:30, before some had breakfast. We found the camp "on the rocks," yet we were certain that the members of the Commission were bringing some "rocks" along, and therefore felt reasonably secure for four days.

But where were we? We imagined we were across the Alleghenies by going through them. But were we? As Gaul was divided into three parts, so this area is bounded on the north by Allegany County, N.Y., on the east by the Allegheny Mountains, on the south by Allegany County, Md., and on the west by Allegheny County, Pa., and the Allegheny River, connecting Allegany County, N.Y., and Allegheny County, Pa., and Allegany, N.Y., not in Allegany County, and Allegheny, now a part of Pittsburgh. (There are also Virginia and North Carolina counties spelled Alleghany.) This was confusing enough, but in the gap between the three counties in the three states, New York, Pennsylvania, and Maryland, and north of those of Virginia and North Carolina, spelled three different ways, is the Allegheny Mennonite Conference, with only Pinto and Cumberland Mission in any of the five counties bearing that name, and these in Allegany County, Md. [The writer should also reckon with the Allegheny Plateau which covers much of western Pennsylvania and portions of states south.—Ed.] The conference name was changed this summer. If the idea was to head the alphabetical list in the 1955 *Yearbook*, they missed it a bit. A few others will still precede it.

The Commission for Christian Education, born in 1937, is a child of the General Sunday School Committee (of 1913 birth) and General Conference. This august body, which generally meets in April and October, has ten members appointed by General Conference, two by the Commission, and all divisional secretaries by the latter. Biennially in the fall, beginning with the 1938 meeting in Kansas City, Kans., the Commission invites Christian Education

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It is easier to build a beautiful church than to be one.—Bernhard Bargen.

Cabinets, Committees, or miniature Commissions, of the sixteen co-operating conferences, to get intimately acquainted with the work of the Commission and each other and to work co-operatively in mutual problems. This was such a meeting, with D. Wyse Graber and Loren King from Ohio; Etril Leinbach and Paul W. Haarer of Indiana-Michigan; Harold Bachman of Illinois; Sherman Maust came Upland from California, South Pacific; Marvin K. Landis and Markley H. Clemmer out of Franconia; Mark Stauffer of Virginia; E. Clare Shantz and Gordon Eby of Ontario; Orland Gingerich of Ontario Amish; LeRoy A. Zook and Clayton H. Hartzler of Allegheny; and four of us from Lancaster. North Central, Washington Co., Md., and Franklin Co., Pa., Conference, and Pacific Coast were not represented. The rest, represented by Commission members, were on the scene. Here were bishops, ministers, deacons, and laymen of many different walks of life.

Outstanding was the personnel change from the start (1937), when A. J. Metzler was chairman; O. O. Miller, vice-chairman; Paul Erb, then of Hesston, secretary; I. W. Royer and Jesse B. Martin on the executive committee, and John R. Mumaw, field worker. Now there is such younger blood as Nelson E. Kauffman, Gideon G. Yoder, Paul M. Lederach, Paul Guengerich, J. J. Hostetler, John Duerksen, Levi C. Hartzler, Richard C. Detweiler, Stanley Shenk, and Don Augsburger. John R. Mumaw, Clayton Yake, and Noah G. Good alone have survived the ravages of time.

The meeting opened that morning on Mennonite time, i.e., a little late, in the spacious lounge, arranged like King Arthur's Round Table. John R. Mumaw held the gavel. After the devotions by Nelson E. Kauffman, reading II Tim. 2, we became acquainted with the old and the new, the hoary and the young.

The historical minutes and the reports of the chairman and field worker, Paul M. Lederach, opened the business proper. The field worker joined his report with the Curriculum Committee layout. In co-operation with General Conference Mennonite curriculum builders, the objectives and plans for a graded, unified series of Sunday-school lessons from primary through youth were outlined. Three-year theme cycles include (1) Redemption; (2) Church; and (3) Discipleship. Tentative outlines for each year, on these grade levels, have been prepared. The objects of Christian education and the progress on three years of graded weekday Bible school outlines were presented.

The Commission theme for 1955 will be "Christian Nonconformity," with a study course promised from the pen of John C. Wenger, and nonconformity conferences planned across the church for the week end of September 17.

Home Department kits are now available. The Junior Activities Manual is promised by spring from the pen of Stanley Shenk, Junior Activities Secretary. Such activities on a congregational level have been worked out. Urie A. Bender, a grandnephew of Jacob R., of Tavistock, Ont., was introduced by Clayton F. Yake, initiator and editor of the YCC, as the editor-elect. The interests of the Young People's Secretary and YCC were thoroughly discussed.

The secretary-treasurer, stranded in the Smoky City, came in time to hear the dinner bell and presented himself (moral: ring the dinner bell first). He presented a reliable treasurer's report, showing a yearly budget of $5,400, gratefully received and carefully distributed. The Sunday-school secretary's report, by J. J. Hostetler, also stressed his multiplied duties in a church-building program for the year. Most of those present would be classified as full-time, part-time, and marginal-time workers. J. J. should be listed as a three-in-one. He felt assured that the 100,000 Sunday-school attendance goal has been reached. Kindergarten I has been available for a few years. Nursery and Kindergarten II are promised soon. Another Sunday School Conference, similar to Goshen of 1952, is planned for 1956. Sunday-school workshops were held in the Pacific Coast Conference; more are possible and personnel is available now. A Sunday-school standard, for rating your Sunday school, was approved. The secretary, with the much-needed co-operation of every secretary in every Sunday school in U.S.A. and Canada, will present the

A Prayer for This Week

Gracious Redeemer,

This day we come to Thee with gratitude for good books—books that teach, strengthen, stimulate, and inspire us; books that at the time we need it most, rebuke us.

Above all, we thank Thee for Thy Book, wherein we find love, plenteous for all.

For all those who share with us the best of their thought life through the printed page, we thank Thee.

Lord, teach us in this day of multitudinous publications to choose only the best. Help us to learn that the depths hold strength and wisdom.

Repay us this day with the ability to share with others that which we gained by careful reading.

In Thy holy name we pray. Amen.

—Gladys H. Kennel.

1954 report in the 1955 *Yearbook* (in addition to the 1953, now history). A bookkeeping machine will aid, but all the trunk and branch lines to every school must be ready with 24-hour service until Peoria is reached with every last one, and this before the turn of the calendar year.

In addition to the Bible memory schedule of Lancaster, Ontario has a revised one for launching in the new school year. Indiana-Michigan reported an independent movement, leading to vacation time in summer camps as rewards, which is showing enthusiasm and fruitage.

"MYF has come to be somewhat of age" introduced the résumé of Richard C. Detweiler. Nine YPI's reported an enrollment of 1,367, with Blooming Glen leading with 304. A packet of guidance materials to youth activities sponsors is in the offing. A camp workshop at White Pigeon, Mich., was held in June under the direction of Edith Herr and Roman Gingerich.

Levi C. Hartzler stressed the importance of pastors and Sunday-school superintendents using all materials now available and channeled as missionary information. Another fall missionary bulletin will be available. Maps of the world and all mission fields under the General Board are being prepared. The picture posters on display at the Oregon Board Meeting were made available to some local congregations. "We Enter Japan" is being revised and other courses for the revised summer Bible school series are being prepared. Missionary education is not the only factor for congregational support. Sporadic special appeals is not the answer. The vision of more systematic and sacrificial giving is the only cure. This needs to be provoked by stewardship study classes, and the enlarged co-operation of the ordained and lay leadership.

In Christian Workers' Training, 618 credits were registered in nine conferences during the year, while others were not registered. Summer Bible school manuals, grades 3 and 4, are being completely rewritten, and 9 and 10 are being revised.

Music conferences were reported by John Duerksen in Wellman and Manson, Iowa. A general Music Conference is being planned. A song leader's manual is at first base. Indiana-Michigan reported that D. Merle Swartley, in Indiana, and Paul Weaver, in Michigan, have been secured to hold old-fashioned singing schools throughout the conference in the coming year, with a budget of $500 set apart for same at mission stations and small congregations. The concern was voiced that the training of choristers and groups on a congregational level is imperative now. (The Lancaster Conference has summer Bible school song booklets used two seasons and No. 2 coming.)

The Weekday Bible School secretary is trying to analyze questionnaires sent out. He reported, of cards returned, 37 per cent have classes for children in the 83 per cent who have midweek meetings. An increased interest in weekday Bible school materials was registered. Home interests reported a new baby kit, available for church leaders, home interests cabinets, and Commission distribution. Alta Erb's revised list of books on Christian Family Living is announced, and her revised "Christian Nurture of Children," is promised for 1955. "Christian Living," the successor of "The Christian Monitor" and "Mennonite Community," is now approaching 15,000 circulation. Samples for promotion were freely given. The Lancaster Bible Reading schedules, of the New Testament in 1954 and the Old Testament in 1955-56 were introduced. (This project was on the Commission schedule sixteen years ago.)

The Sunday evening service study revealed a threefold purpose: YPBM, an outreach opportunity, and the pastor-feeding-his-flock worship period. It was suggested that in planning the pastor should be central, that all ages should be served, and that in a service of ninety minutes. It was generally felt that MYF releases should not be incorporated with "Program Builder," and that the latter should be revamped.

The multitudinous reports were read and then discussed and acted upon, when action was necessary. The conference secretaries present freely expressed themselves with and on questions throughout, familiarizing all with their own projects and interests, thus making it a very profitable and blessed fellowship. While there were some "Amens" to a "lack of knowledge," there were more to "a lack of ignorance," and much knowledge and light was exchanged, which should mean added blessings to the far-flung church. The sessions proper closed with difficulty on Tuesday evening, overflowing into the Children's Evangelism Conference for two more days.

(To be continued)

Prayer Requests—

(Requests for this column must be signed)

Pray for a series of evangelistic meetings at Crestview, Fla., beginning Nov. 14, with Bro. John S. Martin, New Holland, Pa., as evangelist.

Two sisters request prayers that other sisters might get convictions against wearing masculine attire.

Pray for a young Japanese minister, that he may understand the Scriptures and have power to overcome the temptation to doubt.

Pray for our young people who are enrolled in state and specialized schools —that they may remain true to their faith in God.

Pray for three young men who have strayed into sin, that they may be saved for Christ and the church. May we unite in this request during the month of November.

Time and Eternity

By Edna M. Mertz

With lightning speed man rushes on,
And when life's race is run,
How many in the final count
Heav'n's crown of life have won?

In selfish, grasping, mad pursuit
He seeks yet more and more
Material things which cannot save,
When time and life are o'er.

Take time for God, we plead today,
Live for eternity,
For solemn truth—a man once born
Will never cease to be!

Ft. Wayne, Ind.

If in schools hatred against other races, other peoples, and other social groups is preached to the children, then the church must rise and proclaim with John the Apostle: "Whosoever hateth his brother is a murderer" (I John 3:15).

OUR SCHOOLS

GOSHEN COLLEGE

"Goshen College is dedicated to the task of preparing students to express in all of their relationships the cultural implications of the Lordship of Jesus Christ," President Paul E. Mininger indicated during his inaugural address Sunday afternoon in the Union auditorium before an audience estimated at 1500.

Dr. Mininger said that "Culture for Service" is a fitting motto for a college, but that the motto needs to be constantly reinterpreted if it is to function as a guide in determining the educational program of the institution.

"The divine impulse of love is the most creative, most powerful and most significant cultural dynamic that has ever appeared on the scene of human history," the ninth president of Goshen College emphasized.

Because God has made Christ the Lord of creation, Pres. Mininger asserted, the Christian disciple has a new dynamic which gives direction for all his cultural activity; culture for service becomes culture in the service of Christ.

"If once it is clear to the Christian what the will of Christ is for him in his cultural situation, d i s c i p l e s h i p requires absolute obedience regardless of the consequences," he said, and added, "The disciple who realizes that he and his cultural life are in the service of Christ will be a martyr before he will disobey his Lord."

Pres. Mininger observed that a vital Christianity will always produce a vigorous program of witnessing to those who are not yet disciples and a program of Christian education for those who have responded to Christ's call to enter the Christian fellowship.

"Goshen College was established to prepare Christian disciples to become effective witnesses to the Gospel of Christ and to help them make articulate in their lives the significance of Christ for practical living," Dr. Mininger said.

He pointed out that Goshen College is dedicated to the transmission of human culture. "The major task of a college is to teach, to communicate, to transmit the cultural heritage to the young generation," the new administrator declared.

Nelson E. Kauffman, president of the Mennonite Board of Education, the controlling board of Goshen College, presented the charge to Pres. Mininger in an impressive inauguration ceremony.

Three former presidents of Goshen College attended the service: Dr. E. E. Miller, who preceded Pres. Mininger; Dr. S. C. Yoder, President Emeritus, and Dr. J. E. Hartzler. Dr. Miller had devotions and Dr. Yoder offered prayer.

Congratulatory greetings were extended by Dr. Carl Hostetler, president of the Alumni Association; Richard W. Yoder, president of the Young People's Christian Association; Dr. Karl Massanari, Acting Dean; Robert B. Weaver, superintendent of the Goshen City schools; Pres. Russel Humbert, De Pauw University, Greencastle, Ind., representing Indiana Independent and Church-Related colleges; Pres. D. C. Wedel, Bethel College, North Newton, Kans., representing the Mennonite and Affiliated Colleges; Pres. John R. Mumaw, Eastern Mennonite College, Harrisonburg, Va., Pres. Roy D. Roth, Hesston College, Hesston, Kans., and A. J. Metzler, moderator of the General Conference of the Mennonite Church.

"Glorify the Lord" by Sweelinck and "Jesu, Priceless Treasure" by Bach were sung by the College Motet Singers under the direction of Prof. Mary Oyer. O. O. Miller, Akron, Pa., was chairman of the inauguration and Walter E. Yoder led the congregational singing.

Parents of Goshen College freshmen will be campus guests, Nov. 6 and 7. Week-end events include a Saturday evening banquet and "open house" followed by a program Sunday afternoon on the theme, "Home and School Building Christian Character." Pres. Paul E. Mininger and Ralph Imhoff, Eureka, Ill., will speak. Devotions will be conducted by Ida Arnone while Stanley Boyer will serve as chorister. Religious Counselor Chester Raber will be program chairman.

Dr. Cornelius Krahn, professor of church history at Bethel College, North Newton, Kans., lectured on European Mennonite Art at the first meeting of the Mennonite Historical Society, Oct. 22. Krahn studied in Holland last year under a Fullbright Fellowship.

Brunk Deeds Cabin

Twenty acres of scenic Michigan woodland including a cabin and lake have recently been deeded to Goshen College by Joseph E. Brunk, former Goshen College business manager. Brunk has set up an annuity to provide maintenance for the grounds. Brunk's Cabin, about 20 miles north of the College, is frequently used by students for week-end social activities.

The class of '55 visited the Ford Rotunda and Museum, Greenfield Village, and the Detroit Museum of Art during the annual Senior Educational Tour, Oct. 29 and 30.

Radio Log Announced

Religion and Life, world news interpreted from a Christian viewpoint by Melvin Gingerich, professor of history, is the latest feature of "The Radio Voice of Goshen College." The weekly log now includes Hymns of the Church and Bible Study, Monday; Chapel Time, Tuesday and Thursday; Music of the Masters and Religion and Life, Wednesday; and Special Events Day, Friday. LeRoy Kennel, assistant in public relations, is director of the program which is heard each school day at 8:00 a.m. over WKAM, a local 500-watt station.

Mary Royer and Mary K. Nafziger of the Teacher Education Division helped conduct a Reading Workshop in the Orrville, Ohio, city schools, Oct. 11. The meeting was scheduled at the request of Supt. R. E. C. McDougall and Mrs. Elizabeth Hostetler, reading supervisor. Classes were dismissed for the day and teachers met in the Maple Street school where Dr. Royer began school as a first-grade pupil.

Umble Directs Workshop

Six faculty members participated in a Christian Education Workshop at the Prairie Street Mennonite Church, Elkhart, Oct. 28 and 29. Roy Umble, professor of speech, was Workshop Director. He was assisted by Pres. Paul Mininger, Mary Royer, Roman Gingerich, Jacob Swartzendruber, and LeRoy Kennel. Mrs. Howard Charles and Kathryn Aschliman also participated.

Oct. 22, Mary K. Nafziger was guest speaker at the annual "Sisters' All" for church and community women of the Willow Springs Mennonite congregation, Tiskilwa, Ill.

Bro. Howard Charles of the Biblical Seminary delivered Bible lectures on the Gospel of John at the Midway Mennonite Church, Columbiana, Ohio, Oct. 23-31.

Work Project Chosen

Redecoration of six Administration Building classrooms was chosen by a two-thirds majority as the project for this year's Student Work Drive, according to an announcement by Wilbert Shenk, chairman of the YPCA Service Committee. Tentative plans call for spending about $860 on each classroom. The goal this year is $6,500. Classes will be dismissed Dec. 17 for the Christmas recess in order to provide two additional days for work.—Office of Public Relations.

HESSTON COLLEGE

"Truth for Today," a 15-minute radio broadcast, sponsored by the Hesston College YPCA, may be heard each Sunday at 7:45 a.m. over station KFBI, Wichita, beginning Nov. 7. Maurice A. Yoder, instructor in Biological Science, will be the speaker. The quartet is composed of Joyce Gingerich, soprano; Velda Miller, alto; Peter Hartman, tenor; and Don White, bass.

Dr. Paul E. Mininger, alumnus of Hesston College, was inaugurated as the ninth president of Goshen College at an impressive service Sunday afternoon, Oct. 17. Hesston representatives at the inauguration service included: President Roy D. Roth, Dean Justus Holsinger, Merle L. Bender, Willard Conrad, Daniel Kauffman, Evan Oswald, and D. D. Driver.

Lyle E. Yost, president of the Hesston Manufacturing Company, and alumnus of Hesston College, assumed duties as an International Zone Trustee of the Gideon Society at their annual meeting in Boston. As trustee of Zone 3, he works as co-ordinator in Arizona, Colorado, Wyoming, Utah, Nebraska, Kansas, and New Mexico. He will attend the State Conventions of this zone. Mr. Yost, who has been a member of the Gideons for

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TEACHING THE WORD

The Shepherd

**"Someone is absent," the Shepherd said,
As over my classbook He bent His head.
"For several Sundays absent, too;
So tell me, teacher, what did you do?"**

**"I didn't call, as perhaps I should.
I wrote some cards, but they did no good;
I've never heard and she never came;
So I decided to drop her name."**

**He answered gravely, "A flock of mine,
A hundred—no, there were ninety and nine,
For one was lost in the dark and cold;
So I sought the sheep that had left the fold.**

**"The path was stony and edged with thorn;
My feet were wounded and bruised and torn;
But I kept on seeking, nor counted the cost,
And oh, the joy when I found the lost!"**

**Thus spoke the Shepherd in tender tone,
And I looked—and lo, I was all alone;
But God had sent a vision to me
To show His will for the absentee.**

—Unknown.

The Sunday School Teacher an Evangelist

By Fannie Wenger

"Evangelists say the Sunday-school teacher is the key to all evangelism. The pastor is across the street, the superintendent is at arm's length, but the teacher is face to face." Eighty-five per cent of our church membership comes from the Sunday school. One of the largest Sunday schools in our nation is in Fort Worth, Texas, which started with 249 members. At present they have built up from the Sunday school one of the largest churches in the Baptist denomination.

Every teacher should be aware of his or her strategic position in the program of the church. He should know that when he is assigned to a class, whether young or old, he has been given the task of bringing boys and girls and men and women "through Jesus Christ to walk with God." His task is to convert them from "worldliness to Christlike godliness." The Sunday morning collection of restless, inattentive children does not always look like souls finding a Saviour. Nevertheless, to win such must be the goal of every teacher.

Are we sure our children have been shown the way to accept Christ? Eighty-five per cent of the Sunday-school world is lost to the church. Sixty-five per cent of girls and seventy-five per cent of boys leave the Sunday school between the ages of twelve and twenty-four. What is the cause of this leakage? Could it be that our teachers do not have a vision of the importance of their work as evangelists?

Are we sure our older pupils are born again? One teacher asked her adult class of older women how they knew they were saved. Some said they were saved because they were members of the Mennonite Church, others, because they didn't do certain things, others, because they wear the devotional covering. The teacher was astonished, and you can be sure she lost no time in presenting Christ and the way to becoming "new creatures in Him." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

The Bible is a window in this prison of hope, through which we look into eternity.—Dwight.

Another teacher had a similar experience when one of her unsaved pupils was asked if she was a Christian. She answered in the affirmative; her reason, because she went to Sunday school. Since this experience the teacher has gone over the four steps to salvation many times with her class. Realize you are a sinner, confess and truly repent of your sins, believe and accept Christ as your Saviour, let it not be a head belief but a heart belief by committing your whole life to Him. The results have been gratifying.

The task of evangelism cannot be done in the teacher's own power, for transformed lives are possible only through the "blood of the Lord Jesus." "Not by might, nor by power, but by my spirit, saith the Lord of hosts." "It is the spirit that quickeneth" (John 6:36). "We are labourers together with God" (I Cor. 3:9). God can use the teacher who keeps this sense of divine partnership and humble dependence upon Him in the work of evangelism.

Have you ever stood before your class after what you thought was a week of perfect preparation and found no response? As you thought over the why of it, you knew what was wrong. You had been depending on yourself and your preparation and not on God. Preparation is not enough for the teacher who would win souls for Christ. We prepare and then we go to God and say, "Now, Lord, I have done my best in preparing this lesson, but I am only a vessel in your hands to give out the Bread of Life." The teacher, like any other evangelist, must die to everything but the will of God. Then God's will can be done in others through the service of her yielded life.

The teacher must also have a sense of divine calling and an unshakable belief that this Gospel, which has changed her life, can also transform other lives. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth," no matter of what color, or race, or creed. The teacher must see the child or adult not as he is today, but what he can be when made "a new creature" through the grace of Christ. It was a Sunday-school teacher who helped the fifteen-year-old boy to find Christ. This boy developed into the man of God, Charles Spurgeon, who in turn received 20,000 members into his church during his lifetime.

To wait for results sometimes requires great patience. After a period of teaching, line upon line, precept upon precept, the pupil will hear and accept if the teacher is there to lead on to Christ. "Every human heart is soil that responds to God's call or the devil's."

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore:
Touched by a loving heart, wakened by kindness,
Chords that are broken will vibrate once more.

To nurture and lead souls to Christ takes a concentrated study of the Word, but a heart preparation is even more necessary. "Men are seeking better methods, but God is seeking better men."

A.S. London said, "One of the best teachers I ever had was not an educated woman. She knew God and she loved boys. She gave herself to her class. She taught out of the overflow of her life, read her Bible daily, prayed in secret, knew her pupils by name, visited them and had them visit her in her home. She lived a victorious Christian experience. She looked after absentees, loved her pupils with a sincere passion, and never thought of a boy being so bad, but he would someday be a good and a great man."

Teachers with a heart compassion and the personal touch are the greatest channels through which God can work. Someone has said, "A list of the pupils' names with daily prayer is the only way to win them to Christ." A visit to the sick pupil, a letter, a birthday card, or gift may open the way to what otherwise may be a closed heart. The pupil will listen as Christ is presented, because he has seen and felt the Christ love manifested in the life of his teacher. "In His love and in His pity He has redeemed them," and so must we. Jesus wept over Jerusalem. Have you wept over your pupils as the burden of their need rested upon you? You may have to give up money, time, and self, and

(Continued on page 1075)

FAMILY CIRCLE

A Blessed Thing

By Lorie C. Gooding

A sunrise is a blessed thing:
After a night of wild alarm,
Seething billows, and wind and storm;
After the ship has been tempest-tossed,
Battered and broken, and all but lost,
Such blessed hope the light can bring!

A haven is a blessed thing:
A quiet harbor, still and blue,
A little cove to creep into,
Where a small ship to anchor swings,
And folds her white, wind-tattered wings,
Such safety can a haven bring.

A refuge is a blessed thing:
A shelter from the storm of life,
A quiet home amid the strife,
Beneath the shadow of His wing
Hid from the wild world's battling,
Such gladness can my Refuge bring!

Holmesville, Ohio.

Mother, Father, and the Children

II Kings 4:26

By Andrew Telford

Here is a text that deals with the whole family. The question that the servant asked the Shunammite was—Is it well with the whole family? The prophet was concerned about the whole unit of the home or family. The home and the church are God's two great units for the blessing of the children of men. In certain parts of America when a pastor is asked regarding his membership, the question is put to him in this way, How many families are in your church? Whole families attend the house of God. Since the home and the church are God's units through which He works to bless mankind, do not be surprised if they are attacked by Satan and sin. To save these two great institutions is to preserve the two units that God works through for righteousness and true holiness; let these fall by the wayside and the framework of national life has fallen. We can see the church attacked on every hand—by the unconverted in the pulpit and by the unsaved in the pew.

Satan has attacked the church by drowsiness coming over the membership, lukewarm Christians. Then oftentimes we see the ungodly in places of leadership or responsibility. Then we can see clearly as we look across national life that Satan has thrust his darts at the home. That bulwark of stability and piety has been attacked by disobedience and strife, by ungovernable tempers in parents, by unfulfilled marriage promises and vows, by unyielded wills to the plan of God as set forth in the Bible for parents and children, by unsurrendered hearts to the will of Christ, by ungodly practices as card playing, gambling, radio idolatry, devotion to movie stars; by undisciplined children that live in an unspanked generation; by unequal yokes, saved marrying unsaved; by unwanted children—divorces are scarce in large families—and by unforgiving spirits. Oh, what ills are to be found within the walls of the homes of America! The remedy for all these ills is suggested by our text. The text speaks about the responsibility of the home. The answer to the prophet's question by the Shunammite woman gives us three virtues for an ideal home.

Sanctified Motherhood

"Is it well with thee? . . . And she answered, It is well." God wants every mother to live a godly, sanctified life. This is demanded of every mother, first, by the honor of her position. God has made her a mother; this is indeed honorable. Then she should live a sanctified life because of the promise of rewards. Prov. 31:10-31. That woman who lives a clean, godly life and who seeks to raise her family in the fear of the Lord "shall rejoice in time to come" (Prov. 31:25). "She shall be praised." Then every mother should live a godly life because of the power of her example. Others are watching the motherhood of America. No good, honest, Bible-loving Christian man wants a cigarette-smoking, cocktail-drinking, card-playing, and theater-going woman for a wife. No honorable man wants that kind of woman to keep his home and be the mother of his children.

Consecrated Fatherhood

"Is it well with thy husband? . . . And she answered, It is well." What the rising generation of children need is not only mothers that live sanctified lives, but fathers who are consecrated to the will and service of God. The consecration that is real is manifest in a public confession of Christ. A father should not only accept Christ as his Saviour, but then he should testify to the family and the world around, by his lips, that he is a child of God. Consecration that is real is always shown in private, godly conduct. How many fathers have never allowed the grace of God to take hold of their lives to save them from godless tempers and careless conduct! They are indifferent to the things of the Lord, which has left them with such a poor testimony, that their children are like Lot's children, who laughed at their father as he told them of the danger in which they all were. Consecrated fatherhood is seen in passionate intercession. Are you a praying father? The Bible says, "Men ought always to pray." What kind of father is he who would seek to raise a family in this "wicked and perverse generation" without asking God for help? Parents who are not consecrated to God and who live a halfhearted Christian life are stumbling blocks to their children.

Dedicated Childhood

"Is it well with the child? And she answered, It is well." How does this come about? Well, it starts by a public testimony of godly parents. A parent's life must be right with God and then right with his family. The children want to see reality before they accept it. Dedicated childhood comes by a child's private personal trust in the Lord Jesus Christ; there is no substitute for this. Dedicated childhood is seen in practical endeavor in the common duties of life. There is as much Christianity in washing the dishes as there is in singing in a choir. There is as much spirituality manifest in keeping a home clean as there is in personal work, if you are saved. We need to get back to the family Bible and the family altar, where the family prays together and studies together.—*Gospel Herald* (Cleveland).

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation for the prayers, cards, flowers, visits, and for the help given us during the sudden departure of our dear husband and father. May the Lord bless you all.—Bertha Peachey and family.

* * *

We desire to express our sincere thanks and appreciation to our many friends who have so kindly remembered us in prayer and in other expressions of love and sympathy during the illness and passing of our companion and mother. —Norman Weaver and family.

* * *

We wish to express our sincere thanks and appreciation to our many friends who remembered us during the sudden departure of our little Stevie, who has gone to heaven. We want to thank each one of you for all you have done, for the kind words, and especially the letters, cards, flowers, gifts, and prayers. May the Lord richly bless all of you.—Paul C. and Susan Hess, Mt. Joy, Pa.

* * *

I wish to express my thanks to all my friends who remembered me so kindly with prayers, gifts, cards, flowers, and fruit during my stay at the hospital and also now as I am confined to my bed at the Mennonite Home. May the Lord richly bless you all.—Emma H. Newcomer, 1520 Harrisburg Pike, Lancaster, Pa.

Between the birth of our Christian hope in the first coming of Christ and its final consummation when "he shall come again with glory to judge both the quick and the dead" there lies the unfinished task of world evangelism.—C. W. Ranson.

TO BE NEAR TO GOD

THE ONE COMMANDMENT OF THE NEW TESTAMENT

Sunday, November 14

Read: Gal. 5:14; Rom. 13:8-10—"Ten Merged into One."

The Old Testament has ten commandments. The New Testament has only one. To sincerely obey this one law of love will be to discover that all ten of the Old Testament commandments have been kept, too.

Makers of religion always multiply laws and traditions. The Founder of Christianity came to simplify spiritual experience.

Monday, November 15

Read: John 13:33-38—"How to Convince the World."

Until the end of time Satan will try to get Christians to concentrate on anything and everything except **love.**

To miss this is to fail in the first step of Christian living. To overlook this is to destroy the only proof that the world will ever have that we are Christians.

Tuesday, November 16

Read: I John 3:7-24—"Love Versus Hate."

With God there are two ways to express our emotions—we hate, or we love! Do you love your child? Your wife? Then you know what **love** is!

Love ceases to be love when it becomes tinged with the tiniest bit of resentment or dislike. Anything less than love is hatred.

Do you love the brethren—all of them? Or do you hate some of them?

Wednesday, November 17

Read: Prov. 17:9-17—"A Test for Love."

You don't reveal the faults and shortcomings of your friends. You don't go around talking about those you love.

It is proof that something has happened to your love when you find it easy to say anything unkind (even if it is true!) about a person!

Thursday, November 18

Read: John 14:21-24—"Obedience Versus Love."

Which ought we to stress most—obedience to God's commands, or love to God and the brethren?

Jesus wants to correct the theology of many of us on this point. He clearly says, "If a man love me, he will keep my words."

To fail to obey God's Word is due to a lack of love for Him.

Isn't it true that we eagerly and joyously obey those whom we truly love?

Friday, November 19

Read: John 15:9-12; Eph. 5:1, 2—"How much must I love?"

How much must I love?
Only as much as Christ has loved me!

Saturday, November 20

Read: I Pet. 1:13-22—"Am I loving, or hating?"

Jesus' love was pure and free from hypocrisy. He demands that we love just like that. Our love must be "unfeigned love for the brethren" with a pure heart, fervently. We can't substitute "like" for "love." The expression, "I guess I like him; I wouldn't want him to go to hell," doesn't spell anything! Our love must be genuine!

—Marie A. Yoder.

OUR SCHOOLS (Continued)

the past four years, has held various local and state positions previous to his most recent appointment. He was president of the Kansas Gideon Society last year.

The Gideons International is an association of Christian businessmen whose purpose is to "win men and women for the Lord Jesus Christ, through the distribution of Bibles and Testaments." They have, to date, distributed nearly 30 million Bibles since their establishment in 1908. Their goal for the next twelve months is 5 million Bibles and Testaments.

Bro. Daniel Kauffman and Bro. Merle L. Bender are visiting churches in North Dakota and Montana, Oct. 21-30.

The Evangelism Workshop will be held Nov. 2-5 at the Mennonite Gospel Center, 1238 Washington Street, Kansas City 6, Mo. B.R.E. students as well as other Bible major students, will participate in this annual educational adventure. Guest speakers include three men from Kansas City: John T. Kreider, pastor of the Mennonite Gospel Center; Frank Raber, pastor of the Argentine Mennonite Church, and R. P. Horst, past president of the South Central Mennonite Mission Board. Gideon G. Yoder and Milo Kauffman will also be instructors. The students will attend classes in the morning and in the afternoon will do practical work in the surrounding area.

The Karamu Concert Ensemble, featured on the 1954-55 Hess Hall Music-Lecture series, Nov. 26, during the annual Alumni Home-coming, can be heard in Kansas over station KMBC-KFRM, Kansas City, (between 55 and 60 on your dial) each Sunday at 7:15 a.m.

—Merle Bender.

God's Abundance for Man's Needs

Sunday School Lesson for November 21

(Psalm 104:1-5, 10-14, 24, 33)

"Praise is comely for the upright."

The printed verses of this lesson might be read in unison in class (or according to some choric plan). This is a meditation upon the wonderful providence of God.

Our praise to God is in truth in proportion as we appreciate Him. In this lesson the psalmist is singing joyful words because he sees the immensity and majesty of God's creation. Here is a song on a great theme. Help your pupils to appreciate the creation and then read together again these words. They will worship God more truly. We take the creation for granted and give little thanks. When we look at the wonders of the creative act and at the wonder and love expressed in the creation, our full hearts will express thankfulness.

God is very great! How do we know? See His majesty in His creation. God is distinctly separated from and above His created work. God made light and continues to give us light. Consider the values to man in the sun—light, heat, energy, the power for the leaf factories which make food for animals and man. No green without the sun and no life without the green.

What a great plan God designed for us in His method of watering the earth—waters, evaporation, clouds, winds, condensation, rain (or snow, hail, dew, mist), springs, rivers, etc. The rain cycle is a wonderful design. Consider the values to man—food directly and indirectly through the cattle, water for the thirst of man and beast, trees for birds, for conservation of moisture, for shade and fruits, and all the home and commercial uses of water.

God's creation of manifold plant life should bring forth praise. Think of the grasses, the grains, the herbs, the fruits, the vegetables, the fibers, all for the service of man. To what extent today is our life dependent on plant life?

God's creation of manifold animal life is a wonder. In Genesis there are three classes—above the ground (fowls), on the ground, and in the seas. Lately we have been reading a book on nature. I understand more how God made one animal for the sustenance of the life of another. Each has some use. Animals serve man for food, clothing, housing, transportation, and for many tools.

Certainly we do see that God in wisdom has made all His manifold works. Many studies could be given to consider the riches in the earth, on the earth, and in the air. We do not give enough time to consider the wondrous works of God.

All this creation was for man. What love is expressed here! What thoughtfulness! What a very interesting plan for us to discover! What riches that we have not yet discovered! What providence! What goodness!

"Bless Jehovah, O my soul. O Jehovah, my God, thou art very great." Thank Him for His providence.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The congregation at Wooster, Ohio, reached a milestone in its history when the auditorium of the new church building was used for the first time on Sunday morning, Oct. 24. Dedication services are scheduled to be held on Nov. 21, with the brethren Paul Erb, Scottdale, Pa., and Nelson Kauffman, Hannibal, Mo., as guest speakers. There will be a combination of Missionary Day and dedicatory services.

The Christian Nurture Committee of Lancaster Conference has arranged a two-year course of Bible reading through the Old Testament. The schedule for 1955 is now ready for distribution. Copies for distribution in Sunday schools or congregations may be had by writing to Earl B. Groff, treasurer of the committee, 410 W. Roseville Rd., Lancaster, Pa. Price, $2.25 per hundred. Samples on request. The 1954 New Testament course was received with much appreciation and was a means of blessing to the participants.

At the midweek prayer meeting at the Prairie St. Church, Elkhart, Ind., Oct. 27, two Japanese Christians, Mr. Kodera and Mr. Fujisaki, who are engaged in village evangelism, spoke to the group.

The Ministerial Bible Conference held at the Preston, Ont., Church on Oct. 26-28, was devoted to both study periods and inspirational sessions.

Sister Ruth Stoltzfus, Denbigh, Va., director of the Heart to Heart radio program spoke at the Yoder, Kans., Church, Oct. 25, at Hesston College, Oct. 26, at Greensburg, Oct. 27, at Harper, Oct. 28, and to various other groups in central Kansas.

The address of Bro. C. F. Derstine, Kitchener, Ont., for the period of Nov. 21-28 will be c-o Elno Steiner, R. 4, Elkhart, Ind.

An Enlargement Program, held at the Weaver Church, near Johnstown, Pa., Oct. 24-31, was conducted by Bro. Paul M. Lederach, Field Secretary of the Commission for Christian Education. It consisted of a survey and visitation program, a teacher training class in the evening, and reorganization of Sunday-school classes to accommodate new pupils. Many unchurched homes were found in the community.

Correction.—In the Oct. 12 issue of the Gospel Herald it was incorrectly stated that Bro. J. J. Hostetler, Peoria, Ill., was appointed to succeed Bro. Paul M. Lederach as Field Secretary for the Commission for Christian Education. Plans for this transfer are in process but many details will need to be worked out in order to make the change.

A **Sunday School Workshop** was held in Chicago, Ill., on Nov. 6, 7, with the following persons participating: Roy Umble, Mary Royer, Paul Mininger, Goshen, Ind.; Elizabeth Showalter, Scottdale, Pa.; and Laurence Horst, Chicago.

Students from Goshen College Biblical Seminary, Goshen, Ind., will have charge of the Tuesday evening worship services at Froh Bros. Homestead, Sturgis, Mich., during the current year.

At Martins Creek Church, Millersburg, Ohio, on Sunday morning, Oct. 24, Sister Emma Richards talked to the children after the Sunday-school period, and Bro. Joseph Richards brought the morning message. The Richards are under appointment as missionaries to Japan. In the evening, Bro. Joseph and Sister Tillie Nauraine, at home on furlough from service in Puerto Rico, had charge of the services.

Bro. Millard Lind, editor of Christian Living, is giving a series of messages on I Peter at the regular devotional periods at the Publishing House on Tuesday afternoons.

Mennonite Service Organization in Northern Indiana gave considerable help during and after the flood at Plymouth, Ind.

Bro. Millard Lind, Scottdale, Pa., is teaching each Thursday evening at Johnstown Mennonite School, Hollsopple, Pa., a course in Methods of Bible Study. The course will continue for one semester. It is a part of an adult education program at the school.

The Eastern Ohio Ministers' Meeting was held in North Lima on Oct. 30.

The congregation at Hamilton, Ont., begun as a mission outpost of the St. Jacobs congregation, has now been given an independent status.

The wife of Bro. David Plank, Detroit, Mich., passed away and funeral services were conducted at Scottdale. Obituary later.

Sunday-school workshops were held at Nampa, Ida.; Salem, Oreg.; Los Angeles, Calif.; and Phoenix, Ariz., with Alta Mae Erb, Scottdale, Pa., and Bro. J. J. Hostetler, Peoria, Ill., as visiting speakers. Sister Erb also spoke at Filer, Ida., and Winton, Calif. These meetings were scheduled for Oct. 28 to Nov. 14. Bro. John David Zehr, Los Angeles, Calif., participated at some places.

The men of the Albany, Oreg., church met on Oct. 26 for a fellowship meeting with Marcus Gih, Eugene, Oreg., a Chinese Christian, as the speaker.

Bro. Howard Hammer, Apple Creek, Ohio, spoke at the Thomas Church, Thomas Mills, Pa., on Nov. 8.

The Franconia Conference in its session on Oct. 7 accepted a recommendation to have each congregation appoint a young person as a representative to meet with the Young People's Activities committee in a study of youth needs. It was reported to the conference that 157 young men of that district are serving in I-W.

Bible lectures on Christ in the Tabernacle are being given by I. V. Nepresh at the Congregational Mennonite Church, Marietta, Pa., Nov. 7-14.

Four boys and an elderly man were received into fellowship of the Mt. Vernon congregation, Oxford, Pa., on Oct. 27.

Bro. David Mann was licensed for the ministry at Hannibal, Mo., on Oct. 31.

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Calendar

Meeting of the Indiana-Michigan Mission Board for all mission workers, local board members, ministers, and bishops, at Olive Church, Wakarusa, Ind., Nov. 11, 12.
Fall Missionary Conference, E.M.C., Harrisonburg, Va., Nov. 21, 1954.
South Pacific Mennonite Conference, Upland, Calif., Nov. 25-27.
Illinois Mennonite Conference Ministers' Fellowship, Hopedale Mennonite Church, Nov. 29, 30.
Indiana-Michigan Conference Ministers' Meeting, Leo, Ind., Nov. 30 and Dec. 1.
Pacific Coast Conference Annual Ministers' Meeting, Sheridan, Oreg., Dec. 7, 8, 1954.
Pacific Coast District Mission Board Meeting, Sheridan, Oreg., Dec. 9, 10, 1954.
Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 7.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 3 through Feb. 11, 1955.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 15-17, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, place undecided, June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

A cablegram dated Oct. 29 announces the safe arrival of the Peter Sawatskys and Richard Burkholders in Campinas, Brazil, to begin language study.

Bro. and Siser Samuel Troyer on furlough from Tanganyika, Africa, arrived in New York on Sept. 20. Since arriving Sister Troyer has been hospitalized, but the Lord is restoring her to normal health.

Co-operation in city mission work was underlined at the Detroit, Mich., Mennonite Church recently when a young Korean war veteran converted at a street meeting conducted by the Newport News, Va., Mennonite Church was baptized and received into church fellowship. At the same time a young woman of Catholic background who learned to know the Mennonites through the testimony of I-W men was baptized and gave a glowing testimony of her faith in Christ.

Bro. and Sister Paul Lauver report an increased interest at the small mission outpost of Culebras following the summer Bible school. Culebras is located high up in the hills just off the main highway leading to the south shore of Puerto Rico and very close to the summer home of Governor Muñoz Marin. The caretaker of the Governor's residence became interested in the Gospel some time ago.

1695 persons attended the 60 evening meetings and Bible study sessions conducted at the Hope Rescue Mission during September. The Mission served 1053 meals and provided 298 nights' lodging.

Another group of believers are being prepared for baptism at Alturas several miles southeast of Cayey, Puerto Rico, by Bro. Paul Lauver. These new Christians will appreciate and need our faithful prayer support as they launch a new witness for Christ in their immediate communities.

Nineteen persons reconsecrated their lives at the Lima, Ohio, Mennonite Church during the recent evangelistic meetings and Bible conference conducted by Bro. Alvin Becker, Woodburn, Ind.

Our missionaries in Bihar, India, report that opposition to the Gospel is increasing but that the courage of some of the Christians is also increasing. Pray for our brethren and sisters in Bihar.

Sister Ruth Nussbaum has been giving valuable service in Puerto Rico with the Paul Lauvers in the Cayey-Guavate mission areas. Each Sunday morning Ruth travels up and back by **guagua** (bus) for church and Sunday school at both places forenoon and afternoon. Guavate is up in the hills, one mile beyond the gravel road. The congregation-built church erected by the Guavatians last year is fast becoming too small to accommodate the increasing crowd. Remember these folks. There is a real desire for the Gospel in these areas.

The Mexican Mennonite Mission in Chicago reports a very inspiring Sunday evening service on Oct. 17. Six persons were baptized and a majority of the members were able to be present for the communion service, making a total of 73 present.

Bro. and Sister Glen Good, missionaries under appointment to the France-Luxembourg area in Europe under the Eastern Mission Board, arrived in Europe on Oct. 27.

The rainy season Bible school for missionaries and national workers in Bihar, India, lasted 10 weeks instead of nine as originally planned because the evangelist could not come until the tenth week. "Many were moved to make a new commitment, claiming victory and resolving to live according to the new light received from the Word," write the missionaries.

An afternoon and evening inspirational meeting will be held in connection with the November meeting of the Eastern Mennonite Board of Missions and Charities. This meeting is scheduled to be held at Blainsport, Pa., about eight miles from Ephrata on Thursday, Nov. 11. The board will convene at 9:00 a.m. for a business session followed by the inspirational sessions at 1:00 and 7:00 p.m.

Bro. John E. Gingrich, superintendent of the Johnstown, Pa., Mission, will be the Missionary Day speaker at Masontown, Pa.

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Your Treasurer Reports

Last week reference was made to the announcement regarding the plans for sponsoring a special drive for mission funds. Through this effort, to be known as "Missions Week," it is anticipated that sufficient funds will be realized that the present mission outreach of the church through the General Mission Board can be continued. I would like to outline briefly the basis on which this financial campaign is being sponsored.

Primarily the need of funds exists due to the fact that contributions being received for missions through regular offerings and special supports are not sufficient to finance the current mission program being sponsored through the General Board. This means that month by month more funds are needed than are being contributed. On some occasions it is possible to continue operation on this basis when it is known that excess funds will be received at some other time. However, under the present situation it is evident that the mission outreach has exceeded the contributions which can be expected through established mission offerings and projects. Several methods could have been used to present this matter to our church.

A special appeal for additional offerings for missions could have been made. However, most of our congregations already have a full schedule of offerings and it did not seem possible that additional requests would prove advisable and would likely have caused our congregations additional problems in trying to arrange for them.

A second channel would have been to present a large number of special projects and attempt to meet our financial needs by soliciting for these particular projects. This particular approach would have some advantages in that people could contribute to specific things but, on the other hand, would require considerable expense for solicitation work and would place many different appeals before the church making it difficult to know for which project one should contribute.

The procedure finally agreed upon by the Executive Committee of the Mission Board was to attempt to seek contributions through a special "Missions Week" drive and through this campaign to attempt to raise the additional funds needed for this year's mission program above contributions which are received through regular established mission offerings or projects. Contributions received through this plan will be applied through the General Fund to all areas of the Mission Board program.

All regular mission offerings and designated contributions will be handled as in the past and will be credited to the particular project for which they have been contributed. Such accounts will then be supplemented by the funds received through the "Missions Week" drive and in this way will supply the funds needed to fill the gap between total cost of a particular mission field or project as against funds received through regular offerings. This procedure will make it possible to eliminate many special appeals and additional requests for offerings.

We sincerely believe that this procedure will be a simplified means whereby everyone can share in the mission program and we trust that each member of our church will find it possible to respond with his share of the funds needed to carry on the mission outreach of the church through the General Board program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



Breakfast at the Bad Duerkheim Kinderheim.

All in a Day's Work

By Irma Ebersole

MCC worker in the Bad Duerkheim Children's Home, Germany

The doorbell rings. Miss Guting, the social worker, arrives with the first group of children who will be a part of our family for the next three months. We are eager to meet these pale-faced children, ready to love them, and anxious to see their faces become round and ruddy as they eat nourishing meals and take daily hikes to the woods. We are even more eager to help them learn about God, His care and His love, as they participate in daily worship periods with their Tantes (counselors).

After introductions and short physical checkups by Tante Gerda, the nurse, many of these children have their first experience in a bathtub. Next they try on clothing sent by Mennonite churches in America. This is an interesting sight—some sleeves are too long, others too short, but others are just right. The children's eyes dance with joy as they try on the bright new things sent from America and soon the mischievous, the shy, the boastful, and the loving are all clad in bright cottons, plaids, and denims.

Throughout the day the doorbell rings as more children join our family. More names are learned and more clothes fitted. Some of the children are apprehensive, others are laughing, and some cry as they experience their first siege of homesickness.

Some of the children will find their future homes in America like unwanted Gerhard, who came to Bad Duerkheim in October, 1953. It was an exciting day when Gerhard learned that he had a new mother and father who wanted him to live with them in America. After being told he would fly to America in an airplane, Gerhard asked: "Will I meet my parents in the sky?" Every night before he sleeps, Gerhard must gaze at the little picture of his new parents. We cannot overestimate his overflowing heart of joy in knowing he is loved and wanted.

Peter and Heide began a new life last Saturday when they were called into our office to meet their new parents from America. It was both a sad and happy experience to see the children shyly grasp the hands of the couple as they left our **Kinderheim** (children's home).

Little Ilona with her unmanageable braids, smudgy face, twinkling eyes, and untiring mouth comes from the barracks in Ludwigshafen. I visited her home with its small, smoky, dirty kitchen and saw her father (who earns about $40 a month) play cards with a friend on the sticky table while Ilona rocked the baby in the carriage. Is it a wonder that Ilona must constantly be reminded to wash her face and hands and to use her handkerchief?

Our interesting group here at Bad Duerkheim represents the future of Germany. Our family comes from varying backgrounds—some know what it is to have divorced parents, to live in one room with six other people, not to know where they will get their next meal, to spend all their time playing in the rubble across the street from their fifth-floor apartment. Yet, with God's help they will learn to brush their teeth, keep themselves clean, play with others, sing new songs, play new games, love instead of hate, and will experience the meaning of security. Above all, they will come to love and serve Christ, their Redeemer, who loves them whether they come from mansions or amidst the rubble.—MCC Information Service, Akron, Pa.

(This home is supported by relief and service contributions received through the monthly relief and service offerings from our congregations.—Ed.)

Working Among German Youth

By Robert Detweiler

For the benefit of those who are not quite clear about German Youth Work, I will try to explain it somewhat in detail. As a result of the second World War, thousands of Mennonites along with the other inhabitants of Danzig and Prussia were forced to flee their homes before the oncoming Russian army and, after many months and years of separation and suffering, found new homes in Western Germany, mostly in the North German provinces of Schleswig-Holstein, Westphalia, Lower Saxony, and in the Rhineland. Of course, it became impossible for the Mennonite families to again settle together in large communities as had been the case before in their prosperous Eastern Homeland. One considered himself fortunate if he found a place to live at all. As a result, for a long period of time after the war there was practically no church life at all for the scattered Mennonite refugees in Northwestern Germany.

It was in this situation that those interested in the future of the Mennonite Church in Germany began the long and hard task of rebuilding congregations. Through the aid of the few established Mennonite churches already existing in Northwestern Germany (Hamburg, Crefeld, East Friesland, Neu-



Tante Edith, a refugee from Danzig, Poland, teaches grades one and two.

wied), the help of the South German Mennonites who were relatively unaffected by the war, the work of the ministers of the former congregations in Danzig and Prussia, and the assistance of the Mennonite Central Committee, new congregations came into existence.

The work was hard and discouraging; the congregations were very small and came together irregularly, due to the long distances and difficulties of transportation involved. However, through prayer and the perseverance of consecrated men, the congregations have continued to grow until one can say today that most of the Mennonite refugees in Northern Germany have more or less regular access to church services—once every three to six weeks is considered regular—in addition to occasional private visits from the traveling lay ministers.

All these efforts were still not sufficient to reach the young people, most of whom had little idea of a normal church life and who were in danger of losing contact with the church altogether. With this in mind, a youth activities program was begun in 1951 as a special effort to win the young people, too, for the church. This program was carried on first by Wolfgang Fieguth, a Mennonite teacher now in Canada, and was taken over later by Hans Wiehler, at present studying at Goshen College. As the work extended beyond the capabilities of one person, I was invited to assist Hans Wiehler with the support of MCC since the German congregations were in no condition to support another worker from their own number. The work is being carried on at present by Helmut Funck, a young theology student from South Germany, and myself. Recently a Mennonite Youth Commission has been formed which consists of a group of ministers and youth leaders whose purpose it is to provide advice and initiative for the furthering of the youth activities and with whom we work in close contact. Our work is a general effort to bring the scattered Mennonite young people in Northern Germany together in Christian youth groups somewhat on the order of our MYF groups, where they will have the advantages of Christian fellowship, influence, and opportunities for service.

The plan to form such a **Jugendkreis,** as these groups are called, is usually initiated by a week-end retreat to which all the young people of a particular area are invited for two days of getting acquainted, Bible study, games, and general fellowship. At nearly all of these meetings a German minister or MCC minister who is especially interested and talented in working with young people is also present. If interest is good, and if there is someone from those attending capable of leading the others, plans are made for another meeting in the near future where the group will come together on its own. This is the beginning of the real **Jugendkreis,** which meets regularly much as our MYF groups do and which always seeks to draw new members to itself.

At present fourteen of these groups exist in North Germany—in Frankfort, Neuwied, Cologne, Krefeld, Bielefeld, Espelkamp, Braunschweig, Hamlin, Hannover, Bremen, Lubeck, Neumunster, Kiel, and Hamburg, with possibilities of three or four others being organized soon. Much of our time is spent in visiting and helping these groups and in conducting larger retreats for a number of these groups together.

One of the most interesting areas of our work is planning and directing the activities for the summer vacation. Every year a number of summer camps are conducted where young people come together for a week of recreation and Christian fellowship much on the order of our Young People's Institutes at Laurelville and Little Eden. These camps are usually situated in some attractive vacation spot with opportunity for swimming and hiking. Living quarters are provided in the form of large tents borrowed from the Mennonite Voluntary Service. Plans for the 1954 summer include camps on the coast of the Baltic Sea, on the North Sea, in the Harz Mountains, and in the well-known Rhine Valley.

Probably the greatest attraction of the whole year's activities is the annual three-week bicycle tour undertaken every summer in July and August. The purpose of the trip is to provide a cheap and enjoyable vacation in the summer months and to acquaint the young people with Mennonites of other areas. The trip two summers ago took us through Holland to Amsterdam and back. Along the way we had many opportunities to visit historical Mennonite shrines, such as the Menno Simons Monument and his first church in Witmarsum, as well as to visit a number of the **Doopsgezinde** (Dutch Mennonite) youth groups and take part in their activities. Last summer we traveled down along the lovely Rhine River to visit Mennonite congregations and youth groups in South Germany. Plans for the 1954 summer called for a trip to the province of Bavaria through the well-known Danube River area where large groups of Mennonites exist.

These trips not only provide a wonderful vacation for the fortunate few who can take part, but also present an invaluable opportunity for personal contacts with each of the participants during the long three weeks—something which often fails in the short and hurried week-end get-togethers. The bicycle trips of the last two years remain in my memory as among the most pleasant and fruitful experiences of my stay in Germany.

A new and significant phase of our work which is just now developing is the summer Bible school program. Sunday schools were, until recently, practically unknown in the German Mennonite congregations and, as a result of this and other prevailing conditions, the children have been neglected perhaps the most of all. It is not unusual to meet children who do not know what it is to come together with others of their own inherited faith—many of them are hardly aware that they are Mennonites. An effort to overcome this situation is taking place in the form of the summer Bible schools.

Since it is generally impossible, however, for the children to travel the long distance every day to attend a morning or afternoon Bible school as we know it at home, two-week Bible camps are held instead in a centrally located area during the weeks of the summer vacation. Last year a total of 350 children attended four schools held in the North German areas. It is very difficult to find suitable places for these camps where such groups of children can play, learn, eat, and sleep for two weeks, and still harder to finance such projects. Our summer Bible school for the Schleswig-Holstein area in July, 1954, for example, cost approximately 5,400 German Marks, or $1,300.00. Still, this is one of the most promising aspects of German Mennonite church work and must be forwarded by all means. God alone knows the means by which it will be done, but we are confident that He will continue to provide for His work.

Additional activities include the publication of a bimonthly activities paper for the youth groups, the planning and conducting of an annual workshop for youth leaders, a workshop for Bible school teachers, the supervision of our own youth group here in Hamburg, and an active correspondence with interested young people all over Germany.

It is difficult to say exactly how many Mennonite young people are living in North Germany. We have contacted approximately one thousand of them and know that there are still hundreds whom we have never seen. Out of the one thousand already contacted, about 250 have access to and take part in regular youth group activities. What of the others? Many of them are hindered by distance and high cost of travel as well as by the respective situations the war has left them in. Many of them have gradually lost interest, due to the terrific pressure of outside influences.

Mennonite youth here do not live the comparatively sheltered life that our young people at home can enjoy with the varied program of an active church and the many opportunities for service that are so necessary in holding youth and in developing their talents. One is continually on the defensive here, trying to hold his own against a world at odds with Christ and the church. What of those hundreds we have never contacted? Many of them we will never see. Many have left the church or never even become members of the church—the result of a far too inadequate evangelistic effort. **This is the generation that is to form the German Mennonite Church of the future!** It is nearly frightening and at the same time challenging to realize how much depends on the success of this youth program and on those few who have already found their places in it.

What is necessary for our work to continue to grow? We need men and women interested in working with young people who can counsel them in their doubts and problems, who can inspire them toward real Christian living, who can train them to become active members of active congregations. We need meeting places of our own where retreats and conferences, workshops, summer camps, and Bible schools can be held. We

need young people with initiative and leadership ability who are aware of their situation, of their responsibility, and who are ready to give themselves for the future of their church and for the cause of Christ. Thank God, He is preparing such people. Perhaps more than anything else, we need your prayers. Everything is possible with God. Through His strength and guidance we can grow here into a vital part of His great kingdom.

Hamburg-Altona, Germany.

An Open Letter

Elkhart, Indiana
October 18, 1954

Dear Christian Friends:

I have been asked by the Relief and Service Committee to write this open letter in the Gospel Herald, reporting to you the present relief and service situation as a follow-up on Bro. Paul Erb's letter to all pastors, Bro. Harold Bender's open letter to the church in the August 17 Gospel Herald, and the many references to the acute financial need in the MRSC column of the Mission pages and elsewhere.

There has been a general increase in contributions, but even this increase was insufficient to meet the current operating budget. Therefore, the committee took action at its October 8 meeting cutting the planned expenditures for all purposes by approximately 20 per cent for the next six-month period.

This means limiting our relief, refugee, voluntary service, PAX, and I-W services by this percentage. There can be only 32 PAX men instead of 40; 24 voluntary service workers in MCC instead of 27. It will mean that MRSC will need more institutional projects for voluntary service instead of community service projects operated as adjuncts of missions. It means curtailing our services to I-W men.

All this in spite of doors open as never before. There are openings to serve the Indians of northwest Canada, possibilities for service in North Africa, PAX opportunities in many areas of Europe and the Near East, churches growing in many I-W Centers, people in need of many types of relief gifts and services, both in other groups and among our Mennonite brethren. At the same time churches and I-W men are saying sacrificial church service is a stronger and more satisfying witness, and numerous people are volunteering for service.

These then are the hard facts of the relief and service situation:

1. People in need—physically and spiritually.

2. People interested in helping to meet those needs, and

3. An income (contributed) insufficient to carry on even the present program. Unless contributions markedly increase, stiff further cuts will be necessitated.

Congregations are therefore encouraged to lift a monthly relief and service offering. An average monthly contribution of fifty cents per member will make possible the continuation of this world-wide demonstration of the Christian love we preach. People who have participated in such service, and the parents of young people who have given themselves to VS and PAX, universally testify to its values. Dare we let them down now? If more funds become available, the original budget can be restored.

Sincerely yours,
Boyd Nelson
Secretary for Relief and Service

MISSIONS SECTION

Tragedy in Japan

By Carl Beck

Lest the news of our recent typhoon should give cause for any alarm, we say gratefully that none of the Hokkaido Mennonite Fellowship received any personal injury (to my knowledge to date) other than torn gardens and loosened tin on the roof.

As you may have heard, other fellowships were not blessed in the same way. Last night's news broadcast informed us that Dean Leeper, English secretary of Japan YMCA, was among those who succumbed in the tragic capsizing of the ferry **Toyo Maru.** Dean was an intensely likable chap and did a great deal to put postwar Japan YMCA on a truly evangelical basis.

Today we learned that Alf Stone was on board. He had moved to Sapporo just last month and I had the privilege of visiting him. Already the whole program of pioneer evangelism in Hokkaido had felt the touch of his benign influence. God had a great work for him to do in the brighter World, else He wouldn't have taken him from this scene of busy activity which he loved so much and accomplished so well. It is true that we do not always fathom the blessings of God.

Of 32 people from our own Tokachi, only Don Orth, our fellow-Obihiro missionary, survived. This morning six bodies arrived in Obihiro. Two of them were members of the small Nikki (Presbyterian) Church in town. They asked me to go to the station to conduct a simple service when the bodies were removed from the train. Since they woke me out of my sleep to tell me, and since the train was due at 4:40 a.m., I fear it was not a nicely prepared service and that there were many grammatical mistakes made. I only hope no customs were too cruelly mutilated, as I had no time to consult with anyone. I was asked to accompany the bodies to the house too, and then to see that everything was done properly (of which properness I am yet woefully ignorant). At the house I was asked to conduct an entirely unexpected worship service. God gave strength and stumbling words. At noon the Presbyterian minister from Asahigawa came and, to my relief, looked after the burial.

This father and mother were taking their daughter to Tokyo for her wedding which was to have taken place this coming Sunday. It was thought that the mother hadn't boarded the boat because of the storm, but when the son, who is a student at Obihiro University, went to Hakodate to find his father's body, he also accidentally found his mother's body. Her name had not yet been in the lists of missing. The daughter's body has not yet been recovered. Another unmarried daughter is all that is left of the family, and she was alone to claim the bodies this morning. A large number of friends and relatives accompanied her. This is just one tiny bit of the sorrow caused by the death of 1300 souls trapped in the holds of the **Toyo Maru.** We wish we could point all of them to that eternal hope which we could share with this Christian family.

This year we had many "wolf-wolf" typhoon warnings that came to nothing. No one seemed to know anything of this one's coming until it struck. And so the **Toyo Maru,** after some delay, headed out into the straits, when it was noted that the wind velocity was on the decrease. However, it turned out to be only a temporary lull, and soon 110 mph winds and mountainous seas proved too much for her. Waves entered at the open rear and soon put the engines out of commission and doused all lights. She was drifting helplessly toward shore, and about 500 yards from the Hakodate coasts, the chains holding the railway cars in the hold broke, allowing them all to crash to one side, and she went over. Even an expert swimmer could do nothing in such seas. It is a miracle of grace that there was still any life left in 173 bodies when they washed up on the shore some minutes later.

-Obihiro, Japan.

European MCC Workers Meet

When Mennonite Central Committee workers in Europe met for their annual fellowship conference this year, they were very conscious of three absentees. Those missing were three workers whose lives of service had been terminated by death. At the first meeting of their three-day session held in Bad Boll, Germany, there were appropriate words of tribute in memory of C. F. Klassen, European area director, who died on May 8, and Eli and Simon Miller, PAX men in Greece who drowned on July 23.

Beginning Thursday evening, Sept. 9, and continuing until Sunday, Sept. 12, a Moravian Kurhaus was the scene of an inspiring fellowship for more than 135 American Mennonite workers in Austria, France, Greece, Germany, Holland, and Switzerland.

Even though these workers are engaged in a common service under one organization, distance and a variety of activities prevent many of them from knowing each other intimately and becoming fully acquainted with each other's work. For that reason, a panel of 12 persons who presented "MCC in Action" was informative and helpful. Dr. Marthe Ropp, French Mennonite recently returned from relief service in Java, told of MCC work in that country. Dwight Wiebe of Hillsboro, Kans., European PAX director, acquainted the conference audience more fully with the work of the approximately 86 PAX men in Europe.

Two inspirational messages on "Our Responsibility to Christ" and "Our Responsibility to Our Home Churches" were presented by Cornelius Wall of Mountain Lake, Minn., dean of the Basel Bible School. European director, D. C. Kauffman of West Liberty, Ohio, spoke on "Serving and the Future of MCC in Europe."

A PAX quartet and a combined PAX chorus under the direction of Mahlon Amstutz of Orrville, Ohio, sang during the three sessions. A selected mixed chorus under the direction of John Mark Yoder of West Liberty, Ohio, sang in a song fest on Sunday afternoon which concluded the conference.—MCC Information Service, Akron, Pa.

How Much Shall I Give This Year to Missions?

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. All of His soldiers are under marching orders always.

4. If I advance my offering beyond former years, then I favor advanced movement in the conquest of new territory for Christ. Shall I join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work.—**Selected.**

A Visit in the Rain

This rainy afternoon would be a good time to go into the migrant camp to visit some people because they aren't working today, I thought to myself. But who wants to go out in this cool damp weather and walk through puddles of water to get to their homes, I questioned in my mind. But then as I debated, I remembered I entered Voluntary Service to be of **service**—of **service for Christ.**

As I began looking around the camp, I noticed a woman standing in the rain. She coughed. I immediately detected she needed medical attention. I went to her and invited myself into her house. She wasn't a bit cordial. How could she be? She'd been quarreling with her husband.

She seemed to appreciate my interest in her—at least, she told me her troubles. Recently her husband had been gone for two weeks. One time he had shoved her into a mud puddle. "He's a good-for-nothing," she declared bitterly.

After chatting a while, I read a portion from Mark's Gospel. She admitted she felt better. But there was that pneumonia cough.

"You must see a doctor immediately," I told her.

"But my husband won't take me," she replied.

So I took it upon myself to try to persuade him to take her into town. After a brief conversation, he agreed. He even let me read a portion from Mark and accepted a personal copy of this Gospel.

I returned to the woman who looked at me rather hopelessly. She brightened up when I told her about her husband's reply. Then I sent her home to clean up to go to the doctor.

She climbed out of the downpour into the back seat of her husband's car. They didn't speak to each other, but both smiled at me as we pulled out of the yard. I was happy that my interest in them had won their confidence. **—an experience of Mary Zehr, a member of the Manson Mennonite Church, Manson, Iowa, who spent the past summer working among migrants in the area of Waterville, N.Y.**



The Mennonite Hour

"He Shall Prepare the Way . . ."

Recently we received an anonymous letter from Lancaster, Pa., saying—

"Two years ago I would have dialed a different station rather than listen to a Mennonite pastor on the radio but through an incident which took place about a year and a half ago, I enjoy listening to the broadcast. . . . Though I am not converted I still enjoy the Sunday noon broadcast. . . ."

The "incident" he refers to is this. "About a year and a half ago I was in a doctor's office in Lancaster and it was necessary for me to remain in the office for a few hours. The young lady working for the doctor asked me if I cared to read. Before I had time to answer, she handed me the Bible and a booklet which was the reason for me knowing she is of the Mennonite faith.

"The girl in the doctor's office showed a real Christian spirit so some time after this little incident I happened to dial **The Mennonite Hour.** I liked it and now listen practically every Sunday."

We believe this man will be saved as a result of the "incident" just mentioned. God will give this girl the credit for his salvation.

Is your influence "preparing the way" . . . for Christ or for yourself?

On the Calendar

November 12-14 Pastor Hostetter at the Cleveland I-W Center, 4536 Warner Road, Cleveland, Ohio.

What are churches for, but to make missionaries?

What is education for, but to train them?

What is commerce for, but to send them?

What is life itself for, but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?—A. H. Strong in **Gospel Herald** (Cleveland, Ohio).

Missions Editorial

They First Gave Themselves

Someone recently wrote that our crisis in missions is not financial but spiritual, that warm spirituality will produce liberality in giving. The Apostle Paul would agree with that sentiment. He uses the example of the Macedonian Christians to stimulate the Corinthians to experience the blessings of giving.

Now the Macedonians were not in a good position to give liberally. They were suffering persecution and were economically poor. But Paul says, "The mighty flood of their gladness mingling with the depths of their poverty has overflowed and resulted in the abundance of their liberality" (Williams).

And why were they so happy? Their secret must out: "They first by God's will gave themselves to the Lord. . . ." Having surrendered their own hearts and lives to the Lord, they could then with clear minds and pure consciences liberally share their possessions. Too often we give God some of our property, or contribute largely in an offering, but we do not give ourselves. We refuse to surrender our lives, offering God some of our material wealth instead. Now such wealth can be used in the mission program, but it cannot be blessed of God like the giving of those who first give themselves.

Can it be that too much of our giving has been of the wrong kind? Is that the reason we have come to a crisis in financing missions? If so, then our first need is a revival.

Every member will be given an opportunity to make a special contribution to missions during the week of December 5-12. Perhaps the best preparation for that giving emphasis will be concerted prayer effort for revival and confession of sin throughout the brotherhood. Revival can only come after sin and selfishness in the church have been confessed and abandoned by each of us.

This is a serious matter. It cannot be shrugged off lightly. The tremendous spiritual and physical need in the world demands the best that we have to give. If our giving is to be a spiritual service, accomplishing spiritual results, we must first give ourselves unto the Lord. God help us to be obedient to the heavenly vision.—L. C. Hartzler.

"Do your best loyally and cheerfully and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; He will direct your paths; He will accept your efforts, if they be faithful."—**Gospel Herald,** Cleveland, Ohio.

Relief and Service News

MRSC Weekly Notes

In a summary of impressions received while in Germany a former PAX man writes: ". . . In a country which worships results, we too must ask, 'What is the effect (of PAX)? Is it worth it?' The key to the quality of the workmanship may be taken from the words of one German architect who publicly stated that he considered our work on a par with that of the German craftsmen.

"In the matter of promoting relations with Mennonites in various European countries, the Mennonite Church of America should be able to realize a certain degree of progress already and increasingly so in the future.

"But what kind of young man does the local church receive in return for the investment? In most cases, the two-year period is a time of development and clarification of ideas, the settling of a definite set of standards and ideals and development of certain skills. This maturing process along with the realization of the true meaning of service will result in the preparation of good leaders and good followers for the church of the next generation. It is worth it."

A Voluntary Service worker says: ". . . Not far from our doors (at the VS center) often comes the opportunity to serve by providing transportation to a religious activity, taking care of a simple handy-man's job, baby-sitting, or cleaning for elderly or disabled persons.

"But the central place where most of our unit serves is the general hospital. Here we find a great challenge because of the vast number of people needing help. The challenge comes not only in giving the physical comforts of a smooth bed, a tray at mealtime, a drink of cold water, but also to help in a spiritual way. There are countless times when we see the sick longing to see a cheerful face, to confide in someone and to feel that someone does care . . . to hear of the hope that lieth in each one who believes and accepts the Creator of all things. . . ."

These two programs of PAX and VS plus our I-W services and participation in the MCC program can be carried on with a regular monthly congregational relief and service offering which averages about 50¢ per member per month. Surely this is not too high a price to help those in need.

Voluntary Service

On November 1 a group of I-W men working at the State Hospital, Elgin, Ill., officially became a VS unit. The five fellows who have transferred from earning positions to VS are John Good, Armington, Ill.; Eldon Cender, Fisher, Ill.; Robert Boehme, Green Valley, Ill.; Marvin Springer, Delavan, Ill., and John Zehr, Roanoke, Ill. John and Betty Zehr are unit leader and matron, and Anna Mae Nolt, Mt. Joy, Pa., is serving as cook and housekeeper.

As part of the recreational program carried on by the three Mennonite churches in Chicago, Ill., John M. Yoder, Nappanee, Ind., has arranged to use the Halstead Community Church for two two-hour periods weekly. John works in the area of recreation, crafts, chorus, and youth fellowship with the children and young people of all three Chicago churches.

I-W Services

John Weaver, New Holland, Pa., leader of the unit at Farnhurst, Del., received his I-W release on Oct. 27 but will continue on in his present position for some time longer.

On Oct. 19, a group from the Hanover Mennonite Church, Hanover, Pa., gave an inspiring program for the Norristown, Pa., I-W group. A talk by a minister in the group on his experiences as a CO during World War I made the I-W fellows realize again their privileges under the present system of I-W service.

Released October 29, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

"Operation Reindeer"

A total of 43,372 parcels containing approximately 15 pounds of food each are being made available to MCC for distribution overseas from government surplus food stocks. Known as "Operation Reindeer," this food is to be distributed around the Christmas holidays. These parcels are made available without cost and delivered to the point of distribution by the U. S. government to such voluntary service agencies as MCC.

"Operation Reindeer" stems from the Agricultural Trade Development and Assistance Act passed by the U. S. Congress and signed by President Eisenhower this past summer which makes government surplus food available for the hungry overseas. Distributed by MCC personnel "in the name of Christ," these parcels will be the means of expressing a Christian spirit.

The content of these parcels varies somewhat according to the country to which they will be shipped. The ones going to the Far East, for example, contain one pound of butter, one pound of cheese, one pound of shortening, one and three-fourths pounds of cottonseed oil, four and a half pounds of dried milk, one pound of beef and gravy, and five pounds of rice.

The 43,372 parcels made available to MCC will be distributed as follows: Austria, 2,500; France, 1,412; Germany, 3,000; Jordan, 1,960; Formosa, 8,000; Japan, 2,000; Korea, 4,500; and Viet Nam, 20,000.

Child Care in a Migrant Camp

(The author is a member of the Holdeman Mennonite Church, Wakarusa, Ind., who spent the past summer in Voluntary Service working among migrants in the area of Waterville, N.Y.)

A mother was making a paper flower while I held her baby on my lap. After several scrutinizing glances, I spied a string tied around the baby's neck. Attached to this dirty cord was a small bag and a penny. After the flower was finished and the mother had relieved me of her baby, I asked: "What's the reason for the string around the baby's neck?"

Replied the snuff-chewing mother: "For cuttin' teeth."

"What's in the bag?" was my next question.

"Wood 'ticks," was the reply.

A bit startled I asked her to repeat her words. "Wood 'ticks" she said, pointing to the log on which we were sitting. "Yo all know, like yo fine in the wood." She concluded our conversation by saying: "Yo know, when ah had mah othah baby, a Christian man down south put some kind o' stuff on his gums 'n ah nevah did have to put no string 'round his neck!"—Miriam Weldy.

Released October 29, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

Know Your WMSA

As this is being written, the district secretaries are mailing to the secretaries of each local group a copy of a recent release entitled, "Know Your WMSA." This is an attempt on the part of the committee to help you become acquainted with the whole organization. We plan to send occasional releases to you. We suggest that each local secretary file these releases in a three-ring binder. Buy your binder now, so that you can start your file.

Included is the name and address of each officer of the district and general committee. There is space to add the names of the officers of the local groups. There are brief reports and information about the regular and special projects included. Maybe you would want to place the last two pages which tell about the special projects on your bulletin board.

If any local secretary has not received a copy of "Know Your WMSA," write to your district WMSA secretary or to the Executive Secretary. We will be glad to send you a copy, and see that your name is placed on future mailing lists.

Sponsors of Girls' Groups

Did you read the article in the October WMSA written by Esther Eby Glass, "Little Girls Can Help"? If you are not a subscriber to our monthly publication, **Women's Missionary and Service Monthly,** subscribe now. Send your subscription to Mrs. Ben Charles, 823 Market St., Scottdale, Pa. The price is 35¢ a single copy a year, or three years for $1.00. There are special rates for quantities to one address: 10 copies or more to one address, 25¢ each copy.

To the Treasurer

When you send money to the district WMSA treasurer, be sure that she under-

stands for what your contribution is intended. Do not just say for "washing machine project," but tell where the washing machine is to be used, giving the name of the mission or institution. The district treasurer can then be definite when she sends the money to the General Treasurer, Mrs. Paul Graybill, R. 3, Freeport, Ill. Please include the route number. The local post office will appreciate your co-operation in this.

Do you have a regular time to forward your money to the Treasurer? When each one forwards her contribution regularly, it helps the committee to see our program from month to month.—Office of WMSA Secretary, Elkhart, Ind.

Notice

Anyone wishing to send packages of any kind to the VS unit serving the Navaho Migrants in New Mexico and Arizona should first check with the Elkhart office for the correct unit address. This unit works seasonally between Phoenix, Ariz., and Grants, N. Mex. During the past months the unit has been at Grants and many packages have been sent to the Phoenix address, making it necessary for the unit to pay postage to have them sent to Grants. In the past when the unit was at Phoenix for the winter months they have had to pay postage on packages which had been sent to Grants. It will be much appreciated if persons sending packages will obtain the correct address from the Elkhart office to spare the unit this inconvenience and expense. Address correspondence to Office for Relief and Service, 1711 Prairie St., Elkhart, Ind. Thank you.

DIETS (Continued)

we find what this diet is: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We can be sure of good health spiritually with this diet.

Have you ever noticed that people sometimes refuse to follow the physician's prescribed diet and do as they like? Soon they find themselves not feeling well and wonder why. Does this happen in our spiritual life also?

Often we take time to nibble at the Word of God but do we sit down to enjoy a full meal? To eat a meal of natural food takes time, but too often we find ourselves too busy to enjoy a good meal from the Word of God. It should be as much a joy to eat spiritually as it is to eat naturally. When we only nibble instead of eating a good meal, it is a sign of ill health.

It is also true that we sometimes go without eating from the Word of God for long periods at a time and almost die out in our Christian life. Those who do go without eating spiritually become weaker and weaker until they have no desire for the things of God.

Some people not only refuse to eat the life-giving Word but they eat from the garbage can of sin. There are the movies, the dances, and trashy books, besides other worldly amusements on which they feed their soul.

In order to stay healthy in a natural way we need to have a well-balanced diet, plenty of exercise, and rest. If these are absent in our lives it shows up in our health. The same is true in the spiritual life. We need a good, well-balanced meal, not just once in a while but regularly, from the Word of God, whether by studying it for ourselves or by hearing it in church and Sunday school. We also need the exercise of witnessing and the work of prayer.

Let us stay by the diet which the Great Physician prescribed for us and help others to see this life-giving diet also.

Elkhart, Ind.

From Our Churches

STURGIS, MICHIGAN

(Locust Grove Congregation)

Christian Greetings:

The Lord has again blessed us and we pray that we may ever be thankful and strive to do His will.

Our new officers for the coming year are Supt., Eli Miller; Asst. Supt., Menno Chupp; Primary Supt., Arthur Eichorn.

The Lord willing, a new Sunday school will be opened soon in South Colon, approximately six miles from our present location, with Ora Schrock as superintendent.

Our pastor, Orvin Hooley, has been holding revival meetings in Kentucky, North Dakota, and Montana.

Our young people have popcorn for their missionary project.

On Sunday evening, Oct. 10, Bro. and Sister LeRoy Bechler and five sisters from Saginaw, Mich., were here. Bro. Bechler gave a very timely message and the sisters gave messages in song which were appreciated by all.

Our revival meetings, with Bro. D. A. Yoder in charge, are to begin Nov. 7.

Mrs. Marcus Carpenter.

STRYKER, OHIO

(Pine Grove Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. On May 16, 1954, Robert Young, Delta, Ohio, brought to us the morning message. And on June 6 we were happy to have with us the Men's Chorus from Kidron, Ohio. A church fellowship supper was held in the church basement for guests of the chorus, and anyone was welcome to attend.

Our average attendance in summer Bible school, which was held May 31 to June 11, was 89.

Archie Graber, missionary from Congo, Africa, was with us on July 18 to bring the morning message.

On the evening of July 11 the men's chorus from West Clinton Church gave a message in song, and Bro. Olin Nofziger brought the Word of God in a sermon.

We enjoyed the Brunk revival meetings which were held in the Fulton County vicinity for four weeks during the month of August.

On Sept. 12 a fellowship luncheon was held for all the teachers in the Stryker schools. All parents of children in the district were invited to attend and to get acquainted with the teachers.

Ruth Ann Beck.

GOD SAVES AN HONEST SEEKER

(Continued)

Cornelius was to find forgiveness for his sins by accepting the work that Christ had done. This was the truth which bridged the gap in his knowledge of salvation. And then in a wonderful way the Holy Spirit came on Cornelius and all the others who believed with him. The presence of God was so real that there could be no doubt that God had accepted them.

God will bless your soul if you are faithful in seeking Him. If you are not saved God wants to save you. Right now He is watching you and knows your desires. He is ready to help you. He will save your soul. He will send the Holy Spirit upon you. But He can do these things only as you turn to Him with the whole heart, thus accepting His Son Jesus Christ as your Saviour and Lord.

Denbigh, Va.

TEACHING THE WORD (Continued)

the greatest of these is self. Remember Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16: 24, 25).

E. M. Bounds in his book, *Power Through Prayer, says,* "It is not great talents or great learning or great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, great for God. These can mold a generation for God."

Scottdale, Pa.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

They Talked with God, Carl Segerhammer; Augustana; 1954; 150 pp.; $2.50.

This is a devotional book worthy of a place in the minister's and Christian worker's library. It is edifying to all Christians in general.

The style of arrangement is sermon studies on Bible characters, men and women whom we meet in the New Testament. He makes Oriental characters walk down our modern main streets.

The book breathes an evangelical spirit and is quite readable and well written. The writer has a good understanding of life. The book is "geared to the times," and makes much of Christ. It also makes Christian living a high and attractive adventure. The writer has the faculty of making the commonplace sublime.

The reviewer has only one criticism: several chapters are severely abbreviated.

The book is applicable to young people, students, relief workers, radio speakers, and the ministry of teaching and preaching.—C. F. Derstine.

MISSION NEWS (Continued)

Devotional services at the meeting of the Eastern Mennonite Board at Blainsport will be in charge of Bro. Mark Peachey, Grantsville, Md. Missionaries on the program are George Smoker of Tanganyika, Aaron King of Cuba, and Dr. Walter Schlabach of Ethiopia.

Sister Alta Hershey has completed a six weeks' period of language study in advanced Spanish and literature. She leads the Children's Bible study hour at the La Plata church while the adult members attend the prayer meeting prior to the evening service. The Hershey children, Janice Jo, Sherilyn, and Eugene, attend the Bethany Mennonite school at Pulguillas.

Bro. John E. Coffman, London, England, was scheduled to be in Scottdale, Pa., on Sunday morning, Nov 7, and at the Johnstown, Pa., church in the evening. The Coffmans will be leaving for England from Montreal, Canada, on Nov. 15, according to present plans. Remember them and the mission work at Kentish Town, London, in your prayers.

Bro. and Sister John Beachy, missionaries to Bihar, India, completed the oral exams following their second year of Hindi study with flying colors, according to reports from the field.

The chorus from the Bethel Mennonite Church, Chicago, gave a program in testimony and song at the Cuba Conservative Mennonite Church, Grabill, Ind., on Saturday evening, Oct. 23. Bro. and Sister Jonas Christner, former workers at Bethel, attend the Cuba church.

Sister Martha Kanagy continues to live at La Plata, Puerto Rico, and accompanies the community children on their daily trip to Bethany school at Pulguillas where she serves as a teacher.

"We are looking forward to organizing an indigenous church very soon," write our Bihar, India, missionaries. "We all feel the urgent necessity of this and sense very keenly the need for divine guidance."

Bro. Osiah Horst, president of the Ontario Mennonite Mission Board, conducted a series of meetings at the Danforth Mennonite Church, Toronto, Oct. 31 to Nov. 7.

Dr. John and Betty Grasse have fulfilled a real need in the La Plata hospital since their arrival in Puerto Rico in August. Dr. Grasse accepted regular work in the hospital while they studied language from 7:00 a.m. until 10:00 a.m. daily. La Plata hospital has been full and overflowing all summer.

The new church building at Ellesmere, Toronto, Ont., is nearing completion. If present plans carry the dedication service will be held on Dec. 12.

Bro. Mario Snyder, pastor of the Mexican Mennonite Church, Chicago, Ill., will be Missionary Day speaker at the Elmira, Ont., Mennonite Church on Nov. 21.

Bro. Royal Bauer, Goshen, Ind., former missionary to India, will be Missionary Day speaker at the Belmont Mennonite Church, Elkhart, Ind., on Nov. 21.

The Puerto Rico Executive Committee will meet on Nov. 10 with the brethren J. D. Graber and Boyd Nelson of the General Mission Board staff at Elkhart present. Pray for the work in Puerto Rico.

The Executive Committee of the General Mission Board will meet at the Elkhart headquarters on Friday, Nov. 26, according to present plans.

The new address of Margaret Kreider is 2709 Hanover Ave., Apt. No. 1, Richmond, Va. Phone 55455.

FIELD NOTES (Continued)

Announcements

James Souder, East Earl, Pa., visiting speaker at Hess YPM, Lititz, Pa., Nov. 14.

Bible Conference at Cambridge Church, Honey Brook, Pa., with Christian E. Charles, Salunga, Pa., and Amos W. Weaver, Ronks, Pa., as speakers, Nov. 27, 28.

Annual Meeting, Mennonite Home Association, at Mennonite Home west of Lancaster, Pa., with Marvin Anders, Souderton, Pa., and Peter Gress, Reinholds, Pa., as visiting speakers, Nov. 13.

A minister and a deacon are to be ordained for the Risser congregation, Elizabethtown, Pa., at 2:00 p.m. Nov. 28. Prayers are solicited.

Thanksgiving Day program at Twelfth and Windsor, Reading, Pa., with Maurice Lehman, O. O. Miller, and Walter Campbell, as speakers.

Bro. S. C. Yoder, Goshen, Ind., will address a youth meeting in Blooming Glen, Pa., on Nov. 13, speaking on experiences recounted in his new book, **Horse Trails Along the Desert.** Books will be on sale and the author will autograph them.

Bible Conference at Ybor Church, Tampa, Fla., on Discipleship, with George F. Brunk, Harold Shearer, J. Irvin Lehman, Edgar Denlinger, Paul H. Martin, Alvin Weaver, LeRoy Stoltzfus, Richard Kling and J. M. Nissley as speakers, Nov. 25, 26.

Visiting Speakers

October 24. **D. A. Yoder,** Elkhart, Ind., at Rainy River Mission, International Falls, Minn. **Paul Clemens,** Lansdale, Pa., at Bosslers Church, Elizabethtown, Pa. **Richard C. Detweiler,** Perkasie, Pa., at Stony Brook, York, Pa.

October 31. **Aaron Mast,** Belleville, Pa., at Woodridge, Washington, D.C. **Stanley Shenk,** West Liberty, Ohio, at United Bethel, Plain City, Ohio. **C. C. Thomas,** Rescue Mission, Akron, Ohio, at Beech, Louisville, Ohio. **Paul M. Miller,** Goshen, Ind., at Morton, Ill., **Aldus Wingard,** Hollsopple, Pa., at Zion, Birdsboro, Pa. **Ross Goodall,** Kitchener, Ont., at Perkasie, Pa.

November 7. **Don Augsburger,** Philadelphia, Pa., at Wesley Chapel, Newark, Del. **O. O. Miller,** Akron, Pa., at South Union, West Liberty, Ohio. **George and Dorothy Smoker,** Tanganyika, at Elizabethtown, Pa.

Evangelistic Meetings

C. Warren Long, Tiskilwa, Ill., at Mexican Mennonite Church, Chicago, Ill., Nov. 7-12. **Roy M. Geigley,** Mummasburg, Pa., at Habeckers, Lancaster, Pa., Nov. 7-21. **D. D. Miller,** Berlin, Ohio, at Protection, Kans., Oct. 31 to Nov. 7. **John H. Martin,** New Holland, Pa., at Crestview, Fla., beginning Nov. 14. **Milton Brackbill,** Paoli, Pa., at Bayshore, Sarasota, Fla., Nov. 28 to Dec. 5. **Don Augsburger,** Philadelphia, Pa., at Neffsville, Pa., Nov. 17-24. **J. W. Birky,** Spartansburg, Pa., at Exeland, Wis., Nov. 1-7. **Tobias Slaubaugh,** Montgomery, Ind., at Casselton, N. Dak., Oct. 26-31. **Henry Frank,** Mount Joy, Pa., at York's Corners, N.Y., Nov. 18-28. **D. Stoner Krady,** Lancaster, Pa., at Steelton, Pa., beginning Nov. 23. **Jacob Rittenhouse,** Lansdale, Pa., at Twelfth and Windsor, Reading, Pa., Nov. 14-25. **Ira Huber,** Manheim, Pa., at Sunnyside, Lancaster, Pa., Nov. 18-28. **Myron Augsburger,** Harrisonburg, Va., at North Goshen Mennonite Church, Goshen, Ind., Nov. 5-14. **Abram Kaufman,** Plain City, Ohio, at International Falls, Minn., beginning first week in Nov. **Kenneth G. Good,** Morton, Ill., at Hopedale, Ill., Dec. 2-9. **Ross D. Metzler,** McVeytown, Pa., at Rohrerstown, Pa., Nov. 14-24. **Raymond Charles,** Lancaster, Pa., at Perkasie, Pa., Dec. 1-12.

Three Weeks School for Ministers
Goshen College Biblical Seminary
Jan. 31 to Feb. 18, 1955

We feel constrained to recommend again earnest prayer for China and its Christian population and for the apparent terrible catastrophies that seem to have engulfed these unfortunate people. Information through the Nationalist Chinese News Service indicated further devastating floods in the Yangtze Valley in which a population of at least 210 million have become affected. The crest of the Yangtze River had reached an all-time high of over 97 feet. In addition, sources from Hong Kong indicate that 20 million people have been left homeless in Hunan and Hupeh provinces alone. A Roman Catholic priest, recently released by the Chinese Communists, said that more than 40,000 people had been drowned in the Tungting Lake area. The Chinese Nationalist government has stated that in the last five years the rule of Communism in China has resulted in 45 million Chinese people slaughtered under the "land reform," two and one-half million killed and wounded in the Korean War, and over 200 million now facing starvation. These staggering figures urge us on to prayer.

Prophecy Monthly reported the execution of Evangelist Wang Ming-tao, which was announced by the Peking radio. He was one of the most outstanding evangelical pastors in China.—**I.F.M.A. News Bulletin.**

Forty-fourth Annual Session of Virginia Conference

July 28-30, 1954

Springdale Church, Waynesboro, Virginia

Conference Sermon—John L. Stauffer.
Theme—The Chief Shepherd, the Shepherds, and the Sheep.

The following committees were appointed by the Arranging Committee:

Resolutions—John R. Mumaw, chairman, Ernest G. Gehman, Menno J. Brunk.

Nominating—Lloyd Hartzler, Levi Kramer, Henry Nice, Ralph Heatwole, Charles Grove.

The following ordinations of ministers during the past year were announced and these brethren were then received into the membership of conference by motion:

Rowland Shank—Northern District; James Stauffer—Northern District (loaned to Sonnenberg, Ohio); Paul Martin—Florida; Kenneth Seitz—Middle District; Hubert Pellman—Middle District; John D. Martin—Southern District; Paul Barnhart—Southern District.

The moderator announced the following changes by ordination: A. T. Rollins, deacon, to the ministry, Northern District; J. Ward Shank, minister, to the office of bishop, Northern District; Jason Weaver, deacon, to the ministry, Southern District.

Resolutions

I. Whereas there are religious trends within our own brotherhood which give occasion for concern in such matters as:

(1) Practices inconsistent with our profession, (2) Compromises with world standards of life, including pleasure seeking and questionable entertainment, (3) Accommodations to unholy economic and social demands, (4) Complacency about Christian beliefs, and (5) Disunities within the membership; therefore be it

Resolved, That we urge every minister of the Gospel to be more diligent in preaching the Word of God as a basis of stronger appeal to our entire membership: (1) To practice a more consistent separation unto God and from the world. (2) To give more loyal support to the church and its organized agencies, (3) To strengthen the home in its religious and social functions, (4) to improve the brotherhood relations in all our congregations, (5) To inspire commitment of all of life to a more radical discipleship of Christ.

II. In view of the request of Philos Farm, Inc., to establish a conference relationship, we ask the Executive Committee to appoint three brethren to serve as an interim committee to represent the conference in further negotiations with the corporation in establishing a home for colored children, in drawing up a constitution incorporating the elements of the relationship to the conference, and to report to the next annual meeting of the Virginia Conference.

III. Moved to have our representative on the Publication Board along with one or more persons appointed by the Executive Committee to carry a communication to the Board expressing our concerns about matters affecting the literature and standards of the church. Carried.

IV. It was moved and seconded that we recommend to our local congregations and districts that they maintain a fund of sufficient amount to give aid to members who have need of assistance and that we also give endorsement of Mennonite Aid, Inc., for those who may desire additional provisions.

Whereas the extension of the Federal Social Security system is about to involve the majority of our people; therefore be it

Resolved, That we gratefully acknowledge the sincere efforts of our government to provide for the welfare of its citizens: that we counsel our people to pay their taxes cheerfully, that we caution our people against receiving benefits disproportionate to taxes paid in, and against putting their trust in the temporal provisions extended by the government, that we commend those who for conscience sake forego such benefits, and that in these matters we seek to maintain a consistent witness before the world even at the sacrifice, if need be, of financial gain and temporal advantage.

V. Whereas the Virginia Mennonite Conference has been administering a Ministerial Support plan, and since there is an increasing desire to meet the needs of our ministers in their pastoral work without involving the evils of a salaried ministry; therefore be it

Resolved, That we urge our membership to increase their giving through local and district channels, and that we advise the Ministerial Aid committees to extend their support according to need and to the time devoted to service in the church, and with all this, we call upon the entire church to intercessory prayer on behalf of all the ministers of the conference so they may be given utterance to make known the mysteries of the Gospel. .

VI. Inasmuch as there is an increasing number of requests for solicitation of money from various organizations both within and without our conference district; therefore be it

Resolved, That we establish a Committee on Co-ordination of Church Finances whose duty it shall be to consider requests for solicitation, to prepare releases giving information that portrays properly the total picture of financial needs, to set up a suggestive budget as a guide to districts and local congregations in arranging their schedule of offerings or appropriations and to perform such other duties as may be assigned to it from time to time.

This committee shall be composed of the secretary-treasurer of conference, a representative from the Board of Missions and Charities, a representative from the Board of Trustees of Eastern Mennonite College, and two members at large elected by conference. Organizations not represented on the committee shall be invited to present requests as their needs arise and be given due consideration. Be it further

Resolved, That in order to improve the ministry of giving in our brotherhood we urge a strong program of the Scriptural teaching of tithing, believing that the consequent increase of giving will both adequately meet these many needs requiring more financial support and result in increased material and spiritual blessings to our people.

VII. Moved that in the light of the situation obtaining between a group from the Mountain View congregation and the Council of the Southern District, we recommend to conference that steps be taken by the new Executive Committee toward personal adjustments and reconciliation, and that bishop oversight of this group now meeting separately from the Mountain View congregation be provided through the Executive Committee until such time as a working relationship could be restored.

Election

Balloting resulted in the following election: **Mod.**—Truman Brunk (2 yrs.); **Fourth Member of Executive Committee**—Daniel Lehman (2 yrs.); **Representative Board of Education**—George R. Brunk (4 yrs.); **Representative on Publication Board**—Ernest Gehman (4 yrs.); **Representative on General Mission Board**—Ralph Heatwole (4 yrs.); **Representative on General Council of General Conference**—John L. Stauffer (4 yrs.); **Peace and Industrial Relations Committee**—John H. Alger (3 yrs.); **Religious Welfare Committee of Eastern Mennonite College**—(1 yr. terms) Menno J. Brunk, Truman Brunk, Lloyd Hartzler, J. Ward Shank; **Delegates to General Conference** (1955)—Lewis Showalter, Linden Wenger, Menno J. Brunk, Earl Hartzler, John Martin, Paul Wenger, Ralph Fisher, Harvey Mast; **Property Aid Plan Board** (4 yr. terms)—J. J. Hostetter, Ralph Heatwole, Oren Kiser, Mark Shank; **Board of Trustees E.M.C.** (4 yr. terms)—Menno S. Brunk, John Martin, Lewis Martin; **Virginia Mission Board**—Jacob Martin Sr., Oliver Keener, Paul Wenger, Phil Miller; **Automobile Aid Plan Board** (4 yr. terms)—Howard D. Showalter, Mark Wenger, Galen Heatwole; **Committee on Advice and Counsel to Church Day Schools** (3 yrs.)—Paul Wenger; **Insurance Study Committee** (3 yrs.)—Aldine Brenneman; **Advisory Committee to Sewing Circles**—Franklin Weaver (3 yrs.).

Topics Discussed:

Distinctions Between a Salaried and a Supported Ministry—John H Alger· Current Religious Errors—J. Otis Yoder; Love Not the World—Warren A. Kratz; Sin Shall Not Have Dominion Over You—B. Charles Hostetter; Distinctions and Implications in Social Security and Life Insurance—Linden Wenger.

J. Ward Shank, Secy.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bacher. John and Martha (Witmer), Wolford, N. Dak., first child, Loyal Glenn, Oct. 15, 1954.

Boshart. Delbert and Ardis (Schweitzer), Shelton, Nebr., fourth and fifth daughters, Arlene Fay and Darlene Kay, Sept. 15, 1954.

Burkholder. Paul G. and Miriam (Thomas), New York City, third child, second daughter, Renée Marlene, Oct. 15, 1954.

Cender. Alva and Edna (Heiser), Fisher, Ill., fifth child, fourth daughter, Ruth Ellen, Oct. 13, 1954.

Doyle. Grady and Iva (Miller), Vassar, Mich., first child, Rebecca Lee, Oct. 23, 1954.

Eby. Norman and Anna (Martin), Hagerstown, Md., third child, second daughter, Joyce Elaine, Oct. 14, 1954.

Eicher. Lloyd and Eldora (Esch), Englewood, Colo., first child, Gregory Lloyd, Sept. 10, 1954.

Erb. Daniel S. and Janet (Hershey), Lancaster, Pa., sixth child, fifth son, Clyde Kenneth, Sept. 5, 1954.

Ewing. Robert M. and Verda (Gardner), Goshen, Ind., third child, Robert Timothy, July 10, 1954.

Felpel. Lewis and Elizabeth (Shirk), Leola, Pa., first child, Carol Ann, Oct. 11, 1954.

Fulmer. Clyde D. and Beulah (Derstine), Martinsburg, Pa., first child, Lou Ann, Oct. 19, 1954.

Garber. Robert K. and Olene (Gardner), Bristol, Ind., fifth child, Wanda Jean, June 18, 1954.

Gingerich. John E. and Grace (Miller), Harrisonburg, Va., second child, first daughter, Rhoda, Oct. 19, 1954.

Good. Maynard L. and Anna Ruth (Nafziger), Elkhart, Ind., first child, James Sidney, Sept. 21, 1954.

Graybill. D. Leon and Janis (Bromley), Crockett, Ky., second daughter, Rhoda Marie, Oct. 18, 1954.

Halteman. Aldus N. and Erma (Souder), Souderton, Pa., fourth child, second son, Barry, Oct. 10, 1954.

Hege. Noah H. and Ella L. (Zimmerman), Mechanicsburg, Pa., third child, second son, David Eugene, Oct. 21, 1954.

Hershberger. Andrew and Ruth (Schmidt), Harper, Kans., third son, Dale Edward, Oct. 19, 1954.

Hershberger. Duane W. and Lydia (Bailey), Fairview, Mich., first child, Michael Duane, Sept. 13, 1954.

Hershey. Lester D. and Edith (Steffy),

Parkesburg, Pa., second child, first daughter, Metta Marie, Oct. 14, 1954.

Hostetler. Sam Edw. and Alice Marie (Farmwald), Plain City, Ohio, second son, Michael Ellis, Sept. 24, 1954.

Martin. Edwin G. and Emma M., Ephrata, Pa., fourth child, second son, Ervin Jay, Oct. 11, 1954.

Martin. J. Mark and Virginia (Moyers), Broadway, Va., fifth child, third daughter, Miriam Louise, Sept. 14, 1954. (One son deceased.)

Miller. Donald and Violet (Troyer), Hydro, Okla., third child, first daughter, Rachel Ann, Oct. 16, 1954.

Miller. Lloyd E. and Dorothy (Carper), Elizabethtown, Pa., third daughter, Marian Elaine, Oct. 14, 1954.

Nafziger. Lloyd and Ilva (Beck), Wauseon, Ohio, sixth child, first daughter, Cheryl Sue, Oct. 19, 1954.

Richer. Harold and Florence (Short), Wauseon, Ohio, fifth child, fourth daughter, Linda Sue, Oct. 3, 1954.

Sands. Paul M. and Helen M. (Ranck), Quarryville, Pa., second son, Carl Dennis, Oct. 12, 1954.

Schmidt. Merle and Luanna (Good), Lima, Ohio, third daughter, Rebecca Joan, Oct. 18, 1954.

Shenk. Charles E. and Marian (Martin), Cochranville, Pa., second child, James Burnell, Oct. 13, 1954.

Steiner. Wilford W. and Ruth (Richard), Columbus, Ohio, first child, Judy Elaine, Oct. 16, 1954.

Stutzman. Donald and Bonnie (Saltzman), Cairo, Nebr., triplet boys, Donald Dean, Darreld Dee, and Darwin Gene, Oct. 4, 1954. They have one other brother and a sister.

Swartzentruber. Earl and Carol (Mast), Greenwood, Del., second child, first son, Earl Philip, Jr., Sept. 19, 1954.

Weyant. John and Ruth (Grine), New Paris, Pa., fourth child, third daughter, Debra Lynn, Oct. 4, 1954.

Yoder. Carl V. and Martha (Diller), Archbold, Ohio, third son, Ted Alan, Oct. 21, 1954.

Zook. Oscar L. and Goldie (Miller), Weatherford, Okla., fourth child, second daughter, Ruby Fern, Oct. 10, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Aeschliman — Nafziger.—Waldo Aeschliman, Archbold, Ohio, of the Clinton congregation, and Barbara Nafziger, Archbold, of the Central congregation, by Jesse J. Short at the home of the bride, Oct. 21, 1954.

Arnett—Nafziger.—Chalmer Arnett, Morton, Ill., Methodist Church, and La Reida Nafziger, Hopedale, Ill., Mennonite Church, by Richard Stolp at the Morton Methodist Church, Sept. 4, 1954.

Basinger—Ours.—Orris Lee Basinger, Lindale Mennonite Church, Linville, Va., and Lois Eileen Ours, Chicago Avenue Mennonite Church, Harrisonburg, Va., by Harold G. Eshleman, Sept. 25, 1954.

Bast—Gerber.—Sanford Bast and Mattie Gerber, both of the Poole, Ont., congregation, by Moses H. Roth at the Poole Mennonite Church, Sept. 25, 1954.

Bauman—Landis.—David Bauman, Hess congregation, Lititz, Pa., and Miriam Landis, Manheim, Pa., of the Landis Valley congregation, by Amos S. Horst at the Landis Valley Church, Sept. 25, 1954.

Bontreger — Schrock. — Cletus Eugene Bontreger, Topeka, Ind., of the Emma Mennonite congregation, and Alma Schrock, Wakarusa, Ind., of the Holdeman Mennonite congregation, by Simon G. Gingerich at the Holdeman Church, Oct. 16, 1954.

Eshleman—Strite.—James M. Eshleman, of the Stouffer congregation, Hagerstown, Md., and Ada J. Strite, Hagerstown, Md., of the Reiff congregation, by Moses K. Horst at the home of the bride, Oct. 27, 1954.

Gehman—Hurst.—Lester Gehman and Anna Hurst, both of the Indiantown congregation, Ephrata, Pa., by Amos S. Horst at his home, Sept. 19, 1954.

Geiser—Lehman.—Willis E. Geiser and Doris E. Lehman, both of Sonnenberg congregation, Apple Creek, Ohio, by Louis Amstutz at the Sonnenberg Church, May 22, 1954.

Glick—Horst.—J. Elrose Glick, Belleville, Pa., of the Locust Grove congregation, and Pauline M. Horst, Altoona, Pa., of the First Mennonite congregation, by Harold Horst at the First Mennonite Church, Oct. 16, 1954.

Hadland—Gingerich.—Charles Hadland and Norraine Gingerich, both of Baden, Ont., by Moses H. Roth at the Baden Mennonite Church, Oct. 3, 1954.

Helmuth—Miller.—Daniel Helmuth and Mary Miller, both of the East Union congregation, Kalona, Iowa, by D. J. Fisher at the Lower Deer Creek Church, Oct. 15, 1954.

High—Gehman.—Jacob H. High, Myerstown, Pa., of the Royer congregation, and Arlene M. Gehman, Denver, Pa., of the Weaverland congregation, by J. Paul Graybill at the Weaverland Church, Oct. 23, 1954.

Leichty—Earnest.—Lowell John Leichty and Ruth Eleanor Earnest, both of the Sugar Creek congregation, Wayland, Iowa, by Willard Leichty, father of the groom, at the Sugar Creek Church, Oct. 10, 1954.

Mann—Aeschliman.—David W. Mann, of the Pleasant View congregation, Goshen, Ind., and Mona M. Aeschliman, of the West Bancroft congregation, Toledo, Ohio, by Freeman W. Aschliman, assisted by Cleo Mann, father of the groom, at the West Bancroft Church, Oct. 10, 1954.

Martin—Sensenig.—John Elvin Martin, Ephrata, Pa., and Laverne Mae Sensenig, Akron, Pa., both of the Ephrata congregation, by Amos S. Horst at the Ephrata Church, Oct. 16, 1954.

Martin—Reisinger.—Lewis C. Martin and Joan H. Reisinger, both of the Manchester Mennonite Church, Mt. Wolf, Pa., by Richard Danner at his home, Oct. 24, 1954.

Martin—Brubaker.—Lloyd W. Martin, of the Hammer Creek congregation, Lititz, Pa., and Arlene G. Brubaker, of the Erb congregation, Lititz, Pa., by Homer D. Bomberger at the Erb Church, Oct. 9, 1954.

Maust—Suggs.—John L. Maust and Margaret Suggs, both of Bainbridge, Pa., and of the Good Mennonite congregation, by Clarence E. Lutz at the Good Mennonite Church, Aug. 21, 1954.

Miller—Miller.—Gaylord L. Miller, Lagrange, Ind., of the Emma Mennonite Church, and Marilyn Miller, Goshen, Ind., of the Clinton Frame congregation, by Ivan Miller, father of the groom, at the Clinton Frame Church, Oct. 24, 1954.

Miller—Hochstetler.—Gene Miller and Edna Hochstetler by A. Lloyd Swartzendruber at the East Union Mennonite Church, Kalona, Iowa, Oct. 17, 1954.

Miller—Swantz.—Henry Eugene Miller and Barbara Ellen Swantz, both of Ithaca, Mich., and both of the Conservative Amish Mennonite, Upper Deer Creek, Fairview congregation, by Elmer G. Swartzendruber at the Fairview Church, Oct. 24, 1954.

Roth—Bontrager.—Edward Roth, of the Central Church, Fulton Co., Ohio, and Mildred Bontrager, Kent, Ohio, of the Aurora Plainview congregation, by Phil Frey and Elmer Stoltzfus, Oct. 2, 1954.

Ruby—Kropf.—Ralph Ruby and Bernetta Kropf, both of the Poole, Ont., congregation, by Moses H. Roth at the Poole Mennonite Church, Sept. 11, 1954.

Rush—Gross.—John Herbert Rush, of the Deep Run, Pa., congregation, and Ruth Delp Gross, of the Doylestown, Pa., congregation, by Clyde D. Fulmer at the Doylestown Mennonite Church, Sept. 11, 1954.

Shank—Gentilozzi.—Fred Shank, formerly of Harrisonburg, Va., now of Ann Arbor, Mich., of the Chicago Avenue Mennonite Church, Harrisonburg, and Rosemary Gentilozzi, Ansonia, Conn., by Harold G. Eshleman at Harrisonburg, Va., Oct. 1, 1954.

Shantz—Mast.—Carl Shantz, of the Hawkesville, Ont., congregation, and Martha Mast, of the Clarence Center, N.Y., congregation, by D. Edward Diener at the Clarence Center Mennonite Church, Sept. 5, 1954.

Short—Gochenour.—Marlin J. Short, Archbold, Ohio, of the Central congregation, and Valda E. Gochenour, Luray, Va., of the Tedrow congregation, by Roy Sauder at the Tedrow Church, Oct. 16, 1954.

Weber — Martin. — Cleason Weber, Elmira, Ont., and Mary Martin, Wallenstein, Ont., both of the Floradale Mennonite congregation, by Rufus Jutzi at the Floradale Church, Oct. 2, 1954.

Wickey—Hostetler.—John Wickey, Centerville, Mich., and Elsie Hostetler, Sturgis, Mich., both of the Locust Grove congregation, by Lee J. Miller at the Locust Grove Church, Sept. 26, 1954.

Winey—Horst.—Ralph H. Winey, Strasburg, Pa., of the Mellinger congregation, and Doris Horst, of the Orrville, Ohio, congregation, by Harold E. Bauman at the Orrville Mennonite Church, Oct. 23, 1954.

Yoder—Miller.—Harold Yoder and Luella Miller, both of the Aurora, Ohio, Plainview congregation, by Eugene Yoder and Elmer Stoltzfus, Aug. 21, 1954.

Zehr—Erb.—Levi Zehr, Castorland, N.Y., of the Croghan, N.Y., Conservative Mennonite, and Florence Erb, Lowville, N.Y., of the Lowville Conservative Mennonite, by Lloyd Boshart at the Lowville Church, Sept. 30, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Hess, Essie Mable, wife of Charles Hess and daughter of Henry F. and Magdalena (Ebersole) Landis, was born in Prairieville, near Sterling, Ill., Aug. 23, 1882; departed this life Oct. 1, 1954, at her home in Sterling; aged 72 y. 1 m. 9 d. She had been in ill health several months preceding her death and was confined to her bed the last ten days. She accepted Christ as her Saviour in her youth and united with the Science Ridge Mennonite Church and remained faithful to the Lord till her death. Surviving are her husband, 3 daughters, and 2 sons (Ruth—Mrs. Edward Miles, Toledo, Iowa; Helen—Mrs. Lawrence Wentling, Dixon, Ill.; Lois—Mrs. Harry Johnson, St. Francisville, Ill.; and Roy and Russell of Sterling). She also leaves 3 brothers and 3 sisters (William, Harry, Ray, Mrs. Bertha E. Long, Mrs. Ward Shank, and Mrs. Menno Long, all of Sterling), and 15 grandchildren. Mrs. Hess was preceded in death by her parents, one daughter in infancy, and 2 sisters (Mrs. Mamie Good and Olive Landis). Funeral services were conducted at the Science Ridge Mennonite Church on Oct. 4 by Amos E. Kreider and Robert Keller. Interment was made in the adjoining cemetery.

Kulp, John K., son of the late John and Kathryn Kulp, was born March 4, 1879, in Bucks Co., Pa. For 38 years he owned and operated a farm in Blooming Glen, and for the past 10 years he was a resident of Souderton. He was a member of the Blooming Glen Mennonite Church. He is survived by his wife, Elizabeth (Detweiler), and 2 sons (Wilmer D., and Norman D.), and 2 grandchildren. He died at Grand View Hospital after a long illness; aged 75 y. 4 m. 27 d. Funeral services held at the Blooming Glen Mennonite Church, Aug. 4, were conducted by David Derstine, with burial in the adjoining cemetery.

Lehman, Leah W., daughter of Jonathan W. and Elizabeth (Zimmerman) Martin, was born in Lancaster Co., Pa., on March 3, 1884; died in Lancaster General Hospital, May 6, 1954, after a prolonged illness; aged 70 y. 2 m. 3 d. She was a faithful Christian wife and mother. On Jan. 16, 1906, she was married to George E. Lehman. To this union were born 12 children, one of whom (Kenneth V.) is deceased. Surviving are these sons and daughters (Ray J., Holtwood, Pa.; Edna M.—Mrs. Titus Sensenig, Ephrata, Pa.; Lester M., Bird in Hand, Pa.; Paul M., Pittsburgh, Pa.; Ruth E.—Mrs. Walter G. Leatherman, Lancaster; G. Irvin, Harrisonburg, Va.; Maurice E., Bareville, Pa.; G. Clair, Gordonville, Pa.; Earl S., Goshen, Ind.; Gladys V., at home; and Loretta Jane—Mrs. Raymond K. Stoltzfus, Parkesburg, Pa.), 31 grandchildren, and the following brothers and sisters (Mrs. J. Clair Witmer, Marysville, Pa.; Mrs. Lester Ebersole, Sterling, Ill.; C. Z. Martin, Mountville, Pa.; Mrs. Clair R. Ressler, Lancaster, Pa.; Mrs. Joseph Wargo, Lancaster, Pa.; and Mrs. Merle Price, Dixon, Ill.). Funeral services at the E. Chestnut St. Mennonite Church were conducted by Noah Good. Interment was made in the Mellinger Mennonite Cemetery.

Livingston, Jacob J., son of Jeremiah and Elizabeth (Lehman) Livingston, was born in Conemaugh Twp., Pa., Nov. 14, 1864; died at the home of his daughter in the same twp., Oct. 10, 1954; aged 89 y. 10 m. 26 d. On Dec. 11, 1892, he was united in marriage to Ellen Lohr, who with a daughter (Minnie—Mrs. Ralph Cable, Hollsopple, Pa.), and a son (John, Hollsopple), and one granddaughter (Florence Ellen

Livingston) survive him. He is also survived by one sister (Mrs. Lydia Brough). He was preceded in death by one son, one daughter, 5 sisters, and 2 brothers. He with his companion united with the Mennonite Church on May 26, 1893, where he remained faithful until death. Funeral services were held Oct. 12 at the Brough Mennonite Church with John A. Lehman and Harry C. Brough in charge. Burial was made in the church cemetery.

Miller, Lee B., second child of Benjamin D. and Martha Miller, was born near Walnut Creek, Ohio, on March 4, 1896; passed away suddenly at the family home in Charm, Ohio, Oct. 9, 1954; aged 68 y. 7 m. 5 d. In his youth he accepted Christ as his Saviour and was received into the fellowship of the Walnut Creek Church, where he was a faithful member and strong advocate of the Christian way his entire life. On Dec. 25, 1914, he was united in marriage to Priscilla Oswald, who survives. To this union were born 8 children, 6 of whom survive (Forrest Glenn and Edward Roy of Charm, Ohio; Ruth Elizabeth—Mrs. John M. Yoder of Fryburg, Ohio; Ralph Emanuel of Bunker Hill, Ohio; Gerald Benjamin of Elkhart, Ind., and Robert Jay of Mishawaka, Ind.). Also surviving are 17 grandchildren, 4 brothers and one sister (Harvey, Walnut Creek, Melvin, Berlin, Ohio; Ura, Smithville, Ohio; Alton, Corry, Pa.; and Laura—Mrs. Wilber Yoder, Berlin, Ohio), and a host of relatives and friends. He was preceded in death by his parents, 2 brothers, one sister, 2 children (Ivan Eugene and an infant daughter), and one grandchild (Bryan Jay Miller). Funeral services were held at the Walnut Creek Mennonite Church, Oct. 13, with Paul R. Miller officiating. Interment was made in the church cemetery.

Miller, Lynn David, infant son of Moses and Edna (Troyer) Miller, Hartville, Ohio, was born Sept. 17, 1954; died Sept. 20, 1954. Death was due to Rh factor. Surviving are his parents, one brother (Vernon), 2 sisters (Sharon and Marilyn), also his grandparents (Mr. and Mrs. Sam M. Miller, Hartville, Ohio, and Ben J. Troyer, Millersburg, Ohio). Short services were held at the Maple Grove Conservative Church by Roman Miller. Burial was made at the Walnut Grove Cemetery.

Nafziger, Sarah Ellen, daughter of David and Mary (Short) Neuhouser, was born near Grabill, Ind., Feb. 7, 1898; passed to her eternal reward at the Williams County General Hospital on Sept. 30, 1954, following an eight-week illness; aged 56 y. 7 m. 23 d. In her youth she accepted Christ as her Saviour, united with the Mennonite Church, and was a faithful member of the Lockport congregation, Stryker, Ohio, at the time of her death. In 1916 she was united in marriage to Clarence Thimlar, who passed away in 1918. One daughter was born to this union. On Dec. 20, 1922, she was united in marriage to Clarence Nafziger of near Archbold, Ohio. She resided in this community until her death. Two sons were born to this union. Surviving are her husband, mother, daughter (Violet—Mrs. Glen E. Roth, Archbold, Ohio), 2 sons (Robert of Wauseon, Ohio, and Marvin Lee of Archbold), 5 grandchildren, 2 sisters (Mrs. Andrew Miller, Grabill, Ind., and Mrs. Schuyler Grime, West Unity, Ohio), 4 brothers (Joseph S. and Melvin of Ft. Wayne, Ind., Monroe and Wayne, Grabill, Ind.), and many other relatives and friends. Besides her first husband, she was preceded in death by her father. Funeral services were held at the Lockport Church on Oct. 3, conducted by Simon Stuckey, Maynard Wyse, and Walter Stuckey, with burial in the Lockport Cemetery.

Troyer, Mary M., daughter of Joseph and Lydia (Kurtz) Yoder, was born in Lagrange Co., Ind., Oct. 27, 1864; passed peacefully away at the home of her son, Chauncey Zook, near Fairview, Mich., Oct. 11, 1954; aged 89 y. 11 m. 15 d. In 1882, she was united in marriage with Menno S. Zook, to which union 3 sons and one daughter were born. Two sons, in infancy, her husband, in 1925, and her daughter (Clara), in 1939 preceded her in death. Surviving are her son (Chauncey), 16 grandchildren, 62 great-grandchildren, 21 great-great-grandchildren, and one half sister (Ida Yoder Poser). She is the last of a family of 5 children, but many nieces and nephews remain. On Sept. 12, 1928, she was joined in marriage to Emanuel S. Troyer, Mio, Mich., who at the time had a grown family of 11 children. Nine of these children are still living, and a large number of grandchildren and great-grandchildren. After his death, June 8, 1946, she went back to her old home to live with her son, Chauncey, and family. She accepted Christ and joined the Mennonite Church in her youth, and was a devoted church worker. Funeral services were held Oct. 13 at the Fairview Mennonite Church by Harvey Handrich and Menno Esch, with burial in the Fairview Cemetery.

Waites, Margaret P., daughter of Isaac and Mary (Carr) Craswell, was born Sept. 19, 1872; died Oct. 9, 1954, at Youngstown, Ohio; aged 82 y. 20 d. She was the widow of James Waites who died in 1938. She leaves 3 sons (Lawrence and Arthur of Youngstown, Ohio, and Arnold of Cleveland), and one daughter (Mrs. Jennie Wayland of Youngstown). Funeral services were in charge of David Steiner. Interment was made in the North Lima Mennonite Church cemetery.

Weldy, Leander A., son of Jacob and Hannah (Null) Weldy, was born Dec. 27, 1880, near Wakarusa, Ind.; died Sept. 17, 1954, at Goshen, Ind.; aged 73 y. 8 m. 20 d. On Nov. 17, 1906, he was married to Elizabeth Christophel who survives him. To them were born 2 daughters (Mildred, who preceded her father in death in 1933, and Verna—Mrs. Kenneth Mullet of Middlebury, Ind.). Also surviving are a foster son (John Rohrer of Elkhart), one sister (Mrs. Frank Hartman of Cincinnati, Ohio), one brother (Timothy of Milford, Ind.), 2 grandchildren, and 2 foster grandchildren. He became a Christian in youth and continued throughout his life. He was in declining health for some months, but his serious illness was of short duration. The funeral services at the Yellow Creek Church were in charge of D. A. Yoder, Levi C. Hartzler, and John H. Mosemann. Interment was in the Yellow Creek Cemetery.

ITEMS and COMMENTS

Jewish congregations all over America held during September special services to commemorate the 300th anniversary of the landing at New Amsterdam, now New York, of the first load of Jewish settlers in what is now the United States territory. These settlers came from Brazil when invading Portuguese were trying to force them to become Roman Catholics. At first the Jewish settlers received a cold reception from the Dutch settlers at the mouth of the Hudson. Governor Stuyvesant, a thorough Calvinist, called Judaism "an abominable religion." The new colonists were finally permitted to stay on the agreement that none of them should ever become a burden on the community. By 1848 there were about 20,000 Jews in the United States, most of whose ancestors came from Spain or Portugal. In the decades following there came a great wave of European Jewish immigration. Today more than half of the world's Jews live in the United States. New York City has more Jewish inhabitants than does the nation of Israel.

* * *

In his semiannual report F.B.I. Director J. Edgar Hoover said that the national crime rate jumped another 8.5 per cent in the first half of this year compared to the same period in 1953. The chief increase was in robbery, burglary, and larceny. Murder figures arose slightly, and rape and auto theft offenses were down. Still, it is an alarming thing to realize that 1,136,140 major crimes were committed during the first six months of the current year, more than 88,000 above the same period last year. During the first six months of this year a major crime was committed every 13.8 seconds. "Every day during this period," said Hoover, "an average of 35 persons feloniously slain and 252 other felonious assaults were committed; 48 rapes were committed; 608 cars were stolen; 1454 burglaries and 197 other robberies were committed. A crime of murder, manslaughter, rape, or assault to kill was committed every 4.3 minutes.

* * *

The Mennonite Brethren Church of North America held its triennial general conference in Hillsboro, Kans., Oct. 23-28. This was the 46th meeting of this third largest Mennonite church body. Conference sessions consisted of review of activities during the past three years, planning of services for the three-year period ahead, election of officers, and worship and inspiration sessions. B. J. Braun, pastor of the Dinuba, Calif., church, is the present moderator. The 23,000 members of the Mennonite Brethren Church live in California, Oregon, Washington, Montana, North and South Dakota, Minnesota, Nebraska, Kansas, Colorado, Oklahoma, Texas, and the Canadian provinces of Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia. The Mennonite Brethren Church supports more than 200 missionaries in Austria, Belgian Congo, Brazil, Colombia, Ecuador, Germany, India, Japan, Mexico, Paraguay, and the United States.

* * *

Cotton growing in the State of Israel is an established success. The acreage will be quintupled during the coming year, so that import of raw cotton will become unnecessary. Both the yield and the quality of the Israel crop is described as excellent.

* * *

Christian influence in Japan is credited by Dr. Toyohiko Kagawa, noted evangelist leader, with having cut the divorce rate in his country to one-fourth of its former level. Dr. Kagawa said that sixty years ago thirty-two per cent of all Japanese marriages ended in divorce, but now only eight per cent end in the divorce court. "While the number of Christians in Japan is still small," he said, "Western influence is strong, and this influence carries with it the Christian concept of marriage based on love, and of woman as an individual with a soul of her own. This has greatly improved the condition of women in Japan and has made for more stable family relationships."

* * *

Tommy Hicks, California Pentecostal evangelist whose revival in Buenos Aires was recently described in our columns, has asked the Soviet Embassy in Washington for a visa to Russia, so he can "bring the Word of God to the Russian people." Hicks has been conducting a month-long series of revival meetings in a large tent pitched within sight of the Pentagon in Washington.

* * *

Considering the Hebrew University at Jerusalem a joint enterprise of the people in Israel and the Jewish communities throughout the world, administrators of the university have opened a $10,000,000 drive on behalf of the university building program. The present quarters of the university on Mount Scopus are not accessible, as they are in Jordan. Three thousand students of the university are studying in temporary quarters spread over the new part of Jerusalem.

The Texas Synod of the Presbyterian Church in the United States (Southern) in its annual session condemned racial segregation, and called upon its institutions and agencies to operate on an unsegregated basis. It asked constituent presbyteries to urge local churches to admit persons to membership "on the Scriptural basis of faith in the Lord Jesus Christ without reference to race." All synod camps and conferences are to be non-segregated. The delegates voted to dissolve the Texas-Mexican Presbytery and to integrate the synod's Spanish-speaking churches into the geographical presbyteries.

By a vote of 270 to 31, the synod approved a resolution favoring the proposed merger of the southern church with the Presbyterian Church in the U.S.A. (northern) and the United Presbyterian Church.

* * *

France has been called the most "alcohol sick" land on earth. The Economic Council of the French Government has advised that a campaign against alcoholic drink be undertaken by public authorities in schools, with posters in the movies, and by radio. It has further recommended the prohibition in France and all its colonies of the publicity in favor of intoxicating drink.

* * *

The drinkers of the United States spend $1,128,424 an hour for the privilege of having hangovers. This statement was made at the annual convention of the Women's Christian Temperance Union. The hourly figure is based on Department of Commerce reports that Americans annually spend $9,885,000,000 for liquor, wine, and beer. Beer consumption reached a high of 2,666,000,000 gallons last year. The chief cause for the increase is the development of various methods of encouraging home use.

* * *

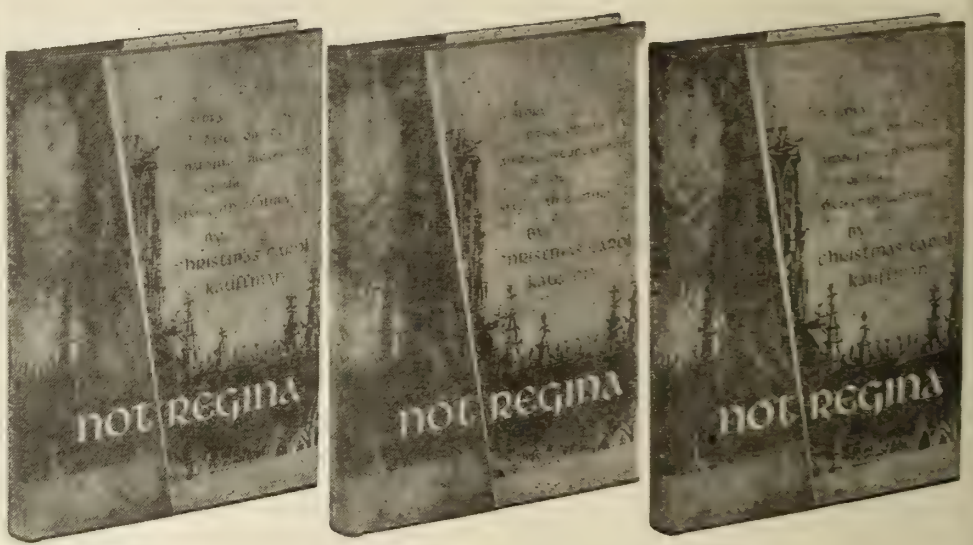
The Schwenkfelders are a small sect of historic background. At a massive modern church of cathedral size they observed their 221st annual Thanksgiving service near Norristown recently. Called the "Day of Remembrance," the service has been held every year since 1734. It commemorates the day that nearly 200 followers of the Protestant reformer C. Schwenkfeld von Ossig landed in this country from Rotterdam. Seeking religious freedom, they left their homes and possessions in Silicia, Germany, eight years earlier and finally made their way to Pennsylvania. Before separating to move inland the new settlers held a service of thanksgiving for their deliverance from persecution and for their safe arrival in the new world after a three months' voyage. This year the traditional simple meal of bread, butter, and apple butter, usually served at noon, was held at 6:00 p.m. to allow more working members of the sect to attend.

* * *

An Amish farmer at Lagrange, Ind., has been jailed and fined for refusing to display license plates on his buggy. He refused to buy the plates required by a 1953 state law, on the grounds that the law violates his religious freedom. Most Amishmen have purchased the plates.

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"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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LIBRARY BIBLICAL SEMINARY

God Deals with Race Prejudice

A Radio Message from Acts 10

By John H. Shenk

(A continuation of the discussion in last week's issue.)

Now that the Supreme Court has ruled race segregation unconstitutional, the race issue has taken on proportions it has not had for generations. Whole sections of the country are being forced to re-evaluate the question of racial equality, and to make radical adjustments in their thinking on the subject.

Always at a time like this, the question arises, "What is the Christian attitude? What does the Bible say on the subject?" In this message, I would like to bring the answer of one passage of Scripture to this question.

In last week's message we found in Acts 10, that "God Saves an Honest Seeker." In this message, we go to the same passage to see that "God Deals with Race Prejudice." From this chapter we want to discover how and why God deals with race prejudice.

We cannot in this message deal with all the angles of the question. We can, however, find some principles in Acts 10 that will help us determine the proper attitudes on the race issue.

A definite case of race prejudice is described here. It was a matter of prejudice between Jews and Gentiles. Peter said in Acts 10:28, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation."

Moses had given certain laws pertaining to the relationship of Jews and Gentiles. But many Jews had gone beyond the law in an attitude of discrimination and disrespect for the Gentiles. When the Jews came under the dominion of Gentile government, that did not help the situation but aggravated it. In many cases there was mutual suspicion and hatred.

Another thing which many of the Jews either misunderstood or else refused to accept was a change in God's divine order or working in the world. Whereas from Abraham to Christ, God had worked almost entirely through the Jews in advancing His kingdom among men, since the time of Christ, God has dealt through the church, which is made up of all races and nationalities.

It is clear from Acts 10 that even though Peter had embraced Christianity, he still considered the Jews a superior people and the Gentiles an inferior people. The Jews were clean and the Gentiles unclean. In his mind it was not proper for a Jew to be closely associated with a Gentile. The Jews were God's chosen people and the Gentiles an outcast people.

But prejudice was not all one-sided then any more than it is now. The Gentiles no doubt had prejudice against the Jews. Today there is far too much prejudice manifested among some Gentiles toward the Jews, to say nothing of prejudice between white and colored.

Now with this background let us see how God dealt with the situation. Notice first, the methods God used in dealing with race prejudice.

God sent a vision to a Gentile. In this vision Cornelius, the Gentile, saw an angel who instructed him to send for Peter, a Jew, who would show him the way of salvation.

Next, God sent a vision to the Jew. Peter was on the housetop praying. He had become very hungry, and in this hungry condition he fell into a trance. In the trance he "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends" (Acts 10:11-24).

God used a vison to tell a Gentile to send for a Jew. God used a vision to tell a Jew to go to a Gentile. It seems that prejudice was so ingrained, at least in Peter, that nothing short of a vision from heaven would make him willing to go to a Gentile. And do not overlook the fact that there may have been some prejudice on the part of Cornelius which made it necessary for him to have clear guidance before he would be willing to receive instruction from a Jew.

Then there was another method God used to break down prejudice. In the presence of Peter and a group of other Jewish Christians, *God sent a mighty demonstration of the Holy Spirit upon Cornelius and his Gentile household and friends.* The astonishment of the Jews is registered in verse 45, "And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Apparently these Jewish Christians did not expect that God's blessings could be showered upon Gentiles the same as upon Jews. God had to show them in this spectacular fashion.

Let us look now at the truths God revealed in dealing with race prejudice.

Pleasing to God

By Emily May Young

Renouncing life is not God's will,
But to serve throughout its span
With every gift bestowed by Him
To aid one's fellow man.

Washington, D.C.

We find these stated in the comments of Peter as he spoke to Cornelius and the other Gentiles.

When Peter arrived at the house of Cornelius he made known what God had revealed to him in the vision. This is what it was: *"God hath shewed me that I should not call any man common or unclean."* This was a new idea to Peter. He had been thinking of certain classes of people, especially Gentiles, as unclean.

In his vision Peter had seen animals which according to the Jewish law were both clean and unclean. There were certain meats considered unclean, and no good Jew would eat them. When the voice told Peter to "slay and eat," he answered, "Not so, Lord: for I have never eaten anything common or unclean." The voice responded, "What God hath cleansed, that call not thou common." Peter was now a Christian but was still observing the Jewish ceremonial law regarding meats.

I believe God was reminding Peter in this forceful manner that there was a new age in which the ceremonial law was no longer in effect. But more important, God was showing Peter that his concept about clean and unclean persons was all wrong. "What God hath cleansed, that call not thou common." Peter was to understand that through the cross of Christ, God had provided for the redemption of all men, and therefore no man was to be called common or unclean.

After Peter had heard the story of Cornelius, he made another observation: *"Of a truth I perceive that God is no respecter of persons."* Another version renders it like this: "I see, beyond all doubt, that God does not show partiality." The color of a man's skin, his nationality, the name he bears, the possessions he has or doesn't have, the positions he holds or does not hold, the circles he travels in, his education or lack of it, have no bearings upon God's acceptance of him.

Continuing this idea, Peter said, *"But in every nation he that feareth him, and worketh righteousness, is accepted with him."* This tells us that all men are accepted with God on the same terms. If a man fears God, if he works righteousness, he is accepted with God. If he doesn't fear God and work righteousness, he is not accepted. This will be true regardless of his race or his standing socially.

Again Peter says in Acts 10:43, *"To him [meaning Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."* The merits of Christ's atoning work, the remission of sins, is for "whosoever believeth." This is absolutely without restriction so far as race is concerned.

From this truth it is just a step to the conclusion that the people of any race or circumstance may have full and equal privileges and blessings in the Gospel.

Speaking of Cornelius and his household, Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" God had given full evidence that these Gentiles were saved, forgiven, baptized with the Holy Spirit, received in the invisible church and into full fellowship with God. The Jewish Christians could not deny what God had not denied, and so the Gentile believers were received into the visible church.

From the passage under consideration, we may infer the reasons why God deals with race prejudice.

First, race prejudice is bad for the person who is the object of it. How many personalities have been warped; how many minds have been confused; how many people have found it hard to believe that God would accept them, simply because they have constantly felt the blighting disapproval of those of other races? It is a terrible sin against a man, and especially a child, to put upon him the pressure of unfair and unreasoning prejudice.

Second, race prejudice is bad for the person who has it. Peter was an outstanding Christian and church leader, but there were some attitudes in his life that had to be changed if he was to be the man God wanted him to be. If Peter had not eventually gotten victory over his prejudice against the Gentiles, his leadership would have had to be rejected of God. Some otherwise good men are so prejudiced against other races that one has to conclude that there is a part of their being which is very badly twisted. Such can never be all that God wants them to be as long as they maintain those attitudes.

Third, race prejudice is contrary to the true nature of Christianity. Peter and many other early Christians had a mistaken notion about the church. They thought it was to be made up primarily of Jews. This was a serious misconception that would be extremely damaging to the cause of Christianity, unless corrected.

Christianity is not the religion of any particular nation or race or class. It is a

(Continued on page 1102)

Our Readers Say–

We've read "Incredulous Eyes" in a recent HERALD. It is apt and impressive. Certainly it is not less than tragic that after years of being hampered financially, our mission, charitable and relief activities now must suffer an actual cut-back.

It is hardly conceivable that this state of affairs should continue. As you intimate in the editorial, there is nothing in our people's general financial condition that need put proper support of the church's activities out of reach. Nevertheless, of course, the last few years have seen marked decline in our giving. Various reasons and explanations have been advanced to account for it but despite all this and the efforts to bring in sufficient offerings, the deficit has continued to the severe hurt of our work.

Surely the time is here for some procedure beyond past efforts. My suggestion is to appoint a three-member committee—or one man at least, as a beginning—to develop and oversee a program aimed at increasing our support of the church's worthy undertakings. My thought is that the first need is a more pointed emphasis on missions as the prime task of the church. When our people give only a third of a tenth of their income for missions, it is evident that the Great Commission has never made its due impact upon their minds.

Second: human nature being what it is, people will give more freely toward any mission project in connection with a worker from their own congregation and just to the extent that all our workers and their needs can be made familiar and real to the entire membership, will giving be easier and increase be had. Could we not move in this direction by letting the Missions Section in the HERALD be supplemented by short reports from the various fields featuring conversion experiences and incidents, expansion activities, special undertakings and needs, and the identity of the workers involved. It might be that special bulletins on mission activities and needs be sometimes sent out to a selected mailing list—pastors, Sunday-school superintendents, and others having an active interest in missions. . . . All this is suggestive, of course, but surely the church-wide membership should be kept well acquainted with the present activities, the opportunities, and the urgencies of the mission cause.

Third: an earnest effort should be made to bring many, many more of our people to the place where their giving went beyond their small change or their mere convenience. Our general giving is much short of Scriptural admonitions or of the example set by our own full-time missionaries when we are not ready to raise our contributions to the sacrifice level. Sacrifice is as much in order for stay-at-home Christians as for those who shelve their own private life plans and make missions their full lifework.

Fourth: our congregations should be encouraged and helped to set up systematic and fruitful giving schedules. A program such as here outlined—and it could certainly be improved on—should extend our vision, develop convictions, encourage sacrifices, and ready our membership for a far more liberal supporting of her mission and charitable activities.

Effecting such a program as this would, I think, call for much more direct contact of the

(Continued on page 1083)

GOSPEL HERALD

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EDITORIAL

No Applause

The house was divided on the question before it. There was debate pro and con. The vote was taken. The chairman announced that the motion was lost. Those who had voted No burst out into applause. Sternly the chairman said, "The chair suggests that applause is not in order."

Members of any organization, including a church, have the privilege of differences of opinion. It is best if they can talk and pray things through to a unanimous opinion. But that is not always possible. The usual parliamentary procedure is to put the question to a vote. The majority vote determines the will of the body, unless there has been previous agreement to require, say, a two-thirds or three-fourths majority. The minority after a vote should gladly acquiesce and make the will of the majority their own. One shows his emotional and spiritual maturity by his ability to disagree and accept disappointment without rancor. That is true in any organization, but it should be especially true of those who live in the spirit of Christian love.

But what about the majority? The chairman of that meeting was right. Applause is not in order. Finding oneself on the winning side should not be thought of as a personal triumph. Gloating is hardly a Christian attitude. In fact, the Christian who has his way should have a certain uneasiness about it. Real Christian love takes delight, not in triumphing over another, but in yielding. Do you remember Whittier's poem, "In School-Days"? In a spelling class a little girl has passed above a boy. After school she confesses to him:

"I'm sorry that I spelt the word:
I hate to go above you,
Because"—the brown eyes lower fell—
"Because, you see, I love you!"

Whittier moralizes:

He lives to learn, in life's hard school,
How few who pass above him
Lament their triumph and his loss,
Like her—because they love him.

—E.

The Second Mile

"And whosoever shall compel thee to go a mile, go with him twain."—Matt. 5:41.

The figure which our Lord used in this illustration seems to have come from the eastern practice which allowed government messengers or soldiers to impress anyone to carry a pack or burden for a thousand paces, or a Roman mile. It must have been very distasteful for a Jew to carry the pack of a Roman soldier, and we may be sure that he would not go a step beyond the thousand paces which were legally required. And he probably expressed his disgust in very uncomplimentary terms before going on his own way.

But Jesus' admonition demands an entirely different spirit. In speaking of the disciple's need of rising above the Jewish law of retaliation He cites three illustrations of nonresistance in which the Christian voluntarily doubles that which his enemy has imposed upon him. The left cheek is turned for another slap after the right cheek has been smitten. If a man wants to go to law to sue the disciple for a coat he will voluntarily give him his cloak also. And if he is impressed to carry a burden he will not stop when the mile limit is reached, but will carry it another mile of his own free will and out of a desire to show a Christian spirit.

What is the significance of the second-mile religion? The disciple, instead of resisting indignities or impositions, or manifesting anger or hatred, or using retaliatory measures, shows a spirit of good will to the evildoer. Nonresistance, then, is not simply negative, an attitude which grimly accepts injury but which allows a smoldering hatred to remain in the heart. Alexander Maclaren has stated it this way: "What in its full meaning is nonresistance? The truest answer is that it is a form of love—love in the face of insults, wrongs, and domineering tyranny, such as are illustrated in Christ's examples."

The second-mile religion can only work as it is based in "the love of God . . . shed abroad in our hearts by the Holy Ghost." It brings rich blessings because of what it does both to the disciple and to the evildoer. To the disciple it means that he has won the victory over his passions and the desire for revenge and retaliation. He has the freedom of spirit that makes it possible for him to love, to pray for, and to do good to his enemies. He is indeed blessed who does not need to descend to the level of those who mistreat him.

It also can be and often is a means of blessing to the evildoer. The writer knows of people who have been reconciled in cases where the person assailed refused to strike back. Men who have refused to quarrel over disputed line fences have been known to win as a friend an angry neighbor. Missionaries who travel in savage countries unarmed have the best chance of being unharmed. It is the only successful method of making friends out of enemies. Even when the way of nonresistant love fails to win an enemy it is still the right method of life because it was taught and lived by our Saviour, and we should always follow in His steps.

Second-mile religion is the way of peace, and peace is the will of God for His people. Jesus gave three illustrations of the nonresistant life, but it has many applications, both negative and positive. It refuses to take offense at mistreatment but returns acts of kindness for deeds of malice. When defamed it refuses to respond with angry words but gives the soft answer that turns away wrath. It does not allow ill will, hatred, jealousy, and envy to find lodgment in the heart, because it is animated by the love of God. Its rule of life is the Golden Rule. It is described in I Corinthians 13 and Romans 12. The second-mile religion is the way of life our Saviour taught and lived and died. It is life on its highest plane.—H.

OUR READERS SAY (Continued)

director or committee with our congregations. It would be more effective than any desk-directed effort depending only on written appeals, literature, etc.

The suggesting of such a program is, of course, far easier than its doing, but I verily believe that something of the kind is necessary and workable. It will take vision, conviction, consecration, and execution, but I have no doubt the church has men who can rise to the occasion.—*Coffman Shenk, Biglerville, Pa.*

It Seems to Me

By Melvin Gingerich

"This is the first time we have been privileged to worship with you," the visiting speaker declares. In his introductory remarks he continues using *we* and the audience wonders if his wife and family are with him. They had understood he was traveling alone. He continues, "We shall speak this evening on the subject of the forgiveness of sins." Only then do the listeners know that the brother is trying to be humble by using *we* instead of *I* and that he is after all not accompanied by his wife and family.

Sometimes, however, it is not easy to decide if the speaker is referring only to himself or to a delegation of which he was a part. He may be describing an experience in which he was the only participant, but because he uses *we* the listeners do not have a clear picture of what really happened. The language used, therefore, does not serve its purpose of communicating an exact truth to those who hear.

One wonders how the Scriptures would sound if Christ had used *we* instead of *I*. Or imagine Paul telling his experiences in these words, "But when it pleased God, who separated *us* from *our* mother's womb, and called *us* by his grace, to reveal his son in *us*, that *we* might preach him among the heathen; immediately *we* conferred with flesh and blood; neither went *we* up to Jerusalem to them which were apostles before *us*, but *we* went into Arabia and returned again unto Damascus." What if Peter had spoken the following words? "*We* were in the city of Joppa praying and in a trance *we* saw a vision . . . . and *we* heard a voice saying unto *us*, Arise, Peter; slay and eat."

Of course we should respect our brother who wishes to keep himself in the background and tries to maintain a spirit of humility. All of us face the temptation of pride, and anything that can be done to overcome it should be welcomed. It seems to me, however, that saying *we* instead of *I* does not necessarily insure that our attitudes will seem humble. It may create the opposite effect. Some may even wonder whether a person truly humble could conscientiously refer to himself in the plural as if he were speaking of and for a group instead of only for himself. Furthermore, the very unnatural use of *we* often calls the attention of the audience to what seems to be an artificial attempt to create the atmosphere of humility. The way in which the word *I* is spoken often determines the evaluation the audience will place upon one's humility, or it can be emphasized in such a way as to advertise the speaker's worship of himself and his pride in his own accomplishments.

Preachers and public speakers are not the only ones, however, who need to be aware of the above principle. This discussion applies to our conversation as well. We must learn to cultivate methods of expression that avoid demonstrations of pride, and that do not misinform, deceive, or mislead others.

Goshen, Ind.

Where Is Your Self?

By Kenneth J. Weaver

The light from yonder window was shining brightly as I lay in my bed thinking. The gleam it sent out into the darkness was bright and good. I knew that it had an owner who had placed it there and had turned it on so that it could give forth its light. I could not see the owner, but I could see the light clearly.

As I lay there longer, the owner stepped in front of the light. He placed himself out in front of the light so that I could see him. Immediately the light's rays were cut off so that I could no longer see them. As long as he remained in the background, the light did its work, but when the owner placed himself out in front, darkness was the result.

"Let your light so shine before men," Christ told His disciples. Today the world should see in the Christian the light of Jesus Christ. It is the love of God in the actions of the children of God.

Christ is the light of the world, and it is the task of Christians to bring the light to the darkness of sin which has covered the world. In Christ's teaching He made it clear that one must give up all he has to be a true follower. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

When one is living for Christ he must keep himself in the background. If we place ourselves out in front, we hide the true light of Christ. In our good works we must keep ourselves in the background and have men see Christ and glorify God and not ourselves. "Take heed that ye do not your alms before men, to be seen of them." When we do good and live a righteous life, do we try to have others see the fact of our charity or acts of love? If we do, we have our reward and need not seek any other from the Lord.

Christ taught and lived in all humility. The call goes out to us to humble ourselves. When we realize our true condition and need before God and all we have received because of God's love and mercy, we will be humble and see that our self is not worth putting out in front. Indeed, we must do as Paul says, "crucify ourselves" so that our lives do not eclipse the light of Christ that should be shining forth from us into the sin-darkened world. Let us be certain that it is not our self that is the bushel that may hide our candle.

Charlottesville, Va.

It Happened–

FIFTY YEARS AGO

(From Herald of Truth, Nov. 3, 1904)

Sister Elizabeth Lehman of Mount Joy, Pa., celebrated her one hundredth birthday on Sunday, Oct. 9, 1904, at which time appropriate religious services were conducted at her home by Bish. Jacob N. Brubacher, Pre. Ephraim N. Nissley, and others.

Brunk–Mosier. On Oct. 16, 1904, at the residence of the bride's parents in Allen Co., O., by C. B. Brenneman, Bro. Gabriel H. Brunk and Sister Dora Charlotte Mosier.

(From Herald of Truth, Nov. 10, 1904)

The congregation recently organized at Baden, N.D., are building a meeting-house which they hope to have completed by the time cold weather sets in. The membership numbers about twenty-five at this place.

At the meeting of the Mission Examining Board held on Friday evening, Nov. 4th, it was decided to accept Sister Lydia Schertz and Sister Anna Stalter and send them to India as missionaries in the near future.

Bro. A. C. Kolb recently sent three telephones to India to be used by our missionaries at Dhamtari and Rudri.

My Church

Sometimes I am almost overwhelmed when I think of what the church has done for me. It gave to my parents ideals upon which they built their home into which I was born. When I was a few weeks old, I was carried to the altar of the church and there dedicated in a public way in the name of the Father, the Son, and the Holy Spirit.

The church took me as a little child and taught me about God and of Christ. As an adolescent the church shaped my dreams and ideals. It was from the church that I received the marriage vows which united me with my wife, out of which union has come my children and my home. When death took a loved one, I turned to the church for comfort and assurance. When I have known the bitterness of sin, the church has called me back to the right path and has brought to me the forgiveness of God.

The church has given me opportunity of service. It has taught me that I cannot live alone but that through service with others and to others I can have the "abundant life." Thus from my heart I

(Continued on page 1102)

The Dignity of the Christian Ministry

By Moses G. Gehman

The Christian ministry is of divine origin. Far above all earthly honor or elevation—an institution introduced into the world, and confirmed to the church, with the most solemn preparation—conversant with the interests, and entrusted with the charge of immortal souls. God ordained it the main instrument of reconciling the world unto Himself. Truly, such an institution cannot be of inferior eminence. II Cor. 5:18, 19. The office of "fellow laborers with God" would have been no mean honor to have bestowed upon Gabriel who stands in the presence of God continually by the everlasting throne.

The Christian ministry formed the calling, the work, and the delight of our Lord during His last years of abode upon earth. He established it as the standing ordinance in His church. By the Christian ministry His will is revealed to mankind to the end of time. A great and excellent thing is this, for men to be set over the church to represent the person of the Son of God. We must needs remember that the dignity of this sacred office belongs to the "kingdom not of this world." Therefore the glitter and glamour of a vain world are at enmity with the Christian ministry.

The Ministry a High Calling

The calling of the ministry, surely, is of the highest dignity, if not the means of the greatest happiness, that human nature is capable of here in this "valley of the shadow of death." It is a great privilege to have the soul so far enlightened as to become the mirror, or conduit, or conveyor, of God's truth to others. A man of God in the long ago yearned for the welfare of his people, but they only mocked him, and at times he felt like side-stepping his high calling. But how could he, with such a love for the souls in his heart? Jeremiah expressed his feeling like this: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). The dignity of his high calling humbled him so that he was ready to give his life for his people any time. Paul held his call to the ministry of the Gospel in such dignified and high relations, away above all other professions, that he was made to cry out: "Yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me" (I Cor. 9:16, 17).

The Christian ministry that moves on the level where Jesus Christ placed it is far removed from any vainglorious spirit. The minister who has a thorough knowledge of the high calling of Gospel preaching finds himself in an area of self-abasement and reverence. Any minister who gets a glimpse of the holiness of God, and a picture of his own meanness, as he will as he makes a thorough study of the Word of God, will have to exclaim with that good man of old: "Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). How can we think of this vast commission, this momentous trust, otherwise but as an act of most undeserved favor? As the faithful minister remembers this sacred dignity placed on him it puts a deeper tone of decision and reverence to his ministrations. The Christian minister acts by authority of God. He speaks in God's stead. He acts and speaks with the dignity of a man charged with the eternal verities of God as spoken by our Lord and that is spirit and life to the hearers. Says Paul: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

Our attitude toward others is a sensitive barometer to our Christian life.—Selected by Mrs. Fred Wyse.

The moment we allow ourselves to think lightly of the Christian ministry our testimony to the world as to the salvation thereof is gone. I quote the following from Bridge's *Christian Ministry,* page 17: "A sense of the dignity of our office—accurately formed, carefully maintained, and habitually exercised—is therefore of the highest importance. It elevates the standard of Christian consistency even in the prospective consideration and choice of the work. For what is unsuitable in the ministerial character is obviously unsuitable to the probationer for the ministry. In the actual discharge also of duty, the mind will thus be excited to a more solid and devoted consecration; and the whole man will be gradually formed in the heavenly mold—exalted—not elated. Dignity of character will thus correspond with dignity of station. The office will be magnified in perfect harmony with lowliest personal humility—and, indeed, never more eminently displayed, than in the exercise of genuine humility; the man invested with these high responsibilities sinking in the dust as an 'unprofitable servant.'"

The Christian minister should have accurate knowledge of his own spiritual condition. He may be so absorbed in watching over the souls of his flock that he allows the channels of life into his own soul to clog. His consecration in certain lines may be complete, and wholly wanting in others not so conspicuous. The realization of our condition in the sight of God is of utmost importance; it is a fundamental necessity. The Christian minister must see himself in the mirror of God's Word; only there can he learn his real condition. Without this knowledge of himself as revealed in the Scriptures there can be little hope of much usefulness to the church nor glory to God.

The Christian ministry is more than a profession or business. It is a calling, a great calling, a great calling from heaven. To enlarge on this thought let us read from that excellent book, *Being a Preacher,* by James I. Vance, page 17: "But preaching is a great calling. The difference between a business and a calling is that in a business one is trying to earn his living, and in a calling he is trying to live a life. In a business the effort is to see how much money you can make. In a calling the effort is to see how much good you can do. In a business one is trying to see how much he can get out of the world. In a calling he is trying to see how much he can put into the world. In a business he is thinking of profits and dividends. In a calling he is thinking of service. In a business he is building on the sand, and when the storm breaks it falls. But in a calling he is building on a rock and he can face all storms unafraid. In business one leaves that he has behind him when he dies, and is pauper forever. In a calling he takes everything with him, and is rich forever." Says one preacher who knows: "Henceforth there is laid up for me a crown of righteousness."

Qualifications for the Ministry

A true preacher must have more than regeneration, a deep and rich experience with God, and a divine call to preach the Gospel. There are fundamental necessities. But there are other things no less important to maintain the dignity of the Christian ministry.

1. *A genuine, true, sincere Christian character.* Personality is the supreme need of the church and the world today. A Christian character shines through one's personality, which distinctiveness we get from our Maker. Heredity gives to one a certain slant. Environment will mold a person to a degree. But the greatest thing that God ever made is human personality for the expression of the Christlike character. In no other avenue of life does a Christian character mean so much as in a minister's life. The man behind the sermon is what clinches the message. The man must be a sermon before he can preach. A message that bespeaks all his *heart, soul, strength,* and *mind.* For a man to be brilliant, educated, clever, and humorous will not answer. He must be godly. His character must reflect the doctrines of Christ. I express my thoughts through the

words of another: "Preaching is an act of holy and righteous manhood on fire with the truth of God, seeking to bring the souls of men into sacred relations with the loving Father. . . . Out of the personality of the godly preacher will flow refreshing streams. Great sermons will come from a great life. One must live well if he would preach well. Preaching is a sacred service, a big business, a worthy work, and a challenging calling. To do it as God wants it done, the preacher must be a good man, full of faith and the Holy Ghost." When the church was young the Holy Spirit spake: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). Note that the character of Timothy, the spiritual son of this aged preacher Paul, was his first concern in the quoted verse, "Take heed unto thyself." In so doing he was upholding the dignity of the Christian ministry.

2. *Faith.* A man "full of faith" contributes to the dignity of the Christian ministry. Paul makes the words of the psalmist his own: "I believed, and therefore have I spoken" (Ps. 116:10; II Cor. 4:13). A firm faith, deep settled convictions, a sound, rounded-out faith, always go with unashamed preaching. Where these are not, a man should not speak. Silence would be better. Doubts only confuse, and help no one, "for whatsoever is not of faith is sin." Great sermons are born from strong convictions.

The preacher who has a Biblical faith in God has strong convictions about the Lord Jesus Christ. He firmly believes in the virgin birth, His deity, the atoning death on the cross, His bodily resurrection, His place of intercession, His ascension, and His visible return to claim His own. To the minister of faith in God these doctrines of our Lord are a living reality. Obedience thereto strengthens one's convictions and ennobles the ministerial ministrations.

No less imperative is the minister's faith in the Holy Spirit. Him the Father sent to carry on the work of Christ on earth. The Holy Spirit is here to live in the hearts of the believers and to work through them. Jesus said: He is "the Comforter," He will "abide with you for ever," "He will teach you all things," "bring all things to your remembrance, whatsoever I have told you," "He will testify of me," "He will reprove the world of sin, and of righteousness, and of judgment," and "He will guide you into all truth." Implicit faith in the Holy Spirit magnifies the office of the Christian ministry. The minister who fails to honor the Holy Spirit as teacher and guide is bound to belittle the dignity of his high calling.

The minister must have faith in the Bible as God's inspired Word. In a preacher's magazine, lately, there appeared an article in which the writer, a minister, was giving instruction as how to select a text. He said: "When you choose a text, be sure to select one you yourself can believe." What preposterous advice that is among the ministry! The true, God-called minister believes that all the Bible is "God-breathed." The Holy-Spirit-guided minister, as student of the Bible, on any subject should be able to say: "God said it; I believe it; that settles it."

3. *Love.* The element of love in the life of a man upholds the dignity of the Christian ministry. In Christ Jesus we have this essential in its fullness. He Himself says: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). The Holy Spirit in the heart will create love for God, for Christ, the church, the world, and the unborn. The minister with the "love of God shed abroad in his heart" reaches upward, outward, and onward; his heart yearns for the lost souls from Jerusalem "to the uttermost part of the earth." He loves God's Word, the will of God, the way of God, and the work of God. From such a love will burst forth the waves of holy zeal for the cause of Christ.

A home that has liquor on the sideboard seldom has a Bible on the reading table.—The Christian Advocate.

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4. *Care.* It would be a fine thing for every minister to pause occasionally and to check up on his personality. Is my character at par with the required dignity as set forth in the pastoral epistles? The Christian minister needs to be very critical about his physical life and the motions of his mind; he must prayerfully guard his social attitudes; he dare not fail to measure his religious experiences with the Word of God. Paul said, "Take heed unto thyself," "Keep thyself," and "Be thou an example." He points his finger of counsel to Timothy's inner life and to his outer expression. The inner life of a man finally determines the look of the man, how he approaches and what he says to other people. His deportment originates in his thinking, the stewardship of his time is planned according to the inner desires of his heart.

It is well for the minister to take heed to his person. Cleanliness is an innate part of all God's true children. To be slouchy and unkempt is to be a humiliation to one's people. A minister who allows himself to be influenced by the sports element of the world (which is manifest in the church) finds himself in the other extreme, having no testimony for the Scriptural requirement of "modest apparel."

The minister must watch his conduct. He cannot afford to do anything or to go to places unbecoming to a man in his high calling. The minister may not like it, but it is a fact nevertheless, that the people to whom he preaches have set up a code of morals for him to observe several notches higher than they are willing to be measured by. The minister is like the locomotive of the train, he must lead off. He may have a right to do some things other Christian men do, but it is not expedient or wise. As ministers we must be governed by a high ethical standard lest we soil the dignity of the Christian ministry. The Apostle Paul lived and labored on this high level: "All things are lawful unto me, but all things are not expedient" (I Cor. 6:12).

The minister as a "man of God" must watch his words. God's Word speaks clearly and positively on this matter: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying" (Eph. 4:29). Note also "Evil communications corrupt good manners" (I Cor. 15:33). Righteous conduct requires that the preacher stop his ears against all filthiness, foolish talking, and jesting. Eph. 5:4. Jesus said: "If thine eye offend thee, pluck it out." The same principle holds for the ear, and we can paraphrase: "If thine ear offend thee, turn it away." The minister cannot afford to enter into "profane and vain babblings" (II Tim. 2:16). If the minister falls in line to retail current gossip his power with his people is gone. These things may seem to be minor matters, but they are very important. They must be shunned.

A Holy Life Required

In addition to the things mentioned, the devout minister's life will express itself in a life of devotion, a full consecration, and spiritual victory. A holy life is the only answer to the truth of the Christian religion. A minister's life shows itself "in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Reading through, and studying I Tim. 6:20, one feels Paul's deep concern for this momentous, and most noble of all callings and professions on the face of the earth: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." Paul closes this letter with an emphatic word to Timothy (1) that he "guard the deposit," the truth as it is in Christ Jesus, for which he as a Christian minister is responsible. Likewise all preachers of today. (2) He was to avoid and guard against the false doctrines of his day. This is doubly needful in our day with the increased avenues for communicating such falsehood.

Note Moffatt on this verse: "O Timotheus, keep the securities of the faith intact: avoid the profane jargon and contradictions of what is falsely called knowledge." The RSV says here: "O Timothy, guard what has been entrusted to you. Avoid the godless chatter and

A Prayer for This Week

Mighty God, in wonder we acknowledge Thy presence with us. May so grand a privilege never become commonplace to us who are so unworthy. We thank Thee, our Father, for the beauty of gold and crimson and green of autumn leaves. We thank Thee for Thy power and wisdom in ruling the universe, but more we thank Thee for Thy loving, fatherly concern for every human being—even the unwanted, neglected ones. We thank Thee that the invitation to share Thy home is offered to all who are willing to have the cleansing blood of Jesus applied.

Continue to cleanse from our hearts the sins we know are there—irreverence, secularism which makes Monday's work or school more important than Sunday's worship, and business letters more important than those to shut-ins. Cleanse us too, our Father, from those sins others see in us—wastefulness, failure to keep promises, accusing another when our plan fails, thoughtlessness which proves how little we have prayed.

Forgive my hoarding or selfish spending of money which should have been used to help someone to be ready for Jesus when He comes. In the name of Jesus. Amen.

—*Laura Showalter.*

contradictions of what is falsely called knowledge." As ordained men let us all strive, pray, and labor together so that we may say in all sincerity: "For I have not shunned to declare unto you all the counsel of God."

Denver, Pa.

Across the Alleghenies, and Yet Not

By Ira D. Landis

II

At the Laurelville Camp Earl Yoder of West Liberty, Ohio, is handy man. He brings in chunks of wood from the nearby forest to place centrifugal force into the otherwise quiet fireplace. Mrs. Clarence Alwine had charge of the kitchen. The cooking was superb. With the closing of the Commission sessions proper the group was enlarged by the coming members of General Council, editors, bishops, evangelists, and child evangelism workers. Under the wing of the Commission and General Council, the Child Evangelism Conference was opened by John R. Mumaw, one of the co-chairmen. This conference started Wednesday morning. It foreboded another "paper conference." After introducing all but the chairman, we were ready to digest two papers: "A Comparative Study of the New Testament Doctrine of the Church," by H. S. Bender, and "A Comparative Study of Christian Baptism," by Chester K. Lehman.

Thoughts culled: The concepts of salvation and the church interlock. The latter we call an organism and not an organization, but act as though it were, and that not by our decision, but as a result of His work in us. The creation of the church, a community, was the real goal of God in redemption. The church was before the evangelist was. The church is no alternate nor substitute, nor can it be substituted. The New Testament church is the earthly climax of God's program. Ecclesia is the New Testament equivalent of the covenant people of God, and the new and true Israel. It is the whole community of believers as well as the local fellowship. As a covenant people, they are both the recipients of God's grace and the responders to God's offer, by obedience and loyalty to the covenant-making God. It is the kingdom of God, i.e., His reign within her. We enter by faith, repentance, and baptism. The Anabaptists demanded purity in the visible church, founded on adult discipleship and service.

Plummer asserts: "Not only is there no mention of the baptism of infants, but there is no text from which such baptism can be inferred." Irenaeus first mentions it, but it is common in the latter part of the second century. In the Council of Carthage (A.D. 253) it was assumed and the age of the infant was the only issue. Augustine took it for granted. It was not challenged until the days of the Anabaptists. Infant baptism of necessity involves infant regeneration, yet the symbolism represents (1) death and burial to sin and resurrection to new life in Christ, (2) the appeal to God for a clear conscience, (3) the washing away of sin, and (4) the baptism of the Holy Ghost. This requires an adult mind.

After lunch John C. Wenger read his paper on "The Spiritual Status of the Child," and Millard Lind read one on "The Nature of Saving Faith and Its Implications."

Gleanings: Children are born as potential sinners, yet under the blood. Catholics strongly ban unbaptized children from heaven. Episcopalians infer the same, demanding baptism at once; Lutherans associate it with forgiveness of original sin and the reception of the Holy Spirit. Reformed see in it a strengthening of grace and some few regeneration and ingrafting of Christ. Mennonites, from Conrad Grebel's day, consistently opposed infant baptism. The 120,000 innocent children (Jon. 4:11) are included in the mercy, love, and favor of God. Jesus includes them in the kingdom. Paul's argument (Rom. 5:12-21) is that the work of Christ covers the condition of children prior to age of accountability. Children should not in their tender years be exposed to strong appeals to hardened sinners. The low age at baptism gives churches baptized, but unconverted, members, requiring a conversion experience years later.

The question is not whether infants were in the baptized families mentioned in the New Testament, but are infants suitable candidates for New Testament baptism? Faith, the noun, and believe, the verb, mean to hold on firmly with conviction, to be stable, steadfast, firmly established. Man is redeemed by God's grace and on condition of the sinner's wholehearted response based on his free will. One is not added to Christ, by faith in the church, but to the church by faith in Christ. Baptism in the New Testament is an indispensable answer to unavoidable questions, which require maturity and accountability.

After recess, Gideon G. Yoder read, "Religious Experience Before and After the Age of Accountability," and Nelson E. Kauffman, "The Nature of Decision and Commitment."

Thoughts presented: The New Testament gives us little on the evangelism of children. Nurture necessarily must precede regeneration. Confirmation came in the Protestant Church at Strasbourg, to meet the objection of the Anabaptists to their infant sacrament. Now we need to answer them, when we are slipping down towards infant baptism without confirmation. The age of accountability is, generally, between thirteen and

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Prayer Requests—

(Requests for this column must be signed)

Pray for a young Japanese minister, that he may understand the Scriptures and have power to overcome the temptation to doubt.

Pray for our young people who are enrolled in state and specialized schools—that they may remain true to their faith in God.

Pray for three young men who have strayed into sin, that they may be saved for Christ and the church. May we unite in this request during the month of November.

Pray that the workers at the MCC headquarters may keep a true vision and be true witnesses in the work of world-wide influence which they are doing.

OUR SCHOOLS

HESSTON COLLEGE

American Education Week, November 8-13, was observed on the Hesston College campus by special chapel addresses each morning at 9:45 a.m. The theme for this series of talks is, "Good Schools Are My Responsibility."

Program

Monday: "As a Parent"—R. W. Ruth, Cashier, Hesston State Bank
Tuesday: "As a Student"—Bill Zuercher, Nampa, Idaho
Wednesday: "As a Teacher"—Norma Bachman, Moundridge, Kansas
Thursday: "As an Administrator"—Harold Schmidt, Principal, Hesston Grade School
Friday: Round-table discussion, "Preparing to Serve My Community"
Chairman: Esther Weber
"As a Teacher"—Hope Kauffman
"As a Pastor"—J. John J. Miller
"As a Nurse"—Norma Jean Kauffman
"As a Homemaker"—Mrs. Lowell Wolfer
"As a Farmer"—Don Weaver
"As a Secretary"—Sarah Anne Zook
"As a Social Worker"—Glenda Bontrager

A "Visit Your School in Action" day, to be announced later, is also being planned in co-operation with the Hesston Grade School. Visitors are welcome on the campus on other days as well as this special "Visit Your School in Action" day.

The high school Home Economics classes received practical experience in hanging paper when they papered the Reception Room at the Elms. The girls also studied different kinds of paper, how to match paper, and other general instructions for successful paper hanging. The home economics instructors were assisted in this project by Charles Greaser, member of the Hesston College maintenance force.

Cletus Miller, assisted by a men's quartet, conducted street meetings in the area of Cleveland Street in Wichita on Oct. 23. The Cleveland Street mission had a record attendance on Sunday morning Oct. 24. There were 69 present, in addition to the mission staff. On Sunday, Oct. 24, a mixed quartet of college students sang at the hospitals and rest homes in Newton and Goessel.

Eight students from Dean Justus Holsinger's general psychology class go to Prairie View Hospital every fourth Saturday afternoon to help in the recreation period, 2:00 to 4:00 p.m. Hesston College students will join with the staff and patients in playing ball and other forms of recreation.

Christian Courtesy Week was observed at Hesston College Oct. 25-29. Special programs and addresses were given during the regular chapel period each day. Pres. Roy D. Roth gave the opening address Monday morning. The chapel program on Tuesday consisted of reading and singing Psalms. The chapel programs on Wednesday, Thursday, and Friday were conducted by the Communications-A class, Mary Miller, instructor. Wednesday's program was on the theme, "Youth Wants to Know"; Thursday's was "The Ideal Chapel Program," and the program on Friday was a panel on social problems.

BIBLE INSTITUTE OPENING

Ontario Mennonite Bible Institute began its fourth year Monday, November 1. Forty-three students registered at the opening of school. Iowa, Pennsylvania, Ohio, Indiana, Florida, and Ontario are represented by the student body.

The Bible Institute offers advanced Bible training for Christian service. Prospective ministers and Sunday-school workers find the course most helpful.

Night classes are held each Thursday beginning Nov. 4 at the First Mennonite Church, 800 King Street East. Courses in Christian Art, Book Study of Daniel, and Meeting False Cults will be featured in night school. A large number of registrants are anticipated for these classes. A. J. Schultz, Bible teacher and world traveler; J. B. Martin of the Institute staff, and Harvey Snyder of the Rockway High School staff will be the instructors for the night school.

Roy S. Koch is the president of the Institute. He also teaches courses in Bible Survey, Christian Education, Sociology, and Vocational Guidance.

J. B. Martin, pastor of Waterloo Mennonite Church, is the manager and teaches courses in Ethics, Theology, and Public Speaking.

Oscar Burkholder, evangelist and Bible teacher leads courses in Book Study, Church History, and Christian Evidences.

J. F. Garber, pastor of Berea Mennonite Church at Alma, is Publicity Director and the instructor in Evangelism, Missions, Christian Life, and New Testament Studies.

J. H. Hess, assistant pastor of First Mennonite Church, Kitchener, is instructor in General Psychology.

V. Paul Martin, pastor of the Hawkesville Mennonite Church, is Music Director, and Arnold Cressman, pastor of Blenheim Mennonite Church, is instructor in English.

Lauretta Jutzi and Mrs. Doris Weber constitute the efficient office staff. Eugene Brubacher, our faithful janitor who has served us for many years, is with us again. The cooks are Myrtle Cressman and Martha Good.

First Mennonite Church has been host to the Bible Institute from its beginning. This church has also accommodated the Ontario Mennonite Bible School which on Jan. 3 will begin its 48th session.

Add alcohol to tobacco as a suspected cause for recent increases in certain types of cancer. Dr. Ledermann, of the French National Institute of Demographic Study, told a U.N. population conference in Rome that heavy drinkers are peculiarly susceptible to some forms of cancer, and that when they are also heavy smokers, "the risks seem not to add up, but to multiply one another."—**Christian Century.**

PEACE AND WAR (Continued)

ing His divine life, and commissioned to make Him known throughout the world. . . . Only at the cross of Christ, where men know themselves as forgiven sinners, can they be made one. . . ." These and other expressions set forth and emphasize the Christian basis for peace, and the role of the individual Christian and the church as not only a "peace seeker" but a peacemaker.

3. The concept of the "just war" was challenged, and there seemed to be little disposition to defend it, though it was recognized that some still hold to this position. The report of Section IV states: "Lofty objectives so often invented to justify war cannot conceal the truth that its violence and destruction are inherently evil. Therefore Christians, in their respective countries, must not lend themselves to, but expose, this deceit."

4. The call for a fresh study was made again in the report of Section IV: "It is not enough for the churches to proclaim that war is evil. They must study afresh the Christian approaches to peace, taking into account both Christian pacifism as a mode of witness and the conviction of Christians that in certain circumstances military action is justifiable. . . . Without forsaking their conviction that all weapons of war are evil, the churches should press for restraint on their use."

5. On the use of weapons of mass destruction: "We first of all call upon the nations to pledge that they will refrain from the threat or the use of hydrogen, atomic and all other weapons of mass destruction as well as any other means of force against the territorial integrity or political independence of any state." This "call" was not extended to a renunciation of the use of any weapon of mass destruction under any circumstances, but the report did go on to say: "The churches must condemn the deliberate mass destruction of civilians in open cities by whatever means and for whatever purposes." Responding to the petition from Japan, it stated: "We must also see that experimental types of hydrogen bombs have raised issues of human rights, caused suffering and imposed an additional strain on human relations between nations. Among safeguards against the aggravation of these international tensions is the insistence that nations carry on tests only within their respective territories or, if elsewhere, only by international clearance and agreement."

So far as I could see, no effort was made to prevent or to unduly limit discussion of this important theme. Very considerable time was devoted to it in the Section on International Affairs. In response to requests from several sources, the Section on International Affairs referred favorably to the Central Committee the concern of many that a deep

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PEACE AND WAR

The Winning Side

By Lucille Morris

When thunder crashes;
When lightning stuns my vision
With blinding flashes;
When roaring winds
Would overthrow my earthly house,
And trees bend double
'Neath their unyielding force;
Then I fear not,
For I am on the winning side.

When headlines scream
Of war's oncoming fury;
When clamoring crowds resound
With dread of the Oppressor's hate,
And voices of alarm
Foretell the horror of Atomic doom,
While hearts grow cold with fear,
Then I am calm,
For I am on the winning side.

When death's cold clutch
Would seize e'en my frail being,
And I have no promise
That I shall see tomorrow's light;
When thoughts of death
Strike fear to hearts around me,
And crush them with morbid dread;
Then I am safe,
For I am on the winning side.

When temptings keen
Would draw my soul from God;
When Satan leers at me
With lustful gaze,
Yea, would even have me for his own,
And tries by cunning ways
My faith to overcome;
Then I am strong,
For I am on the winning side.

Allensville, Pa.

The Church and Peace

By J. Harold Sherk

(H. S. Bender of Goshen, Ind., Peace Section chairman, and J. Harold Sherk of Akron, Pa., Peace Section executive-secretary, attended in an observer capacity the second assembly of the World Council of Churches in Evanston, Ill., held Aug. 15 to 31.)

The first Assembly of the World Council of Churches, meeting at Amsterdam in 1948, made the assertion: "War is contrary to the will of God." Recognizing the perplexities in the minds of many Christians as they faced the problem of evil and how to cope with it in today's world, the Assembly added: "We believe there is a special call to theologians to consider the theological problems involved." But they were not ready to say: "Peace is the will of God."

Neither was the Second Assembly, meeting at Evanston this year, ready to make this unqualified assertion. But it became very evident at Evanston that many were deeply troubled by the present serious international tensions, the fear of what a third world war involving the use of weapons of mass destruction would mean, and the responsibility of the Christian church in such a situation.

Amsterdam stated three positions: that of Christians who believe it their responsibility as citizens to serve as soldiers if called by their country; that of those who hold that the Christian can only be a soldier in a "just war"; and that of those who hold that a Christian may not, consistently with his Christian profession, participate in war at all. Meeting under the shadow of the H-bomb and with the realization that still more fearful weapons can be produced, it seemed inevitable that very serious discussion of the Christian's position on these and related matters would take place at Evanston. Many hoped that something could be said that would bring real hope to a sorely distressed world. Others, perhaps better acquainted with the nature of the World Council and the very diverse elements in the 163 churches that compose its membership, and recognizing the reasons for the World Council's policy of moving only as fast and as far as it can move unanimously, or nearly so, did not expect to see the kind of radical and prophetic pronouncement for which many had hoped.

Nevertheless, though some were disappointed, it is the opinion of this writer that some real advance in thinking on this theme was revealed at Evanston. Concern on the question was expressed at a number of points in the Assembly, particularly in the discussions on the main theme, "Christ, the Hope of the World," and in the discussion in Section IV, the Section on International Affairs. These discussions took place in a different "atmosphere" than that reported by those who attended the Amsterdam Assembly. Undoubtedly the efforts of those who had been concerned with this question over the years and who had given new impetus to this discussion by recent pamphlets and articles had helped to create this new atmosphere, but the shadow of the H-bomb, and the real possibility today of the utter destruction of all life on the face of the earth by man-made weapons, was probably the greatest factor. In an extra Assembly meeting held by the Church Peace Mission, Pastor Martin Niemoeller undoubtedly spoke for many Assembly participants: "War—at least between powers that are able to build this bomb as their last resort—has ceased to be a means at all. War is no longer good or bad, just or unjust. However you look at it, war under these circumstances is madness. Madness cannot be characterized by 'good' or 'bad' or 'just' or 'unjust.' There is no 'just madness' and no 'unjust madness,' no 'good madness' and no 'bad madness.' Madness is simply madness." The problem was put squarely before the Assembly by a statement from the United Christian Church of Japan, one of the member churches, pointing up the problem as it has already affected the people of Japan and the Christian church in Japan due to the accidental involvement of some Japanese fishermen in the H-bomb tests last spring.

The Assembly did not reach the place where it was ready to affirm unequivocally: "Peace is the will of God," and to call all the members of the church of Christ to a renunciation of war and all participation in war. It did, however, make some significant statements:

1. *The desire for peace and the fear of war.* The report of Section IV states: "Deeply and persistently man longs for peace. He no longer finds any glamor in war; he has tasted the fruit of its insanity and found it bitter and poisonous. . . . Christians everywhere are committed to world peace as a goal. However, for them 'peace' means far more than mere 'absence of war'; it is characterized positively by freedom, justice, truth, and love. For such peace the church must labor and pray. . . . We live in a world in which from generation to generation ignorance of God and rebellion against Him have resulted in greed and insatiable lust for power. . . . Basically the problem is a spiritual one. . . . Men's hearts must be changed. . . . The foremost responsibility of the Christian church in this situation is undoubtedly to bring the transforming power of Jesus Christ to bear upon the hearts of men."

2. *The emphasis on the Christian basis for peace.* The message adopted on the closing day of the Assembly stated: "It is indeed good to hope for freedom, justice, and peace, and it is God's will that we should have these things. But He has made us for a higher end. He has made us for Himself, that we might know and love Him, worship and serve Him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace but drifts toward war. His very mastery of nature threatens him with ruin. . . . Christ died for us. . . . God raised Him from the dead. . . . A new life has begun. And in His risen and ascended power He has sent forth into the world a new community, bound together by His Spirit, shar-

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FAMILY CIRCLE

Common Songs

By Lorie C. Gooding

I sing for little people
The songs of little things,
The little songs of little joys
That come on sudden wings.

The songs of little rivers,
The songs of little flowers;
Not the songs of centuries,
But of the days and hours.

I sing the songs of common things,
The songs of everyday,
The sweet content of home and rest,
And little ones at play.

I do not sing the mountains,
I do not sing the sea;
But common songs of common folk,
Just like you and me.

Holmesville, Ohio.

Reciprocal Family Relationships

By Wm. G. Detweiler

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.—Col. 3:18-21.

These are among the simplest verses in this whole epistle. These statements are easy to interpret. Simple language is used. The sentences are all short. These exhortations are not only simple, but they are very practical. They are needed for our day as well as for the day in which they were written. But in spite of their great simplicity and their great practicality, all of us know by experience and by observation that they are not being heeded today. That is why we have unhappy homes. That is why we have the great problem of juvenile delinquency. That is why we have so many broken homes. The time was when broken homes, divorce and remarriage were comparatively rare in the Christian church. But this is no longer the case.

Lest I be misunderstood, and lest anyone be misled, let me say to you that divorce and remarriage while the former partner is living, according to the teachings of Jesus, constitutes adultery, and adultery is a major sin, for the Bible clearly teaches that adulterers shall not inherit the kingdom of God. Matt. 5:31, 32; 19:3-9; Mark 10:2-12; Luke 16:18; Gal. 5:19-21. In these days of moral breakdown, of great departing from the Bible faith, we do well to think of these things. I fear that many preachers will be held accountable before the Lord for letting down the standards which the Word of God upholds regarding divorce and remarriage.

In these verses that we have for our meditation we have four teachings: the duties of the wife to her husband; the duties of the husband to his wife; the duties of the children to their parents; and the duties of the parents to their children. You will note that these relationships are reciprocal. If the wife submits to the husband, it is not hard for the husband to love her and not to be bitter against her. If the husband loves the wife and is not bitter, it is not hard for her to submit to him. If the children obey their parents, the parents will have little temptation to provoke them and to discourage them. If the parents do not provoke and discourage their children, the children will be far more ready to obey them in all things. It is easy for wives to put all the blame on their husbands when trouble arises in the family, and it is also easy for husbands to seek to place all the blame on the wives, but often both may have to bear blame. The same is likewise true of relationships between parents and children.

Before I come to the verse by verse study let me tell you that to me home is truly a wonderful place. I praise the Lord that He established the Christian home. There is no place where I would rather be than at home. I wonder why it is that some men and some women and some children seem to find happiness everywhere except at home. It seems that some men cannot be happy unless they can be at the club, the beer joint, the golf links, on the road, or, in a word, away from home. It seems that some women must go to the club, the card party, the show, or in a word, away from home to be happy. I believe that the Lord meant that the home should be precious to us. Home should be more than a boarding place, a place to eat and to sleep, a place to quarrel and to wrangle, a place to stay when mild sickness comes, or when the car is not working. Home should be the place of refuge from the cares of the world. Home should be the place where we find our greatest joy and share our sorrows. Home should be the place where love reigns supreme. Dare I say that home should be the place of our sweetest worship? How many blessings we lose because our homes are not what they should be! Now let us note our verses in our lesson.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord."

It is interesting to note that both in this epistle and in Ephesians Paul addresses the wives before the husbands. The Bible gives a number of duties of wives to husbands; but one is mentioned here, namely, that of submission. I recognize that this teaching that a wife shall submit to her husband, shall obey her husband, is unpopular. But it is Scriptural. God does not make the wife the slave of the husband, but He does ask her to submit to him. This does not mean that the wife is inferior to the husband. Neither does it mean that her place is less important than the husband's. The husband is superior in his God-ordained place, and the wife is superior in her God-ordained place. But when the wife steps out of her place, or when the husband steps out of his place, there will be trouble and unhappiness. A husband and his wife each have their place to fill. They complement each other. The wife is to be in the place of subjection to her husband. Man was created before the woman. Woman was created to be a helper for the man. Then, too, we need to remember that Paul teaches in I Tim. 2:14 that another reason why woman shall not rule over the man is because she was the first to sin—*"And Adam was not deceived, but the woman being deceived was in the transgression."*

There are many Scriptures that could be referred to in this same connection, but space will not allow. However, I do want to call your attention to what Peter says to the wives in I Peter 3:1-2—*"Likewise, ye wives, be in subjection to your own husbands."* You will note the very similar wording here as Paul uses in our lesson in Colossians. Now Peter goes on to give one reason why the wives shall be in subjection to their own husbands—*"that, if any [husbands] obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear."* Just what is Peter saying? There are some husbands who will not be won by the preaching of the Word. They remain unsaved despite the preaching of the Gospel. But there is another way by which these same husbands may be won for the Lord, and I do want you wives who have unsaved husbands to note this very, very carefully. They can sometimes, not always perhaps, be won by the conversation, that is, the manner of living, the behavior, of their wives. As these same husbands day after day, week after week, month after month, and perhaps even year after year, see the consistent Christian living of their wives, see the purity, the chastity, the fear, the submission of their wives, they may become saved too. According to this Scripture Christian wives do exert a tremendous influence for good or for bad upon their husbands.

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TO BE NEAR TO GOD

"LOVE THIS WORLD THROUGH ME, LORD"

Sunday, November 21

Read: I John 4:11-21—"Do I Really Love Him?"

Our first concern dare not be "Why can't I love my brother?" We must get to the basic problem. It may humble us to face it. It may send us on our knees, ministers and laymen alike! We must determine, first of all, "Do I love **Him**?"

There is a simple test which you can quickly take to help you to know how you stand regarding this. It is this: ". . . he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is one thing to know all the answers about the nonresistant way of life. It is quite another thing to **love genuinely!**

Monday, November 22

Read: II Cor. 5:14-17—"Let's Begin Where God Tells Us to Begin."

"Things are different now. Something happened to me
When I gave my heart to Jesus.
Things are different now. I am changed. It must be
That I give my life to Him.
Things I loved before have passed away.
Things I love far more have come to stay.
Things are different now. Something happened to me
When I gave my heart to Him."

Is this your testimony?

Tuesday, November 23

Read: II Cor. 5:14-17—"Christ's Love, my love."

Yes, human love there is! But this is different. It is not my love **for** Jesus, nor even His love **for** me. It is His own love, a holy virtue in me, since He has come to live in me.

The love of Christ flows to men through me—when I cannot love at all.

Every virtue I possess (including love) must be His, and His alone!

That is how ". . . the love of Christ constraineth me."

Wednesday, November 24

Read: Eph. 3:14-21—"Channels for His Love."

If a straw were laid in the Gulf Stream in line with its currents, the essential quality of the Gulf Stream water will flow through the straw.

His love cannot pass through us until we put ourselves willingly in line of the flow of God's spiritual power.

Our prejudices, our resentments, our pet "ideas," our opinion of ourselves and our abilities—everything will have to leave our hearts when His love and power push their way through.

We do not fight. We do not try to love. But we do constantly and deliberately keep ourselves turned in line with His power, His ideas, and His virtues.

Thursday, November 25

Read: Isa. 1:4-6—"Added Knowledge for the Task."

The clearer my conception of myself, without Christ, becomes, the easier it will be for me to let go of myself and my ideas.

Paul said, "For I know that in my . . . dwells no good thing."

And even more clear are his words, "There is none that doeth good, no not one." And Isaiah says it plainest of all when he cries, in essence, "All the good things you think about yourself, in God's sight, are worth nothing more than a pile of filthy rags."

My ideas are not what matters. And God's ideas will never reach others around me unless I let go of mine and hold myself steadfastly still in the flow of His power and love.

Friday, November 26

Read: Rom. 8:5-13—"Added Strength for the Task."

Sin enslaves the members of our body—the tongue is sharp; the mind, lazy; the disposition, hateful; the body is tied to bad habits.

For today let us think especially about that part of our body which concerns the hateful disposition. Verse eleven brings hope for all who would be loving but are not. The same power that raised Jesus from the dead waits to quicken (or put life into) your own body. The Spirit waits to make of you what you naturally are not. He wants to put divine love where it has never been before.

Saturday, November 27

Read: John 8:30-36—"Keep the Ideal Before Your Eyes."

The truth is that Jesus wants to free your heart from hatred. He wants to love the world through you. When the Son frees your heart of hatred, you will be free indeed.

This is serious business. Several times during the past few months I have heard remarks about our Mennonite people in my small part of the world. Always it is about the same: "These Mennonites profess one thing, but they live something else."

There is a way to convince the world. But it is Jesus' way: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21).

—Marie A. Yoder.

. . . In Time of Trouble

Sunday School Lesson for November 28
(Psalms 142; 46)

Trouble is one of the few experiences that all people have. Even children have their troubles and they are often hard. We may not be able to flee danger. An infectious disease may pass our way. Accidents do happen. Fires do break out. Our money may vanish. Wars may come as they have in the past. Troubles of all kinds are common. If your pupils have not yet had any hard ones, they may, and need to be prepared. Troubles lead some people to terror and ruin. Others always find a way out.

The two Psalms of this lesson look at trouble from two points.

Psalm 142. The psalmist spoke these words when he was in the midst of his trouble. He was in sore distress. Read verses 1-4 to find his condition. The Hebrew word that is translated "cried" is more like shrieked, they tell us. It was a cry of "Help, help!" as the troubled soul felt himself engulfed in the black despair of his circumstances.

This man was looking at his trouble and feeling very keenly his distress. He had the sense of loneliness which is always present in the time of trouble. Perhaps this was the cry of David when hiding away from Saul.

But when the psalmist looked away to God, what was his change of attitude? All at once he realized that he was not alone. His righteous friends would help. God would deal bountifully with him. As all saints can and do experience, "in the dark night shineth an everlasting light." To call upon God when in distress was a blessed privilege and an experience of David. Ps. 18:6; 55:16; 86:7.

Psalm 46. Read the entire Psalm. This Psalm is an expression of praise and victory. The trouble is already past. The occasion might have been the miraculous deliverance of Jerusalem (Zion) by a mysterious visitation from God upon the army of Sennacherib. II Kings 18, 19. What is the psalmist's confidence in God?

Not only is God all-powerful and everywhere present but He is "a very present help in trouble." He is here now. He is of easy access. Recall some of the rich promises of God to heal and comfort and protect. Let your pupils find some strengthening verses from Psalms 7, 11, 25, 26, 70, 140, 141.

Almost daily we hear of storms, floods, fires, earthquakes, tidal waves, and calamities of all kinds. If God is for us, can these troubles hurt us? He is standing by available, and fully adequate for the smallest heartache or the deepest sorrow. "Earth has no sorrow that heaven cannot heal." "My God shall supply all your need according to his riches in glory by Christ Jesus."

What are our resources for the hour of need? God's truth will stand forever. Believe His Word. God's grace is sufficient. This is God's created world and it is all held together by Him. He is on the throne. God is in the midst. Ps. 46:5; Joel 2:27; Hos. 11:9; Isa. 12:6. Recall the trouble of Job. He never did find out why he had to suffer, but he did get a new vision of God. It is not ours to question why, but only trust in our very present Help. —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Baptismal and communion services were held at Boone Station, Springfield, Ohio, on Oct. 31, with Bro. Abram Kauffman, Plain City, Ohio, officiating. Six young people were baptized and twenty-seven persons took communion.

Missionary Day was observed at the Holdeman Church, Wakarusa, Ind., on Nov. 14, with Bro. Charles Haarer, of the Bean Blossom congregation, Montgomery, Ind., and the John Friesen family of India, as speakers.

The Plato congregation, Lagrange, Ind., has become separately organized and self-supporting. Bro. Ivan Miller, Lagrange, Ind., will serve as their bishop.

Change of address.—Bro. R. R. Smucker, R. 5, to 414 River Vista Drive, Goshen, Ind. There is no change of residence.

Bro. Henry Yoder, of the Iowa Valley congregation, Lone Tree, Iowa, is also serving as pastor at the Gladwin Community Church, Gladwin, Iowa. He reports good interest in the work there.

A special Missions Week Church Bulletin has been prepared by the General Mission Board for use in our congregations on Sunday, Dec. 5. It will be sent to all regular subscribers of the Bulletin service. Because of the special nature of this bulletin we would encourage every Mennonite congregation to use it for Sunday, Dec. 5. One Sunday's issue may be purchased by those who are not regular subscribers to this service. Be sure to have your order in by Nov. 22. Orders should be in multiples of 50. The price is 95¢ per hundred, the regular price of the Bulletin service.

The Mennonite Publishing House Catalog, the publication of which was recently announced in advance in the GOSPEL HERALD, has now been mailed to approximately 20,000 of our constituents. We believe you will appreciate this new and attractive publication.

A Jewish Evangelism Conference was held at the St. Jacobs, Ont., Church, on the evening of Oct. 10, with the brethren J. B. Martin and J. Ross Goodall as speakers.

A group from the congregation at Pueblo, Colo., gave the program in the evening service at Colorado Springs, Colo., on Oct. 31, Bro. Marcus Bishop bringing the sermon message.

Bro. Harry L. Maust, night pressman of the Mennonite Publishing House, was suddenly called by death on Wednesday, Nov. 10, while hunting in a woods near his home. Death came as a result of a heart attack and his body was not discovered until a few hours later. Our condolences go out to the bereft family, a number of whom are Publishing House workers.

Impressive and significant services were held at Nampa, Ida., on Sunday, Oct. 31. In the morning Bro. C. I. Kropf, Hubbard, Oreg., gave a message on the qualifications of a minister. In the afternoon the voice of the congregation was taken, and in the evening ordination services were held, when Bro. Harold Hochstetler was ordained to the ministry. Bro. N. A. Lind, Sweet Home, Oreg., preached the sermon and Bro. E. S. Garber, the home bishop, gave the charge. The address of Bro. Hochstetler is R. 5, Nampa, Ida.

Bro. Orie O. Miller, Akron, Pa., on Sunday evening, Nov. 7, spoke at South Union Church, West Liberty, Ohio, on the various phases of MCC relief and service, giving a report of his recent three-months' world tour.

The Howard Hammer Revival Group held a meeting at the Thomas Church, Hollsopple, Pa., on the evening of Nov. 10.

In the recent riots in the Missouri State Prison Bro. John Allison was injured but not seriously. We have from him a victorious testimony.

Bro. Noah W. Hege, minister of the Harrisburg, Pa., Mission, met with a bad accident recently as a result of being caught in a tractor. He is suffering from a broken leg and other less serious injuries. He is in the Harrisburg, Pa., Hospital, where he will appreciate mail.

Bro. Ezra Yordy, Eureka, Ill., who as a result of a recent accident suffered a cracked vertebra, is improving nicely according to reports.

Bro. D. A. Yoder, Elkhart, Ind., was with the Rainy River Mission, International Falls, Minn., Oct. 23-31, visiting and serving in the regular services, closing with communion on Sunday night.

Members of the I-W unit at the V.A. Hospital, Northport, Long Island, are taking an active part in the work of the Centereach Mission on Long Island. Many teach Sunday-school and Bible classes and participate in tract and Way distribution. They contribute to the Puerto Rico Hospital Fund as a project. Gerald Weaver, Spring City, Pa., is the present unit chairman.

Bro. Walter J. Dick, pastor of the Richfield, Pa., Mennonite Church, was the speaker for the fall Christian Life Institute held at MCC headquarters, Akron, Pa., Nov. 5, 6. His four presentations were studies of the Holy Spirit.

Announcements

Program by I-W brethren from Farnhurst, Del., at Frazer, Pa., Church, Sunday evening, Nov. 21.

Stewardship Lectures by Milo Kauffman, Hesston, Kans., at Yoder Church, Yoder, Kans., on Nov. 21 three sessions and on Wednesday evening Nov. 24, the fourth lecture.

Bible instruction meeting at North Lebanon, Pa., Mission on Dec. 18, 19, with David Thomas, Lancaster, Pa., and Sanford G. Shetler, Hollsopple, Pa., as speakers.

Thanksgiving service at Good's Mennonite Church, Elizabethtown, Pa., Nov. 25. Speakers: Paul Erb, Scottdale, Pa.; Mervin Baer, Carlisle, Pa.

Bible Conference at Slate Hill, Shiremanstown, Pa., Wednesday evening, Nov. 24, and all day Nov. 25. Speakers: Kenneth Seitz, Harrisonburg, Va., Jacob Rittenhouse, Lansdale, Pa.

Missionary program at Lititz, Pa., Church, Saturday evening, Nov. 20, and three services, Nov. 21. Speakers: Daniel Miller, Argentina; George and Dorothy Smoker, Tanganyika.

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Calendar

Fall Missionary Conference, E.M.C., Harrisonburg, Va., Nov. 21, 1954.
South Pacific Mennonite Conference, Upland, Calif., Nov. 25-27.
Illinois Mennonite Conference Ministers' Fellowship, Hopedale Mennonite Church, Nov. 29, 30.
Indiana-Michigan Conference Ministers' Meeting, Leo, Ind., Nov. 30 and Dec. 1.
Pacific Coast Conference Annual Ministers' Meeting, Sheridan, Oreg., Dec. 7, 8, 1954.
Pacific Coast District Mission Board Meeting, Sheridan, Oreg., Dec. 9, 10, 1954.
Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 7.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 3 through Feb. 11, 1955.
Ontario Mennonite Bible School beginning Jan. 3, 1955.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 15-17, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, place undecided, June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Lawrence Brunk family plans to leave Buenos Aires, Argentina, on Nov. 19 for North American furlough, arriving in New York on Dec. 6. The Brunks' small daughter, Patricia, has been in the British Hospital in Buenos Aires for over a month with an ear infection and a cold, but is reported improving.

Sister Lorene Martin, Mathis, Texas, submitted to major surgery at the Rockingham Memorial Hospital, Harrisonburg, Va., on Nov. 3. Pray for Sister Martin and her family.

The Colegio Biblico of the Argentine Mennonite Church closed the 1954 school term on Oct. 28. Bro. Agustin Darino, pastor of the Ramos Mejia Mennonite Church and president of the Argentine Conference, gave the commencement address. His repeated question, "What does God think of our evangelistic efforts?" was extremely thought-provoking, as was his entire message.

Three Argentine young people—Juan Carlos Acosta, Myrta Romano, and Aladino Scorza—received diplomas as the 1954 graduates of the Bragado, Argentina, Mennonite Bible School on Oct. 25.

Sister Esther Smucker, West Liberty, Ohio, has terminated her services with the Mennonite Central Committee to care for her mother, Mrs. Joseph Y. Smucker, who fractured her hip on Oct. 25. She had operated the multigraph at Committee headquarters, Akron, Pa., since last May. Her work has been taken over by Harvey Hiebert, Mountain Lake, Minn., who is the production manager.

The missionaries on Hokkaido, Japan, will hold their final fellowship meeting with the Carl Becks on Nov. 19, just before the latter leave for Tokyo and North American furlough.

Reports from Argentina indicate that attempts are being made to get Gospel radio programs off the air. Make this a special matter of prayer. President Peron only recently granted permission for such broadcasts.

Bro. Howard Bauman, a member of the North Lima, Ohio, Mennonite congregation, has completed his I-W service with the Mennonite Central Committee. During this period he served as secretary in the relief, mental health, and shipping-purchasing offices at Committee headquarters in Akron, Pa., and at Prairie View Hospital, Newton, Kans.

The Bragado, Argentina, Bible School chorus under the direction of Bro. Lawrence Brunk gave a very much appreciated program on Oct. 27. It is the desire of many that such a program will become a traditional part of the commencement activities.

Sister Marta Quiroga, Carmen de Areco, Argentina, a member of the Bragado Bible School Executive Committee, spoke in chapel on Oct. 26.

Six young people have been attending the first instruction class at Nakashibetsu, Japan, each Friday evening under the direction of Bro. Lee Kanagy. Two other persons have requested baptism, but have not yet been able to attend instructions.

On Sunday, Oct. 24, four persons were received into membership in the Honduras mission. Total membership of this mission is now fourteen.

Sister Esther Lehman, wife of Bro. Joseph Lehman, superintendent of the South Christian Street Mission, Lancaster, Pa., died on Thursday, Oct. 25, after being hospitalized for a number of weeks.

Bro. Nelson Litwiller, General Secretary for South America, gave the last chapel address of the school year at the Bragado, Argentina, Bible School on Oct. 28.

The Howard Hammer family plans to leave New York for Belem, Brazil, on Nov. 30 to make plans for beginning mission work among the Indians of the Amazon Valley.

The Junior boys of the Mexican Mennonite Church, Chicago, have invited the men of the church to assist them in their missionary project of making 700 Spanish mottoes to be distributed by Bro. Lester T. Hershey to listeners to the Luz y Verdad radio broadcast.

Bro. Lawrence Brunk brought the messages at Cosquin and La Falda, Cordoba, Argentina, on Oct. 31. Bro. John Koppenhaver, Bragado, preached at Pehuajo on the same day.

Bro. and Sister Joe Richards, missionaries under appointment to Japan, will be speaking at the Pennsylvania Church, Hesston, Kans., on Wednesday evening, Nov. 17. Bro. and Sister Richards plan to be in Phoenix, Ariz., on Sunday evening, Nov. 21, and at Upland, Calif., on Nov. 25 for the first session of the South Pacific Conference Mission Board Meeting. They are scheduled to sail from San Francisco on Nov. 28 for Japan. Bro. Richards was ordained to the ministry on Oct. 31.

(Continued on page 1100)

Your Treasurer Reports

Seven dollars per member has been set as the goal for **Missions Week** being sponsored by the Mennonite Board of Missions and Charities through the channels of the district mission boards and local congregations. This goal has been set in consultation with district mission board representatives in light of the total need of the General Mission Board for its mission program. It is anticipated that an average contribution of this size across our church will result in sufficient contributions to carry the needs of the General Mission Board for those expenditures which are beyond the regular and designated contributions received for the mission program.

In setting any goal we must recognize certain factors. In many cases there will be individuals who are members of our church who are not in a position to contribute. This is illustrated by the fact that there are members who belong to mission congregations in rural mission areas of district conference programs. Although these members will likely contribute something, it is possible that the average contribution to be received from such mission congregations may not average a total of $7.00 per member.

To reach an average per member contribution of this size I think it will be recognized that many individuals will need to contribute more than an actual $7.00 contribution. In most congregations there are those who will need to feel their responsibility to contribute more due to the fact that the Lord has blessed them with adequate resources which will make larger contributions possible. In most congregations there will be individuals who will not feel led to contribute or who may not be in a position to contribute their share of the total program.

The suggested goal of $7.00 per member has been chosen as an average and to be a guide. It has not been set as an assessment or quota but only a guide to indicate the total amount needed to meet the needs of the mission program. From letters received in our office during the past number of weeks I am sure that there are many who will contribute very liberally to this call for mission funds during **Missions Week.** We trust that each one will feel led to give as the Lord has blessed with financial resources and that each one will give with conviction and gladness, recognizing that the gift to missions will be used in carrying on the total outreach of the mission program through the General Board.

In several cases district conferences are planning to combine with this campaign the program of their district mission board. Where this is done the per member requirement will likely be larger than $7.00 per member. It seems to me that this is a very fine trend in that it combines the number of appeals being sent to our congregations. In such conferences I would urge each one to give liberally in line with the total need both of the General Board and of the district mission board.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Have We Gone Too Far in Missions?

By E. C. Bender

This is a question we need to answer. For the last several years as we approached the close of the General Mission Board fiscal year—March 31—our treasurer found it necessary to make special appeals for funds so that we would not need to close with deficits. The response to these appeals has always been so generous that the deficits were met and we were able to begin the new year in black.

This year the situation is different in that in the middle of the year we find ourselves almost embarrassed already for funds necessary to carry out our current commitments to our various mission fields. Therefore it seems evident that we have gone farther in missions than we really believe in missions. Or possibly we have been too busy to read the warnings in our Mission Board releases, that our commitments and contributions are not meeting.

Please note that I use the phrase, "believe in missions." I do this because certainly we are not doing in missions what we actually can afford. Our luxury and lack of self-denial is too evident. The effectiveness of our mission program is very largely dependent upon the spirit of our giving. If our present program can not be financed without undue pressure, possibly we had better bring it down to the size of our belief. Then after more teaching, more Bible study, and more listening to the Spirit, we can move forward in missions again.

Having made the above statement, I want to hasten to say that I am confident that we believe in missions to the extent of our present commitments and more. One reason our mission treasury is so low is this: in spite of the fact that when we build a house today, or buy farm machinery, or a new car, or clothing, or food, we must pay at least three times as much as several years ago, yet we fail to increase our mission contributions in the same proportion. We have not quite allowed ourselves to believe that mission costs have moved up just as our own personal living costs.

I am writing this as an appeal for a consecrated response to our special Missions Week, December 5-12. As one who has served continuously on the Executive Committee since 1939, and for ten of those years as treasurer, I know at least in a measure the concern a treasurer has in times like these. Our missionaries and service workers are in many fields, both home and foreign. They must live and move as we do. Each month they look to the treasurer for a check to make this possible. We have sent them, saying, "You go and we will support you." How embarrassing it would be to tell them to come home because we can no longer support them! And how much more embarrassing would it be to have them come home and find us in our luxury!

Let us, as we did in times past, respond to this call for mission contributions. Let us too respond to a plan for more continuous generous mission giving.

Martinsburg, Pa.

Trustees of God's Gifts

On our income tax report we notice that Uncle Sam lets us take twenty per cent off for giving to the Lord or giving to charity if we want to. A certain brother could make money better than he could keep books. He learned that his income last year was quite beyond anything he had before. He had apparently never given except what he had thrown into the collection plates on Sunday. He hadn't even known about the twenty per cent. Now he had $4,000 to give, and wanted to know whether he could still give it for last year. It concerned him but I couldn't tell him clearly.

I think it is a spiritually healthy thing to be troubled as we make out our reports to the government. Today as we contemplate the overseas world and its problems of finance as related to our blessings, it is a good time for a great many of us to be troubled also and deeply concerned about the problems of folks right around us, too. We don't need to look only across the seas, sometimes we find even in this blest land folks with financial troubles. We who are strong, I am talking financially now (it could apply otherwise), ought to bear the burdens that the weak make for themselves and us. Sometimes of those close around us, we are apt to say if they would manage, or be more careful, they would not have the problems and they would not make us the problems. But Romans 15:1 speaks right to that point.

As we work on these annual income tax reports we ought to be troubled often too, and consider what we have left. We ought to be concerned about what we have left and our own relationship to it, and what we should do with it. It is undoubtedly a fact that the average household head today, the average American Christian, has more left than the rich man had about whom Jesus said it is going to be harder to get into the kingdom of heaven than for a camel to go through the eye of a needle. We are not done when we have separated ourselves from the ten or twenty per cent and consider that the eighty per cent and what has accumulated through the years is ours to use in a different sense.

Christian Responsibility

Akin to the parable of the pounds, a nobleman went away and gave ten pounds to ten people. In looking at ourselves one can observe these wonderful gifts.

First, our social welfare facilities. They don't exist anywhere else in the world as we have them here. If any one of us would get sick this minute, within a half hour there would be an ambulance and nurses and doctors and the best hospital facilities in the world taking care of us. That is true day and night wherever we are. That is a gift which only a few of us have in today's world.

Another gift is freedom. It exists here in a way that it does not exist in very many places. The freedom to come and go, to decide for ourselves what to do, to meet in public worship, with no one to humanly limit our freedom is a wonderful gift.

Another one is this, our church facility. Think of all the places within twenty-five miles where we can meet for public services in comfort and warmth and in a half hour's time. Think of our Sunday-school equipment, our literature facilities, our Christian education materials, and our church papers.

Another is our location in today's world with which none of us have had anything to do. The Apostle Paul prized most highly his Roman citizenship and a geographical base from which to operate. Tarsus, Antioch, and Jerusalem were in his world. Today there is no other place in our world in which there are the facilities to reach out and touch the two billion people of the world as there are here. We are in touch with half the world by the cablegram or the airplane or the turnpike or what have you.

I think of time of which we all have the same amount and of which we all have more than was ever the case before, or is the case anywhere else in the world. My wife and I were traveling in Paraguay a few years ago and saw how people lived there. She said one wonders how people can live. And then I said, "We'll look around. They don't live. You don't see any old people." Occasionally you see persons that look old and you ask them how old they are. The woman may be thirty-five and look like a grandmother. An occasional man becomes old. When we got back to New York and got on the train from New York to Lancaster, I said to my wife, "Look in this car. See the difference." A number of well-preserved old people from fifty to seventy-five years old were traveling and evidently enjoying life and health. This matter of time is a tremendous and valuable gift.

Next, I also thought of the special gifts that God gives which in the Bible are called talents. They are given severally—not alike—but they are given from God—five, or two, or one. And God has set some in the church, first apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues. Or you can go back to Eph. 4:11. He gave some apostles and some prophets and some evangelists and some pastors and teachers. He has given to each of us one or more of those gifts. What a terrible thing, we learn from the Scripture, to ignore that gift, to bury it, and later on bring it in a napkin and say, "Here it is, hard master."

All these things we are responsible for as trustees of God's gifts.

Assumptions of Trusteeship

Now, what is included in Scriptural assumptions of trusteeship? First of all, God owns, we possess. In the Old Testament we

read that every beast of the forest is His and the cattle upon a thousand hills, also the fowls of the mountains and the wild beasts of the sea. They are His. God's ownership is certainly established. Psalm 24:1 declares that "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." This verse gives the New Testament point of view, "Neither said any of them that ought of the things which he possessed was his own." That's a picture of the early Christian church. God's ownership, our trusteeship.

I don't need to quote Scripture for this next thought. All of you Bible readers know many verses which reveal that good trusteeship or stewardship (and I use the word interchangeably) multiplies gifts. The five loaves and the two fishes fed 5,000. The five talents gained five talents, the two gained two. The one pound gained ten in one person's hands; in the other person's hands the pound didn't even earn interest. So good trusteeship operates in spiritual mathematics. In human mathematics, two plus two are four, but in the Scriptures that mathematics does not apply at all. It is another kind of mathematics. Good trusteeship lays up treasures in heaven, not on earth.

The Bible teaches that a sense of financial stewardship, or trusteeship, is the economic result of spiritual experience.

The Christian Trustee's Response

First there is total commitment of ourselves including the crosses of life. It is not simple. It wasn't simple for Jesus. Haven't we often wondered what Jesus' life might have been like if He could have lived to sixty instead of thirty-three? As a young man in His total commitment He gave that time that God has given to us and gave to Him. He gave it on the cross at thirty-three. We now preserve time, and think it is our own. Time is not our own. Every bit of time you can value today in dollars and cents. But that is not the way God values it in terms of spiritual mathematics. So often now the man who gives his love and his time as well as his faith and his substance enters into a new relationship. A part of his life enters into the church or the call to serve and henceforth both he and it are different. The magic of reconciliation between man and God spills over to reconciliation between man and man. The world is seen through different eyes in Christian trusteeship. The impossible becomes possible.

It may not be ours to decide how heavy a cross we should try to carry. Christ's cross was fashioned by other people, not Himself. It was laid on Him and He carried it. Something like that is the way sacrifice approaches each man and woman. Do you get that point? Christ's cross was fashioned by others and laid on Him, and our cross as Christian trustees often is fashioned by others and laid on us. Something like that is the way sacrifice approaches each man and woman. There is a cross to be carried and he shoulders it and does the best he can with it. Often he and the bystanders also are amazed at the strength that comes to him.

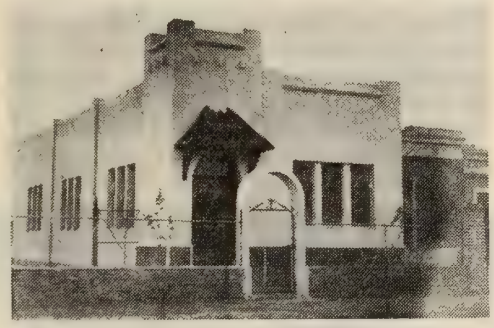
Probably the most important part about this trusteeship is that a Christian trustee cannot see his brother in need and shut up his heart of compassion from him. There is no substitute for the giver without the gift. The poet said that "The gift without the giver is bare, but who gives himself with his gift feeds three—himself, his hungering neighbor, and me."

Paul in writing to the Corinthians, talking about the Macedonians, was thrilled that in connection with their collection, they first gave themselves. This applies to giving and soliciting. I have found folks who aren't spiritually minded give a tenth or a fifth or whatever and then feel done with it. I find that in some solicitation folks are approached by others for their money and not for themselves. Today we have some whom the Lord has blessed very greatly in a material way. Occasionally we discover in such a person a hunger. People assume he is rich, magnify that often, and there are all kinds of causes that want his money, but not him. Those are hungry souls, too. They would like to give themselves with their money. The folks that come to them get a $1,000 check and away they go, but the person is not touched. I think we do well today to sense as a church those hungry souls. They are right among us here.

Now a little more about this matter of time and the cross in giving. This kind of giving and trusteeship is not always easy. It is impossible for a Christian trustee to see a brother in need and shut up his heart of compassion. In the love chapter, I Corinthians 13, the thought is so strikingly brought out that though I bestow all my goods, everything—one hundred per cent instead of twenty per cent, to feed the poor and though I give my body to be burned and have not love, it doesn't do any good. It profiteth me nothing. Now in meditating upon how we want to respond, this whole thing has to be oiled and absorbed in love, or it does not do any good. Knowing the predominance of self and how fleshly and weak we are within us, then we need to come to our conclusions on our knees, alone before God. I have found that I can never say to my brother what he ought to give or what he ought to do with his time. I have a tremendous problem with myself but I am deeply convinced that on our knees alone before God who gave us the gifts, each of us will be shown the path for ourselves and what we ought to do.—Orie O. Miller in the **Missionary Messenger,** adapted from a speech given at the annual meeting of the Eastern Mennonite Board of Missions and Charities at Elizabethtown, Pa., March 10, 11, 1954.

Is It Nothing to You?

By Frank and Anna Byler



The church and pastor's home in Quiroga, Argentina, in the days when there was a thriving little congregation there. Today it stands empty and forsaken—a striking example of the urgent need for workers in Argentina.

Is it nothing to you, the call for help from Argentina?

The call of a town like Quiroga, with an empty little Mennonite Church and an empty pastor's house beside it. They were not always empty. But the pastor's house became empty first. The workers were scarce and were needed in other places.

"Some town must do without a worker," they said, and Quiroga was left. Not entirely, at first. Someone came once every week or two, or once a month. But of course the church was getting emptier. Some families moved away. Some just stopped attending the service. It is the sad story of a slowly dying church. Finally, at a committee meeting last week, the death sentence for Quiroga was pronounced: the church and house are to be put up for sale.

And the call of a live church like Villegas, where a consecrated young man has been laboring for the Lord and souls have been saved. This worker had come from Paraguay and studied in our Bible school. When the Argentine pastor left Villegas, he accepted the assignment to work in Villegas awhile before returning to Paraguay. But now his time to return is long past due, and at the end of the year he will leave. The small group of believers he will leave behind is alive and growing, a glorious example of what the Holy Spirit can do today in Argentina. Some young people from this church attended our Young People's Retreat in the summer, and one is studying in the Bible school this year. When this worker leaves Villegas, there is no one to replace him. If we place another there, it is only to leave the church vacant from which he would be taken.

Or the call of Carlos Casares, where two workers (sisters who have given many faithful years to the Lord's work) are living. They went there two years ago when the missionary family went on furlough. The missionaries, on returning, were placed in another needy place. The older of these sisters has reached the retirement age, and their plans for the future are uncertain. They have cared for the church as best they could, and a pastor or Bible school student have been coming regularly to preach. These men, of course, have other things that occupy their time so that the care of that congregation cannot be done right under this arrangement.

There is also an Argentine pastor who retires this year, and another who will reach that age soon. They all leave vacancies to be filled.

There is also the call of towns like Alberti, a little city close to Bragado, where there is no Gospel witness in the whole city. Only the Catholic Church, and sects like the "Madre Maria" to satisfy the spiritual needs of the thousands who live there. "If only we had a worker to send to Alberti," has been the wish of our church leaders here for many years. But always there are insufficient workers to supply the churches already started, so Alberti still waits. Suipachi also waits. Mercedes waits. Other cities wait.

There is also the call of little towns close to our established churches. O'Brien, Madero, Treinta de Agosto, and a dozen others. They have all had small groups of believers. Today there is no longer a church or meetings. A few weeks ago someone in Comodoro Py asked a certain pastor why we no longer go there for meetings. The answer is that there is no one to send. It is true that these small towns have not given very encouraging results in times past, but they should have the Gospel; someone should go.

And now there is a new voice in Argentina calling. It is the voice of a people awakened from their Catholic sleep by an evangelist in the great city of Buenos Aires some months ago. For seven weeks he preached every night, until crowds of over 100,000 people a night heard the Gospel. From all over Argentina they had traveled, and now back in their homes in the towns throughout the country they are asking, "Is this Gospel the true way?" "Have we been deceived all these years?" "Is there an Evangelical church in our town?" "Who can tell us more of this way of life?"

"If the call is so urgent," you may say, "let the Argentine Church arise to its own needs." Thank God, it is hearing the call. In the past few years there have been some lay pastors and workers chosen. There are some students preparing in the Bible school. There are some consecrated young people whom the Lord is calling, but we are sorry that more are not responding. We have not experienced a real revival in Argentina yet; the church is not arising to the occasion as it should. This we recognize. But is that sufficient reason to let the call go unheeded? Not only are many being denied the opportunity of hearing, but congregations are also dying out. The need is still much greater than the supply that can come from the Argentine church in the immediate future. Argentina is still calling. Is it nothing to you?

Trenque Lauquen, Argentina.

An Evangelistic Trip

By R. Lal

A teacher in the Balodgahan Middle School

It was a blessed dawn when a group of 14 proclaimers of good news were inspired to come out for an evangelistic trip to Amadolla in the car of Bishop E. I. Weaver.

Amadolla is a small village which is located in the heart of a dense forest, a cluster of little mud houses and small huts. There amidst the Hindus lived one of our kith and kin in Christ. He had extended an invitation to visit him and preach and to have a day's fellowship with him.

Our way to Amadolla was through Mangal Tarai, which is no doubt known to Gospel Herald readers. We reached Mangal Tarai just at sunrise and had one fellowship meeting, and its joy was multiplied by the tea given by Bro. Weaver.

From there we started for our destination. The road was very narrow, full of ups and downs, and those who sat in the trailer were bathed in dust. The way was lonely and full of dense jungle on either side. At about one in the afternoon we reached the village. Since our Christian brother was out to some other village, we went to the **Patel** (an elderly person and government authorized leader of an Indian village). The **Patel** was much pleased to find us in his village and received us with great love and hospitality. He gave his small shade for our housing and cooking. That leader of the village helped us in all possible ways and we were given one more room and a big veranda.

On our arrival a big crowd of villagers gathered around us and gazed at us with great surprise. These villagers were very simple-hearted and scantily clothed. The day was very hot, yet the people spent the whole day standing in the scorching sun around us. Some of us went to bathe, others took a rest, and some ladies and gentlemen took to cooking. The whole day was a day of oneness in Christ. The **Patel**, the people, and the team were in unison with one another. That day the untouchability and differences were cleansed from that village by the radiance of the love of the Saviour and Master. We moved freely in the homes of the



Village evangelism in India. Bro. Shivrajsingh and Bro. Wilbur Hostetler preach the Gospel to villagers.

villagers and the whole environment was saturated with the great love of Jesus.

There was a reign of joy and love in the whole village.

After lunch we rested for a short while, then a group of children gathered around us and we taught them stories from the Word of God. We sang with them and the children were very happy. We also distributed some Sunday-school lesson pictures to them. We had some musical instruments which, when played, inspired the villagers to join us in singing and playing. As the sun was just on the horizon we started preaching the good news of our Lord and Saviour and the whole life of Jesus was shown through slides and the message was proclaimed to them in their own language. Towards the close other people from a distant village came to listen and were disappointed when we expressed our inability to stay with them any more for that day.

Here we saw the vision of the need of preaching the good news to those who yet do not know Jesus, the way of their salvation, the life and the light of the world. We also sold some Gospel portions. Thus this trip to Amadolla was full-fledged Gospel Team work. Till the last, while we were sitting in the car, people pleaded for us to stay longer with them but the circumstances did not permit and we left them and came home at the dead of night.

We plead and request the readers to pray for the brothers and the children of that village so that the Word of God, the good news of Jesus, may bear fruit a hundredfold and that we may always keep on witnessing to Jesus Christ in words, thoughts, and deeds.

Balodgahan, M.P., India.

Under-Shepherd's Prayer

By Dorothy McCammon

Not ours, these sheep whom we would feed,
But Thine, Great Shepherd, Thine they be.
Forbid that they or we should feel
At rest, until they live in Thee.

Use us, dear Lord, to lead them home.
Make of our lives Thy channels free.
Then give us for our hire Thy peace,
And give them life for following Thee.

Strengthen us to declare Thy Name,
To pray for them, to give Thy Word.
Keep them, O Father, safe from harm,
Conscious each moment of their Lord.

Not ours, these sheep whom we would feed,
But Thine, Good Shepherd, Thine they be.
Bring us together in one fold—
Sheep of Thy pasture, they and we.

Tokyo, Japan.

I will major in the power of God rather than in the power of things.

—J. T. Browning



The Mennonite Hour

Station Change in Alberta

Beginning on Sunday, Nov. 21, **The Mennonite Hour** will be heard on CKYL, Peace River, from 9:00-9:30 a.m. This is a newly built station in an area where an active mission program is in progress.

The broadcast on CJDC, Dawson Creek, will be discontinued with the last release on Nov. 14.

On the Calendar

Pastor Hostetter and the Male Quartet in Ontario Nov. 20-28.

Saturday and all day Sunday, Nov. 20-21, Baden Mennonite Church, Baden

Monday, Mapleview A. M. Church at Wellesley

Tuesday, St. Jacobs Mennonite Church, St. Jacobs

Wednesday, Zurich Mennonite Church, Zurich

Thursday, East Zorra A. M. Church, Tavistock

Friday, Cressman Mennonite Church, Breslau

Saturday and all day Sunday, Nov. 27, 28, Elmira Mennonite Church, Elmira

Echoes from Box 22

East India
"Thank you for sending me your **Anniversary Booklet** and also **Keep Thyself Pure. Keep Thyself Pure** is really wonderful and I am sure it would help many a youngster to know the realities of life and yet live pure for the glory of our dear Lord who died to redeem us from sin and its penalty."

Minneapolis, Minnesota
"I listen to your program every Saturday afternoon. I sure get such a blessing and joy out of your program. I would not miss your program for anything. . . . Sometimes I am feeling kind of blue and when I hear your program, it makes me feel much better. I can hardly wait until Saturday comes around again so I can hear your program."

West Pakistan
". . . I do very much appreciate, or rather enjoy, your religious broadcasts over Radio Ceylon. Yes, that monosyllable word 'joy' means so much to us poor Christians on this side of the globe, when we reflect on what St. Paul says 'for the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' I must confess your broadcasts have made me more spiritual minded and prayerful; to receive the healthful Spirit of Christ's grace in such a way is a thing highly to be prized and sought after. . . ."

Beloit, Kansas
"One Sunday this summer I heard your sermon on 'Building a Happy Home.' It was excellent and I think what all families should know. I did not have pencil and paper so couldn't take down Bible references. I would like to use the material for young adult Sunday-school class and would be good for parent-teachers' lesson. Is a copy of that sermon available? . . . ."

Fairgrove, Michigan
"I am interested in the great work you are doing. I have not heard your broadcasting very often over the radio, but whenever I do, it impresses me very much. Your sincerity of the Gospel and clear explanations and your heart-warming singing touches the heart-strings. . . ."

Sydnorsville, Virginia
". . . I would like to have two of each of those booklets of which I do not have any copies. The reason for desiring two of each is the fact that I have young ministerial friends to whom I pass along a copy on some proper occasion. . . ."

Butler, Indiana
"I enjoy your program immensely. I am 15 years old and want to give my life to the cause of the Gospel, but I wonder if you would write and tell me how to know that I'm saved and to be free from doubts."

Puerto Rico
"I as the Bible teacher of the senior Bible class in this Baptist Academy am looking for subjects and materials which will really help and interest my students. After having read **Keep Thyself Pure** I am sure that they could really get something from it. So could you please send me 25 copies of that booklet? . . ."

Missions Editorial

The Gospel of Giving

"Repentance is the capitulation of the citadel of sin in man's heart. Stewardship is the surrender of the stronghold of covetousness in man's will." Thus writes Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, Okla., in his new book entitled "The Gospel of Giving."

God's ownership and man's stewardship stands out in the first chapter. Man is more than God's servant; he is His steward, or manager, using modern terms. From this premise the author goes on to show how giving is both law and grace. And, of course, there is a chapter on the who, when, where, how, and why of the collection which places the responsibility for the collection in the hands of the local congregation.

The widow who gave her mite, the unjust steward, and the lad with five barley loaves and two small fishes all serve as starters for other chapters. Every father will enjoy the message based on "There is a lad here. . . ." And a book on stewardship would hardly be complete without a look at what the Bible says about the dangers of wealth. The author closes with a description of the every member canvass plan of giving.

That this is a book of sermons in no way discredits it. Each chapter sermon is replete with apt illustrations which any pastor will find useful in his preaching, not only on stewardship, but on other subjects as well. For example, Dr. Hobbs tells about two artists who were asked to paint their conceptions of a dead church. "One painted a picture of a dilapidated church building which showed every evidence of death. The other portrayed a beautiful, well-apportioned church building. But in it he pictured a missionary gift box with a cobweb over its mouth. He had rightly depicted a dead church."

From reading these messages, one soon senses that the author believes firmly in stewardship as a joy and privilege. He deplores such unbecoming means of getting money for the church's program as "kissing bees," bazaars, rummage sales, and oyster suppers. Read what two oysters said to each other when they met at such a supper.

Dr. Hobbs has a knack for aptness of metaphor. His diction is crisp and devoid of long, involved sentences. This book is attractively bound, is published by the Broadman Press, Nashville, Tenn., and can be purchased for $2.25 through the Mennonite Publishing House or any religious book store.

This would make a good Christmas present for your pastor. But if you give it, be prepared for what will surely follow.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Are you thinking about entering VS or some other form of Christian service? During the next six months to one year there will be many opportunities developing in which you may find your place of service. It is good to write and express your convictions as early as possible in order to provide plenty of time to make the necessary arrangements. Making inquiries about service opportunities will not obligate you in any way, but it is one way to ascertain the Lord's leading.

If you are unable to enter service immediately but would like to within the next year, write now so that your interests and plans can be taken into account as the needs for personnel are filled. Address correspondence to Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Voluntary Service

Two kindergarten teachers are urgently needed for Mathis, Texas, and Camp Rehoboth, St. Anne, Ill. Those who are interested in working with children and would like to serve in this way should contact the Office for Relief and Service, 1711 Prairie St., Elkhart, Ind., as soon as possible.

Kindergarten materials are also needed for the developing kindergarten program at Camp Rehoboth. Any MYF groups, Sunday-school classes, or sewing circles interested in helping to provide these materials should write to the Relief and Service Office at the above address for details.

Floyd Zehr, Lowville, N.Y., I-W man serving at the Bethany Mennonite School, Puerto Rico, as industrial arts and English teacher, is taking night classes in the La Plata language school. Floyd also drives the La Plata school bus in addition to his teaching and study schedule.

Joseph and Tillie Nauraine and daughter Johanna Rose arrived in the states last month from Puerto Rico to carry on deputation work in the interests of El Hogar del Niño, a boys' home in Dio Piedras of which they are administrators.

Elmer and Eileen Lehman, Lowville, N.Y., have completed their six weeks of language study and have taken up their duties at Casa de Salud, a convalescent home in Aibonito, Puerto Rico, for children.

I-W SERVICES

On Nov. 2 and 3 a rally for I-W men in the Kansas City area was held at the VS center. The program consisted of testimonies, pictures, and talks by Lowell Nissley, Crystal Springs, Kans.

The Cleveland I-W chorus will give a program at Orrville, Ohio, on Nov. 21 in the evening. The chorus also assisted in the evangelistic services held at the Gladstone Mission in October.

Harold Mast, Burr Oak, Mich., was recently elected leader of the unit at East Lansing, Mich., and will assume his new duties near Nov. 17.

Two additional delegate conferences to obtain the voice of the I-W men on the I-W program were recently held in the eastern U.S. area. On Nov. 12 delegates from the Atlantic Coastal area met at the Trevose Heights Church near Philadelphia, Pa., and on Nov. 13 delegates from New York, New Jersey, and New England met at Centereach, Long Island.

Finances

There is still need for increased support for the Voluntary Service, I-W, PAX, and Relief programs of our church. A preliminary financial report for November indicates that contributions have not yet equaled the expenditures necessary to carry on the present program.

The Relief Committee suggests that a minimum of $.50 per member given through a monthly relief and service offering from **each** congregation would provide sufficient funds. There may be those who would like to contribute more than $.50 per month and individual contributions are needed and appreciated. Continue to pray for this work of the church.

Released November 5, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

MCC Distributing Government Surplus Food

MCC is and has been claiming all the US government surplus food which its relief workers can effectively distribute to the needy overseas.

Recent correspondence to the Akron office has inquired whether MCC is entitled to surplus commodities and to what extent such food will be used in its foreign relief program. As a government licensed voluntary relief agency, MCC is entitled to surplus foods in the same way as are Church World Service (CWS), Brethren Service Commission (BSC), War Relief Services-National Catholic Welfare Committee (WRS-NCWC), American Friends Service Committee (AFSC), Jewish Joint Distribution Committee (JJDC) and other agencies.

The distribution of government surplus food such as that made available by this year's Agricultural Trade Development and Assistance Act is not new to MCC. Mennonite relief workers have been dispatching such materials during the past approximate two years as well as during an earlier period.

This agricultural act, passed by the US Congress and signed by the President this summer, makes $300 million worth of surplus food available to voluntary relief and service agencies to be distributed by June 30, 1957. This allotment to voluntary agencies is but one of the means of distributing the gigantic government surplus supplies, which in July exceeded $6¼ billion in value. The Red Cross and school lunch programs, for example, are other recipients.

Foodstuffs available to the voluntary agencies in railway carload lots include butter, cheese, powdered milk, cottonseed oil, and shortening. In some cases ocean freight and inland freight in the US are provided. The remaining shipping and freight costs, processing and maintenance of personnel who distribute these materials, come from cash contributions made to the relief program by Mennonite and Brethren in Christ churches.

Foodstuffs alloted to MCC will be distributed by relief workers in Germany, France, Austria, Jordan, Korea, Formosa, Japan, and Indo-China. The distribution of this food "in the name of Christ" can be a significant Christian testimony. Mennonite relief workers need the prayers of their churches so this American God-given prosperity may be shared in a Christian spirit.

MCC Office Facilities Secured in Indo-China

Developments in the Indo-China MCC relief program include the securing of office facilities in Saigon, the obtaining of the services of an interpreter, the arrival of two more workers from Korea, and the scheduling of a second shipment of relief supplies, which consists of 13½ tons of canned beef and pork.

Delbert Wiens, Reedley, Calif., the first MCC representative in Indo-China, reports that STEM, a US government assistance agency, has moved into a new building and released a whole floor of offices to voluntary relief and service agencies. This building is in the heart of the city of Saigon.

The two workers from Korea—Adam Ewert, Mountain Lake, Minn., and Mrs. Eva Harshberger, North Newton, Kans.—were scheduled to leave that country Oct. 25 and by now should be in Indo-China. A third worker now in Formosa, Roy Eby, New Providence, Pa., will soon join this team in the province of Viet Nam.

The exact nature and location of a relief and service project has not been determined at this time. Delbert Wiens has reported there is a need for health and sanitation teams and community improvement projects.

Released November 5, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

How many members of your congregation know what is being done by the Women's and girls' organizations? Does your circle have difficulty in raising sufficient money to carry on your projects? Should more of the sisters know about the work and attend the meetings? Is your work done in the basement of the church, in the sewing room, or home and never given any publicity in the regular service?

Many pastors regularly give space in the church bulletin to the announcement of the circle meetings. Some occasionally give space for several sentences telling about special projects or meetings. A few pastors have

occasionally given time during the regular evening service to let different organizations of the church tell about their work.

At Springs, Pa., the pastor recently gave half the time of the regular Sunday evening service to the District WMSA President to tell about the women's work. It was an opportunity to challenge the men to support the sisters in their work. Some of the brethren said they had not known what the women were doing.

Certainly as we become aware of the work, and as our knowledge of the need increases, so we become more active in supplying the need. Perhaps you want to show your pastor our recent release, "Know Your WMSA." Tell him about the work, and seek his cooperation in publicizing the work being done by the local groups in the congregation and district. The work done by the Women's Missionary and Service Auxiliaries in the local congregations is a part of the general mission and service program of the church. In order to have our people "give-conscious" they must be "need-conscious," and we must give them the information to make them so.

* * *

Do you have a plan to provide for your district missions and institutions? At a recent meeting of the Indiana-Michigan district, mimeographed lists of the needs of the mission stations and institutions supported by the district Mission Board were presented. One person had been responsible for contacting all the missions and tabulating and compiling the list. The list was presented to the circles and each one had the opportunity to say what they would like to do, how much, and for whom. In a few minutes all the needs were distributed among the local groups.

This certainly seems like an ideal plan which can be used annually or more frequently according to local needs. One district officer, the secretary or president, can contact the district missions and institutions and also the local circles. This plan will help the local groups to find places to serve according to their ability, for they need to contact only the district officer. This plan also assures the mission or institution that all of their needs will be taken care of through this one contact. May we suggest that local circles contact district officers rather than individual missions. If your district has such a plan, local officers are responsible to make it work. —Office of WMSA Secretary, 1711 Prairie St., Elkhart, Ind.

From Our Churches

ALTOONA, PENNSYLVANIA

(First Mennonite Church)

Dear Readers:

"Blessed is every one that feareth the Lord; that walketh in his ways" (Ps. 128:1).

Bro. John F. Grove, Greencastle, Pa., was with us over the Easter season and brought us inspiring messages on the resurrection.

Our Bible school was held June 14-25, with an enrollment of 98. We enjoyed working with a fine group of children and the Lord richly blessed the work.

On Sunday afternoon, Aug. 22, our pastor was ordained to the ministry. We pray that the Lord will bless him in his work and that many souls may be saved through his labors for the Lord.

The annual Christian Workers' Meetings were held Oct. 3, with the brethren Wilbur Yoder, Middlebury, Ind.; Chester Kanagy, Belleville, Pa., who was also moderator, and Elrose Hartzler, Belleville, as speakers. Revivals were continued the following week. Bro. Wilbur Yoder was with us on Monday evening and Bro. Jacob Weirich, Belleville, Pa., continued the services through Oct. 10. Our church was strengthened greatly.

The Lord willing, we expect to have baptismal services Sunday evening, Oct. 31, and communion services on Nov. 7.

Miriam Witmer.

CREAMERY, PENNSYLVANIA

(Upper Skippack Congregation)

Dear Readers:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" We have much to be thankful for. Our cellars and freezers are full even though we had much dry weather in the summer.

We had an average attendance of a little over 200 in our summer Bible school. Wilmer Reinford was superintendent and he had a fine staff of workers. Catholic priests warned the parents of some of the children not to send them but they still came. People are hungry to hear the Word.

We had our Sunday-school reorganization Sept. 19. Supt., Norman Reinford, Jr.; Asst., Clarence Reinford; Sec., Frank Reinford; Treas., Milton Keller. Ushers for the coming year are Paul Seaman and Wilmer Kerr.

On Oct. 9 we had our semiannual song service prior to our revival meetings. Alvin Detweiler, Allentown, Pa., brought the messages preparing us for the revivals. Also our YPBM on Oct. 3 theme was "Revive Us Again," with Bro. Harold Fly as main speaker. Our revivals were held Oct. 10-17 with Bro. Aaron Shank, Myerstown, Pa., as evangelist. Although there were no visible results, we were strengthened and made to realize our responsibility to our fellow man.

The hurricane swept through our area on Friday during the revivals. We did not have church Friday evening due to the winds which were as high as 80-90 miles per hour. Much property was damaged. Our Saturday evening meetings were held at the church, but we had no electricity, and a brother of our congregation brought his generator to supply current.

We have prayer meetings once a week. In our Bible study on Wednesday evenings we are studying "Living the Christian Life" taught by Bro. Floyd Hackman.

Our youth have as their project sweet potatoes and soybeans, and they have also kept the cemetery yard trimmed. Bro. John Haas is president of this group.

We are always glad for visiting folks, and so if you are passing through eastern Pennsylvania, we invite you to fellowship with us.

We find souls who are past the threescore and ten, on the brink of eternity, and still they are saying No. May we be faithful in witnessing till He comes.

Correspondent.

LOMBARD, ILLINOIS

(Lombard Mennonite Church)

For a number of years several families in the Western Suburbs of Chicago have sought the Lord's will relative to the establishment of a Mennonite Church in their area. This same concern has been expressed repeatedly by pastors of the Home Mission in Chicago in the last few years. This concern was presented to the Illinois Mennonite Conference and to the Mennonite Board of Missions at Elkhart, Ind. The Conference and the Mission Board both looked with favor upon the establishment of a Mennonite Church in the Western Suburbs of Chicago. Consequently, they encouraged the people living there and Bro. C. Warren Long, bishop of the Mennonite Home Mission, to take steps to effect a church organization.

On Oct. 23, the interested people met in the East Lombard Civic Club Building, Lombard, Ill., for fellowship and worship. During the evening's activities a charter membership was opened with fourteen names. Church letters were presented from Michigan, Ohio, and Illinois. Bro. LeRoy Kennel, Goshen, Ind., was given a call to be the first pastor. He was then, during the evening service, installed as pastor after which the first communion service was observed.

This new congregation will have its first Sunday service on Oct. 31 in the East Lombard Civic Club Building. The church will be known as the **Lombard Mennonite Church.** They will be affiliated with the Illinois Mennonite Conference.

We thank God for hearing the prayers of the people who seek to serve Him more perfectly in the area where they live. We thank God for the guidance He has given thus far in the organizing of this new church.

The church will seek to minister to all the people in the community with a definite missionary emphasis. They will also provide worship, fellowship, and service privileges for the I-W fellows in Elgin and Chicago. The church is located about equal distance between the two I-W centers.

The present Civic Club Building is not in a proper location for a permanent place of worship. Thus plans need to be made to secure a lot in a new section and build a church building as well as secure a parsonage. A new church like a baby needs help that maturity does not need. The mature are the ones who help the immature to maturity. Consecrated gifts may be sent to the Mission Board at Elkhart, Ind., 1711 Prairie St., for the Lombard Mennonite Church.

C. Warren Long, Tiskilwa, Ill.

PRYOR, OKLAHOMA

(Zion Congregation)

Greetings to All:

"Praise God from whom all blessings flow." On Sept. 26 Bro. and Sister Amos Gingerich from Parnell, Iowa, worshiped with us. Bro. Gingerich preached for us both morning and evening. On Oct. 3 Bro. and Sister Sam Schrock, Molalla, Oreg., worshiped with us and he preached both morning and evening. We do appreciate having folks stop to worship with us.

On Oct. 17 we had our counsel meeting and the same evening Bro. Jonathan Zook, Canby, Oreg., preached for us.

Our sewing circle meets the second Thursday in the month. This month we are quilting a quilt for Hannibal, Mo. Most of our sewing goes for relief.

Our bishop, Bro. Nelson Histand, goes to Oak Grove one Sunday morning and two Sunday evenings a month to preach.

We had several nice showers of rain lately for which we are very thankful.

Mrs. Baldwin Miller.

SOUTH BOSTON, VIRGINIA

(Ebenezer Mennonite Congregation)

Dear HERALD Readers:

Greetings in Jesus' precious name. A meeting of blessings and inspiration was experienced here on Oct. 9 and 10 when the program on "Building the Home Christian" was discussed. Guest speakers were the brethren John R. Mumaw, Harrisonburg, Va.; John H. Shenk, Denbigh, Va., and Paul Barnhart, Stuarts Draft, Va. If we put into practice the many good things we were told about making our homes Christian, many a heartache in our homes and in our churches would be eliminated.

Others visiting here during the meetings were the wife and two daughters of Bro. Barnhart, Bro. Jason Weaver, and Danny Shenk, son of Bro. Shenk.

On Sept. 22 our Sunday school was reorganized as follows: Supt., Ira Good; Asst., Arthur Brunk; Secy.-Treas., Lena Good; Chor., Ruth Good. We solicit the prayers of God's people in this work.

On Sept. 17 Bro. Franklin Weaver, bishop, and Bro. Paul Wenger, both of Waynesboro, Va., were here for our communion services.

Our sewing circle officers were elected on Sept. 9 as follows: Pres., Mrs. Beulah Good; Vice-Pres., Mrs. Vera Good; Secy.-Treas., Mrs. Lucy Snead.

We thank God for answered prayer in healing our brother, James Conner, who had eye trouble.

We wish to say thank you to all those who have helped in the work here. May the Lord bless you. And we pray that you may pray for the group here, that our lives may be conformed to complete obedience to God's Word.

Lucy Snead.

TOLEDO, OHIO

(West Bancroft Congregation)

Dear Christian Friends:

"If my people, which are called by my name,

shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

During the Brunk Revival Campaign at Pettisville, Ohio, we had the privilege of attending almost every night. We all witnessed a great revival, and the above verse still rings in our ears.

Our revival services were held here Oct. 21-31 with Bro. J. Frederick Erb, Detroit, Mich., as our evangelist.

Our summer Bible school was held June 14-25 with an average attendance of 92. A group of teachers from three churches in Fulton and Williams counties came to help us each day.

The first two weddings were held in our church this year in April and September: Elaine Schmucker to Irvin Cressman, and Mona Aeschliman to David Mann. They are serving the Lord in Kitchener, Ont., and Hannibal, Mo.

Lowell Becker and Allen Schmucker are in I-W service in Fremont Memorial Hospital, Fremont, Ohio.

Our Sunday-school elections were held Oct. 3 with the following results: Supt., John Aeschliman; Asst. Supt., Erie Sauder; Choristers, Melba Schmucker and Vernon Fry; Secy., Olen Britch; Treas., Harvey Schmucker.

We were happy to have Bro. and Sister Archie Graber and Nancy from Africa with us; also Bro. Curtis Cressman, Kitchener, Ont., Bro. Donald King, Pigeon, Mich., and Cleo Mann, Indianapolis, Ind. We also enjoyed having a young men's quartet from Goshen give our B.Y.F. a program one Saturday evening and on Sunday morning and evening.

Pray with us and for us as we labor here.

Mrs. Allen Schmucker.

KINZERS, PENNSYLVANIA

(Hershey's Mennonite Church)

Dear Readers:

Christian Greetings. We are again approaching another Thanksgiving season with much to be thankful for, both spiritually and materially. We were brought to realize the power of God and our helplessness during the past summer. First we had a very dry season when we thought we wouldn't have any harvest. Then the rain came and we had a wonderful harvest. When the harvest was about gathered, we experienced a hurricane, but through it all, we were really blessed.

Our congregation again sponsored a summer Bible school at Hartleton, in Union Co., Pa., with an average attendance of 107. Our own Bible school had an average attendance of 177.

On Sept. 26 we observed our communion services. On Oct. 10 we had the privilege of having Bro. Don Augsburger bring the message and on Oct. 31 Bro. John Oberholtzer. We are looking forward to having Bro. Myron Augsburger with us in February.

Everett S. Buckwalter.

YODER, KANSAS

(Yoder Congregation)

Greetings in Jesus' name:

Our Sunday-school officers for another year are Supt., Harvey Schrock; Asst., Melvin Yoder; Supt. Inter. Department, Willard Diener; Asst., Lola Fay Bontrager; Supt., Primary Department, Rufus Yoder; Asst., Shirley Headings; Secy.-Treas., Glen Schrock; Chor., Phillip Headings. Each officer, teacher, and pupil has a new responsibility to serve the Lord.

Bro. and Sister Sam P. Schrock and son were with us for a few weeks, and Bro. Schrock gave us some very good messages.

Delbert Yoder, Maynard Bontrager, Lloyd Yoder, and James Bontrager left for Denver, Colo., for their I-W service. Some have come home and others soon will come back after their two years of service.

Mrs. Grant Stoltzfus was at the Yoder Church on Oct. 25 to give one of her Heart-to-Heart talks.

Bro. D. D. Miller, Berlin, Ohio, preached at the Hutchinson Mission on Oct. 26.

A large number were present for the Yutzy reunion on Oct. 27.

Mrs. Frank Mullet, Bloomfield, Mont., is sick with heart trouble. On Oct. 30 Mrs. Anna King, Mr. and Mrs. Samuel Janzen and daughter, and Sanford and Betty Ann Mullet left for Montana.

Mr. and Mrs. Jerry J. Bontrager, Mrs. E. F. Bontrager, and her sister Lydia just returned from a trip east.

We are studying the Book of Daniel on Wednesday evenings with Allen King as teacher.

Mary Headings.

MISSION NEWS (Continued)

Pray for housing in Kamishihoro, Japan, for the Sisters Ruth and Rhoda Ressler when they finish their language study. Kamishihoro is a small village in the Tokachi area of Hokkaido near Obihiro.

Over 30 new people came to the Bragado, Argentina, Church to hear the messages of Horacio Gualdieri, special speaker of the Christian Discipleship conference sponsored by the Bible school, Oct. 21-24. Some were merchants who never before attended an Evangelical church. The men's quartet of which Bro. Delbert Erb is a member helped to make the closing day of the discipleship conference a great spiritual feast. This quartet regularly sings over the radio in Buenos Aires.

Bro. and Sister Melvin Leidig, Saginaw, Mich., were scheduled to speak at the Lockport Mennonite Church, Stryker, Ohio, on Sunday morning, Nov. 14, and at the West Clinton Mennonite Church, Pettisville, Ohio, in the evening. They will speak at the Mennonite Gospel Chapel, Youngstown, Ohio, on Friday evening, Nov. 19.

The Japan Mennonite Church held its first general conference at Obihiro on Oct. 30, 31, although no representatives from Tokyo were present. The business sessions dealt with the new church paper, the 1955 Winter Bible School (Jan. 9-16), the revolving church building fund, Sunday school co-operation, and the time and place of the next meeting. Two meetings a year are planned, spring and fall.

Workers serving the American Negroes are holding their annual fellowship and discussion meeting at the Gladstone Mennonite Church, Cleveland, Ohio, Nov. 16-18.

Bro. and Sister Stanley Weaver, Black Mountain Mission, Chinle, Ariz., will be speaking at the annual meeting of the South Pacific Conference Mission Board at Upland, Calif., on Thanksgiving Day, Nov. 25.

The Youth chorus of the Bethel Mennonite Church, Chicago, gave a program at the Mennonite Home Mission, Chicago, on Sunday evening, Oct. 31.

FIELD NOTES (Continued)

Week-end Bible School at the Cedar Grove Church, Greencastle, Pa., Nov. 24-28. Instructors: D. Wyse Graber, Stryker, Ohio; Glenn Musselman, Biglerville, Pa.; Ray Bair, Louisville, Ohio. There will also be classes for young people and children.

Annual Thanksgiving meeting at Sunnyside Mission, Lancaster, Pa., all day Nov. 25.

Speakers at Zion Church, near Morgantown, Pa., for the Missionary Day week end are Orie O. Miller, Akron, Pa.; Bro. and Sister Daniel Miller, on furlough from Argentina; Don Augsburger, Philadelphia, Pa.

Missionary Day speakers at Maple Grove, Belleville, Pa., Nov. 21, are Bro. and Sister Ernest Lehman, who spent several years in relief work in the kingdom of Jordan.

Week-end meeting at Gingerich Meetinghouse, Lebanon, Pa., Saturday evening and all day Sunday, Nov. 21, 22, with John C. Wenger, Goshen, Ind., and Donald Lauver, Oakland Mills, Pa., as speakers.

Missionary Day at Yellow Creek, Goshen, Ind., will be observed on Nov. 28, with Wilbur Hostetler, missionary from India, as speaker.

Thanksgiving Bible Conference for Johnstown district, at Pleasant Grove, Salix, Pa., Nov. 24-28. Speakers: Byard Shank, Mt. Crawford, Va.; Milton C. Vogt, India missionary.

Missionary Day services at Beech Church, Louisville, Ohio, on Nov. 28, with Dr. Jonathan Yoder and wife, missionaries from India, as guest speakers.

Home Conference at North Lima, Ohio, Dec. 4, 5. Speaker: John C. Wenger, Goshen, Ind.

Special meeting of the Allegheny Mission Board at the Kaufman Church, Hollsopple, Pa., on Nov. 20, to promote Missions Week, with Bro. Levi C. Hartzler, Elkhart, Ind., as guest speaker.

Bro. A. T. Rollins, Needmore, W. Va., will be the Missionary Day speaker at Cedar Grove, Greencastle, Pa., Saturday evening and Sunday morning, Nov. 13, 14.

Visiting Speakers

Oct. 31. **Chester Helmick,** Pinto, Md., at Yellow Creek, Goshen, Ind. **George Smoker,** Tanganyika, at Kinzers, Pa.

Nov. 7. **J. M. Nissley,** Sarasota, Fla., at Fourth Ave., Altoona, Pa., forenoon; Mill Run, Altoona, evening. **Paul M. Lederach,** Scottdale, Pa., at Tressler, Greenwood, Del. **Wilbur Nachtigall,** Puerto Rico, at Hesston, Kans. **Joe Pantana,** Elida, Ohio; at Oak Grove, West Liberty, Ohio. **John E. Coffman,** London, England, Scottdale, Pa., morning; Johnstown, Pa., evening. **Abram Baer,** Maugansville, Md., at Scottdale, Pa., devotional service.

Nov. 14. **Harold Lehman,** Hagerstown, Md., at Bethel, Mummasburg, Pa., **R. R. Smucker,** Goshen, Ind., at Somerset St., Johnstown, Pa.

Evangelistic Meetings

John J. Yoder, Farmerstown, Ohio, at Dillonvale, Ohio, beginning Nov. 14. **Nelson Kauffman,** Hannibal, Mo., at Nappanee, Ind., Nov. 7-14. **Sanford G. Shetler,** Hollsopple, Pa., at Howard-Miami, Kokomo, Ind., Nov. 5-14. E. M. Yost, Denver, Colo., at Pleasant Hill, Peoria, Ill., Nov. 10-18. **Elam Hollinger,** Brewton, Ala., at Colorado Springs, Colo., Nov. 10-21. **Jacob Rittenhouse,** Lansdale, Pa., at Elizabethtown, Pa., Nov. 28 to Dec. 12. **D. A. Yoder,** Elkhart, Ind., at Locust Grove, Sturgis, Mich., Nov. 7-14; at New Bremen, near Croghan, N.Y., beginning Nov. 23. **Benjamin Weaver,** East Earl, Pa., at Meadville, Lancaster Co., Pa., Nov. 7-21, instead of Hershey Church as previously reported. **Ross Metzler,** Lewistown, Pa., at Old Road Church, Gap, Pa., Dec. 5-19. **John F. Garber,** Alma, Ont., at Alpha, Minn., Nov. 14-21. **Peter B. Wiebe,** Goshen, Ind., at Manson, Iowa, Nov. 23 to Dec. 2. **Raymond Kramer,** Meadville, Pa., at his home church, beginning Nov. 21. **C. F. Derstine,** Kitchener, Ont., at Olive Church, Elkhart, Ind., Nov. 21-28.

ACROSS THE ALLEGHENIES (Contd.)

eighteen. A child is (1) self-conscious, (2) God-conscious, (3) sin-conscious, and (4) choice-conscious.—Dobbins. Childhood has a craving to associate with the church group, if the parents are. He will usually in his or her answers reflect the mind of the parents, but not so, when accountable.

Decision is a power or habit of promptly and definitely taking a course of action. Commitment begins at a conscious moment in an act, yet it is a lifelong attitude. The apostles have one Gospel, not one for children and another for adults. We need to re-evaluate the techniques used in endeavoring to secure decisions and obtain commitments from children for church membership.

The next papers on the general theme of child evangelism were given by Paul Mininger, John R. Mumaw, and Paul Miller.

Jottings: The church may mean the invisible, the sociological, or the fellowship. The latter may be institutional, with the emphasis there (state churchism), or a sect, with the emphasis on serving. The latter may be (1) of forgiven sinners, (2) of discipleship, with a commitment to Christ as Lord, or (3) of those who have achieved, based on uniformity of practice. After a faith union with Christ, the applicant is ready for membership. The only tests are a testimony and fruits. Lowering of age at baptism to five is due to fear, if not baptized. After baptism we expect the members to assume responsibilities in the congregation.

New Testament evangelism is household evangelism. Every child is entitled to an age of innocence, and the actual decision to become a Christian rests upon the initiative of the child.

Personal attachment to Christ is central in New Testament Christianity. It is an intelligent, voluntary faith-union with a personal Christ.

By baptizing at five, we soon have but two alternatives: Move baptism up or go down to infancy. The infant baptism churches confirm at the age of accountability. How can we answer them? Especially is this true when the end-product of these churches is almost equivalent to ours.

The heaviest pressure comes from those we love. Trained children are likely to reply as we want them to reply, at least during the first eleven years.

We had a Biblical theology a generation ago, but not now. Devotion and sincerity do not make our beliefs theological and Scriptural.

Our decisions should always be bathed in New Testament terms and conditions.

To show that some have thought through our present dilemma, one pastor told a class of ten-year converts that they will need catechetical instruction for three years, before they are ready for baptism. This is Scriptural. They will then understand their commitments and understand their baptismal connection with the church.

After the stirring of the Spirit, and real progress for the church, eventually toward a return to the Anabaptist position of the church in this conference, providentially S. S. Wenger appeared on the horizon, ready to return through the Alleghenies to my home, yet that night. Ira J. Buckwalter and Noah G. Good seasoned the company. Across the Alleghenies, and yet not, but wherever it was, enjoyable, profitable and lasting blessings were experienced and recorded for ourselves first, and also for the church.

Bareville, Pa.

FAMILY CIRCLE (Continued)

Someone asked an old man what was the thing that brought about his conversion. Tears came to his eyes, and he answered, "My wife was brought to God some years before I was. I persecuted her and abused her because of her religion. She returned nothing but kindness, and constantly manifested a deep desire to make me happy. It was her kindness to me in spite of my meanness to her that first brought me under conviction."

"Husbands, love your wives, and be not bitter against them." I wonder what you husbands are thinking about right now. Some of you are thinking of your meanness, your harshness to your wives. You know that you have been scolding and nagging and making life hard and miserable for them. You are more polite, more considerate, more kind, more helpful to other women than you are to your wives. God have mercy upon you! And I dare say that some of you deep down in your hearts love other women more than you do your wives. You have broken your marriage vows. You are guilty of infidelity to your wives. They have risked their lives to bear your children. They have worked, some almost slaved, to keep your home and your clothes clean. They have mothered your children. They have often had their nerves worn to a frazzle before you came home from your place of work or pleasure. Then instead of helping them with the cares, instead of relieving them of the strain upon them, you make their lives almost unbearable by your rudeness, your impoliteness, your lack of sympathy, your grumbling, and your irritability. If you had treated her when you courted her as you do now she would never have promised to be your wife: she would not have allowed you even to court her. She would have been ashamed to be seen with you. But how things have changed!

Sometimes I wish I could make some men to have some common horse sense. I wish that we married people could remain sweethearts after we are married. I am glad to say that many of us do, but many lose their first love, if love they did before, after they are married. We husbands too often take our wives for granted. We know we have them. Likewise, too many of you wives take your husbands for granted. Love-making should not end with marriage: it must continue all through life.

I believe that some of you husbands will never enjoy full fellowship with God and joy in your Christian lives until you go to your wife and humbly and sincerely beg her forgiveness, and repent of your meanness to her and to the children. I am talking practical Christianity. The place where your Christianity is tested most is not in church on Sundays, but in the home seven days in the week. May the Lord speak to our hearts!

"Children, obey your parents in all things: for this is well pleasing unto the Lord." Paul in another place says that this is the first commandment with promise. The attitude of children toward their parents today is alarming, but I am inclined to feel that the parents are to be blamed a great deal for their children's disobedience. Too many parents do not take time for their children. They are too busy to train them, to love them, to be chums and pals with them, and to bring them up in the nurture and admonition of the Lord. Well has Dr. Vance Havner said that there is just as much authority in the home as ever, but that the children use it. Paul speaks of our days as those characterized by disobedience to parents. II Tim. 3:2. Children, one way that you can please the Lord, that is, do something that gives Him pleasure, something that makes Him happy, is to obey your parents in all things.

"Fathers, provoke not your children to anger, lest they be discouraged. I want to say again that children are not by any means alone to be blamed when they become angry, and when they disobey us parents. Many times we are to be blamed as parents because we have provoked them. We are irritable in spirit, and consequently we irritated them and made them irritable. We failed to be considerate. We forgot that they have wishes and plans and dreams. We forgot that what they were doing was not unimportant to them even though it seemed unimportant to us.

I failed as a parent many a time. My boys are now away from home. But I thank God for our home. I thank God for those boys. I thank God for the many, many good times we had together when we worked together, when we worshiped together, when we played and prayed together. I sometimes provoked my boys to anger. But the Lord gave me grace to go to those same boys and humble myself and confess to them that I had sinned against them, and ask them to forgive me. I believe that if we as par-

ents expect our boys and girls to come to us and ask for our forgiveness when they sin against us, we parents need to be humble enough, to be Christian enough, to go to them when we provoke them to anger, when we deal with them unwisely. I fear that many a parent is responsible for the waywardness of children. God bless our homes! God help us to be Christians in our homes!

Orrville, Ohio.

EXPRESSIONS OF APPRECIATION

Our lines have fallen in pleasant places; we have much to be thankful for. We can say with the psalmist, "What shall I render unto the Lord for all his benefits toward me" (Ps. 116:12).

We wish to express our appreciation to our many friends, brothers and sisters in Christ, for the gifts and cards we received on our fiftieth wedding anniversary. We sincerely thank you all.

Our children and grandchildren (64 of us) were all at home. Our children and companions and all the older grandchildren (39 of us) are members of our own beloved church. On Sunday, Oct. 17, we were permitted to observe the communion. We feel the Lord has blessed us far above that which we deserve. We praise Him for all His goodness to us. We want to serve Him faithfully as long as He spares our lives.—Gabriel and Dora Brunk, Elida, Ohio.

* * *

I am taking this opportunity to express my sincere appreciation for the deep concern that was expressed for my welfare, during the time of my operations this past summer and the resulting very serious illness.

This concern seemed to be very widespread, and I can never tell what an humbling experience it was for me when I realized that so many people were praying that God would raise me up again. The Lord has done just that—although the road to recovery is long and tedious, I have the assurance that my work for Him is not finished.

Thank you again for your well-wishes, get-well cards, prayers, and material aid. May God bless you richly.—Nelson Kanagy, West Liberty, Ohio.

* * *

We wish to express our deep appreciation for the thoughtfulness of all those who remembered Mother during her illness with prayers, cards, gifts, letters, and flowers, and also for the kindness shown to us following her death. We praise the Lord for His sustaining grace during this time.—The Allen Good Family, Fleetwood, Pa.

* * *

Only the Lord knows how thankful I am to Him for honoring all the prayers sent to His throne in my behalf while I was so ill. I want to express sincere thanks and appreciation to the churches who had special prayer for me, and also to all of you who remembered me personally with cards, prayers, and kindnesses. May the Lord bless all of you.—Cecil Dale Eichelberger, I-W, Wichita, Kans.

MY CHURCH (Continued)

sing, "I love Thy kingdom, Lord, the house of Thine abode; the Church our blest Redeemer saved, with His own precious blood."

There are those who say, "I can worship God without going to church." Others say, "I can be a Christian outside the church." With those people I do not argue. For me, the church, in spite of all the imperfections of its members, is a very great help.

"When I thought to know this, it was too painful for me; until I went into the sanctuary of God, then understood I" (Ps. 73:16, 17).—Willow Springs Church Bulletin, Tiskilwa, Ill.

RACE PREJUDICE (Continued)

universal religion. It is for all people. Christianity crosses all bounds of nationality, or color, or class. "In every nation he that feareth . . . [God] is accepted with him." All men are to be on the same level in Christ.

The final reason for God's dealing with race prejudice is that it is a great hindrance to the universal progress of the Gospel. From eternity God has been occupied with the great program of winning men to Himself. God desires the salvation of all men. That's why He sent His Son to die on a cross. That's why He gave us the Bible. That's why He sent the Holy Spirit. That's why He sends preachers of the Gospel today. And that is why He sent Peter, a Jew, to Cornelius, a Gentile. Peter's prejudice had to be removed if the church was to do her duty in reaching the lost. Jesus said that salvation was of the Jews. Christ was a Jew in the flesh. The apostles were Jews. They were the first to receive and promulgate the Gospel message. Therefore, if God could not have removed the misconceptions that existed in the mind of Peter and others, the cause of Christianity would have received a devastating setback right in the beginning.

When God wants to save a man, the color of his skin makes no difference. Why should it? Didn't God create him as he is? And didn't God's Son die for him as he is? Why then should it matter to us what color he is?

I am afraid there may be some churches where there is so much prejudice that if some forlorn child of another race would stumble into the congregation on Sunday morning, crying to know the way of salvation, the people would be nonplused; they would be dumbfounded; they would raise their hands in horror. What if this child be an immortal soul? What if Christ did die to save it? What if there is a hell to shun and a heaven to gain? Does this child not have the wrong kind of skin? Therefore we can do nothing for it. If God ever shuddered, I think He must shudder at such hypocrisy.

No wonder then that God sent a vision, that He sent an angel, that He sent mighty demonstrations of the Holy Spirit, that He made known so clearly His will, to counteract such perversions of His truth, such horrible hindrances to the great program of seeking the salvation of all men.

Is someone listening to this message whose life and testimony is hindered by wrong attitudes toward other races? Accept God's truth, let the Holy Spirit fill you, and change your heart on this matter.

Is someone listening who finds it hard to believe that God will accept you because others haven't accepted you? Know that "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted of him." Know this too, that through the name of Jesus Christ, "Whosoever believeth in him shall receive remission of sins."

Denbigh, Va.

PEACE AND WAR (Continued)

theological study be made on this problem. (This referral action was in addition to the statement mentioned above which was included in the report of the Section.)

Evanston representatives were deeply moved when Dr. Niemoeller, former submarine commander, declared his conviction that as a Christian he could have no more to do with war. Others, I believe, are very near his position. Many, throughout the whole Christian church, have already taken it. They shine as lights in a world that cannot see its way, and in a church whose light has too often been too dim.—*MCC Services Bulletin.*

A Prayer for Enemies

By Lorie C. Gooding

To love them, Lord, as Thou biddest me to do
Because Thou hast declared love must prevail;
To do them good who do me so much wrong—
Without Thy grace, my God, I can but fail.
So I appeal to Thee, who dost not vary,
To guard them also, as Thou guardest me;
Be to my foes a constant Sanctuary,
And let them lean their feeble strength on Thee.
Thou art my Refuge. In the judgment hour
Be Thou to them a Stronghold and a Tower.

Holmesville, Ohio.

The Secret of Uniform

"And it came upon me freshly how the secret of uniform was to make a crowd solid, dignified, impersonal: to give it the singleness and tautness of an upstanding man. This death's livery which walled its bearers from ordinary life was sign that they had sold their wills and bodies to the state: and contracted themselves into a service not the less abject for that its beginning was voluntary. Some of them had obeyed the instinct of lawlessness: some were hungry: others thirsted for glamour, for the supposed color of a military life: but, of them all, those only received satisfaction who had sought to degrade themselves, for to the peace-eye they were below humanity. Only women with a leach were allured by those witnessing clothes; the soldiers' pay, not sustenance like a laborer's, but pocket money, seemed most profitably spent when it let them drink sometimes and forget.

"Convicts had violence put upon them. Slaves might be free, if they could,

in intention. But the soldier assigned his owner the twenty-four hours' use of his body; and sole conduct of his mind and passions. A convict had license to hate the rule which confined him, and all humanity outside, if he were greedy in hate: but the sulking soldier was a bad soldier; indeed no soldier. His affections must be hired pieces on the chessboard of the King."—From T. E. Lawrence, *Revolt in the Desert,* Contributed by S. A. Yoder.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albrecht, Kenneth and Saloma (Delagrange), Grabill, Ind., first child, Karen Joy, Oct. 14, 1954.

Amstutz, John L. and Ethel (Eberly), Dalton, Ohio, first child, Clayton Jay, Oct. 13, 1954.

Boss, Vernon and Ella (Stoll), Creston, Mont., second child, first son, Mark Vernon, Oct. 24, 1954.

Bratton, Galen and Rose (Pica), McVeytown, Pa., third child, second daughter, Karen Judith, Oct. 25, 1954.

Burkholder, John E. and Elizabeth (Huber), Boulter, Ont., third child, second daughter, Charlotte Lois, Oct. 23, 1954.

Detweiler, James and Phyllis (Barkey), Elida, Ohio, first child, Jay Douglas, Oct. 18, 1954.

Eigsti, Mr. and Mrs. Joe, Tiskilwa, Ill., third child, Donna Jo, Oct. 26, 1954.

Garnand, George E. and Velma (Hertzler), Denbigh, Va., second daughter, Patricia Elaine, Oct. 15, 1954.

Graber, Elmer and Annie (Miller), Hartville, Ohio, first child, Dale Eugene, Oct. 28, 1954.

Gingerich, Alvin C. and Annie (Miller), Cleveland, Ohio, first child, Marlene Kay, Oct. 7, 1954.

Herr, David and Orpha (Bauman), Quarryville, Pa., second child, first son, Clifford Dennie, Oct. 18, 1954.

Hershberger, Lee, Jr., and Joan (Stutzman), Knox, Ind., first child, Karen Elizabeth, Oct. 31, 1954.

Hess, Elvin, Jr., and Velma (Landis), Strasburg, Pa., fourth child, second son, Edwin Eugene, Oct. 16, 1954.

Hess, J. Robert and Evelyn (Sangrey), Strasburg, Pa., first child, Robert Dean, Oct. 8, 1954.

Hilty, Marvin S. and Mary (Richard), Marshallville, Ohio, second child, first daughter, Carol Marie, Oct. 23, 1954.

Horning, Irvin and Grace (Weber), Denver, Pa., sixth child, fifth daughter, Betty Lou.

Kauffman, Morris and Gladys (Mullet), Glendive, Mont., first son, fourth child, Linford Arlen, Oct. 3, 1954.

Kreider, Harry G. and Mary (Charles), Quarryville, Pa., second child, first daughter, Barbara Jean, Oct. 16, 1954.

Martin, Elvin H, and Martha N. (Weaver), Ephrata, Pa., second daughter, Lois W., Oct. 25, 1954.

Martin, Joseph B. and Betty Ann (Watts), Manheim, Pa., first child, Karen Louise, Oct. 16, 1954.

Miller, Paul and Ive (Wengerd), Uniontown, Ohio, fifth child, second daughter, Kathy Marie, Oct. 16, 1954.

Petre, Merlin and Elva (Martin), Hagerstown, Md., fifth child, second daughter, Esther Mae, Oct. 20, 1954.

Roth, Orval and Mildred (Boshart), Corfu, N.Y., fifth child, fourth daughter, Valerie Jean, Sept. 18, 1954.

Roth, Willis J. and Darlene (Roth), Des Moines, Iowa, first child, Douglas James, Oct. 29, 1954.

Schrock, Mervin and Fannie (Wengerd), Hartville, Ohio, fifth child, fourth son, Garry David, Oct. 11, 1954.

Slabaugh, Robert and Joyce (Stevens), Hartville, Ohio, second daughter, Sandra Faye, Sept. 11, 1954.

Sutter, Lester and Marietta (Egli), Goshen, Ind., third child, second daughter, Marjorie Diane, Oct. 5, 1954. (One daughter stillborn.)

Weaver, Dan and Emma (Yoder), Apple Creek, Ohio, twin sons, fourth and fifth children, third and fourth sons, James and John, Aug. 29, 1954.

Weaver, Ralph and Carolyn (Leaman), Baltimore, Md., first child, Jay Nelson, Oct. 19, 1954.

Witmer, Stewart and Mary (Shantz), Galt, Ont., fourth child, second daughter, Esther Joy, Oct. 4, 1954.

Yeager, Earl D. and Anna (Horst), Chambersburg, Pa., seventh child, third son, Enos Horst, Oct. 29, 1954.

Yoder, Ervin and Betty (Troyer), Fredericksburg, Ohio, second child, first son, Roy, Sept. 11, 1954.

Yoder, Ivan and Dorothy (Kaufman), Mylo, N. Dak., third child, second son, Galen Roy, Oct. 13, 1954.

Ziegler, Wilbur and Jo-Ann (Weaver), Columbiana, Ohio, first child, Doreen Kay, Oct. 1, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Birkbeck—Hostetler.—C. W. Birkbeck, Orrville, Ohio, of the Orrville Church of Christ, and Esther Hostetler, Wooster, Ohio, of the Oak Grove Mennonite Church, by V. M. Gerig at his home, Oct. 16, 1954.

Bontreger—Miller.—Omer Ray Bontreger, Topeka, Ind., of the Emma Mennonite Church, and Mary Alice Miller, Middlebury, Ind., of the Clinton Frame Church, by Vernon E. Bontreger at the Clinton Frame Church, Oct. 10, 1954.

Frank—Leaman.—Donald H. Frank of the Mt. Joy, Pa., cong., and Elnora B. Leaman of the Mellinger cong., Lancaster, Pa., by Elmer G. Martin at the home of the bride, Oct. 23, 1954.

Hamilton—Birky.—Leslie Hamilton of the Sheridan, Oreg., cong., and Phyllis Birky, of the Fairview cong., Albany, Oreg., by N. M. Birky, father of the bride, at the Fairview Church, Oct. 24, 1954.

Martin—Martin.—Amsey Martin, Wallenstein, Ont., and Leona Martin, Linwood, Ont., both of the Hawkesville, Ont., cong., by Paul Martin at the Hawkesville Church, Aug. 7, 1954.

Martin—Lehman.—Marion Martin and Charlott Lehman, both of the Yellow Creek cong., Goshen, Ind., by William Ramer at the home of the groom, June 27, 1954.

Martin—Hoover.—Rufus Martin and Thelma Hoover, both of the Yellow Creek cong., Goshen, Ind., by William Ramer at the home of the bride, Sept, 26, 1954.

Metzger—Heintz.—Stanley Metzger, Waterloo, Ont., of the St. Jacobs cong., and Alice Heintz, Wallenstein, Ont., of the Hawkesville, cong., by Paul Martin at the Hawkesville Church, Sept. 11, 1954.

Miller—Erb.—Earlis Dean Miller, Milford, Nebr., of the East Fairview cong., and Anna Darlene Erb, Frazee, Minn., of the Lake Region cong., by Elmer D. Hershberger at the Lake Region Church, Oct. 24, 1954.

Miller—Roth.—Jack Miller, Smithville, Ohio, of the Pleasant Hill cong., and Martha Fern Roth, Petersburg, Ont., of the St. Agatha Amish Mennonite cong., by Orland Gingerich at the St. Agatha Church, June 12, 1954.

Miller—Ropp.—Paul W. Miller, Iowa City, Iowa, and Anna Mae Ropp, Kalona, Iowa, both of the Conservative A.M. Upper Deer Creek, Fairview cong., by Elmer Swartzendruber at the Fairview Church, Aug. 22, 1954.

Pierantoni—Eshleman.—Louis N. Pierantoni and Arlene R. Eshleman, both of the Fox St. Mennonite Church, Bronx, N.Y. by Elmer G. Martin at the home of the bride, Oct. 9, 1954.

Schwartzentruber—Cressman.—Roy Edwin Schwartzentruber, Petersburg, Ont., of the St. Agatha A.M. cong., and Jean Elizabeth Cressman, New Hamburg, Ont., of the Biehn cong., by Orland Gingerich at the home of the bride, Sept. 4, 1954.

Schwartzentruber — Steinman. — Willard Schwartzentruber, Baden, Ont., and Dorothy Steinman, New Hamburg, Ont., both of the Steinman A.M. cong., by Orland Gingerich at the Steinman Church, Oct. 2, 1954.

Shantz—Heintz.—Eugene Shantz, Elmira, Ont., of the Bethel cong., and Seloma Heintz, Wallenstein, Ont., of the Hawkesville cong., by Paul Martin at the Hawkesville Church Oct. 16, 1954.

Steinman—Erb.—Arthur Joseph Steinman, New Hamburg, Ont., and Florence Marie Erb, Petersburg, Ont., both of the Steinman A.M. cong., by Orland Gingerich at the Steinman A.M. Church, Aug. 14, 1954.

Weaver—Yoder.—John LaVerne Weaver, Nappanee, Ind., of the Yellow Creek cong., and Phyllis Maxine Yoder, Lagrange, Ind., of the Emma cong., by Peter B. Wiebe at the Emma Church, Oct. 31, 1954.

Weaver—Martin.—Lowell M. Weaver and Doris Martin, both of the Yellow Creek cong., Goshen, Ind., by William Ramer, uncle of the groom, at the home of the bride, Oct. 17, 1954.

Weber—Jantzi.—Rod Weber, Breslau, Ont., of the Cressman cong., and Doris Jantzi, Petersburg, Ont., of the Steinman A.M. cong., by Orland Gingerich at the Steinman Church, May 29, 1954.

Weber—Sauder.—Urias Weber, Wallenstein, Ont., and Edna Sauder, Floradale, Ont., both of the Hawkesville cong., by Paul Martin at the Hawkesville Church, May 15, 1954.

Zehr—Erb.—Harold Zehr, Attica, Mich., of the Bethany cong., and Norma Erb, Millbank, Ont., of the Riverdale A.M. cong., by Valentine Nafziger at the Riverdale Church, Oct. 30, 1954.

Zehr—Lehman.—Michael Wilfred Zehr, of the Woodville C.A. cong., Woodville, N.Y. and Delores Belle Lehman of the First Mennonite cong., New Bremen, N.Y., by Gordon Schrag at the First Mennonite Church, Oct. 23, 1954.

Zimmerman—Raifsnider.—Richard Zimmerman, Elizabethtown, Pa., of Bossler Church, and Ethel Raifsnider, Columbia, Pa., of the Columbia Mennonite Mission, by C. Z. Martin at his home, Sept. 11, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brandeberry, Jesse Curtis, son of John R. and Lydia (Pollock) Brandeberry, was born in Noble Co., Ind., Feb. 24, 1882; passed away in the Elkhart Hospital Oct. 5, 1954; aged 72 y. 7 m. 9 d. He became a member of the Mennonite Church at the age of 16 and was a faithful member until death. He was united in marriage to Della May Mishler on Oct. 23, 1902. She preceded him in death on Nov. 2, 1952. He drove his car to Shipshewana to buy groceries at his son's store. After visiting a little, he started home. He suffered a stroke of paralysis and was found beside the road by a neighbor. He was taken to the Elkhart Hospital, where he passed away about 3½ hours later. Surviving are 4 sons and 2 daughters (Viola—Mrs. Trueman Sherck, Middlebury; Roy, Corunna, Ind.; George, Shipshewana; Gertrude—Mrs. Glenn Prough, Kouts, Ind.; John, Middlebury, and Floyd, Goshen), 2 brothers and 3 sisters (Jerry, Middlebury; Floyd, Urbana, Ohio; Nellie—Mrs. William Foughty, Bellefontaine, Ohio; Mrs. Ellah Snyder, West Liberty, Ohio, and Mrs. Jerome Appel, Urbana, Ohio), 18 grandchildren, 12 great-grandchildren, and many other relatives and friends. Two little grandsons also preceded him in death. Funeral services at the Shore Mennonite Church on Oct. 7 were in charge of Lee Miller and Percy Miller.

Hostetler, Ida, daughter of Joseph and Sarah Yoder, was born in Lagrange Co., Ind., April 11, 1877; passed away at her home near Middlebury, Ind., where she lived all but the first six years of her life, on Oct. 19, 1954, after an illness of about six years; aged 77 y. 6 m. 8 d. In 1896 she was married to Wiley Nusbaum, who preceded her in death in 1897. To this union one daughter was born (Millie—Mrs. Sanford Mishler, Shipshewana, Ind.). On March 9, 1902, she was married to Amos S. Hostetler, who survives. To this union were born the following children (Elva, Middlebury, Ind.; Dora—Mrs. Henry Miller, Goshen, Ind.; Mabel, Oscar, Payson, and Orpha, Middlebury). One daughter (Florence) preceded her in March, 1914. Surviving are her husband, 5 daughters, 2 sons, 13 grandchildren, and 11 great-grandchildren. In her youth she accepted Christ as her Saviour and united with the Forks Mennonite Church, where she was a faithful member. Funeral services were held at the Forks Church, Oct. 21, with burial in the Hostetler Cemetery.

ITEMS and COMMENTS

The Israel post office issued a special stamp to commemorate the American-Jewish tercentenary. The stamp bears a picture of the first synagogue erected in America at Newport, R.I.

* * *

A resolution urging that the United States Supreme Court decision outlawing segregation in public schools be carried out "as rapidly as possible in the spirit of love, justice, and good will" was unanimously adopted by the United Church Women of Florida.

* * *

Formulation of a plan for union with the Church of England in Canada was approved by the General Council of the United Church of Canada in the biennial meeting. Should union eventually be consummated, it will create a new church with a membership of nearly 5,000,000. The United Church has 2,850,000 communicants and the Church of England about 2,000,000. The process of church union is seen in a statement of the chairman of the United Church's Commission on Union: "Both our churches are committed to organic union as our aim. We did not talk about that at first—we talked of cooperation—but now we are committed to organic union as the goal."

* * *

Edouard Herriot, thrice Premier of France, a noted intellectual and one of the influential statesmen in Europe, has expressed his conviction that there is no "hope for Europe in modern armament" and that it is a mistake to attempt European unity through rearmament. He feels Europe will be safer united in pacifism and disarmament, according to **Between the Lines.**

* * *

The rigid militaristic view holds . . . that food should be used as a weapon, that the people must learn that they can't eat unless they rebel against their Red masters. But humanitarians and historic peace groups—such as Quakers, Brethren, Mennonite, who are specialists in Christian world relief—maintain that hunger lowers vitality, decreases powers of resistance, increases despair, makes people more doubtful and helpless under tyranny. Feed them and they not only become stronger to resist but also more open to friendship toward the rest of the world. It then becomes possible to foster a spirit of compromise, a spirit which strong resisting people can force upon uneasy tyrants. Yet in World War II our leaders insisted that we starve and slaughter civilians to the end.—**Between the Lines.**

* * *

"Despite immensely changed conditions and the inaccessibility of major portions of the world, Christians must continue to see their mission in terms of the whole world," Dr. Kenneth Scott Latourette, missionary, educator, and author told the semiannual meeting of the Board of Directors of the Student Volunteer Movement, in New York.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

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Thanksgiving

By John L. Horst

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Ps. 100:4, 5).

The psalmist gives us such a good text for Thanksgiving Day observance that one might almost think it was designed for this purpose. Of course, it applies to any day or time of the year, for every day should be one of thanksgiving. But special seasons of thanksgiving can be of real spiritual help to all of us. Hence we should look forward to Thanksgiving Day this year with the anticipation of receiving definite spiritual help and blessing.

One of the values of the Thanksgiving season is that it calls our special attention to the blessings we have received from the Lord during the past year and thus helps us to take more adequate recognition of them. It is not a bad idea to count our blessings, to "name them one by one," as the familiar Gospel song encourages us to do. Failing to do something of that sort, we may forget His benefits, as the psalmist must have felt a tendency to do, when he spoke thus to himself, "Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:2). Of course we realize, too, that enumerating all the blessings of the Lord would be something like trying to count the sands of the seashore or the stars in the sky. Here again the psalmist has an appropriate word for us: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Ps. 40:5).

The fact that we cannot count our innumerable blessings should not cause us to lose sight of the fact that there is a definite value in recognizing all the blessings of the Lord that our minds can comprehend. The American Thanksgiving Day had its origin in the desire of the New England colonists to thank the Lord for the blessings of the harvest. And so this year again we will want to thank Him for the abundance of all temporal blessings that our land is favored with. We will want to thank Him for health, for abundant natural resources, for our homes, for our government which recognizes God in the proclamation of a Thanksgiving Day, for our churches, and above all for the spiritual blessings which come from God through our Lord Jesus Christ. In this area the Apostle Paul both challenges us and sets an example in Eph. 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

What shall be our response to all these rich blessings? Our president in his annual proclamation challenges us to prayer and to give public recognition to God for all His manifold gifts and blessings. Certainly all of us should pause on this appointed day to heed the admonition of the psalmist to "enter into his gates with thanksgiving, and into his courts with praise," and the counsel of the writer to the Hebrews: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (13:15). So let us take advantage of all the appointed services in our churches, whether a single session, an all-day meeting, or extended services over the week or week end.

But there is another phase of thanksgiving that we dare not overlook. The very word carries with it the idea of giving. Because of its nature and the season of the year in which it occurs Thanksgiving season is an especially appropriate time to give of the gifts with which the Lord has blessed us as an expression of our thanks to Him. The relation between giving and thanksgiving is beautifully pointed out in II Cor. 9:12 by Paul as he writes to the church at Corinth concerning their gifts for the needy saints in Jerusalem: "Because the service rendered by this sacred offering is not only fully supplying the needs of God's people, but it is also running over with many thanks to God for it. For through the test you get by doing this service you will continue praising God for your fidelity to your confession of the good news of Christ, and for the liberality of your contributions to them and to all others; and so in their prayers for you they will continue longing for you, because of God's surpassing favor shown you. Thank God for His unspeakable gift" (Williams).

There you have it—giving and thanksgiving; thanksgiving and giving. We Christians in America have a great opportunity to express our thanks to God by giving to the many needy causes in our world today. The doors for relief and service are open to us in great numbers. How many of these can be entered or how many places of service can continue to be occupied depends on the liberality of our giving. Unless we can meet the challenge presented by our Relief and Service Committee, retrenchments will need to be made.

The same is true of our mission program. Our contributions are not keeping pace with the needs of our expanding mission endeavors. The call has been issued by the Mission Board that we should increase our giving to bridge the gap between our present contributions and the increasing needs of our missionary outreach.

May our thanksgiving at this season be a real time of *giving* to express our appreciation for the innumerable blessings which the Lord has given to us. As good stewards of these blessings may we truly say:

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."

Thanksgiving Prayer

By Lorie C. Gooding

We thank Thee for Thy bounty, Lord,
For daily bread and festive board,
For golden harvest days.
For peace with which our land is blest,
For family, friends, and work, and rest,
For these we sing Thy praise.

But let our joy this harvest be
Tempered with loving sympathy
For those less blest than we.
Let us take from our goodly store
That we can spare, and something more,
And give, as unto Thee.

Holmesville, Ohio.

The Doxology

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.

Thomas Ken, a bishop of the Church of England, was born in Berkshire, England, in 1657. After his ordination he became a chaplain to the Princess of Orange and later to Charles the Second. The Doxology, as we know it now, was originally published as a four-line stanza at the end of three lengthy poems in 1674—"Morning Hymns," "Evening Hymns," and "Midnight Hymns." Bishop Ken was not only a composer but also a sweet singer. When he served as chaplain to Charles the Second, he courageously rebuked the king for sinful conduct, and thus was forced to spend a lengthy period in prison. But this saintly sufferer when called upon to "endure hardness, as a good soldier of Jesus Christ," even in jail, accompanied his ever cheerful voice with his lute; and as the music penetrated beyond prison walls, his oft-repeated four-line hymn of praise sang its way into the hearts of his hearers.

The tune, "Old Hundred," most commonly used with the Doxology of Praise, dates back to the Genevan Psalter in 1551 and its version of the one hundredth psalm.

Bishop Ken's Doxology is adaptable in expressing the gratitude of living saints, not only during the Thanksgiving season, but whenever man is wont to display worship and adoration. It also gives hope and comfort to dying pilgrims as they go sweeping through the gates into the golden city of God.

So greatly was Bishop Ken in love with his own lyric that he believed that when he reached heaven he would be permitted to hear the singing of his song by the saints on earth, and expressed his thoughts thus:

And should the well-meant song I leave behind
With Jesus' lovers some acceptance find,
'Twill heighten e'en the joys of heaven to know
That, in my verse, saints sing God's praise below.

Surely Bishop Ken's desire and joy must have been fulfilled long ago, for no other stanza ever written is sung so often and widely among Christians of all nations, denominations, and colors as his grand Doxology.

One of the most interesting incidents related to this sublime stanza is that in Billy Dawson's great revival meeting it was repeated thirty-five times in a single evening, being sung after every new conversion—truly something to praise God for.

During this Thanksgiving season, it might be well to open and close our services with the Doxology and review in our minds this hymn of praise, for we can never thank our God enough for the blessings His salvation brings to us and for the privilege we have of being a blessed people in a blessed and free nation.—Ovella Satre Shafer, in *Herald of Holiness.*

Give Thanks

You may say, "What shall I give thanks for?" Holy Writ says, "Giving thanks *always for all things* unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). There are absolutely no limitations given in this verse, and hence, we believe that it is just and proper to give thanks *"always for all things."*

The apostle, however, tells us unto whom the thanks are to be given. Give thanks unto *God* in the name of our Lord Jesus Christ.

There are those, in this world of ours, who seldom find anything to be thankful for. They always, in, and for all things, find something to complain about. Their surroundings may not suit them. The weather may be contrary to their taste. Their health may hinder their carnal indulgences. They may not have the position they would prefer. The honor coming their direction may not be sufficient to satisfy the demands of their depraved nature. These are just a very few of the "many" seemingly *"reasonable"* things that hinder them from "giving thanks always for all things."

Oh, what a humiliating confession it should be to the Christian to be made to confess that there are times and seasons in his life when he fails to give thanks! Those who fail to give thanks fail to do so because they fail to see God in all things. Very often things that appear so "hard," when they come, appear so because God is left out. They are looked at and reckoned with from a mere human standpoint. When the child of God learns to deal with everything and all things from God's point of view, then, and *then only*, will the song of thanksgiving bubble up in the heart, and God will be honored and glorified as God and Father.

Our Readers Say—

Does an "it" have a soul? In the review of a book about child training which appeared in the GOSPEL HERALD was an expression like this: "The most important thing about a child is *its* soul." More recently discussions on child evangelism have been frightfully fruitful of such atrocities. (Sample: "When the child approaches puberty *it* first becomes conscious of *its* sinful nature.") A farmer wouldn't even think of depersonalizing his cows like that. (*"This* is dry, so I don't milk *it!"*)

The problem arises from uncertainty: shall I say "his soul" or "her soul"? Some folks try to circumvent the issue by using the plural, which gets them into the fire: "The important thing about a child is *their* soul." How many combine on one soul? If the English language would accommodate us with a word common for masculine and feminine, say "hir," the problem would be solved.

In the meantime I submit that masculine pronouns are considered proper to use for persons when both sexes are included, or when the sex is not known. If only one sex is involved, and if the speaker knows which one, let him use the corresponding pronoun. But never *it!*

I wish I could prove my point from the New Testament, but I understand that the most common Greek words for child are in the neuter gender! (More enlightened (?) languages overcome that temptation by doing without neuters; e.g., Hebrew, Hindi, Spanish, French.) The English comes to my rescue though: when Moses was born it was observed that *he* was a goodly child. In Mark 9:36 the RSV reports that Jesus "took a child, and put *him* in the midst of them." This child must have been a baby at that, for it mentions "taking *him* in his arms."

But even the RSV has a lapse: in Rev. 12:4 the dragon stood before the woman to "devour her child when she brought *it* forth." So I suppose we will continue to take our cue from the exception and scandalize the child, who, up to the age of accountability, makes *its* commitments according to the code of *its* parents!

—*Wilbur Hostetler, Goshen, Ind.*

The apostle to the Philippians strongly urges them to "Rejoice in the Lord *alway:* and again I say, *Rejoice*" (Phil. 4:4). In order to get this fully accomplished there must be a decided resignation of all to God's care and keeping. Farther on in the same chapter the same apostle says, "Be careful for nothing; but *in every thing* by prayer and supplication with *thanksgiving* let your requests be made known unto God" (Phil. 4:6).

Ah, dear child of God, may your eyes be opened fully to the importance of being thankful, "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Your life will then only begin to count for God and His dear Son Jesus Christ.

—Selected.

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EDITORIAL

Restitution

There was a boy who, at a certain stage in his experience, almost dreaded to go to church. For he was pretty sure to hear from the preachers of that congregation something on the subject of restitution. And he did not want to be reminded of the lying and the cheating he had done, and which he had not been willing to confess and make right.

Suffice it to say that this boy was finally willing to go to the merchant and pay for the candy he had stolen, to go to his uncle and acknowledge the lie he had told, to go to his father and ask forgiveness for his angry words. If he had not, he would have made no progress in his Christian life, and would probably have gone on to greater sinning.

There are probably few people who, when they are converted, are not reminded by the Spirit of some past sin which requires restitution. It is not enough merely to confess our sins to God. Where we have wronged men we need to make those wrongs right so far as possible. Only God can forgive and cleanse us, but He can do so only as we sincerely repent. And a part of repentance is the willingness to clean up a shady past. Many a Christian can testify that he could not prosper spiritually until he was willing to face squarely things he was trying to forget.

And it is not only at the beginning of the Christian life that restitution may be necessary. Satan causes many a saint to stumble. Ambition, jealousy, pride, anger, covetousness, passion, lack of love may bring any of us to the place of defeat. When that happens we need to humbly confess our sin to God, and, when other people are involved, go to them or write to them and confess our faults. The victorious Christian is not one who never has anything to confess, but one who keeps up to date in his clear relation to God and man.

There may be a danger of carrying this too far. The devil would like to rob us of our peace by keeping us in fear that there may be something else to make right. Some people may become trivial in their restitution. Certainly confessing wrong dare not become our chief spiritual exercise. We need something positive to grow on. God wants to lead us from the old sins into new conquests.

But there is more danger in underemphasizing than in overemphasizing restitution. Pastors, as well as evangelists, need to teach on the subject. Counselors must recognize the high probability that some unconfessed sin is hindering the experience of those who come to them. Parents have an important function in helping their children to become ready confessors. And every Christian must allow the Spirit to keep him sensitive to any sin which needs to be driven out by the way of confessing and restitution.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

A sister contributes this testimony: "In a sudden angry flare I rebelled against orders and became guilty of insubordination. Called to the office, I acknowledged my wrong, making full restitution. . . . The love which God has put in my heart for this woman who was so obnoxious before continues to amaze me. I'm ashamed of my weakness and sin, but grateful for an experience I feel will help me through the rest of my life."—E.

Our Positive Witness

Guest Editorial

Throughout the years there have been those who have felt that Christians and the Christian Church must withdraw from the world in order to be righteous. These spiritual isolationists felt that the chief mission of the church was to be pure and holy, which they considered impossible as long as one was in contact with sin.

Unfortunately many such have been deceived. When they closed the doors to the world, they did not leave evil behind. The monasteries of the Middle Ages, while isolated from the world to be sure, became cesspools of iniquity. Other attempts to get away from sin by leaving society and civilization have been disastrous and futile.

The church is in the world because it has been placed there by Christ. The church is there so that it might glorify the Father. Unless the church is in the world the world will have no beacon to point men to God. God has made adequate provision for man to be in the world and yet be spiritual. In fact spiritual life thrives on giving and sharing. The life that is lived as a witness to the ungodly will grow. A life that has no desire to share and give will stagnate.

The witness and influence of the church in the world is of intense significance. The New Testament clearly and emphatically emphasizes the relationships of the believer both vertically and horizontally—both to God and to man.

Our relation to man comprises not only our word of mouth, important as that is, but also the influence of our lives. Our witness includes every deed, each action, our attitudes, our responses, in fact the total impression given by the believer and the church. The world is quick to sense this impression and their idea of Christianity and of God is immediately colored and influenced by this impression.

There are many Jews and Moslems in the world today who curse the Christian Church because in ages past cruel armies in the name of the church ruthlessly slaughtered their forefathers.

Today we rejoice in the doctrine of nonresistance. We can humbly declare that we have had no part in the slaughter of the wars that our generation has witnessed. But before we become too humbly proud of our testimony against war, we should examine more closely some of the other impressions the world is receiving today from us.

We are badly misguided if we try to think that the world is not aware of the Christian Church. Not only our neighbors but downtrodden masses everywhere are looking with bitterness toward so-called Christian America and its self-sufficient so-called Christian churches.

These downtrodden masses of starving, illiterate, sick, and destitute people are crying in despair for bread, a coat, and a roof. Too long they have suffered under the heel of the foreign white man who has taken advantage of their ignorance to amass a fortune for himself. Too long they have lived in hopeless poverty through no fault of theirs while Christian America and its Christian peo-

ple have heaped up an abundance of property and money and luxuries.

Today Communism is appealing to the underfed and destitute masses of our world. Communism is firing their spirits with bitterness by telling of the riches that Christian people have and refuse to share. Who can blame them if they succumb to the false promises of that ungodly doctrine when the Christian Church has failed to demonstrate true Christian love?

Not only abroad but here at home the testimony of the church is of critical importance. Our relations with our neighbor, our honesty, our talk about others, our habits, our relationships, and our attitudes—all these defame or exalt the name of Christ.

We cannot expect our church to be fruitful or pleasing to God if it gives a negative impression to the world. Let us cleanse ourselves of every habit, attitude, and activity that is not clearly a means of giving glory to God.—Paul N. Kraybill, in *Missionary Messenger.*

When We Pray and Praise

By Pollyanna Schlabach

You say you know you're born again,
  Your sins are washed away
In Christ's atoning, cleansing blood,
  He lives in you today.

And yet, my friend, is it not strange
  No one about you guessed
You had become a child of God
  And from your sins found rest?

For in God's Word I read that those
  Whose hearts have been made clean,
"New creatures" are, in Christ their Lord,
  Their state is clearly seen.

How can we live so that others may know that Christ does live in us?

First we need to be fully consecrated to Him. We must live in Christ and He in us. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4).

Now we are in Christ, and He has told us that these are the conditions we must meet to bring souls to Him. What is fuller proof of the Gospel than the person who lives it? We may speak all we want, yet our life must agree. It is easier to talk our walk, than to walk our talk.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). This suggests prayer. I believe prayer is probably the most important phase of the life of the child of God. Often our Christian experience may be measured by the extent of our prayer life. One man said, "No area of my life will rise higher than my devotional life." How is it with us? Is our devotional life strong enough to lift us to the spiritual level that Christ desires for us? Are we truly down and out for the Lord? That is—down on our knees and out for Christ?

Prayer is the Christian's vital breath. It is the medium of power with God. Prayer is that personal communion and fellowship with God, a heart response of love and devotion to Him. "Without me ye can do nothing" (John 15:5). We are dependent upon God for everything in life. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (II Cor. 3:5). When we pray we hold in our hands the key which unlocks the great storehouse of God.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). It is here that we become more and more like Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). The more time we spend in prayer, the more we become like Him.

Prayer gives us power. In it lies a power that is stronger than any power of this earth. Through it victories have been won which would otherwise have brought overwhelming defeat. It protects us from the power of the devil. Though he may tempt us and the temptation may seem hard to bear, yet God is greater. His power is available through prayer. "Watch and pray, that ye enter not into temptation" (Matt. 26:41). The devil has a hard time to make inroads in our lives if we keep in close contact with God through prayer. In order to live a victorious life daily, we need to have a daily prayer life.

Before Christ chose the Twelve, He spent all night in prayer. A number of times the Bible tells of Jesus going alone and spending much time in prayer. If Christ, the Son of God, needed to pray, how much more we do need to pray for power and wisdom in making decisions in our lives!

Yes, He wants to help us in the seemingly small decisions. God often reveals His will to us while we are on our knees in prayer to Him. It is often the "little decisions" which we need to make daily that will be the greatest witness. In fact, the decisions we make will not affect us, but the destiny of the souls whom we contact every day.

Prayer brings joy to us. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24). Is your soul thrilled as we realize the power in prayer? "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17).

Do we wrestle in prayer for others as Christ did for us? "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). He agonized for us until His very blood began to drop. Yet, the victory that He had was the greatest ever experienced! Can we claim such victory because of perseverance in prayer? How often we fail to continue in prayer when our answer is not immediately evident! What shame to us, that we are so faithless!

Through prayer we may learn the value of forgiveness. Who of us has not *fallen* to his knees for forgiveness and risen again with that deep sense of peace that comes only through peace with God?

What a wonderful feeling it is in the evening to look back over the day and know that God led you through each step of that day, because in the morning you had prayed, "Lord, prepare me for what I have to meet today."

(Continued on page 1125)

It Happened–

TWENTY-FIVE YEARS AGO

(From Gospel Herald *Nov. 14, 1929)*

Thanksgiving.—We are glad to note that many of our congregations are making arrangements to spend Thanksgiving Day in an appropriate way. Some have provided for a simple forenoon service, some for an all-day meeting, some for evangelistic services during the week.

Gerber.—Bishop Samuel Gerber, son of Jacob and Catherine (Ropp) Gerber, was born near Carlock, Ill., Sept. 8, 1863; and passed away at his home near Groveland, Ill., Oct. 28, 1929; aged 66 y. 1 m. 20 d. . . . May 2, 1897, he was ordained to the ministry. Fourteen years later, on May 21, 1911, he was ordained bishop.

(From Gospel Herald *Nov. 21, 1929)*

Steps were taken to ordain a minister in the Casselman Valley district. . . . The lot fell on Bro. Chester Helmick, who was ordained Sunday, Nov. 10. Bro. S. G. Shetler was with us, assisting in the work, the ordination service being performed by our home bishop, Bro. N. E. Miller.

Stoltzfus—Stoltzfus.—On Nov. 6, 1929, Bro. Abner G. Stoltzfus and Sister Lena G. Stoltzfus, both of the Millwood A. M. congregation, near Gap, Pa., were united in holy matrimony.

The Brunk Revivals

in Seward County, Nebraska

By Wm. R. Eicher

Sunday evening, Oct. 10, marked the close of the Brunk Revival Campaign sponsored by the Mennonite churches of Nebraska, who had planned and prayed for such a revival for some time. The tent was set up on the farm of Ammon Miller, pastor of the East Fairview Church. The trailers and equipment were parked just north of Bro. Miller's buildings and grove, and the tent was nearby. It was a beautiful and almost ideal location.

The vans with the tent and equipment and staff arrived on Tuesday, Sept. 7, and on the evening of the eighth everything was in readiness for the work of the campaign which opened that day with a good attendance in spite of a nice shower of rain. With one or two exceptions, the weather was very favorable; good crowds came out each evening, and good interest continued throughout the entire campaign.

Folks attended these meetings from all the sponsoring churches. Many from 50 to 100 miles away came quite regularly. People had prayed for a revival and were ready to support it with their presence. This type of meetings was new for this community and this generation, but folks were ready to get back of the program for the sake of Christ and the church and the eternal welfare of souls. As usual, some were skeptical and suspicious, and quite critical, but the Spirit of the Lord convinced many of these that this was indeed His work and that His blessing was upon it. However, there were some who would not be convinced, and maintained a stubborn and unyielding attitude to their own hurt. Such, however, were far in the minority.

The Lord surely visited this place with a revival. People came and came again. One brother from 50 miles away expressed himself as follows: "When these revivals started, I had not intended to come every night, but I just couldn't stay away. I wanted to be here." Another, from 100 miles away, said, "I wanted to do all I could to get the spirit of this revival to catch fire in our own church, because some there think we do not need it." These and many similar testimonies from both far and near, along with the prayers and the wholehearted consecration of the staff to the cause of revival here, all contributed to its success for God and the church.

The meetings were well attended by folks of other faiths, including many of the major denominations. Some Catholics also attended and showed a hunger for the Word and concern for their soul's salvation. Many received new inspiration and made new commitments to the Lord, and resolved by His grace to live for God henceforth.

The campaign was originally scheduled to close on Oct. 3, but the Lord planned otherwise. Many felt that the work was not finished. The Lord miraculously opened the way for the meetings to continue over another week end. The extension proved definitely to be the will of the Lord, for a goodly number, including some long and outstanding cases, came to the altar, confessed their sins, made peace with God, and went on their way rejoicing. Had the meetings closed as formerly planned, these would no doubt have continued in their evil ways. Eternity alone will reveal just what this will mean. The Lord be praised and to Him be all the glory.

It is easy for people to repent of each other's sins.—O. Frederick Nolde.

There is no doubt that this revival came as a definite answer to the prayers of many who had a real concern for the church and the lost. Many of the laity, as well as the ministry, have sensed the need of a genuine spiritual awakening in this community and the churches of our state. The Lord so graciously allowed this to come to pass by sending this staff of consecrated workers to pitch their tent in this community. It was evident from the beginning that God was adding His blessing and that if His people were ready to pay the price that revival would come. The slogan motto, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14), proved to be a very appropriate motto and text for the campaign. People got in earnest in this business, which was shown in the pre-service prayer meeting. From the start, this was well attended and kept on growing. At times the prayer room was almost filled to capacity. Folks took time to come early to pray. Some came quite regularly from as far as 50 miles to be there for prayer meeting.

From the prayers of this group, there came some very definite answers. A wife asked for special prayer for her husband who was away from the Lord and the church and had a hard rebellious heart. That night he responded to the altar call, went into the prayer room for prayer, confessed his sins, and found peace with his Maker. Later he gave a real testimony of peace in his heart and victory over sin. Someone else requested prayer for a husband who was sick in the hospital, awaiting an operation the next day. Instead of going to the operating room as planned, the doctors saw that something had taken place and that the operation was unnecessary. In a few days he was released and sent home. Men and women, who had backslidden for years, came to the altar, went to the prayer room, confessed their sins, received forgiveness, and left with peace in their hearts and the joy of the Lord in their souls. Many who had lived in hypocrisy in the church, those who had no assurance, cold and lukewarm Christians, came into the prayer room, and on bended knees, confessed their sins, made peace with their Maker, renewed their covenant with Him, and left with the blessing of God upon them, determined, by His grace, to live for Him and His glory. Stubborn wills were broken, hidden sins revealed and confessed, bitterness of heart exposed, evil habits forsaken. To all the Lord was indeed gracious. Not only did sinners find the Lord, but the true Christians were built up, inspired anew to more fully give their lives in loving service to Him and His cause. Truly the saints were encouraged to press on in such an evil day as this in which we are living. May God have all the glory and may the fires of revival keep on burning.

A special meeting was held with the ministers and their wives. The time was spent in Scripture reading, admonition, and prayer. The guidance of the Holy Spirit was definitely sought. Humbling ourselves before God, toward the close of this service we witnessed a service unlike any we in our experience have hitherto seen, when Bro. Brunk felt the need and requested the bishops present to lay hands on him for special prayer and anointing of the Holy Spirit for the work ahead. In the presence of all he knelt down, likewise all present, and through tears and in fear and trembling this was done. The Lord truly was praised and glorified and His presence and nearness keenly felt.

On another day, a day of fasting and prayer was set. Again the blessing of the Lord was sought and felt in an outstanding way. The time was again spent in prayer, fasting, confessing, testifying, and singing. The working of the Spirit was evident. This meeting was well attended. Some testified as to victory over sin; others asked for prayers to remain faithful; some confessed their sins to each other and asked forgiveness; some rose to their feet seeking victory over self and sin, hitherto not finding it; but while on their feet and confessing their sins and seeking deliverance through tears, the Lord graciously heard them and before sitting down, they declared openly that the assurance had come and that the Lord had heard them and given them

peace. How wonderful is our Lord, who forgiveth all our sins! Such deliverance, not often witnessed in our experience, is yet altogether possible when God's people humble themselves and pray and seek His face and turn from their wicked ways. God will honor such sincere, humble searching and yielding to His will.

The Word was faithfully preached night after night by Bro. Brunk, clearly, distinctly, emphatically. It was understood and appreciated by both old and young, and preached without fear or favor of man. The song service, under the direction of I. Mark Ross, was responsive, inspiring, and uplifting. Hearts were well prepared for the messages to follow. The entire staff, consisting of Sister Ross, Lloyd Winey, general manager of tent operations, and his wife, the two secretaries, Alma Keiser and Ella Ruth, and Leroy Schrock, assistant handy man, contributed their services in any and every way possible in order that the campaign could move forward effectively to the glory of God.

The tent was taken down on Monday, Oct. 11, dismantled and sold in sections. The equipment was loaded in the vans in preparation for storage for the winter, awaiting the opening of another revival campaign next summer, when and where the Lord leads. On the same evening a final farewell service was held around a small campfire on the spot where the tent had stood, with an estimated 500-700 people present, singing, testifying, and praising God. The service was closed, after several hours, by all kneeling down in prayer, under a clear sky and the brilliant light of a full moon, such as the Middle West knows during the pleasant Indian summer days. Here was committed the entire work of the revival campaign to the Lord. To Him be all the glory and praise for the hundreds who found peace and joy during this campaign. This is not written to boast of what the Lord has done, but to exalt His name and to praise Him for His marvelous works to the children of men. Again to Him be all the glory and praise. Milford, Nebr.

Thankful for All

By Emily May Young

First, my thanks for things I see:
This warm room where I write,
The chair, the desk, the evening lamp
Which sheds its mellow light.

Next, gratitude for unseen things:
Faith, and love's benison,
For dreams and life's unfolding truth,
For rest when day is done.

Last, gratefulness for the chart
To steer our course aright,
Marked by our Pilgrim Fathers
To help men see the light.

Washington, D.C.

Thanksgiving Day, 1954

By the President of the United States of America

A Proclamation

Early in our history the Pilgrim Fathers inaugurated the custom of dedicating one day at harvesttime to rendering thanks to Almighty God for the bounties of the soil and for His mercies throughout the year. At this autumnal season tradition suggests and our hearts require that we follow that hallowed custom and bow in reverent thanks for the blessings bestowed upon us individually and as a nation.

We are grateful that our beloved country, settled by those forebears in their quest for religious freedom, remains free and strong, and that each of us can worship God in his own way according to the dictates of his conscience.

We are grateful for the innumerable daily manifestations of divine goodness in affairs both public and private, for equal opportunities for all to labor and to serve, and for the continuance of those homely joys and satisfactions which enrich our lives.

With gratitude in our hearts for all our blessings, may we be ever mindful of the obligations inherent in our strength, and may we rededicate ourselves to unselfish striving for the common betterment of mankind.

Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, in consonance with the joint resolution Congress approved December 26, 1941, designating the fourth Thursday of November of each year as Thanksgiving Day, do hereby proclaim Thursday, November 25, 1954, as a day of national thanksgiving, and I call upon all our citizens to observe the day with prayer. Let us demonstrate in our lives our humble thanks to God for His beneficence in the year which is past, and let us ask His guidance in the year to come.

In witness whereof, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

Done at the city of Washington this sixth day of November in the year of our Lord nineteen hundred and fifty-four, and the independence of the United States of America the one hundred and seventy-ninth.

Thankfulness—Our Daily Motto

Again it is Thanksgiving time. Let us make more of it than a social holiday and a family reunion. We are debtors not only of mercy and grace, but in all temporal benefits. Let our hearts so rejoice in the Lord that His life may flow out of us with blessings of comfort, hope, and cheer to many unfortunate souls. As Christians our thanksgiving should be continuous—not just one day in the year which the world sets apart to observe. Our life should be a *continual* sacrifice of praise.

A thankful person cannot help being happy, and a happy person cannot help being thankful. These graces of the Spirit work together. There is harmony between them which cannot be broken. One adorns the other, and both adorn the person who possesses them. It has been said that the heaviest burden which the earth carries is an ungrateful person. The heart of a selfish, self-centered individual becomes hardened. We are told to keep our "heart with all diligence; for out of it are the issues of life" (Prov. 4:23). A grateful person, whose heart is filled with praise and thanksgiving, is known to be a light-hearted person. Let us be known as grateful Christians, that our lives may glorify the Lord. The greatest gift we can make to God is not so much thanksgiving, but thanksliving.—Selected.

Will God Forgive You?

By Kenneth J. Weaver

"Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith, . . . I say not unto thee, until seven times: but, until seventy times seven."

Men have always and will continue to do wrong or sin against their fellow men. They did it in the time when Christ lived among men on earth, and they do it today. Every one has at some time wondered how much he should swallow and forgive the offender. How often should I forget the hateful act or wrong done to me? This problem faced Peter one day. Therefore he asked Christ about it. Knowing that Christ was loving and merciful he added to his question an estimate of seven times, which he evidently thought was plenty high—"even till seven times?"

Christ's answer of "seventy times seven, seemed to perplex the disciples. It seems that Christ saw they were not getting the full impact of His laws of forgiveness. Do you or I have the full meaning of those words? Christ went on to show what He meant by the use of a parable. It serves for us today to help us determine the mind of Christ. This is the story:

One day a king took account of his servants. Maybe it was January 1 and the books were audited. At any rate, when he began to reckon, one of his men was found to be owing 10,000 talents. The king, finding the man unable to pay the sum, acted according to the law of the land and ordered a sale of the man and his family to meet the payment.

The servant begged for mercy and the king with a compassionate heart forgave him the debt—a debt of 10,000 tal-

A Prayer for This Week

Lord of Harvest, Thou hast opened wide the windows of heaven in boundless blessings upon us during 1954. For these gifts we thank Thee.

All that we enjoy has come to us from Thee. Yet our lives have been so thankless. Forgive us; for we would be grateful.

Teach us how to live our thanks each day. We know that our most pious words of thanks mean precisely nothing when not backed by daily deeds of gratitude.

Teach us that thanksgiving means dedication to Thee and service for Thee. Our Father, Thou didst give Thy best for us. We thank Thee for this Unspeakable Gift, our Saviour. He gave His all for us. We would give our all to Thee. In giving all, help us to find Thanksgiving not only a special day but the constant spirit of our living. Teach us to give, to help our needy neighbor; so that we might know more fully the true spirit of thanksgiving.

Omar B. Stahl.

ents. He did not arrange time payments but forgave the debt completely.

This servant went forth very happy. However, before long he met a fellow servant who owed a small sum to him. He brutally took him by the neck and demanded immediate payment. The fellow servant pleaded for time to pay the small debt. The first servant, however, was unmerciful and threw him into prison till he could pay the small debt.

When the king heard of it he was very wroth and called the wicked servant to him, demanding why after he had been forgiven a large debt he could not forgive a little himself. The king delivered him to the tormentors until he should pay what was due.

Now Christ makes the application in verse 35: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Reread that verse! God's forgiving us of our great debt of sin hinges on our forgiving in turn those who may sin against us. We as Christians expect God to forgive all our sins, to forget them. We come to Him as often as we need to and expect to receive His divine forgiveness. Therefore there can be no limit to the times we must forgive our fellow men.

Notice again the verse: "Ye from your hearts . . . ." What Christ is suggesting is no light thing. It is not just spoken words but words backed by true forgiveness of the heart.

Forgiveness is not just a casual saying of "You're forgiven," but a complete change of attitude within you. No longer is there the hurt feeling, the hateful thoughts, or the resentful actions toward the offender, but the heart must be filled with positive acting love, as God has toward us when He forgives our sins. In other words, God's forgiveness is the example for us toward our fellow men.

Think now of the prayer which Christ set up as an example for us, and one we often pray together. In the phrase where we ask for forgiveness we, after Christ's example, ask that we be forgiven "our debts as we forgive our debtors." Can Christ forgive you and me if that is our prayer? I hope so.

Yes, and our forgiveness is to include all men. Not just our brothers should receive our mercy, but our enemies also. Were we not enemies of God when He forgave us? Christ taught this in His Sermon on the Mount. Do good and pray for those who hate and persecute you. Matt. 5:44.

A godless world is much less dangerous than a paganized Christless church.—J. Hromadka.

Paul in several instances commands Christians to forgive men because God has forgiven us. He teaches that as a result of God's forgiveness we too forgive. The two must go together. One can't stand alone. Christ stressed that we won't be forgiven if we don't forgive men.

James in 2:13 sums it up thus: "For he shall have judgment without mercy, that hath shewed no mercy." If we do not show mercy we are entitled to none, as the servant in the parable which Christ told to the disciples.

Is it stretching the point too far to say that an unforgiving attitude was the sin which kept God from relieving the affliction of Job? Job 42:10 says this much: "And the Lord turned the captivity of Job, when he prayed for his friends."

He who shows not mercy is not worthy of mercy. Forgive, and you shall be forgiven. God has forgiven each saint of many sins and more than we could ourselves repay. He demands nothing but starting over and living a new life for Him. How can we do any less to others than we have had done to ourselves? Will God forgive us? In His justice He can do this only if we forgive those who wrong us. Therefore let us, after Christ's example, forgive as often as we are wronged, and in turn fill our hearts with love toward the one who has done the wrong.

Charlottesville, Va.

Prayer Requests–

(Requests for this column must be signed)

Pray for a young Japanese minister, that he may understand the Scriptures and have power to overcome the temptation to doubt.

Pray for three young men who have strayed into sin, that they may be saved for Christ and the church. May we unite in this request during the month of November.

Pray that the workers at the MCC headquarters may keep a true vision and be true witnesses in the work of world-wide influence which they are doing.

Pray for the revival meetings at Columbia, Pa., Mission, Nov 14-28, with Bro. John S. Hess, Lititz, Pa., as evangelist.

Pray for our I-W brethren that they may be faithful witnesses where they serve.

Pray for revival and evangelistic meetings at the Sunnyside Mission, Lancaster, Pa., Nov. 17-28, conducted by Bro. Ira B. Huber, and at Manheim, Pa., Dec. 23 to Jan. 1, by Bro. Frank Enck.

Pray for God's blessing upon the Mennonite Church as she gives to the Lord during Missions Week, Dec. 5-12.

Hymn for Thanksgiving

By Dorothy McCammon

For Thy dear Self, my Lord, my King,
For all the joy Thy blessings bring,
For life and strength, Thy praise to sing,
I thank Thee, Lord.

For Jesus Christ, my soul's supply,
Who came to earth, for me to die,
That I might live eternally,
I thank Thee, Lord.

For Thy own Spirit in my heart,
For light and truth He doth impart,
That I might know how great Thou art,
I thank Thee, Lord.

For prayer which crosses time and space,
Binding Thy children in one race,
As each one serves Thee, in his place,
I thank Thee, Lord.

For earth's rich crops of golden grain,
For shelter, warmth, and heav'n-sent rain,
And more, for fruit that shall remain,
I thank Thee, Lord.

For Thy deep peace in this past year,
Strength for tomorrow, vision clear,
For perfect faith, which knows no fear,
I thank Thee, Lord.

Tokyo, Japan.

Iowa-Nebraska Conference Report

Kalona, Iowa, Aug. 10-13, 1954

Mod., William R. Eicher; Asst. Mod., Virgil Brenneman; Treas., John R. Troyer; Secy., Willard R. Leichty.

Special committees appointed: **Nominating,** D. J. Fisher, Amos Gingerich, Vernon Gerig. **Resolutions,** Simon Gingerich, Paul Glanzer, Ammon Miller.

Conference Theme: "Presenting Every Man Perfect in Christ" (Col. 1:26-29).

Conference Program: Sermon, Richard Yordy; Conference Sermon, Noah Landis; Subjects: (1) Presenting Every Man Perfect in Christ—Through Evangelistic Preaching, Edward Birkey; (2) Presenting Every Man Perfect in Christ—Through an Adequate Teaching Program, Fred Gingerich; (3) The Challenge of Conformity to Christ, Oliver Roth; (4) Presenting Every Man Perfect in Christ—Through Meeting Conflicting Doctrinal Positions, Vernon S. Gerig; (5) Presenting Every Man Perfect in Christ—Through Teaching Sound Doctrine, Samuel Oswald; Sermon, Alva Swartzendruber.

There were 10 bishops, 2 visiting bishops, 32 ministers, 5 visiting ministers, and 10 deacons present.

Testimonies to the conference sermon were given by the following brethren: Simon Gingerich, Alvin Gascho, Fred Gingerich, Richard Yordy, Samuel Oswald, Herman Ropp, Paul Glanzer, Paul Bender, Peter Kennel, William Lauver, Joseph Hershberger, Alva Swartzendruber, Edward Birkey, Max Yoder, Warren Eicher, Perry Blosser, Earl Yeackley, Ammon Miller, D. J. Fisher, Ezra Shenk.

Ordinations

Two brethren were ordained during the past year and accepted as members of conference: Herman Ropp, West Union, Parnell, Iowa; Milton Troyer, Milford Mennonite, Milford, Nebr.

Reports to Conference

(1) Bishops' Council; (2) Congregational; (3) Publication Board Member; (4) General Mission Board Member; (5) Mennonite Board of Education Member; (6) Treasurer of District Mission Board; (7) Conference Treasurer; (8) Auditor's (9) General Council of General Conference Member; (10) Iowa-Nebraska School Board; (11) Iowa City Congregation; (12) Thurman, Colo., Mission; (13) Director of Mennonite Aid, Inc.; (14) Delegate to North Central Conference; (15) Kansas City Mennonite Children's Home.

Actions of Conference

The revised constitution of the Iowa-Nebraska Conference School Board was ratified.

The Executive Committee of conference appointed a committee of three brethren to study the needs of the I-W brethren in the district and to bring recommendation for a workable plan to meet their pastoral needs to this session of conference. The committee members appointed were Simon Gingerich, Vernon Gerig, A. Lloyd Swartzendruber. Their report was as follows:

Since there seems to be sentiment in favor of investigating the possibility of starting a mission in Des Moines and since MRSC has one of our brethren as area representative for the state of Iowa, we would advise that a committee of three brethren be appointed to make a more comprehensive study of the entire situation related to our I-W brethren within our conference and report to the Executive Committee of conference and with them implement a plan to take care of this work, and that the MRSC representative act in the meantime as our conference pastor, and that the treasurer of conference be authorized to pay the expenses of our ministers who fill appointments at I-W units. It was carried that the above-named study committee continue to be the responsible committee relative to thi work.

It was carried that the Ministerial Relations Committee member elected this year should serve terms of the following duration: bisho and deacon, three years; one minister and one layman, two years and the minister receiving the lesser number of votes, one yea After 1954 all elections to this office are for a term of three years

The recommendation of the District Mission Board that the Iow City Mission Church be granted the right to become an independen congregation as a sister member was accepted.

It was moved that the Conference Treasurer's Report should b read only to the delegate body.

A Conference Organizations Study Committee was appointed Upon motion, it was decided that the outgoing and newly electe moderators of conference should appoint a committee of three breth ren to make a comprehensive study of our conference organizatio and report their findings along with any recommendations the may deem advisable to the next regular session of conference. Breth ren Amos Gingerich, Silas Horst, and Oliver Roth were appointe to this committee.

The conference body voted favorably to give Bro. Samuel B Nafziger a conference letter, which he wishes to place with th Alberta-Saskatchewan Conference where he is now located.

A resolution was passed that a committee composed of Willian Ehrisman, Daniel Oswald, and Samuel Roth, present trustees of th Plum Creek Church near Beemer, Nebr., be appointed as trustees o the church lot and cemetery near O'Neill, Nebr., which was formerly used by the now extinct Amish Mennonite congregation of O'Neill

Resolution of Condolence: Whereas, The Lord has been pleased t remove from us one of our beloved ministers, Bro. Edward Diene of the Wellman congregation, we humbly bow in submission to th will of God, our heavenly Father, and be it therefore

Resolved, That we, the ministerial body of conference assemble with the West Union congregation, at Iowa Mennonite School, nea Kalona, Iowa, extend our sympathy to the family and the Wellma congregation which he so faithfully served.

Statement of Appreciation: We, the delegates of the Iowa-Nebras ka Conference, hereby express our appreciation for the fine Chris tian hospitality and fellowship we have enjoyed while among th West Union congregation and others in their community. We alsc want to express our thanks to the management of the Iowa Men nonite School for the comforts we enjoyed in the use of the schoo plant with its spacious auditorium.

1954 Conference Election

Mod., Simon Gingerich; **Asst. Mod.,** Nicholas Stoltzfus; **Pres District Mission Board,** Ammon Miller, 1957; **General Mission Board Member,** Edward Birkey; **Publication Board Member,** Paul T Guengerich; **Ministerial Relations Committee:** Bishop, John Y Swartzendruber, 1957; Ministers, George Miller, 1956, A. Lloyd Swartzendruber, 1955; Deacon, Ralph Yoder, 1957; Layman, J. C Roth, 1956; **Iowa-Nebraska Conference School Board,** John Y Swartendruber, Vernon E. Roth, Ernest Kauffman; **Secy. of Home Interests,** Eli Yutzy; **Delegate to North Central Conference,** Noah Landis; **Director of Mennonite Aid, Inc.,** Harry Wenger; **Secy. of Religious Education,** Floyd Steckley; **Secy. of Church Music,** Jesse Hartzler; **Local Board, Kansas City Mission,** Sam Slabaugh John Troyer; **Workers' Conference: Mod.,** J. John J. Miller; **Asst. Mod.,** Milton Troyer; **Delegates to General Conference,** Robert Yoder, Willard Leichty, Paul Glanzer, Royden Schweitzer, Alvin Gascho; **Sewing Circle:** Pres., Mrs. Edward Swartzendruber; Vice-Pres., Mrs. Fred Gingerich; Secy.-Treas., Mrs. Warren Eicher; Secy. of Literature, Mrs. Robert Fisher; Secy. of Girls' Work, Dorothy Bender.

Willard R. Leichty, Secy.

PRAYER WARRIORS

In a war there are two kinds of soldiers: the so-called combatants, and the so-called noncombatants. Both are properly called soldiers. There would be no combatants apart from the noncombatants. So it is in the work of the Lord. All that the teachers and workers can do apart from prayer is nothing at all as far as spiritual significance is concerned. So here again, a few workers are employed as song leaders, teachers, trustees, committeemen, etc., at Olive and at Hudson Lake. But what can these accomplish without the united support of the church? This is our golden opportunity to uphold before the throne all those who have been chosen by the church for their respective obligations and services. Be sure to be a prayer warrior!—The Olive Visitor.

It was a favorite saying of the Rabbis of Jabneh:

I am a creature of God and my neighbor is also His creature;
My work is in the city, and his is in the field.
I rise early to my work, and he rises early to his.
As he cannot excel in my work, so I cannot excel in his work.
But perhaps you say, I do great things, and he does small things.
We have learnt that it matters not that a man does much or little,
If only he direct his heart to heaven.

The Gospel of Jesus Christ does not leave us wretched beings; for this reason Paul's letter to the Romans does not end with chapter seven.—John K. Martin.

CHURCH HISTORY

"Instead of the Thorn . . . the Fir Tree"

By Timothy Showalter

At the Zion Church near Broadway, Va., on July 26 Bro. Ward Shank was ordained to serve as a bishop in the Northern District. Bro. Ward is the ninth bishop to serve in this district, and the fifth generation of the Shank family who have filled this office. Henry Shank, the first, served the entire territory of the church in the valley in his time. About the year 1840 this territory was divided into three districts, namely, the Upper (now Southern), the Middle, and the Lower (now Northern).

"Who follows in their train"

After Henry Shank's death in 1836, Daniel Good was called to be the first bishop of the Northern District and served for ten years. Next followed Samuel Shank, a son of Henry Shank, who served for about ten years, until 1860 or thereabout. John Geil, Sr., was the next to serve. He served from 1860 until 1889. He lived to the age of 90 and called for a helper while he was yet living. Abraham Shank, son of Samuel, was called to assist Bro. Geil in 1875. He filled the office until 1901. Upon his death Lewis Shank, a nephew, was chosen to the office. He lived after his ordination 41 years, which was perhaps the longest time that any one served.

In 1934 Bro. Shank called for an assistant at which time Bro. J. L. Stauffer was chosen to help with the greatly increased work. During the first 33 years of Bro. Shank's term of office the membership of the district increased from approximately 250 to about 900. These added members with the increased scope of the work made necessary the help of another. After Bro. Shank's death Bro. Stauffer called for another to help carry on the work. The writer was the one called at this time. Bro. Stauffer and I felt that it was time to look for someone to aid in the office because we were facing the time when we would not be able to carry the heavy duties longer. With the counsel of the Ministerial Body, and in consideration of the balloting of the church, Bro. Ward, who is a nephew of Lewis Shank, was chosen and ordained. Bro. Ward will perhaps not be required to serve in all the district but in his past ministry he has served in perhaps all the congregations of the district, an experience which will enable him to serve in whatever areas he is called to serve.

". . . and the word of the Lord increased"

There have been some changes in the area covered and methods used in the work of the district since its beginning. Before 1860 the area covered was north Rockingham east of the mountains with a few members living inside Brocks Gap, and some scattered members in Shenandoah and Page counties. These last two groups were what was left of earlier settlements. In Shenandoah these groups were at Quicksburg and Orkney Springs, and a small group in Page County. Outlying work dates back, as far as I am able to ascertain, to 1865 or following the Civil War, and was begun in Hardy County, W. Va. There were appointments held in the Cove between Orkney Springs and Mathias, W. Va., and other points north as far as the Bean Settlement which is some six or seven miles north of the Salem Church at Needmore, W. Va. This outlying work was begun during the time of Bro. John Geil's bishop office. It was he who made request for the ordination of a minister in Hardy County, W. Va., in 1876.

We use the unregenerateness of the world to excuse our own.—Alan Paton, South Africa.

By this time appointments were filled in the Cove east of Mathias, W. Va., at Lower Cove Run, now Lost City; in Bachman's Settlement; and at the Job Schoolhouse, which was near where the Salem Church now stands. Around 1880 work was begun in the area of Criders, Va. This was extended over the mountain into Pendleton County, W. Va. The Pleasant Grove Church is located in this area. With the beginning of the century the work took on new aspects. More ministers were ordained and the number and frequency of the appointments were increased, and about 1915 a few brethren began to go out to nearby places to hold Sunday schools. The first were at Bethel and Hebron. They were near enough to be reached by horse and carriage. After the twenties with the coming of the automobile this phase of the work grew rapidly.

At its highest there were twelve or more Sunday schools in operation which were supplied in whole or in part from the valley. This, with evangelistic meetings and also the summer Bible school work, resulted in rapid growth in the membership for a number of years. This rate of growth slackened in recent years, but with the slackening came a further change in method.

Pastors were located in the different congregations, which has had encouraging results. The membership in those congregations have responded in the work to the extent that a number no longer need assistance in their Sunday schools. They are also supporting young people's meetings, prayer meetings, and sewing circles.

"The Comforter . . . will guide you into all truth"

Looking over the history of the Northern District and the Conference as a whole, we seem to see the following pattern: "Not the first to lay the old aside, nor the last to leave the new untried." To accept this norm has at times called for patience and has also had its misgivings. But on the whole the changes were accepted by the church. One of the major crises came in the early quarter of the nineteenth century with the appearance in the valley of Bishop Asbury and Christian Newcomer with their dynamic preaching. This had the effect of challenging some Mennonite ministers to more energetic preaching. This was not appreciated by some and the church was about equally divided on the issue, resulting in a dissension that lasted about five years, from 1825 to 1830.

It was during this time that the aggressive ones began to build churches, since they had no suitable homes in which to worship. In this period we find that the Brenneman (now Lindale), Pike, Weaver, Hildebrand, and Springdale churches were built. After a reconciliation, the work moved forward.

The English language began to be used, English music books and hymns were printed, and the church was on her way forward until the war of the States came. The dire economic situation and many moving away retarded the work some. With the recovery after the war, the outreach work also went forward and the period of expansion began. But also in this period there was some hesitancy on the part of some to use the Sunday school and evangelistic meetings to aid in the work. In the Northern District the situation was not as acute as in some others.

The first Sunday school in the district was at the Brenneman Church and was begun about 1870. Sunday school and evangelistic meetings were generally accepted by the end of the century. Expansion usually followed this pattern. If members moved to new localities, or on invitation of interested persons, appointments were made. If results justified, the work was continued. Services were often conducted in schoolhouses. In recent years the pattern has been that of abandoning the schoolhouses and providing churches for ourselves. In 1900 the church owned five church buildings and had part ownership in five others. As of today the church owns fifteen and has one new one in building, as well as the contemplation of one or two others. We are maintaining a

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FAMILY CIRCLE

Thankful for Friends

Paul was thankful for his friends. He had many friends who were Christians. In Romans 16 he tells us about many of them. He won and held friends because he had learned to express his appreciation for them. He did not flatter them but spoke sincerely about them and their kind deeds. There is a vast difference between sincere appreciation and flattery.

Paul did not take his friends for granted. He did not impose upon them in any way. He went out of his way to help them and please them. His appreciation for his friends was grounded in genuine Christian love—the lubricant which keeps the wheels of public, social, domestic, educational, and religious life running smoothly.

We should each place a high value upon the service which Christian men and women are rendering to Christ and His cause. We should prize highly our co-workers in Christian service. We should note, mark, and realize how important each Christian is in helping to spread the Gospel.

Paul did not hesitate to mention the virtues of his Christian friends. His whole manner toward them was an expression of thanks. He sincerely extolled their merits and told what a blessing they had been to him. Such earnest tributes coming from a man like Paul must have made the heart of his friends glad. Such unlooked-for praise must have made them all the more desirous of helping Paul.

Out of the great number of Paul's friends, let us select just five. There was Phebe, for one. . . . Phebe was a gracious woman who went about helping everybody who needed help. She helped supply Paul with the temporal and physical comforts of life.

Priscilla and Aquila, a married couple working together for the Lord, were earnest students of the Word and were held in high esteem by all the Christians of that day. Laymen as well as preachers resorted to them for light on God's Word. A great preacher of the first century like Apollos gladly accepted their invitation to hear them expound the truth.

Priscilla and Aquila had given up all to follow Christ. They were especially gifted in working among the Gentiles. Wherever they lived, their home became a meeting place for Christians. So we read of "the church that is in their house" and of their willingness to risk their lives for Paul.

Their zeal, love, wisdom, and faithfulness helped to establish the church. They were instrumental in winning many souls to the Lord Jesus Christ. The church needs such couples today.

Andronicus and Junia, too, did much for Paul, and their kindness caused his heart to overflow with appreciation for them. They had been reared in Tarsus, the birthplace of Paul. Their sincerity led them to accept the Lord Jesus as their Saviour long before Paul was converted. Their godly lives and devotion to Christ brought them approval and recognition from all of the apostles. For the sake of Christ they gladly suffered imprisonment and loss. No wonder Paul appreciated them.

Christians should learn to be more vocal in their appreciation to God and their fellow men. Unexpressed thanks are better than no thanks at all, but it is better to learn to say, "thank you." We should learn to say "thank you" to God for His blessings, to say "thank you" to Jesus for His mercy, to say "thank you" to father, mother, wife, husband, children, neighbor, and friends for their love and faithfulness to us.

Words of appreciation do not cost us anything, but they count for much—very much. Why not cultivate the habit as Christians of being more expressive, more vocal, in our dealings with others? We can afford to be lavish with words of appreciation. All of us may be rich from this standpoint. Let us scatter such wealth freely on every side.

Such words of appreciation will make burdens lighter to bear, problems easier to solve, and heavy hearts more hopeful. They will help to dry tears, to ease sorrow, to confirm convictions. . . .

We may express our appreciation by speaking words of comfort. We can express our appreciation by manifesting confidence in another. The mere saying to a person that we expect him to succeed as a Christian, to make it through to heaven, will tend to put new courage into his heart. It will help him in his struggle against great odds. We can show our appreciation by praying for our friends and telling them we are doing so. There is nothing more comforting than to hear from some child of God: "I have been praying for you."

Why not give flowers to the living?

Closed eyes can't see white roses,
Cold hands can't hold them, you know;
Breath that is stilled cannot gather
The odors that sweet from them blow.

No state is greater than its mothers.—Theodore Roosevelt.

There are some things that will help us build appreciation into our life. One is spiritual insight. It is said that a man once stood before one of Turner's beautiful paintings and said, "I can't see anything in it." The great artist, who was standing nearby, said, "Don't you wish you could?" Similarly, spiritual insight is needed to see the good in people around us.

We should speak our appreciation at once. One editor told himself he must write another editor and tell him how much he appreciated a fine editorial which had just appeared in print. But he got busy and put the matter off. After two days had passed, he decided not to write because by this time many others would have written. But when the man with the good intention met the editor of the fine editorial, the editor told him that not one note of appreciation had been written to him. All who read the editorial evidently had the same thought: "Others will write." As a result, no one wrote.

We should cultivate a desire to make others happy. George McDonald once said, "If I can put one touch of rosy sunset into the life of any man or woman, I shall feel I have worked with God." Solomon said, "A word fitly spoken is like apples of gold in pictures of silver." —Albert J. Kempin, in *Gospel Trumpet*.

The Art of Appreciation

One day Jesus came face to face with ten lepers and out of love and compassion healed them. The ten were told to go and show themselves to the priests. One of the number, a Samaritan, when he started on his journey and saw that he was healed, returned to Christ, fell at His feet, and gave thanks. With deep concern Jesus asked, "Were not all ten cured? Where are the other nine?"

Only 10 per cent of that group of men was appreciative. It seems that in every age greediness and selfishness have been the mark of most men. Few people take time to say, "Thank you." The other day a Sunday-school teacher told of giving a party for about fifty Sunday-school pupils. Only one of that large group thought to thank her for the enjoyable evening's entertainment. My friend, if we could learn to appreciate the good things of life, we would all be much happier.

We should learn to appreciate God. We take too much for granted. Do you ever thank God for the Bible, the plan of salvation, the peace and guidance that come from Him? These are blessings worth more than all the wealth of the world.

And do you ever thank Him for the sunlight streaming through your window, for the gas piped to your house, and the running water and electricity,

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TO BE NEAR TO GOD

PRACTICAL APPLICATIONS OF NONRESISTANCE

Sunday, November 28

Read: Prov. 4:20-27—Nonresistance Begins in the Heart

My heart will be my workshop. All my energies shall be bent to free my heart from all that is not love. Regardless of what he may have done, I shall root out of my heart every atom of condemnation against my brother. Day by day, week by week I shall refuse to hold any resentment in my heart for any unkindness or injustice that has been done to me, or to one I love. Every particle of jealousy, however cleverly it may be disguising itself, every attitude which is not an expression of divine love, I will sweep out of my heart.

My only equipment needful is a readiness to work in co-operation with the Christ-child who indwells me.

(With Apologies to Emmet Fox)

Monday, November 29

Read: Phil. 4:8; II Cor. 10:4, 5; Ps. 139:23, 24—Nonresistance in Our Thought Life

Put all your thoughts through these tests: Is it of love? Is it of joy? Is it of peace? Then it is of God.

If a thought makes you love someone less, if it does not make you feel genuinely happy, if it disturbs your peace of soul, then it is of Satan.

"The fruit of the Spirit is love, joy, peace . . . ."

Tuesday, November 30

Read: Phil. 2:1-11—Nonresistant Attitudes

"The greatest evidence of divine life within us is a forgiving and forbearing spirit" (Jesse Short).

Check yourself on your own attitudes.

Attitudes of the Nonresistant Man

"Do all things without murmurings and disputings." _____
"Rejoice in the Lord alway." _____
"Condescend to men of low estate." _____
"Let all men see your forbearing spirit" (Goodspeed). _____
"Live peaceably with all men." _____
"Be careful for nothing." _____
"Submit yourselves one to another." _____
"Giving thanks always for all things." _____
"Confess your faults one to another." _____

Contrasting Attitudes of the Carnal Man

Grumbling _____ Arguing _____
Given to Moods _____
Self-esteem _____
Self-justification _____
Strife _____
Worry _____ Unbelief _____
Self-assertiveness _____
Self-pity _____
Pride _____

Wednesday, December 1

Read: Jas. 4:6-12; Luke 4:22—A Nonresistant Tongue

You can have a religion with one man and God, but Christianity needs two men and God.

The tongue, a tiny member which works between these two men, is often the proof whether or not they are Christians, or merely religionists.

Your speech will betray you every time!

Thursday, December 2

Read: Rom. 12:1-3, 9-21—Voluntary Submission

How patient are you with the man in the car ahead of you? How happy are you about the man (or woman) who received the class (or office) you wanted in church? Can you cheerfully wait your turn in line at the grocery store?

Have you been able to "come down" and sit beside the recently converted sinner in your church and say, This is my brother?

Do you feel that you belong to the "upper third" of your church society? Do you find it easier to **teach the brethren** than to **learn from the brethren?**

A loving, nonresistant spirit and an unsubmissive spirit are direct opposites!

Friday, December 3

Read: Eph. 6:10-18—Shoes of Peace

What kind of shoes are you wearing? Does peace come into a room when you enter? Do you stir up discontent by complaining and grumbling about your work, your wages, your boss, your fellow workers? Do you constantly throw "wet blankets" around?

Are you peaceful and still when someone else gets the credit for something you did?

Do the brethren in the church think of you as a peacemaker?

Saturday, December 4

Read: Matt. 5:38-48—"What Do Ye More Than Others?"

A synonym for "nonresistance" is "second mile religion." A true nonresistant spirit does more than others would do. Is your rule of life, "Do unto others as they do to you" or "Do unto others as you would want them to do to you"?

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A Cry Out of the Depths

Sunday School Lesson for December 5

(Psalms 86; 130)

This is a penitential psalm. Read the psalm together and decide who is crying. Where was this petitioner? Do not the depths suggest that he felt he was far from God? At least he was separated from God and he seemed to himself to be far away. What had separated him? Why do we speak of depths of sin, depths of trouble?

The picture in these psalms shows a sinner rising from the depths to the heights of restoration and service. Begin at the bottom and go with the psalmist to victory.

A cry from the depths suggests the cry came from one who recognized and acknowledged he was a sinner. There was no self-justification. This is certainly the first step up. No sin, no salvation needed. This man's penitence was deep. If God would attend to him according to his sins, he knew and granted he would have no chance for a hearing.

But he believed God to be a forgiving God. Therefore he had courage to cry. Too often sinners can't believe that God will forgive their sins. Perhaps there might be such a one in your class. Establish the truth that "there is forgiveness with thee." David, Peter, and Mary are three strong cases. Cite instances in the current local scene. Stand on such promises as Num. 14:18; II Chron. 30:9; Isa. 55:7; Lam. 3:22, 23; I John 1:9.

Patiently and hopefully did this sinner wait on God. The Lord knew this man really wanted to get out of trouble. He pleaded daily for mercy. He knew in his heart that God would restore his peace and joy. This was God's nature. Perhaps this man had sinned against God repeatedly. Yet he knew His loving-kindness was abundant and declared his intention to follow fully in the right way when delivered.

How often we are taught that if we **believe** in Jesus Christ we can be saved. Well, this man was rising from bondage to deliverance because he believed that God would deliver him. He rises from the depths by confession, faith, and surrender. He believed in God's way and desired to walk in it and praised God for deliverance.

Something like this is the course your pupils must take to get forgiveness and redemption or deliverance from their sins. Make the way plain but sure of victory. From the depths of humility we rise to supplicate, to wait, to hope, to lift up our souls for cleansing, to receive forgiveness, to hear instruction from God and obey, to praise and glorify Him for deliverance.

A very small sin may take one to the depths, separated from God. But great is His loving-kindness if we truly supplicate for forgiveness. Repeat 86:5 together quite often. Help your pupils rise from sin to Christ.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Canton Bible School, held annually at the First Mennonite Church, Canton, Ohio, has issued an attractive folder giving the faculty for the coming year and announcing the courses. Bro. Raymond L. Kramer, Meadville, Pa., is the principal, assisted by the following instructors: Harold E. Bauman, Orrville, Ohio; Gerald C. Studer, Smithville, Ohio; Ray Bair, Louisville, Ohio; Allen B. Ebersole, Canton, Ohio. The dates are Jan. 3 to Feb. 11; Ministers' Study week, Jan. 25-28. Instructors for the latter: Gideon Yoder, Hesston, Kans.; Howard Charles, Goshen, Ind.

About five hundred people attended a Youth Meeting on Saturday evening, Nov. 15, at the Blooming Glen, Pa., Church, when Bro. S. C. Yoder, Goshen Ind., spoke on "Horse Trails Along the Desert," the title of his new book.

The Fall Bible Conference at Western Mennonite School was held Nov. 5-7. Speakers on the theme, "The Work of the Holy Spirit," were Ray Mishler, Wilbur Kropf, Paul Miller, Max Yoder, Verle Nofziger, Clayton Swartzentruber, Marcus Lind, Paul Yoder, and Edward Kenagy.

Bro. and Sister David Derstine, Jr., Blooming Glen, Pa., recently spent a week visiting Vermont I-W units and the mission outpost of Bridgewater Corners, Vt.

The Golden Age Group (42 members over 70 years of age) of the Sycamore Grove congregation, Garden City, Mo., were entertained at Thanksgiving dinner, Nov. 11, by the Homemakers Club of the congregation. Bro. and Sister Earl Buckwalter, Hesston, Kans., were guests.

The Bethel Springs Mission Church, Culp, Ark., is in need of song books and would like to replace its worn-out ones with "Church Hymnals." Any congregation which has a stockpile of these books that it is not using and would wish to make available for use elsewhere should write to Frank Horst, Culp Route, Calico Rock, Ark., and state on what terms they may be obtained.

Bro. and Sister Chester Wenger, on furlough from the Ethiopia Mission, were at New Danville, Pa., Church on Sunday morning, Nov. 21, and at the Stony Brook Church, York Co., Pa., in the evening as Missionary Day speakers.

Communion services were held with the brotherhood at Sacramento, Calif., Sunday, Nov. 14, with the brethren Ernest Garber, Nampa, Ida., N. A. Lind, Sweet Home, Oreg., and Raymond Mishler, McMinnville, Oreg., present and taking part.

Five applicants were recently received into church fellowship by water baptism at the Huntingdon Avenue Church, Newport News, Va., with Bro. Truman Brunk officiating.

The prayer meeting at the Bethel Church, Broadway, Va., is usually attended by more than half the number in Sunday services. This may not be as big as it ought to be, but it is better than many congregations do.

Holmes County, Ohio, members of the Conservative Mennonite Church are conducting a mission four miles west of Millersburg.

Bro. D. D. Miller and wife, Berlin, Ohio, returned to their home on Nov. 11, after a number of weeks in the west. Bro. Miller held Bible conferences at Miller, S. Dak., Beemer, Shickley, and Roseland, Nebr., and evangelistic meetings at his former home church at Protection, Kans.

Services are being held regularly at Millersburg, Ohio, as an outpost of the Martins Creek congregation. Plans are being made to construct a church building at Millersburg.

Plans are being considered for remodeling the Martins Creek Church building near Berlin, Ohio.

Three study classes were recently organized for the benefit of Publishing House workers: Magazine Editing, taught by Ellrose D. Zook; The Book of Ezekiel, taught by Millard Lind; and Spanish, taught by L. S. Weber. Folks in the community are also invited to take part in the Bible class.

An extensive building program is under way at the Mennonite Home for the Aged at Albany, Oreg., in the construction of a convalescent wing, a new barn, and a new cottage. Joel D. and Minnie Roth are superintendent and matron.

One member was received by letter at Maple Grove, Topeka, Ind., on Nov. 14.

Change of address: Bro. Elmer E. Yoder, from Route 1, Lawrence, Ohio, to Route 1, Dalton, Ohio.

Bro. Lewis S. Martin was ordained to the ministry at Trissels, near Broadway, Va., on Nov. 14. Service was in charge of Truman H. Brunk and J. L. Stauffer. Bro. Martin was ordained to have charge of the work in Sicily.

A German deaconess dentist, Kunigunde Brunner, was the chapel speaker at MCC headquarters, Akron, Pa., on Nov. 9. Dr. Brunner has worked with Mennonite relief personnel in Japan and Formosa.

Bro. James Mullet and family of Glendive, Mont., have recently located at Minot, N.D., where they were appointed workers at the Rockway Chapel. Rockway is an outpost of the Fairview congregation.

Bro. Marion Lehman, manager of the Gospel Book Store at Goshen, Ind., spoke on the publishing work of the church to the Men's Fellowship at Orrville, Ohio, on Nov. 16.

Speakers in the annual missionary conference at Goshen College on Nov. 19, 20, were Dr. Leonard Gittings, professor of missions at Northern Baptist Seminary, and Dr. and Mrs. Curtis Bowman, who presented a film story of 6,000 miles across Central Africa.

Sister Alta Mae Erb spoke at a women's meeting at Bluffton, Ohio, on Nov. 18.

Announcements

Christian Workers' Conference and Ministers' Week of the Alberta-Saskatchewan Conference at Sharon Church, Guernsey, Sask., Nov. 24-28. Guest speaker, Andrew Jantzi, Marilla, N.Y.

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Calendar

South Pacific Mennonite Conference, Upland, Calif., Nov. 25-27.
Illinois Mennonite Conference Ministers' Fellowship, Hopedale Mennonite Church, Nov. 29, 30.
Indiana-Michigan Conference Ministers' Meeting, Leo, Ind., Nov. 30 and Dec. 1.
Pacific Coast Conference Annual Ministers' Meeting, Sheridan, Oreg., Dec. 7, 8, 1954.
Pacific Coast District Mission Board Meeting, Sheridan, Oreg., Dec. 9, 10, 1954.
Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 7.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 3 through Feb. 11, 1955.
Ontario Mennonite Bible School beginning Jan. 3, 1955.
Canton Bible School, First Mennonite Church, Canton, Ohio, Jan. 3 to Feb. 11, 1955.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, place undecided, June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Radio Station 4VEH, Cap Haitien, Haiti, which broadcasts our Spanish radio program, **Luz y Verdad,** twice weekly, reports that strong winds and torrential rain from Hurricane Hazel capable of damaging their radio antennae passed only a few miles from their mission compound. 4VEH is a mission radio station capable of reaching Cuba and Mexico with the Gospel. Let us thank God for His protecting care.

The Radio Evangelism Committee at its recent meeting elected the following officers for the coming year: J. D. Graber, Elkhart, Ind., Chairman; Lewis Strite, Harrisonburg, Va., Vice-Chairman; H. Ernest Bennett, Elkhart, Ind., Secretary.

The rice crop in the Bihar area of India will be largely a failure this year, but some of the other grain will make a crop. Pray for the Christians in Bihar.

Bro. Jacob H. Flisher, Dhamtari, India, has been elected to serve as secretary-treasurer for the American Mennonite Association, the organization of missionaries serving in the M.P., India. He will have his office in Sankra.

Pray that Argentine residence visas may be granted to the Ross Goldfuses when they have completed their language study in Puerto Rico.

Bro. Paul O. King, pastor of the Bethel Mennonite Church, Chicago, Ill., Bro. Nicholas Tang, and a quartet from Bethel, were scheduled to give two missionary programs about the work at Bethel on Nov. 21: Sunday morning, Waldo Mennonite Church, Flanagan, Ill.; evening Roanoke Mennonite Church, Eureka, Ill.

Bro. Floyd Sieber, Goshen, Ind., missionary on furlough from Argentina, served as Missionary Day speaker at the Mexican Mennonite Church, Chicago, on Sunday, Nov. 14. The Mexican church is planning a young people's retreat for Dec. 4, 5 and a Christmas dinner for Dec. 11.

Bro. D. W. Miller, Wooster, Ohio, president of the Ohio and Eastern A.M. Mennonite Mission Board, spoke at the Mennonite Gospel Chapel, Youngstown, Ohio, a city mission under the Ohio Board, on Sunday morning, Nov. 7.

Bro. and Sister J. J. Detwiler, Nampa, Idaho, have joined the staff of Froh Bros. Homestead, Sturgis, Mich., Bro. Detwiler to serve as maintenance man and Sister Detwiler, an R.N., to serve as nursing supervisor.

The outstanding service at the Mennonite Gospel Center, Kansas City, Mo., during the month of October was a baptism service conducted for three new converts. Pray for these new Christians.

The Mexican Mennonite Church, Chicago, has recently organized a group of men to help families of the congregation move when they change residence. This resulted from the pastor himself giving assistance to one of the member families when they moved.

Froh Bros. Homestead, Sturgis, Mich., reported a full house as of Nov. 1 with 30 guests being cared for. Arrangements are being made to house some of the workers in an adjacent house so that facilities can be made available for five more guests.

Bro. James H. Lark, St. Anne, Ill., conducted the fall communion service at the Bethel Mennonite Church, Chicago, on Sunday, Nov. 14. Five boys were received into church membership by water baptism on the same day.

Bro. and Sister D. Parke Lantz, missionaries on retirement from Argentina, are now living at 1102 Colleton Dr., Sarasota, Fla.

Arnold Snyder, 10-year-old son of Sister Doris Snyder in Puerto Rico, has been a victim of malaria during the month of October. We are glad to report that the disease is under control now, and he is recuperating satisfactorily. Dr. John Grasse, of La Plata hospital staff, attended the case.

Thirteen young people have joined the instruction class at the Mennonite Home Mission, Chicago, conducted by the pastor, Bro. Laurence Horst.

The La Plata Mennonite Church anniversary was held Oct. 10-12. Weather conditions were unusual as the Hurricane Hazel had just passed by Puerto Rico on the south going west. Rains poured all that week, but the community people attended enthusiastically. Spiritual blessings have been received by the membership here as they worship together more faithfully.

A farewell service and fellowship sponsored by the local congregation was held in the Union Auditorium, Goshen College, Goshen, Ind., for Bro. and Sister Joe Richards, missionaries under appointment to Japan, on Sunday evening, Nov. 14.

The American Bible Society is again sponsoring a world-wide Bible reading program, Thanksgiving to Christmas. The theme used this year is "Faith for Our Day." Copies of the bookmark list of daily Scripture readings are available from the American Bible Society, Dept. U, 450 Park Ave., New York 22, N.Y.

Perhaps the greatest enemies to the Gospel witness in Puerto Rico are drunkenness, immoral living, gambling, error as taught by religious leaders, and the intense interest in political concerns instead of religion and God. Pray that our witness as church leaders may continually be consistent, and that Christians may be strengthened to witness to the truth of the Gospel right here and now.

Bro. and Sister Joe Richards, missionaries under appointment to Japan, participated in farewell services at Kokomo, Ind., on Nov. 14. They left for the West Coast by car from Kokomo, on Nov. 15 accompanied by Sister Richards' uncle and aunt, Bro. and Sister John Horner. They were unable to stop at Phoenix, Ariz., as announced earlier.

Bro. George Smoker, on furlough from Africa, was scheduled to speak at Maple Grove, Atglen, Pa., Nov. 23.

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Your Treasurer Reports

I would like to call your attention to the Fall Missionary Day bulletin. In most congregations across the church these bulletins will have been distributed for Missionary Day which was November 21. In this brochure which is entitled "One World in Christ" you will find much information about each of the mission fields sponsored under the General Mission Board and also the foreign mission fields of the Eastern Mennonite Board of Missions and Charities. I would like to urge each one to review carefully the work being done by the General Board and note the statistics and information given about each foreign field.

Each area in which the General Board is sponsoring mission work and where our missionaries are serving is a place in which there is great need and where many are found who have not yet accepted the Gospel. We sincerely believe that all areas of the mission program are worthy of the church's support and we trust that the information enclosed in this bulletin will give you further conviction to contribute to the work and to pray for spiritual guidance and strength for those who serve on the mission field.

During **Missions Week,** to be sponsored from December 5 to December 12, contributions will be solicited to be used for all the areas of the board's program as outlined in the above bulletin. Additional information will be made available to you about this program, but the Missionary Day bulletin gives you a great deal of detailed information about each field which will be valuable to you in planning for your contribution to the **Missions Week** program.

As you review this information along with other materials being published through the GOSPEL HERALD we trust that the Lord will lay clearly on your heart the burden for this work. Together we want to seek His guidance that we might know His will in effectively and earnestly extending the work of His church through the mission program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

The Dependent Child—A Social Problem

By Wilson Hunsberger



Rita James doing her weekly chore of ironing hankies at the Kansas City Children's Home.

Some time ago the Minister of Public Welfare of the Province of Ontario made some rather startling statements. He announced that there were some 8,000 dependent children as wards of the Province's Children's Aid Societies. Expressed another way, 13 of every one thousand children under age 16 were being maintained in homes other than their own and at public expense. A review of the Provincial Child Welfare laws was ordered, and a revised Child Welfare Act followed. In further recommendations, it was stressed that more effort should be spent in preventing family breakup.

It is now generally realized that the child's own home is extremely difficult to replace to any advantage. Even though the parents may be bad, usually the youngster finds his security and status best with his own parents. Thus, despite obvious defects of the parents and against the advice of well-meaning neighbors, welfare workers constantly strive to nurture even the poor home and thus prevent the child from having to separate from his own parents. John Bowlby strongly stresses the valadity of this approach in his most valuable treatise, "Maternal Care and Mental Health."

"It must never be forgotten that even the bad parent who neglects her child is nonetheless providing much for him. Except in the worst cases she is giving him food and shelter, comforting him in distress, teaching him simple skills, and above all is providing him with that continuity of human care on which his sense of security rests. He may be ill-fed and ill-sheltered, he may be very dirty and suffering from disease, he may be ill-treated, but unless his parents have wholly rejected him, he is secure in the knowledge that there is someone to whom he is of value and who will strive, even though inadequately, to provide for him until such time as he can fend for himself."[1]

As suggested, at present most child welfare agencies acknowledge the importance of the child's own family to him and are loath to remove him from his own parents. The evidence of permanent harm done to the child's personality by the separation of children from parents is too damaging to permit the continuance of earlier practices when, for rather minor reasons of physical neglect, children were placed in public care and parental rights withdrawn. But despite noble efforts of welfare agencies to prevent family breakup, there are still many children who must be admitted to either public or private care away from their parents. Certainly the figures from Ontario would bear out this statement. Again, as in so many situations, practice lags behind theory. Children are taken into care with regret and with a sense of failure in that their own home, despite help, has become intolerably inadequate. To excuse the failures to some extent, it is known that child welfare agencies are grossly understaffed, especially with trained persons who can deal adequately with the intricate problems of family adjustments.



Tony Bedell, three years old, blowing out his birthday candles at Kansas City Children's Home.

At times, family protective work must seem somewhat like trying to control a rampant grass fire by beating out the flames with a broom. Scarcely has one fire been controlled when a new flare-up is encountered a few feet away. And at times the flames burn out of control, destroying the very roots of family life. Then the children come into public care, innocent in themselves of their plight, but scarred by the delinquency of their parents.

Lest through figurative description we have not clearly identified the children in public care, let us be more explicit. There are nowadays very few orphans such as were known a century ago. Only a small number of dependent children are without at least one living parent. Rather, the children in public care are those whose parents have failed to accept responsibility for their offspring either through a long period of desertion or through emotional rejection of their children. We are living at a time when we see our most valued social institution, the home, decreasing in meaning for the individual. Wherever in our lands we see the traditional sanctity of the hearth lose its significance, we find an increase in the numbers of neglected children. In addition to this marked trend, it is also noted that illegitimacy appears to be increasing, and the number of dependent children thereby increased. The unmarried mother is frequently unable to care for her child when she cannot provide the essential needs for family life.

Granting, then, that we must still admit rather large numbers of children to the care of welfare agencies, the question of how best to provide for their welfare becomes all important. In earlier times, institutions were built and children were given the security of "food, shelter, and clothing." Gradually, however, observers began to see that children need more than these physical provisions. The emotional needs are not less important than food and clothing. Needless to say, the greatest emotional need is love. The child must be loved dearly. He must have a feeling of belonging, of being wanted, a feeling of importance and of status. This premium quality of love is often spread too thinly in the more impersonal atmosphere of the institution. Love must, of course, have a focal point; it does not exist in a vacuum. The child stands as it were at one end of a two-way street. His mother, or permanent mother figure, stands at the other. Love flows both ways. Should one disturb the figure of the two-way street by removing either mother or child, experience has shown that the seeds of grave damage to the child's personality are thereby sown.



Ruth Keeler, summer service worker, teaching several of the children how to sew at the West Liberty, Ohio, Children's Home

It seems almost a truism to suggest that mothers are most often found in homes, but if children thrive best in the aura of a mother's love, should we not turn to the family as the protector and guardian of the dependent child? The good home, the happy family, is undeniably the foundation on which is built the well-integrated and happy adult life. In the home, the child learns to make his first basic relationships. He learns to trust. He learns obedience and simple skills. He learns his first spiritual truths and moral values.

It is felt that the Christian Mennonite home can make a worth-while contribution to the dependent child. We should like to examine the question further. In a following article, we shall try to outline the ways by which the strengths of our family life can be brought to bear on the problem.

1 United Nations, World Health Organization, Bowlby, John: *Maternal Care and Mental Health*, Geneva, 1952, p. 68.

Waterloo, Ont.

Child Welfare Bibliography

By C. Richard Yoder, M.D.

Have you ever wondered whether Mary's or Johnny's behavior is abnormal; or what you might do to change it; or whether the cause of the recent change in their actions might be the result of your own handling? If you have, then you are no different from most other parents or teachers in your community. And this constant wondering on your part is a healthy sign, for you, too, are seeking answers to the perennial question, "What does make Mary or Johnny do the things they do?"

Each of us was born into this world without any knowledge. All the information we have about children has been acquired by learning, whether from parents, friends, teachers, or from books. In learning we have formulated certain ideas and developed attitudes that govern our dealings with children. In these dealings, whether for good or for evil, we are helping to mold the minds and personalities of the grownups of tomorrow's world. In this regard are we sure that our ideas about children are sound and not contrary to fact? Or do we, without really knowing it, often accept as truth that which we have learned from our friends or relatives?

Johnny's or Mary's behavior today may seem inappropriate, but we may be surprised to learn that it is normal for that particular age. For example, if Johnny is six, can you "make" him sit still at the dinner table? If Mary is 2½, can she "help" being extraordinarily contrary? Or, if she is 18 months old, can you expect her to refrain from "getting into everything" all day long?

Answers to questions about what constitutes normal or abnormal behavior in children are to be found in many worth-while books written especially for parents and teachers. Questions dealing with the management of specific problems or situations are sometimes impossible to answer, though good books often outline general principles to be followed. In any case, if every parent or teacher knew what to expect of children at various age levels, he or she would be much better able to understand their behavior, and, as a consequence, would be able to deal more intelligently and sympathetically with them.

To these ends the Child Welfare Committee of the General Mission Board has suggested a list of books for reading and reference in homes, church libraries, and children's institutions. The list has been assembled with the hope that many might be stimulated to read and thus become more effective in their Christian nurture and training of children.

The list is only a fragment of what is available in the field. It was selected from a much larger compilation which the committee had requested earlier. It is hoped these books may prove as helpful to others as they have to those who are recommending them.

1. **The Infant and Child in the Culture of Today**
   by Arnold Gesell, M.D., and Frances L. Ilg, M.D.
   Harper and Brothers, N.Y. ($4.50)
2. **The Child from Five to Ten**
   by Arnold Gesell, M.D., and Frances L. Ilg, M.D.
   Harper and Brothers, N.Y. ($4.50)
3. **The Pocketbook of Baby and Child Care**
   by Benjamin Spock, M.D.
   (cost 35¢ and available at most large drugstores)
4. **Enjoy Your Child—Ages 1, 2, and 3**
   by James L. Hymes, Jr.
   Public Affairs Pamphlet No. 141 (20¢)
   Published by Public Affairs Pamphlets, 22 East 38th St., New York 16, N.Y.
5. **Three to Six: Your Child Starts to School**
   by James L. Hymes, Jr.
   Public Affairs Pamphlet No. 163 (20¢)
6. **Understand Your Child—From 6-12**
   by Clara Lambert
   Public Affairs Pamphlet No. 144 (20¢)
7. **Living with Teeners**
   by Grace Sloan Overton (good Christian emphasis)
   Broadman Press, Nashville, Tenn. ($1.25)
8. **Keeping Up with Teen-Agers**
   by Evelyn Millis Duvall
   Public Affairs Pamphlet No. 127 (20¢)
9. **As the Twig Is Bent**
   by Leslie Hohman, M.D.
   The Macmillan Co., N.Y., 1947 ($3.75)
10. **Being a Good Parent**
    by James L. Hymes, Jr.
    Parent-Teacher Series, Bureau of Publications, Teachers College
    Columbia University (60¢)
11. **Christian Nurture of Children**
    by Alta Mae Erb
    Herald Press, Scottdale, Pa. ($1.25)
12. **Homes Build Persons**
    by Myers and Myers
    Dorrance and Co., Inc., Philadelphia, Pa. ($3.00)
13. **Meditations for the New Mother**
    by Helen Good Brenneman
    Herald Press, Scottdale, Pa. ($1.25)
14. **How to Tell Your Child About Sex**
    by James L. Hymes, Jr.
    Public Affairs Pamphlet No. 149 (20¢)
15. **When Children Ask About Sex**
    Child Study Association—Revised 1946
    132 E. 74th St., New York 21, N.Y.

Elkhart, Ind.

Taking the Gospel to the Indians in Western Ontario

By Irwin Schantz

We are certainly put to shame when we hear some of our workers discuss the need of reaching more places. One brother said, "I am willing to live on crackers, lard, and fish to save expense so we can reach another Indian reservation." Another brother said when asked what he was spreading on his bread, "I am using lard on bread to save buying margarine." Some of the boys prefer sleeping on boards to save buying and hauling air mattresses. These are only a few of the sacrifices being made to reach the Indians. The Indian department is anxious to have us reach more places. The Indians are asking us to come. They have no one to show them the way of God or how to improve living conditions which certainly need improvement.

We are trying to expand as fast as we can but wherever we go, we must put up buildings for the workers first, hauling all the supplies by plane. This is expensive but it is the only way one can travel in this remote country without any roads. The most northern point we have contacted to date is Sandy Lake, 160 air miles from Red Lake, with a population of about 500. The Indians begged us to come and preach to them. In this 160 mile radius are six reservations and we are the only ones working in this area, but we have not occupied all these places. In fact, we are only at one place regularly, and at two places periodically.

We are building a school and church at one village and hope to have it under roof before snow falls which may be only a few weeks off. We hauled a portable sawmill, gas, roofing, insulation, nails, windows, cement, all by air as well as the provisions for the workers. Some items were too large to fit inside the plane so they had to be tied to the struts of the pontoons on the outside. Lakes are the only landing places. Aviation gas costs 64¢ a gallon wholesale and we have averaged between 200 and 300 gallons a month. Often it costs us as much as and more than the original cost of the merchandise to get it to the reservations. We are saving over half the expense by doing the hauling ourselves. The Hudson Trading Post at Deer Lake, 120 miles from here, is selling potatoes for 30¢ a pound. Transportation charges from the growers were 20¢ a pound.

The only livelihood for the Indians is trapping and a very limited amount of commercial fishing, so the Indians are poor and

never will have much, but their souls are precious. Yes, they are precious enough to make sacrifices such as the boys are doing to bring them the way of salvation. We praise the Lord for quite a number who have accepted Christ and more are following as they hear, see, and understand.

About six weeks ago we flew a baby who was at the point of death with pneumonia out to the hospital. This baby has recovered and we are returning it to its parents tomorrow if the weather is clear so we can fly.

We conducted four funerals this summer, two babies and two older folks. Who will be next? God only knows and our greatest concern is that they have an opportunity to hear the Gospel and accept Christ. If not, I am afraid we cannot wash our hands and say we have done what we could. Paul said, "What things were gain to me, those I counted loss for Christ." Will you unite with us in prayer that more of our Indian brethren may hear the Gospel?

Loman, Minn.

Colloquial Bible Sells 100,000 Copies in Six Months

The new edition of the colloquial Japanese New Testament has already sold 100,000 copies since it was first published in April, the Japan Bible Society announced. They also announced a Bible Distribution campaign to be carried on from Sept. 29 to Dec. 20 in Northern Kyushu. Veteran colporteurs are expected to distribute an additional 50,000 copies of the Bible.

The Bible Society also held a groundbreaking ceremony on Sept. 29 for its new branch office building in Shibuya. The building should be finished by the end of November.—**Japan Christian Activity News.**

Mr. and Mrs. Fred Jarvis, of the Evangelical Alliance Mission, report a recent 10-day campaign in Korea which was attended by 1,200 nationals. "There were four services a day, the first one being a 4:00 a.m. prayer meeting. Two nights the meetings went all night long. The most striking feature, however, was when these precious Korean Christians, in response to the missionary challenge given them, gave 441,000 whan, the equivalent of more than $2,500 U.S. at the official rate of exchange! They gladly gave their rings, fountain pens, rice and even their clothes, to send their own missionaries to other lands."—**Evangelical Mission News Service.**

Word comes from Africa Literary Campaign that printing arrangements for the first issue of a monthly evangelical periodical in French have now been completed. They plead for earnest prevailing prayer for this evangelistic literary offensive in this vast French territory of 20 million people.—**Evangelical Mission News.**

MISSIONS SECTION

Does "Missions Week" Mean a New Era in Church Finance?

By Milo Kauffman

"The every member canvass, backed by Scriptural ideals of stewardship, will forever eliminate church deficits."[1] The author of this statement declares that no church has far to look for the answer to its financial problems. The answer lies in the widespread commitment to the ideals and principles of Christian stewardship and a vigorous and continuing interpretation of true discipleship in terms of stewardship living.

For some time the General Mission Board has been facing a deficit. As the situation now stands, it appears impossible to enter new fields with our Christian witness. There has been some question about returning some missionaries now on furlough to the field. In the areas of relief and voluntary service our witness is already curtailed. And yet, as a church, we are giving less than a half of the tithe!

That a deficit is facing us is not surprising when all the factors involved are considered. Nor is it cause for despair. We have had a rapidly expanding program. With this there has come a long overdue feeling of responsibility to the local congregation. Local churches are building or enlarging their places of worship. They are seeing more clearly their responsibility in the support of their pastors, so that they can give their time to a spiritual ministry. They are seeing opportunities for witnessing at their very doorsteps. These are healthful signs, for the church can be no stronger than its local congregations. Our people have been giving more than ever, but our giving has not kept pace with our program.

It is rather remarkable and encouraging that our church has advanced in stewardship to nearly a half of the tithe without a strong teaching program, or without systematic planning. Our present crisis may well be a steppingstone to a new stewardship and to a greater evangelistic outreach. The crisis has come because we are using yesterday's method of finance to support our work in today's program of expansion.

The Bible plan of financing God's work will solve the problem of today. In the Old Testament the children of Israel were to bring the tithe of the land and of the herd to support the work of the temple and the priests.

In the New Testament Jesus says that the tithe is not to be left unpaid. In one breath He rebuked the Jew for "omitting the weightier matters of the law" and the Christian who omits payment of the tithe. He also said that we should render to Caesar the things that are Caesar's—the tribute money—and to God the things that are God's—the tithes. Our righteousness is to exceed the righteousness of the Pharisees.

Old and New Testament precedents suggest the payment of the tithes into the treasury of the church. The Jews were to bring their tithes into the storehouse of the Lord. In Acts we read, "And when they had prayed, the place was shaken . . . and they were all filled with the Holy Ghost . . . . Neither said any of them that ought of the things which he possessed was his own . . . and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made . . ." (Acts 4:31-35).

Evangelical, evangelistic groups of Christians have found the following to be foundation stones in an effective program of stewardship:

1. A strong teaching program. Christian stewardship, like any other doctrine of the Word, will die if it is not taught. Needs must be presented, Scriptural stewardship stressed, and the blessedness of giving taught.

2. Giving must be considered as an act of worship. Jesus sat by the treasury and watched how people gave. Likely, there is no part of the Sunday morning service in which our Lord is more interested than the receiving of the offering. No part of the service better shows what man is, and nowhere can he better show his love and devotion for his Master than here.

3. All mission objects should be presented as a unit. Offerings should be made to the total denominational work. The child should be taught that he is giving to the total program of the church, rather than merely to pay for his own quarterly.

4. There is no substitute for the every member canvass. The challenge must be put before every member of the church.

5. As much as possible special appeals and offerings for individual projects should be kept to a minimum.

6. There should be one or more major mission offerings annually. These should assume the proportion of a church-wide drive for missions.

In a little more than 50 years the Mennonite Church has advanced from no regular church offerings to about three and a half million dollars in one year. We have gone from a few full-time workers to nearly two thousand. Then we had but one foreign mission. We now are witnessing through missions, or planning to do so soon, in India, Argentina, Uruguay, Brazil, Tanganyika, Ethiopia, Japan, Honduras, Sicily, Belgium, France, London, Israel, Puerto Rico, Luxembourg, Italian Somaliland, and Alaska. Fifty years ago hardly anyone would have dared dream of such expansion. Yet we have not reached our potential. We could double our witnessing forces. Will we meet the challenge?

A program of Christian stewardship must go hand in hand with a program of evangelism. The two cannot be separated. Where there is little missionary outreach, there is little need for funds. But where the church

is evangelistic and missionary-minded, she must have a real sense of stewardship.

In December the General Mission Board, under the guidance of the Holy Spirit, is launching an effort to meet the financial needs of our witnessing program. It is hoped that every member of the church may be challenged to give $7.00 or more to meet the present emergency. Is the witnessing program of the church worth $7.00 to you? Many, I am sure, will want to give one or several extra seven dollars to make up for some who may not be able to give that amount, and to assure that the program succeeds. Much thought, prayer, and planning have gone into this program. Surely, as members of the Mennonite Church, we will not let this effort fail. To let it fail will mean that we are voting in favor of sounding a retreat in missions. But the marching orders of our Captain are, "Go ye into all the world . . . ." Our response to MISSIONS WEEK should result in a clear mandate to our Mission Board to open new fields, not to withdraw from those already entered. We will back missions with our dollars.

Our response should be so enthusiastic that it will clearly indicate that we want this to be the beginning of a new day in financing the work of the church. Each year every member of the church should be challenged by MISSIONS WEEK. Not only must December's MISSIONS WEEK mark an honest and serious attempt to erase a present deficit, but it must be the beginning of a new plan of financing missions that will assure no deficit in the tomorrows of missions.

What the Mission Board is attempting in MISSIONS WEEK is an essential spoke in the wheel of a well-supported missions program. It may well mark the beginning of a new day for Christian stewardship and missions in the Mennonite Church. By doing our full share in this effort we will be voting in favor of a **forward march** in missions in accordance with the Great Commission of our Lord and Saviour.

[1] **The Christian and His Money Problems,** Bert Wilson; George Doran Co., N.Y.; 1923; p. 214.

Hesston, Kans.

In Misery's Seat

By Roy Kreider

Late afternoon treads quietly through Jerusalem streets. The wearisome hours recede with the setting sun behind the hills of Ephraim. Quietness is about to take her seat and breathe her fragrance of rest upon a tired world. Weary workmen plod homeward to welcome the evening of rest.

Suddenly from somewhere a bitter cry pierces the stillness—"Muskeen!" A desperate voice passes through the streets: now it is beside our house, repeating the pitiful wail of abject poverty. The shadows of misery's night have stretched across his hill of hope. Without a taint of shame in his voice he seems to say, "Fate has left me destitute and he who hears is obliged to help me."

He appears a typical beggar, unshaven and grimy; his long ragged cloak exposes only his bare feet and outstretched hands. On his back he carries a bundle of meager possessions. His pathetic appearance repulses and the generous drop their coins and hasten away. He breaks forth into a pitiful chant and rattles his cane on the sidewalk to attract attention. This is what a cruel world has made of me and all must know of my misery.

The scene tugs at the heart and one would be conscience-smitten to describe such destitution were it not known that he, like all other such in Israel, were beggars not of necessity but beggars by choice. Society has made ample provision for cases such as he, but he has refused it, choosing rather to strike freely on the cords of sympathy while the pleasant music of jingling coins dropping into his tin can soothes his soul like a symphony.

The unfortunates are quick to hurl back into society's face the accusation of its condition, coupled with a frank plea for consideration. Here one finds them unashamed of material poverty and ready to admit that they are beggars by choice. They would attempt to prove by vicious argument that their poverty exceeds all others. However, the Mr. Hyde in rags may be the Dr. Jekyl who owns that apartment house down the street.

What makes men overly eager to advertise material need without shame of begging or receiving, and yet offer every contrary argument when faced with the fact of spiritual need? I have yet to find the man in Israel

(Continued on page 1124)



The Mennonite Hour

Radio Evangelism Committee Meeting

The Radio Evangelism Committee met in Washington, D.C., on November 4. One of the points of discussion was related to congregational tie-in with THE MENNONITE HOUR broadcast.

Formerly it was felt advisable to secure larger stations to cover larger segments of the church with a single broadcast. Therefore stations like WRVA, Richmond; WBZ, Boston; and WOWO, Fort Wayne were added.

However, experience has shown that congregational interest is greater when a small local station broadcasts the program. Because of this it was decided to promote local broadcasts in Mennonite communities and keep as many of the larger stations as funds permit to reach "into the regions beyond."

The larger stations will thus need to be considered as "missionary" stations since they reach mainly into non-Mennonite areas and do not contribute very directly to the local congregation.

Missions Editorial

Reaching the Unreached by Radio

God has led the church today to use the airwaves for the purpose of reaching lost men and women with the Gospel. This is being done through individually sponsored, locally sponsored, and church-wide broadcasts such as the **Mennonite Hour.** That these broadcasts are reaching non-Christians is evidenced by the mail received by the radio pastors. The **Mennonite Hour,** for example, is reaching into New England through WBZ, Boston, and although the support for that station is not sufficient to meet the cost, the response from persons needing the Gospel would indicate that this missionary outreach should be continued and some method for follow-up be found.

The **Mennonite Hour** has been broadcasting over five 50,000-watt stations in the U.S.A. with the idea of reaching most of our communities through these larger stations: KOA, Denver; WOWO, Ft. Wayne; WBZ, Boston; KDKA, Pittsburgh; WRVA, Richmond, Va. KDKA has been dropped as of the first of November in order to bring contributions and costs together and because support coming from the listeners hardly warranted continuing. Steps are being taken to ascertain the actual coverage of WOWO, Ft. Wayne, with the thought that one or more smaller stations might provide the needed coverage at less expense.

In addition to these larger stations the **Mennonite Hour** is also heard over many local stations, often supported by individuals and groups interested in using the broadcast for contact purposes in local witnessing efforts, particularly in home mission areas. This is one of the important reasons for such a broadcast.

However, should we not be sending these messages into such areas as New England as a missionary venture? How much should the church spend for such witnessing? These are some of the questions which faced the Radio Evangelism Committee at its recent meeting. If you have an opinion or conviction on these questions, why not write the **Mennonite Hour,** Box 22, Harrisonburg, Va., expressing your convictions?

Do we like to listen to the **Mennonite Hour** because it is **our** broadcast? Or are we really concerned that the lost hear the Gospel message? Will we support the broadcast if it comes over our station, but send no money for WBZ, Boston, or some other faraway station which reaches non-Christians but does not give us the opportunity to invite our neighbors to hear **our** broadcast over the local station?

Let us pray for God's leading in this enlarging area of witnessing.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Notice

The new address for the Navaho Migrant Unit is Mennonite Voluntary Service Unit, 1314 West Jefferson, Phoenix, Ariz. Before mailing any packages to the unit please write to the unit or the Elkhart office. This procedure will eliminate the expense of having packages forwarded when there is a change in address.

The next voluntary service orientation school will be held during the month of January. The exact dates for the school will be announced later. A number of inquiries and applications for entering VS early in 1955 have been received but there will be opening for additional applications. Those who are interested in VS should make inquiry soon in order to be included in the January school. Write to Director of Personnel, 1711 Prairie Street, Elkhart, Ind.

Voluntary Service

Orderlies and nurse aides are needed to fill openings in the voluntary service units in Kansas City and Iowa City. Anyone who is interested in this type of work should contact the MRSC office immediately.

There is an urgent need for kindergarten teachers at Camp Rehoboth, St. Anne, Ill., and Mathis, Texas. Anyone who is interested in working with children and would like to serve in VS should contact the MRSC Office, 1711 Prairie Street, Elkhart, Ind. at once.

The eleven members of the voluntary service orientation school now in session at Elkhart spent Nov. 20 and 21 in a week-end camp at Camp Rehoboth. The group cleaned and repaired buildings on the grounds and helped in putting in a tank and gas lines for the new heating plant.

The Kansas City Unit entertained the supervisors from the Kansas City General Hospital at a tea on the afternoon of Nov. 7 in the unit home.

John Eberly, Froh Bros. Homestead Unit, was married to Ruby Miller on Sunday afternoon, Nov. 7, at the Shore Mennonite Church, Shipshewana, Ind. Ruby will be serving with John during his remaining year of service.

Virginia Reiff, Elkhart, Ind., began a three-month term of voluntary service with the Kansas City Unit. She will assist in housekeeping duties in the unit home.

The Kansas City Unit memorized Isaiah 53 during October in their morning devotional period.

A number of individuals have completed their voluntary service terms recently.

From Puerto Rico: Richard Fahndrich, Albany, Oreg.

From Kansas City: Earl Eberly, Orrville, Ohio, David Gehman, Wadsworth, Ohio, Louise Miller, Hollsopple, Pa., Roy Nussbaum, Dalton, Ohio, Primrose Smeltzer, Goshen, Ind.

From La Junta: Leon and Donna Horst, Washington, Iowa.

From Mathis, Texas: Ruth Brubaker, Lancaster, Pa.

I-W Services

Budd Wenger, Salisbury, Pa., was recently elected as Corresponding Secretary for the Norristown I-W unit. The leader at Norristown changes frequently, but the Corresponding Secretary serves over a longer period of time. Any mail or inquiries to the Norristown Unit should be directed to Budd.

A number of I-W men are leaving the Indianapolis Unit as their releases come through. The unit planned a social in October and another in November for those who were leaving.

Vernon Gerig spoke at a I-W worship service at the State Sanatorium, Oakdale, Idaho, on Nov. 15.

Released November 12, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Bettie Durst, a member of the Springs, Pa., Mennonite congregation, began service as a secretary at MCC headquarters, Akron, Pa., Nov. 8. Until her position will be fully determined, she is doing secretarial work for the mental health and shipping-purchasing offices.

Needed Immediately: Seven Women Workers

Seven women interested in Christian service—four with secretarial abilities and three with homemaking abilities—are needed immediately at MCC headquarters, Akron, Pa., and at Brook Lane Farm, Hagerstown, Md. These workers are needed to replace personnel who have or will soon terminate their services. Any person interested should make her availability known to the Akron personnel office at once.

The secretaries—three in Akron and one at Brook Lane—should have typing experience. Secretarial training including shorthand is desirable, although not essential. This call for three women with homemaking abilities is for a matron and two cooks to prepare meals for the Akron headquarters staff.

Where able, these persons would be encouraged to contribute their services with maintenance provided. Or arrangements can be made so each one receives a $25 weekly allowance to pay for meals, room and incidental expenses. Women who can serve for a minimum of a year are preferred. And for those wishing to serve longer than a year, allowance arrangements can be made.

These immediate personnel needs reflect a general need for women workers in the mental hospital and Voluntary Service programs. Each of the hospitals will need two cooks at the end of the year and any number of aides. In the VS program there are calls for nurses, cooks, housekeepers, nursery "mothers," secretaries, counselors, and teachers.

A Testimony from a Japanese Typhoon Victim

A typhoon victim on the Japanese island of Kyushu has expressed his deep gratitude to MCC for the aid given him and commented that this act of kindness was a means of calling his attention to Christ.

"We wasted days and months without knowing what to do because we experienced much destruction at the hands of typhoons No. 5, 12, 13, and 15, and were in great disappointment and want of materials," one of the recipients in Miyakanojo wrote to Japan MCC representative Norman A. Wingert of Upland, Ind. "We don't know how to thank God for the materials because, truly speaking, we have never thought of Jesus Christ. We felt we were newly-born and could see some bright light in our dark life. We believe we should take our steps to future along His light," were further words from this letter, translated rather literally.

Mental Illness Study

Representatives of Mennonite, Brethren in Christ, and Amish churches in Illinois, Indiana, Michigan, and Ohio met in Goshen, Ind., on Nov. 6 to consider the extent of mental illness in their communities and whether there is a need for Christian treatment facilities in this area.

The meeting was attended by members of a study committee, selected by their various church conferences in the four-state area, and by MCC staff members from Akron, Pa. This 14-member study committee appointed three subcommittees to consider: (1) the extent and nature of mental illness and the available treatment facilities in the area, (2) possible types of physical facilities and financial prospects for support, and (3) available personnel for a mental health program.

Members of the 14-member study committee and the groups they represent included: H. S. Bender, Goshen, Ind., (Mennonite); H. Ernest Bennett, Elkhart, Ind., (Mennonite); David A. Bontrager, Middlebury, Ind., (Old Order Amish); Kenneth Geiger, Elkhart, Ind. (United Missionary Church); Paul Hoover, Goshen, Ind., (Old Order (Wisler) Mennonite); Olin Krehbiel, Berne, Ind., (General Conference); Robert Kreider, Bluffton, Ohio, (General Conference); Earl J. Maust, Pigeon, Mich., (Conservative); Boyd Nelson, Elkhart, Ind., (Mennonite); Howard Schneider, Ithaca, Mich., (Church of God in Christ); Carl G. Stump, Nappanee, Ind., (Brethren in Christ); Lotus Troyer, Meadows, Ill., (General Conference); Abe Yoder, Hartville, Ohio, (Old Order Amish); and Merlo Zimmerman, Flanagan, Ill., (Evangelical Mennonite).

Released November 12, 1954
MCC Information Service
Akron, Pa.

Our Anabaptist forefathers believed that the essence of Christianity is fellowship with God.—Paul Mininger.

MISSIONS SECTION

Women's Missionary and Service Auxiliary

It was a chilly Halloween evening to be ut when the neighbor children sang about he "ghost of Tom, who had round white ones and the rest all gone," concluding with he phrase, "wouldn't it be chilly with no kin on?"

But in Puerto Rico there are babies with kin on, but not much else to cover the bones f the almost skeleton-like body. To our ospital in Puerto Rico are brought tiny abies. It is hard to understand how they ave been kept alive on a diet of tea. They ook as though the skin is stretched abnorally over tiny bones. Their weak, fretful ry is most heart-rending. The doctors and urses help some of these babies, but many lo not come to the hospital in time to be elped.

Our project for girls' groups this year is he furnishing of a four-bed pediatrics ward n the new Puerto Rico Hospital. If each irls' circle sends a dollar or more, depending pon the membership, we shall easily make p our proposed quota of $250.00. Send your ontribution to the District Treasurer, desighating what it is for, so that she can forward t to the General Treasurer.

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." At his Thanksgiving season let us express our hankfulness in our generous contributions o the mission work of our church.

* * *

Slides on the mission and service work in Puerto Rico are available at Mission Board headquarters. These include a group of pictures on the hospital and other medical work in Puerto Rico and would acquaint girls' groups with the work they are contributing toward. Write for these slides to Publicity Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., giving possible dates for showing them.

* * *

It is not too early to plan what you are going to do for a Christmas project. We will mention a few things that others have done in past years. Fresh fruit, canned goods, cookies, candies, etc., suitable to the individual are arranged in baskets, berry boxes, or paper cups, which have been appropriately decorated with crepe paper and paint.

Sometimes this is a co-operative project of all the groups in the congregation or it may be that a different group each year will have the Christmas project. One group remembered all those over 80 years of age in the congregation. Another group remembered the aged and shut-in in the congregation and community. Another group took a cake of fragrant soap to each of the patients in the chronic ward in the local hospital.

Perhaps you want to make it personal. Get the names of the patients or guests in the local rest home, the old people's home, the home for the blind, the orphans' home, t.b. sanitarium, or other state or community institution. Not all of these folks need the same things. Perhaps you can find out from the person in charge of some inexpensive article each individual would like or it might be better to buy one or two gifts that all can enjoy—some books, records, or magazines. Be sure to consult those in charge as you make your plans.

Give a program wherever it is possible, to give your testimony as to why you are doing this. Remember to take the children along when you visit the older people. Let them participate in the program. Allow time, too, for personal contact and chatting with individuals.—Office of WMSA Secretary, Elkhart, Ind.

From Our Churches

HARPER, KANSAS

(Pleasant Valley Congregation)

Christian Greetings:

On May 9 we had a very impressive dedication service for the children of our congregation. The sermon was given by Bro. Alvin Kauffman, Hesston, Kans.

Bro. John Friesen, Hesston, brought the morning message May 16. Our communion service was held May 23 in charge of our bishop, G. G. Yoder, also from Hesston.

Summer Bible school under the directorship of Bro. Lowell Nissley of Crystal Springs, Kans., was held from May 24 to June 4, with an average attendance of 167.

We had the privilege of having the Mennonite Hour pastor and quartet at our church when they made their tour through Kansas. Other visitors were Lester Hershey and family, Marvin Eck, and Sister Ruth Stoltzfus from the Heart to Heart radio program. We always appreciate visitors. Mary Kuhns.

HICKSVILLE, OHIO

(Lost Creek Congregation)

Greetings to all HERALD Readers.

We have had another Bible school during the latter part of May and the first part of June, and everyone present enjoyed it very much. The enrollment was 90.

In August we had the privilege of attending the Brunk meetings which were held in the Archbold community.

We reorganized our Sunday school again for another year with the following officers in charge: Supt., Alfred Mullett; Asst., Howard Yoder; Chor., Mary Mullett; Librarian, Orpha Yoder; Secy.-Treas., Dan Briskey.

Our bishop, Walter Stuckey, was with us on Nov. 7, at which time three souls were received into the church—two by water baptism and one on confession. We want to remember them in prayer that they may be true to their vows.

Our sewing met in the Dan Briskey home on Nov. 10. In the evening we studied the ordinances, which we find very interesting.

So far we have had plenty of rain which makes the combining late, and there are still many beans out. Some have started on the corn and the yields are good. We thank the Lord for this.

Pray for our small group here that we may be a true witness for the Lord. Ella Yoder.

KANSAS CITY, KANSAS

(Argentine Mennonite Church)

To the Readers of the GOSPEL HERALD:

Greetings in Jesus' name. The Lord has been, and is, very good to us here; indeed far better than we deserve. To many of you the mention of the Argentine Mennonite Church in Kansas City, Kans., calls to mind the faithful labors and interests of Bro. J. D. Mininger. I am told he selected the present location of the church for a mission because it is right across the street from a grade school when released time for Bible school was in its beginning. The importance of the work of teaching boys and girls the Word of God was so real to him that he secured a number of full-time workers in the mission so as to be able to carry on this work.

Since then the work here has become an independent congregation and the brotherhood undertook to continue to carry on the same work without the several full-time workers from the mission board. During the years they have had as many as 200 children each week for Bible school.

The Argentine Mennonite Church also provides Sunday school and church privileges for the workers and children of the Mennonite Children's Home in Kansas City. This home is just three blocks from the church, and each Sunday the entire family comes in an orderly fashion into the church for Sunday-school and church services. Since the children need to sit with the workers, their parents not present, there is room always made for them on the front rows. It is a real joy to see them there, looking so nice, clean, and orderly, knowing that their home life is broken and that life holds little security for them except as we can touch them through the Home and the church.

With these considerations the Counsel Board of the church feels it is in order to invite, in this open-letter fashion, any of our churches or individual friends to encourage and to assist the work here by an offering as the Lord directs.

At the present time the local congregation is undertaking to build added rooms to the present building. These facilities have been needed for some time but the way did not seem to open heretofore. To date the basement is dug and the walls are being laid. It is our hope that the roof will be in place and all outside work done by the Christmas season. As a congregation we have felt the urgency of this need and have undertaken this work by faith, trusting God and His people for the necessary financial help we need. May the Lord bless and direct in all things.

Friends who are pleased to be of an encouragement and help in the Lord's work here in Kansas City, Kans., will please send their gifts to Ora Troyer, 1417 So. 41st St., Kansas City, Kans. Bro. Troyer is the church treasurer and will graciously receive and acknowledge it. This letter is in the name of the Counsel Board of the church and also the Building and Finance Committee.

For your help, interest, and prayers we are grateful. May God bless in all things in the great work of exalting the name of the Lord God. "The night cometh when no man can work."

Frank B. Raber.

KIDRON, OHIO

(Kidron Congregation)

Our congregation observed the fall communion service on Oct. 10. The following Sunday all Sunday-school officers and teachers for the coming year were installed with a consecration prayer. Paul Gerber, James Bixler, Mrs. George Kratzer, and Clayton Hofstetter are the adult and junior superintendents respectively.

Currently, three have returned from PAX service in Europe and there are nine more in I-W service.

For Church School Day, S. M. King, returned missionary from India, spoke on "Christian Witnessing Through our Schools." Fourteen of our young people are attending the various colleges, Hesston, E.M.C., Goshen, and the La Junta Mennonite School of Nursing.

A number were privileged to attend the youth camps at Little Eden, Laurelville, and our new Ohio camp, Camp Luz.

The MYF raised sugar cane for their project again this year.

For Children's Day there was a consecration prayer for the eighteen babies a year old or less.

Mrs. Ernest Lehman, just returned from Jordan, and Mrs. J. N. Byler, representing MCC, Akron, Pa., displayed Jordan and Korean Women's needlework, spoke of and illustrated relief needs and Christmas bundle distribution at our last sewing and for the neighboring sewing circles.

Another meeting of inspiration and fellowship was Oct. 9 when the thirty-second Eastern Ohio District Women's and Girls' Missionary meeting was held here with Mrs. J. D. Graber, Elkhart, Ind., president of WMSA, and Mary Royer of Goshen College as guest speakers.

Oct. 31 is the Amazon Valley Indian Mission Conference under the direction of Howard Hammer before they leave for South America.

We are also looking forward to Fall Missionary Day, Dec. 5, with J. D. Graber as speaker and for evangelistic meetings which follow.

Esther Gerber.

MILLER, SOUTH DAKOTA

(Pleasant View Congregation)

Dear HERALD Readers:

Greetings. The writer was at Miller, S. Dak., on Sunday, Nov. 7, for counsel meeting and communion services. It was a beautiful day and we had a very pleasant season of fellowship

with the brotherhood at this place. Bro. and Sister Glanzer have had considerable sickness in their family in the past. Their baby boy has suffered for a rather prolonged period of time with various ailments. His condition was somewhat improved when we left Monday morning.

The congregation at this place has begun building a church house. They had been having services in a rented building for a long time and have been looking forward to the time when they could have a house of worship of their own. This is a small congregation of about ten or eleven families, and they no doubt will find the financial load of building quite heavy. Should any individual or congregation feel led to contribute something toward this project, it would be greatly appreciated.

At first the plans were to build only a basement for the present and then finish the building sometime in the future, but they found there would be considerable added expense to that and so it was decided to build the entire building if possible.

In the opinion of the writer there would be opportunity in this community for folks who are looking for a new location and the congregation would welcome anyone to come and investigate.

Any contributions toward the new church could be sent to Bro. Paul Glanzer, the pastor, St. Lawrence, S. Dak., or to Bro. Millard Rediger, treasurer of the building committee. Will you pray for the work at Miller?

Sam Oswald.

MANSON, IOWA

(Manson Congregation)

Dear HERALD Readers:

"Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ."

On May 16 ten young people received baptism. May God bless them.

The district meeting of the Women's Missionary and Service Auxiliary Meeting was held at our church Sept. 30 with an attendance of about 350.

Recent changes via election include: S.S. Supt., Elvin Glick; Asst., Paul Davidhizer; Primary Supt., Lavera Egli; Secy.-Treas., Lavonne Garber and Ethel Sommers; Librarian, Jean Birky; S.S. Chor., Larry Stoltzfus; Mission Provisions Comm., Ella Egli, Silda Zehr; YPM Supt., Jake Birky; Asst. Supt., Earl Zehr; Secy.-Treas., Joan Egli; YPM Comm. Members, Roman Hershberger and Luella Summers; YPM Chor., Lee Hooley; Church Chor., Glen Swartzendruber; Church Correspondent, Marcelle Davidhizer.

Correspondent.

MISSION NEWS (Continued)

Sixty-seven fathers and sons were present at a special service held at Palo Hincado, Puerto Rico, on October 16 for our Puerto Rican youth of military age to provide them with information relative to the church's position on nonresistance.

The La Plata, Puerto Rico, Church, young people have featured a regular program once a month in place of the regular Sunday evening sermon. On Oct. 31 Rueben Fuentes was the special speaker. Rueben has waited four years for his I-W classification. He claims it is still better to obey God than man. His trial was scheduled for Nov. 15. He had returned to the island for necessary evidence and documentation for his trial. He needs our prayers most certainly for a fair trial and a just judgment for his CO position.

Bro. John E. Coffman, London, England, was ordained to the Christian ministry at his home congregation, Vineland, Ont., on Sunday afternoon, Nov. 14, for mission work in London. Sister Coffman spoke to the Women's Sewing Circles of Ontario at the Waterloo Church on Tuesday evening, Nov. 9. Pray for the Coffmans as they return to London to begin mission work in Kentish Town. They left Montreal, Canada, on Nov. 15.

IN MISERY'S SEAT (Continued)

who will frankly confess to spiritual destitution and in need of the gift of salvation. Mr. David Ben-Gurion stated it in part when retiring from the office of Prime Minister; he gave his reason as "spiritual fatigue." This confession, however, did not enclose any realization that revitalization of spirit could come alone through salvation in Christ.

And so Israel today stands before God as they stood before Christ when they said, "Crucify him! His blood be on us, and on our children!" Beggars by choice in misery's seat, because of the emptiness of soul they will not permit the Lord of glory to fill. Sin's weight they bear on their own shoulders as they walk in self-righteous rags. But where is the voice that will declare the poverty of soul? It is silent, until by prayer and preaching the heart becomes hungry and the soul begins to seek.

How shall they call on Him of whom they have not heard? "This kind goeth not out but by prayer and fasting!" "Pray for us."

Jerusalem, Israel.

FIELD NOTES (Continued)

Church Music Conference at Waterloo, Ont., Dec. 11, 12, with Roy D. Roth, Hesston, Kans., as guest speaker.

One Hundred Thirty-first Harvest Home Thanksgiving Meeting at Columbia, Pa., Saturday evening, Nov. 27, all day Sunday, Nov. 28, with Silas W. Brydge, Lyndhurst, Va., and John S. Hess, Lititz, Pa., as instructors.

Missionary and Christian Life Conference at the Mattawana, Pa., Church Nov. 25-28, with George and Dorothy Smoker, of Tanganyika, as speakers.

Twenty-sixth Quarterly Bible meeting at Manchester Mission, York Co., Pa., Sunday, Nov. 28. Speakers: Daniel Smucker, Harrisonburg, Va., Clinton Ferster, Richfield, Pa.; Walter Keener, Elizabethtown, Pa.

All-day Bible meeting at the Hanover, Pa., Mennonite Church, Sunday, Dec. 5. Speakers: Donald Lauver, Oakland Mills, Pa., and Merle Eshleman, Harrisonburg, Va.

Nonconformity Conference at Pottstown, Pa., Church, Saturday evening, Dec. 4, and all day Sunday, Dec. 5. Instructors: Stanley Beidler, Quakertown, Pa., and Sanford Shetler, Hollsopple, Pa. Sponsored by the Western District of Franconia Conference.

Annual Thanksgiving Meeting at Sunnyside Mission, Lancaster, Pa., Thursday, Nov. 25. Evangelistic Meetings, Nov. 17-28.

"Effective Fellowship" will be the topic discussed at Miner's Village, Pa., young people's Bible meeting on Nov. 28. Bro. Amos Sauder, Ephrata, Pa., will be the speaker.

Bro. Floyd Sieber will speak at the Central Church, Archbold, Ohio, Dec. 12.

Thanksgiving services at the Pinto, Md., Church, Wednesday, Friday, and Saturday evenings, with morning services on Thursday, Nov. 24-27. Abner Miller and Lehman Longenecker, speakers.

Annual Thanksgiving meeting at East Chestnut St., Lancaster, Pa., Sunday, Nov. 28. Speakers: A. J. Metzler, Luke Hors and Virginia Kreider.

A visiting speaker at South Pacific Co ference held at Upland, Calif., Nov. 25-2 will be Paul M. Lederach, Scottdale, Pa. H will speak at Los Angeles on Nov. 28.

A hymn sing will be held at the Millpor Pa., Church, between the schoolhouse an Oregon Road on the evening of Nov. 2 Bro. Paul H. Burkholder is chorister and I D. Landis speaker. Bring "Church and Sun day School Hymnals."

Visiting Speakers

October 31. **R. P. Horst,** Kansas City Kans., at Mt. Zion, Versailles, Mo. **John David Zehr,** Los Angeles, Calif., at Portland Oreg.

November 7. **Alva Swartzendruber,** Hydro Okla., at Gulfhaven, Gulfport, Miss **Irwin Schantz,** Loman, Minn., at Lower Dee Creek, Kalona, Iowa. **John Martin,** Harrisonburg, Va., at Yellow Creek, Goshen, Ind **Ralph Imhoff,** Eureka, Ill., at Goshen College, Goshen, Ind.

November 14. **Roy Koch,** St. Jacobs, Ont. at Prairie Street, Elkhart, Ind. **Raymond Bucher,** Lititz, Pa., at Rocky Ridge, Sellersville, Pa. **Walter Schlabach,** on furlough from Ethiopia, at Kaufman Church, Davidsville Pa., morning; Stahl Church, Hollsopple Pa., evening. **John Grove,** Greencastle, Pa. at East Chestnut Street, Lancaster, Pa. **R. R. Smucker,** Goshen, Ind., at Thomas Church Hollsopple, Pa. **Samuel A. Yoder,** Goshen Ind., at Metamora, Ill. **Paul and Alta Erb,** at Berlin, Ohio, for Home and Bible Conference. **Wilbur Hostetler,** on furlough from India, at Pleasant Hill, Sterling, Ohio. **Omri Jenkins,** British director of European Fellowship, at Frazer, Pa. **Don Augsburger,** Philadelphia, Pa., at Wesley Chapel, Newark, Del.

November 21. **Samuel and Nellie King,** missionaries to India, at Canton, Ohio. **Mario Snyder,** Chicago, Ill., at Elmira, Ont., as Missionary Day speaker. **J. D. Graber,** Elkhart, Ind., at Orrville, Ohio. **Wilbur Hostetler,** on furlough from India, at Peoria, Ill. **S. M. King,** Goshen, Ind., at Hopedale, Ill.

November 24. **H. J. King,** Arthur, Ill., at Zion, Hubbard, Oreg.

Evangelistic Meetings

Clinton Ferster, Richfield, Pa., at Manchester Mission, York Co., Pa., beginning Nov. 28 and continuing two weeks. **A. T. Rollins,** Needmore, W. Va., at Zion Church, Broadway, Va., Dec. 5-12. **I. Mark Ross,** Hesston, Kans., at Saginaw, Mich., Oct. 24-31—meetings well attended and souls saved; at Midway, near Pekin, Ill., Nov. 5-14; at Limon, Colo., Nov. 18-28. **J. D. Graber,** Elkhart, Ind., at Kidron, Ohio, Dec. 5-12. **B. Charles Hostetter,** Harrisonburg, Va., at Elmira, Ont., Nov. 27, 28. **Kenneth G. Good,** Morton, Ill., at Orrville, Ohio, March 29 to April 5. **Paul M. Landis,** Crockett, Ky., at Versailles, Mo., beginning Nov. 19. **C. F. Derstine,** Kitchener, Ont., at Pleasant Hill, Sterling, Ohio, Nov. 30 to Dec. 7. **Abram Kaufman,** Plain City, Ohio, at Loman, Minn., Nov. 4-10. One backslider reclaimed. **Milton Brackbill,** Paoli, Pa., at Shantz, Baden, Ont., Nov. 14-21.

INSTEAD OF THE THORN (Continued)

community church building which will be enlarged. Services are still being held in four schoolhouses. If and when a contemplated church is built on the Crider Mountain, these will be reduced to two. It is into this field of labor Bro. Ward will enter in his new calling.

As his fathers served and prospered, we pray God that He will abundantly bless his ministry for the glory of Christ and the prosperity of the church.—From *Missionary Light.*

PRAY AND PRAISE (Continued)

If I had prayed—

Perhaps the day would not have seemed so long,
The skies would not have seemed so gray,
If on my knees in humble prayer
I had begun the day.
Perhaps the fight would not have seemed so hard—
Prepared, I might have faced the fray,
If I had been alone with Him
Upon my knees, to pray.

Perhaps I might have cheered a broken heart,
Or helped a wand'rer on his way,
If I had asked to be a light
To some dark soul today.
I would remember just the pleasant things,
The harsh words that I meant to say
I would forget, if I had prayed
When I began the day.

I think I could have met life's harder trials
With hopeful heart and cheerful smile,
If I had spoken with my Lord
Just for a little while.
And if I pray, I find that all goes well,
All care at His dear feet is laid,
My heart is glad, the load is light—
Because I first have prayed.

Now have we made full use of the power we may have through prayer? Have we felt the protection of the Lord in times of danger? Have we felt the load lifted from our hearts as we prayed, expressing our desire to cast every care at His feet? Have we seen a life transformed from sin to righteousness through the power of prayer? Yes, we have seen all these and many more. Since we have the work of the Holy Spirit among us in such evidence, why are we so slack to testify to it? When new appliances are added to our homes, we are soon telling others of their great performance and power. If Christ is actually so real to us as these material things are, I believe we will want to tell others of Him. We will receive new inspiration and joy in the Lord by telling others of His constant keeping power, or of that recently answered prayer. Perhaps He has taken you across an especially rough and trying time. Perhaps you met with a solid wall, so to speak, but God removed it. Experiences such as these may seem hard to bear at the time but they are very strengthening. Yes, we must witness for Him. "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God" (Luke 12:8, 9.)

Farmington, Del.

TO BE NEAR TO GOD (Continued)

Are you more friendly than your worldly neighbor? Do you work more cheerfully than the non-Christian by your side? Is he more willing to do that "after-hour" job than you are?

Do you gripe just like all your neighbors? Are you quick to help a person in need, even if it inconveniences you?

What do ye more than others?

—Marie A. Yoder.

FAMILY CIRCLE (Continued)

for health and strength? "These are such common things," you say. Well, they are common—until you have to get along without them for one day. Where did they all come from? David said, "The earth is the Lord's, and the fulness thereof" (Ps. 24:1). James informs us, "Every good gift and every perfect gift is from above, and cometh down from the Father" (Jas. 1:17). Paul said, "What hast thou that thou didst not receive" (I Cor. 4:7)?

We should learn a greater appreciation for people. We live in a world of things, and things get our attention. But Christ seemed always to focus His attention on one vital issue—the value of a human soul. He concerned Himself very little about things. His interest was people.

Greater appreciation shown for others in the home, in the church, in the shop, would greatly ease the ills of life and bring happiness. Instead of talking so much about the faults and weaknesses and shortcomings of others, we ought to let a deep appreciation for them rule our lives. Why not practice loving and appreciating people?

Thanksgiving has always been characteristic of religious spirits. The Psalms are shot through with thanksgiving. "Every furrow in the Book of Psalms is sown with the seed of thanksgiving." Jesus also bore this mark. Hear Him saying, "I thank thee, O Father, Lord of heaven and earth" (Matt. 11:25). Paul admonished the Christians of his day to give thanks "always for all things" (Eph. 5:20).—Hillery C. Rice, in *Gospel Trumpet.*

EXPRESSIONS OF APPRECIATION

We wish to thank all our kind friends, neighbors, and relatives who remembered us with cards, letters, and prayers during our sad bereavement in the sudden death of our beloved husband and father. May the Lord bless you all.—Mrs. Sallie S. Stoltzfus and family, Bird in Hand, Pa.

* * *

I am deeply indebted to my many friends far and near. Their kindness to me during my twenty-six days of hospitalization shall not be forgotten. During this time I underwent surgery at the Graduate Hospital in Philadelphia. Special thanks to the twenty-seven individuals who donated blood, as well as those who sent cards and gifts. The prayers and concern of all in my behalf are greatly appreciated.—Leah Stover, Lebanon, Pa.

* * *

We wish to express our sincere thanks to our many friends and relatives who remembered us so kindly during the illness and passing of our wife and mother. We also wish to thank you for your visits to the hospital and the cards, flowers, and gifts given her. May God richly bless and reward each one of you.—Joseph S. Lehman and family, Lancaster, Pa.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, Harold R. and Ila (Hochstetler), Wellman, Iowa, third child, second son, John Paul, Oct. 28, 1954.

Breneman, C. Henry and Norma E. (Rohrer), Strasburg, Pa., fourth child, second daughter, Ruth Elaine, Oct. 28, 1954.

Clemens, Floyd H. and Gladys (Musselman), Brattleboro, Vt., first child, David Floyd, Oct. 25, 1954.

Clymer, John and Stella (Harnish), Quarryville, Pa., a daughter, Esther Mae, Oct. 26, 1954.

Cressman, Leonard and Alberta (Sayer), Bluesky, Alta., second child, first son, Donald Laverne, Nov. 2, 1954.

Crilow, Melvin and Irma (Blosser), Goshen, Ind., fourth child, second son, Larry Lee, Oct. 25, 1954.

Eigsti, Joe and Jean (Litwiller), Buda, Ill., third child, second daughter, Donna Jo, Oct. 26, 1954.

Friesen, Paul A. and Wilma (Wenger), Sterling, Ill., second child, first daughter, Janice Elaine, Nov. 6, 1954.

Hedrick, Ralph and Anna (Seitz), Lansdale, Pa., fifth child, fourth daughter, Miriam Louise, Oct. 30, 1954.

Hoover, Abram N. and Jean (Metzler), Ephrata, Pa., third child, first daughter, Karen Jean, Oct. 21, 1954.

Hostetler, Loren and Lorene (Eash), White Pigeon, Mich., third child, first son, Sept. 7, 1954.

Horst, Leon M. and Gladys (Good), Quakertown, Pa., fifth child, second son, Jerold Alan, Oct. 18, 1954.

Hutchison, Wayne and Marilyn (Burden), Hopedale, Ill., third son, Kevin Douglas, Sept. 13, 1954.

Kauffman, Melvin and Marietta (Barth), Minier, Ill., fourth son, Curtis Dale, Oct. 4, 1954.

Leis, Edgar and Nelda (Zehr), Waterloo, Ont., second son, Byron Lee, Oct. 30, 1954.

Martin, Melvin C. and Bertha (Eshleman), Smithsburg, Md., seventh child, third daughter, Esther Elaine, Oct. 9, 1954.

Maust, Elmer and Marie (Swartzendruber), Bay Port, Mich., fourth child, third son, Marvin Dale, Sept. 15, 1954.

Mayer, Willard and Esther (Swartzentruber), Pigeon, Mich., first child, Conrad Lee, Nov. 8, 1954.

Mishler, Robert and Dorothy (Miller), Keota, Iowa, fifth child, second daughter, Nancy De Ann, Oct. 30, 1954.

Nafziger, David and June (Hunsberger), Newtown, Conn., second child, first son, Dale Lee, Oct. 31, 1954.

Nafziger, Earl A. and Blanche (Wyse), Archbold, Ohio, tenth and eleventh children, seventh and eighth boys, Robert Lynn and Roger Allyn, Nov. 2, 1954.

Peifer, Eugene and Evelyn (Mohler), Lanham, Md., first child, Douglas Eugene, Sept. 24, 1954.

Schrock, Allen J. and Doris (Reynolds), Goshen, Ind., fourth child, third son, Paul Vernon, Nov. 1, 1954.

Schulz, Vernon and Ida (Gingerich), La Junta, Colo., third child, second son, John Russell, Oct. 24, 1954.

Schwartzentruber, Vernon and June (Erb), Petersburg, Ont., first child, Dwight Barry, Oct. 23, 1954.

Schweitzer, Boyd and Laurine (Lichti),

Shickley, Nebr., second child, first daughter, Trudy Jo, Oct. 6, 1954.

Wagler, Edward J. and Rosemary (Martin), Lowville, N.Y., first child, Wayne Edward, Oct. 19, 1954.

Wicker, John and Ruby, Saginaw, Mich., sixth child, first daughter, Julia, Oct. 19, 1954.

Yancey, Lester and Darla (Knerr), Myakka City, Fla., fourth child, second son, Daniel Richard, Nov. 4, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bowman—Good.—Stuart M. Bowman, Kitchener, Ont., of Roseville, Ont., cong., and Ruth Margaret Good, Kitchener, of the Bethany United Missionary cong., by H. S. Hallman, assisted by the groom's father, Moses S. Bowman, at the Bethany United Missionary Church, Oct. 9, 1954.

Eash—Borntrager.—Freeman H. Eash, Lagrange, Ind., and Sarah Borntrager, Haven, Kans., both of the Hutchinson Mission cong., Kans., by Sanford E. King at the home of the bride's brother, July 19, 1954.

Eitzen—Carper.—Allan George Eitzen, Scottdale, Pa., cong., and Ruth Weber Carper, Denbigh, Va., of the Warwick River cong., by Truman H. Brunk at the Warwick Church, June 12, 1954.

Gonzalez—High.—George Gonzalez, Elverson, Pa., and Emma Horting High, Myerstown, Pa., both of the North Lebanon Mennonite Mission, by Homer D. Bomberger at his home, Nov. 6, 1954.

Groff—Bowman.—John R. Groff, Leacock, Pa., of Carpenter's cong., and Leane Bowman, Ronks, Pa., of Paradise cong., by G. Parke Book at the home of the bride, Oct. 30, 1954.

Hofer—Wipf.—John Hofer, Lethbridge, Alta., and Rebecca Wipf, Stirling, Alta., both of the Stirling Mennonite cong., by C. J. Ramer at Stirling, Alta., July 11, 1954.

Hostetter—Metzler. — David G. Hostetter, Lancaster, Pa., of the Millersville cong., and Norma J. Metzler, Christiana, Pa., of the Kinzer cong., by G. Parke Book at the Kinzer Church, Oct. 16, 1954.

Lichti — Kempf. — Lawrence Lichti and Edna Kempf, both members of the Salem Mennonite Church, Shickley, Nebr., by P. R. Kennel at the church, Oct. 10, 1954.

Martin—Weaver.—Elmer E. Martin, Lititz, Pa., and Grace R. Weaver, Blue Ball, Pa., both of the Weaverland cong., by J. Paul Graybill at Blue Ball, Pa., Oct. 30, 1954.

Pursel—Rupp.—Weldon Pursel, of the Lockport cong., Stryker, Ohio, and Lorene Rupp, West Clinton cong., Wauseon, Ohio, by D. L. Sommers at his home, Oct. 31, 1954.

Reimer—Kauffman. — Weber — Kauffman. — Willard J. Reimer, Whitewater, Kans., and Gladys Kauffman, Creston, Mont., both of the Mountain View cong., Creston.

Gordon Weber, Guernsey, Sask., Sharon Mennonite cong., and Lillie Kauffman, Creston, Mont., Mountain View cong. This was a double wedding by J. G. Hochstetler at the Mountain View Church, Oct. 16, 1954.

Schlabach—Weaver. — Lewis L. Schlabach and Alma Esther Weaver, both of the Maple Grove Conservative Church, Hartville, Ohio, by Roman H. Miller at the church, Nov. 7, 1954.

Schrock—Shetler.—Daniel Schrock and Alice Shetler, both of Shipshewana, Ind., and members of the Emma Mennonite Church, by Amos O. Hostetler at the church, Oct. 30, 1954.

Troyer—Stutzman. — Darwin Troyer, Flint, Mich., of the Fairview cong., and Violet Fern Stutzman, Berlin, Ohio, of the Pleasant View Conservative cong., by Harry Stutzman at the Flint, Mich., Mission, Oct. 31, 1954.

Weaver—Hartz.—Gerald E. Weaver, Royersford, Pa., of the Vincent cong., and Rhoda G. Hartz, Elverson, Pa., of the Churchtown cong., by J. Paul Graybill at the Churchtown Church, Sept. 11, 1954.

Wengard—Miller.—Omar Wengard, Fredericksburg, Ohio, of the Martinscreek cong., and Nettie Miller, Shreve, Ohio, of the Maysville Conservative cong., by Rudy Borntrager at the parsonage, Nov. 3, 1954.

Wipf—Glanzer.—David S. Wipf, Stirling, Alta., and Elizabeth Glanzer, Bridgewater, S. Dak., both of the Stirling cong., by C. J. Ramer at Stirling, July 11, 1954.

Yoder—Weaver.—Phineas M. Yoder and Mary Ellen Weaver, both of the Maple Grove Conservative cong., Hartville, Ohio, by Roman H. Miller at the church, Nov. 7, 1954.

ANNIVERSARIES

Bennet.—Guy and Charlotte (Lord) Bennet observed their fiftieth wedding anniversary at the home of their daughter, Mrs. Howard Davis, at Tremont, Ill., on Sunday, Oct. 24. Mrs. Bennet is a member of the Dillon Mennonite Church.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Colon, Antonio Perez, was born in the La Plata community in the year 1880; died Oct. 25, 1954; aged 74 years. He grew up in the La Plata community, after which he lived in Maton, Cayey, for several years, later on moving to live with his son Juan in the Rabanal, Cidra, community. In 1915 he was married to Victoria Martinez. To this union were born 4 sons (Antonio, Juan, Santos, and Felix). Santos, after a short period of life as a member of the Guavate Mennonite Church, preceded his father in death last May. While living in Rabanal, Antonio began to become interested in the Gospel. In 1950 he united with the Mennonite Church "Good Shepherd" of Rabanal. To this faith he was faithful until death. For a long time he suffered from a serious illness, but only recently was it discovered that it was cancer, which kept him in bed for the last two months. The evening before his passing away, he was visited by members of his church who conducted a prayer meeting with him. This had been a weekly occurrence for some time. He had expressed himself as having peace with the Lord and being ready to meet his Maker. A service was held in the home with Paul Lauver in charge. At the church the service was in charge of Lester T. Hershey, acting pastor, and at the grave by John Driver. All three have been pastors of this church.

Cressman, Noah M., son of Amos and Anna (Martin) Cressman, passed to his reward Oct. 2, 1954, after a lingering illness; in his 85th year. He was preceded by his companion, Mary Anne (Snyder), and 2 sons (Lloyd as a young man and Orland in infancy). He became a Christian in early maturity and served his Lord the rest of his days as a member of the Biehn congregation, New Hamburg, Ont. Surviving are 3 sons (Melvin, Merriton, Ont.; Zenas and Elam, New Hamburg, Ont.). On Oct. 5 he was laid to rest in the Biehn Cemetery after services at the Biehn Church in charge of M. H. Roth and C. C. Cressman.

Culp, Mary Minerva, daughter of John and Nancy (Eberly) Bare, was born Aug. 7, 1875; peacefully fell asleep in her home at Foraker, Ind., Oct. 17, 1954; aged 79 y. 2 m. 10 d. On Feb. 25, 1894, she was married to Lorin Culp who preceded her in death in March, 1952. All of her long life she was a resident of Foraker. In early life she united with the Salem Mennonite Church and enjoyed a long life of Christian service. She leaves 2 sons (Noble, Onida, S. Dak., and John, at home), 3 daughters (Mabel—Mrs. Willard Mikel, Bremen; Bessie—Mrs. Charles Welty, Nappanee, and Martha, at home), 13 grandchildren, 11 great-grandchildren, 5 sisters (Mrs. Samuel Bixler, Wakarusa; Mrs. George Hunsberger, Goshen; Mrs. Noah Weaver, Denver, Pa.; Lydia Zimmerman, East Earl, Pa., and Elam Zimmerman, Narvon, Pa.), and a brother (Noah Bare, Elkhart). Funeral services were held at the Yellow Creek Mennonite Church, Oct. 20, in charge of Francis Freed and C. A. Shank. Interment was made in the adjoining cemetery.

Eby, Susanna (Bearinger), widow of the late Ben Eby, was born Aug. 12, 1877; died Oct. 21, 1954, at the St. Marys Hospital, Kitchener, Ont.; aged 77 y. 2 m. 9 d. Surviving are 2 brothers (Ephraim and Josiah of Waterloo, Ont.), 7 stepchildren (Luella—Mrs. Edgar Snider, Mabel—Mrs. Josiah Bearinger, Mina—Mrs. Alvin Shantz, all of Waterloo; Beulah—Mrs. Abram Shantz, Kitchener; Vera—Mrs. Isaac Horst, Bloomingdale, Ont.; Samuel, Toronto, and Alpheus, Elmira, Ont.), and a number of nieces and nephews. After her conversion, she united with the Mennonite Church and was a faithful member of the St. Jacobs congregation. Funeral services were held at St. Jacobs, Ont., with Noah Hunsberger and J. B. Martin conducting the services.

Hertzler, Aldus K., Sr., son of Emanuel C. and Lizzie K. Hertzler, was born Feb. 2, 1892, at Middletown, Va.; passed away suddenly at Montgomery Hospital, Norristown, Pa., Aug. 9, 1954; aged 62 y. 6 m. 7 d. Death came as a result of a heart condition. He accepted Christ as a youth. On Nov. 6, 1915, he married Ellen Kratz, and they settled in Norristown where he has been active in the work of the Norristown Mennonite Church. He served as chorister, teacher of the men's Bible class, and as secretary-treasurer of the Board of Trustees. He is survived by his wife, 4 sons (Emanuel, Kent, Ohio; Aldus, Doylestown, Pa.; Paul, Goshen, Ind., and Elam, Flat Rock, Mich.), 3 daughters (Sara, at home; Naomi—Mrs. John Bender, Philadelphia, Pa., and Ruth, student nurse at Grandview Hospital, Sellersville, Pa.), 6 granddaughters, one sister (Esther—Mrs. Fred Harding, Bakersfield, Calif.), and 2 brothers (Harry, North Wales, Pa., and James, Modena, Pa.). Funeral services were conducted at the Norristown Mennonite Church, Aug. 13, by Jacob C. Clemens and Markley Clemmer. Interment was made in the cemetery of the Worcester, Pa., Mennonite Church.

Meyer, John, Sr., was born in Zurich, Ont., March 20, 1864; died Oct. 13, 1954, at the K-W Hospital; aged 90 y. 6 m. 24 d. He was united in marriage to Leah Gascho on Oct. 8, 1895. He was a faithful member of First Mennonite Church, Kitchener, since his reception in March, 1927. He will be remembered by his sincere, quiet interest in the things of God. He is survived by his wife, 3 sons (Emmanuel and John of Kitchener, and Jacob of London), 2 daughters (Pearl—Mrs. Frank Brock of Toronto, and Iona—Mrs. Lorrne Horst of Kitchener), one brother (Jacob of Kitchener), 2 sisters (Mrs. David Gingerich of Zurich, and Mrs. Menno Schwartzentruber of Kitchener), 20 grandchildren, and 17 great-grandchildren. Funeral services held Oct. 16 at the First Mennonite Church were in charge of C. F. Derstine and J. H. Hess. Interment was made in the First Mennonite Cemetery at Kitchener.

Peachey, Aaron E., son of David S. and Sallie (Glick) Peachey, was born March 29, 1894, near White Hall, Pa.; passed away very suddenly Sept. 19, 1954, at the home of a daughter, Mrs. John Canan, Parkesburg, Pa.; aged 60 y. 5 m. 21 d. He was a member of the Maple Grove Mennonite Church near Atglen, Pa. He is survived by his wife, Bertha (Keller), a son (Albert, New Holland, Pa.), 3 daughters (Ethel—Mrs. John Jesberg, Paris, France; Ruth—Mrs. David Hertzler, Greenville, S.C., and Mary—Mrs. John Canan, Parkesburg, Pa.), 14 grandchildren, 4 brothers (Orrie and Oliver, Belleville, Pa.; Homer, Lewistown, Pa., and Leroy, Kenosha, Wis.), and one sister (Katie—Mrs. Aaron J. Peachey, Rittman, Ohio). Funeral services were held Sept. 22 at the Maple Grove Mennonite Church, conducted by the home ministers. Burial was made in the Millwood Mennonite Cemetery.

Wagner, Nancy E., daughter of Michael and Elizabeth (Strike) Wagner, was born Nov. 29, 1870, in Franklin Co., Pa.; passed away Oct. 7, 1954; aged 83 y. 10 m. 9 d. She was a guest of the Mennonite Home at Maugansville, Md., and a member of the Chambersburg Mennonite Church, as she formerly resided at Chambersburg, Pa. Surviving are a brother (Isaac Wagner, Mennonite Home) and several nieces and nephews. Funeral srvices were conducted at the Chambersburg Mennonite Church, Oct. 9, in charge of Amos E. Martin and Harold L. Hunsecker, with interment in the cemetery adjoining the church.

Weaver, Mabel C., daughter of Joseph W. and Mary (Sheets) Weldy, was born Feb. 13, 1907, near Wakarusa, Ind.; passed away at her home near Gulliver, Mich., Oct. 16, 1954, after an illness of nearly a year; aged 47 y. 8 m. 3 d. In early youth she accepted Christ and was received into the fellowship of the Mennonite Church. On Oct. 17, 1925, she was united in marriage to Norman P. Weaver. To this union were born 2 sons and 3 daughters. She was

preceded in death by 2 infant sons (Wayne R. and Harold E.) and one daughter (Erma E.) who met sudden death in a plane accident on July 3, 1954. Surviving are her husband, 2 daughters (Florence—Mrs. Noble Haarer, Howe, Ind., and Elnora, Gulliver, Mich.), a foster daughter (Doris Sultz, Gulliver), 3 grandchildren, 6 sisters (Nora—Mrs. Menno Richer, Cassopolis, Mich.; Golda—Mrs. Charles Wenger, Goshen, Ind.; Anna—Mrs. Amos Leichty, Ft. Wayne, Ind.; Nina—Mrs. Paul Weaver, Gulliver; Berneice—Mrs. George Martin, Elkhart, Ind., and Lola—Mrs. Harley Christner, Goshen), and 5 brothers (Charles, Goshen, Ind.; Irvin, Bremen, Ind.; William and Raymond, both of Elkhart Ind., and Harvey, Wakarusa, Ind.). One brother (Kenneth) preceded her. Funeral servics were held Oct. 19 at the Maple Grove Mennonite Church in charge of Clarence Troyer, assisted by T. E. Schrock. Interment was made in the Fairview Cemetery near Manistique, Mich.

Herr, Mary Groff, was born in Abbeville, near Lancaster, Pa., March 11, 1871; died at the same place on Sept. 21, 1954; aged 83 y. 6 m. 10 d. She was a member of the Millersville congregation. She was united in marriage to Jacob L. Herr, who preceded her in death May 18, 1941. Surviving are 4 sons (Jacob G., Benjamin G., David G., and John G.) One son (Rudolph) died in infancy. Also surviving are 10 grandchildren and 15 great-grandchildren. Funeral services were conducted by Christian Lehman and Landis Shertzer, with interment in the Millersville Cemetery.

Kraybill, Rosene B., daughter of Wilmer G. and Helen (Brubaker) Kraybill, was born May 15, 1948; went to be with Jesus Aug. 27, 1954; aged 6 y. 3 m. 12 d. The day she left, she said, "O Mamma! I just wish Jesus would come for me!" She attended Vine St. Mennonite Sunday School. Besides her parents, she is survived by 2 brothers (Donald and Mark), her grandparents (Bro. and Sister Martin R. Kraybill, Elizabethtown, Pa., and Bro. and Sister Henry E. Brubaker, Mt. Joy, Pa.). Funeral services held at the Mt. Joy Mennonite Church were conducted by Henry Lutz, Henry Frank, and Frank Enck. Interment was made in the Kraybill Cemetery.

Peachey, Mary Ellen, daughter of Joseph L. and Minerva (Glick) Peachey, was born at Belleville, Pa., on July 14, 1945; and was instantly killed Sept. 25, 1954, when a loaded hay wagon passed over her body as she attempted to jump from the rear of the tractor that was pulling the wagon; aged 9 y. 2 m. 11 d. Surviving are her parents and these brothers and sisters (Carl of Norristown, Pa.; Donald, Esther, Rhoda, Vivian, Betty, and Evelyn, all at home). Funeral services were held at the Allensville Mennonite Church, Sept. 29, in charge of R. R. Peachey, J. Elrose Hartzler, and Jacob Weirich.

Roth, Mary, daughter of Jacob and Phebe Stauffer, was born Jan. 25, 1877, near Milford, Nebr.; departed this life Oct. 19, 1954; aged 77 y. 8 m. 25 d. In her youth she accepted Christ as her personal Saviour and united with the East Fairview Mennonite Church, where she was a faithful member until death. On Aug. 31, 1899, she was united in marriage to John P. Roth. This union was blessed with 6 sons and 3 daughters. Those surviving are (Elizabeth, Chris L., Harry, Stanley, Fern—Mrs. Orville Saltzman, all of Milford; Phoebe—Mrs. V. L. Yoder, Beaver Crossing, Nebr.; Jake J., and John, Seward, Nebr.), one sister (Mrs. David J. Stutzman), 2 brothers (Chris G. and Jake C. Stauffer), 40 grandchildren, and 11 great-grandchildren. Preceding her in death were her husband, one son (Walter), one granddaughter, one grandson, one brother, and 5 sisters. Funeral services at the East Fairview Church were in charge of Ammon Miller, Oliver Roth, and Sterling U. Stauffer, with burial in the adjoining cemetery.

Schrock, Clarence W., son of the late Emanuel M. and Sada Jane (Campbell) Schrock, was born Oct. 14, 1895, in Pontiac, Ill.; passed away at his home in Chicago, Ill., July 17, 1954; aged 58 y. 9 m. 3 d. He was married to Alma Zehr of Hopedale, Ill., on Dec. 29, 1943. This union was blessed with two children (Barbara Jane and Clarence Emanuel). Surviving also are 2 brothers (Edgar E., Pontiac, Ill., and George M., Chicago), and one sister (Edith M. Vonderheide, Grandin, Mo.) He was an educator in the public schools of Chicago, and had been principal of Clissold School for the past 9 years. He was a member of the Mennonite Home Mission Church and served there as Sunday-school superintendent, Men's Bible Class teacher, and in other offices of the church. Funeral services were held July 19 at the Starr Chapel with Dr. Clinton C. Cox and Donald Driver officiating. Burial was made in Mount Hope Cemetery.

West, Freda Jane, daughter of Joseph and Mary Taylor, was born near Cockermouth, Cumberland, England, Jan. 21, 1903; died in the Holy Cross Hospital, Calgary, Alta., Oct. 19, 1954; aged 51 y. 9 m. 19 d. She came to Canada with her parents in 1910, at which time they made their home in Cranbrook, B.C. Seven years later they moved to Didsbury, Alta. During her youth she became a member of the Mennonite Church. In 1922 she became the wife of Samuel Good, who preceded her in death Sept. 12, 1938. To this union 4 children were born. On Jan. 1, 1942, she was married to Glen West, whom she leaves to mourn her departure. Besides her husband, she leaves 2 sons and 2 daughters (Ernest, Calgary, Alta.; Neil, Carstairs, Alta.; Greta, Calgary, and Mary, at home), her father, 4 grandchildren, 3 sisters, and 2 brothers (Mrs. Harold Baker, Cranbrook, B.C., Mrs. Alvin Steckly, and Irene Taylor, both of Carstairs, Alta.; James, Cereal, Alta.; and Joseph, Edmonton, Alta.), and numerous other relatives and friends. Funeral services were held at West Zion Mennonite Church, Oct. 22, 1954, in charge of Linford Hackman and Gordon Buschert. Willis Yoder preached the sermon. Burial was made in adjoining cemetery.

White, Jesse L., son of the late Lealy and Lucy (Lambert) White, was born Nov. 4, 1887, at Job, W. Va.; died unexpectedly Sept. 26, 1954; aged 66 y. 10 m. 22 d. He suffered a heart attack and died on the roadside while on the way home from the Riverside Church. His body was found near his home by a friend. His first wife, Jeanette Davis, preceded him in death in 1925. To this union were born five children, who survive him. They are Titus and Ivan of Baltimore, Md.; Housford of Cumberland, Md.; Mrs. Bertha Wilfong of Harrisonburg, Va., and Mrs. Elva Culp of Canfield, Ohio). Also surviving are his second wife, (Alice Hedrick White), a son (Jesse J. of Newport News, Va.), and Mrs. Opal Troy of Dryfork, W. Va., 20 grandchildren, 4 great-grandchildren, five sisters (Mrs. Ella Davis, and Mrs. Texie White, both of Elkins, W. Va.; Mrs. Dorie Smith, Akron, Ohio; Mrs. Vinna Lambert, Aurora, W. Va., and Mrs. Hester Hicks, Hambleton, W. Va.), 4 stepchildren, and 11 stepgrandchildren. He was a faithful member of the Riverside Mennonite Church. Funeral services were held at the Bethel Mennonite Church at Job, W. Va., Sept. 29, with Oliver Keener and M. J. Brunk in charge.

Witmer, Eli B., son of Levi and Anna (Brubaker) Witmer, was born near Akron, Pa., Nov. 4, 1864; passed away Aug. 10, 1954, after a year's illness; aged 89 y. 9 m. 6 d. He had been a faithful member of the Mennonite Church for many years. On Oct. 30, 1887, he was united in marriage to Lillie Wenger, who preceded him in death Nov. 30, 1939. To this union were born 3 sons and 6 daughters (a daughter (Ruth) who died in infancy; Samuel W., Goshen, Ind; Mrs. Anna W. Brackbill, Lancaster, Pa., with whom he resided at the time of death; Ada—Mrs. Samuel A. Shank, Harrisonburg, Va.; Ella—Mrs. Emanuel Neff, Strasburg, Pa.; Esther—Mrs. Ellis Landis, Smoketown, Pa.; Enos W., Lancaster; Mrs. Eva Martin, Bird in Hand, Pa.; and Caleb W., Soudersburg, Pa.), 29 grandchildren, 40 great-grandchildren, and a brother and sister (Isaac B. and Mrs. Christian Stauffer, both of Lititz, Pa.). Funeral services were held at the Paradise Mennonite Church Aug. 12 by Parke Book and Amos Weaver. Interment was made in the adjoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

That Old Serpent the Devil, F. J. Huegel; Zondervan; 1954; 128 pp.; $1.95.

This book is a stimulating study of the source, the essence of, and the future course of evil in the world. Author Huegel explains all evil in terms of a personal devil whose it is to thwart God's plan in the world.

The book is written in a fascinatingly interesting style that any Christian reader can understand. It is completely sound doctrinally. The author uses the Scriptures to provide the background for the developing argument of the book. Eternal security and Christian perfectionism are refuted (pp. 70, 71). He seems to condemn war (pp. 110, 122) although he was a soldier (pp. 109, 110) and he does not condemn soldiering. His critique of extreme denominationalism is very good (pp. 80, 96).

I recommend this book to every Christian as an aid in overcoming temptation and to stimulate in living a holy life. Every minister ought to read it and have it in his library.

—John D. Zehr.

ITEMS and COMMENTS

In January, 1955, the Pocket Testament League will launch the greatest Scripture distribution campaign of its career—taking the Word of God to Africa. The Pocket Testament League campaign has been urgently requested by mission leaders as a vital supplement to the mission work now being carried on. Millions of Africans remain unreached by the Gospel. Time is running out in Africa. With ordinary missionary methods it would take years to reach these people. Only mass evangelism and mass Scripture distribution can do the job that must be done in Africa in the time that there is left.

* * *

Jews in Tunisia and Morocco are being persecuted. They are identified by the Moslem extremists with the French, whom the Moslems are trying to drive out of Africa. Sixteen hundred Jewish immigrants came to Israel from these countries in August. Plans are being made to bring thirty to forty thousand North Africans to Israel by the end of 1955. It is the policy of Israel to admit Jewish immigrants from any country where they are subjected to persecution or pressure.

* * *

Forty-year-old Aikichi Kuboyama died in a Tokyo hospital on September 23, 1954. He is the first known victim of a hydrogen bomb. He is one of the Japanese fishermen who were showered by radioactive ash last March when the United States exploded a hydrogen bomb in the Pacific. Kuboyama died of jaundice resulting from radiation sickness. A wave of emotion and anger swept over Japan as a result of this death. There have been renewed demands that all atomic experiments be dropped. Toyohiko Kawaga, who is now in this country, has suggested that if we want to explode any more hydrogen bombs, we should do it in Alaska.

* * *

Soon after the announcement was made that a $126,000,000 air force academy would be built on a 15,000-acre site north of Colorado Springs, package liquor stores that sold for $36,000 one week were going for $50,000 to $100,000 the next. Tavern and liquor

store operators are estimating that the academy's civilian labor force and construction workers will increase their business 100-fold. Then, of course, they have their eyes on the young men who will be coming to the school.

* * *

The Revised Standard Version of the Bible in the two years since the publication of the complete edition has reached a phenomenal sale of nearly 3,000,000 copies. No regular book edition, religious or otherwise, has ever come close to this two-year record. Aside from any evidence this gives concerning the merits of the translation, it does show a serious hunger for the Scriptures and what they have to give to people who live in these troubled times.

* * *

Two large Roman Catholic hospitals in Washington, D.C., have ended the racial bars which kept Negro doctors from their staffs. The Methodist-owned Sibley Hospital reports that it is "studying a change of policy," and may soon admit Negro physicians and patients on a completely unsegregated basis.

* * *

A Roman Catholic bishop in Massachusetts says that the queenship of Mary is the Roman Catholic answer to such modern problems as world disunity and "cults of the human body." He does not say why the Kingship of Christ is insufficient.

* * *

The number of American missionaries in India rose from 1,279 to 1,494, an increase of 16.8 per cent in the five-year period which ended last January 1, according to figures released by the National Christian Council of India. In addition, there are now 1,333 dependents of missionaries, including wives, in India, as against 1,002 five years ago. The figures, which cover both Protestant and Roman Catholic workers, were obtained from the United States Embassy. The NCC secretary attributed the rise in the American missionary population to greatly increased work in India by the smaller sects. The statistics show that there are now 105 physicians and dentists in India. The comparable figure for 1940 was 51. Personnel of eight large British Protestant mission groups has decreased 12 per cent during this period.

* * *

Two North American missionaries were lost when a train ferry capsized in typhoon winds that swept Japan recently.

* * *

Six thousand persons from all parts of England attended a spiritual healing service in Albert Hall in London. Among those present were seventeen members of the Church of England's Commission on Divine Healing and representatives of the Anglican Church's Council of Healing, which includes three members of the British Medical Association. The spiritual "healer" at the service was sixty-year-old Harry Edwards, whose house in Surrey draws a constant stream of sick people and whose sincerity and frequent successes have gained him a reputation. Patients were chosen at random from the audience. Some professed healing; others were not helped.

The General Assembly of the Presbyterian Church of South Africa has adopted a committee report advising the church to "set her face against all public services of healing."

A Protestant center for Puerto Ricans has been opened in North Philadelphia by the United Lutheran Church, with the co-operation of the Council of Churches. Activities will include English classes, a Sunday school, a lending library, and recreation.

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BIBLICAL SEMINARY

Pastor, Feed Us

By Mary Ann Horst

Pastor, I would like to have a little talk with you. I am only a sheep. You are my shepherd. What I have to say concerns the sheep of your flock.

Sheep are such reticent creatures that they seldom open their mouths to complain, even though they may be hungry or in pain or danger. That is like a lot of individuals in our congregations, Pastor.

Oh, you say, that isn't like many of the people you know. Many of the people you know start complaining long before they reach the state of hunger or pain or necessity.

You are right, Pastor. But aren't these bitter complaints about the weather, about poor salaries, about the preacher's narrow ideas, indications of a diseased soul, of a mind not stayed on God, and therefore not at peace?

Pastor, there is a great deal of sickness in the flocks about us. Countless individuals are hungry for peace. Many are suffering the hunger pangs of soul malnutrition.

Most of us know what it means to be born of God. Most of us are, at least, alive, though many of us are so weak that walking the Christian way of life leaves us weary, baffled, and ill. Pastor, these are the individuals I would like to talk about; the people that have been presented with the saving Gospel and have nibbled, but have not fed sufficiently on the Word of life. Consequently they are sickly people.

Sick sheep, even though they are in the fold, do not draw sheep that are still without. You know, Pastor, that as a whole we are not a soul-winning church. We do not do very much for God, primarily because we are too weak and ill to work for Him. The tragic fact that stares us in the face is: Many of us don't care whether we become spiritually strong or not. It makes little difference to many of us whether or not we ever win a soul to God.

We know that if sheep are to be healthy they must have access to proper foods. The same is true for the individuals of our congregations. If we are to be spiritually healthy we must receive proper amounts of the right foods. The work, of course, is not all yours, but certainly a pastor has a vital part in the breaking and giving of the bread of life.

You know, Pastor, many of us are becoming accustomed to quite a flimsy diet. Some preachers nonchalantly hand out little nice-tasting desserts, while all the while we are famished for bread and meat. What I mean is: Sometimes individuals go to church with real hunger for the deeper truths of God's Word, but the preacher spends most of his three-quarter sermon hour relating incidents of this and that person. He tells us something about his wife, his little boy. He tells us of the funny manners of a character he met while traveling to Arizona. Generally he remembers to sandwich in a little Scripture as he goes along.

Pastor, we don't go to church to hear stories. We go to learn more of the Word of God. Please, Pastor, don't send us home feeling as hungry, or nearly as hungry, as when we came.

Then, too, Pastor, please don't sugar-coat the Word of God. Surely the Word is good as it is. Sugar-coating the Word of God to make it more palatable is as logical as sugar-coating beef and potatoes. It is true there are some very young children who would prefer to have their beef and potatoes thickly sugar-coated. But where are the parents foolish enough to feed their children on such a diet? Why will pastors and spiritual leaders cater to men's carnal appetites and give them little inspirational talks, interesting amusing little stories, a little peppy music every now and then, so they will not tire of church before it is over?

I know, Pastor, we like stories. We like hearing funny little things that make us laugh. A lot of times we like these lighter things better than the profound truths of God's Word. Realizing this, a pastor may become so engrossed with saying nice, pleasing things to his congregation that he will have little time to expound the deeper truths of God's Word.

I'm not saying there is anything wrong with the occasional interesting story. We can learn much from true life stories. Humor is not necessarily evil. Nevertheless, the people that are constantly spoon-fed with this lighter diet will become spiritually frail, just as the person on a diet consisting mainly of desserts would become physically frail.

Then, too, sheep need fences. They need good fences or they will go over or through them and wander out and away into strange territory and become lost. We as congregations are like that, too, Pastor. Many of us gripe about the fences. We turn longing eyes down the rose path on the other side, not realizing how sharp are the thorns that prick those traveling that path. Because of our griping it might be easy for a pastor to sigh and say, "Well, I'd better lower my fences and give them a little more of the freedom they want."

Pastor, don't do it. Don't tell us it probably won't matter if we dabble in this and that worldly activity just a little, as long as we don't go too far. When sheep start on a downhill trail, they usually travel pretty far before they turn back. Very often they go until they reach the bottom.

What am I asking you to do? Hold us in by bit and bridle as a firm horseman holds his horse?

No, Pastor, I am only asking that you lead and guide us carefully. I only desire this as any sheep desires good care from his shepherd.

Pastor, we need to be fed with the bread of life. We become so weak, so ill, so fretful when we do not get our proper spiritual vitamins. We need the whole Word of God. We need the more solemn truths of His Word as well as those truths which appeal more to the carnal man.

Pastor, preach the whole Word of God. Preach judgment for sin, but preach just as fervently the compassion and love of Christ. Tell us often that He died for our sins that we might be free from the curse of sin, through simple faith in Him.

And, please, use your Bible when you preach. Some preachers so seldom refer to the Bible that it seems almost useless to carry one to church.

Precipitation

By Grace Dorothy Lehman

Are you watering the Seed, dear brother,
The fertile Seed of the Word,
With warm, wet tears, warm, salty tears,
As you labor on for the Lord?

The Seed is precious, most precious,
But the soil sometimes is hard,
Yet how it will soften with watering,
And much fruit will be your reward.

Lancaster, Pa.

Finally, Pastor, shepherd of flocks, lean hard on the Master Shepherd. Follow Him closely, for many eyes are watching you. What they see will determine for many whether they shall follow after Christ or after worldly lusts. A pastor's inconsistencies will turn searching souls away from God. But a pastor's consecration to God and service for his fellow men, his zeal for bringing the healing balm of the knowledge of Christ's atonement from sin, will cause many to turn from darkness to light, from evil to good, from the pollutions of sin to Christ.

This plea is the reverse from what we usually hear. Many times we hear the pastor pleading with his sheep to live a life dedicated to the Master Shepherd.

Still may we never forget that if sheep are to follow after the best things, it is likely that they will do so only if they follow in the steps of a shepherd who chooses the best.

Kitchener, Ont.

Man Fell into Sin

By J. Lester Brubaker

According to *The New England Primer,* seventeenth-century Puritan reader,

In Adam's fall
We sinned all.

Each year in American literature class we have a little controversy as to the truth of this statement.

Did we sin in Adam's sin?

Man's Original State

God made man on the sixth creative day as the crowning work of His creation. Along with all the rest of the results of His molding hand, man was pronounced by God as "very good." Scripture speaks further of God's making man "in his own image." Since God is perfectly holy and righteous and a being with intelligence, so also was man as God had originally created him. Man was a "good" creature because he had been made so. But he was not good because he had chosen to be so. He needed to be tested so that it might be clear whether or not he *willed* to be righteous.

The Test

Earlier in the history of God's activity, there had been a rebellion against God among the angels of heaven. Because of this insurrection led by one Lucifer, he with his fellow rebels was cast from heaven. As Satan, or the Adversary, he has since been trying to frustrate the plans and works of God. It was not long after God had placed the untested righteous Adam and Eve in the beautiful Garden of Eden that Satan came on the scene to undo the work of God. All of this was in the permissive will of God, and God, knowing the future, had made His plans accordingly.

In the midst of the Garden of Eden was a tree the fruit of which God had forbidden to man. Only one prohibition among many privileges—for the fruit on all the other trees man was permitted to enjoy freely. Herein was the test: Would man obey God by refraining from eating of the fruit of the tree of the knowledge of good and evil?

It was at this vulnerable spot that the crafty Satan entered his wedge. Slyly he came to the woman, to whom the prohibition had perhaps been given second-hand, with an insinuating, "Yea, hath God said?" Then as Eve began to ponder the suggestion that God had been unduly harsh in His prohibition, Satan noted further that the fruit was wisdom-producing food. And as the woman looked, the beauty and desirability of the food became so great as to shut out all other considerations. She took the fruit, ate, and offered some to her husband, who, for reasons not clear, accepted it without protest.

Results of the Test

To Adam and Eve. Immediately there was a consciousness of evil and of their own rebellion against God as evidenced by an awareness of their nakedness, a symbol of now degenerate fleshly propensities, and by a fear of God whose confidence they had basely betrayed. Perhaps within their hearts grew a seed of callousness to their disobedience since, as Satan had intimated, they did "not surely die" as a consequence of their act. Yet

The mills of God grind slowly
But they grind exceeding small,

and they did die spiritually; that is, a wall of separation stood between them and God, and ultimate physical death overtook them as a result of the newly implanted seed of mortality.

In a word, the results of the test indicated that Adam and Eve had lost their original righteousness and had become sinners. They had become, as Satan's half-truth prophesied, "as gods, knowing good and evil," but having the knowledge, they lacked the ability to rise above the evil and choose the good.

To Adam and Eve's Descendants. As a consequence of original sin, every child born into the world is a possessor of a depraved nature; that is, in every person there is a natural tendency away from righteousness and toward evil. However, the emphasis of Scripture would indicate that God holds no one responsible for having a depraved nature (transmitted by heredity from Adam) but only for his own sins willfully committed. "All have sinned" and are therefore sinners and guilty before God.

These consequences of sin to every man are the same as for Adam: physical death, spiritual death, and eternal death. Outside of Christ, the second Adam, who provided the means to victory over evil, there is no hope for man, for he is himself unable to rise above the tendencies of his depraved nature.

And now to our original question: Was the Puritan verse-writer Scripturally correct—did we all actually sin in Adam's sin?

The answer must be no, and emphatically so. Although in Adam's fall we became *potential* sinners, we are *actual* sinners because, having matured naturally to an understanding of right and wrong (which understanding Adam and Eve received when they first sinned), we deliberately turn from God and choose the evil.

Thank God that, having chosen sin, we may choose again and obtain righteousness, sanctification, and life eternal through our Lord Jesus Christ!

Ann Arbor, Mich.

Our Readers Say—

A hearty "Amen" to Luke G. Stoltzfus's comments in "Our Readers Say" column of the November 2 issue of the Gospel Herald! It reminded me of a conversation with one of our Ethiopian brothers in Christ a few years ago. He knew very little of my language, and I knew less of his. But when speaking of the body of believers on our compound who belonged to a number of racial groups from both within and without the country, he said: "Never mind, we have many differences but we are all one in Christ Jesus." And we had the warmth of the Holy Spirit in our hearts bearing witness to the truth of the statement. Perhaps we "traditional Mennonites" don't speak the same language culturally as our "converts." But God has no such thing as cultural barriers. "All who will may come." When God's love floods our hearts through the Holy Spirit (Rom. 5:5), all barriers are swept away and we are "All one in Christ Jesus." . . .— *Helen Witmer, Willowdale, Ont.*

* * *

Bro. Shenk is certainly to be commended on his forthright radio sermon, "God Deals with Race Prejudice."—*Millard Lind, Scottdale, Pa.*

GOSPEL HERALD

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EDITORIAL

The Comic Book Menace

That the popular cheap publications, usually labeled as "comic books," have a tremendous influence on the reading habits and lives of children, young people, and even some older folks, has been pointed out with considerable emphasis in recent times. One of the most influential books in alerting people to the menace which these crime comics are to the mental, moral, and spiritual welfare of youth is "Seduction of the Innocent," by Dr. Frederic Wertham, a noted psychiatrist who conducted seven years of scientific investigation on the subject of which he wrote. The book has already gone through a second printing.

Dr. Wertham outlines some of the major evils of reading this type of so-called literature in the following categories: (1) They invite to illiteracy in this that they supplant or destroy interest in good reading, and disseminate material that is of low standard in language, art, and printing. (2) "They create an atmosphere of cruelty and deceit" by the crimes and deceptions they depict in their lurid illustrations. (3) They "stimulate unwholesome fantasies" by directing the imaginative faculty of children into wrong channels. (4) They "suggest criminal or sexually abnormal ideas." By pictures, situations, and language abnormal sex impulses are stimulated and criminal acts suggested. (5) They "create a readiness for temptation." Anything that puts people into a favorable frame of mind toward temptation when it strikes is vicious and very harmful. (6) They "suggest forms a delinquent impulse may take and supply details of technique." All children are very much subject to suggestions, and if they have any tendencies toward delinquency the crime comics supply details for carrying out criminal acts of the worst kind.

There are other evil features found in the comic books, not the least of which are the advertisements which offer to their youthful readers pistols, guns, knives, nostrums of various kinds, and other harmful items.

It is said that these so-called comics have a readership of 90,000,000 per month and that 300 separate titles come from the presses each month. This gives some idea of how vast the industry is and to what extent the youth of our land are subjected to the sinister influences of this giant octopus.

In a number of places, both in the United States and Canada, definite action, either legislative or otherwise, has been taken to suppress or outlaw the crime comics. A congressional investigation conducted last year revealed among other things that "only a small percentage of so-called 'comic' books deal with comedy or mirthful subjects. The vast majority are about crime, violence, horror, romance, adventure, supermen, and the wild west that actually does not exist."

Public opinion has been aroused to the extent that the publishers themselves have taken action to improve their product before drastic legislation is passed to curtail their business. Recently 24 of the 27 leading publishers of the lurid comics adopted a code of ethics that should help the content of the reading matter, the pictures, and the advertisements a great deal, if and when it is put into effect. A question that is at once raised is that if some of the publishers do not observe the code, how long will the others abide by it?

While it will be difficult to regulate such a giant industry at its source, there are some very definite and constructive actions that the Christian can take with reference to his home and the comics. The home will need to exercise a strict censorship not only in relation to the comics but all undesirable literature, as well as radio and television programs. All these mass media can be and often are as great offenders in the moral and spiritual realms as the comics. And the children in our homes need to be guarded and protected against all such harmful influences.

The challenge to both the home and the church is to furnish good and attractive literature so that our children may be influenced for good in what they read. And so we need to build up good libraries in the home, the Sunday school, and the church. That is where we must take our stand to provide what is helpful at the same time that we exclude that which is evil. Evil influences are all around us, because we live in an evil world. Ours is the task to labor and to pray that we in our homes and churches may be kept from them. Jesus prayed for His disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."—H.

The True Witness

Guest Editorial

Jesus gave to us not only the content of the Gospel message. If we study the daily incidents of His ministry, we can learn much about how to get the message across to the people. Notice how clearly Jesus illustrated the spiritual message to Nicodemus by referring to things commonly understood — water, wind, birth. Listen to the penetrating words Jesus spoke to the woman at Jacob's well. All doubt that He was the Messiah was gone. She was now a believer. And why did the people follow Him in large crowds from morning till evening in hot, dry weather? Because He had a message to give and because they could understand the message. He spoke to them of flowers and birds and trees. He likened the love of God to things that were dear to their hearts such as the shepherd and his sheep. As men heard His gracious words they felt themselves in divine presence. Here was spiritual reality. The message of love and redemption met the need of hungry souls. They loved and followed the Great Teacher.

We should read the inspired record of Jesus' life not only to learn the message that He taught, but also to learn, from Jesus' example, how we should give out the message to the unsaved. Preaching and witnessing to sinners is not what saves men. It is not by our feeble efforts that men are reconciled to God. In ourselves we are inadequate. We cannot save men, but we can lead them to the Saviour. Men are not born again by learning great spiritual truths about God, but by a work of the Spirit within their souls. Should we tell the sinner what all he must lay aside if he follows Jesus? Or do we bring men to Jesus and allow the Spirit and the Word to lead the man onward in a growing experience? We do not save men from damnation by teaching them to keep God's commandments. But men who

have found the Lord will bear the fruit of the Spirit. What have you gained, Christian worker, if you convince a man to break off bad habits if you do not leave him with Christ in his soul?

Let us not drive men from the kingdom by telling them how many commandments they must keep. True, the Christian life is a rugged path for strong men and women, but we conquer not in our own strength. Let us bring men into divine presence where they will experience their own unrighteousness and be constrained by divine love to walk the pathway of discipleship and obedience with Jesus to glory.—Laban Peachey, in *Missionary Light.*

Allegheny Conference Report

(Formerly Southwestern Pennsylvania)

Conference met in its seventy-ninth annual session at Martinsburg, Pa., Aug. 3, 4, 1954. Of conference members present there were 13 bishops, 21 ministers, and 10 deacons. Three licensed ministers were given full conference privileges, and honorary membership was granted to 2 visiting bishops and 3 ministers.

Nominating Committee.—Aldus Wingard, C. A. Graybill, Alva Yoder.

Resolutions Committee.—John A. Lehman, Myron J. Livengood, Paul M. Lederach.

Requests for ordination granted.—Blough, deacon; Altoona, minister; Scottdale and Kingview, minister (ordain or license), deacon; Walsall, deacon; Cumberland, minister; Barrville, minister; Mill Run, minister (license).

Conference Sermon.—John R. Mumaw, Harrisonburg, Va., using the message of the Book of Ephesians. Theme: The Nature and Life of the Church. Testimonies to the sermon were given by Harry C. Blough, Warren Metzler, and Myron J. Livengood.

A series of Bible Studies on II Corinthians was conducted by Harvey E. Shank, Chambersburg, Pa.

Subjects Discussed.—Stewardship of Life, John R. Mumaw; The Holy Spirit in the Life of the Church Today, Sanford G. Shetler; "In the Multitude of Counselors," L. S. Weber; Balanced Living and Teaching, Paul Erb.

The following reports were given and accepted: Executive Committee and Bishops, Conference Treasurer and Auditors, General Mission Board Member, Conference Historian, Sewing Circle Adviser, Publication Board Member, Johnstown Bible School, Educational Board Member, Ministerial Committee, District Mission Board, Peace and Industrial Relations Committee, I-W Pastoral Visitor, Young People's Institute Committee, Home Bible Study Director, Editor Conference News, Christian Education Conference, Ministers' Library Committee, Member General Council of General Conference, Constitution Revision Committee.

Actions of Conference

Harry Y. Shetler was appointed I-W pastor for another year.

It was recommended that all pastors should visit their own men regularly for counsel and encouragement

The Revised Constitution and Discipline was adopted by a unanimous vote. New Features: Name changed to Allegheny Mennonite Conference; all members of the church are now members of conference; ordained men are designated as delegates, the election of lay delegates, one to each congregation, procedures for organizing new congregations are specified.

Action was taken that we encourage Eastern Mennonite College to solicit our congregations for offerings for their building program during the current conference year.

Since the Christian Education Conference is giving attention to Home Interests, we recommend that the work of the Home Bible Study Director be referred to this group. This action eliminates the office of Home Bible Study Director.

Resolutions

I. Conference Sermon. Realizing that our concept of the nature of the church has a distinct bearing upon our Christian practices, and

Whereas, The church is the object of divine choice and purpose, is made up of people redeemed by the blood of Christ, is marked and possessed by the Holy Spirit, is characterized by the principles of the brotherhood, is governed by New Testament teachings, and is the expression of the fullness of God, therefore be it

Resolved, That we declare our intentions through conference and local leadership to exercise ourselves more diligently in the cultivation of unity, in the distribution of responsibilities, in the nurture of saints for service, in the promotion of ethical progress for holy living, in the sharpening of conscience in moral distinctions, in the promotion of social purity, in meeting the conditions for continually getting filled with the Spirit, in strengthening the Christian order in the home, in providing guidance for victorious living, and in the promotion of intercessory prayer.

II. Stewardship of Life. In the light of the Scriptural principle of stewardship of time, talent, intellect, possessions, influence, and love, be it

Resolved, (1) That as leaders we confess our failure to lead through example and teaching our people to the place God would have them as stewards;

(2) That as shepherds we challenge our people through example, teaching, and pastoral care to become faithful stewards of God, at the same time warning of the dangers of carnal desires for social position, self-gratification, and materialism.

III. Ministerial Committee. In the light of the general dissatisfaction with various phases of our present ministerial service, especially as it relates to terms of service, placements, retirement, and bishop oversight; in the light of careful study of our Ministerial Committee concerning these problems; and in the light of the church-wide concern regarding these problems, be it

Resolved, (1) That we appreciate the work of our Ministerial Committee.

(2) That as a conference we move cautiously and prayerfully forward in making changes in the ministerial service that will remove some of its inadequacies.

(3) That in the matter of bishop oversight we seek to establish a pattern that will be in conformity with other conferences of the brotherhood.

(4) That our bishops be encouraged to delegate more responsibilities to qualified pastors, and at the same time not fail to ordain men to the office who are spiritually and otherwise qualified.

(5) That as a conference we make a special study of the duties and responsibilities as set forth in the New Testament and as outlined by the Mennonite Church, with the view of coming to a clearer understanding of the terms we use to describe these offices and the functions of these offices, and through prayer and careful thought, we arrive at a plan of action that will strengthen the church, strengthen our ministerial services, and be true to the Word.

IV. Nonconformity. Since we recognize that our churches are in a transition period, that we are changing our practices and methods of work, and that there is a difference between the eternal principles of God's Word and their application, therefore be it

Resolved, (1) That as a conference we be alert to the ever-present danger of losing Scriptural practices and principles when changing our practices and application.

(2) That we confess our failure to teach, to build convictions, and to discipline in order to maintain Scriptural practices.

(3) That as a conference we dedicate ourselves to a clear-cut program of teaching, counseling, and when necessary, disciplining, to maintain the New Testament standards in such areas as: (a) simplicity in life, (b) modesty and simplicity of attire, (c) repudiation of cut hair and make-up on the part of sisters, (d) nonwearing of jewelry, (e) repudiation of the modern theater and the evils of television.

(4) That we co-operate wholeheartedly with the Mennonite Commission for Christian Education in promoting the teaching theme, "Christian Nonconformity," during 1955.

V. Appreciation. Having been the recipients of the hospitality, kindness, and fellowship of the Martinsburg congregation, in their homes, and on the church grounds during these sessions, be it

Resolved, That we express our appreciation by a rising vote.

Standing Committees, Board Members, and Officers

Johnstown Bible School Board.—Alton Miller, Elam Glick, E. C. Bender; **Young People's Institute Committee.**—C. F. Yake, E. C. Bender, Walter Otto, Paul M. Roth, Paul E. Bender; **Ministers' Library Committee.**—Paul M. Lederach, Abner Miller, John A. Lehman; **Ministerial Committee.**—Paul Roth, David Alderfer, M. J. Livengood, A. J. Metzler, E. C. Bender; **Peace and Industrial Relations Committee.**—Roy Otto, Millard Lind, Paul Erb; **Member General Council of General Conference.**—A. J. Metzler; **Member Board of Education.**—Paul M. Lederach; **Member Publication Board.**—M. J. Livengood; **Sewing Circle Adviser.**—C. A. Graybill; **Conference Historian.**—Ammon Kaufman; **Member General Mission Board.**—John L. Horst; **Associated Sewing Circle Executive Committee Members.**—Esther Eash Yoder, Anna Brilhart.

Conference Officers

Moderator, John L. Horst; Ass't Moderator, Jacob Weirich; Secretary, Sanford G. Shetler; Ass't Secretary, Paul E. Bender; Treasurer, Alva R. Yoder.

The Sin We're Afraid to Mention

By Norman Derstine

The Problem

The Mennonite Church today is in the valley of trouble. We are faced with a mammoth Goliath named Materialism, who has defied the army—the church. Instead of being frightened by him, we have allowed him to stalk through the land almost unmolested. He has succeeded in getting many people to feel unafraid in his presence. He has defied the church to fight against him. He knows his way around and appears to have gotten some church leaders to enjoy his company. Because he provides such a comfortable environment, he has tried to close our mouths in warning our people against his real danger. Almost unknown to us, he has entangled us in his philosophy of life that we scarcely see the peril we are in. But the present cry of our mission boards and relief organizations for funds is certain evidence that this giant is not a Rip van Winkle. Only the Spirit of God can reveal to us fully the giant imprints he has made on our manner of living, and the subtle way he approaches us. And only the One who owns the world and will someday be seated at the place of all authority can now conquer the giant by working through us. His fleshly grip is death to the walk in the Spirit—a life of faith and trust in God. He has people swayed under his influence to such an extent that they would rather see missionaries called home or see starving people die than to give up the convenience of sharing his company. Where are the men and women who are strong in the Lord, the God of David, who will fight against this giant in the name of the Lord of hosts? We are only as victorious in our conquests for God as we are victorious over the enemy of our cause, the giant Materialism.

Materialism is just a sugar-coated name for the awful sin of covetousness. According to Oscar Lowry, it seems to be "the sin we're afraid to mention" and the sin very few confess. This may be partly true because we don't have a clear idea what the Bible teaches about it. The first mention of the sin of covetousness in the Bible parallels so nearly our present plight financially in the church that it is distressing to make the comparison. Israel was retreating from Ai. Before they had been victorious in taking Jericho; now defeat. Why? Joshua was in deep distress and humbled himself before the Lord and asked, "What wilt thou do unto thy great name?" The Lord told him to arise, and that "Israel hath sinned." Achan had taken some things that were to be put into the *"treasury of the Lord"* (Josh. 6:19). Instead of all the gold and silver being placed into the treasury for the Lord's work some of it was hid among the stuff. He saw, then coveted, then took and hid it. For this reason the advancing cause of the nation of Israel came to a halt.

Covetousness is more than desiring what belongs to our neighbor, like in the story of Ahab where he coveted Naboth's vineyard. If this was the extent of the sin very few of us would likely be guilty of it. But it includes keeping back that which belongs in the "treasury of the Lord." This is our sin. Consequently, we find ourselves in the "Valley of Trouble" as in the day of Achan. And the only way to get out of this troublesome valley of defeat and retreat is to confess our sin of covetousness and turn over to the treasury what belongs to the Lord. Then and only then will we be able to go in and "possess the land."

The Remedy

The Bible also gives the remedy for this sin. Read carefully Luke 12:13-34. Jesus is calling our attention to three attitudes which will keep us from falling into this sin. The first is the

Inward Look

Beware of the danger of self-centered living. There is real danger and temptation to live this way, for Paul said that only those who are not greedy for filthy lucre and are not covetous are to be given places of responsibility in the church. Why? So they could consistently warn their people of its dangers. Paul tells us too that a covetous man is an idolater. This man in the parable was a fool because he worshiped at the shrine of self which was arrayed with all his accumulated wealth. He was laying up treasures for himself and had little or any thought about the "treasury of the Lord" and so he was "not rich toward God." Jesus confronts us with a blinker danger signal at the crossroads of life by giving us the dual warning—*"Take heed,* and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). As we take the "inward look," do we find those dual danger signals cautiously directing our daily life in the use of material things or have we evaded the warning with an evident loss of spiritual power in our own lives and a corresponding lack of interest in giving into the "treasury of the Lord"? Next, let us take the

Outward Look

Consider the care of our heavenly Father. We are to look around us and see the marvelous way God looks after the needs of His creation. "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them," and "Consider the lilies how they grow: they toil not, they spin not. . . . If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" The question is not whether we should sow and reap or toil and spin, but rather we are not to be overanxious about the morrow as to what we will have to eat and to wear. If we are overanxious, we become covetous and seek after "things" and fall into the spirit of the age and neglect to place our faith in God and to replenish the "treasury of the Lord."

The average man today speaks and acts in terms of "things." Surely it is all right to possess "things," but what if "things" possess us? God tells us to "love not the things that are in the world." If any man does, the "love of the Father is not in him." To what extent is our present need of money to carry on the work of the church due to our love for "things"? The giant named Materialism has the aid of modern inventions and the luxurious spirit of the age to help him entangle us in his philosophy of life. Taking the "inward look" helps us to guard against the danger of covetousness and is the first step in the remedy. The second step is to take the "outward look" and consider the providential care of our heavenly Father. These attitudes of the soul are basic in gaining victory over the temptation of covetousness. But we will not maintain constant victory until we have the third approach which is the

Upward Look

Seek first the interest of the kingdom of God. This means selling out completely to God so that my job, my home, my recreation, my time, *my all* is wrapped around the interests of promoting the "kingdom of God." "Things" are a secondary matter with us. If necessary, we will be willing to do without some of the essentials of life in order to foster and increase kingdom interests. It is taking up the cross and following Christ in a total surrender to God. This cross will "cross-out" much of what we think is essential to happy living and will point it out as nothing more than the spirit of the age; the spirit which is opposed to sacrificing for a higher cause; the spirit that delights in "things" instead of Christ, who gave up "everything" that we might have eternal life.

A lawyer came to Jesus one day and asked Him what was the greatest commandment. He might have wanted to know if it was, "Thou shalt not covet." At least Jesus included the problem of covetousness when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Placing this standard of *living* beside our standard of *giving,* I believe we are coming short of obeying

the greatest commandment. May God help us as a church to humble ourselves enough to confess our sin of covetousness. May we see the need of living more sacrificially in these days of luxuriant living. And may we arise to the challenge of serving the Lord with all our soul, mind, and strength so that "Missions Week," December 5-12, may go down in the history of the church as a day when we will bring all the tithes and offerings into the storehouse.

Broadway, Va.

The More Abundant Life Through Faith

By John K. Martin

Repeatedly we hear the need expressed for increased effort in prayer, which indeed is a very good admonition considering the manifold commands of Christ to pray and also His example of earnest and much praying, and, realizing the great need of prayer today, we must pray without ceasing. However, the greatest need for us is to believe our prayers. Believe God. Just simple faith.

My experience may illustrate our faith at times. When claiming a promise, we ask, we believe, we wait, we thank God, surprised. When Jesus cursed the fig tree He was not surprised at its withering as the apostles were. Faith is never surprised. "Faith is the evidence of things not seen" (Heb. 11:1).

Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). "And whatsoever we ask, we receive of him, because we keep his commandments" (I John 3:22). Yes, there is a condition, but praise His name, "his commandments are not grievous" (I John 5:3). "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14, 15).

Now we see that to expect answers to prayer we must pray according to His will. I am sorry to see so many Christians confused in this area of Christian experience, not seeming to know what is God's will. We realize that problems arise in our life in which the Lord's will is not easily ascertained, but do we realize how specifically He has manifested His will? If we search the Scriptures we find they are explicit concerning His will in relation to our personal problems.

The mistake we often make is neglecting to search the Scriptures and then are influenced by our natural senses which usually are contrary to faith. Concerning a positive promise, do we not too soon let doubts arise, and say "If it is Thy will" and forget that what God has promised He will fulfill, thereby dismissing our obligation of exercising faith, and possibly forfeiting our right to obtain that which God has in store for us? Does this mean that we should demand that God must answer right now and just exactly in our way of thinking? No. Our part is to utterly trust Him without anxiety and He most certainly will answer above all that we ask or think.

Jesus said, "When the Son of man cometh, shall he find faith on the earth?" The answer, I believe, is yes. There will be some faith here, but, oh, how little! Faith in a degree will be here because the bride will still be here when Jesus comes and we know that every member of His body does possess a measure of faith. Rom. 12:3. And we are told that "without faith it is impossible to please him" (Heb. 11:6). Also every one that is saved became saved through faith (Eph. 2:7), and stays saved by faith. Gal. 3:11.

This is saving faith which the Lord requires of us. He also would have us possess faith in a greater measure. While Jesus was here on earth instructing His disciples, one thing seems to stand out very clear, and that was His effort to instill into the hearts of the disciples faith that produces power and miracles (Matt. 8:26; 14:31; 17:20; Luke 7:9), and many other Scriptures bear out that what God values very highly in us is to just simply believe Him. I John 3:23.

One good mother is worth one hundred schoolmasters.—George Herbert.

We may say love is greater than all, which is very definitely true, but I wonder whether we do not sometimes take this quotation to justify ourselves in our lack of accepting the whole Word, forgetting that Paul does say, "Covet earnestly the best gifts," of which faith is by no means the least. I Cor. 12:9.

How can we obtain faith? Faith comes by hearing the Word of God. Rom. 10:17. One thing is certain, we must know what the Word says and then accept this as fact. The whole New Testament is God's will for us. When a man dies we do not question his will, but we expect the writing he has left to be carried out by the executors. How much more should we be confident that Christ will perform that which He promised. "God is not a man, that he should lie" (Num. 23:19). He rose again from the dead and now liveth to execute God's will which He left for us. Christ sealed the New Testament with His innocent blood and is now our advocate or lawyer. I John 2:1. It is impossible for Him to lose one case for all those who sincerely come to Him, because the price for our salvation has been paid to the very full, and all benefits (Psalm 103) we receive of Him hinge on the blood because every promised blessing we receive is a restoration, or partly so, of that which was lost through the fall of man. "Without shedding of blood is no remission" (Heb. 9:22).

To take Him at His word is what He wants us to do. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). Elijah prayed and his prayer was answered. Jas. 5:17, 18. He was a man that lived above his senses. He believed in the supernatural. "By faith Enoch was translated" (Heb. 11:5). We could go on through all of the eleventh chapter of Hebrews and see what great and marvelous works were wrought through faith, yet in verse 40 we see God has provided some better thing for us. We are now the recipients of a better covenant established upon better promises. Heb. 8:6.

We know that for every promise the price has been paid, and He shall freely give us all things (Rom. 8:32), and receiving nothing through our own merits, should we not enter joyfully this *more abundant life?* John 10:10. With thankful hearts we can rely on Him for every promise. We have nothing to lose but self, and everything to gain. By seeking first God's kingdom all our natural needs will be met. Matt. 6:33. Oh, how wonderful! We can do all things through Christ who strengthens us. Phil. 4:13. He will never leave us nor forsake us. Heb. 13:5. "As he is, so are we in this world" (I John 4:17). "For to me to live is Christ, and to die is gain" (Phil. 1:21). Glory hallelujah! These precious promises and hundreds more are for us. May we say with the Apostle Paul, "I believe God" (Acts 27:25). Praise His name. Every chapter, every verse, every line, every promise in the book is mine. Praise His holy name!

Lititz, Pa.

Evangelism

By C. Warren Long

The word *evangelism* is used rather loosely today. The New Testament church left very little doubt as to the meaning of the term. To those early Christians, evangelism was a definite process. To them substitutes were unknown. In the early church, visitation was not evangelism; promotion was not evangelism; campaigning was not evangelism; crusades were not evangelism.

The early church proclaimed that sin meant death. They insisted that man must be delivered from his depravity. Thus they preached, "The wages of sin is death." Also in their evangelism they held forth the word "repentance." Men everywhere were urged to repent. This concept goes back beyond the days of John the Baptist. When David in the Old Testament was brought face to face with his sin through the ministry of Nathan, genuine repentance followed.

A Prayer for This Week

Our Father, Thy Word tells us to be joyful, to pray, and to give thanks continually.

To be joyful? O God of our salvation, when we remember that we own an estate in eternity; that every ugly sin-mark has been erased from the blackboard of our past; that we are free to follow the fully satisfying occupation of serving in Thy kingdom; how could we do otherwise than overflow with joy?

To pray? When we are daily so needy of Thy counsel; when never day or night art Thou so busy operating Thy universe that we may not share with Thee the most trivial wishes of our hearts; when there is no request too baffling or too trifling for Thee to fully grant; what could be more desirable than to pray always?

To give thanks? If Thy kindness gives us all the happy experiences of life, that our hearts might be encouraged; if Thy wisdom brings us unpleasant disappointments that turn our thoughts from gifts to Giver; if Thy mercy seeks us when we stray from Thy plan, winning us back to Thee with untiring patience; then thanksgiving can be but the harvest of our lips, planted by the seed of Thy love.

Lord, if these are Thy requirements for us, then surely Thou hast well said that Thy yoke is easy and Thy burden is light.

—*Ted Morrow.*

This genuine repentance was predicated on a deep conviction. Thus the *new birth,* conversion, meant in the early church a radical change of man's nature. It was a definite and positive change of heart.

We do recognize that our Redeemer sent His disciples out two by two into every town, village, and hamlet. These teams did preparatory work for the Saviour's coming into those areas. This was a part of the total process of their evangelism.

This fall and winter our churches are planning, praying, and preparing for a program of evangelism. A minister once said, "It takes courage to submit a congregation to a program of genuine evangelism like that used in the New Testament." It is our honest conviction that we as a church need to return to the New Testament path of evangelism lest our candlestick be removed. There is no process of evangelism that should be frowned upon, if properly employed. May we suggest that there are some definite advantages for mass evangelism. Our preparation for this fall and winter's activity should take into account the worth-whileness of a mass program in our respective church communities. We shall catalogue some of these advantages.

It is a uniting of the Christian people for one purpose.

It establishes a definite date and aim.

The minister and song leader and the planned service make an intense and burning appeal.

Sin with its deadly nature and man's need of a Redeemer and God's plan for man's redemption through His Son are themes that are pressed home.

Convicting preaching and singing are emphasized.

Men in the whole community are called to repentance.

Mass thinking and conviction and interest are developed.

The entire community is moved and often shaken by the unified testimony and prayers of individual Christians under the guidance of the Holy Spirit.

Conviction of sin, confession, accepting of Christ Jesus as Lord and Saviour, and the character of personal Christian experience become the topics of conversation.

A common conscience on moral and spiritual questions is aroused in the community.

Christian experience and way of life is popularized in the community.

Young and old begin to witness for Christ.

The church is made vital in the community life.

The number of Christians is enlarged. The church becomes missionary-minded.

Tiskilwa, Ill.

Specific Thanksgiving

By Orrie D. Yoder

Surely we should "in every thing give thanks" (I Thess. 5:18), yet each of us owes special thanksgiving to our God.

I must often thank God for the unique revivals He has inspired and for the special revival leaders He has raised up in these "last days" of apostasy. I thank God whenever I see or hear revival news from the Orient, Europe, Latin America, or from our own homeland, and others, and that out of a secularized sea of humanity and out of a Christ-rejecting religious world, many thousands of humble and hungry souls are yet moved to "draw near to God" and to seek the knowledge and experience of a living Christ.

I thank God that He is today giving visible proof that He has not cast off His people whom "he foreknew." I thank God for hearts who, though long hardened against the name of Jesus, suddenly change into a sympathetic attitude and seek new light from Him who after all was born of, and lived among, their own race! Also, to see a faithful covenant God today changing "The Land" and in His wise way begin to bring back "the people" to the land granted their fathers millenniums ago makes us bless the God of Abraham, Isaac, and Jacob.

Again I thank God that in these tragic days of juvenile delinquency and neglect of youth, through the prayers and faith of humble parents and leaders many Christian day schools are being born into our program for the welfare of "the children which God hath graciously given" unto us. Cp. Gen. 33:5. Thank God that Bible study, mission study, prayer meeting, and child discipline can be a regular part of the school life of our children!

I thank God to have heard of a few noble parents who united in faith and prayer against much opposition from nearest friends, and who pressed on until God gave to them a school so blessed and owned of Him that soon many neighbors, including those who criticized, in almost an imposing manner demanded the privileges of the newborn school. Yea, for many special mercies, let us all thank our God.

Del Paso Heights, Calif.

Prayer Requests–

(Requests for this column must be signed)

Pray for God's blessing upon the Mennonite Church as she gives to the Lord during Missions Week, Dec. 5-12.

Pray for Sister Sadie Troyer, whose husband, Bro. H. N. Troyer, minister at Oyster Point, Va., passed away Nov. 17, and who underwent surgery the following day.

What Will Our Answer Be?

By Edna M. Mertz

Millions of hungry people,
Ill-clad and in dire want,
Rise like a ghost at midnight,
America's conscience to haunt!

Millions gone to destruction—
Passed on to eternity's night,
While we in luxuries revel,
Little concerned for their plight!

Millions for nonessentials,
While famine takes its grim toll,
Multitudes lost to Jesus,
Dying in body and soul!

Can we face God in the judgment
Free from the blood of all men?
When God shall call for the records,
What will our answer be then?

Ft. Wayne, Ind.

OUR SCHOOLS

HESSTON COLLEGE

Hesston College observed American Education Week, Nov. 8-13, with special chapel addresses each morning. A unique feature of the week included devotions led by foreign students in their own language. Students participating in devotions were Takio Tanase, Japan; Samuel Rolon, Puerto Rico; and Grace Mattar, Jordan.

Preparing to Serve My Community

As a Farmer

You have seen the cartoonist's idea of a farmer—a slouchy, unshaven laborer with a straw in his mouth and little else in his head. But I am proud to talk as a farmer this morning, as I think he is a vital part of every community.

Farmers are literally the most important people in the nation. They, a mere 15 per cent of the population, produce the food that keeps the rest of us alive. I emphasize this because a man must feel his work is important if he is to be content at it.

Today's farmer is more scientist than laborer. Farming has been revolutionized just like industry in the last fifty years. A farmer must have special training. It is a good thing if he can attend a state agriculture college for one or two years. A farmer should have a fair acquaintance with economics, agronomy, chemistry, animal husbandry, farm shop, and bookkeeping. He not only must raise his product but he must be a keen businessman in knowing when to sell and how to market his product. These are a few of the things a farmer must prepare for.

A farmer serves his community by obtaining all the latest information from the state colleges. He should be concerned about conservation, an important part of a community, for it is taking care of God's own creation, the earth. . . . A farm couple should be active in community meetings and socials. A farm homestead is either an asset or a liability to a community, depending on the upkeep. The same can be said of the roadsides. A farmer must keep all of his possessions in top shape to make his community look progressive. The farm couple must play a large role in the church activities.

Farming is vital to a community. It calls upon a man for intelligence, sweat, and compassion, and rewards a man with security, satisfaction, and spiritual peace.

—Don Weaver.

As a Nurse

When Jesus sent His disciples out He sent them to preach the kingdom of God and to heal the sick. Our duty as Christians is not only to the spiritual needs of our fellow men but we have a unique opportunity to leave a witness by ministering to their physical needs, also.

The sick are a constant part of our lives and so present a challenge to us to help them in every way possible. Should we let them be taken care of by those who do not believe in the Great Physician? . . .

Much of Christ's work here on earth was healing the sick. As He cared for their physical needs He was able to get closer to their spiritual needs. There are many communities in the world today that are not open to spiritual help unless they are given physical help also. A nurse has the privilege of seeing the patient when his mental, physical, and spiritual needs are often the greatest. He needs courage to face life, strength to rise again, and hope, with guidance, to go on. Where can he find these better than from his Christian nurse?

As a nurse we will also have the privilege of helping to preserve life by practice and research.

Nursing is challenging! Have you considered it?

—Norma Jean Kauffman.

As a Homemaker

. . . I feel that every girl should learn how to keep house. No matter if she's a homemaker or a career girl, she will undoubtedly have her own home to decorate and care for, her food to select and prepare, and her clothes to keep presentable.

As a homemaker, I am in charge of the most essential part of the community. My most important service to my community, then, is to make my home a healthy, happy, and well-balanced place, where its members may in turn prepare to serve the community well in their individual capacities.

A well-rounded series of courses, such as given in the Home Economics Department here at Hesston, is a great incentive for any young lady to plan an enjoyable and attractive home, and yet to stay within the bounds of thriftiness. Classes in child care and development will also make the added responsibility more enjoyable to a new mother. And learning how to shop for and prepare attractive and nutritious meals can make that part of a homemaker or working girl's life interesting, instead of a drudge. Sewing and fancywork may often ease the strain of the budget, as well as provide an interesting hobby for a homemaker.

Not only do Home Economics courses aid a prospective homemaker, but almost every subject may in some way bring a different and lively approach to problems of homemaking. What homemaker isn't glad for some bookkeeping when it's time to balance the budget? And who wouldn't welcome a bit of psychology for use on that child—and husband? Wouldn't that craft which was so enjoyable in school also be a welcome recreation or hobby for a busy mother? Our music, art, and literature courses have opened up new avenues of pleasure through which we may lead our friends and family.

Facts themselves are of no value unless they can be used. Some people will say, "It's too bad you wasted your time going to school and then just got married. You could have saved that money and now you would have all new furniture." If there is a choice, I would say get the know-how now and the wherewithal later. Because, aside from the more obvious advantages of education, you are acquiring new ideas and tastes which will lend themselves toward making your home a successful one, which may in turn serve your community.

—Mrs. Lowell Wolfer.

As a Secretary

In the current issue of "Today's Secretary," I found a recipe for a good secretary. Ingredients: Initiative, tact, poise, common sense, good manners, good grooming, dependability, and adaptability. Mix together initiative, tact, and poise. Stir in common sense quite often. Add good manners and good grooming, for the best results. Mix together dependability and adaptability and add to the above ingredients. Put this mixture of ingredients into practice at the office daily and you will be a very good secretary. . . .

There are many opportunities to serve in your own community. Church institutions and organizations, such as Hesston College, need competent Christian secretaries, and these employees can make a contribution by doing their best work, while gaining very valuable experience. Outside the office, your pastor, Sunday school, clubs, committees, the MYF or YPBM may need your help. Young people who have a well-rounded education who know and care what is going on around them, who are capable and willing, who will say "yes" when asked to perform tasks which for them are easy because of their office experience, are an asset to their communities.

For all secretaries, regardless of where they are employed, or of the service they are rendering, I believe that the secretary's creed is simply: "So whatever you wish that men would do to you, do so to them."

—Sarah Anne Zook.

GOSHEN COLLEGE

Franklin H. Littell, former Dean of the Chapel at Boston University and now senior representative of an American education foundation in Germany, addressed a special assembly Nov. 17 on the subject, "The Free Church as a Community of Discipline and as a Missionary Fellowship." Littell received an American Society of Church History award in 1952 for his book, **The Anabaptist View of the Church.**

A planetarium which projects the heavens at any desired time or place, past or future, was demonstrated in the Union auditorium by Herbert N. Williams of Spitz Laboratories, Elkton, Md., Nov. 18. Although it costs only about one-twentieth as much, this machine depicts many of the same phenomenon as the Zeiss apparatus used in larger planetaria. Eastern Mennonite College, Harrisonburg, Va., in 1947, purchased the first Spitz planetarium manufactured.

James A. Miller, Millersburg, Ohio, junior, has been elected president of the G Council, men's athletic organization. Mary Etta Yoder, Sarasota, Fla., sophomore, is president of the Women's Athletic Association.

"Ulysses Returns"

"The Return of Ulysses" was chosen by the Y social committee for the 1954 Homecoming theme, Nov. 25 and 26. Pres. Mininger preached the Thanksgiving sermon. After the family-style Thanksgiving dinner the alumni presented a program with Harold Schultz, '53, toastmaster. Participants included Jack Redekop, '56; David Leatherman, '55; Roland Landes, '54; Merrill Raber, '56; Rita Clemens Smoker, '54; Alfred Albrecht, '50; Lon and Kathryn '54 Sherer; Willard Krabill, '49.

Goshen College choruses presented their annual Thanksgiving program at 8:00 p.m. Thursday evening.

Friday morning classes met as usual until 11:25. Instead of the usual Friday afternoon routine, Goshen students, faculty, and alumni watched or participated in the Varsity-Alumni basketball game. The women's game was scheduled for 1:45. At 3:15 the men's game began.

Arnold Maah's lecture on India climaxed Home-coming events with his all-color motion picture "India Today" in the College Union at 8:00 p.m. Friday. Maahs is a professional photographer, a trained sociologist, lecturer, and world traveler. His illustrated lecture is the result of eight months of photography and thousands of miles of travel and observation in India.

A faculty committee composed of S. A. Yoder, chairman, John Miller, Edna Shantz, and Russel Liechty worked with co-chairmen Gene Caskey and Shirley Metzler and their social committee. Carolyn Mast, a social committee member, was in charge of Homecoming plans.

Annual Missions Conference

"Not Willing That Any Should Perish" was the theme of Goshen College's Annual Missions Conference, Nov. 19-21, cosponsored by the Foreign Missions Fellowship and Missions Committee of the Young People's Christian Association.

Three former Goshen College students and missionaries to India, Mrs. J. D. Graber, Mrs. John Friesen, and Dr. J. G. Yoder, participated in a symposium on "What It Takes to Be a Missionary," Friday morning. Friday evening, Paul Sheetz, editorial director of the Evangelical Alliance Mission, Chicago, surveyed the missionary task in Latin America.

Dr. and Mrs. Curtis Bowman, of the Bethany Hospital staff, Chicago, who recently returned from Africa where they visited 51 mission stations, showed the film, "Along African Paths." The 110-minute documentary picture in natural color was photographed by the Bowmans during a three-month trek across 6,000 miles of Central Africa on a west-to-east route seldom traveled by white man.

Eight international students testified to what Christian missions have meant in their country during the Sunday afternoon session: E. K. Sempira, Uganda; Yuko Shinohara, Japan; Mrs. Herman Tan, Java; Yung Min Kim, Korea; Kodwo Ankrah, Gold Coast; Andreas Balzer, Paraguay; Anita Swartzendruber, Argentina; and Maria Rivera, Puerto Rico.

The conversion of the Ram Lal family was told by Mr. and Mrs. Raymond Buker, former missionaries to Assam, Sunday evening. Mr. Buker is presently secretary of the Conservative Baptist Foreign Missions Society.

TEACHING THE WORD

Summer Camps in 1954

By Roy S. Koch

Another year of camping activities has come and gone. Successes have been recorded, problems have been met, and failures appeared too. The over-all evaluation of the season's program is definitely on the credit side of the ledger. Approximately three thousand people attended our camps in 1954. The camps receiving the most support were those designed for the teen-agers. The sponsors of these groups reflect a strong sense of Christian stewardship. For those attending camp it may be a vacation, but for the directors and most of the counselors it is looked upon as a great opportunity to make spiritual contributions and secure genuine commitments to Christ.

A number of camps were not designed for age groups but for interest groups such as family weeks, missionary conference, and music week, to mention only a few. The programs prepared were generally excellent and merited the support of many more people who are interested in a vacation with a spiritual plus instead of a spiritual minus.

Practically all the camps in operation in our church reported both conversions and consecrations or rededications to Christ. The camp programs afford an ideal atmosphere for just such commitments. The atmosphere of friendliness, naturalness, and closeness to nature and God makes responding to Him more natural and easy than is often the case in formal meetings of the church. Sympathetic, friendly counselors are an indispensable must for spiritual successes in the camp program. More consecrated and capable counselors are needed. Counselors should have the general qualifications of needed maturity, spirituality, alertness to opportunities, interest in boys and girls, and ability to talk their language. A good counselor can become a hero to those under his or her supervision and a strong link between them and the Lord.

The welfare camps reported good social experiences in the intermixture of racial groups. These experiences were primarily on the junior and intermediate levels.

Nearly all the camps reported a keen interest in recreation. Recreation, apparently, is an integral part of a camp experience. Good, clean fun and playing with other Christians should and can be a personality-building experience. Program directors and camp counselors have at the same time an opportunity and a responsibility in the recreational activities under their care.

Crafts are also popular with the teenagers. A great variety of crafts and recreational facilities are offered in our camps. Among the things mentioned in reports to the Church Camp Secretary of the Mennonite Commission for Christian Education are these: hiking, softball, ping-pong, horseshoes, leatherwork, figurine painting, plastic braiding, basket weaving, volleyball, swimming, badminton, shuffleboard, kaleidoscopes, motto making, woodworking, photography, etc., etc.

A great variety of innovations is appearing in our camp programs. The ingenuity of the director and counselors seems to be the only limit to this variety. What is aimed for mainly is the wholesome participation of the campers. Camper participation should be the goal of all the managing personnel. An impressive record seems to have been chalked up in favor of projected pictures for children in particular. Some camps report a number of conversions following the showing of suitable pictures.

Camp facilities need constant improvement. Those using them see the needs the best. Replacements and new equipment are needed by several camps for general recreation and for safe boating and swimming practices. Among things mentioned are such major things as new boats and docks and such minor things as push brooms and new pins for stove doors to keep them from falling off all the time.

The strong point of the camps seems to be the after-supper period. Evening lectures, campfire programs, and cabin devotions receive very favorable and repeated mention. Most of the camps work toward a strong spiritual climax in their program with most spiritual results showing up in the last few days.

To date our church camp program is just emerging. There is not yet much integration between the camps. A great deal of intelligent and expert guidance is needed to enable our camps to make the greatest spiritual contribution in the days to come. An improved counselor training program is needed as well as more guidance for children's work.

St. Jacobs, Ont.

FOR OUR SHUT-INS

Prayer for a Busy Day

By Lorie C. Gooding

Today I must have Martha's hands, for there's so much to do
that if I lose a minute's time I never shall get through
the many tasks that wait for me. And so, dear Lord, I pray,
For strength and swiftness give to me a Martha's hands today.

Today I must have Mary's heart—there are so many things
that must be done today, and time goes by on rapid wings;
and so, lest I, engrossed with work, should lose that better part,
O keep me close to Thee, and give to me a Mary's heart.

Holmesville, Ohio.

The Joy of Childhood

By S. L. Morgan, Sr.

What so delightful as the joy of a child in a world full of childhood tragedy! Yesterday in the Raleigh bus station I saw the joy of a child at its best. She was a tot of four of five standing on a seat beside her young father. She stood erect, utterly unconscious of the crowd in the station, lost in the sheer joy of living. She stood looking off into space and rent the air again and again with exuberant shouts of joy. She wasn't conscious of being pert, nor of disturbing anyone. Between exultant shouts she hurled herself into space and delighted to find herself standing erect on the ground. She didn't notice nor care whether anyone, even her father, saw her performance. It wasn't for show, but simply for the joy of living.

I glanced into the face of the cultured woman beside me, and we both burst into laughter—joyous laughter at the sight of childhood joy. I said, Isn't it fine—child-nature in ecstasy!" She smiled plaintively (her hair was graying) and said, "I wish I had some of her exuberant life and joy!" It made us friends, sharing the joy of a child.

What we saw was the wild rose in the desert bursting into bloom, not to attract attention, but exultingly to express the joy of living. It was the joy of the mountain stream dashing down the cliff in sparkling cascades. It was God's power pent up in the cloud bursting out in lightning flash and thunder and shower in the sheer joy of showing forth the glory of the Creator.

Not less pleasing was the behavior of the young father. Evidently he was schooled beyond his years to understand the innocence and exuberance of child nature. He sat by, appearing not to notice, wisely letting the joyous tot express her joy in her own way, since no one was disturbed. Such exuberance of childish innocence is a thing of beauty to delight in.

Wake Forest, N.C.

Superior Schedule

By Dorcas S. Miller

Saturday. Tasks *ad infinitum* that must be done. How could I, a mother of five, spare time for private pre-communion worship such as our bishop suggested?

Only choice: omit some of the seeming necessaries. With this decision an unfamiliar calm surged through me. And thus relaxed, meditation on Christ's sacrifice became possible even while I combed tousled heads and scrubbed sandy floors.

Lonesome neighbor interfered with my work program, but peace continued. Strangely, it became easy to spare her the time she wanted. After all, one delay would not snatch from me that time for special prayer.

However, another neighbor called. Work waited, for her need demanded time. God stilled the restless hurry that might have risen within me, for now my heart beat His time, not mine. The important duties? No longer all important. Postpone a part.

Nevertheless, when evening robbed the sky of daylight my work was still unfinished. Perhaps an early simple meal would make possible that quiet time. But, lonely neighbor called, truly in need. I must go to her. The time salvaged for God must again be shared. Swiftly passed the hours.

And later, coming home where all the family lay asleep, I cast a covert glance at their repose, but wanted not. Even though too weary then for vigil true, my spirit knew no shamed regret.

For mine the joy to do His work instead of keeping prayer.

Greenwood, Del.

Words

How important words are! Our conversation is composed of thoughts expressed in words. Consider the importance of the words spoken over the tea tables by statesmen and diplomats. But what of the words spoken at our own dinner tables? Too often they are inconsequential, thoughtless, or flippant. We appreciate the importance of the words a salesman uses in presenting whatever he may have to offer to the prospective buyer. Do we consider those words of ours which, consciously or unconsciously, present our Saviour to the world of prospective believers about us? We know that a lawyer's success depends largely upon the words with which he frames his plea. What is likely to be the decision of those with whom we are daily pleading to accept Christ? We ought to speak under the direction of the Spirit of God.

It is easy to offend in words, and thoughtlessness in expression often causes Christians to stumble. Sometimes we display cleverness in our remarks at the expense of some one's feelings. Wit must be held in leash by a kind heart, and the kindest hearts are those that are controlled by the indwelling Holy Spirit. "The love of Christ constraineth us." Idle words waste time, and we who look for the Lord's appearing know that we may not have very much more time in which to work for Him.

In Luke 4:22 we read that "gracious words" proceeded out of the mouth of our Lord. Truly, His were words of life and beauty. When we gather with Christian friends and just talk about the Lord, we are blessed. When we give out the Word of God, it brings forth fruit in the salvation of others. When all our words are acceptable in His sight, there is edification—building up, stirring up, and cheering up. Let God be in our mouths and in our speaking.—The Pilot.

You've probably heard a thousand and one excuses why people don't attend Sunday school or church. Next time someone offers you an excuse in an instance of turning down an invitation to God's house, quote this letter:

"I never go to the movies nowadays because my parents made me go too often when I was a child. Also, no one at the movies ever spoke to me, and every time I go someone asks me for money. The manager never calls on me, the people who entertain there have finer clothes than I do, and people who attend are not all they should be."

Just as there comes a warm sunbeam into every cottage window, so comes a love beam of God's care and pity for every separate need.—Hawthorne.

A superficial conversion produces new tongues in the presence of the pious, but when in company of old cronies the same old language.—John K. Martin.

TO BE NEAR TO GOD

Sunday, December 5

Read Gen. 18:1-16—"And the Lord appeared"

Abraham was taking a rest in the heat of the day, but he was not so lethargic that he forgot his hospitable manners. He ran to meet the three strangers, helped them remove the soil and stain of travel, and set them down to rest in the shade of his tree. Sarah, too, was in the tent, not too busy with her club work or other duties, to bake fresh cakes on the hearth. The servants helped with the meat and there was splendid co-operation. When they left, Abraham went part way with them. In some homes, speeding the parting guest is a lost art that well might be revived. And what was Abraham's reward? The Lord talked with him.

Lord, help us to be more generous with our time.

Monday, December 6

Read Gen. 19:1-22—"Angels unawares"

Lot rose to meet the strangers and invited them into his home for the night. He did not wait to see if the guest room was swept and dusted, nor if there was tasty food in the home freezer. But he urged them to spend the night and prepared a meal for them, though he was one of the important men sitting at the gate as judge. Certainly God sent His angels to take charge of Lot. Was his escape to safety the reward of entertaining strangers?

Lord, help us to see those "angels unawares" whom we should entertain.

Tuesday, December 7

Read I Kings 17—"She went and did according"

Is our barrel of meal wasting? Is our cruse of oil failing? Perhaps there is an Elijah who needs a room in our house and a place at our table, and we have failed to share. Maybe we have been asked to care for him and have refused because we can not see a year ahead. The Israelites gathered manna fresh every weekday and always had plenty, because they learned to trust. The widow's faith must have been great. Would you and I share our last cake with a passing stranger? Was the widow's reward of plenty, the result of obedience and trust? Was her son's life spared for the same reason?

Lord, give us this day our daily bread and help us to share it unselfishly with others.

Wednesday, December 8

Read Luke 10:38-42—"But Martha was cumbered with much serving"

Do we make a burden of hospitality? A friend related this touching experience recently. One Sunday when her three children were quite small, a young man, close friend of both during college days, was at their church. After the service her husband said, "Let's take him along home for dinner."

"Oh, I simply can't," she replied. "I'm not ready for company and there's nothing fixed for dinner. Anyway he has lots of relatives here; they'll ask him." They learned later he had hoped to go home with them, though relatives invited him.

"And that was the last time we saw him," she told us, sadly, thirty years after the incident. "In a short while he became ill and died quite suddenly. Why didn't we take him along home and serve bread and milk, with good fellowship?"

Lord, help us to put more stress on love and friendliness in hospitality, and less on food and drink.

Thursday, December 9

Read Rom. 12—"Given to hospitality"

In Paul's admonition to the Romans, he lists "given to hospitality" as one of the expected virtues, along with a host of others. Have you been a visitor in another church and how were you received? Did people meet you cordially and make you feel welcome? Or did they stand about in groups, visiting, perhaps even asking each other who the stranger was, leaving you feeling alone and very much out of place? You don't expect a dinner invitation from every one but how you do appreciate a warm "Good Morning. We are glad to have you here." The well-known, popular person has more attention than he can receive, but it is the strangers within our gates to whom we should extend courtesy especially.

How do you react when there are visitors in your church? Are you afraid to speak, because you might be expected to invite them for dinner? Or do you simply not care enough about making an effort to show Christian courtesy?

"Lord, help me do unto others as I would be done by."

Friday, December 10

Read Luke 6:27-32—"Company of publicans and others that sat down with them"

Jesus could eat with whom He chose, but He did not pick a select circle of friends to exchange meals with. He ate with the beloved friends in Bethany, had a meal with Zacchaeus, was entertained at a wedding, took Sunday dinner with Peter's family, ate with the multitudes He fed, and was guest of honor at a great feast in Levi's house. He gave freely of His time and companionship to all classes of people. Will we not miss many blessings if we are too selective in our hospitality? Instead of "exchanging meals," a custom far too common among our people, we would find it very worth while to culti-

(Continued on page 1149)

Yearning for the Living God

Sunday School Lesson for December 12

(Psalm 42:8; 84:4, 5; 102:25-27)

There is within each heart a cry for certainty, for security, and most people, perhaps all people at some time, believe that this security can be found with God and with Him only. If only all folks could see the soul in today's lesson and get a garment of praise for a spirit of heaviness! This experience your pupils should see clearly, that they may do likewise whenever they become possessed with hunger and thirst.

In Psalms 42 and 43, which we are told are really one, we have three stanzas each ending with the same refrain. Find and read this great question which the psalmist asks himself three times.

In stanza one we see a desperately **thirsty** soul, hungering for the sight and presence of God. He is in a dry, barren land. His environs seemingly would draw him away from God. He longs for the courts of the Lord where he can come in touch with God. This soul knew that he would find no satisfaction outside of God. Yet life looked so dark and gloomy. The joy of the Lord was not filling him.

We see evidence on every side today that many men, young and old, are thirsty, are hungry for God. They are spending money for that which is not real food to their souls and they are giving their labor to that which brings no satisfaction. Let's tell them, "Hope thou in God."

In the second stanza the seeking soul recalls, **remembers** the loving-kindness the Lord has shown, the songs in the night He has given, and the life God has given him. He gets a glimpse of God's glory. In any desert place, no matter how hopeless or cast down or disquieted the pilgrim may be, the Christian can find springs and wells of living water. These refreshings are from the Lord. Look unto the hills. Read the Word. See His glory manifested. Take hope.

In stanza three the sufferer **prays** to the eternal God and gets victory. His faith becomes strong and clear. Conditions about have not changed, but the psalmist has changed. His agonizing prayer brings certainty, strength, light, hope, joy, and praise.

It would be a good exercise to read the refrain three times in the manner in which you think the psalmist spoke them as he rose from despair to praise.

Have your pupils troubles? Are they cast down? Why do they mourn? Encourage them to seek God, for they that seek Him shall find Him. He is not far from every one of us. Encourage them to ask their souls the question the psalmist used. They will have their hunger satisfied and their thirst quenched. The world can't give this security.

"Happy is the man whose strength is in thee."

Encourage the hearts of all by reading together at the close Psalm 102:25-27 and Isa. 55:1.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The dedication of the new church building at Wooster, Ohio, marked a real advance in the life of the congregation. Beginning with a tent meeting conducted by Bro. C. F. Derstine in 1939, and continuing with a mission Sunday school in the home of Bro. Rolland Ross the Wooster congregation was organized in 1944 by eight charter members. The present membership, ten years later, is 132. The pastor since 1949 is Bro. D. Walter Miller. The beautiful and serviceable building now in use has been under construction for three years. About 650 people attended the dedication services on the afternoon of Nov. 21. Bro. Paul Erb preached the sermon and Bro. Miller led in the dedication service. Bro. Nelson Kauffman began a week's revival services that evening.—H.

Bro. H. N. Troyer, Oyster Point, Va., departed this life at Leigh Memorial Hospital, Norfolk, Va., on Nov. 17. Bro. Troyer earlier had served on the faculty of Eastern Mennonite School and later was a Christian day school teacher at Hartville, Ohio. At the time of his death he was pastor of the Providence Church at Oyster Point and a member of the Insurance and Investment Study Committee of General Conference. We extend our condolences to the bereaved family.

Bro. Noah H. Hege, Mechanicsburg, Pa., R. 3, minister of the Harrisburg, Pa., Mission, is improving slowly from his serious tractor accident of Nov. 1. He continues to appreciate mail during his convalescence.

Seven brethren from the Milford, Nebr., community and four from the Beemer area spent Nov. 4-6 in helping to construct the new church building at Miller, S. Dak.

The Rockway Gospel Mission, East Minot, N. Dak., is in need of song books. Any congregations desiring to share serviceable books no longer in use should address the pastor, Bro. John H. Stoll, R. 4, Minot, N. Dak.

Bro. Grant M. Stoltzfus, Denbigh, Va., seminary student in Richmond, Va., recently had the privilege of attending a meeting sponsored by the Governor's Commission on Segregation at Richmond. As an observer-delegate for the interest of the Mennonite churches in Virginia he felt the experience was very valuable.

Bro. Raymond Sala, Hollsopple, Pa., has begun work as field representative for Mennonite Mutual Aid, with offices at 1202 S. Eighth St., Goshen, Ind. He will be making contacts with churches in the interests of the various Mennonite Mutual Aid activities.

The Peace Problems Committee of General Conference met at Ephrata, Pa., on Saturday, Nov. 20. One of the items of business was adequate pastoral care of I-W brethren in view of changing conditions.

Missionary Day at the three places of worship at Scottdale, Pa., was observed by appropriate exercises in the Sunday schools and messages by two guest speakers: Walter Schlabach, medical missionary from Ethiopia, and Miller Stayrook, Spring City, Pa., who recently returned from a two-year term of relief service in the kingdom of Jordan.

Communion services were observed at the Rockton, Pa., Church on Sunday, Nov. 21, with Bro. D. I. Stonerook, Martinsburg, Pa., in charge.

Bro. Aaron King, missionary under appointment to Cuba, was the speaker at the Thanksgiving services at the Rocky Ridge Church, Sellersville, Pa., on the evening of Nov. 25.

The Beaver Dam congregation, Corry, Pa., is busily engaged in erecting a new church building to replace the one which was earlier destroyed by fire.

William and Robert Detweiler, twin sons of Wm. G. Detweiler, students at Faith Theological Seminary, Philadelphia, Pa., gave the morning and evening messages at the Neffsville, Pa., Church on Nov. 21.

Bro. J. Lawrence Burkholder, Princeton, N.J., will speak at Zion Mennonite Church, north of Morgantown, Pa., on Saturday evening, Sunday morning and evening, Dec. 4, 5. He will speak on "The Challenge of Communism," and on his recent life in the Orient, checking on refugee needs caused by communist advance.

Lynside Mennonite Church, Lyndhurst, Va., had the first service in the new church building, started Aug. 23, on Sunday morning, Nov. 14. Bro. Truman Brunk, Denbigh, Va., is scheduled to preach for the congregation on Dec. 5 and to hold communion services in the evening. Bro. Silas W. Brydge is pastor of the congregation.

Summer Bible School reports from six conference districts have not yet been received by the Summer Bible School Secretary of the Commission for Christian Education, Bro. C. F. Yake, Scottdale, Pa. The prompt sending of complete reports from each of these district summer Bible school secretaries will be greatly appreciated.

Bro. and Sister N. A. Lind, Sweet Home, Oreg., observed their golden wedding anniversary on Sunday afternoon, Nov. 21. We wish them the continued rich blessings of the Lord.

Bro. Roy D. Roth, Hesston, Kans., spoke at the midweek Bible meeting of the Partridge Old Order Amish Church, on Oct. 20, on the subject of "Christian Courtship."

Bro. Maurice A. Yoder, Hesston, Kans., preached at the Church of the Brethren, Abilene, Kans., on Oct. 28. In the afternoon and evening he spoke on the subjects: "The Families Traveling Together," and "The Christian Home Facing a Pagan World."

Bro. Wm. G. Detweiler, Orrville, Ohio, pastor of the Calvary Hour Broadcast, was the speaker for a Bible conference at the First Mennonite Church, Philadelphia, Nov. 14, 16 through 21.

The thirty-ninth district mission meeting was held at the Fairview Church, Minot, N. Dak., Nov. 24, 25.

Announcements

Gospel Peace Team from Goshen College speaking at the Beech Church, Louisville, Ohio, on Sunday evening, Dec. 5.

Ross Goodall, of the House of Friendship, Kitchener, Ont., speaking at the Neffsville, Pa., Church on Wednesday evening, Dec. 8.

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Calendar

Pacific Coast Conference Annual Ministers' Meeting, Sheridan, Oreg., Dec. 7, 8, 1954.
Pacific Coast District Mission Board Meeting, Sheridan, Oreg., Dec. 9, 10, 1954.
Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 7.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 3 through Feb. 11, 1955.
Ontario Mennonite Bible School beginning Jan. 3, 1955.
Canton Bible School, First Mennonite Church, Canton, Ohio, Jan. 3 to Feb. 11, 1955.
Johnstown Bible School, Stahl Mennonite Church, Johnstown, Pa., Jan. 3 to Feb. 11.
Loman Winter Bible School, Loman, Minnesota, Jan. 10-28.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, place undecided, June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Seventeen young people of the Obihiro, Japan, church are temporarily away from home attending school or working. Pray for them. Two young people from the Obihiro church have lost interest and do not come to services any more. They need your prayers also.

The Eastern Mennonite Board of Missions and Charities has received a call from the Christian Council of Kenya asking for help in evangelizing the Mau Mau suspects who are currently being detained in camps by the British Government. The government is attempting to get these men to abandon their Mau Mau beliefs and commitments, but it is becoming apparent that if they are to do this, something else must fill that void. As a result they have called on the Christian Council of Kenya to provide workers who can minister to them. Unfortunately there are very few persons available for this unusually significant opportunity which may not last very long. Eastern Board missionaries in Tanganyika have been instructed to investigate the possibilities of sending help to this area.

Bro. Roy Kreider, Jerusalem, Israel, and Bro. Jesse Lady of the Brethren in Christ Church have recently visited various groups working in Israel to get acquainted with their leaders and observe their types of work.

The Carl Beck family will leave Japan on Dec. 11 on the Japanese ship, **Hikawa Maru** for North American furlough. Their furlough address will be c-o Joseph Beck, 230 Shoop St., Wauseon, Ohio.

Bro. John Erb was ordained to the ministry to serve the Buffalo Valley congregation in Union County, Pa., on Wednesday, Nov. 17.

Bro. Milton Vogt, missionary on furlough from Bihar, India, kept the following appointments during November: Nov. 7, Cheraw, Colo.; Nov. 19, Hannibal, Mo.; Nov. 20, Pea Ridge, Mo.; Nov. 21, Leonard Mo.; and Nov. 24-28, Allegheny Conference annual Thanksgiving and Bible Conference, Pleasant Grove Mennonite Church, Elton, Pa.

Bro. and Sister Simeon Hurst, missionaries on furlough from Tanganyika, were reappointed for a third term of missionary service in that country at the Nov. 11 meeting of the Eastern Mission Board. They will be traveling to the field about Jan. 15.

Sister Esther Vogt and daughter Elva Mae, missionaries on furlough from Bihar, India, gave missionary messages at the Hutchinson, Kans., church on Sunday, Nov. 21.

Bro. R. R. Smucker, Goshen, Ind., gave missionary messages in the Allegheny Conference District recently as follows: Nov. 14, morning, Thomas Church, Hollsopple; Nov. 14, evening, Johnstown; Nov. 16, Martinsburg; and Nov. 17, Blough Church, Hollsopple. Bro. Smucker showed mission pictures at the Johnstown Mennonite School and at the public school in Martinsburg. He operates a Missionary Film Service and is available for appointments in our churches.

Bro. and Sister J. Weldon Martin, Mathis, Texas, are planning to spend three months in Mexico early in 1955 in further Spanish language study.

"What It Takes to Be a Missionary" was the subject of a missionary symposium held during the Goshen College chapel service, Goshen, Ind., Friday morning, Nov. 19. The speakers were Sisters Minnie Graber and Genevieve Friesen, and Dr. J. G. Yoder.

Sister Catherine J. Miller, Grantsville, Md., was appointed for a five-year term of missionary service in Luxembourg at the Nov. 11 meeting of the Eastern Mission Board. She will be serving in the area of children's and young people's work.

Sister Helen Kaltenbach was appointed as a short-term worker for a two-year period at Tocoa, Honduras, at the Eastern Mission Board's Nov. 11 meeting. Sister Kaltenbach is presently serving as a helper in the Eldon Hamilton home at Tocoa and will now become a regularly appointed worker on the mission staff. She is formerly from Oregon.

The Willow Springs Mennonite Church, Tiskilwa, Ill., conducted a Missionary Rally, Nov. 24-28, with the brethren J. J. Hostetler, Peoria, Ill., and Laurence Horst, Chicago, Ill., city mission superintendents, as special speakers. On Thanksgiving evening the members brought provisions to be sent to our city missions for their Christmas dinners. Special mission offerings were lifted on Sunday, Nov. 28.

The Iowa City, Iowa, Mennonite Church held a harvest festival service on Sunday evening, Nov. 28. Members of the congregation brought relief supplies intended for the needy refugees in Indo-China.

Bro. Claud Hostetler, pastor of the Portland, Oreg., Mission Church, spoke at the Calvary Mennonite Church, Los Angeles, Calif., on Sunday evening, Nov. 21.

Bro. J. D. Graber, secretary of the General Mission Board, will conduct evangelistic meetings at the Kidron, Ohio, Mennonite Church, Dec. 5-12.

The recent reorganization of the Tanganyika, Africa, mission resulted in the following officers being elected for the coming year: Chairman, Bro. James Shank; Secretary, Bro. John Leatherman; Treasurer, Bro. Elam Stauffer. Bro. Mahlon Hess will continue as Education Secretary.

Bro. Ross Goodall, Kitchener, Ont., gave an illustrated message on the work of the Ontario Hebrew Mission at the Wanner Mennonite Church, Hespeler, Ont., on Sunday evening, Nov. 21.

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Your Treasurer Reports

The program for **Missions Week** is now being completed and materials giving information regarding the program of the General Board are being sent to congregations across the church for distribution. I trust that the information which is being made available through special materials as well as through the Gospel Herald will help to complete the total picture of present financial needs of the Board.

There will, no doubt, be a question in the minds of many as to the relationship of funds received during **Missions Week** and the regular mission offerings, special projects, and missionary supports which are received through congregations and individuals. The funds being requested during **Missions Week** are to be in addition to the above special projects and offerings. The total program of the General Board requires for this year about $20.00 per member. We anticipate that the normal contributions which we receive and have received during the past from offerings and special projects will meet a major portion of this total budget. However, the special **Missions Week** program has been planned due to the fact that the current contributions from these regular sources have not been sufficient to meet the total program. According to present estimates we believe that $7.00 per member is the amount which will be needed to meet the requirements of the program which will not be met through these other sources. You can recognize immediately that $7.00 per member represents less than one third of the total required budget based on the total need on a per member basis.

We would certainly hope that the regular mission offerings which have been planned for in congregations and by individuals will be continued. Unless this will be true, the estimates which we have made relative to our needs will not be accurate and total income may still be insufficient for the finances needed to cover this year's program. As indicated in previous information, the funds received during **Missions Week** will be placed in the Mission Fund, from which contributions will be allocated for all areas of the mission program. By receiving funds in this way it will facilitate the use of the contributions in the areas where needed. By contributing to a fund of this kind it will also be possible for each one to recognize that his contribution will be an effort to assist in the total mission outreach of the church through the General Board. May the Lord guide as each one plans his contribution for the **Missions Week** program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Giving—A Spiritual Problem

By J. D. Graber

"The colder a church gets, the more ice cream it takes to run it," said evangelist Billy Sunday. He was merely expressing the truth of our title in different words, for giving or fund-raising that is not spiritually motivated is not significantly Christian.

The Lord does not want our money, nor does He need it. This statement is not exactly true, perhaps, but it underlines the fundamental truth that the Lord wants *me* and not anything else I may be able to give Him. The fact is, however, when He has *me* He has my money too. Gifts given to the cause of Christ that are not preceded by or accompanied by the giver are indeed *bare,* to use the words of the poet. Such unconsecrated giving takes on the color of bribery. We try to give the Lord something less than our own hearts and He cannot be pleased with the gift. Paul wrote of the Corinthians, "but [they] first gave their own selves to the Lord" (II Cor. 8:5). After this initial act and attitude of self-consecration they naturally moved on to the giving of their money.

The Grace of Giving

In the same chapter (II Cor. 8), Paul goes on to speak further about the grace of giving. He classifies giving along with faith, witnessing, service, and love, and lists it as something that grows out of the soil of a Spirit-filled life. He goes on further (verse 8) to say that the sincerity of their love is to be proved by their giving. How else can we prove love than by loving deeds and gifts? And Paul makes it clear in this passage that it is not merely our human love one for another but our love for Christ that is to be proved by our gifts.

Revival results in Scriptural giving. We all know of persons who experienced a renewal of life in Christ who immediately became tithers. Somehow their careless and inadequate giving began to look shabby when seen through the clear glass of a renewed experience with Christ, and so they "increased in the grace of giving also."

Our giving, therefore, becomes a sort of barometer by which we check the state of our spiritual life. If I am not impelled from within to "give as the Lord hath prospered" me and to "give cheerfully, as unto the Lord," my spiritual life is most probably not in a healthy condition. "Inasmuch as ye did it *not* to one of these," Jesus says, "ye did it not to me."

Practice Giving

Like all other spiritual attainments, giving grows with exercise. A man may say that he is now poor, but when he gets money, then he will give. This is self-deceit, for unless we learn to give *now* we may rest assured we will not be able to give *then.* Two partners in business grew wealthy. The one got his greatest joy by a constant and regular program of giving. The other one always *hoped* to give after he had his home paid for and established financial security. In his old age he lived to regret this decision because he never learned to enjoy giving. He envied his business partner who now in his mature years found his greatest joy in using his money for Christ and His church. But he, himself, could not any longer learn to give. He had waited too long to begin.

It is the same in all spiritual matters. The man who rejects Christ now and hopes to accept Him "some day" finds to his eternal regret that by that time his spiritual sensibilities are so dulled that he no longer *can* believe. If we do not learn the grace and the joy of giving in the days of our poverty, we will likely never be able to find the joy of giving after we are rich. The question of whether a man should give when he has debts is usually an excuse, for it is easy just to stay in debt by buying more and more property. Stewardship involves a great deal more than merely *giving.* It must regulate our entire financial life—our investments, our job, our living standard, how we earn as well as how much we earn, and how we spend the residue after we have given the Lord His portion. The proper management of our financial lives is done only by a deep spiritual motivation.

How Much Shall I Give?

For an increasing number of people, tithing has been found to be the most satisfactory system. It is Scriptural in that it was commanded by law in the Old Testament, and apparently *assumed* as a good system in the New. Yet our New Testament giving must be on the basis of grace and not law. All we have belongs to Christ. Some people have actually used this argument to excuse giving that was less than a tithe. Certainly if Grace is superior to Law, then our giving under Grace dare not be less than the bare demands of the Law.

Systematic giving is really what we believe the Scriptures set up as the ideal. "The first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). This is plain teaching in favor of regularly laying by "the consecrated portion," and is no sanction for merely throwing into the collection plate what we happen to have with us or feel like giving. Our church program has outgrown our traditional haphazard method of giving. We need 10,000 tithers, or at least an ever-increasing army of spiritually motivated Christians who give liberally and cheerfully of that which the Lord has entrusted to them, and who do it by some effective system, whether it is the tithe or more than the tithe.

Elkhart, Ind.

The Rose for Daddy

A little girl was out in the garden with her mother. When she discovered a beautiful red rose, she immediately exclaimed, "Oh! I'm going to take it to Daddy!" But after the child had picked the rose and enjoyed its beauty and fragrance so much, she decided to keep it for herself.

"But, Honey, you said you were going to give it to Daddy," her mother reminded her.

Reluctantly the child started toward the house, when suddenly an idea struck her. She pulled a single petal from the rose and gently laid the flower on a stone. Then carrying the petal she ran to her father and gave it to him. She returned to the flower and once again enjoyed its beauty and fragrance for a short while and finally pulled out another petal, ran into the house and presented it to her father. Time after time this went on, until the flower was no longer beautiful, nor was the pile of marred rose petals that lay on her father's desk.

The father, sensing what had happened, said, "Dear, if you had only brought the flower to me as you found

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The Time to Give

By Earnest Kauffman

It is not time to give
when purses bulge,
and coffers overflow,
and barns are full to bursting.
He who is burdened down with o'ermuch wealth is poor,
And cannot spare
the loaves to feed the multitude,
or coin to clothe and house the homeless.

The time to give is when your cruse of oil
is all but empty,
And when your barrel of meal
is but a handful,
When but a single mite—or two—
is all your living.

The time to give is when your barns are empty.
For giving opens heaven's window.
God's blessing pours
on him who gives
until there is no room.

West Point, Nebr.

it in the garden, we could have been enjoying its loveliness together. But now it is useless to both of us."

How like a Christian who dedicates his life to the Lord and yet hesitates to give himself completely to Him. Part by part he yields himself, but still clings to a few selfish desires. The Lord cannot use such a one completely, nor does the person find life full and victorious.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Craig Massey, in *Christian Digest*.

Unwanted Children

By Joe and Tillie Nauraine

(Joe and Tillie Yoder Nauraine are serving at El Hogar del Niño, a boys' home in Rio Piedras, Puerto Rico, on loan from MRSC. They write out of deep conviction, training, and experience about a special problem in child welfare.—Ed.)

The **Welfare Brief** for February 25, 1954, of the Welfare Council of Metropolitan Chicago passed this information on to its subscribers:

> "The adoptive situation for Negro children is just the reverse of that for white children—there are far more Negro babies to be adopted than there are prospective adoptive parents. Dearth of Negro adoptive families, due in part to housing and economic factors, causes serious problems for Chicago welfare agencies serving unmarried Negro mothers who are unable to care for their babies and ask that adoptive homes be found for them."

The writers of this article do not have the statistics of other states on this specific problem, but assuming that this same problem exists in other states, then what? Should we leave it unanswered in the hands of social agencies, or has the church a definite responsibility toward these unwanted children of minority groups? To the last question we would answer a thousand times, "Yes."

When the Saviour of men walked this earth He took a great deal of interest in the unwanted people of His time. As a matter of fact, His whole life was dedicated to this end. He went out of His way to meet the woman of Samaria so that she could drink of the "water of life"; to find the man Zacchaeus so that salvation might come to his house; to seek the lost sheep of Israel so that they might be brought safely to the fold. Finally, He went to Calvary so that all men may have eternal life.

If the Son of Man has set this example of wanting the unwanted, of seeking and finding the lost at the expense of His life, then what should be the concern of the church today for the unwanted people and especially the children? "And he took them up in his arms, put his hands upon them, and blessed them." This Jesus did when others tried to drive them away.

In many states it is a well-known fact to many of our readers that minority groups on the whole are denied various social services. The Christian Church although a very old institution, has been very tardy in recognizing this truth and has allowed philanthropic and social organizations to come to the rescue of these people. The church has concerned itself primarily in the past with the saving of souls, sometimes too often with only favored groups. Those who belonged to the minority, like the Samaritan in the Bible, not only are left unsaved, but their needs for a better standard of living are also left unfulfilled. How can we Christians cry each day in our prayers, "Our Father which art in heaven . . . Give us this day our daily bread," and fail to hear the cry of the unwanted when we receive our supply?

As Mennonites, let us stop and ask ourselves this question, How can I help these children that are unwanted find an adoptive home? Am I going to continue to allow them to live in unhealthy surroundings exposed to evil and vice while there are so many unoccupied rooms in my large home? Is it because of the social pressures within the church and among my friends that I dare not open my doors to these children? If so, let us be reminded of this fact and "suffer the little children to come . . . for of such is the kingdom of God."

We are glad for one young couple who did invite two Negro children to come and live with them. They adopted this brother and sister when they were only ten months old. The parents of these children were unable to care for them, and this young couple saw that if something was not done for the children immediately they would eventually die from lack of care. Others might have passed them by, being too busy to consider their needs. We are glad this young couple stopped, closed their eyes to all the social pressures without and within, and adopted these children. Today the children are six years old. Since then, God has blessed this couple with a child of their own; yet we have never seen any distinction made between theirs and these adopted children. Whenever we see these children in church with their foster parents, we envision in them a Carver or a Mary Bethune McLeod. Thank God, this young couple is building for time and eternity.

We as a church have contributed much in a very short time to people of all lands. In our missionary zeal let us not forget these children of all minority groups in our own back yard that need a home. As a church we could unite in a wide effort and recruit Christian homes for these children. This is one of the most potential media whereby we can enlarge our Christian witness to people who are not saved. We can also from time to time present this need to others of our constituency and through the love of Christ interpret and urge our young people of college age to find in social welfare a Christian vocation. The church through its various publications should present to its readers the needs of unwanted, destitute, and neglected children.

Another avenue whereby we can show our concern for children is to invite qualified Christian welfare workers from other denominational groups to show us how we can serve children better. If homes for adoption cannot be found for these children through the church, then it is the church's inescapable obligation to establish a children's village or similar institutions programed on Christian principles to give them the necessary love and security found only in Christ, and so in deed and word "let . . . [our] light so shine before men . . . and glorify . . . [our] Father which is in heaven."

Puerto Rico, with a teeming population of over two million people contained in an area of only 3,423 square miles or about 2,000,000 acres, is one of the most densely populated agrarian economies in the world. Among its many problems are its neglected and destitute children. Sad to say, homes for children are very few and those existing are full to capacity.

El Hogar del Niño has a long list of children from all over the island waiting for admission, and each day this list gets bigger and bigger. We do not know when we would be able to take care of them, although at the present time plans are in the offing to build a new home. But we look forward eagerly to the day when by God's blessing this dream will come true so that we will be able to take care of more children that knock each day at our doors. At our last Christmas program, Dr. Martha Elliot of the Children's Bureau, Washington, D.C., sent us greetings with these words:

> "I have looked upon faces of children in many lands, and I have never seen one, however sad or glad, that did not make me feel pride in the limitless possibilities of mankind."

With God's continued blessings we hope that **El Hogar** will continue to serve many unwanted children. Pray that we may continue faithful.

Rio Piedras, Puerto Rico.

MISSION OR OMISSION BAND?

Horace Bushnell made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that it is "every man for himself" in this world.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the gospel to every creature."

Those who believe the Gospel is **not** the power of God and cannot save the heathen.

Those who regret that missionaries ever came to our ancestors with the good news of salvation.

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do **you** belong to the Mission or the Omission Band?—**Gospel Herald** (Cleveland, Ohio).

MISSIONS SECTION



When a good foster home is not available, the small, family-size children's home is next best for the dependent child.

The Dependent Child and the Mennonite Home

By Wilson Hunsberger

In a previous article the social problem of the dependent child was briefly discussed. It was suggested that the happy home was by far the best substitute for the dependent child's own home, if and when that drastic step of separation from his natural parents occurs.

Generally speaking, it seems that our Mennonite homes have some definitely positive qualities which lend themselves admirably to the task of caring for the dependent child. In Ontario, to speak of one area, Mennonites have demonstrated quite effectively their ability to make good foster parents for the dependent child. In Waterloo County, Mennonites provide a proportionately greater number of foster homes than does any other denomination. In York County, Ontario, the provision of foster home care by Mennonite families has long been a practice.

Mennonite homes are frequently still farm homes, offering those advantages of a healthy environment, good food, and opportunity for training in basic skills. But there are some more subtle attractions. Home is more than a hostel, providing brief respite from the welter of outside attractions and the busy everyday life in factory or office. There is still a good deal of time spent in the home, evenings when children are accepted as part of the family activities, whatever they may be. We have not bowed to the modern curse of the isolated recreation room where children are supposed to withdraw themselves to their own amusements. It is hoped that we still desire our children to join in the activities of the heart. Farm life again offers the child much more association with the father of the family, since he leaves the home surrounding less frequently than does the urban parent. This salient feature is of much importance to the growing boy whose need to identify with a male figure becomes evident.

But what about the Mennonite city dweller, of which there are an increasing number? Is his home, too, suitable for foster home care? Some obvious disadvantages come to the fore. Housing is usually more limited in the city and the expense of raising a child in town compares unfavorably with the rural setting when certain staple foods can be obtained from the farm. However, since we know of quite a number of excellent foster parents living in the city, we know that even these difficulties are not always barriers.

It would be presumptuous to try to analyze fully the motives of foster parents in the acceptance of such great responsibility. Some say, "We simply love children." Others say, "We think it would be a good way to earn a little extra money." (Welfare agencies generally pay a rather low basic maintenance allowance for the child in boarding care). Some ask for a "good strong boy who could do chores when Dad goes away on business." (Probably to an auction sale!) Motives are usually not clear-cut and the economic motive need not necessarily be a completely invalid one. But the foster parent who puts his love of children first and subordinates any other motive is by and large the preferable one. Dorothy Hutchinson, an authority in child placement, says:

> The wish for a child so often reflects the desire to love or be loved. Frequently, children are to the foster parents the emblems of love.[1]

We are aware that some interesting inquiries have been made into the Mennonite way of life to determine if possible if our members are more "loving" than others. Professor Sorokin, the well-known Harvard sociologist, has suggested that Mennonites do actually practice the way of love toward their fellow man. Certainly, if doctrinal emphasis on the subject of nonresistance is meaningful to us, Professor Sorokin's observation should be correct. Is our Ontario community's demonstration of concern in the area of child welfare a manifestation of Christian love and concern? If so, it would seem we have a wonderful church-wide opportunity to minister to the needs of the dependent child, for there is no suggestion whatsoever that Ontario Mennonites are more loving or more capable in this regard than their brethren in Ohio, or Kansas, or California.

The concern among Ontario Mennonites for the dependent child may have been initiated by the fact that an orphanage for Irish immigrant boys was established at Hespeler, Waterloo County, during the early years of the present century. Since many immigrant boys needed a "start" when leaving the Hespeler home, the well-ordered Mennonite farms in the community provided satisfactory conditions for the training, care, and supervision of the boys. When, at a later period, local neglected children were admitted to the orphanage, the foster home plan became still more generally used and Mennonite homes continued to be widely available. In York County, underprivileged children from the city of Toronto were sometimes given vacations on the farms of the nearby Mennonite community. Again, the continued use of such foster homes by the Children's Aid Society of the city followed and has become an accepted practice among the congregations of the area.

It was then only a mild stimulus and a particular local situation which set the hearts of the Ontario brethren to work in this important but unrecognized labor of love. Perhaps the outline of experience in this province may be effective in arousing others in far-flung communities to investigate their own ability to provide foster care for a dependent child.

It might be well to ask just what is to be expected of a good foster home. It must be remembered that a foster home is often considered a "second best" by the dependent child, even though the original home standards may have been deplorable. The child frequently shows a fierce loyalty to his own parents which cannot be eliminated simply by moving him into a fine home with many conveniences. Once more we quote from John Bowlby's work, **Maternal Care and Mental Health:**

> The attachment of children to parents who by all ordinary standards are very bad is a never-ceasing source of wonder to those who seek to help them. Even when they are with kindly foster parents, these children feel their roots to be in the homes

where, perhaps, they have been neglected and ill-treated, and keenly resent criticisms directed against their parents.[2]

The personality of the foster parents must then be fully considered before a child is placed. Foster parents should be warm, sympathetic, understanding persons who are not too rigid and demanding of the child. They must always remember that the child's security depends largely on how they deal with him. The child must feel wanted in the home, not as a boarder but as a member of the family. A most thoughtless way of treating the dependent child is demonstrated by the foster mother who says: "Johnnie, if you don't behave and be a good boy, I'll send you back to the Children's Aid Society." This sort of talk can be a very real threat to the child's security and can make him feel so unwanted. Of course, discipline is needed, but it should not have as its basis a threat which suggests alienation of affection, or worse, separation from even the substitute parents. After all, we don't send our own children away when misdemeanors occur.

Now assuming that dependent children are accepted by a warm, understanding Mennonite family, some difficulties are foreseen in other areas. Social workers from the welfare agencies are usually in close touch with the children in their care. The agency has authority to deal in a way it feels is in the best interests of the child. Decision of the social worker may, at times, not coincide with the feeling of the foster parents. Perhaps the worker may feel that the real parents should visit their children in the foster home. The purpose here is primarily to maintain the natural parents' interest in the child and to assist in his rehabilitation into his own home. This type of activity may not be a pleasant experience for foster parents. It is, after all, not especially satisfying to see what in judgmental terms could be called inferior parents, enjoy a visit with their children for a short while and still be unable to accept responsibility for their care. Some foster parents feel quite strongly on this point, especially when the reason for neglect may have been due to the natural parents' own willful misbehavior. The true Christian's spirit, even in this situation, however, is one of understanding and love toward the natural parents and not of condemnation.

Again, social workers frequently permit the return of the dependent child to his own parents when the parents' home is obviously inferior. Foster parents may be outraged and protest against the "unfitness" of the natural parents' home. We may only reiterate that the foster home, no matter how good, is but a substitute for the child's natural home. One could almost add, "no matter how bad." The child who is removed from his home at an age when his parents can be remembered will still find his security is best developed with his own kin. Realizing this, reunion with parents may be encouraged by the social worker when not at all appreciated by the foster parent. There are, then, obvious dangers in becoming too possessive of the foster child.

Despite the rather heavy demands on foster parents in terms of well-rounded personality, love of children, ability to co-operate with social agency workers and the maintenance of a noncondemning attitude toward unwholesome persons they may meet, we still feel there are many Mennonite homes which could perform a worth-while service to their country and to their God through the act of foster parenthood.

The Child Welfare Committee of the General Mission Board is eager to assist any qualified Mennonite family in securing direction to the proper local authority. States of the United States of America and Provinces of Canada vary in the administrative organization of their child welfare services. However, every area has some child welfare office to which approach can be made. If it is felt you can provide for the needs of a dependent child, you should call on your local child welfare office. To locate these offices, several persons engaged in social work and familiar with the various organizations may be called upon.

In the Eastern United States—Lester Glick, c/o Boys' Village, Smithville, Ohio.

For Western United States—Orval Shoemaker, North Newton, Kans.

For Provinces of Canada—Wilson Hunsberger, Box 244, Waterloo, Ont.

[1] Hutchinson, Dorothy, **In Quest of Foster Parents**, New York, Columbia University Press; 1943; p. 9.
[2] United Nations, World Health Organization, Bowlby, J., **Maternal Care and Mental Health**, Geneva, 1952; p. 69.

Waterloo, Ont.



The Mennonite Hour

Time Change on WOWO, Fort Wayne

Since WOWO goes on a directional radio beam (toward the East) at nighttime, many areas that we were hoping to reach in Indiana were "skipped" due to this directional beam. Therefore it was decided to change to a daytime broadcast since WOWO is nondirectional (beam goes in all directions with equal power) during the day.

The new time is 5:00 p.m. EST every Sunday and the program will be found at 1190 on the dial effective Dec. 5. This new time should give much better reception throughout Indiana, parts of Ohio, Michigan, and Illinois. Formerly WOWO covered much of eastern United States; however this will not be the case now since radio beams do not travel as far during the daytime.

New Station Operating in Goshen, Indiana

The town of Goshen now has a radio station of its own. Beginning Dec. 5 **The Mennonite Hour** will be heard on this new station, WKAM, at 8:30-9:00 every Sunday morning at 1460 on the dial. If you live in this area be sure to invite your friends and neighbors to hear the broadcast. Schedule cards are available for distribution by writing

(Continued on page 1148)

Missions Editorial

Revitalizing Missions

Speaking before a special session of the Indiana-Michigan District Mission Board recently, J. C. Wenger concluded his message on "The Church and Missions" by underscoring two convictions which must grip our people if our mission program is to go forward: (1) the conviction that every church member must practice personal soul-winning and not just the minister or the missionary, and (2) the conviction that giving is a privilege and joy to be exercised systematically and according as God has prospered.

Recently our brethren of the Mennonite Church in India at a conference on evangelism agreed that village evangelism must be carried on by members of the local church and not by the missionary or paid Indian evangelist. Professional evangelists face the handicap with non-Christians, "Sure, you will preach. You are paid to do so." And in India today, the missionary is further handicapped by being a foreigner.

This emphasis on soul-winning by the layman has much to recommend it in our own country, because the same psychological blocks operate in the minds of non-Christians here as in India or any other missionary country. The people who live around us in our church communities expect a minister to speak to them about spiritual things because that is his job. However, when the layman out of an overflowing heart speaks to his neighbor about his soul's need, the approach is usually unexpected and the neighbor unaffected by the attitude he takes toward the minister.

Why not help our ministers to become the directors of evangelism with each of us members of the team or teams which then operate in our communities by contacting the homes of non-Christians? The minister will continue his leadership in the pulpit and in the training and directing of these evangelistic teams, but members of the congregation will make the personal contacts with individuals in the community.

We are hearing a great deal just now about mission giving. Suffice it to say here that those churches who have taught systematic giving to their members are today enjoying an expanding mission program, and they are not the large denominations either.

Both of these convictions are grass roots convictions. When they operate at the local level, the church can carry the Gospel to all the world. When they are dormant at the local level, the world-wide program suffers.

—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Voluntary Service

Two more VS'ers have completed their terms of service and returned home recently. They are Elvin Mast, Wooster, Ohio, who served his term at Mathis, Texas, and Noah Lee, Dover, Ohio, who served at the Kansas City Hospital.

John and Ruby Eberly who served at the Froh Bros. Homestead when Ruby was Ruby Miller have now transferred to Rockome Farm, Arcola, Ill.

James Bechtel of Nappanee, Ind., and Suetta Martin of Wakarusa, Ind., were married on Nov. 14. James has been serving at Mathis, Texas, for the past several months.

The mission at Saginaw, Mich., welcomed a new worker recently. Bernelle Good from Rantoul, Ill., is helping with the work there.

Ray Horst, Director of VS, is planning to visit several units including Eureka, Ill.; Kansas City, Mo.; Greensburg, Kans., and Mathis, Texas. He is leaving on Nov. 24 and expects to return Dec. 11.

A crafts workshop is being planned for the Chicago VS and mission workers the week of Nov. 29 to Dec. 4. Velma Frey will direct the workshop.

Another opportunity to serve presented itself to Gladys Alderfer and Mary Lou and Lester Blank during the lull at the maternity home in Mathis, Texas. They spent several hours a day helping to care for a member of a community family who suffered a serious back injury in an automobile accident.

I-W Services

John Bixler from Kidron, Ohio, gave an illustrated talk on his PAX service in Europe at the Iowa City Mennonite Church on Nov. 14.

The Westville Chorus under the direction of James Brownsberger gave a program at the Prairie Street Church, Elkhart, Ind., on Sunday evening, Nov. 14. The group requested that the offering which was taken be given to VS.

Released November 19, 1954
Office for Relief and Service
Elkhart, Indiana.

MCC Weekly Notes

Mary Ehst, a member of the Hereford Mennonite congregation, Bally, Pa., completed her service as matron at MCC headquarters, Akron, Pa., on Nov. 12.

Mennonite and Brethren in Christ representatives from Lancaster County, Pa., met in Akron on Nov. 15 to consider possible material aid projects for MCC foreign relief. The organization of a local material aid committee to sponsor and collect contributions is under consideration.

Robert Lee, member of the Portland, Oreg., Mennonite Church, and relief worker in Korea, reports a seven-day clothing distribution to needy persons in a recently resettled area north of the 38th parallel. On the return trip to the MCC center in Taegu, Bro. Lee and his co-workers, Adam Ewert, Mountain Lake, Minn., and Howard Burkholder, White Cloud, Mich., experienced an accident with their jeep. The latter two escaped with minor injuries and Bro. Lee was unhurt. May we remember to pray for the safety of our relief and PAX personnel overseas.

European Bible School Begins Fifth Term

When the European Mennonite Bible School began this year's term on Nov. 21, there was a spirit of enthusiasm and interest previously unknown in the school's four-year history. Enrollment is higher than at any of the four previous sessions. The 1954-55 term will be ten weeks, whereas previous terms have been four, six, or seven weeks. And European Mennonites have shown a keen interest by contributing money, food, and equipment for the operation of this school in Basel, Switzerland.

The purpose of this school for European Mennonite youths continues to be the training of young people for work in their local churches. Bible study is central in the instruction program. The motto of the school for the past two sessions has been Isaiah 12:3: "Therefore with joy shall ye draw water out of the wells of salvation." The faculty and students welcome prayer in their behalf for this school year.

In recent weeks Swiss Mennonite congregations have made large contributions of fruit, canned goods, and vegetables to feed the student body and faculty headed by Cornelius Wall of Mountain Lake, Minn. Local congregations have provided curtains, chairs, and other equipment. Early in November a meeting of Alsatian Mennonites gave the Bible school considerable recognition at a conference and contributed a gift of $238. Another church contributed its Thanksgiving Day offering of $165 for the school.

The school is happy to meet in its own building this year. The home of the school is in a newly purchased property at Starenstrasse 41 in Basel. Several students are attending the school for the third time and this will be the school's first graduating class. This is the first year a third course is offered. Nearly 100 students have attended the school in the four previous sessions.

Early in November more than 40 young people from France, Germany, Luxembourg, and Switzerland had applied for enrollment. School officials have been concerned about how the student body can be adequately housed and accommodated in the classrooms. In spite of these limitations they're facing the school term with great expectations.

The operation of the European Mennonite Bible School is made possible by contributions from European Mennonites and from American Mennonite and Brethren in Christ churches through their MCC.

Workers to Korea, Formosa, and Mexico

Clara Eshleman, Harrisonburg, Va., is en route to Korea where she will serve as secretary in the Taegu MCC center. Sailing on the same ship from Vancouver, B.C., Nov. 23, was Bessie Plant, R.N., Didsbury, Alta., en route to the MCC hospital in Hualien, Formosa, where her work will be nurses' training. Erwin Schrag, Freeman, S. Dak., is entering service as cashier-accountant in the Cuauhtemoc, Mexico, regional hospital where MCC has three nurses.

Selective Service Official Retiring

Civilian Public Service men and other persons having connections with Selective Service during World War II and since then will be interested in knowing that Col. Lewis F. Kosch is retiring Dec. 1. As chief of the man power division in the Selective Service System, Col. Kosch had charge of CPS camp operations. The classification and assignment of conscientious objectors today has been under his administration.

Released November 19, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

Next week is **Missions Week.** Most of our congregations have in special services emphasized Missionary Day in November. The children have brought their savings for the support of missionary children. The young people and others have designated the returns from the missionary projects to various missionary endeavors. Now during **Missions Week** in our congregations we want to support the General Fund of the Mennonite Board of Missions and Charities.

The Women's Missionary and Service Auxiliary is a part of the Mennonite Board of Missions and Charities. Our aim is to assist the Board in every way we can. We do this by the work of our hands—sewing, knitting, mending, cleaning, canning, etc. These we have been doing for years and we want to continue this as long as there is a need. In past years our special projects were for the promotion of the mission cause. We have supplied funds for furnishing the mission homes in Chicago, Uruguay, and other places and this year in London, England.

Now as women's groups we have a responsibility to support not only the particular projects sponsored by the WMSA—our general fund, nursing education, sheet and blanket fund, and London, England, Gospel Center, but we need to support the General Fund of the Mennonite Board of Missions and Charities. We hear calls from many organizations, but let us support our own denominational work. Send your contribution to the district WMSA treasurer designated for the General Fund of MBMC and she will forward it via Mrs. Paul Graybill, General Treasurer, to the Elkhart office.

As an auxiliary we still need your support for our projects, but we urge you to make a special contribution to the General Fund at this time. We can express our confidence

in our mission board and our missionaries by sending our contribution now.

* * *

Does your circle have a visiting committee? The Walnut Creek Circle in Ohio has an active one. Each month two sisters from the adult circle and two from the young mothers' auxiliary which meets in the evening, volunteer to go visiting one day of the month. Perhaps they will visit the homes of three or four sick or old people.

Recently these sisters visited Mrs. Brown, an old sick lady of the community. She has seldom attended any church, and the family is not Mennonite. This proved a red-letter day for Mrs. Brown. In a letter a few days later she said she felt better and slept better after that visit. For a long time she had never heard anyone sing.

It is a ministry of love inspired by Christ Himself to search out the needy of our entire community and minister to them. Would you not like to join in such a ministry by appointing a visiting committee at your next meeting?—Orpha Troyer.

* * *

As you go to minister to these sick or aged ones, you may have the same experience which Mrs. Bauer had. Little five-year-old Barbara, an arthritic patient in the local hospital, is a ward of the Children's Aid Society. Mrs. Bauer took paper dolls, scissors, etc., with her to cheer Barbara in the hospital. After an hour with Barbara, telling stories, talking, and playing with the paper dolls, Mrs. Bauer came away, certain that she had received more from Barbara than she had given to her.—Office of WMSA Secretary, Elkhart, Ind.

From Our Churches

ALTOONA, PENNSYLVANIA
(Mill Run Congregation)

Dear HERALD Readers:

Christian Greetings. The congregation at this place is rejoicing in the arrival of Bro. and Sister Sidney Martin and their three-month-old son from St. Jacobs, Ont. We thank God for answered prayers in providing consecrated workers, trusting they will be used mightily of the Lord.

Although we have been without a resident pastor for the last nine months, attendance and interest have kept up remarkably well. The brethren D. Irvin Stonerook and C. A. Graybill faithfully provided the Sunday morning messages. Many challenging Sunday programs were given by groups from Schellsburg, Johnstown, Big Valley, Mattawana, and Otelia. We were encouraged by a recent visit of Bro. and Sister Nissley. Bro. Arthur Good and family of Reading worshiped with us Oct. 17. Inspiring midweek meetings were in charge of the brethren Clyde Fulmer, Martinsburg, and Harold Horst, Altoona.

Bro. Jacob Weirich, Belleville, served as director and adult teacher of our summer Bible school, which had a record enrollment of 123 pupils. One young mother testified having learned more in those two weeks than she had in a year at her home church. Other teachers and helpers from Belleville were Velma Stoltzfus, Marjorie Zook, Nancy Yoder, Helen Hostetler, Carolyn and Nancy Hartzler; also Mary Alice French of Mattawana. Altoona supplied three teachers and several from our own congregation also served. All these services were greatly appreciated and we trust each one has been richly blessed of the Lord.

We are anticipating a harvest home meeting with the Altoona and Martinsburg congregations to be held at Martinsburg, Nov. 21.

Continue to intercede for the little flock here.

Mina Cashman.

BELLEVILLE, PENNSYLVANIA
(Allensville Congregation)

Dear Christian Readers:

"What shall I render unto the Lord for all his benefits toward me?" We were challenged to more and better singing by the music conference held here Aug. 7 and 8 with Bro. J. Mark Stauffer in charge.

Bro. David Peachey, the third of our young men to leave for PAX service, left on July 6 for Germany. The other two brethren are Lee and Ben Yoder, who left some time before.

The death angel visited us three times since our last writing. On Aug. 6 Sister Mollie, wife of Orie Peachey, was called after an illness of several months. On Sept. 25 Mary Ellen, nine-year-old daughter of Bro. and Sister Joe L. Peachey, met accidental death when she was run over by a wagon, and on Oct. 25 we laid to rest our aged minister, Bro. Joshua B. Zook. In all these instances we were challenged to prepare for that city above, to set our affection there.

Bro. and Sister George Smoker gave interesting information about the work in Tanganyika on Oct. 3. On Sept. 12 Enos Hartzler brought the morning message. The same Sunday marked the opening of the work near Middleburg in Snyder County, where four of our number, Bro. and Sister David Morris and Bro. and Sister Crist D. Peachey, are serving. A church building had previously been reconditioned. On Nov. 7 our bishop, Raymond Peachey, received the first members at that place. The workers conduct Sunday school every Sunday, and every two weeks one of the ministers brings a message.

"News from Home" is the name of our new paper, printed monthly especially for our members away from home. We find this an effective means of keeping in touch with each other. Each family at home also receives a copy.

Four carloads of our sewing circle women drove to Ephrata on Nov. 11 to help mend clothing. Everyone should be sure the coats and clothing are in good shape before sending them to the clothing center so that the stamp, "In the Name of Christ," will fit consistently.

The speakers for our mission program on Nov. 20 and 21 were Irwin Schantz, Loman, Minn., and David Alwine, Davidsville, Pa. We admit our need of an enlarged vision and want to launch out with more zeal for the cause of Christ.

Ida Kanagy.

CASSELTON, NORTH DAKOTA
(Red River Valley Congregation)

Greetings to all HERALD Readers:

Our Sunday school has been reorganized for another year: Supt., Omar Erb; Asst., Tillman Hershberger; Secy., Leonard Roth; Chor., Joyce Stoll; Children's Chor., Dorothy Erb; Church Chor., Tillman Hershberger; Librarian, Ruth King; Historian, Elaine Johnson; Corr., Mrs. A. Hershberger; Summer Bible School Supt., Donna Erb.

On the evening of Oct. 22 Daniel Kauffman and Merle Bender met with us in the interest of Hesston College. We enjoyed their stay and their worship with us the following Sunday when Bro. Kauffman had charge of the Sunday-school hour and Bro. Bender brought the morning message.

Our fall revival meetings were held Oct. 26-31 with Bro. Tobias Slaubaugh, Montgomery, Ind., in charge. We were spiritually enriched by his messages.

Bro. Milo Stutzman, Kingman, Alta., stopped with us and gave an interesting talk on his trip to Palestine.

The wedding on Nov. 7 of Grace Johnson to Merlin Dean Schantz, Hydro, Okla., brought visitors from various states.

On Nov. 14 we commemorated the death of our Saviour with Bro. Eli Hochstetler, our bishop, in charge. Other visiting brethren the same day were J. W. Birky, Spartansburg, Pa.; and Bro. and Sister Bennie Grieser, Frazee, Minn.

May we be a daily witness for Christ till He comes to take us home.

Alma Hershberger.

GULFPORT, MISSISSIPPI
(Gulfhaven Congregation)

Dear HERALD Readers:

"Follow peace with all men, and holiness, without which no man shall see the Lord." We trust that this is our desire as we labor to serve Him who giveth us the peace that passeth all understanding.

We have had a series of meetings conducted by Alva Swartzendruber, Hydro, Okla. The messages were very challenging. Sister Swartzendruber accompanied him and we were glad for her presence.

The new officers for the Sunday-school year are: Supt., Carl Miller; Asst., Erlin Geil; Secy.-Treas., Berry Mellinger; Chor., Virginia Carr.

Bro. Paul Hershey took Bro. and Sister Swartzendruber to see Sister Martha Hershey who is still in the sanatorium. She seems to be improving and is glad for visitors, also letters or cards. Her address is Sanatorium, Miss., Ward 7.

We had frost the first week in November but it is warmer again. It was very dry this summer, but we have had occasional rains this fall. Rainfall was much below normal, however.

Our sewing circle meets on Wednesday. Good interest is shown. Our midweek meetings continue and prove very beneficial.

Pray that we many continually strive to serve Him better.

Lydia Miller.

NAMPA, IDAHO
(Nampa Congregation)

Greetings in our Saviour's name:

On Friday evening, Oct. 29, we were privileged to have with us J. J. Hostetler of Peoria, Ill., and Alta Mae Erb, Scottdale, Pa., for a Sunday-school workshop. They were full of their subject and we can benefit from their talks.

On Sunday, Oct. 31, N. A. Lind, Sweet Home, Oreg., and Clarence Kropf, Hubbard, Oreg., were with us for an ordination service. On Sunday evening, Bro. Harold Hochstetler was ordained for the Nampa congregation.

E. S. Garber and wife are leaving for Sacramento and Winton, Calif., on Nov. 10.

Our sick folks all are improving at this writing. Bro. M. Schweitzer, who had eye surgery, was able to be moved to his daughter's home.

Mrs. Sam D. Miller.

PARNELL, IOWA
(West Union Congregation)

Dear Readers:

"Bless the Lord, O my soul, and forget not all his benefits." We have enjoyed many blessings, both temporal and spiritual, from our heavenly Father. This summer we were privileged to have the Hammer Revivals in our community. Many souls confessed Christ as their Saviour and many renewed their covenant with the Lord.

Bro. and Sister George Smoker, missionaries to Africa, worshiped with us Sept. 19. Sister Smoker gave a talk and Bro. Smoker brought the morning message.

On Oct. 17 Bro. and Sister James Bucher, Portland, Oreg., were with us and Bro. Bucher brought both the morning and evening messages.

On Aug. 29 Bro. Paul Yoder was ordained to the ministry to help with the work at the Parnell Mission.

A class of 22 young folks were received into church fellowship by water baptism.

May we look about us and see the many souls that are white unto harvest. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Mrs. Roy L. Yoder.

PHOENIX, ARIZONA
(Sunnyslope Congregation)

Dear Christian Friends:

Greetings in Jesus' name. We are again encouraged to give thanks for the blessings of the past year. It is a good thing to have a special day of Thanksgiving, but we need to count our blessings much oftener and give thanks daily to the Giver of all good things.

As the colder season approaches, people are returning to Phoenix to enjoy the sunshine throughout the winter. Mr. and Mrs. Amos Kropf from Oregon, the Abner Smoker family from Pennsylvania, and Mr. and Mrs. Frank Lapp from Montana are here. Some of our members who spent the summer in other states have returned to their homes here. The Lapps were able to visit in the home of each of their children since they left here five months ago and they visited relatives in California, Oregon, Montana, Pennsylvania, Illinois, and other states.

Mr. and Mrs. Daniel Byler, Mifflintown, Pa., have come to help their son, Chester, with the

work at his ranch. Mr. and Mrs. David Eberly and children, Alice Ann and Jerrold, formerly from Orrville, Ohio, have bought a home in Sunny Slope and plan to make their home here. Paul Warfel and family, Lancaster, Pa., also expect to make this their home. They spent some time here in the early fall before returning to Pennsylvania to have sale of their property there. Their daughter, Joanne, is making her home with the Melvin Ruth family while the family is absent. Joanne's health has greatly improved since she has been in Arizona. Mr. and Mrs. Jesse Gardner, Goshen, Ind., and Mr. and Mrs. John Doolin have recently arrived to spend the winter here.

Nearly all the members were again privileged to observe the Lord's Supper on Oct. 3, and all received a rich blessing. On Oct. 2 our bishop and wife, Bro. and Sister Melvin Ruth, held a communion service in the Jacob Esch home as Sister Esch has been seriously ill for some time. At the present time she is still in a serious condition.

The communion services were held at the Buckeye Migrant Camps on Sunday evening, Oct. 31, with Melvin Ruth and Johnwilliam Boyer in charge. There are now 16 communicant members at the camps. A number of the brethren from Sunnyslope Church spent some time at Camp 25 helping to remodel the building which is used for a church.

Mr. and Mrs. Alvin Christner and daughters were called east by the serious illness of his father, Jacob Christner, Pigeon, Mich.

Sister Alta Mae Erb, Scottdale, Pa., and Bro. J. J. Hostetler, Peoria, Ill., were with us on Nov. 8 and brought very inspiring messages on "Training the Child" and "Building the Sunday School." They approached their subjects with so much enthusiasm that we as hearers also became enthusiastic. Many new plans were made for better "Building" and "Training" in this community.

We are looking forward to the coming of Bro. and Sister Joe Richards, newly appointed missionaries to Japan, who are expected to be with us Nov. 21.

Quite a number from this place are planning to attend the South Pacific Conference at Upland, Calif., on Thanksgiving.

Mrs. Lester Miller.

CANBY, OREGON

(Bethel Congregation)

Greetings to all HERALD Readers:

We have enjoyed rich spiritual blessings through the Hammer Revivals, Conference, and General Mission Board meetings.

Visiting ministers during the summer were the brethren Roy Zook from Kansas City and Emery Yutzy from Plain City, Ohio. Bro. Peter Sawatsky and wife spoke to us one evening of their call and the work which they are entering.

On Sept. 12 we reorganized our Sunday school with Julius Schultz, supt.; Paul Snyder, asst.; Carl Schultz, secy.-treas.; Frances Diener and Elizabeth Miller, choristers; Margaret Snyder, librarian.

Our Missions Committee brought to the church the question whether effort should be made to get other workers to fill the vacancy made in our congregation when Bro. Ernest Bontrager moved to the Porter community. As a result of this, plans have been made to have Bro. and Sister Harold Reeder take up the work until next September.

The sewing circle reorganized with Sister Matilda Miller, pres.; Frances Diener, vice pres.; and Clara Gingerich, secy.-treas.

We held our fall communion on Nov. 7. Bro. Elias Kulp, Bally, Pa., brought us a timely message. Sarah Birky.

THE MENNONITE HOUR (Continued)

to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

An assistant Sunday school superintendent in a Presbyterian church from western Pennsylvania writes:

"It was with extreme sadness that I read your recent letter telling of the difficulties with which you are faced and when I discovered that you had canceled your contract with radio station KDKA of Pittsburgh I certainly felt that I was losing a group of friends, even though we have never met in person.

I am aware, only too well, of the indifference and apathy shown to our Lord and His message by too great a percentage of fair weather Christians. Or maybe I should substitute the word "church-goers" for Christians. If your present program does not touch these people I don't know what will.

I still feel, strongly, that only God knows the real amount of good that your down-to-earth sermons and the excellent music of your broadcasts have accomplished. I cannot help thinking of the ten lepers healed by Christ and of the one that returned to thank Him. Where are the other nine thousand that you have aided?

I shall probably not hear your program any more—at least not for a while apparently—but I shall always be glad to hear from you or receive any sermons that you care to mail and you can be assured that you have at least one friend in this locality. May God be with you and keep you until we meet again on paper or in person."

MISSION NEWS (Continued)

Bro. Levi C. Hartzler, Secretary of Publicity for our general Board, presented the program of the Board to the Allegheny Conference Mission Board and pastors at Davidsville, Pa., on Nov. 20. The purpose of the meeting was an understanding of Missions Week needs, objectives, and procedures. A fine spirit pervaded the meeting.

A district quarterly mission meeting will be held at the Weber Mennonite Church, Strasburg, Ont., on Sunday afternoon and evening, Dec. 5.

The Personnel Committee of the General Mission Board will meet at the Elkhart headquarters on Dec. 18.

The following brethren from the General Mission Board headquarters served on Missionary Day programs, Nov. 21: J. D. Graber, Orrville, Ohio; H. Ernest Bennett, Fisher, Ill.; Dorsa Mishler, Emma Mennonite Church, Topeka, Ind.; Ray Horst, Maple Grove Mennonite Church, Topeka, Ind.

A group of young people from the Mellinger Mennonite Church near Lancaster, Pa., spent the week end of Nov. 6, 7, with the Glad Tidings Mennonite Church workers in New York City, assisting with various types of witness on Saturday night and conducting a service at the Bowery Mission on Sunday evening.

A music conference for church choristers is being held at the Mennonite Home Mission, Chicago, Ill., Nov. 29 to Dec. 4.

The Clyde Mosemann family arrived safely in Montevideo for their first term of missionary service in Uruguay, according to a cable dated Nov. 16.

FIELD NOTES (Continued)

Christmas orders should, if at all possible, be mailed by December 11, the Sales Division of the Publishing House asks us to announce. Mails are crowded the last weeks before Christmas, and therefore we can not guarantee delivery on orders mailed after that date. Of course we will do our best to fill every order that arrives, but so that you will not be disappointed, be sure to order early. It's a good idea to suggest a second choice for substitution if necessary, particularly when ordering in quantities. Thank you for your co-operation.

Bible Conference at the Neffsville, Pa., Church, Dec. 11, 12. Speaker, John R. Mumaw, Harrisonburg, Va.

Chorus of I-W men from Cleveland, Ohio, giving a program at the Beech Church, Louisville, Ohio, Sunday evening, Dec. 12.

Monthly meeting in the interests of Jewish evangelism at the Vine St. Church, Lancaster, Pa., Dec. 6, at 7:30 p.m. "Studies in Zechariah," by M. S. Stoltzfus.

Quarterly meeting to be held at the Rock Church, near Elverson, Pa., week end of Dec. 5. Speaker, John Gingrich, Harrisonburg, Va.

Two-day ministerial meeting at the Hereford Church, Bally, Pa., on Dec. 7, 8. Instructors: Paul M. Miller, Goshen, Ind. Clarence Lutz, Elizabethtown, Pa.; Christian Charles, Salunga, Pa., and others. Lay people are invited to attend and to enjoy the spiritual blessings and Christian fellowship. Lunch provided.

Centennial service at the Clinton Brick Church, near Goshen, Ind., Sunday, Dec. 19. Speakers: John C. Wenger and Harold S. Bender. Friends and all former members are invited. Evangelistic meetings the week preceding by Bro. Wenger.

Week-end Bible Conference at the North Lima, Ohio, Church, Saturday evening, Dec. 4, and three sessions on Sunday following. Theme: "The Christian Home." Speaker: J. C. Wenger, Goshen, Ind.

Annual meetings of the Mission Board, Ministers, and Women's Missionary and Service Auxiliary of the Pacific Coast District Conference at Sheridan, Oreg., Dec. 7-10.

Visiting Speakers

November 14. **Edward Yutzy,** Haven, Kans., at Lower Deer Creek Church, Kalona, Iowa, morning; Wellman, Iowa, evening. **Joseph and Emma Richards,** under appointment to Japan, at Howard-Miami, Kokomo, Ind.

November 21. **Daniel D. Brenneman,** Creston, Mont., at Pennsylvania Church, Hesston, Kans. **Ora C. Wyse,** Naubinway, Mich., at Clinton Frame Church, Goshen, Ind. **Lloyd Miller,** Curtis, Mich., at Naubinway, Mich. **Alvin G. Becker,** Northern Bible Society representative, at Holdeman Church, Wakarusa, Ind. **Sidney Martin,** Altoona, Pa., at Martinsburg, Pa.

Evangelistic Meetings

Mylin Shenk, Willow Street, Pa., at Bosslers, Rheems, Pa., Dec. 9-18. **Martin R. Kraybill,** Elizabethtown, Pa., at Lyndon Mission, Lancaster, Pa., Nov. 28 to Dec. 5. **John Stoll,** Minot, N. Dak., at Rainy River Mission, International Falls, Minn., Nov. 28 to Dec. 5. **Correction: Don Augsburger** was not at Neffsville, Pa., Nov. 17-24, as stated in Nov. 9 issue. The meeting occurred Oct. 24-31.

Notice

Eastern Mennonite College will conduct a six-week Special Bible Term from January 13 through February 23. A special three-week course for ministers will be offered from January 17 to February 4. Instructors include Truman H. Brunk, Elmer Kolb, and Nelson E. Kauffman, in addition to members of the college faculty. Courses are offered in the following areas: Book studies, Bible doctrine, church history, missions, Christian education, personal evangelism, and music. For application blank and bulletin write to Norman H. Derstine, Director, Eastern Mennonite College, Harrisonburg, Va.

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The Loman Winter Bible School at Loman, Minn., will be sponsored again by The Northern Light Mission and the North-Central Conference. The date will be January 10-28, 1955. Bro. John Hochstetler, Creston, Mont., is the principal. Tuition, board, and room are free. For further information write to A. L. Glick, Minot, N. Dak., or to William Kurtz, Loman, Minn.

TO BE NEAR TO GOD (Continued)

vate new friends in our church, for the breaking of bread together.

"Lord, help us to be unselfish in our hospitality."

Saturday, December 11

Read Luke 2:1-7—"Because there was no room for them in the inn"

Can you imagine the consternation of the innkeeper later on when he realized he had turned away the Baby Jesus? I am sure he thought regretfully, many times, "If I only had known it was the Christ, I would have made room for Him."

How often are we guilty of not making room? Are we always willing to do it unto the least of these, thereby doing it unto Him? We hope and pray for opportunities to do great service for Christ, but fail to see the humble things He expects us to do. We have no time to wipe the tears of a crying child, comfort and encourage a wayward youth, help a busy young mother who thinks life is but an endless round of drudgery, or listen to the tale of woe an unwanted old grandparent would like to tell. Are we too busy bowing and nodding to the aristocracy, that we fail to see the humble one who has taken a lower seat? The greatest hospitality of all is that which we offer our Lord when we make room in our hearts for Him.

God, help us to have a clearer vision of true, Christian hospitality.

—Ida M. Yoder.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alderfer, Harold A. and Ferne (Hagey), Souderton, Pa., second daughter, Sharon Kaye, Oct. 21, 1954.

Beiler, Paul B. and Dorothy (Dickerson), Norfolk, Va., third child, first daughter, Marilyn Rose, Oct. 26, 1954.

Bontrager, Warren E. and Edna (Miller), Ann Arbor, Mich., third child, second son, Warren Dean, Oct. 15, 1954.

Book, Ray and Ruth (Hershey), Strasburg, Pa., first child, Donna Jean, Nov. 14, 1954.

Gerber, Clayton and Anna Jean (Amstutz), Buffalo, Ark., first child, Sharon Louise, Nov. 9, 1954.

Gerig, Ben S. and Florence (Roth), Morton, Ill., second child, first daughter, Melody Beth, Oct. 30, 1954.

Gingerich, Leslie and Mary (Brenneman), Frederick, Pa., first child, Carol Jean, Nov. 14, 1954.

Graber, Ervin A. and Beulah (Spicer), Centerville, Mich., second child, first son, Timothy, Oct. 27, 1954.

Harnish, Jacob H. and Mabel (Eshleman), Willow Street, Pa., third child, second daughter, Doris Jean, Nov. 8, 1954.

Hartzler, Allen and Pauline (Hershey), Harrisonville, Mo., fourth child, Owen James, Sept 25, 1954.

Heatwole, M. J., Jr., and Irene (Nice), Harrisonburg, Va., third child, second daughter, Edith Marie, Nov. 12, 1954.

Hurst, Laurence E. and Thelma (Troyer), Indianapolis, Ind., first child, Bryan Douglas, Oct. 9, 1954.

Kanagy, Jonas and Mollie (Hostetler), Stuarts Draft, Va., seventh child, fifth daughter, Esther Mae, Nov. 7, 1954.

Kauffman, J. Howard and Verda (Lambright), Goshen, Ind., fourth daughter, Carol Marie, Nov. 8, 1954.

Knepp, Clair E. and Flossie M. (Stauffer), Walkerton, Ind., third child, second son, Dale Lee, Nov. 16, 1954.

Landis, Edwin J. and Almeda (Groff), Lancaster, Pa., first child, Shirley Ann, Nov. 5, 1954.

Lehman, Nathan and Eleanor (Martin), Dalton, Ohio, third child, second daughter, Karen Kay, Nov. 5, 1954.

Martin, Arthur R. and Elizabeth (Horst), Maugansville, Md., second son, Donald Leo, Oct. 28, 1954.

Martin, Clair and Peggy (Mentzer), Norristown, Pa., first child, Deborah Kay, Nov. 2, 1954.

Mast, Jonas and Clara (Nissley), Etna Green, Ind., second daughter, Margaret, Nov. 8, 1954.

Meyers, Paul W. and Evelyn (Alderfer), Perkasie, Pa., second daughter, Sheila Yvonne, Oct. 31, 1954.

Miller, Daniel H. and Jane (Martin), Manheim, Pa., third son, Frederick Daniel, Nov. 6, 1954.

Musselman, Harold H. and Kathryn (Erb), Harleysville, Pa., third child, second son, David Lynn, Sept. 21, 1954.

Newswanger, Geo. P. and Edna (Weaver), Blue Ball, Pa., sixth child, third son, Aaron Jacob, Oct. 6, 1954.

Nofziger, Olen E. and Sarah (Roth), Wauseon, Ohio, fifth child, fourth son, Mark Eugene, Oct. 23, 1954.

Rohrer, John C. and Ruth (Zeiset), Dover, Pa., seventh child, third daughter, Martha Jane, Nov. 14, 1954.

Sarco, Michael J. and Fannie (Kauffman), Harrisonburg, Va., fifth child, third son, James David, Sept. 30, 1954.

Schumm, Daniel and Reta (Schultz), Tavistock, Ont., second child, first daughter, Virginia Elizabeth, Sept. 15, 1954.

Shearer, J. William and Evelyn (Nice), Souderton, Pa., second child, first daughter, Karen Marie, Oct. 6, 1954.

Souder, Stanley and Velma (Martin), Harrisonburg, Va., third child, Deborah Jean, Nov. 16, 1954.

Stoltzfus, Mast and Mabel (Petersheim), New Columbia, Pa., eleventh child, fourth son, John Mast, Nov. 12, 1954.

Sutter, Dennis L. and Marilyn (Schertz), Metamora, Ill., first child, Ronald Lee, Oct. 24, 1954.

Weaver, Elmer H. and Dorothy (Good), Spring City, Pa., first child, Stephen Keith, Oct. 28, 1954.

Wenger, Albert and Rose (Diener), Versailles, Mo., fourth child, second son, Daniel Wayne, Nov. 14 1954.

Wickey, William and Florence Edna (Miller), Fairview, Mich., first child, Nathan Adriel, Nov. 10, 1954.

Wideman, Oscar and Louise (Yoder), McMinnville, Oreg., a daughter, Cheryl Virginia, Oct. 29, 1954. (in Harrisonburg, Va.)

Witmer, J. Donald and Naomi (Shank), Willow Street, Pa., first child, Ruth Ann, Nov. 3, 1954.

Yoder, John A. and Mary Ellen (Miller), Riverside, Iowa, third son, Paul Wesley, Oct. 25, 1954.

Yoder, Morris and Janet (Weaver), Denbigh, Va., third child, second daughter, Jewel Irene, Nov. 6, 1954.

Yoder, Robert L. and Dorothy (Lehman), Harrisonburg, Va., second son, Ronald Paul, Sept. 23, 1954.

Zimmerman, Eugene and Grace (Horning), Myerstown, Pa., second child, first daughter, Linda Ann, Nov. 13, 1954.

Zook, Allen E. and Esther (Neff), Lagrange, Ind., second child, first son, David Allen, Nov. 13, 1954.

Zook, Alvin and Evelyn (Yoder), Garden City, Mo., second son, Duaine Lee, Oct. 1, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Dettweiler—Kuhn.—Raymond Clarke Dettweiler and Katherine Marie Kuhn, both of the Cressman cong., Breslau, Ont., by Carl J. Rudy, assisted by Oscar Burkholder, at the Cressman Church, Sept. 11, 1954.

Evans—Opel.—Wayne Evans, Eglon, W. Va., and Nora E. Opal, Accident, Md., of the Glade cong., by Paul Crumley and I. K. Metzler at the Glade Church, Sept 28, 1954.

Hemick—Ebersole.—Abram Helmick, of the Pinto, Md., cong., and Betty Ebersole, of the Cedar Grove cong., Maugansville, Md., by C. M. Helmick, uncle of the groom, at the Cedar Grove Church, Oct. 16, 1954.

Lapp—Johnson.—Daniel Alvin Lapp, of the Oak Grove cong., and Betty Viola Johnson, of the Bethel cong., both of West Liberty, Ohio, by Jos. S. Neuhouser at his home in Ft. Wayne, Ind., Nov. 12, 1954.

Lichti—Kempf.—Lawrence Lichti and Edna Kempf, both of the Salem cong., near Shickley, Nebr., by P. R. Kennel at the Salem Church, Oct. 10, 1954.

Martin—Horst.—Warren R. Martin, Hagerstown, Md., of the Miller cong., and Lois M. Horst, Hagerstown, of the Reiff cong., by Moses K. Horst at the home of the bride, Nov. 11, 1954.

Schantz—Johnson.—Dean Schantz, Hydro, Okla., of the Pleasant View cong., and Grace Johnson, Casselton, N. Dak., of the Red River Valley cong., by A. J. Stoll at the Red River Valley Church, Nov. 7, 1954.

Simpson—Lapp.—James L. Simpson, Paradise, Pa., and Frances A. Lapp, Bareville, Pa., both of Stumptown Mennonite cong., by Elmer G. Martin at the home of the bride, Nov. 6, 1954.

Troyer—Zook.—Menno L. Troyer, bishop of the Central Mennonite cong., Elida, Ohio, and Ethel I. Zook, of the Maple Grove cong., New Wilmington, Pa., by Enoch J. Zook, father of the bride, at his home, Nov. 12, 1954.

Yoder—Amstutz.—David A. Yoder, Columbiana, Ohio, of the Midway cong., and Frances M. Amstutz, Dalton, Ohio, of the Martins cong., by Stanford Mumaw at the Martins Church, Oct. 2, 1954.

ANNIVERSARIES

Martin, David L. and Hannah (Reed), Goshen, Ind., were married Nov. 13, 1904. For their fiftieth anniversary a family dinner was held at the home of their son Homer on Nov. 14, 1954. They have five children living (Homer, Wakarusa; Martha—Mrs. Phares Zimmerman, Goshen; Anna and Clarence, at home; Magdalena—Mrs. Harold Weaver, New Paris, Ind.), also twenty grandchildren and three great-grandchildren.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Block, Irvon, Elmira, Ont., was born at Wilmot Centre, Ont., May 18, 1889; died Oct., 31, 1954; aged 65 y. 5 m. 31 d. Death was very sudden and unexpected after an illness of one day, due to cerebral hemorrhage. He was married to Lydia Litwiller on Jan. 13, 1915. To this union were born 2 sons and 6 daughters (Delford, Edson, Alta.; Dalton, predeceased; Dorothy—Mrs. Michael Sape, Linwood, Mich.; Lillian—Mrs. Daniel Jantzi, Alma, Ont.; Adele—Mrs. Harold Dechert, Kitchener, Ont.; Norine—Mrs. Roy Steinman, Waterloo; Mary Belle—Mrs. Donald Poll, Kitchener; and Betty—Mrs. Anthony Aberhardt, Waterloo, Ont.). His first wife predeceased him on March 16, 1932. Later he married Marion Weber of Elmira who survives him. To this union were born one son (Arlin), deceased; and 2 daughters (Muriel and Sharon, at home). There are 22 grandchildren. Funeral services held at the Elmira Mennonite Church, where he was a member, on Nov. 3, were in charge of Oliver D. Snider, Rufus Jutzi, and Howard S. Bauman. Burial was in the cemetery of the Waterloo Mennonite Church.

Dasher, Clyde R., husband of Ada (Meller) Dasher, of Ellicott City, Md., was born Aug. 6, 1905; died Oct. 23, 1954; aged 49 y. 2 m. 17 d. His death was caused by drowning in Mill Creek, off the Chesapeake Bay. He and his wife were returning to shore after a few hours' fishing when the boat stopped. When he started the motor again, it was in gear and the sudden jerk of the boat threw him out into the water. He could not swim but his wife threw two life preservers to him which he failed to reach. The body was finally recovered after 7 days' search-

ing. He leaves to mourn his departure his wife, 2 daughters (Geneva—Mrs. Joseph P. Sauder, wife of the deacon of Maple Grove Church, and Marion—Mrs. Warren Nazelrod, both of Ellicott City, Md.), 2 granddaughters, and a host of other relatives and friends. He was a faithful member of the Emory Methodist Church, and he and his wife entertained many of the Mennonite evangelists, Bible school teachers, and church members. Their home was always an open door and the wonderful hospitality made one want to go back again. Memorial services on Oct. 31 at the Emory Methodist Church were in charge of Clarence Beard, Russell Sapp, Emmette R. Spencer, and Walter A. Shank. Interment was made in Good Shepherd Cemetery.

Etter, William, son of the late Frank and Sarah (Hollinger) Etter, was born in Franklin Co., Pa., July 27, 1872; passed away at the Waynesboro Hospital Oct. 14, 1954; aged 82 y. 2 m. 17 d. On Dec. 24, 1895, he married Annie May Gsell and to this union were born 3 daughters and one son. His wife preceded him in death on Feb. 4, 1943, and the only son (Howard) on Oct. 16, 1943. He had farmed in the Upton, Pa., area for some 40 years and was a member of the Mennonite Church at Williamson, Pa., since August, 1897. Since he retired from the farm he made his home with his daughter, Mrs. A. Paul Martin. He had been in ill health for about 3 years and spent the last 5 weeks in the hospital. He is survived by the 3 daughters (Mrs. J. W. Trumpower, Upton, Pa.; Mrs. Ira Hawbaker and Mrs. A. Paul Martin, both of Greencastle, Pa.), a sister (Mrs. Bertha Sellers, Greencastle), 2 brothers (George, Greencastle, and Roy, Gaithersburg, Md.), 9 grandchildren, and 8 great-grandchildren. Funeral services were conducted at the Zimmerman Funeral Home in Greencastle by Norman H. Martin and Harvey E. Shank. Interment was made in the Cedar Hill Cemetery.

Frederick, Emma, daughter of Jacob and Catherine (Blough) Wingard, was born April 4, 1888; died at the home of her daughter, Mrs. Lester Thomas, Oct. 26, 1954; aged 66 y. 6 m. 22 d. She was the youngest member of a family of 9 children, 7 of whom survive her. She had been a member of the Weaver Mennonite Church since Jan. 14, 1900. She was united in marriage to Charles Frederick who preceded her on Sept. 13, 1943. Surviving are the following children (J. Clair, Geistown, Pa.; Morris Glen and Pauline—Mrs. Lester Thomas, both of Johnstown, Pa.; and Charles Richard, Pigeon, Mich.), 7 grandchildren, and 7 brothers and sisters (Mrs. Christy Ann Miller [86], McAlisterville, Pa.; Mrs. William Graybill [81], Richfield, Pa.; Hiram [78], Wadsworth, Ohio; Elias [76], Scalp Level, Pa.; Mrs. Alice Hummel [73], Greenwood, Del.; Katie [71] and John [68], both of Johnstown). Services were held at the Weaver Mennonite Church Oct. 29 in charge of Harold Thomas and John Lehman, with burial in the Richland Cemetery.

Gall, Christ E., was born May 16, 1893; died at his home in Elizabethtown, Pa., Nov. 2, 1954; aged 61 y. 5 m. 16 d. Although he was afflicted with palsy for some 20 years, he died rather suddenly. He was a faithful member of the Elizabethtown Mennonite Church. His parents were the late Abram and Mary (Ebersole) Gall. He is survived by his wife (Carrie L. Gall), 2 children (Mary Elizabeth—Mrs. Irwin L. Witmer, and Allen A., both of Elizabethtown), 8 grandchildren, a sister (Mrs. Walter Oberholtzer, Elizabethtown), and a brother (Jacob L., Hershey, Pa.). Funeral services were held Nov. 6, at the Elizabethtown Church, with Noah W. Risser, Walter L. Keener, Jr., and Clarence E. Lutz in charge. Interment was made in the Milton Grove Cemetery.

Gingerich, Edward J., son of Joseph C. and Catherine (Swartzendruber) Gingerich, was born Nov. 10, 1876; died Nov. 1, 1954; aged 77 y. 11 m. 21 d. He suffered a paralytic stroke on Oct. 17, which affected his entire right side, and was taken to a hospital where he succumbed 45 days later. He leaves to mourn his departure his wife (Mary Baumruk Gingerich), 5 sons (Henry, Rudy, Simon, Melvin, and Edward), 3 daughters (Minnie, Edna, and Fannie Mae), 4 stepchildren (Emily, Mildred, George, and Albert), 15 grandchildren, one great-grandson, 6 brothers (Dan, Fred, Amos, Simon, Joe, and Ezra), one sister (Emma), and many other relatives and friends. His parents, one sister (Elvina), one brother (Walter), 3 brothers and 3 sisters in infancy, his first wife (Fannie Bender), second wife (Mattie Kauffman), third wife (Fannie Miller), and several children at birth or early childhood preceded him. He was baptized in his youth in Wright Co., Iowa, and after residing in Michigan, he fellowshiped with the Riverside Conservative Mennonite congregation, Twining, Mich. Services on Nov. 4 at the Riverside Church were in charge of Levi Swartz and Emanuel Swartzendruber. Burial was made in the Cedar Valley Cemetery.

Hofstetter, Levina, daughter of Daniel and Dinah (Welty) Gerber, was born near Kidron, Ohio, May 10, 1879; peacefully fell asleep at her home in Kidron Oct. 27, 1954, following a sudden heart seizure; aged 75 y. 5 m. 17 d. In her youth she confessed Christ as her Saviour, remaining a true and faithful witness for Him. She was a member of the Kidron Mennonite Church where she attended regularly and where she enjoyed working with others in the sewing circle department. On June 8, 1901, she was married to David J. Hofstetter with whom she walked life's pathway for more than 53 years. This union was blessed with 11 children, 6 of whom survive her (Sylvan, Apple Creek, Ohio; Clyde, Sarasota, Fla.; Lores, Dalton, Ohio; Willis and Clair, both of Apple Creek, Ohio; and Cora, at home). She was preceded in death by 2 sons and 3 daughters who died in infancy. Also surviving, besides her husband, 5 sons, and one daughter, are 15 grandchildren, 3 brothers (Amos, Colfax, Wash.; Philip and Elbert, Dalton, Ohio), 3 sisters (Hulda—Mrs. John C. Hofstetter and Edna, Dalton, Ohio; Anna—Mrs. Edwin Zuercher, Orrville, Ohio), and many other relatives and friends. Funeral services were held Oct. 30 at the Kidron Mennonite Church with Reuben Hofstetter, Allen Bixler, and Isaac Zuercher officiating. Interment was made in the adjoining cemetery.

Hostetler, Nancy Gingerich, was born at Preston, Ont., Dec. 2, 1878; went to be with her Lord Nov. 1, 1954, at the Henry Hostetler home, Goshen, Ind.; aged 75 y. 10 m. 30 d. She and her husband Levi returned to Goshen from Sarasota, Fla., only a week before her passing, after residing there for the past 10 years. She married Levi Hostetler Sept. 18, 1901. Surviving, in addition to her husband, are a son (LeRoy, Winona Lake, Ind.), a daughter (Sylvia Elizabeth—Mrs. Wesley Baker, Elkhart), 12 grandchildren, 4 great-grandchildren, 2 brothers (Enoch, Kitchener, Ont., and Dilman, Freeport, Ill.), and a sister (Mrs. Elizabeth Bingaman, Shabbona, Ill.). A son (Norman) preceded her in death. She was formerly a member of the North Goshen Mennonite Church. At the time of her death she was a member of the Tuttle Avenue Mennonite Church, Sarasota, Fla. Funeral services were held at the North Goshen Mennnoite Church, Nov. 4, with Myron Augsburger and Russell Krabill officiating. Burial was made in the Shore Mennonite Church Cemetery.

Koch, Minerva, daughter of the late Abram and Susannah (Bergey) Swartz, was born at Brown City, Mich., Aug. 13, 1880; died after a lengthy illness at the home of her daughter, Mrs. Nelson Snyder near Conestogo, Ont., Oct. 15, 1954; aged 74 y. 2 m. 2 d. On Aug. 24, 1904, she was united in marriage to Charles R. Koch, who survives her. Also surviving are 6 sons (Lester and Orton, New Hamburg; Phares, Kitchener, Ont.; Oliver, Conestogo; Roy, St. Jacobs, Ont., and Charles, Glen Allan, Ont.), 3 daughters (Mabel—Mrs. Herbert Kufske, Kitchener; Gladys—Mrs. Norman Martin, St. Jacobs, and Vera—Mrs. Nelson Snyder, Conestogo), 40 grandchildren, one great-grandchild, one brother (Wellington Swartz, Kitchener), and 4 sisters (Mrs. Isaiah Witmer, Mrs. Wendell Shantz, and Mrs. Clifford Cressman, all of Kitchener, and Mrs. Milton Weber, Waterloo). A son (Stanley) preceded her. In her youth she accepted Christ as her Saviour and united with the Mennonite Church of which she was a faithful member until death. Funeral services were conducted at the St. Jacobs Mennonite Church, Oct. 19, by Noah Hunsberger, assisted by Oliver D. Snider. Interment was made in the cemetery at Three Bridges.

Lehman, Esther K., daughter of the late George and Anna Krieder, was born at Soudersburg, Pa., Feb. 18, 1889; passed away Oct. 28, 1954, at the Lancaster General Hospital following a prolonged illness of nearly 13 weeks; aged 65 y. 8 m. 10 d. On Aug. 24, 1916, she was married to Joseph S. Lehman, who survives her. To this union were born 2 daughters (Anna Margie, at home, and Araminta—Mrs. Lester C. Shank, Harrisonburg, Va.). She is also survived by 4 grandchildren, 2 sisters and one brother (Margie—Mrs. G. Parke Book, and Jacob, both of Paradise, Pa., and Sue—Mrs. John R. Bare, Bird in Hand, Pa.). She accepted Christ as her Saviour in her youth and was a faithful member of the Mennonite Church until death.

She with her husband started the Lancaster Colored Mission on Nov. 5, 1938, where she continued as a faithful worker and Sunday-school teacher of the young ladies' class as long as her health permitted. During this time she endeared herself to many of the people in this section. Her patient endurance and appreciative attitude during the time of her suffering were a testimony to those who waited upon her and who were impressed with her peaceful expression after falling asleep in Jesus.

Funeral services were held Oct. 31 at the Christian Street Mennonite Mission, with 185 present, in charge of Lester Weaver and D. Stoner Krady; Bro. Krady preaching from the text, "She hath done what she could" (Mark 14:8). The song, "Let me go where saints are going," which she requested some of the family to sing at her bedside before going to the hospital, was sung.

This service was followed by one at her former home church, Paradise, Pa., in charge of Stoner Krady and Raymond Charles, vice-president of the Eastern Board of Missions and Charities, where Bro. Charles preached to a full house from the text II Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The hymns, "Silently they pass away" and "Asleep in Jesus," were sung. At the grave service the hymn, "We shall sleep but not forever," was sung. Interment was made in the Paradise Cemetery.

Lehman, Mary, daughter of the late Samuel and Barbara (Lehman) Lesher, was born Nov. 7, 1875; died at her home at Chambersburg, Pa., Oct. 2, 1954, after an illness of 12 years; aged 78 y. 10 m. 25 d. She was seriously ill only the last 2 weeks. She was the widow of Abram L. Lehman, who preceded her in March, 1950. Surviving is a son, Revel L., at home. She was a member of the Chambersburg Mennonite Church for many years. Funeral services were held at the Chambersburg Church, Oct. 5, in charge of Harold L. Hunsecker and Omar R. Martin. Burial was made in the adjoining cemetery.

Lichti, Daniel S., son of the late Christian and Nancy (Schlegel) Lichti, was born near Wayland, Iowa, May 5, 1883; passed away at the St. Elizabeth Hospital in Lincoln, Nebr., Oct. 31, 1954; aged 71 y. 5 m. 26 d. On Oct. 27 he became seriously ill and suffered intense pain which he bore patiently. He was taken to Lincoln and submitted to surgery. At the age of 4 he moved with his parents to Thurman, Colo., where in his youth he accepted Christ as his Saviour and became a member of the Mennonite Church, remaining a faithful member till death. At the age of 21 he moved to Shickley, Nebr. On Feb. 22, 1910, he was united in marriage to Amelia Schrock. He leaves to mourn his departure his companion, 4 sons (Chris, Bruning, Nebr.; Louis, Strang, Nebr.; Albert, Shickley, Nebr.; and Reuben, Geneva, Nebr.), 2 daughters (Kathryn Reichert, Bruning, and Laurine Schweitzer, Shickley), 12 grandchildren, 2 sisters (Mrs. Anna Kauffman, Wayland, Iowa, and Mrs. Lena Schlegel, Shickley), besides a host of other relatives and friends. Four sisters and 3 brothers preceded him in death. Funeral services were held Nov. 3 at the Salem Mennonite Church, Shickley, Nebr., conducted by P. R. Kennel and Fred Reeb, with burial in adjoining cemetery.

Martin, Nelson, son of the late Mr. and Mrs. Noah B. Martin, was born Feb. 22, 1889, in Peel Township, Ont.; died at the Kitchener-Waterloo Hospital Oct. 27, 1954; aged 65 y. 8 m. 5 d. On Dec. 24, 1920, he was united in marriage to Mary Ann Westfall, who survives. Also surviving are their 6 children (Lucinda, Elmira; Urias, Winterbourne; Elvina—Mrs. Leonard Woolner, Kitchener; Mary Ann—Mrs. Edwin Metzger, West Montrose; Nelson, Heidelburg; and Abner, Elmira), 4 grandchildren, one brother (Amos), and 2 sisters (Mrs. Lydia Ann Martin, and Hannah—Mrs. Isaiah Martin). He was a faithful member of the Elmira Mennonite Church. He was in fairly good health until this past year when he suffered from a heart condition. He was up most of the time but was overtaken by a cerebral embolism and never regained consciousness. The funeral was held at the Elmira Mennonite Church with Oliver D. Snider and Howard S. Bauman in charge. Interment was made in the Elmira Mennonite Cemetery.

Maust, Harry L., Sr., son of Simon L. and Savilla (Folk) Maust, was born at Springs, Pa., Sept. 3, 1893; died Nov. 10, 1954, of a heart attack while hunting in the woods near his home; aged 61 y. 3 m. 5 d. On Aug. 29, 1915, he was married to Mary Jane Cutrell, who survives him. He is also survived by 5 children (Marshall, Scottdale, Pa.; Flora—Mrs. Victor

McIntire, Karval, Colo.; Harry, Jr., Laura, and James, all of Scottdale), 5 grandchildren, one sister (Mrs. Stewart Rodamer), and one brother (Homer), both of Springs. Two daughters and one son preceded him in death. He was a member of the Mennonite Church for many years. Funeral services held at the Scottdale Mennonite Church on Saturday evening, Nov. 13, were in charge of John L. Horst and A. J. Metzler, and at the Springs Mennonite Church, Springs, Pa., by John L. Horst and Roy Otto. Interment was made in the cemetery near the Springs Church.

Miller, Barbara E., daughter of Mr. and Mrs. David F. Miller, was born Jan. 16, 1880; died at Kalona, Iowa, Oct. 26, 1954; aged 74 y. 9 m. 10 d. She is survived by 2 brothers and a sister (Mose, Elida, Ohio; Alva, Kalona, and Ida—Mrs. Dan J. Fisher, Kalona). Her parents, a brother, and a sister preceded her in death. In her youth she accepted Christ as her Saviour and became a member of the East Union Mennonite Church, where she remained a faithful member all her days. Funeral services conducted at the East Union Mennonite Church, Oct. 29, were in charge of George Miller and A. Lloyd Swartzendruber. Interment was in the Miller Family Cemetery on the farm where she spent her entire life.

Plank, Fannie Florence Zook, was born Nov. 15, 1886, near Garden City, Mo.; died in Detroit, Mich., Nov. 3, 1954; aged 67 y. 11 m. 19 d. The immediate cause of her death was virus pneumonia, though for years she had been suffering from hardening of the arteries. She accepted Christ and joined the Mennonite Church in early womanhood, and was a faithful member until death. On March 21, 1912, she was united in marriage to David E. Plank who survives her. To this union were born 6 children, three dying in childhood. Surviving besides her husband are 3 children (Marvin, Scottdale, Pa.; Mrs. Martha Ryan, Salida, Colo.; and Donald, Detroit, Mich.), 9 grandchildren, 2 sisters (Ina —Mrs. Milton Hostetler, Lowpoint, Ill., and Saloma—Mrs. Albert Leasa, Belleville, Pa.), and a large number of other relatives and friends. A short service was held in Detroit on Nov. 4, and then the body was taken to Scottdale where funeral services were held Nov. 6, with J. L. Horst and Frederick Erb in charge. Interment was made in the Scottdale Cemetery.

Rocke, Benjamin W., was born to Christian and Kathryn (Roth) Rocke at Graymont, Ill., June 1, 1883; passed away after a short illness in the Perry Memorial Hospital, Princeton, Ill., Nov. 13, 1954; aged 71 y. 4 m. 12 d. He was married on Jan. 23, 1907, to Ella Zimmerman. This this union were born 4 children. He is survived by his wife, all the children (Lloyd and Eldon, Tiskilwa, Ill.; Vernon, Fisher, Ill.; John, Graymont; and Lorene—Mrs. Linus Eigsti, Eugene, Oreg.), 8 grandchildren, 2 brothers and one sister (Manuel, Morton, Ill.; John, Graymont; and Mrs. Charles Folkers, Woodburn, Ind.), besides many nieces, nephews, and friends. He had been a faithful member of the Willow Springs Mennonite Church for the past 47 years. During these years he served in various offices in the church, and his contribution to the work of the church was felt by many in the community. Funeral services held in the Willow Springs Church on Nov. 15 were conducted by C. Warren Long. Interment was made in the Willow Springs Cemetery.

Shrock, William Henry, was born near Hicksville, Ohio, March 20, 1925; departed this life Oct. 29, 1954, when the semi-trailer truck he was driving went out of control; aged 29 y. 7 m. 9 d. He was a member of the Beachy Church in Nappanee, Ind. His father preceded him in death 6 years ago. He is survived by his mother (Mrs. Emma Shrock) and 4 sisters (Mrs. Leona Yoder, Mrs. Freda McMins, and Mary Ruth, Hicksville, and Mrs. Sarah Graber, Mark Center, Ohio). Funeral services were held at the Lost Creek Mennonite Church, Nov. 1, in charge of Enos Miller, Amos Yoder, and Ralph Yoder. Burial was made in the Lost Creek Cemetery.

Smucker, Peter J., was born in Greene Township, Ohio, Nov. 11, 1875; passed away after an illness of one week in the Dunlap Hospital, Orrville, Ohio, Nov. 2, 1954; aged 78 y. 11 m. 23 d. A stroke caused his death. He gave his heart to the Lord at about 14 years of age and was received into the fellowship of the Oak Grove Mennonite Church. For the last 7 years he has been a member of the Pleasant Hill Mennonite Church. On Dec. 15, 1904, he was married to Orpha Steiner. To this union were born 3 children, two of whom survive (Paul, Smithville, Ohio, and Gladys—Mrs. Leslie Morrison, Wadsworth, Ohio). A daughter (Ruth) preceded him in death. He was one of 16 children, 8 of whom survive him (Simon, Orrville; Dan, Adeline, and Ella, all of Harrisonburg, Va.; Mrs. Mary Mast, Portsmouth, Va.; Mrs. Effie Miller and Mrs. Emma Rohrer, Smithville; and Katie—Mrs. David Steiner, North Lima, Ohio). There are 8 grandchildren. Services were held at the Oak Grove Church in charge of Gerald C. Studer and J. Robert Kreider. Interment was made in the Oak Grove Cemetery.

Sommers, Anna, daughter of Nicholas and Magdalena Nofziger, was born in Alsace-Lorraine, Feb. 17, 1872; departed this life Sept. 23, 1954, at the Detwiler Memorial Hospital, Wauseon, Ohio; aged 82 y. 7 m. 6 d. She had been failing in health for several years and suffered a cerebral hemorrhage on Sept. 3, from which she did not recover. She with her parents immigrated to America and settled near Archbold, Ohio. About 1884 the family moved to Stuttgart, Ark., where she resided for 35 years. She united with the Mennonite Church in her youth and remained faithful until death. On April 6, 1893, she was united in marriage with Samuel Sommers and established their home in Stuttgart, where her companion was later called to the ministry. Four daughters and one son were born to them (Mattie—Mrs. Harvey Nofziger, Wauseon, Ohio; Kate—Mrs. Frank Nafziger, Ida—Mrs. Jacob Springer, of Archbold, Ohio; Della—Mrs. Ernest Nafziger, Stryker, Ohio; Daniel, Archbold, Ohio, who is also a minister). Surviving are the 5 children, 2 brothers (Henry, Molalla, Oreg.; Dan, Hunter, Ark.), 11 grandchildren, 26 great-grandchildren, besides many other relatives and friends. Her companion, one sister, and 2 brothers preceded her in death. In 1920 she with her family moved to Pryor, Okla., where her companion passed away in 1927. She later returned to Archbold, where she has since resided with her children. She was a member of the Central Church, Archbold, where funeral services were conducted Sept. 26 by P. L. Frey and E. B. Frey. The body was returned to Pryor, Okla., where services were held by Nelson Histand and Irwin Hartzler on Sept. 28.

Speigle, Lawrence, son of Samuel and Annie (Blough) Speigle, was born Oct. 16, 1878; died at his home near Boswell, Pa., Nov. 3, 1954; aged 76 y. 18 d. He was preceded in death by his first wife, the former Sadie Blough, 2 daughters, and one son. He is survived by his widow, the former Margaret Blough, and the following children (Cora, Donald, and Dalton, all at home; Erma—Mrs. Norman Hostetler, and Paul, of Hollsopple, Pa.; Richard, of Davidsville; and Twila—Mrs. John Ogburn, of Boswell), 19 grandchildren, 4 great-grandchildren, one sister (Mrs. Ellen Gindlesperger, Stoystown, Pa.), and many other relatives and friends. He united with the Mennonite Church Jan. 3, 1904. Funeral services were conducted at the Blough Mennonite Church on Nov. 6, with Harry C. Blough and John A. Lehman officiating. Burial was made in the church cemetery.

Stoltzfus, John S., son of Emma and the late Abram B. Stoltzfus, was born Sept. 1, 1887; passed away suddenly of a heart attack on Sept. 19, 1954; aged 67 y. 18 d. He had a stroke 4½ years before but was able to do light work until this past summer. He is survived by his wife (Sallie), 3 children (Leroy S., Bird in Hand, Pa.; Elsie—Mrs. M. Simon Zook, Honey Brook, Pa.; Ruth—Mrs. Ira Nissley, Morgantown, Pa.), his mother (Mrs. Emma Smoker), 2 brothers and one sister (Daniel M., Talmage, Pa.; Aaron A., Norristown, Pa.; and Emma—Mrs. John Petersheim, Lancaster), and 14 grandchildren. Funeral services held at Weavertown Amish Mennonite Church, where he was a faithful member, were conducted by John A. Stoltzfus, Reuben Stoltzfus, and George W. Beiler. Interment was made in the adjoining cemetery.

Zimmerman, Jonas M., son of Christian and Esther (Martin) Zimmerman, was born in Lancaster Co., Pa., May 3, 1874; passed away at the Seidle Memorial Hospital, Sept. 27, 1954; aged 80 y. 4 m. 24 d. He accepted Christ as his Saviour in his youth and became a member of the Oak Grove Mennonite Church in Ohio. At the age of 17 he moved to Mechanicsburg, Pa., and transferred his membership to the Slate Hill Church, where he remained a faithful member until death. He was married to Mary Zimmerman on Dec. 26, 1895. This union was blessed with 3 sons and 4 daughters. His wife preceded him in 1927. Three sons died in infancy and a daughter (Esther) at the age of 17. Surviving are 3 daughters (Sarah E., Anna Mary, and Ruth F.—Mrs. Joseph H. Hess, all of Mechanicsburg), 6 grandchildren, one brother (Amos M., Akron, Pa.), and a half brother (Martin Zimmerman, Smithville, Ohio). About 8 weeks before his death he underwent surgery, followed by another operation three weeks later. Funeral services were held at the Slate Hill Church by William Strong, assisted by C. W. Zimmerman and Mervin Baer. Interment was made in the adjoining cemetery.

Zimmerman, Samuel M., son of the late Henry and Charlotte (Hufford) Zimmerman, was born in Farmersville, Pa., Sept. 24, 1876; passed away after a lingering illness at the home of his son, Roy W., Ephrata, Pa., Oct. 19, 1954; aged 78 y. 25 d. His wife, one son, and one grandson preceded him in death. He had been a faithful member of the Metzler Mennonite Church for many years. Surviving him are 5 sons and daughters (Harry W., Manheim, Pa.; Lottie—Mrs. Harry Weaver, Blue Ball, Pa.; Roy W., with whom he resided; Elva W. —Mrs. Lester M. Weaver, New Holland, Pa.; and Raymond W., Ephrata, Pa.), 20 grandchildren, and one brother (Graybill, Lititz, Pa.). Funeral services held at the Metzler Mennonite Church Oct. 22 were in charge of Amos Sauder, Warren Good, and Mahlon Witmer. Interment was made in the adjoining cemetery.

Zook, Joshua B., son of John G. and Catherine (King) Zook, was born near Belleville, Pa., Dec. 15, 1868; died at his home in Allensville, Pa., Oct. 13, 1954; aged 85 y. 10 m. 28 d. He had been in failing health for the past few years. He was married to Mary Ellen Zook on March 12, 1893. They enjoyed 61 years of married life together. On May 14, 1905, he was ordained to the ministry and faithfully served the Allensville Mennonite Church for the past 49 years, except for the past few years when failing health prevented him from active service. He was also used as an evangelist and Bible teacher. In addition to his wife, he leaves the following children (Pheobe—Mrs. D. S. Oyer, St. Johns, Mich.; Chauncey Zook, Mill Creek, R.D.; Catherine—Mrs. Elmer E. Yoder, Huntington, Pa.; Anna M. and Bertha L., at home; Fannie R., Reading, Pa.), Mary R. Yohn, Reading, Pa., a close friend of the family, also 5 brothers and 3 sisters (Ira M., Portsmouth, Va.; Oliver H., Belleville; Leo P., Blaine C., Anna—Mrs. Roy Phillips, and Carrie—Mrs. Harry Kennedy, all of Allensville; Jacob J., Springfield, Ohio, and Ella—Mrs. Pius Hosteter, Tampico, Ill.), and 16 grandchildren. Services were held in the Allensville Mennonite Church in charge of Raymond R. Peachey, assisted by J. Elrose Hartzler, Uriel S. Zook, and Arthur Good. Burial was made in the church cemetery where services were in charge of A. Byron Fulton, Altoona, Pa., a nephew of the deceased.

Family Almanac

The new 1955 Family Almanac is now ready. It includes the standard features found in all almanacs, pertinent articles for the home, hints for the house and farm, plus the new ministerial directory with names and addresses. Price: 30¢ ea.; $3.25 doz.; $25.00 a hundred.

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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

ITEMS and COMMENTS

Soviet radio commentators charged that the United States "organized" the recent Second Assembly of the World Council of Churches at Evanston, Ill., "solely for the purpose of making political capital out of it. The fact that President Eisenhower spoke at this rally proves this beyond the shadow of a doubt," said one Moscow commentator. The Evanston charge was made by broadcasters as Russian press and radio organs continued the antireligious propaganda campaign which has been going full blast for some time.

* * *

Clarence H. Benson, author and Christian educator, died in Florida on September 16. He had been ill for eight months. He was the planner of a graded series of Sunday-school lessons and the founder of the Evangelical Teacher Training Association, and one of the founders of the National Sunday School Association. His writings have been extensively circulated and used.

* * *

After a summer of baseball broadcasts sponsored by Baptists instead of brewers, radio station WGRC in Louisville, Ky., has dropped all beer advertising. Said the general manager of the company, "We had been thinking of it for some time. We carry quite a lot of religion on our station, and it was just not consistent to carry beer or wine advertising. When the Baptists came along and sponsored our afternoon baseball, we just decided to drop alcoholic advertising altogether."

* * *

The New York Times reports that centuries of tradition in the dress of Roman Catholic nuns has been put aside by a new Pennsylvania order that will wear stylish, modern garb. Five postulants studying to join the Sisters of the Divine Spirit will wear a newly designed uniform consisting of Oxford grey skirts and jackets, flat black felt hats, white blouses, nylon stockings, and black leather pumps. A spokesman for the order says the departure is in line with the appeal made by the Pope in 1952, who thought one reason that religious vocation among women had dropped by fifty per cent in the previous quarter of the century was the complicated habit that had become traditional through the centuries. It was reported also that the widely observed rule against the driving of cars will not operate in the new order.

* * *

The fifteen hundred member First Baptist Church of Huntington Park, Calif., has transferred its affiliation from the American Baptist Convention to the Southern Baptist Convention. This gives the Southern Baptists, who first moved into the Southern California area after the Second World War, their first major church there.

* * *

The American Lutheran Church has adopted a directive that any pastor found to be the guilty party in a divorce shall "be disqualified for further ministerial service."

* * *

An article on "The Christian and War," by John Howard Yoder appeared in the October 1, 1954, issue of **United Evangelical Action**, the official publication of the fundamentalist Association of Evangelicals.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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MENNONITE BIBLICAL SEMINARY

This Is Missions Week

By J. D. Graber

By this time *Missions Week,* December 5-12, is a familiar theme to all readers of the Gospel Herald. We trust that we have succeeded in making the entire brotherhood conscious of the crisis in the home and foreign mission outreach of the church through her General Mission Board. We trust also that it has become clear that we are trying to do more than inspire a spurt of giving to wipe out a serious deficit. This is, of course, the immediate objective, but we trust that long-range benefits from this campaign may also be achieved. These are probably two in number as follows: (1) A clearer concept of the world-wide task of the church, and (2) A conviction that our present-day church program—local congregation, district conference, general boards—requires systematic giving on a continuing basis.

Every Member Canvass

We trust that during this *Missions Week* an offering envelope, likely by way of the local mission board member, will have found its way into the hands of every member of every congregation, including those away from home but who can be reached through the mails. This envelope carries the heading, *"My Missions Week Contribution."*

Your pastor will have made an announcement relative to this special offering in the December 5 Sunday service. You will have seen the *Missions Week* poster on your church bulletin board, and a copy of the *Missions Week* folder giving a graphic picture of the total world-wide program of the General Mission Board will have reached every home. The question that is now squarely before every member of the Mennonite Church is:

How Much Shall I Give?

Near the end of the year is a good time to take stock of our giving. Have I given a tenth of my income during the year? Can I honestly claim a tenth deduction on my income-tax form? The law allows up to 30 per cent deduction for gifts to hospitals, schools, and religious organizations; so we speak of 10 per cent merely as a respectable minimum. What I do with the 90 per cent I keep is really a more important spiritual question than whether I "satisfy the law's demands" by giving a tenth.

We trust this *Missions Week* contribution will be a special individual offering. By this we mean that all regular giving as well as all regular support of all other aspects of the church's program—local congregation, district conference, and church-wide boards and committees—will not be in any way reduced by this special gift. The size of our church program demands an *increase* in our giving and not a mere reshuffling of our present giving-level.

Together We Give

There is good stimulation to our giving when we know that many others are giving to the same cause along with us. If every member of our church would give his tenth, I would be greatly stimulated to give mine also, for together we can do so much. As we learn more systematic and regular giving in order that our enlarging church program in all its parts may not merely be kept intact but may be also still further expanded, it will be encouraging to feel and know that many thousands of us in the Mennonite Church are doing this *together.*

During this *Missions Week* when we are trying hard to achieve an average of $7.00 per member in a special contribution to the Mennonite Board of Missions and Charities general fund, we recognize how little this is for us each one, but what a tremendous task we can accomplish when we all do it together. May the Holy Spirit of God guide us and teach us.

Elkhart, Ind.

About 400 representatives and members of Mennonite congregations throughout southern Germany attended the annual conference of South German Mennonites held in Ludwigshafen Nov. 17. The pastor of the new Mennonite congregation at Backnang expressed appreciation for the aid given by the South German conference and by American Mennonites through their MCC in establishing the church for the large Mennonite refugee resettlement project.

General Council Supports Missions Week

The General Council of Mennonite General Conference, in its regular session at Laurelville, Pa., on Oct. 1, heard the Missions Week plan described as it is being publicized in articles in the Gospel Herald. The Council gave enthusiastic approval to the plan, and urges every member of the church to participate. Great blessing will be ours as we rally to the support of a world-wide program of missions. Don't miss your share of this blessing. Surely God calls us to go forward in our Gospel witness.

A. J. Metzler, Moderator.

"Get Me That Book"

Although it happened many years ago, I am glad to be able to furnish from a stenographic report still another of those incidents that must ever challenge the sacrificial concern of world-minded Christians.

Bishop Oldham, a native of India, related this incident at a student conference at Silver Bay, New York:

"Let me tell you a story. I was a Christian man, living in India, a surveyor in the employ of the Government, and was sent to survey the desert of Rajputana in the Northwest. I entered the desert with the necessary accouterments. When night came on I would send a message to the little oases (it is amazing what a number of Hindus can live on a little piece of green ground, supported on less than two cents a day); my servants would go and say, 'Our master will be here, and after the evening meal he wants to see you.'

"They knew I was an official of the Government, and perhaps there was a suspicion that I had a Government message.

"On one such occasion when the time came I stepped out of the tent, and there were the people. There was the great silvery moon, dropping such light as is seen nowhere else as in the tropics. There was the moon, and there were the people, all men. I stood and looked out on that company and was strangely moved. I was six weeks out in the desert, 180 miles from any town in any direction. I suppose my thought was absolutely true that those who were listening to me had probably never once heard the name of Jesus Christ. Let me say that there is a certain high tension of spirit, a certain sense of tremendous responsibility, accompanied with a certain profound gladness, when you feel that those who are listening are absolutely hungry, famine-stricken, without the Word of God.

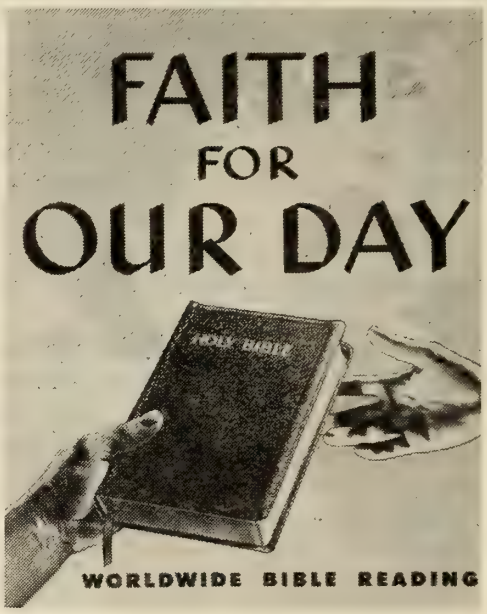
"I talked to those men that night. I spoke their language. At the close of that earnest and perhaps somewhat long address—who could help it?—this happened:

"An old man came forward. He was the son of a king, his long beard flowing down to his waist. He came up to me, leaning on his staff. The young men courteously made way for him. He stood there looking up at me, his strong face alert in that bright moonlight. He said: 'You are a young man, and yet the things you have been talking about—how do you know these things? How do you know them?'

"I answered, 'Father, I have not known these things because of my own personal righteousness or wisdom. But these questions which have troubled your heart and all human hearts—our Great Father has written down the answers in a Book, given to men of olden time who struggled with these questions. And the answers to these questions were written in a Book.'

" 'Do you mean there is a book with all these things you have been telling us about—about a love that is good, and all the rest of it?'

"Then I said, 'There is a Book. It is God's Book, and the answers are in it.'



" 'Young man,' said he, 'is that book in my language? You speak my language. Did you read it in my tongue?'

" 'Yes, I have the Book.'

"I wish you could have seen that old man. He straightened up and, pointing his long finger at me, I shall never forget it as he said: 'Get me that book!'

"I ran back to my tent and brought back two copies of the Bible in their language. Forty brown hands were stretched out for them as I returned. I put one into his hand, and when I told him that the answers to the questions were in that Book, the old man looked up and said, 'Sir, how long has this book been in the world?'

" 'It has been here for hundreds of years; for hundreds of years.'

" 'Did your people have it?'

" 'Yes.'

" 'And I am an old man. All my friends have died hopeless. I am nearly gone myself. And all this time the book was here and nobody brought it to me. *Why didn't someone bring us the book long ago?*'

"The question of the old man rings in my ears constantly, and I pass this question on to you. I pass it on to Christendom. Why has not that Book been put into every language in the world? Nineteen centuries after Christ came, and two thirds of the human family still says, '*Why have you not brought us the Book?*' "—James R. Joy. Selected

Our Readers Say—

There was an article in the Nov. 16 issue of the GOSPEL HERALD by Melvin Gingerich about saying we instead of I, and in Nov. 2 issue Wilbur Hostetler calls our attention to saying *it* when speaking of a child. I believe they both have good points.

There is something that grieves me and is a great concern and that is the growing tendency to say "you" to God. So many of our good minister brethren are using it in public prayers. Is it right to address our God on the same level as we do each other?

Please give some light on this subject.—*Mrs. Howard F. Lehman, Willow Hill, Pa.*

(The question of how God should be addressed is linguistic and historical, not religious. Many languages, including Hebrew and Greek, the original languages of the Bible, do not have separate forms to be used in addressing God. In English, as in other European languages, different pronouns and verb forms may be used in different situations. In English, however, about the only use left of the "thou" form is in prayer. Long association of this form with prayer has made many of us feel that the "you" form is irreverent.

The editor prefers the "thou" form, but it is purely a matter of taste. Since the accompanying verb forms are often difficult [thou didst], children and less educated persons may find this form impossible. It is better to pray in the "you" form than not at all. It is not wrong to do so. But we still think that those who regularly lead in public prayers should try to learn the "thou" forms.—E.)

Income Tax Season

By H. L. Swartzendruber

During these weeks most individuals and businesses are receiving their 1954 tax forms to complete and return to the United States government. Taxes are still high in spite of recent laws.

The recent laws provide for liberal deductions for funds contributed to recognized religious, charitable, and edu

(Continued on page 1173)

GOSPEL HERALD

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EDITORIAL

Christian Vocation

We use the word "vocation" in connection with our occupation, our way of making a living. But in Biblical usage this word never refers to a man's earthly calling, his profession, or occupation. It is his heavenly calling which is always in view. "It means God's call to repentance and faith and to the life of service within the redeemed community," says Alan Richardson. "We cannot with propriety speak of God's calling a man to be a doctor or a schoolmaster or an engineer. God's call is to fellowship with Himself in Christ's body, the church. . . . This vocation or calling comes to every Christian, and thus he becomes a layman, or member of the people of God."

This has tremendous implications. It means that every true Christian is first of all a Christian, and only incidentally a farmer or bricklayer or teacher. Many people have thought of themselves as carpenters and housekeepers and merchants who incidentally were Christians. And having thought that way, they acted that way. The demands of Christian living were subordinated to the demands of occupation. They could not teach Sunday-school classes because busy Saturdays left them exhausted. Matters of conviction and faith could accommodate themselves to a change of residence required by the firm. Conventional practices by the occupational or professional group had higher guidance value than the principles of God's Word.

If we admit that from the New Testament point of view a man's secular occupation is of secondary importance, then we are in position to bring all of life under the Lordship of Christ. Then we will see more clearly what it means to be a believer in the Lord Jesus Christ, to be a disciple of His, to serve Him with heart and soul and mind and strength. Then we will use our occupations, not as ends in themselves, but as means to the end of glorifying God.

Another implication of the Christian calling is our attitude toward our work. A heavenly goal invests our work with a meaning and worth which is unique to Christians. Our work is not a curse but a blessed privilege. It is "a divine ordinance for human life." It is a cooperation with God in the keeping of the garden of man's residence. It requires honesty and industry. Work is not degrading. But neither is it ennobling in the sense that in itself it is enough to make life satisfying. It is good that man should labor, but it is more important that he has a Master to serve. Apart from that Master, work, like every other aspect of life, stands under the curse of sin.

Another implication of the Christian vocation is that every Christian is called to the same calling. We all serve one Master, and with one end in view. Therefore any distinction between "lay" Christians and "professional" Christians breaks down. Some of us make our living by doing various kinds of work in the church. But considered as a means of livelihood, that work is no more sacred or Christian than is a "secular" occupation. Just as a means of making a living it is secular. We must not be classified as professionals and amateurs; rather, we all are Christians. Ordained men and supported church workers have their special responsibilities, but their vocation is the same as that of the Christian salesman or factory worker: they are all called to fellowship and service with Christ and His people.

Let us then walk worthy of the calling wherewith we are called. Eph. 4:1.—E.

"Faith for Our Day"

This is the title of a poster which the American Bible Society has prepared for the promotion of its eleventh annual campaign for world-wide Bible reading from Thanksgiving to Christmas and for the observance of Universal Bible Sunday, December 12. A cut of this attractive poster appears on the opposite page.

Probably all of our readers agree that the Bible is the book of God, the message which He gave to man through man, by the inspiration of the Holy Spirit. We agree that it meets the need of man because it has a message for every age, for every class and race, for young and old, for rich and poor. It is never out of date because it tells to each succeeding generation the things that it most needs to know. Only through a revelation from God, the Bible, can we find out the truths concerning the origin of man and the universe. Only through the Bible can we learn about the fact of sin and its effects upon man, and only through its message can we know God and His remedy for sin through the atonement of our Lord Jesus Christ.

Since the Bible has such an important message it is also important that we read and study it. Observance of days like Universal Bible Sunday not only helps us to remember what the Bible is and what it does for us, but gives us new inspiration and zeal to read it regularly, prayerfully, and with a desire to obey its message. It seems to be very easy for us as Christians to neglect to give it the attention that we should, and to allow our Bible reading to become formal and perfunctory.

One of the favorite excuses for not reading and studying the Bible as we should is that we do not have the time. The November issue of the "Bible Society Record" gives the following ten ideas for finding more time to read the Bible:

"1. Wake up ten minutes earlier every morning and read.

"2. Put a Bible portion under your pillow at night to read before falling asleep; if you can't sleep, read.

"3. Talk less, and you will have a few more minutes to read.

"4. Keep a copy handy to pick up in the kitchen or when dressing or at the telephone.

"5. Carry a two-cent portion in your pocket or bag.

"6. Take along your own copy when going to the dentist, doctor, lawyer, or elsewhere. Why read old magazines?

"7. Never go on a journey without a copy; you might be bored with your companions.

"8. Keep a copy in the glove compartment of your car in case of traffic jams, a wait for repairs, or when chatting with passengers.

"9. Have a copy on hand when waiting for unpunctual people.

"10. Remember that a copy of the Bible in the hand is worth two on a table or three in a book case!"

You can probably think up other methods that are just as good or better to find more time to read the Bible. And then you not only want to read it yourself but help others to read it—in your home, among the n e i g h b o r s, and

through Scripture distribution. In our troubled world we need faith in God to give us the anchor of hope that we need to take us safely through the experiences of life. The Bible provides the foundation for "Faith for Our Day." And it will give us direction in the way which we should live and labor. "Thy word is a lamp unto my feet, and a light unto my path."—H.

The Living Library

One day, as Sir Walter Scott was drawing near to what he called the "last and final awakening," he was wheeled in his chair to the window of the library at his home, "Abbotsford," from which he could look down upon the river Tweed; and seated there he expressed the wish that Lockhart, his son-in-law, should read to him. When Lockhart asked, "From what book?" Sir Walter replied, "Need you ask? There is but one." In one sense Sir Walter was right, but from another point of view our English Bible is not one book at all. It is a whole library of Books. Our English word Bible is derived from the Greek *Ta Biblia*, which literally means, "The Books." And these "Books" were written by a number of authors, each in his own style and with his own message.

Now, a library is always a fascinating place to a booklover. He will spend hours looking at titles and authors before making a choice. Included in this library are sixty-six Books of the most varied character—histories, poems, love stories, and biographies. Their settings range from mountains, rivers, and lakes, to towns, villages, churches, homes, law courts, and prisons. Their characters are old men and women, young men and maidens; people in high places of authority and people who are of humble birth. The heroes and heroines are prophets, priests, and kings; poets, scholars, and fishermen; soldiers, statesmen, and farmers; queens and serving-maids; dancing girls and princesses, lawyers and parsons.

A journey through this Bible will take us to strange and interesting places and we shall meet strange and interesting people. But to those who are willing to make it, the journey will not be uneventful, for this Book is the record of man's age-old search for God and for the meaning of life and the significance of death. Challenges, commands, warnings come to us from its pages. Comfort, mercy, forgiveness, friendship, and love are in its sentences. And everywhere, as one writer puts it, "God looketh in through the windows, showing Himself through the lattice."

No wonder that on the language and imagination of the English-speaking races this Book has printed itself, and that, if we would know our mental imagery, we must know our Bible. It was composed in Judea in the latter half of the first century. There is a great difference between Judea and twentieth-century America, but this Book is as much for us as for the Jews. Human authors abound with allusions to their country and time and to the thoughts and ideas current in their country. The very fact of English idiosyncrasy makes an English author almost impossible to a Frenchman or to a German. If the New Testament, for example, had been the work of men who meant it only for those of the first century, they would have reproduced ideas of that century which would appear childish and absurd to us. Consider the sacred books of the East. They are largely alien to the English or American genius, and they do not move and affect us, save often to ridicule. There is a whole world of difference between this Book and those books. Out of the whole mass of the world's literature, this is the only one which rises above conditions of time and place. It is a universal Book which meets the needs of all classes. What a cavalcade, what a pageant of various types marches out of the Bible! Knowing them, we are psychologists and in some measure understand the instincts and impulses of human nature; we are realists, and see in the hearts of all men the heat of animal passion burning there, and the spark divine; we are theologians and know man—not utterly depraved but a good thing spoiled.

But from the Bible we have had more than the coloring of our language and we have been given more than entrancing pictures. From this Book all inspiration for worship and service, for devotion and zeal, has in all ages flowed. It has been a river powerful and cleansing, a spiritual dynamic behind the moral progress of the centuries. To it we owe the abolition of slavery, the emancipation of women, child welfare, health and social services, popular and free education, our belief in democracy, our hatred of any system that denies the sacredness of human personality; and as Lecky has said: "It has covered the earth with countless institutions of mercy utterly unknown to the heathen world."

I imagine that in America as in Scotland it is true that for too long the Bible has been a neglected or forgotten Book. In Guy Thorne's book called "When It Was Dark" there is painted an imaginative picture of a world in which faith has died and the Bible is discredited. The writer's world is a place where cruelty, robbery, savage enmity, and aggression prevail. Thirty years ago, when Thorne wrote, that may have been an imaginative world, but is it so today? Is it not rather the world we know? And is not the conclusion inevitable, indeed, inescapable, that we must return to the teaching of this Book? Many things have changed since this Book was first

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It Happened—

FIFTY YEARS AGO

(From Herald of Truth, Nov. 17, 1904)

The repairs on the old Mennonite meetinghouse in Canton, Ohio, have been completed and Sunday, Nov. 27th is the day announced for reopening of public services. . . . J. A. Liechty is superintendent.

On Sunday, Nov. 6th, Bro. Peter Swartzendruber was ordained to the ministry in the Amish Mennonite congregation at the Upper Deer Creek M.H. in Iowa Co., Iowa.

On Nov. 6th votes were taken for the ordination of a minister in the Howard-Miami congregation near Kokomo, Ind. . . . Bro. Niles M. Slabaugh was chosen by lot.

(From Herald of Truth, Nov. 24, 1904)

Bro. Isaac G. Hartzler was ordained to the office of deacon in the Sycamore Grove congregation, Cass Co., Mo., on Nov. 6th.

The mortgage that had been resting over the Chicago Mission building for a number of years was lifted by the Mennonite Evangelizing and Benevolent Board on Nov. 1, 1904.

Bro. A. Metzler, superintendent of the Orphans' Home, West Liberty, Ohio, writes us that there are now twenty-eight children in the Home and all are well.

SEVENTY-FIVE YEARS AGO

(From Herald of Truth, Dec. 1879)

Deacon ordained. In the Towamencin Church, in Montgomery County, Pa., a deacon was ordained on the 13th of November. Eight brethren were presented as candidates. The lot fell on Jacob Gottshalk.

A brother from Montgomery Co., Pa., writes on the 1st of November, as follows: The meetinghouse near Souderton is ready for the roof, and if the weather is favorable the house will, in a short time, be ready for services.

On Saturday [Oct. 18] at 2 o'clock there was a public preaching, after which two brethren were nominated for the ministry, namely, John Shallenberger and Caleb Winey. At the Sunday morning service Caleb Winey was chosen by lot and ordained. Bro. Winey removed from Richfield, Juniata Co., Pa., and is a son of Bishop Samuel Winey of that place.

Suppose the Presses Stopped

By William F. McDermott

When the newspaper strike in New York stopped the giant presses from rolling off their Niagaras of new editions daily, America's first city suddenly felt itself all but paralyzed.

"No daily paper?" eight of every ten people asked each other in bewilderment. One of the greatest publications missed its issues for the first time in more than a century.

Inveterate readers who took their newspapers for granted as much as their coffee suddenly found themselves "lost." Radio-television newscasts and flashes, and motion picture newsreels, proved no substitute for the paper to be read and digested at will.

Whenever I enter a Christian home where no Christian publication is subscribed to and perused regularly and intelligently, I feel that here is a domicile which in one sense is "lost." It has deprived itself of the greatest continued news story of the times—the story of the Lord at work in His world in these desperate, yet challenging days. The presses for that family have stopped.

But when I find a Christian publication alongside the Bible in a home of devout followers of the Lord Jesus Christ, I sense that here is a family that is alive to the world and its spiritual problems, and to the many ways modern disciples are militantly battling to meet them.

I regularly read eight or ten church weeklies or monthlies, and I find no literature of the day more informative or invigorating, none more helpful in understanding current complexities or more revealing in the only way—Christ's way—to meet them. Newspapers and magazines are neither substitutes nor competitors of the religious press. Its service is unique, vast, incomparably important and influential in advancing the kingdom of God.

There is no organization in our land comparable to the Christian Church. We count more than 90,000,000 members on church rolls, but the number of Christian adherents, including the nominal, must range from 130,000,000 to 150,000,000. Atheism or agnosticism, at least the militant, blatant type, has almost disappeared from the scene. It is no longer the smart thing to deny God. It is true a vast paganism exists, but also there is a virile counter-faith, rooted in the fundamental doctrines of historic Christianity, which millions proclaim and live, and for which multitudes would be willing to give their lives.

There's news there, friend. The greatest, best, most exciting news anywhere. And there's only one place you will find it chronicled faithfully, fully, accurately, and inspiringly—in your Christian publication.

The Bible itself sets the pattern for today's Christian publications. Webster's dictionary defines the word "gospel" as "the good news concerning Christ, the kingdom of God, and salvation." What better statement could fly from the masthead of the Christian press in our land today?

Likewise in the Acts of the Apostles, we find the meatiest story ever printed—the story of the founding of the Christian Church and its spread in a few decades over the known world. It's news without parallel in history.

Christian publications do a follow-up today of the "greatest story ever told." Let's look at the picture from different angles.

Secular news columns are rife with threats of war, killings, corruption, and violence. Possibility of the suicide of the human race hangs like a black shadow over reports from the capitals of many nations. Is there no counteracting influence?

I turn to my church paper. I find there the story of a Christian doctor in a primitive, hunger-ridden land, who in his missionary hospital performed 3,000 cataract operations in a year on the eyes of people going blind, and of an American group of churchwomen furnishing him with 500 artificial eyes for those who have lost partial sight. Think of the good will created thereby—the good will which alone will bring peace.

Again, a story that mentions Halley's comet intrigues me. What has that to do with religion? I discover that a descendant of that famous astronomer condensed the Bible to one-third its size and committed all that condensation to memory; for years Henry H. Halley held "Bible memory revivals," at which his "sermons" consisted of Scripture quotations. He could recite Bible passages for an hour a night for six weeks and never repeat a line.

You read of juvenile delinquency increasing, of dope addiction and vandalism, of jails packed with teen-agers, of adolescents committing atrocious murders. But there's another side to youth. In my church paper I find the account of 11,000 Christian workers traveling a total of 6,000,000 miles to attend a great Sunday-school convention. I read of young people by the hundreds dedicating themselves to Christian service.

My church paper tells me of new churches being founded, of Christian service in prisons and hospitals, of evangelical schools and colleges preparing men and women for missionary work, of progress being made in good race relations, in relief of the poor and needy, of the influence of Christ in all phases of life.

I read the story of revival the world over, of the Word of God being preached in hundreds of languages and of Bibles printed in more than a thousand tongues. I learn of thousands being converted in evangelistic campaigns here and in foreign lands. I find that God is working in His world in amazing ways, making one realize that "My word shall not return unto me void."

Your Christian publication not only informs you but also broadens your vision. As you read from week to week or month to month the kingdom news of your own denomination and of others, your spiritual view is not limited to your earthly horizon. You see beyond your own neighborhood or city or nation. You realize that you have brothers whom you will never see or know in the flesh, who are of different races and cultures, whose food and manners are strange to yours—yet all are bound together with the indestructible ties of Christian love.

Parochialism is no mark of the true Christian. He becomes world-minded in the realization that Jesus Christ is the Saviour of all men who seek Him, and that *Saviourhood* binds us to our unseen Christian friends with a closeness and understanding that no political ties can ever develop. Big-mindedness and big-heartedness go hand in hand, and your church paper is priceless in its efforts to enhance such nobility of soul.

You will find your church paper is an invaluable supplement to the sermon and an aid to worship. Nothing is so inspiring as a sermon preached under the guidance of the Holy Spirit—there must *always* be the faithful preaching of the Word of God. Yet your memory is the only way you have, or usually use, in preserving for yourself the weekly pulpit message. And details tend to fade away as time passes.

But your church paper can be read, digested, and kept for permanent reference. You can peruse it as you wish, and it can serve as a memory refresher for years to come. You can clip it and use the material in it decades later. I have

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The Sacred Word

Father of mercies, in Thy Word
What endless glory shines!
Forever be Thy name adored
For these celestial lines.

Oh, may these heavenly pages be
My ever dear delight,
And still new beauties may I see,
And still increasing light.

Divine Instructor, gracious Lord,
Be Thou forever near;
Teach me to love Thy sacred Word,
And find my Saviour there.

—Anne Steele, in Bible Society Record.

on file gems from church papers which I clipped half a century ago; they are as timely today as when printed. If I took Christian publications for no other reason than what I retain for future use, I would still be getting more than my money's worth.

I consider the Christian press the strong right arm of the church. The denominations that have well-edited, vigorous publications are divisions of the Christian Church that are advancing all along the line. At no time in history have the masses of people been more zestful for knowledge, and at no time have they been more willing to follow the paths that reliable information outlines for them.

An ignorant people are a static people. Poverty of body goes very much with poverty of mind; and poverty of spirit goes with poverty of information about God, His will, and His church. Nothing can cripple a denomination more, except outright sin or worldliness, than to lack an avenue of communication. Haphazard distribution of literature will not do. It is God's will that people should know and go forward. The efficient, attractive, and consecrated Christian publication not only *informs* its people but also *inspires* them with its dramatic presentation of the kingdom of Christ in action, with its varied special articles, quotable bits of exhortation, and its editorials commending loyal, unremitting, joyous service to the Master.

You not only *get* but also *give* when you are a loyal subscriber and intensive reader of your Christian publication. You give support, financial and moral, to the kingdom of God. You are serving God when you subscribe to the church paper as well as to the church treasury. No publication can exist without subscribers or readers, and the larger its clientele the better it can serve you. You inspire the editor and his staff to do their utmost to present vital Christian news, editorials, stories, articles, and features. Just as a minister is stirred to preach more eloquently by a large, responsive congregation, so the editor does his best when he has a large number of interested, appreciative readers. More so, *when they write him.*

I know many editors of Christian publications, and I find them as a rule to be men of high intelligence and consecration. The days are gone when ecclesiastical authorities thought you could put anyone into the editorial chair and he would automatically function. To be an able editor requires not only a natural aptitude for journalism, but also technical skill comparable to that of the surgeon or engineer.

To be a true Christian editor requires even more; the technique must be there, but also the devotion to Christ necessary to make a Christian publication a true bearer of good tidings. A brilliant editor of a secular journal might fail, if he depended solely on his own ability, to become a successful religious editor. This is another phase of the uniqueness of the Christian press. The real editor is not only a publisher but also a crusader. Ever in his mind and prayers is this: Am I doing what Jesus would have me to do, and am I always doing my best for Him?

In the evangelical press today, you will find editors whose personal lives have been surrendered to the Lord for His service and direction, and who consider themselves called to their task the same as ministers and missionaries. Many of them are ordained ministers to whom God has given editorial talents which they in turn have dedicated to His service.

As I look back over the years, I see tremendous advancements in the church press. Time was when the run of Christian publications was dry and colorless —a few unfortunately are still that way, but are ripe for "conversion." But the religious press wasn't alone in that drabness: just take a look at an old-time newspaper and its columns of small type, dead heads, and poor printing.

This is a changing world, and while the tenets of our faith are changeless, our customs and practices alter. The printing art has made incredible strides in the last 30 years; journalism has likewise progressed. Tract literature, religious leaflets, and pamphlets have come alive with color and high-grade typography. And most church publications today are attractive, well illustrated, printed on good stock, and easy to read. You can place many Christian publications today alongside smart-looking national magazines, and they are fully as inviting to the eye. In fact, a few of them excel so markedly that I would say they outdo nine out of ten of our most famous magazines in eye appeal.

As to dramatic and romantic writing —not in the sentimental sense—Christian papers take no back seat to any publication. As I read church journals and Sunday-school literature, I find them as fully engrossing as the secular publications who pay high prices to noted writers for stories and articles. This is good news, for cheapness has no place in Christianity. We owe our very best God. Christian editors have a keen sen of that, and in giving their best are wi ning millions of faithful Christians to realization that Christian publicatio are indispensable to an effective blanke ing of the world with the good news redemption through Christ.

Christian editors and publicatio have found much of value in conferenc and institutes of various types, for t exchange of ideas and for the receptio of suggestions from editors of secul newspapers and magazines. The latt have given of their services willingly, an their tips for the betterment of the r ligious press have been invaluable, an received with deep appreciation.

The Christian Writers' Institute Chicago, the Evangelical Press Associ tion, and similar groups have done muc to point up the possibilities of religiou editing and writing, and should uncov further values in the future. It shoul be clear that many editors of the secul publications are active Christians, wh carry over in their own enterprises much as possible the same Christian ze which animates editors of the religiou press.

It is interesting to note how the wor "ministry" has expanded in its meanin in the Christian field. We speak of th lay ministry, the ministry of music, an the ministry of education. The ide should, and will, go further to includ the "ministry of journalism."

If it weren't for the written or printe word, we wouldn't have the Bible toda If the four Gospels hadn't been com mitted to writing, the whole story of th historic Jesus might easily have been los in the mists of the ages—that is, humanl speaking. No one would believe for moment that God would not divinel preserve in some manner the facts of th life and death of His Son for the redemp tion of mankind. Yet He chose the wri ten word for the record.

Surely today, the story of how th Good News is spreading in the face o the appalling sins and evils of this age i also divinely inspired. God is using th pen and the typewriter in the "ministr of journalism" wherever it is truly ca ried on in His name. It is an exalted op portunity for evangelism. Editors an readers make the paper, and help mak the Christian Church the invincible fo of mankind's curse and the agency of re demption of the lost.

Honor yourself and your household with Christian publications: give them place of prominence that your visitors a well as family may read and learn. You will gather spiritual strength and in spiration along with knowledge, an your service to Christ will be enhanced

If the presses of religious journalism were to be stopped, havoc in the spiritua realm would be wrought. But if they are kept rolling faster, greater blessing under God will come.—From the *United Evangelical Action.* Used by permission

A Lost Word of Jesus

Hear the word that Jesus spake
Eighteen centuries ago,
Where the crimson lilies blow
Round the blue Tiberian lake:
There the bread of Life He brake,
Through the fields of harvest walking
With His lowly comrades, talking
Of the secret thoughts that feed
Weary hearts in time of need.
Art thou hungry? Come and take;
Hear the word that Jesus spake.

—Henry van Dyke in Bible Society Record.

A Prayer for This Week

Our Father, Thou great eternal spirit, Thou art worthy to receive praise, honor, and glory. We beseech Thee, lend a listening ear to Thy humble children. We are so prone to forget that all good things come from Thee. Accept our sincere thanks for all Thy gifts. We thank Thee for our land, especially for the religious freedom we enjoy. We pray for those in authority that they may foster peace and good will among the nations. Grant to all Thy people that inner peace that comes from a consciousness of sins forgiven. Give us hearts of compassion to see the dire need in the world. Give us a burden for the lost Christ died to save. Give us courage to undertake, for Thou hast promised to go with us. Give us strength to press forward, that Thy kingdom may expand. Give us courage to endure, for the call is, "Be thou faithful unto death."

In the name of Jesus, our Elder Brother, we pray.

—*Paul Yoder.*

The Ten Virgins Parable—An Interpretation

Matthew 25:1-13

By John A. Kennel

Introduction. The kingdom of heaven, as referred to here by the Master, represents the church. (The kingdom of God is thus the invisible church. It is the whole spiritual commonwealth of God's children, the true company of all faithful people. It is represented by the visible church, but is more comprehensive and greater than the visible church in any age or all ages.—Bible Dictionary.)

These ten virgins represent ten church members. They all took their lamps and went forth to meet the Bridegroom.

Applying it to church members we would say that apparently they all made a start for heaven. Evidently they all made a covenant with God, were all baptized, and were received into church fellowship. The outstart was good; probably they all looked alike, probably they all took communion and observed the ordinances of the Bible, but it soon became evident on the part of the foolish virgins that something very essential was lacking. What was it? They failed to take oil along in their vessels. They failed to make provision for the journey. Perhaps they laid the foundation and failed to count the cost of building the tower, as in Luke 14:28-30, or perhaps they could be likened to the seed that fell among the thorns which endured for a while; then cares, riches, and pleasures of this life choked the Word and it became unfruitful. It seems evident, as we read further, that they were still members of the church because in the resurrection they were sadly disappointed.

Now let us notice the wise. They counted the cost; they made ample provision for the journey; they took a good supply of oil (grace) along in their vessels. They found the grace of God sufficient for every duty and trial of life. They were faithful and diligent to every good word and work. They were alive and awake to their responsibilities and continued so to the end.

While the bridegroom tarried, they all slumbered and slept. This is not to be interpreted that they all became careless and indifferent, but rather ere the Bridegroom came they all died the natural death.

The coming of the Bridegroom (the second coming of Christ) is imminent. We believe that in every generation since Christ's ascension God intended that men should be looking for the return of our Lord. John 21:23. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. At midnight, signifying the most unexpected time. Matt. 24:44. *Then all those virgins arose.* Note: They all arose at the same time. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). And again, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Note also, they all *trimmed their lamps,* the foolish as well as the wise, but the foolish began begging for oil, for they said, *Our lamps are gone out.* In Matt. 7:22, 23, Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name . . . done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The wise virgins had no oil to spare. None can by any means redeem his brother. "So then every one of us shall give account of himself to God." The foolish virgins went to buy, but when they came back and pleaded for admittance *the door was shut.* Of the wise it was said, *They that were ready went in with him to the marriage.* "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

Parkesburg, Pa.

Prayer Requests—

(Requests for this column must be signed)

Pray for Sister Sadie Troyer, whose husband, Bro. H. N. Troyer, minister at Oyster Point, Va., passed away Nov. 17, and who underwent surgery the following day.

A mother desires prayer for a son and daughter married out of church fellowship. Remember also their companions.

Pray for the language school being conducted for new missionaries in Tanganyika Dec. 13-31, that linguistic enabling may rest upon those who teach and those who learn.

THE LIVING LIBRARY (Continued)

written—men kill each other with tanks and bombs instead of with slings and stones; men travel in airplanes instead of on asses—but underneath, our nature hasn't changed. That nature needs still the same satisfactions, the same restraints, the same resources of faith, of prayer, of comfort, of security, of hope, of God over all. And this Book provides for all our moods, all our needs, and all our hopes. Its vocabulary is our vocabulary. Selfishness, lust, greed, cruelty, aggression, thirst or power—all these are known to us, and of them this Book speaks. Friendship, love, mercy, truth, freedom, justice—these words express our longings and our prayers, and they shine like stars from the pages of the Bible.

But, best of all, in this Book we read of One who, as one of your American writers puts it, did not overthrow the oppressive government of Rome, did not lower taxation, did not increase wages nor change the economic status of His followers; but One who made His followers different men, transformed them, endowed them with power, made them capable of great faith and magnificent achievement, and through them and their successors started more philanthropies than all other men who have ever lived. From this Book, God the Father speaks through the Son and says: "This is my beloved Son . . .; hear ye him." This Book is the Word of God not because of the valuable Hebrew histories, nor because of the beautiful poetry of the psalmists, nor because of the challenging oracles of the prophets, but because of Jesus Christ Himself.

Let us then be resolved to read this Book, to love it, and to live by it. Find it, if you have mislaid it. Wipe the dust from its covers and find in it not *what* you have been seeking, but *Him,* the Lord of life, who is ever seeking you.—Alex. Gemmell, in *Bible Society Record.*

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Fall Revivals

The fall revival meetings, held from Oct. 18-24, were conducted by Myron Augsburger, college pastor. The theme for the series of messages was, "The Conquest of Holiness." The specific messages dealt with the conquest of the following: revival, self, the mind, the conscience, repentance, salvation, sanctification, love, obedience, life, eternity, victory—with the closing message on the theme, "The Spirit-Filled Life." A significant part of this revival was the live, spontaneous testimony meetings throughout the week. The speaker's strong emphasis this year upon dealing severely with the self life and upon a radical commitment to Christ bore fruit in the experience of many persons. The Prayer Circle periods of the following week were used by Bro. Augsburger for further nurture in the spiritual life.

Christian Day School Institute

The annual Christian Day School Institute, November 5 and 6, was characterized by good attendance and challenging messages. Visiting speakers included Jacob Goering, Hagerstown, Md.; Harold Bauman, Orrville, Ohio; Jacob Kuhns, Grantham, Pa., and Edna K. Wenger, Lancaster, Pa.

Educational Tours

The high school seniors spent three days in Washington, D.C., Nov. 4-6, visiting places of educational interest. They were accompanied by Harold D. Lehman, Sidney Schaefer, Miriam Barge, and Grace Showalter. On Friday of the same week the high school juniors, who are studying United States history this year, visited two points of historical interest—Williamsburg and Jamestown, Va. This group was accompanied by Bro. and Sister Monroe B. Wyse, Lester C. Shank, and Esther Longacre.

Youth Guidance Conference

A high spot of the year's special programs was the Youth Guidance Conference held on Tuesday evening and all day Wednesday, November 9 and 10. In addition to members of the staff, speakers on this program included Esther Eby Glass of Lancaster, Pa., Ruth Brunk Stoltzfus of Denbigh, Va., and Urie Bender of Scottdale, Pa. Topics dealt with various phases of social, vocational, and spiritual life problems as faced by the youth of today.

Missionary Emphasis

The Week of November 15-19 was designated as Missionary Week, with assembly and chapel periods throughout the week devoted to the promotion of missionary interest and conviction. A special missionary conference was held on the following week end with sessions on Saturday evening, Sunday morning, and Sunday evening. In addition to members of the faculty and student group, the following persons appeared on the program: Lloyd Weaver, Newport News, Va., Timothy Brenneman, Sarasota, Fla., and Harold Eshleman, Harrisonburg, Va.

Special Bible Term

Full details of the coming Special Bible Term, scheduled for January 13 to February 23, are given in the November issue of the E.M.C. Bulletin. Anyone desiring this information who has not received a Bulletin is urged to write for a copy. This Bulletin also gives full information regarding the three-week special course for ministers, running from January 17 through February 4, 1955.

* * *

The fall communion service was held on Sunday evening, November 14, with J. L. Stauffer in charge. Preparatory services were conducted on the morning of the same day, with baptismal services having been held on the preceding Wednesday evening in connection with the congregational prayer meeting, at which time four young persons were received into the local congregation.

Recent chapel speakers included George R. Brunk of Denbigh, Va., and Dr. Walter Schlabach, missionary to Ethiopia, who is home on furlough.

Thanksgiving vacation began on Wednesday noon, November 24 and extended to Tuesday morning, November 30. The Assembly Program on Wednesday morning, immediately preceding the Thanksgiving vacation, was devoted to announcements regarding the Christmas Work Program. These announcements included the statement that school would be dismissed two and one-half days early at Christmas in order that students, employees, and faculty may work and solicit funds in behalf of the building program, with contributions and wages earned going into the fund for the proposed gymnasium which is so urgently needed at the present time.

—Lester C. Shank.

LANCASTER MENNONITE SCHOOL

Nature-lovers on the campus have enjoyed watching the fascinating activity of Mother Nature preparing her children for winter. Trees energetically throwing off their coats of many colors, seeds of every variety winging their way to begin some new settlement, squirrels jealously harvesting bushels of new walnuts, each in their own way reveal the wisdom of their Maker.

But in an even more real and personal way, God has manifested Himself to us anew in our fall revival. Under the direction of the Spirit, Bro. Ross Metzler of Mattawana, Pa., and two student song leaders led us into genuine worship experiences that magnified God and dethroned self. Hearts were cleansed, lives consecrated, and students and faculty fellowshiped together in praise, testimony, and confession.

L.M.S. welcomed home old students and opened her doors to parents and friends during an evening of "Open House" on Oct. 21. The sight of halls and dormitory rooms crowded with interested persons, as well as the fine co-operation, was encouraging to those closely associated with the school program. Dormitory students also enjoyed exchanging looks into each other's well swept and garnished rooms on this occasion.

Our new student forum has been organized. Each member of the forum was elected by his class. It is intended that through this channel the student body will share some of the responsibility for making the atmosphere of our campus in every activity conducive to Christian growth and development.

We are challenged by the response our church is making to the present day needs of our young people in sponsoring our church schools. To educate with life's true purpose in mind, to give stability for meeting the chaos of false "isms," to develop leadership for our future church, and to instill missionary convictions—this is our task. Pray that as we work together we may accomplish it.

—Jesse Byler

He Gave Himself

They passed it along from pew to pew,
And gathered the coins now fast, now few,
That rattled upon it, and every time
Some eager finger would drop a dime
On the silver plate with a silver sound,
A boy who sat near the aisle looked 'round
With a wistful face—Oh, if only he
Had a dime to offer, how glad he'd be!
He searched his pockets, but didn't dare
To hope he should find a penny there;
And much as he searched, when all was done
He hadn't discovered a single one.

He had listened with wide-set, earnest eyes,
As the minister in a plaintive wise
Had spoken of children all abroad
The world, who had never heard of God;
Poor, pitiful pagans, who didn't know
When they came to die, where their souls would
go;
And who shrieked with fear when their mothers made
Them kneel to an idol-god—afraid
He might eat them up—so fierce and wild
And horrid he seemed to the frightened child
"How different," murmured the boy, while his
Lips trembled, "how different Jesus is!"

And the more the minister talked, the more
The boy's heart ached to its inner core;
And the nearer to him the silver plate
Kept coming, the harder seemed his fate
That he hadn't a penny (had that sufficed)
To give, that the heathen might hear of Christ.
But all at once, as the silver sound
Just tinkled beside him, the boy looked 'round;
And they offered the piled-up plate to him,
And he blushed and his eyes began to swim.

Then bravely turning, as if he knew
There was nothing better that he could do,
He spoke in a voice that held a tear,
"Put the plate on the bench beside me here."
And the plate was placed, for they thought he
meant
To empty his pockets of every cent.
But he stood straight up, and he softly put
Right square in the midst of the plate—his foot.
And said with a sob, controlled before,
"I will give myself—I have nothing more!"

—Selected by Fannie E. Martin.

CHURCH MUSIC

There Is Healing in Hymns

By Glenn B. Martin,
Chaplain Colorado Medical Center

The sick have unique emotional and spiritual needs. It must be realized that a constructive use of religious hymns for purposes of healing emotional moods requires a careful consideration. When the needs of the sick are studied and thought is given to the situations they face, the first step has been taken in understanding what the attitude and approach in the use of music with hospital patients should be.

The best service of which the Christian worker is capable can be given when he feels at home in his place of opportunity. He can have that assured feeling only if there is a clear understanding between himself and the people with whom he works. Without it, he cannot make an effective contribution to relieving pain and speeding recovery for the sick.

There are many types of hospitals treating a variety of ills. The scope of interest here is the general hospital which treats surgical and medical patients. Mental hospital treatment permits a more extensive use of religious music than the forms of treatment applied in other hospitals or homes where music is mainly used as a means of entertainment or worship.

The patient population in most hospitals represents a cross section of the national population. It includes persons of all social, economic, cultural, and religious backgrounds with a wide variety of emotional and intellectual dispositions, interests, training and experience, callings and hobbies. It represents a crosscut of religious musical interests and understandings. The choir or group singing hymns in the hospital must take into consideration the various aspects of the function of music as it relates to the sick entrusted to their ministration.

A hospital is not a church. It is a house of healing. Only those methods and songs which release the healing forces of God's love and forgiveness should be considered. It is worth while to formulate and re-examine the principles upon which an effective program of religious singing can best be executed. Only the hymns and tunes which seem desirable and familiar should be used in a ministry to the sick. The therapeutic significance of faith and love and forgiveness as it relates to the Gospel of Christ and is expressed in religious hymns and songs cannot be overestimated.

The choice of hymns for healing should be so selected as to focus attention upon the love and forgiveness of God through Christ. Patients are overly sensitive during illness. Often there is a sense of guilt, a feeling of punishment through sickness. For these patients, there is only one type of hymn, namely, the hymns with a theme of forgiveness. The patient's guilt needs no amplification. It needs to be dissolved. Hymns of love and forgiveness heal the breach between the patient and God.

Alfred B. Haas, Professor of Practical Theology, Drew University, has made a valuable comment on the therapeutic value of hymns. He pointed out that because of their rich emotional associations, hymns reduce anxiety, alleviate a sense of guilt, strengthen inner resolves, bring comfort, and divert self-preoccupation. Of course not all hymns do this. Hymns can and may produce a negative effect on the patient. Any reference made to enemies may only aggravate the patient's hostility and rebellion. The nurse or doctor becomes the object of rebellion and hostility. These negative emotions are not only anti-therapeutic, but malignant in nature, and may set off a chain reaction among patients throughout an entire ward.

It does not seem wise to use hymns whose words strongly emphasize death. The patient may be encouraged to exercise his fears of death. The hospital staff is interested in life, and extending life. The patient's discomfort may be aggravated by fear of death.

Closely related to death hymns are the hymns most frequently used at funerals. The theme and tunes may be widely accepted in many church groups for church use, but they must be ruled out for the hospital worship.

Hymns that make reference to "self" are not recommended for the sick. The patients are already overly self-conscious and self-centered in their thoughts. The objective in singing hymns is to turn the patient from himself, to open his eyes, and to turn him from despair and doubt to faith and courage in the Great Physician.

Many hymns have very depressing tunes, as well as words. The mood resulting is negative for the patient. He may conclude the world is a sorrowful gloomy place and that the best life holds is to accept his lot of suffering, loneliness, and neglect.

Religion can be used for an escapism, and the words of many hymns suggest retreat from reality. The result may be an avoidance reaction and the patient will be encouraged to deny the reality of his illness. He may accept a false gaiety and faith leading to nonobedience of medical help and instruction, only to do himself harm in doing so. Hymns suggesting escapism are neither psychologically nor theologically sound. An example might be "When We All Get to Heaven." There is little in these hymns for the sick who are attempting to accept their lot as a means for character growth and spiritual development.

Hymns that heal make full reference to rest and relaxation. Rest and relaxation speed recovery in every illness. It is interesting to note that the hymns of every age express man's desire for rest. Man is tired in body and mind and he encounters these moods in both health and sickness. With this fact established, an acceptable hymn of healing may be James Montgomery's, "The Lord is my Shepherd, no want shall I know" (1822). J. H. Stockton's, "Come, ev'ry soul by sin oppressed, there's mercy with the Lord, and He will surely give you rest by trusting in His Word," is another hymn worth considering for hospital use.

Closely related to themes of rest is the theme of peace and comfort. There is a wide selection of hymns in which both words and hymns effect healing through emphasis on peace and comfort. Cecil F. Alexander's, "Jesus calls us, o'er the tumult," followed with William Williams', "Guide Me, O Thou Great Jehovah," may not use the words "peace" or "comfort"; however, when rendered in their true spirit they effect desired feelings of faith in God who will see them through their immediate problems and pain.

Hymns of forgiveness and love are also abundant. Kate Hankey and W. H. Doane have left their hymn of forgiveness and love expressed in, "Tell me the Old, Old Story, of unseen things above, of Jesus and His glory, of Jesus and His love." Ray Palmer and Lowell Mason offer the hymn, "My Faith Looks Up to Thee," which is acceptable in any audience inclined to worship. Elisha A. Hoffman in, "What a Wonderful Saviour," has truly pictured the forgiveness and love of God. Many patients have expressed help through T. O. Chisholm's "Great Is Thy Faithfulness," and especially through the words: "Pardon for sin and a peace that endureth, Thy own dear presence to cheer and to guide: strength for today and bright hope for tomorrow, blessings all mine, with ten thousand beside!" To the patient facing a long convalescence, these words are especially meaningful. Hymns of this nature are abundant, and when not used with the sick result in a missed opportunity to stimulate healing.

One does well in seeking for balance in the choice of hymns for hospital patients. What the patient feels and what God through the Gospel has to offer are two cardinal points to guide one in selection. God offers His presence through His Holy Spirit. Many Protestant groups have neglected this phase of the Gospel. The sick man wants God with him, especially if there is a crisis to face, or a

(Continued on page 1173)

FOR OUR SHUT-INS

December and April

By Lorie C. Gooding

This is not permanent, this dull December.
These leaden skies are just a passing mood.
Be quiet now, and let your heart remember
The golden greenness of an April wood.

This will not last, this sleety desolation.
It is a transient moment. It will pass,
And soon, oh, soon, with glowing exultation,
The spring will scatter daisies on new grass.

Remember now, and still your heart's deep yearning
For springtime's gentle sun and gentle rain.
Watch patiently the golden sun's returning.
As sure as morning, spring will come again.

Holmesville, Ohio.

How I Learned to Be Grateful

Many, O Lord my God, are thy wonderful works which thou hast done, . . . if I would declare and speak of them, they are more than can be numbered.—Psalm 40:5.

I am thankful for health. I am thankful for air to breathe, water to drink, food to eat.

On the rare occasions when we stop to give thanks for these necessities, is it only a fleeting thought, or do we express a deep feeling of true gratitude? Because of an unforgettable experience in my life, I made a vow that if I should ever have my health restored, I would never cease to be truly and deeply thankful.

It seems that we don't have the full capacity for appreciating these everyday blessings until we are deprived of them. Then after they are restored, we are prone to grow forgetful again.

During an illness when I lay for days unable to eat, I felt a gnawing hunger for food and thought how wonderful it is to sit down to a good meal and enjoy eating and being strengthened.

I thought of how casually we often said at our table, "We thank Thee for this food," but it was only a matter of form and not from the heart. I vowed if I was able ever again to enjoy the food that gives health and strength, I could really say to God from my heart, "Thank you for such a wonderful blessing!"

I must never forget! And I must not forget either that Jesus said, "I am the bread of life: he that cometh to me shall never hunger."

I lay there in bed without being able to drink water to cool my parched lips and burning throat. I could hear the water and ice crackling in the pitchers as nurses walked down the hall carrying it to others. It made me so thirsty, but I couldn't have any.

I thought of when I was a little girl on the farm. We had a windmill with a barrel on a high platform with steps up to it. I remembered how the windmill pumped water through a pipe into the barrel and how the wind sometimes blew a cool spray down from the pipe. I liked to stand below and throw my head back in the breeze and feel the mist in my face. How cool and refreshing it was! Then I'd climb up, take the dipper from the nail, catch the cool water from the pipe, and drink all I wanted.

But had I thought about being thankful? Now I vowed that I *would* be thankful if I ever was permitted to drink and feel refreshed again. God granted this privilege, and for every glass of water I am grateful.

Also I should remember that "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Am I inviting the thirsty to the Water of life?

At that time I could not take a deep, easy breath of the bountiful fresh air about me. There it was all around, but I lay stifling and smothering. It was a horrible feeling. I had terrible dreams of smothering and choking for want of a breath of air.

Giving the Soul Air

If I could only breathe down to the bottom of my lungs again of the wonderful free air all around, I promised I would be thankful even for air. And prayer has been called the breath of the soul. Am I not stifling my soul by not breathing in prayer more freely?

I lay in bed and watched my limbs waste away to mere bones. At the same time I looked out the window and saw people jump out of their cars and walk down the sidewalk. Some walked briskly, some lazily, some awkwardly, some gracefully, some this way and some that way—but walking, *walking, walking!* I could close my eyes and still see people walking, and I wondered if they ever thought about being thankful. A few weeks before I too was walking, but had I been thankful? If God ever permitted me to stand upright again and take a step, I felt sure I would thank Him over and over.

Then one day my weak body was lifted up and my feet flopped about and touched the floor. It wasn't much beginning, but it was encouraging and even thrilling. Day by day and week by week I became able to take steps with help, then without help. Sometimes I became afraid and stumbled; several times I fell in a helpless heap and someone had to help me get up. Finally I became able to run and jump and take vigorous exercise.

Now I must be ever mindful that it is "in him we live, and move, and have our being." Also I should bear in mind that as a Christian I should walk straight and true. "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

During this time I could not attend church services or witness for the Lord. But one evening I was lifted into a car and was driven to a little church where we sat outside and listened through the open windows. How good the songs and sermon sounded and what a glorious privilege it was to worship! Soon I had the opportunity and strength to lead in establishing a mission Sunday school in the so-called "tough spot" of town. It was such a joy and blessing the Lord granted me in permitting me to lead souls to Christ again.

But now I ask myself if I am not slipping back a little into spiritual lethargy. Have I retained a spiritual enthusiasm and have I been a faithful and effective witness, or am I guilty of indifference and ingratitude?

The Lord not only gave me strength and health, but answered my prayer and placed children in our home. I wonder if I am being the parent I should in bringing them up in the nurture and admonition of the Lord. Do I show my gratitude for them in offering them back to the Lord as fit subjects for service in His kingdom?

According to human understanding, perhaps I should not have lived but been returned to the little church as a corpse. But the church and others continually prayed, together and individually, and today I have the blessed privilege of life.

I pray it will not take another experience like this to make me more thankful, or to cause me to heed the admonition: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Emogene Conlee, in *Home Life*. Reprinted by permission.

EXPRESSIONS OF APPRECIATION

I wish to thank all my friends who remembered me with cards, letters, and prayers during my stay in the hospital and since my return home. May the Lord bless you all.—Mrs. Frank Gehman, Bowmansville, Pa.

Addresses of Shut-Ins

Mrs. Annie B. Cutom (b. Aug. 4, 1865)
Allensville
Pennsylvania

Miss Mary Bender (b. Sept. 21, 1914)
512 S. High St.
Scottdale, Pa.
(A Shut-In since 1943)

TO BE NEAR TO GOD

Sunday, December 12

Read Isa. 7:10-17—Call his name Immanuel.

God's people were struggling under the rule of kings. There were wars and difficulties on every side. Yet to Isaiah was given a vision of God's glory. He prophesied the promise of the birth of Christ as a sign to His people. The name was to be called Immanuel, or God with us. "If God be for us, who can be against us?" Now, centuries later, our own United States has endured six wars in its short period of history in spite of the fact that we are a peace-loving people. God is still with us, but we need to make the advances toward Him. A well may be ever so deep and the water supply abundant, but we must go to the well and use it if we would benefit from it.

Help us to remember, O God, that Thou art ever with us.

Monday, December 13

Read Isa. 9:1-7—The Prince of Peace.

Of all the first names applied to Christ in this portion of His Word, the Prince of Peace seems very significant. If He came to bring peace, why is peace always just around the corner? Do we, His children, help bring it to pass? Do we sincerely try to live peaceably with all men? If we truly accept Christ as our Prince of Peace, all things are possible.

Lord, help us to have more of Thy spirit of peace in our hearts that it may radiate from our lives and glorify Thee.

Tuesday, December 14

Read Isa. 11:1-10—A Branch shall grow out of his roots.

One of my earliest memories of Bible story pictures is one illustrating this passage. A child had its arm thrown across the neck of a very docile-looking lion. The artist's conception of all the named objects made a lasting impression on me, though I did not then realize how fierce some animals are. As we again look forward to the birthday of this promised Rod from the stem of Jesse, do we examine our own hearts? God's mercy extends to us today even as it did to Israel in the time of Isaiah. We know His prophecy will be fulfilled.

Lord, help us, Thy weak and erring children, to be more diligent in promoting peace and the coming of Thy peaceable kingdom.

Wednesday, December 15

Read Luke 1:26-37—The Son of the Highest.

How many long years people looked for the coming of God's promised Son! Did they tire of waiting to see prophecy fulfilled, or did they continue to look forward eagerly? We too have a promise of His coming again, but, alas, we are so busy with material things that we often lose sight of our real goal. In the daily round of activities, cleaning and waxing for human guests, we neglect to keep our lamps brightly polished and the oil supply replenished. It is easy to criticize the Israelites, when we see the over-all picture and know all the answers. God's plans are perfect to the minutest detail. Time keeps moving onward implacably and all these things shall come to pass.

Prepare our hearts and lives, we beseech Thee, for the coming of the Christ child.

Thursday, December 16

Read Matt. 1:18-23—And thou shalt call his name Jesus.

We persist in carrying the load of sin and guilt, yet the very reason Jesus came was to save His people from their sins. We have read the promise for so many years that it may seem commonplace to many. Let us imagine this is the first time we have ever heard it. Would we not gather in groups everywhere to discuss this wonderful thing which is coming to pass? We would be so very eager to tell other sufferers of this new remedy for soul sickness. But we are often content to rush or plod along, according to our temperaments, while millions are dying without this knowledge.

O Lord, give us a great awakening to the realization of what Christ's coming means to us.

Friday, December 17

Read Mark 1:1-11—Jesus Christ, the Son of God.

Are we willing to be a voice crying in the wilderness, or do we prefer to be the one of prominence? We marvel at the humility of John, yet even today we need those who go ahead to prepare the way for great revivals and the Word of God. The Lord has need of men to put up tents, direct publicity, usher at the meetings, and attend to the many details of preparation. They are as truly doing His work as the one who brings the message, if they do it in His name.

Grant that we may be willing to take the place you have for us, however humble, to work for the glory of your kingdom.

Saturday, December 18

Read Luke 2:25-38—A light to lighten the Gentiles.

It is not given to everyone to see prophecy fulfilled. We rejoice with devout Simeon and the prophetess Anna who had this great privilege and recognized the Babe as the Christ. A marvelous change was wrought in this candlelit world with the coming of electricity. To a sin-sick world, Christ is that

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Glory to God in the Highest

Sunday School Lesson for December 19

(Psalm 148:1-3, 11-13; Matt. 1:18-25)

Praise expressed in songs and words and gifts is certainly a good theme for Christmas. This is truly a Christian's lesson, for appreciation must precede praise and only the redeemed can truly sing glory to God.

Our lesson opens with a Song of Creation. Read the song together in class.

All objects of God's creation, heavenly and earthly, are called upon to praise their Creator. The psalmist would remind us that all these animate and inanimate things are the work of God's hands and have a purpose in His plan. Therefore we should praise Him.

This "hallelujah chorus" (Praise ye the Lord) first calls upon the heavens to rejoice, the heavens with all the angels and the heavenly host; then the sun and moon; the stars of light; the heights; the waters; and on down to earth where man is exhorted to praise Him whose "glory is above the earth and the heaven." And why should all creation bring praise? Because He is worthy to receive honor.

A greater reason for praise than the psalmist knew is that for which we celebrate the Christmas festival. Christmas is a time for praise for the "unspeakable gift." Hear the music at His birth. The announcement was made to the world on wings of song from the heavens. The shepherds rejoiced to find the Babe of which the angels sang. Mary rejoiced in God her Saviour.

Joseph heard a very satisfying and strengthening personal message from an angel. He, too, got the name for the Baby in a revelation. The purpose of this great event, of our Christmas joy, was made known to this humble man.

The Wise Men saw the great star of light because they were looking for it. Following it, they found the King and praised Him with gifts.

Simeon and Anna rejoiced to see the Salvation of Israel—our Redeemer.

Notice that all this Christmas music was filled with expression of joy and mercy. There is joy, real joy, at Christmas for all who appreciate the Redeemer God gave, and all who will receive Him find mercy and forgiveness. The Babe is no one to become sentimental about but One to know as Redeemer from sin, One of whom to tell sinners.

We may well meditate on this miraculous birth when God came down to be with us in our flesh. See the light of the glory of God in the face of Jesus Christ. In this Jehovah salvation we have all this weary, sick, sin-scarred world needs to save it from disaster and ruin. Christmas holds a triumphant hope, the only hope.

Next Saturday is Christmas Day. Praise is comely for the saints in this celebration. Christianity is the only religion that really sings. Gifts for the King will be accepted in spiritual gifts—we give to needy souls this season (and all seasons). Encourage your pupils to give of themselves to Christ as they celebrate this festival. "The gift without the giver is bare." —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Noah H. Burkhart, deacon of the Middle District, York Co., Pa., passed away Nov. 18. During the funeral services at the Landis Valley Church near Lancaster, Pa., Nov. 21, while Bro. Wm. H. Martin was preaching, Sister Martin suffered a heart attack. She was immediately taken to the Lancaster Hospital.

Change of Address.—Bro. Mahlon M. Horst, Relief, Ky., to R. 4, Hagerstown, Md.

Bro. D. A. Yoder, Elkhart, Ind., was with the congregation at New Bremen, N.Y., over the Thanksgiving week end, during which time baptismal and communion services were held.

The fourth annual meeting of Superintendents of Homes for the Aged was held at the Mennonite Home, near Lancaster, Pa., Saturday, Dec. 4, with morning and afternoon sessions. Speakers from different institutions were on the program, which also featured a Question Box period.

Bro. Walter Schlabach, missionary to Ethiopia, gave the message at the Thanksgiving service at the Clinton Frame Church, near Goshen, Ind., on Nov. 25.

Bro. B. Charles Hostetter, pastor, and the male quartet, of the Mennonite Hour, were on a tour among Mennonite churches in Ontario, Nov. 20-28.

Bro. Jesse B. Martin, Waterloo, Ont., filled appointments at the Brethren in Christ Bible Conference, held recently at Stayner, Ont., speaking in the interests of missions to the Jews in Palestine.

Ordination.—Bro. Elvon Burkholder was ordained to the ministry at the Fort Stewart, Ont., Mennonite Mission, on Nov. 14, Bro. Simon B. Martin officiating. Baptismal and communion services were held in the same area.

Bro. Frank Wiens, Reedley, Calif., recently visited several Amish and Mennonite churches in Ontario. He recently returned from Paraguay, where he served as director of MCC work.

Bro. LeRoy Bechler, Saginaw, Mich., brought the message at the Thanksgiving Day service at Pigeon, Mich. **Bro. David Hostetler,** Dalton, Ohio, performed a similar service at Fairpoint, Ohio.

A group of young people from the Thomas Church, Hollsopple, Pa., gave a program at the Schellsburg, Pa., Church, on Sunday evening, Nov. 21.

Bro. Dwight Weldy, Goshen, Ind., directed inspirational song services at the Salem Church, Elida, Ohio, morning and evening, Nov. 21.

"But Not Forsaken," by Helen Good Brenneman, published in October, is one of the book selections chosen for the month of December by the Augustana Book Club, representing a branch of the Lutheran Church.

The brethren D. Stoner Krady, Willow Street, Pa., and Jacob Thomas, New York City, were the speakers at a Bible conference held at the Steelton, Pa., Mennonite Mission, Nov. 28.

The thirty-first annual Christian Nurture Meeting, formerly known as the Sunday School Workers' Meeting, now sponsored by the Christian Nurture Committee of Lancaster Conference, was held at the Hershey Meetinghouse, near Kinzers, Pa., Nov. 26, 27. A speaker from outside of the district was Bro. T. E. Schrock, Clarksville, Mich.

Nine applicants were received into church fellowship at Morning View Church, Linville, Va., on Nov. 14.

Bro. Milford Paul, who is usually responsible for the page make-up of the GOSPEL HERALD, is recovering satisfactorily from an appendectomy which he underwent at the Mt. Pleasant, Pa., Hospital recently.

Bro. Isaac L. Frederick, 2015 Cano Court, Tampa 3, Fla., was ordained as a minister of the Gospel for the Ybor City Mennonite Church, Tampa, Fla., Nov. 27. Bro. J. Irvin Lehman, Chambersburg, Pa., preached the sermon and Bro. LeRoy Stoltzfus, Bird in Hand, Pa., gave the charge.

A two-day Bible instruction meeting was held at Ybor City, Tampa, Fla., with representatives present from most of the Lancaster Conference churches in Alabama and Florida. The theme of the program was: "The Cost of Discipleship."

Change of Address.—Elam B. Hollinge Brewton, Ala., to Range, Ala.

Bro. and Sister John Howard Yoder, Woo ter, Ohio, who recently completed a term service under MCC at Valdoie, France, we bereaved by the death of an infant daughte Rachel Christine, on Oct. 27. Bro. Yoder now studying at the University of Base Switzerland.

Bro. Orie O. Miller, Akron, Pa., MC executive secretary, is in Europe consultin with MCC personnel in planning the o going relief program. He left New Yor City Nov. 25, for a two-week commissione trip. May we pray for the direction of th Lord as to our continuing witness in Europ

Bro. John W. Miller, Goshen, Ind., w instructor at a Bible Conference held at th Bethel Church, West Liberty, Ohio, Dec. 3- He brought studies in the Book of Genesi

Bro. Wilbur Smoker, Parkesburg, Pa., i the new pastor of the Providence Churc Oyster Point, Va., succeeding Bro. H. N Troyer who recently passed away.

Bro. Howard Hammer, formerly of th Hammer Revival Campaign, spoke at th Headrick Mission, near Johnstown, Pa., Sun day, Nov. 21. He and his family planned t sail from New York on Dec. 3, to engage i mission work in the Amazon Valley, Brazil

Recent additions to the Publishing Hous staff are Bro. and Sister Enos Stauffer, Kitch ener, Ont., who will give a year's time a Voluntary Service workers, and Bro. Howar Bauman, North Lima, Ohio, who is no helping in the Sales Division.

Bro. Paul M. Lederach, Field Secretary o the Commission for Christian Education, at tended the South Pacific Conference held a Upland, Calif., Nov. 25-27, representing als

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Calendar

Pacific Coast Conference Annual Ministers' Meeting Sheridan, Oreg., Dec. 7, 8, 1954.
Pacific Coast District Mission Board Meeting, Sheridan, Oreg., Dec. 9, 10, 1954.
Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 7.
Annual meeting of Christian Laymen's Tent Evangelism, Inc., Orrville, Ohio, Mennonite Church Jan. 1, 2.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich. Jan. 3 through Feb. 11, 1955.
Ontario Mennonite Bible School beginning Jan. 3 1955.
Canton Bible School, First Mennonite Church, Canton, Ohio, Jan. 3 to Feb. 11, 1955.
Johnstown Bible School, Stahl Mennonite Church Johnstown, Pa., Jan. 3 to Feb. 11.
Loman Winter Bible School, Loman, Minnesota, Jan 10-28.
Special Bible Term, Lancaster Mennonite School Jan. 10 to Feb. 18.
Special Bible Term opens, E.M.C., Harrisonburg, Va. Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen Pa., Jan. 17-28, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Amos Swartzentruber were scheduled to land in Cannes, France, on Nov. 18 en route home for North American furlough. After visiting their son and daughter-in-law, Bro. and Sister Orley Swartzentruber, in Paris, they plan to spend the Christmas season with their daughter Doris Snyder and children in Puerto Rico. Their Puerto Rico address will be Box 1018, Aibonito.

The Indiana-Michigan District Mission Board in co-operating with the **Missions Week** program of the General Mission Board is asking for three dollars per member for their program, making the total contribution for Indiana-Michigan ten dollars per member. A special pamphlet telling about the Indiana-Michigan program has been prepared for distribution with other **Missions Week** publicity.

Week-end Bible Conferences are being held at all the churches and mission stations in Puerto Rico from Nov. 6 to Dec. 19. Our workers are using a four-year cycle Bible Institute course for these conferences. Examinations are provided for persons desiring the certificate of credit for having completed the four-year course. Attendance has been good this year.

The John Coffman family arrived safely in London on Nov. 24 following several months in the U.S.A. and Canada in preparation for taking over the mission program in the Free Gospel Hall, Kentish Town, London.

Furloughs for missionaries for the Argentine Chaco and India were approved by the Executive Committee of the General Mission Board at their recent meeting as follows: after Feb. 1955, Mabel Cressman; May, 1955, Albert Buckwalters, Marie Moyer, and Blanche Sell; June, 1955, S. Paul Millers, Paul Knisses; late 1955, Elizabeth Penner.

The La Plata, Puerto Rico, congregation enjoyed a communion service on Nov. 10 in charge of Bro. T. H. Brenneman, Sarasota, Fla., who serves as bishop for Puerto Rico. Five young people were baptized preceding the communion service. Members of the La Plata Project Service Unit attend the La Plata Church.

The ministers of the Mennonite Church in India enjoyed a two-day fellowship during the second week in November. They hope to have such meetings bimonthly, according to Bro. E. I. Weaver.

A group from the Elmira, Ont., Mennonite Church gave a program at the Monetville, Ont., Mission on Sunday evening, Nov. 7.

Six persons were received into church fellowship by water baptism at the Palo Hincado Church, Puerto Rico, on Oct. 31. Bro. T. H. Brenneman conducted the baptism service and the communion service which followed for the congregation. Those not ready for baptism are continuing in instruction class under the leadership of the pastor, Bro. John Driver. The Palo Hincado Church celebrated its fourth anniversary on Oct. 29.

A building committee has been appointed to plan for a workers' residence for the East Side Mission (23rd St.) in Saginaw, Mich. Bro. and Sister Melvin Leidig have been designated to plan and develop this witness.

Bro. Carl Beck, missionary returning on furlough from Japan, has been appointed by the General Mission Board Executive Committee to represent our Japan mission program at the 1955 meeting of the Mennonite Publication Board, the spring meeting of the General Council of General Conference, and the 1955 Annual Mission Board Meeting.

Missionaries and former missionaries serving on the Missionary Week and Missionary Day programs at Eastern Mennonite College, Harrisonburg, Va., Nov. 15-21, included Bro. and Sister Merle E. Eshleman, Africa; the brethren J. W. Shank, T. H. Brenneman, and Samuel E. Miller, Argentina; Sister Goldie Hummel, India; Sister Fannie Bontrager, Ethiopia; Bro. Harold Eshleman for Jewish Evangelism; and Bro. Isaac Glick for home missions.

Plans are now being made to hold the 1955 annual meeting of the General Mission Board at Goshen College, Goshen, Ind., June 11-14.

Bro. and Sister Ross Goldfus, missionaries under appointment to Argentina, have received their permit for permanent residence in that country. Praise God for this answer to prayer. At present the Goldfuses are studying Spanish at La Plata, Puerto Rico.

Baptism and communion services were held with the Rabanal, Puerto Rico, congregation in charge of Bro. T. H. Brenneman on Nov. 9. Four persons were received into church fellowship. Quite a few more are continuing in instruction class. Sister Marjorie Shantz serves as missionary nurse at Rabanal and Bro. Lester Hershey, pastor of the La Plata congregation, also serves Rabanal.

The General Mission Board Executive Committee at its recent meeting set up an initial loan fund of $2,500 to assist in the building of churches in areas where new congregations are being formed. This action resulted from a recommendation from the Urban Evangelism Committee urging the General Board to give leadership and encouragement to indigenous church development in this way.

Bro. Nelson Kauffman, Hannibal, Mo., brought a Missionary Day message at the Fairpoint, Ohio, Mennonite Church, a mission under the Ohio and Eastern A.M. Mission Board, on Sunday morning, Nov. 21.

Pastors are needed in Coamo and Aibonito, Puerto Rico, to carry on developing church programs in both of those cities. Rabanal also needs a resident pastor in addition to a missionary nurse. Pray earnestly for these needs.

Bro. and Sister J. G. Yoder, missionaries on furlough from India, recently served on mis-

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Your Treasurer Reports

During the week of December 5 to December 12 our church as a whole will be thinking about missions. Through district mission boards and local congregations a program has been set up whereby each member will be given an opportunity to express his interest in the mission effort of the church through contributions. Through the program being planned a special envelope has been prepared which will serve as the channel through which contributions will be received. This envelope has been prepared so that each person contributing can indicate his name and address and the conference affiliation so that complete information can be secured regarding the funds contributed through each congregation and conference. However, each person should feel free to give this information in line with his own convictions and will not be required to complete all information requested unless he should wish to do so. In most cases contributions for "Missions Week" will be received through the local congregation and should facilitate the receiving of funds so that they are properly acknowledged.

We sincerely hope that the information which has been supplied to the church through Gospel Herald articles and through special bulletins has again brought to the attention of the church the responsibility which we have through the mission program. We sincerely hope that the call for funds to make this program possible will be received with a generous response from each member of the church. Should the "Missions Week" program prove successful in total funds received the General Mission Board will feel confident in continuing its mission outreach into many mission fields across the world. May we encourage each of you to remember the activity of "Missions Week" in your prayers that we may know God's will and leading in further developing the mission program of the church.

Should anyone desire additional information regarding this program or any of the mission fields of the Board which is not supplied through information being received through your local congregation or through the Gospel Herald, please feel free to write to the General Board office at Elkhart for this information.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

A Pattern for Future Expansion of Missions

By John R. Mumaw

The church is under marching orders to go into all the world and preach the Gospel. Its members are all called to some form of Christian service. This involves heroic adventures in many "regions beyond" and requires expressions of humble kindness and love at home. The church is in a great crusade to change the direction of human souls from darkness to light. It has the vision to engage divine powers for the cleansing of human spirits. The work must go on under the leadership of men whose courage and conviction are seasoned and Spirit-inspired.

A certain necessity is laid upon us. We know the Gospel that saves the souls of men. We know, too, how desperately men need salvation. The moral sag in our contemporary society is appalling. The religious indifference of modern Christians is alarming. The increase of population in the world is moving ahead of accessions to the church. This is no time to relax our program of missions. It must increase even though some incomes do decrease.

Evangelism is more than a program. It is an influence emanating from being truly Christian and from giving a personal witness to Jesus Christ. Missions is nothing more than the extension of this great principle from the "home" church to non-Christian areas. To carry out this call means that individual Christians have a personal responsibility toward the total task of witnessing.

Expansion Requires Inner Strength

The church is an instrument of the Gospel. In another sense it is a part of it too. That is to say, the church is a part of what God has done for man. The community of believers constitutes the results of the Gospel. The body of saints is the dwelling place of the Holy Spirit. The fellowship it provides is the rallying point of interest among the saints. Its organization becomes the sending agency of ambassadors. All of these functions, co-ordinated under the leading of the Spirit, are designed to spread the Gospel and to reach the lost with its saving power. If the church is to realize its full strength in this task it must be unified in its character and be distinctly holy in the quality of life its members follow. In one sense the church is very general in its nature, embracing all classes of people and is universal in its scope to include all nations. The divine imperative to preach the Gospel has given it authority to function redemptively in every area of the world.

The Mennonite Church is currently in a strategic place in the world outreach. It has opportunities to serve the cause of missions far beyond that of other generations. It has resources with which to enter into the missionary enterprise the like of which we have not known before. But there are perils associated with these advantages. The life of the church is threatened with compromise on moral and doctrinal issues. There are spots in her constituency which give evidence of unwholesome complacency about the program of the church. Materialism has consumed the energies and interests of far too many who ought to be serving in the missionary enterprise. Prosperity has led people into an accommodation to world standards and into indulgences of world pleasures. In many places we have lost the marks of separation from the world and people are being assimilated in the contemporary culture. Many of the values which have obtained in the past and which have paved the way for a distinctive witness in the world are being ignored, discarded, and overlooked. As we look at our task and the need for expanding our missionary program we stand in a place of serious mood. We have assets and we have liabilities. We have men and we have money. We have opportunities and we have opposition. By various means we must engage the grace of God to release the great potential assets of the church. This can be done by strengthening its inner life.

Expansion Requires a Unified Fellowship

Fellowship is a distinctive part of the church's witness. Green says, "Without fellowship the church cannot effectively evangelize." In order to make joining the church significant to persons being converted to Christ, the fellowship of the church must be warm, understanding, and expansive. Class distinction and race prejudice must be broken down. The attitudes of the members of the church constitutes a great influence in the winning of the lost. It is the total witness of the church that counts.

There are communities which can be reached through planting of families in colonization projects. The Christian family where life is well lived and where Christianity is beautifully exemplified constitutes one of the strongest testimonies for Christianity. There are thousands of communities in our own land which need the testimony of truly Christian families. A plan of establishing fellowships points in the direction of establishing indigenous congregations. It may mean the division of large congregations now organized under one roof to set up smaller churches in different communities, but this, too, could be a real asset to evangelism. This kind of outreach could be greatly used of God in our time.

Expansion Requires a Radical Discipleship

Discipleship means the sacrifice of natural affection for the supremacy of love to Christ. Because of this love for Christ many people are leaving their parents and congregation and native communities to go out to witne for Christ in other communities under th compulsion of divine love. Jesus insisted th discipleship requires the sacrifice of sel ambition. Self-denial in our home life s as to be able to give more time and mone to the cause of missions is essential to ou Christian witness.

There are too many people who are conter to see the support of missions suffer, bein unwilling to exercise self-denial in the pu chase of conveniences and luxuries for thei own comforts and pleasure. Home churche must make greater sacrifices in these area in order to make it possible for our missio ary program to expand. Jesus also said tha discipleship means sacrifices in these areas i order to make it possible for our missiona program to expand. Jesus also said tha discipleship means the sacrifice of perso possessions. If our missionary program is t expand, we will have to give sacrificially eve at a time when some incomes are receding It is not Christian to reduce our giving t missions while increasing material inves ments and expenditures for pleasure and co venience. The times in which we live allo no room for complacency nor is this an occasion for compromise with the world an worldliness. Our missionary program wi be enhanced through giving up godless way and worldly cravings. Let us "live seriou upright, and godly lives in this world whil we are waiting for the realization of ou blessed hope." The curtailment of perso pleasure will release funds for missions an the total church program.

The principle of discipleship applies also i receiving converts into the church. Grea care needs to be exercised in examining pe ple who profess faith in Jesus Christ. Pau was a master builder in the work of th kingdom and sensed very deeply the im portance of testing the converts before re ceiving them into the fellowship of th church. He was concerned that the churc be built upon the foundation of Jesus Chris He realized that the character of his ow converts would be brought to light in th judgment day and therefore he was eage that the people who were brought into th church would have the quality of gold, silve and costly stones. This means that the ad ministration of missions must follow hig standards of spiritual attainment. The churc has a responsibility to avoid compromis merely to increase membership rolls. Thi is a hard age in which to reach the lost There are many social complications an economical difficulties for people to overcom but in all this, if the church is to expan successfully, it dare not make the road eas or compromise the requirements of disciple ship.

Expansion Requires a Faithful Stewardshi

Stewardship calls for the commitment o all of life. The local congregation throughou our constituency must have a program tha brings Christians face to face with th teachings of Christ. Christianity calls for giving of one's self in complete self abandonment and in full surrender to th

ill of God. This means also the consecration f talent and training. We have many young eople who have great abilities and adequate aining, but these alone can never accomplish he spiritual task of the church. These must e consecrated to God for the infusion of spiritual power and divine wisdom. These are sable only after they have been sanctified o holy purposes.

The stewardship of possessions is the other de of the story. The call to consecration of elf is not enough. Christ calls for the dedication of material possessions so that the ncome from investments will be shared with he church for its ongoing program. In many respects we are rich materially and have oods to spare. But there is no occasion at his point to be critical of the Christian who as power to get wealth. The church needs ersons with business ability and needs the esources which they can make available for s work. Our chief concern is not so much he amount a person makes from his investments, but with the percentage of that ncome he gives to the work of the church. The true test of a man's consecration of his material possessions is in the amount he keeps for himself. Our people should be reminded hat the government allows a 30 per cent deduction from the income for tax exemption f it is given to charitable purposes. The expansion of missions depends upon a willingness of the entire church to give more sacrificially of its income.

Our Present Situation

The Mennonite Board of Missions and Charities has laid its plans for missionary expansion with the conviction that the church it represents wants to be more active in fulfilling the Great Commission. It has moved ahead in plans for expansion with confidence that the church will increase its giving to meet the demands of new projects and new mission areas. It is grateful to observe that our missionary giving has not decreased in a time when some areas are experiencing a recession in income. On the other hand, we have never reached a point of average giving where we could feel that God is getting His tithe from the Mennonite Church. We ought to be giving more than the tithe. If the program of missions is to expand and increase its effectiveness, the entire church should rally to a point in stewardship where our gifts will represent greater sacrifice and greater love. There is no need to curtail the gifts to our educational institutions and local church activities. These need to go on and many of them are in need of increased support. These can also receive greater support while we are increasing the support to the missionary enterprise. Give as the Lord has prospered you. Harrisonburg, Va.

Rolland Davis, Free Methodist missionary to India, is experimenting on the value of soybeans in improving the Indian villager's diet. He has planted 25 kinds with a view to selecting the varieties most suited for the India climate and soil. The per capita income of 60 per cent of the Indian people is two cents per day.—**EFMA Missionary News Service.**

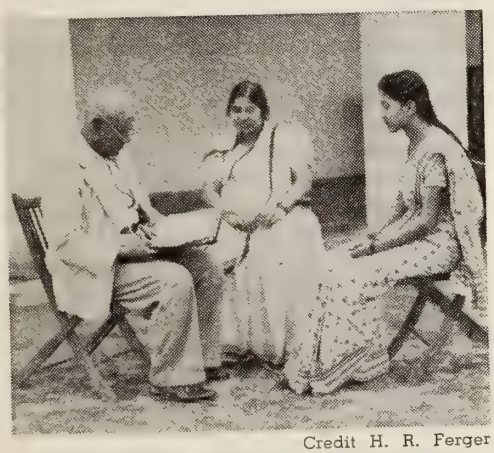
Pastors' Retreat at Balodgahan

By J. Haider

We held Pastors' Retreat from September 21 to 23 at Balodgahan. All who attended were ordained people. This retreat was an abundant blessing to the people. It awakened them to know and do their responsibilities. Much of the time of the Pastors' Retreat is used to do the unfinished work of the ministerial meeting held September 20. The ministerial meeting has requested the Conference to empower it to fulfill its full responsibilities toward the spiritual growth of the church.

In the Pastors' Retreat, Bro. D. A. Sonwani opened the subject, "Worship in the Church," for discussion. We had good discussions in all the three days and learned from all angles how we can make worship in the church acceptable to God and profitable to people.

Bro. M. Bhelwa gave three talks in three days on the subject, "Responsibilities of the Church Leaders in Building a Good Church of Christ and Preaching Jesus to the Heathen." The texts for each day were Acts 1:8; 3:15, and 4:12. His talks were very needful for the present days. First, we must have the power of the Holy Spirit. Secondly, we are witnesses to the Christ who died on the cross and rose from the dead. Thirdly, on the earth no one is appointed as Saviour but Jesus.



Credit H. R. Ferger

Pastor John Haider, Durg, India, with his daughter, Mrs. A. K. Biswas, and granddaughter, Kamalena Biswas.

After receiving the Holy Spirit, Peter and John preached Jesus so boldly and clearly that people were convinced and believed on Jesus and about 3,000 were baptized. They preached in the power of the Holy Spirit and so were successful in their evangelistic work. Acts 4:18. The heathen could not stand this. They could not see so many people becoming Christians; so they troubled the disciples and pressed them not to preach Jesus. But what cared they for such scolding? They replied boldly that they could not stop preaching Jesus. To obey God is better than to obey men, and moreover, how could it be that we do not speak to others what we have seen and experienced about Jesus?

When the heathen were cross at them and wanted to kill them an influential man named Gamaliel stood for the brethren and said, "You cannot stop this preaching of the Gospel of Christ if it is from God." Acts 5:39. He was right in his advice. So will be the case in India today. No one can stop the preaching of Jesus nor destroy Christianity in India because it is from God. There are some people in India who will favor Christianity though they themselves are not Christians. Is this not from God?

In Matthew 28 our Saviour God asked His disciples to go and preach the Gospel in the whole world and among all the nations, baptizing them in the name of the Father, Son, and Holy Spirit. The foundation of Christianity is very deep and firm because it is laid in the blood of Jesus, and thousands of His disciples have proved it by giving their lives.

Christ can never be driven out of India. The Christians will have to face critical times in India. Such a time has begun. The heathen will put pressure on us to stop preaching Jesus and teaching Bible in schools and hospitals. They may stop American money from coming to India, for Gospel proclamation work. They may stop missionaries from coming to India. They may put us in jail. They may drag us out of church and kill us. (See John 16:1, 2.) Will Gospel proclamation work stop or will Christianity be destroyed by such doings? No, these are the symptoms of Christianity prevailing more rapidly in India. God will create Gamaliels in India at the present time.

Christianity provides the water of life in Jesus. Water never loses its surface. You will always find water in its level. Moreover, water cannot be pressed. It at all times in all respects keeps its level. The present pressure on Christians has done much good. It has awakened us and encouraged us to stand more firm in Jesus. Thanks be to God for all these happenings.

Jesus at the time of handing over the responsibility of preaching the Gospel in the world to His disciples said in essence, "Don't be afraid. I am with you always. All the powers in heaven and on earth are given to me. Go, preach the Gospel in all the world and among all the nations and baptize whosoever believes on me." Believe this, that in a few years those who want to destroy Christianity from India will stand for it and be ready to die for Jesus as Paul did.

The people are wrong in thinking that by stopping American money from coming to India the Gospel proclamation work will stop. There is no power in money—it is in Jesus, who is deeply rooted in India. He is the Master of India.

Durg, India.

Reports have continued coming of thousands indicating their desire to accept the Lord in evangelistic meetings in Japan. It has now been reported, however, that during the postwar era, "only 10 out of every thousand have stood true." This urges us to be much in prayer for the new converts won daily to the Lord in Japan.—**I.F.M.A. News Bulletin.**

MISSIONS SECTION

An Unforgettable Experience in Rural Hokkaido

By Ralph Buckwalter

Matsumoto san is a tall, lean, ruddy-faced young man of 25 who lives with his mother and two younger brothers and one sister in a sturdy little cabin nestled in a picturesque valley in Shimo-sobetsu **buraku**[1] about midway between Kushiro city and the Akan National Park. This young man with the earnest, smiling eyes first heard of the Great Physician when he was resting in the sanitarium in Teshikaga near the Akan forests.

Dr. Oyama, whose own life had been radically changed by the Master Healer when he was taking a forced "time out" of his medical studies, was doing his residence work in the same hospital. The earnestness of his Christian life and his direct efforts in personal work were used by the Spirit to strike a responsive chord in Matsumoto san's heart. He determined that as soon as he was able to leave the hospital he would seek a Christian church where he could learn more fully concerning the Way. In June he came to the Kushiro Mennonite Church introducing himself and expressing his deep desire to become a part of the Christian fellowship. He began commuting from his home every week end in order to attend the regular worship service, instruction class, and evening cottage meetings. He also attended the summer Bible camp at Sunayu where new friendships were formed and his own faith deepened.

Matsumoto san, however, was not satisfied to keep the "Good News" for himself. He had been thinking deeply how he could help the people of his **buraku** to experience personally the hope and joy that was flooding his own heart. He shared his concern with Missionary B., and so it came about that a meeting in the little cabin was planned for September 7.

Gojikkoku, the railroad station nearest Matsumoto san's home, is a small settlement with only a few homes but with a very interesting name. Before the railroad was built to open up this frontier area, all commerce was by river boat. There was a limit to the size of boats that could navigate the river that far inland. The standard weight for water transportation up to that point was no more than **go jikkoku** (50 koku or about 250 bushels of rice). The river is no longer used for transportation but the name still sticks.

When the missionary alighted from the train at Gojikkoku he was greeted by Matsumoto san, who wore a big grin on his face. Matsumoto san waved in the direction of his "special taxi." Missionary B. responded, "Splendid, let's go!" So they both boarded the sturdy **basha.**[2] Matsumoto san said "Giddap" to the "motor," and they started up the winding road that led into the distant tree-covered hills. As the rain gently splashed in their faces they chatted and watched the birds and flowers and the changing scenery of the marshlands and foothills. In one hour they had traveled one **ri**[3] over muddy, puddle-filled roads with the horse jogging along in front. A sharp turn in the road finally brought them in sight of the Matsumoto homestead where they were warmly greeted by the mother and younger sister and brother.

Like the Matsumoto family there are about 20 others who live in the little clearings among the hills that make up Shimo-sobetsu **buraku.** Everyone had been invited to come to the Matsumoto home that evening. By six o'clock they began gathering until there were 16 young folks, a half-dozen mothers, and ten children. Matsumoto san's younger brother and youth leader of the **buraku** had gone to Shibecha to borrow a battery and slide projector. They returned by 7:30 riding their bicycles over the slippery road from Gojikkoku. For an hour and a half everyone looked at **gento**[4]: Helen Keller, The Blind Beggar of Jerusalem, Joseph, and others. Then after singing one of the Bible camp songs a number of times until it became familiar, every one was served a steaming dish of curry rice. The clock had already struck nine, but since the evening was still young, Matsumoto san and the missionary conducted a short Bible lesson followed by discussion and visiting until after midnight.

The wife of Taniguchi san, one of the settlers, could not come to the evening meeting, but she was so eager for an opportunity to speak about the Christian faith that she and her little boy accompanied the missionary back to Kushiro the following day. Before returning to her home the same day she had expressed her deep longing to know Christ as Saviour and Lord and her hope to establish a truly Christian home.

Shimo-sobetsu **buraku** is a Macedonian call. You can help to answer this call if you will just take time to pray. Pray for the Matsumotos and Taniguchis and all the other families who till the soil there. And remember there are thousands of other **burakus** and **muras** in these Far Eastern isles where people with hungry hearts toil in sweat and tears. May God raise up a redeemed, serving, singing church to enter these opened doors.

Kushiro, Japan.

1. buraku—similar to county in the U.S.
2. basha—horse-drawn cart
3. One ri—distance equivalent to about 3½ miles
4. gento—picture slides

The Church Goes Evangelistic

By D. A. Sonwani

This was the impression of all the participants who shared in the deliberations of this year's evangelistic conference at Balodgahan. It was held on September 24-26. The retired missionaries and also the missionaries who are on furlough from the Mennonite field in Madhya Pradesh, India, will recall that we used to have workers' normal. This conference, I think, has now taken its place. The conference is open to all members of the church. It is not only for one class of workers, but for all who work in the church. All the evangelistic workers in particular were



Matsumoto san and his mother at their home in Shimo-sobetsu buraku.



At summer Bible camp Matsumoto san (center) chats with two friends. Sugawara san, a coal miner, is also in the baptism instruction class. Yamaya san, a bank clerk, is a member of the Mennonite Church in Kushiro.

esent. Apart from them other lay mem-rs and church workers were also present this conference.

We had a short but interesting three-day ogram. Every day the program opened ith the combined devotion period in which astor Sukhlal, Dr. E. M. Lal, and Bro. mida brought timely devotional messages. he group then studied the evangelistic olicy of the church. Very valuable sugges-ons were brought by the people during scussion hour. Each day the subject was esented by the group leader, the writer, d then time for discussion was given to e group. After this the group studied the bject, "Voluntary Evangelism." Bro. P. J. alagar led this group discussion. He pre-nted very valuable thoughts on the subject. hen there was an intermission till 2:00 m.

In the afternoon the group again studied e subject, "Ways of Doing Evangelistic ork." This subject was presented and iscussed by Bro. O. P. Lal.

In the evening for about one hour Bro. eaver led the group in Bible study. The ain thoughts of the Acts of the Apostles ere presented. The conference also passed few resolutions to be recommended to the nnual Conference and also to the Pastoral nd Evangelistic Council.

Dhamtari, M.P., India.

A Center for VS Workers in New Mexico

By Marion Bontrager

For some time it has been quite apparent hat the Navaho Migrant VS Unit needed a ermanent unit home in Grants, N. Mex. Grants is a small Spanish town and at the most has only a few houses. Very few of hese are available to rent—and rent is sky-high. Recently uranium has been discovered in the mountains in this area bringing in large numbers of laborers, technicians, and government officials which has also affected rental rates. None of the houses are large enough to accommodate our entire unit and it was necessary to rent at least two buildings.

The much-needed unit home is coming to pass. The growers who employ the Indians are interested in our work to the extent that they have donated $1,500 and the lot for building. The growers' interest is largely from the standpoint of health. Our unit nurse carries on a home-to-home, public health type of program which has been effective in discovering health problems early and preventing expensive hospital cases.

After some frustrating and seemingly useless "red tape," the building was begun and has progressed satisfactorily. As I write this, the outside of the building is complete. The insulation is finished, the furnace installed, and most of the plumbing done. The utility room will be completed and we expect to do our own laundry there soon.

The building is a three-bedroom house plus utility and clinic rooms. The clinic will fill an urgent need. The nurse needs space where she can store medicines, sterilize equipment, prepare medicines for dispensing, and receive patients. At present our living room is also the clinic.

The fellows making up the builders' unit with one exception transferred from the VS unit in Mathis, Texas. Mr. and Mrs. Ray Yoder, Nappanee, Ind., arrived here on Aug. 28. Ray is in charge of the building work and Mrs. Yoder keeps the fellows well fed. A few days later the other three fellows from Mathis arrived—Elvin Mast, Wooster, Ohio; Glen Rinkenberger, Bradford, Ill., and James Lepley, Reedsville, Pa. A week later, Thomas Hostetler, Belleville, Pa., transferred from Froh Bros. Homestead, Sturgis, Mich.

For the past three years the Navaho Migrant VS Unit has been moving every six months since it is necessary for us to follow the migrant workers. Close to Thanksgiving Day we move to Phoenix, Ariz., and in June back to Grants, a distance of 425 miles. The Indians work in carrot fields near Grants in the summer and fall. During the winter and spring one finds many of them near Phoenix and again they are busy in the carrot harvest.

We as a unit are grateful that MRSC and the church are making possible a suitable, permanent home in Grants. We ask that you continue to pray that our witness in Grants and to the Indians may be effective.

Grants, N. Mex.



Construction of the new center and clinic building at Grants, N. Mex., is progressing satisfactorily. If you would like to share in this work, see your pastor for more information about how to give or write directly to Office for Relief and Service, 1711 Prairie St., Elkhart, Ind. This building will help the VS unit to serve more effectively as they endeavor to show the Navaho Indians the way to Christ.

Missions Editorial

One World in Christ

You have seen these words on the front of the Fall Missionary Day bulletin. What do they mean to you? Are they a group of words which express a sentiment to which you assent, but do nothing about, or are they spirited words impelling you to action?

This week we are all prayerfully considering how much we can give in our **Missions Week** contribution. We do want to give as the Lord has blessed us and we do want the world-wide witness of the church to continue unabated. We want our missionaries and their co-workers to know that the church at home considers their witness important enough to warrant a special contribution to missions. We want them to know that we consider them one with us in the world-wide witnessing task of the church.

Perhaps our problem is one of the spirit being willing and the flesh weak. Too often we assent to the idea of unified action in bringing Christ to the world and the world to Christ, and then like Peter take our eyes off Christ and begin looking at the winds and waves of prejudices, cultural patterns, and traditions about us until we sink beneath them, losing our vision of Christ dying for a lost world and Christ triumphant over sin and death.

Or we become so absorbed in the task which has been assigned us and are so **loyal** that we promote it beyond what it deserves, causing it to become out of joint in the total world-wide witness of the church. We take the attitude that our particular service is all that counts and fail to co-operate with the rest of the body of Christ in bringing the Gospel to the whole world.

Our fathers have planned wisely. Our mission program grew out of local congregation efforts at witnessing. Then groups of congregations geographically associated began to co-operate in projects within their own area which were larger than one congregation could or ought to handle. These district conferences later joined hands to carry the Gospel to the regions beyond in a co-operative effort under a general mission board.

Today we do not need to expend energy in setting up a better organization for bringing Christ to the world. We only need to make our present witnessing organization—local congregations, district conference, and general board—work by giving each its rightful place. May God help us to keep our machinery oiled with love and our eyes on Christ so that the Gospel can be preached to all the world according to His schedule.

—L. C. Hartzler.



The Mennonite Hour

Free Time on New Puerto Rican Station

Through a contact made by Bro. Lester Hershey, Aibonito, Puerto Rico, **The Mennonite Hour** is now heard on a second Puerto Rican station. Bill Anthony, manager of a new radio station, WHOA, was very eager to have **The Mennonite Hour** program on his station. WHOA, located in the capital city of San Juan, is broadcasting only English-speaking programs. San Juan alone has about one-ninth of Puerto Rico's 2¼ million people. Besides reaching San Juan, WHOA covers much of eastern Puerto Rico.

WPRA broadcasts **The Mennonite Hour** from Mayaguez which is located on the western coast of Puerto Rico. Recently Bro. Jason Martin, a service worker in Puerto Rico, made a brief house-to-house survey in Mayaguez to find out if people were hearing the broadcast. He reported that most of the English-speaking homes he contacted know of the broadcast and are listening to it. Even the all-Spanish homes enjoy the singing though they cannot understand English.

Praise God for this witness! Pray that many might respond to the call of Christ.

Relief and Service News

MRSC Weekly Notes

The full address should appear on any mail sent to the Relief and Service Office at Elkhart. This will avoid mail being sent to another office in Elkhart because of similarity in name. Please address all mail intended for the Relief and Service Office with the following address: 1711 Prairie Street, Elkhart, Indiana.

Working and planning for the new Mennonite general hospital at Aibonito, P.R., continues. The insular solicitation program continues under the direction of John Lehman along lines established by William Derstine, Sellersville, Pa., in his work on the island. Working drawings are being completed in preparation for letting bids. Meanwhile the number of patients served in the old hospital has increased, creating an urgent need for the new hospital soon.

Jeanette Lewis, Perkasie, Pa., terminated her services with the hospital on Nov. 18.

Personnel needs for the Puerto Rico program are serious. A doctor and a qualified laboratory technician are needed at once. Other doctors will likely be needed within the next several months. Two nurses are needed, one soon and the other by Feb. 1.

MISSIONS SECTION

Voluntary Service

The Grants, N. Mex., Service Unit house was completed on Nov. 19 and other arrangements have been made for the construction unit members.

Ray and Clara Yoder, Nappanee, Ind., will transfer to Camp Rehoboth, St. Anne, Ill.

James Lepley, Glenn Rinkenberger, and Thomas Hostetler transferred back to the Mathis, Texas, unit.

Elvin Mast, Millersburg, Ohio, was released on Nov. 21, 1954.

Velma Frey conducted a crafts workshop in Chicago Nov. 29 to Dec. 4 for VS and mission personnel.

An activity committee was recently organized by the VS unit at Froh Bros., Sturgis, Mich. Those serving on the committee are John Hostetler, Roanoke, Ill., chm., Mose Miller, and Orlo Fisher, Jr., Kalona, Iowa.

The personnel of the recent orientation school have received their assignments in VS.

Froh Bro. Homestead, Mich.: Katie B. Horning, Ephrata, Pa., and Lizzie Mae Martin, Lincoln, Pa.

Mennonite Publishing House: Enos and Lucetta Stauffer, Tofield, Alberta, Canada.

Kansas City Hospital: Paul DeVoe, Wadsworth, Ohio and Donald Troyer, Lagrange, Ind.

La Junta Hospital: Kenneth Unzicker, Washburn, Ill.

Indian Migrant Unit, N. Mex. and Ariz.: Arlene Grieser R.N., Archbold, Ohio.

Puerto Rico: Royal Joyce Hower, R.N. and his wife Florence, R.N., Goshen, Ind. and Allen Kanagy, Manitou Springs, Colo.

I-W Services

In order to integrate financial obligations, MRSC has absorbed Robert Keller's entire work from the Peace Problems Committee as of Oct. 1. This action was approved by PPC in their meeting of Nov. 20.

Some question has been asked from time to time regarding the church's service to its men in earning service. The following statement will clarify the arrangements in this area:

I-W men in earning units living in MRSC centers pay for their own food and a rental calculated to cover the costs of operating the center except for a small rental paid by the committee for the use of the center as a meeting place and activity center.

The committee felt from the beginning that if we as a church really wish to show our concern for these brethren who have been called away from home we must do something concrete for them. Our I-W men have responded to this demonstration of concern and good will and increasingly show this in their contributions financially, their interest in the church program and their willingness to be used locally in witness activities. While these financial contributions do not always increase our relief and service funds directly since they are frequently made to other areas of the church's program such as missions, radio programs, hospitals, local church and mission programs, this response demonstrates the justifiability of continuing and financially supporting these services.—Released November 26, 1954.

MCC Weekly Notes

Relief Distributions Planned in Greece

Plans are being made to distribute food and clothing to the most needy families in the earthquake-struck area of Thessaly, south of Salonika, Greece.

MCC personnel, investigating the needs of these people, found families living in makeshift shacks barely large enough to move around in and cooking their meals in kettles outdoors under brush shelters. While there, the MCC personnel experienced a tremor—a situation which the villagers said was recurring about once every 24 to 48 hours.

The Greek government has made loans available for the construction of dwellings, but many families have found it necessary to use this money for food and clothing. Others have been reluctant to accept such loans for fear of inability to repay and so will have only poorly-constructed shacks in which to live during the cold of winter.

European Mennonite Voluntary Service personnel and two PAX men in Greece will distribute these relief supplies. When MCC offered assistance to these needy villagers, they could hardly find words to express their gratitude.

NAE Official Visits Akron

Wendell L. Rockey, executive director of the World Relief Commission of the National Association of Evangelicals, visited MCC headquarters in Akron, Pa., Nov. 29. Mr. Rockey, of New York City, was particularly interested in gaining information about MCC's relief distribution program.

C. F. Klassen's Body Moved

The body of C. F. Klassen, who died May 8, 1954, has been moved from its original burial site in the Hauptfriedhof in Frankfurt, Germany, to the cemetery on the grounds of the Mennonite Old People's Home at Leutesdorf. The moving of the body was planned for Nov. 18. Burial on the grounds of one of the three homes owned and operated by the German Mennonites is considered a more appropriate resting place for the remains of Bro. Klassen who spent much of his life seeking the welfare of his refugee brethren.

VS Project Begun in Newfoundland

The arrival of Mary Nafziger, R.N., of Millbank, Ont., in Newfoundland, marks the beginning of a Voluntary Service project in Canada's newest and least developed province.

Sister Nafziger is aiding Dr. Gordon Erb, a member of the Banfield United Missionary Church in Toronto who is practicing medicine at Baie Verte. It was through Dr. Erb that MCC became aware of the great needs in this community of 700 persons having very limited educational, religious, and medical services.

In addition to a nurse, MCC has been asked to provide a Christian social worker and several teachers in Baie Verte.

Released November 26, 1954

Women's Missionary and Service Auxiliary

Mrs. John Coffman, missionary under appointment to London, England, was the guest speaker at a meeting of the women of the Erb Street Mennonite Church, Waterloo, Ont. It was a joint meeting of the four circles of the congregation sponsored by the Beacon Mission Circle. Over a hundred members were present for the supper hour fellowship and others came for the program of the evening. The little girls sang two numbers, and the intermediate girls had charge of the devotional period.

Before supper the little girls of the Cheerful Sunshine Band were learning to blanket stitch. Each of the older girls showed a younger girl how to make the stitch; one of the girls who is left-handed taught two other left-handed girls. The youngest girls in the group are in grade two. Usually when they enter high school they join the intermediate group. The older girls and women helped to quilt and make cancer dressings.

Mrs. Coffman told about the work in England. The evening offering was given toward the furnishings of the Kentish Town Mission. Among the personal gifts given to Mrs. Coffman by the various groups were aprons, towels, and a house coat and slippers.

* * *

Following the flood damage caused by the hurricane Hazel in the Scottdale, Pa., area the local circle contributed clothing to those in need and assisted in the cleanup in the homes of the flood victims. This is an illustration of helping in the local community. Local WMSA officers need to be alert to the needs of the surrounding community. Do you have some person or committee in your circle responsible to find such needs and assist in such disasters?

* * *

In many denominations the Women's Missionary Society is the organization which appoints, sends forth, and supports the missionaries of the church. Our Women's Missionary and Service Auxiliary has never appointed or sent forth missionaries. This is not our purpose, though many districts are supporting home or foreign missionaries appointed by either the district boards or general board.

Our aim is to promote missionary interest and to support district and general mission work. In times past we have undertaken projects to supply furnishings for mission homes or institutions. Usually our contributions are for specific projects. We want to continue to support these projects, but this week and this month may we make a special contribution for the General Fund of the Mennonite Board of Missions and Charities.

As women we have special reasons for thankfulness. Only in countries where the Gospel is accepted do women enjoy the privileges we take for granted. As we prepare for Christmas festivities may we remember to give a gift in His name. May we give freely and generously to our Mission Board so that more people may learn to know the redeeming power of the Gospel. Send your contribution clearly designated for the General Fund of the Mennonite Board of Missions and Charities to the district WMSA treasurer. It will be forwarded via the general treasurer to the Elkhart office.—Office of WMSA Secretary, Elkhart, Ind.

From Our Churches

WELLMAN, IOWA

(Daytonville Mennonite Mission)

Dear Christian Friends:

"Great is the Lord, and greatly to be praised." Truly we can praise the Lord for what He has done in recent months.

Three souls from non-Mennonite homes have been received into church fellowship by water baptism and five more are under instruction.

Recently nine souls have accepted Christ as their Saviour in their own homes through visitation work. One brother accepted Christ just a few days before his death. Certainly the day of salvation is at hand and we need to be about the Lord's work, winning souls for Him.

We continue our services every other week at several rest homes in Sigourney, and once a month at the county home at Washington and the Sunshine Rescue Mission in Cedar Rapids. As we return from these services we always rejoice that we have had the opportunity of witnessing for our Lord.

We praise the Lord for those who have gone out from among us to serve the Lord in other fields of service. Among them are Johnnie Byler, continuing his I-W work in Evanston, Ill., and Jonas Miller, serving his I-W term at the Kansas City Children's Home. Sister Hazel Horst is helping her cousin, Mrs. Royal Bauer, at Goshen, through the school year.

The results of our Sunday-school election for 1954-55 are as follows: Supt., Ernest Swartzendruber; Asst., Orville Yoder; Primary Supt., Mrs. Ezra Shenk; Asst., Lillian Yoder; Secy.-Treas., Mervin Lamoroux; Chor., Mrs. Ezra Shenk; Librarian, Lillian Yoder; Assts., Vera Saltzman and Nancy Bell; Trustees, Mervin Lamoroux, George Bell, Leroy Reber, John Bell, Sr., Roy Birky; Ushers, Russell Bell, Arlis Swartzendruber, John Bell, Jr., Eber Diener; and Mission Board member, Eber Diener.

We praise the Lord for answered prayer in the restoration to health of several of our members who have recently been sick or in accidents. We ask an interest in your prayers for those who are still on their way to recovery especially Sister Bessie Whetstine, who underwent a serious operation several weeks ago and must soon undergo a major operation.

We have had several frolics this fall in which we have appreciated the help of other congregations. A frolic was held for the Wayne Miller family in which a number of repair jobs were done by the men, and tomatoes were canned by the woman. A number from the Wellman Church helped. Bro. Wayne is in the Prairie View Hospital at Newton, Kans.

On Oct. 9 we had a wood cutting. Wood was cut for the church and for a number of shut-ins and elderly people in the congregation. A day of fellowship was enjoyed by all as the work was being done. Men from the Beachy congregation and Wellman congregation helped us.

On Oct. 16 and 18 we canned 586 quarts of tomatoes for a number of different people. The tomatoes were given to us by Ira O. Millers and Walter Beachys from the Heines Canning Fields, and were canned at the Ezra Shenk home with the help of the members of our congregation and the following from the Wellman congregation: Mrs. Nelson Miller, Mrs. Malon Fry, Mrs. Marion Yoder, Mrs. Pete Swartzendruber, Mrs. Earlis Kinsinger, Mrs. Ortis Miller, Mrs. Barbara Martin, Mrs. Ernie Martin, Mrs. Joel Slaubaugh, Mrs. George Miller, and Mrs. S. D. Miller. Many baskets of tomatoes were given to individuals who canned them in their own homes. We thank the Lord for this opportunity of helping each other.

Do not cease to pray for us as we labor for the Lord in the place He has called us to serve. There seems to be an unending amount of work that can be done.

Lillian Yoder.

FORAKER, INDIANA

(Salem Congregation)

Dear Readers of the GOSPEL HERALD:

"How great is thy goodness, which thou hast laid up for them that fear thee!"

Our new Sunday-school year started the first Sunday in October. Consecration and installation of officers and teachers was in charge of Bro. William McGrath. He used Eph. 4:11-16 as the basis of his charge. New officers who took their places were: supt., Paul Burkey; asst., Donald Flora; primary supt., Rozetta Myers; secy., Genevieve Metzler; asst., Alice Marie Ramer; S.S. chor., Lucinda Hartman; asst., Alice Ramer; church chor., Paul Ramer; mission board, Serenus Bare, Elmer Hartman, Harold Myers; ushers, Dale Welty, Paul Myers, Harvey Chupp; librarian, Viola Welty; S.S. conference delegates, Marvin Miller, Floyd Cripe.

Bro. Ray F. Yoder, our bishop, is working with a service unit in Grants, N. Mex. We were very happy to have him and Sister Yoder at home with us Sept. 26. Sister Clara met with the Busy Mothers' Sewing one evening and told about their work, both at the maternity home in Mathis, Texas, and their present work among the Indians at Grants.

The new officers for the MYF are: Sam Chupp, pres.; Miriam Hartman, vice-pres.; Alice Marie Ramer, secy.; Richard Ramer, treas.; chairman of the Faith and Practice Committee, Elisabeth Miller; Extension, Floyd Hershberger; Fellowship, Dale Welty. Adult advisers are Paul Burkey, Marvin Miller, and Donald Flora. Editor of the Church Bulletin is Lucinda Hartman. The MYF gave a program at Fish Lake on the evening of Oct. 3, and have also been helping with street meetings and services at the Hope Rescue Mission in South Bend. Our congregation has been made responsible to help with the meetings there the first Tuesday evening of each month.

A new German trainee in the Maynard Hoover home is Gustav Wiens. We have been pleased to have him worship with us. One Sunday morning he taught the big boys' Sunday school class through an interpreter.

Our pastor invited Bro. Paul Landis of Crockett, Ky., into our congregation for four evenings of special meetings. We were richly fed and the Spirit was present to search hearts. One evening during this time Bro. Jency Hershberger, pastor of our mission station at Toto, led the devotion. Another evening Bro. Vernon Bontrager from Clinton Frame had charge of devotions.

Bro. Chester Helmick of Pinto, Md., had charge of our Wednesday evening Bible study and prayer meeting for a series of three evenings. On Sunday morning, Oct. 17, Bro. Paul Erb of Scottdale brought the morning message.

Every other Sunday evening our congregation has been studying the book, "Youth and Nonresistance." The evening of Oct. 10 Schinzo Kodera, a Japanese student from the college, spoke to us on the subject, of "Nonresistance."

Semiannual Sunday school meeting, held conjointly with the Salem, Nappanee, and Yellow Creek congregations, met at Salem on the Sunday afternoon and evening of Nov. 21. Bro. Daniel Stoltzfus, pastor of the Hudson Lake mission station, was guest speaker.

Our revival meetings were held Oct. 21 to Nov. 7. Bro. Emanuel Peachey, Belleville, Pa., was the evangelist. Each evening before the sermon he led the congregation in a study of the Book of Revelation. We were reminded how necessary it is to know the things which God has said will shortly come to pass. The Word was preached with power to a full house each night.

Mrs. Elmer Hartman.

HOWE, INDIANA

(Marion Mennonite Church)

Dear Readers:

Christian Greetings. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The Marion Mennonite Church, located approximately five miles west of Howe, Ind. on state road 120, was first begun as a mission outpost of the Shore congregation near Shipshewana, Ind. On Dec. 10, 1944, the Marion Sunday School was organized under the direction of the Indiana-Michigan Mennonite District Mission Board. Bro. Willard Sommers from the Howard-Miami congregation near Kokomo, Ind. was asked by the Mission Board to be in charge of this work. The work began with eighteen charter members.

(Continued on page 1172)

In 1950 the group at Marion was organized as an independent congregation, and on Nov. 12, 1950, Bro. Paul W. Haarer from the Shore congregation was ordained to assist Bro. Sommers in the work. Since 1949 and up to Dec. 30, 1953, we have had a visiting brother, William Schlatter, serving the congregation. On Dec. 31, 1953, Bro. John Mishler was ordained as deacon. Membership at the present time is 78 with a Sunday-school enrollment of 116.

We are looking forward to a tenth anniversary program on Dec. 12, 1954.

Bro. Edd P. Shrock, Washington, Ind., will be holding evangelistic meetings with us during Missions Week, Dec. 5-12.

Two of the most recent guest speakers have been Bro. V. Paul Martin from the Hawksville, Ont., congregation and Bro. Donald Yoder from the Forks congregation near Middlebury, Ind., both speaking to us on Nov. 14.

Mrs. Paul W. Haarer.

HANNIBAL, MISSOURI

(Mennonite Mission Church)

Dear Readers:

Many have written to us asking how our brethren in the Missouri State Prison fared during the recent riots. Numerous first newscasts gave the erroneous report that Johnnie Allison had been shot. Visits following the riot were rejected but on Nov. 3 I personally had a ninety-minute visit with Johnnie Allison and learned details of the three major riots of recent date.

It was at noon during the second dining room riot when 600 men for the second time dumped their food on the floor and walked out that Johnnie was injured by other angered prisoners because he and James Bates, another one of our baptized members, refused to take part in the demonstration. They remained at the table, constant in prayer. Johnnie was hit in the right arm by some flying object and in the head by a piece of an electric dishwasher, cutting a gash behind the right ear. He was hospitalized for about 36 hours.

We are glad to report that Johnnie has refused to take any part in the five riots since 1952, but rejoices that he now actually bears in his body the marks for taking the Christian attitude. Ridicule is severe, but he also reports that since the riots more men are showing an interest in spiritual things.

Remember in your prayers Johnnie Allison, James Wall, James Bates, James McCracken, George Foote, George Kuone, Floyd Holcomb, and Dee Pankey.

On Nov. 18 a group of seven visited seven Christian brethren in the Missouri State Prison. Four in the group were ministers, Harold Kreider, David Mann, Leroy Gingerich, and Paul Hilty. Reports of these visits were given in the midweek prayer meeting.

C. Carol Kauffman.

MISSION NEWS (Continued)

sionary programs as follows: Nov. 21, Bancroft, Toledo, Ohio; Nov. 28, Beech Mennonite Church, Louisville, Ohio; and Dec. 5, Crumstown, Ind. Bro. Yoder will speak at the Townline Conservative Mennonite Church, Shipshewana, Ind., on Sunday evening, Dec. 12.

The Women's Missionary Meeting held at the Roselawn Mennonite Church, Elkhart, Ind., on Friday evening, Dec. 3, featured the work of the Indiana-Michigan Mission Board. Mrs. Glen E. Yoder, Shipshewana, Ind., was the guest speaker.

Bro. and Sister Joe Richards, presently en route to Japan, did not attend the annual meeting of the South Pacific Conference Mission Board at Upland, Calif., as previously announced. They proceeded directly to San Francisco from where they were scheduled to sail on Nov. 28 for their first term of missionary service.

The Hope Rescue Mission, South Bend, Ind., presented a program at the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday evening, Nov. 28. The program consisted of a film depicting rescue mission work and a personal testimony by Bro. Earl Dodge, who was converted at the Hope Rescue Mission just three weeks previous.

A group from the Gladstone Mission, Cleveland, Ohio, gave the Sunday evening program at the First Mennonite Church, Canton, Ohio, on Nov. 21.

Bro. Wilbur Nachtigall, missionary on leave from Puerto Rico, kept the following appointments during November: Nov. 7, morning, College Church, Hesston, Kans.; Nov. 14, morning, Sugar Creek Church, Wayland, Iowa; evening, West Union Church, Parnell, Iowa; Nov. 12, Missionary Day, morning and evening, Hutchinson Mission Church, Hutchinson, Kans.; Nov. 28, morning, Mennonite Brethren Church, Buhler, Kans. Bro. Nachtigall is also scheduled to bring chapel messages at Tabor College, Hillsboro, Kans., and the Central Kansas Bible Academy, Hutchinson, Kans.

Bro. and Sister Harold Kauffman, engaged in mission work around Boyd, Wis., have changed their mailing address to Augusta, Wis., Route 1. They, through the courtesy of Mennonite Mutual Aid, Inc., have procured a loan by which they have been able to purchase a home.

FIELD NOTES (Continued)

Publication Board and General Conference interests. He preached the conference sermon on Friday and spoke at Calvary Church, Los Angeles, on Sunday. En route home he stopped at Newton, Kans., in the interests of Christian education materials.

Officers elected at the South Pacific Conference, held at Upland, Calif., Nov. 25-27, were as follows: Mod., Sherman Maust, Cucamonga, Calif.; Ass't Mod., John David Zehr, Upland, Calif.; Secy., Leonard Garber, Winton, Calif.; Treas., Henry D. Esch, Phoenix, Ariz. Officers of the Christian Workers' Conference: Mod., Cletus Poper, Albuquerque, N. Mex.; Ass't Mod., Samuel Spicher, Phoenix, Ariz.; Ezra Kennel, South Gate, Calif.; Additional members, Edgar Ernest, Torrance, Calif.; Lloyd Eason, Upland, Calif.

Announcements

Any one interested in securing a program of the Christian Laymen's Tent Evangelism's annual meeting at the Orrville, Ohio, Mennonite Church, Jan. 1, 2, should contact Edward Gerber, R. 1, Apple Creek, Ohio.

Bro. Harold Bender, Goshen, Ind., is one of the speakers on the program of the American Society of Church History, to be held in New York City, Dec. 28-30. He will discuss the subject, "The Pacifism of the Sixteenth Century Anabaptists."

Christian Workers' Normal at Arthur, Ill., Dec. 28 through Jan. 2.

Special Bible Term at Lancaster Mennonite School, Jan. 10 to Feb. 18.

Bible meeting at Miners Village Mennonite Mission, Cornwall, Pa., Sunday, Dec. 12. Speakers: Elias Kulp, David Thomas, John S. Hess, and Menno Sell.

Bro. and Sister Ernest Lehman, who gave two years of service in relief work in Hashemite Jordan, will speak at the Beech Church, Louisville, Ohio, Friday evening, Dec. 17.

Topic for young people's Bible meeting a Hess Church, Lititz, Pa., Sunday evening Dec. 12, "Leading a Soul to Christ." Speaker, Harold Fly, Bethlehem, Pa.

Annual meeting of the members of the Ohio Mennonite Camp Association, Inc., at the Orrville Mennonite Church, Saturday Dec. 11, at 2:00 p.m.

Bro. and Sister Geo. R. Smoker, on furlough from Tanganyika, will speak at the Steelton, Pa., Mission, Thursday evening, Dec. 9.

Two-week Winter Bible School at the Millwood Church, Gap, Pa., Dec. 27 through Jan. 7, with a staff of competent instructors and a wide range of classes.

Visiting Speakers

November 14. **Harold Bauman,** Elmira, Ont., at Clinton Frame, near Goshen, Ind.

November 21. **Earl Hartman,** Brutus, Mich., at Pleasant View, Brethren, Mich. **Darwin O'Connel,** Lima, Ohio, at Oak Grove, West Liberty, Ohio. **Ray Horst,** Elkhart, Ind., at Maple Grove, Topeka, Ind., representing MRSC.

November 28. **J. M. Nissley,** Sarasota, Fla., at Manadier, near Grantsville, Md. **Ernest G. Gehman,** Harrisonburg, Va., at Landisville, Pa. **John M. Yoder,** Parnell, Iowa, at Mt. Pisgah, Leonard, Mo.

Evangelistic Meetings

John H. Hess, Kitchener, Ont., at Cressman Church, Breslau, Ont., ending Nov. 14. **Earl Maust,** Pigeon, Mich., at Biehn Church, New Hamburg, Ont., ending Nov. 21. **Olen Nofziger,** Wauseon, Ohio, at Three Brothers, Ark., Nov. 14-23. **Paul Roth,** Masontown, Pa., at Doylestown, Pa., Nov. 28 to Dec. 5. **John C. Wenger,** Goshen, Ind., for a week's meetings at Leo Church, near Fort Wayne, Ind., beginning Nov. 25. **Howard J. Zehr,** Fisher, Ill., at Salem, Elida, Ohio, for a week's spiritual refreshing, closing Nov. 7. **Frank Enck,** Willow Street, Pa., at Manheim, Pa., Dec. 23 to Jan. 1. **Jesse Zook,** Austin, Ind., at Coal Run Mission, Meyersdale, Pa., Nov. 14-21. **David Showalter,** Gays Creek, Ky., at Plainview, Hutchinson, Kans., beginning Nov. 21. **Mark Peachey,** Grantsville, Md., at Blountstown, Fla., beginning Nov. 21. **Alvin Swartz,** Talbert, Ky., at Richmond Mission, Richmond, Iowa, Nov. 14-21. **Emanuel Peachey,** Belleville, Pa., at Salem Church, Shelly, Pa., Dec. 5-12. **Menno Sell,** Laytonsville, Md., at Miners Village, Cornwall, Pa., Dec. 1-12. **Edd P. Shrock,** Washington, Ind., at Marion, Howe, Ind., Dec. 5-12. **J. J. Hostetler,** Peoria, Ill., at Highway Village, East Peoria, Ill., Nov. 28 to Dec. 5. **Peter Wiebe,** Goshen, Ind., at Manson, Iowa, beginning Nov. 22 and continuing ten days. **Richard Yordy,** Freeport, Ill., at Morrison, Ill., Nov. 17-24. **Andrew Jantzi,** Alden, N.Y., at Palm Grove, Sarasota, Fla., Jan. 16-30. **Byard Shank,** Mt. Crawford, Va., at Pleasant Grove, Elton, Pa., Nov. 29 to Dec. 5.

NOTICE

A winter Bible school is to be held at the Millwood Church, Gap, Pa., Dec. 27 to Jan. 7, 1955. **Instructors:** J. Irvin Lehman, Chambersburg, Pa., principal; Aaron M. Shank, Myerstown, Pa.; Jacob Rittenhouse, Lansdale, Pa., and David Thomas, Lancaster, Pa. **Courses** offered in O.T. and N.T. Book Study, Missions, Bible Doctrine, Pastoral Class, Personal Evangelism, Teacher Training, Current Issues, and Stewardship.

INCOME TAX SEASON (Continued)

cational purposes. In fact, the new law allows up to 30 per cent deduction under certain conditions. Certainly the total giving to our various church programs by persons financially blessed during the year should, at least, approach this norm which the government has liberally allowed.

Many Mennonite individuals and corporations whose income places them in the higher tax brackets have appreciated the service rendered by the Mennonite Foundation. By giving a systematic proportion of their income they find they can give wisely and prayerfully to the needs of the church. They find they can accumulate gifts over a several year period for special projects of their own choosing within the church. They find they are giving more liberally than previously and without pressure. Some find they can give from their deposits with the Mennonite Foundation during years that were not prosperous and thus assure a regular program of giving.

Write for more information regarding the services of the Mennonite Foundation. Perhaps you will wish to determine the maximum amount deductible according to the tax law and after deducting contributions made during the year, send the balance for deposit with the Mennonite Foundation, 1202 South Eighth Street, Goshen, Indiana. You can then direct the final distribution of your deposit to any recognized cause at any later date.

THERE IS HEALING (Continued)

hard adjustment to make. Isaac Watts has given "O God, Our Help in Ages Past," which reminds one that God cares, and that God is directing in both individual and corporate affairs. "Come, Thou Almighty King," effects the same thought and feeling. Markus M. Wells' "Holy Spirit, Faithful Guide," makes God's presence uppermost in its theme. For those who might be bitterly lonely Joseph Scriven and Charles C. Converse have given "What a Friend We Have in Jesus." The hymn suggests prayer and meditation as a means of healing for grief, frustration, doubtings, and discouragement. These moods often hound and bedevil the hospital patient. Let there be brought to him the hymns that heal!

Last, but not least, let there be hymns of aspiration and assurance in the hospital. What would be better than Fanny J. Crosby's, "He Hideth My Soul," and Henry Ware's, "Lift Your Glad Voices," with its theme of victory and triumph over death and the grave, over darkness and sin. Within these verses is packed a mighty punch for despondency and defeat. Sing it!

Denver, Colo.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Auker, Earl R. and Rena (Yoder), Thompsontown, Pa., first child, Jerry Earl, Nov. 13, 1954.

Bauman, Orton and Nancy (Martin), Floradale, Ont., second son, Brian Charles, Nov. 14, 1954.

Begley, Norman D. and Martha (Kilmer), Seville, Ohio, fourth child, second son, Merlin Dale, Nov. 18, 1954.

Benner, Kenneth J. and Anna Mary (Lapp), Loman, Minn., first child, Sheryl Dianne, Nov. 22, 1954.

Benner, Linford and Miriam (Alderfer), Souderton, Pa., third child, first daughter, Joanne, Nov. 7, 1954.

Borntrager, Crist and Lydia (Schrock), Middlebury, Ind., fourth child, second son, Marvin Dale, Oct. 26, 1954.

Chaffee, Lloyd L. and Minnie (Gerig), Carthage, N.Y., first child, Twila Mae, Oct. 15, 1954.

Dettwiler, Mahlon R. and Alma (Witmer), New Holland, Pa., third child, second daughter, Amelia Ruth, Nov. 15, 1954.

Detwiler, Delbert and Helen Joyce (Thut), Goshen, Ind., first child, Karen Jo, Nov. 15, 1954.

Geiser, Elmer S. and Agnes (Amstutz), Apple Creek, Ohio, third daughter, Marceil Ann, Nov. 13, 1954.

Graber, Elwood and Joyce (Long), Stryker, Ohio, second daughter, Jane Elizabeth, Nov. 18, 1954.

Gregor, Harry A. and Madelena (Yoder), Union City, Pa., first child, Coral Ann, Oct. 11, 1954.

Hershberger, Howard O. and Martha L. (Buckwalter), Hesston, Kans., fifth child, second daughter, Faith Lucille, Nov. 19, 1954. (One daughter deceased.)

Hartman, Dwight and Ellen (Pellman), Harrisonburg, Va., third child, second son, Curtis Dwight, Nov. 14, 1954.

Hershberger, Weldon and Amy (Janzen), Hesston, Kans., third child, second son, Roger Eugene, Nov. 14, 1954.

Hess, Jacob G. and Mary (Stauffer), Lancaster, Pa., ninth child, fifth daughter, Cora Rachel, Nov. 9, 1954.

Hochstedler, J. Wesley and Alice (Gingerich), Des Moines, Iowa, second child, first son, Leon James, Nov. 5, 1954.

Hoover, David and Anna (Horst), Hinkletown, Pa., fourth child, third daughter, Debra Jean, Oct. 26, 1954.

Kane, James and Charlotte (Wine), Hummelstown, Pa., second child, Phyllis Charlene, Nov. 4, 1954.

Kauffman, Boyd and Twila (Handrich), East Lansing, Mich., first child, Doyle Harvey, Nov. 4, 1954.

Kauffman, Louis and Orpha (Yoder), Middlebury, Ind., fifth child, second daughter, Rhoda Dawn, Nov. 15, 1954.

Kraus, Lewis and Louise (Garnand), Denbigh, Va., second son, Thomas Eugene, Nov. 15, 1954.

Lehman, Harold and Beulah (Kinsey), Wellsville, N.Y., first child, Vernon Ray, Nov. 20, 1954.

Martin, Ivan W. and Ruth (Zimmerman), East Earl, Pa., first child, Lester, Oct. 17, 1954.

Miller, John H. and Anna (Witmer), Willow Street, Pa., sixth child, fourth son, Mark Allen, Oct. 23, 1954.

Moore, Maynard and Mary (Stalter), Delphos, Ohio, second child, first son, Robert Edward, Oct. 26, 1954.

Nauman, Mr. and Mrs. J. Milton, Manheim, Pa., third daughter, Susan Elaine, Nov. 14, 1954.

Neuenschwander, Tilman and Orpha (Nussbaum), Kidron, Ohio, fourth child, third daughter, Joyce Renee, Oct. 25, 1954.

Shearer, Harold F. and Ellen (Eby), Immokalee, Fla., second child, first son, David Lowell, Sept. 15, 1954.

Shenk, Stanley and Doris (Sell), West Liberty, Ohio, fourth child, third son, Philip Lee, Nov. 18, 1954.

Stauffer, H. Glenn and Lois Arlene (Good), Waynesboro, Pa., first child, Dennis Eugene, Nov. 10, 1954.

Swartzendruber, Leon W. and Edith (Ruby), Elkton, Mich., second child, first daughter, Evelyn Kay, Oct. 3, 1954.

Weaver, Martin M. and Grace (Horst), Wernersville, Pa., fourth child, third daughter, Betty Jean, Oct. 13, 1954.

TO BE NEAR TO GOD (Continued)

supreme Light, the Light of the whole world. But we must remove the scales of doubt from our eyes to benefit by the light. So small an object as a dime, held before the eye, can obscure a mountain within range of our vision.

Lord, we thank Thee with our whole hearts for the coming of the Light to this dark world. —Ida M. Yoder.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beyer—Hershey.—Mark W. Beyer, Hammer Creek cong., Lititz, Pa., and Mildred L. Hershey, Hershey cong., Dover, Pa., by G. Parke Book, assisted by Noah Boll, at the Hershey Church, Nov. 13, 1954.

Burkholder—Buckwalter.—Ezra W. Burkholder, Mountville, Pa., cong., and Lois L. Buckwalter, Masonville, Lancaster Co., cong., by G. Parke Book, grandfather of the bride, assisted by Christian K. Lehman and Christian Charles, at the Masonville Church, Nov. 6, 1954.

Burmeister—Brubaker.—Henry Burmeister, Calvary Mennonite cong., Los Angeles, Calif., and Ruth Brubaker, Yellow Creek cong., Goshen, Ind., by Peter B. Wiebe at the home of the bride, Sept. 5, 1954.

Eberly—Miller.—John B. Eberly, Orrville, Ohio, and Ruby Cathryn Miller, by Percy J. Miller, father of the bride, at the Shore Church, Shipshewana, Ind., Nov. 7, 1954.

Gerber—Albrecht.—Elmer Gerber, Millbank, Ont., and Mary Albrecht, Brunner, Ont., both of the Maple View A.M. Church, by Samuel L. Schultz at the church, Sept. 9, 1954.

Kennel—Ropp.—Alvin Kennel, Bamburg, Ont., and Tillie Ropp, Wellesley, Ont., both of the Maple View A.M. Church, by Samuel L. Schultz at the church, Sept. 1, 1954.

Richardson—Hochstetler.—Virgil Richardson and Vada Hochstetler, both of the Colorado Springs, Colo., cong., by Jess Kauffman at the Mennonite Church, Colorado Springs, Aug. 22, 1954.

Weber—Frey.—Wayne Edgar Weber, Hagerstown, Md., Reiff cong., and Erma Mae Frey, Chambersburg, Pa., Marion cong., by Harvey E. Shank at the Marion Mennonite Church, Nov. 21, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkhalter, Louis, son of Jacob and Fannie (Newcomer) Burkhalter, was born in Canton Bern, Switzerland, May 14, 1878; died at the family home near Apple Creek, Ohio, Nov. 14, 1954, following one week's illness caused by a cerebral hemorrhage; aged 76 y. 6 m. He came to this country at the age of 16 years, making his home in the vicinity of Berne, Ind., moving to the Sonnenberg community in 1903. He was baptized and became a member of the Mennonite Church in Switzerland. At the time of his death he was a member of the Kidron Mennonite Church, which he attended faithfully. He was married to Anna Lehman on Nov. 1, 1906. Eight children were born to this union, three preceding him in death. Surviving are his wife, 2 sons (Wilson, Massillon, Ohio, and Lester, at home), 3 daughters (Malinda—Mrs. Noah Zuercher, Wooster, Ohio; Emma, at home, and

Sarah—Mrs. Jacob S. Miller, Smithville, Ohio), 2 sisters (Alice, Zurich, Switzerland, and Mrs. Dinah Marti, Bezilard, Switzerland), 13 grandchildren, 2 stepgrandchildren, and 6 great-stepgrandchildren. Funeral services were held at the Kidron Mennonite Church, Nov. 17, with Reuben Hofstetter, Allen Bixler, and D. W. Miller officiating. Burial was made in the church cemetery.

Colon, Victoria Martinez, was born in barrio Llanos of Aibonito in the year 1890; died Nov. 20, 1954; aged 64 y. As a child she lived in barrio Llanos until she was married to Antonio Colon in 1915. To this union were born 4 sons (Antonio, Juan, Santos, and Félix). Her husband and son Santos preceded her in death. For the Colon family there is sadness at her departure, as it is the third member of the family to leave in seven months. While living in Maton of Cayey, our sister heard the Gospel of salvation for the first time, but it was at Rabanal that she finally accepted the invitation of Christ, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and then accepted Christ as her Saviour and Lord. Together with her husband she was baptized and received into the Mennonite Church of the Good Shepherd in Rabanal on April 15, 1951. Her baptism took place in bed, since she has been ill for 19 years, and for 13 years was bedfast. A few weeks ago she took communion while our bishop, T. H. Brenneman, was on the island. A service was held in the Good Shepherd Mennonite Church by the pastor, Lester T. Hershey, after which the body was taken to Cidra Cemetery for burial.

Diem, Mary S., daughter of Aaron and Annie (Sauder) Snader, was born May 1, 1889; passed away Aug. 22, 1954; aged 65 y. 3 m. 21 d. In her youth she accepted Christ and united with the Weaverland Mennonite Church, East Earl, Pa., where she remained faithful until death. On Dec. 21, 1912, she was married to Oscar Diem. She is survived by her husband, 5 sons (Clarence and Melvin, Myerstown; Arthur, Ephrata, Pa.; Aaron and Lloyd, at home), 15 grandchildren, a brother and a sister (Daniel, Narvon, Pa., and Anna—Mrs. Mahlon Witmer, New Holland, Pa.), stepbrothers and sisters (Amanda, Denver, Pa.; Mabel—Mrs. Walter Weaver, Martindale; Aaron, East Earl; Moses, New Holland; Sarah, Oreville Mennonite Home, and Jacob, Denver). Funeral services were held Aug. 25 at the Weaverland Mennonite Church with John Burkholder and David Weaver in charge. Burial was made in the adjoining cemetery.

Ernst, Christian, son of Christian and Kate (Moser) Ernst, was born Sept. 16, 1881, in Stratford, Ont.; passed away at his home in Milford, Nebr., Nov. 14, 1954; aged 73 y. 1 m. 29 d. On Dec. 15, 1915, he was united in marriage to Anna (Oswald) Kennel. To this union were born 4 sons and one daughter. One son preceded him in death. In his youth he accepted Christ as his Saviour, united with the Mennonite Church, and was a faithful member of the Milford Mennonite Church at the time of his death. Surviving are his wife, 3 sons (Kenneth, Milford; Lenard, Ferndale, Wash.; Lyle, Little Rock, Ark.), one daughter (Darlene, Lincoln, Nebr.), one stepson (Lloyd Kennel, Shelton, Nebr.), and 8 grandchildren. Funeral services were held at the Milford Church, Nov. 17, in charge of L. O. Schlegel, assisted by Warren Eicher and Milton Troyer. Burial was made in the Milford Mennonite Cemetery.

Gish, Daniel N., the oldest in years and one of the oldest ministers in service in Lancaster Conference, was born Sept. 22, 1867, in the home of Peter R. and Mary (Nissley) Gish. He grew up in the congregations of Bossler and Good. Hilscher Union Sunday School gave him experience in Sunday-school work, until in 1890 he and Seth Ebersole opened up Good's Sunday School as superintendents. He graduated from Millersville State Normal School in 1905, and taught public schools in East and West Donegal and Manor before and after. On June 19, 1898, he married his brother John's widow, Barbara Hoffman (May 24, 1867—Jan. 26, 1944), daughter of Abraham and Sarah (Sides) Hoffman. He was ordained a minister of the Gospel Jan. 25, 1907, for the Millersville-Rohrerstown circuit, by Abram B. Herr. He quit teaching and devoted his attention to his charge. He held some revival meetings, was interested in missions and church music, and was early interested in E.M.S. He had a marvelous memory, an appreciation of poetry and the cultural, and this was a lasting contribution to his Christian services. His wife's children, Mary and Arthur, were reared in the home. This union was blessed with Martha—Mrs. Clayton L. Keener, missionary to Addis Ababa, Ethiopia, an infant, and Daniel H., of Lancaster. He is survived by 9 grandchildren, some of whom are also missionaries in Ethiopia and Tanganyika, and 11 great-grandchildren. Services were held at the Millersville Church with Jacob Hess and Landis Shertzer leading. Christian K. Lehman preached from Rev. 2:10. Interment was made in the adjoining cemetery.

Hines, Cora Jane, daughter of John Calvin and Martha Ann Sellars, was born Aug. 31, 1879; departed this life Nov. 12, 1954; aged 75 y. 2 m. 12 d. She was united in marriage to Andrew Jackson Hines, March 5, 1898. Her husband passed away March 3, 1918. Two children also preceded her in death. Left to mourn her passing are 8 children (Jesse, Millard, Edna, Lewis, Beulah, Marion, Homer, and Charles, 37 grandchildren, 19 great-grandchildren, 3 brothers, 3 sisters, and other relatives and friends. She lived most of her life in the Montier and Mountain View communities, Arkansas, and was a member of the Mennonite Church. Oney Hathaway officiated at the funeral services.

Martin, Isaac W., guest at the Oreville Mennonite Home, son of Joseph S. and Fannie (Weaver) Martin, was born Oct. 21, 1861; passed away Aug. 30, 1954, in the Lancaster General Hospital where he was taken when he suddenly became ill; aged 92 y. 10 m. 9 d. He lived in Lancaster Co., Pa., all his life and was a member of the Weaverland Mennonite Church. He taught in the public schools in his native county for 44 years. Since his retirement from teaching (21 years ago he has been compiling a history of the Martins, descendants of a David Martin, who migrated from Palatinate, Germany, in 1727. He had finished more than 1,500 handwritten pages before his passing away. He was one of the pioneers in starting Sunday school in this district. Surviving are a son (J. Addison, Lancaster, 2 brothers (Jacob C., Womelsdorf, Pa., and Dr. Daniel W., Manheim, Pa.), 12 grandchildren, and 27 great-grandchildren. His wife and 2 daughters preceded him in death. Funeral services were held Sept. 3 at the Weaverland Church in charge of Alvin Martin. He was laid to rest in the adjoining cemetery.

Martin, Moses H., youngest son of Moses W. and Anna (Hoover) Martin, was born in Lancaster Co., Pa., July 24, 1883; died suddenly of a heart attack Nov. 11, 1954; aged 71 y. 3 m. 18 d. He was a member of the Weaverland Mennonite Church. His wife, Leah (Sauder), preceded him in death on Jan. 13, 1942. Surviving are the following sons and daughters (Paul L., New Holland, Pa.; Barbara—Mrs. John Gehman, Denver, Pa.; Anna—Mrs. Ross Lynch, Ephrata, Pa.; Bertha—Mrs. Leroy Usner, New Holland, with whom he resided; Gertrude—Mrs. E. Milton Martin, Narvon, and Lester, East Earl, Pa.), 22 grandchildren, and one great-grandchild. Funeral services held at the Weaverland Mennonite Church Nov. 14 were conducted by J. Paul Graybill, Aaron Weaver, David Weaver, and Alvin Martin. Burial was made in the Weaverland Cemetery.

Miller, Susan, daughter of David and Lizzie (Yoder) Weaver, was born Feb. 10, 1881, in Lagrange Co., Ind.; died at the Midland Hospital, Midland, Mich.; aged 73 y. 9 m. 9 d. On Nov. 15, 1911, she was united in marriage to John Milo Miller, who preceded her in death Dec. 17, 1925. To this union were born 3 daughters (Janet—Mrs. Lloyd Short, Midland; Eloise—Mrs. Harold Groff, Lake Odessa, Mich., and Pauline, who died at the age of 8 months). Surviving are the 2 daughters, 2 stepsons (Clarence Miller, Lebanon, Mo., and Francis Miller, Grand Rapids, Mich.), 5 grandchildren, 3 sisters (Mary Hostetler and Lizzie Yoder, Middlebury, Ind., and Rose Blough, Windber, Pa.), 2 brothers (Mahlon Weaver, Shipshewana, Ind., and Silas Weaver, Lagrange, Ind.), and many other relatives and friends. Early in life she accepted Christ as her Saviour, uniting with the Forks Mennonite congregation. Later she transferred her membership to the Bowne congregation, Clarksville, Mich., where she was a member at the time of her death. For the last 12 years she made her home with her daughter Janet, staying at times with Eloise. On Nov. 2 she suffered a stroke and also had diabetic gangrene. Funeral services were held at the Bowne Church on Nov. 21 in charge of T. E. Schrock and D. A. Yoder. Burial was made in the adjoining cemetery.

Reeser, Susan, daughter of John and Phoebe (Ehresman) Good, was born Aug. 28, 1865, near Hopedale, Ill.; peacefully passed away at the home of her daughter, Mrs. John Bachman, Metamora, Ill., Nov. 8, 1954; aged 89 y. 2 m. 11 d. At an early age she accepted Christ as her Saviour and united with the Hopedale Mennonite Church, later transferring her membership to the Roanoke Mennonite Church where she was always a faithful member. On Jan 11, 1887, she was united in marriage to John R. Reeser. This union was blessed with 6 children, 3 sons and 3 daughters. Surviving are her husband, who has been bedfast for the past 7 years, one son (Will C., Urbana, Ill.), daughters (Mrs. Esther Garber and Mrs. Mattie Bachman, both of Metamora), 17 grandchildren, and 36 great-grandchildren. She was the last surviving member of a family of children. Funeral services were held at the Roanoke Mennonite Church by LeRoy Kennel and Ezra B. Yordy, with burial in the Roanoke Cemetery.

Reesor, Hermon C., fourth son of Benjamin B. and Nancy (Hoover) Reesor, was born near Markham, Ont., Oct. 29, 1867; died Oct. 9, 1954, after a period of declining health; aged 86 y. 11 m. 9 d. He lived all his life in Markham Twp., and was a member of the Mennonite Church. In November, 1894, he was married to Lydia Burkholder who died in December, 1923. He is survived by 2 sons (Harvey B., Milverton, Ont., and Frank, at home), 3 grandchildren, 2 great-grandchildren, a brother (Abram L.), and 3 sisters (Esther Grove, Mary Barkey, and Annie—Mrs. Joe Barkey). Five brothers and 2 sisters preceded him. Funeral srevices were held Oct. 12 at Reesor Mennonite Church in charge of Fred Nighswander and Cecil Reesor. Burial was made in the adjoining cemetery.

Roth, Sheryl Ann, infant daughter of Harold and Bonnie Jean Roth, Milford, Nebr., was born Nov. 7, 1954; departed this life Nov. 9 aged 2 days. Besides her parents she is survived by her grandparents (Mr. and Mrs. John Roth and Mr. and Mrs. William Roth), great-grandparents (Mr. and Mrs. Elmer Stutzman), and other relatives. Funeral services were held at the home of William Roth by Oliver Roth and Sterling Stauffer. Interment was made in the East Fairview Cemetery, Milford.

Witmer, Abram E., son of the late Abraham M. and Mary (Eshbach) Witmer, was born April 17, 1879, near Letort, Pa.; passed away June 18, 1954, at his home near Millersville, Pa.; aged 75 y. 2 m. 1 d. As a young man he accepted Jesus as his Saviour and united with the Masonville Mennonite Church where he remained a faithful member his entire life. On Sept. 26, 1906, he was united in marriage with Mary L. Frey, who survives. Also surviving are 2 sons and one daughter (A. Lewis, Lancaster, Pa.; Edwin F. and Mary E., at home), one sister (Fannie E.), and one brother (Benjamin E.), both of Millersville. Two sisters and one brother preceded him in death. Funeral services were held June 22 at the Masonville Mennonite meetinghouse conducted by Christian K. Lehman, assisted by Christian Charles. Burial was made in the ajoining cemetery.

Zehr, Darius David, son of Anthony R. and Arlene (Nafziger) Zehr, was born in Lowville, N.Y., Feb. 15, 1951; passed away at the home of his grandparents, Mr. and Mrs. Andrew R. Zehr, Oct. 2, 1954; aged 3 y. 7 m. 13 d. He had been ill since birth and suffered much pain. Besides his parents and paternal grandparents, he is survived by 4 brothers and one sister (Ivan, Melvin, Lois, Andrew, and Joseph), and his maternal grandparents (Mr. and Mrs. Joseph Nafziger, Lowville). A prayer service was held at the Croghan Amish Mennonite Church in charge of Lloyd Boshart and Elias Zehr.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Wood Carver, by Grace Noll Crowell; Augsburg Publishing House; 1954; 33 pages; $1.00.

There are classics for family reading at Christmas time like Dickens' "Christmas Carol," and Sauer's "The Light on Tern Rock." Now Grace Noll Crowell's "The Wood Carver" can be added to the list.

Written for "all lovers of the Christ child," it is a simply written book about the love of Christ in the heart of Paul, a humble wood carver. Because Paul built a lovely creche as

a gift to the church at Christmas time, a noted surgeon was moved to help his crippled son, Peter.

My only negative reaction to the book is on page 11 where Paul, working on the creche, hopes that he can do some service for Christ so that his son would know the healing hand of Christ (implying salvation by works).

The book gives one a real appreciation of humble folks and of the workmanship of artist's hands. A little gem of poetic prose, nicely illustrated with brown and white sketches by Lee Mero, it is clearly a book to cherish. —Helen Alderfer.

ITEMS and COMMENTS

December 15 is S-D Day—a twenty-four hour period when every motorist and pedestrian in the country is being asked to put the Golden Rule to work on our streets and highways with the objective of eliminating all traffic accidents. Governors and public officials are issuing Safe Driving Day proclamations in co-operation with President Eisenhower's Action Committee for Traffic Safety. On S-D Day, every driver and walker in the country is being urged to accept full personal responsibility in doing these three basic things: (1) Observe the letter and the spirit of all traffic regulations; (2) Be courteous to every driver and pedestrian—practice sportsmanship; (3) Give full attention to driving and walking. The hope is that a marked improvement will be seen on that day in the safety records, which will only demonstrate that similar care would make every day "Safety Day."

* * *

The Washington Federation of Churches, "in a deep sense of shame and in the spirit of penitence," because the church has lagged in the development of racially inclusive fellowships, is circulating a six-point program to end racial segregation in the churches of the nation's capital. Says the statement, "The churches are now confronted with an inescapable call and that is to more fully practice what they have declared and preached. We, therefore, now commit ourselves . . . to a new, earnest, and vigorous effort to make our churches, churches of all people without distinction of color, race, economic, or cultural status. Before Christ there are no divisions of caste or class, of color or of race."

* * *

Of the total population of nearly 48,000,000 in the (Western) German Federal Republic, 51.2 per cent are Protestants, 45.2 Roman Catholics, and 3.3 per cent belong to other religious groups, according to the Federal Office of Statistics at Bonn. The report said that 0.3 per cent made no statement as to their religious affiliation. The influx of Germans from the Soviet Zone, most of whom are Protestants, has brought about something of a shift in favor of Protestants since the last census.

The first chapel to be available for public use on Capitol Hill in Washington has been dedicated by the Methodist Board of Temperance. The chapel is located in the Methodist Building, opposite the Capitol Building, and across the street from the United States Supreme Court. Non-denominational services will be held each Wednesday at noon for persons who work in Capitol offices, the Supreme Court, and the Library of Congress.

* * *

Nineteen Japanese-Americans were baptized at the North Shore Baptist Church, largest congregation in Chicago of the American Baptist Convention. It is the largest mass baptism of middle-aged persons in the church's history. The church also numbers Filipinos and Puerto Ricans among its members, and Negroes worship there, although none have applied for membership as yet. "The Board of Trustees has insisted that no racial barriers be permitted in the North Shore Church," the pastor said. "It would be a strange thing for a church to deny membership because of a person's color."

* * *

John A. Mackay, President of Princeton Theological Seminary, in accepting the annual award for Christian leadership presented by **The Upper Room,** said that the United States will abandon its position as a Christian nation if it cuts off diplomatic relations with Communist nations and stops trying to persuade them to ways of peace. "If we are not willing to sit down with even our worst enemies and talk to them, then we have abandoned everything Christ taught us," he declared. "We do not betray our Christian faith if we try to talk to our enemies. We must not exclude from our human relationships one third of the world. Instead, we must seek every opportunity to carry the Christian message to the people in these lands and to their leaders, and to win them to the love of God."

Family Almanac

The new 1955 Family Almanac is now ready. It includes the standard features found in all almanacs, pertinent articles for the home, hints for the house and farm, plus the new ministerial directory with names and addresses. Price: 30¢ ea.; $3.25 doz.; $25.00 a hundred.

* * *

Edmond S. Muskie, who was recently elected governor of Maine, will be the first Roman Catholic ever to fill that office.

* * *

A campaign is being conducted to raise $115,000 to match the $222,000 available from the United States government to construct on a new site a building for the rural hospital and community recreation service operated by the Mennonite Central Committee in Puerto Rico for the past ten years. There conscientious objectors from the States have helped with the activities carried on among a rural population which had never before enjoyed the benefits of medical aid and social welfare work. During the ten years the thirty-bed hospital and clinics have served more than 50,000 persons. Now the Ulrich Foundation (of Roanoke, Ill.) has donated a five-acre site in the mountain of Aibonito for the new center. Among those contributing to the fund is Bishop McManus of the Roman Catholic diocese of Ponce, who in the past has been quite outspoken against Protestant work, and has not permitted his clergy to participate in public programs if Protestant ministers take part. His donation is testimony to the fact that the Mennonites have truly served the needy without regard to religious affiliation.—**Christian Century.**

* * *

Responding to an appeal from James H. Robinson, pastor of the Church of the Master (Presbyterian U.S.A.) in New York City, American student groups have collected more than 70,000 books for a public library in Nigeria and are now assembling books for a new theological seminary in that country. In addition, students from Texas denominational colleges have collected funds to send an American librarian to Nigeria for a year. —**Christian Century.**

* * *

Conscience money comes from time to time to the International Headquarters of the Billy Graham Evangelistic Association in Minneapolis. Usually it is earmarked for the Internal Revenue Department by persons who say they cheated on their income tax returns before religious experiences convinced them of the error of their ways. Letters recently received at the Billy Graham Headquarters contain money from persons who say they had defrauded two insurance companies.

* * *

There has been a fifty-one per cent increase in Protestant church membership in Colombia since 1948, the year in which severe persecution of Protestants began in that country. Nearly 15,000 Colombians are enrolled in Sunday schools. In 1952 the sale of Bibles exceeded that of any previous year in the entire history of Colombia. One Roman Catholic bishop has warned his people against sending their children to Protestant schools upon pain of excommunication. The more strongly the priests talk against Protestants, the greater the demand for enrollment in Protestant schools.—**Christian World Facts.**

* * *

Missionary doctors in India report a marked change in attitude towards blood transfusions in the last few years. Today it is rare for a patient to ask suspiciously if the blood he is to receive is low-caste blood. Caste prejudice and distinctions are crumbling bit by bit.

* * *

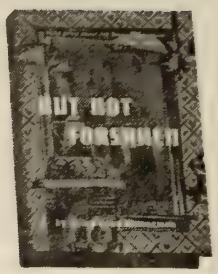
The Bible Society Record, organ of the American Bible Society, in 1856 reported Bible burnings because of disagreements about translations. Said Justice Crampton: "Learned men and theologians of different schools may contend for the superior fidelity

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BUT NOT FORSAKEN

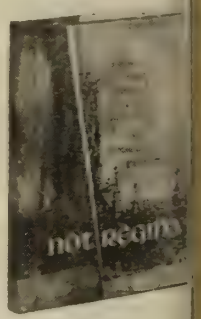
Helen Good Brenneman



But Not Forsaken is a story of refugee lif seen through the eyes of one, Frau Penner, an her family. The grip of its story, and the exam ple of faith and hope and courage and love i portrays, makes this an outstanding book fo your reading (and Christmas) list. $2.50.

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Not Regina was written to make available for your home an interesting volume, easy to read, worth while, and that conveys the important facts of Mennonite origins. Christmas Carol Kauffman has told in *Not Regina*, that story unusually well. For your home at $2.50.

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of their own translation, while they detect errors of other versions; but every honest and well-informed Christian must know that the different versions of the Bible, differing as they do in minor and less important matters, are all still the Word of God."

* * *

More than one fourth of the people in the Soviet Union are engaged in studies, and nearly one billion books and pamphlets were published last year, according to the **New York Times.** Nevertheless, the Minister of Culture says that the "cultural educational work in town and country still lags far behind the needs of the people, and does not satisfy their requirements." He deplored the "remnants of capitalism in the mentality of the people." Among these remnants he mentioned alcoholism and religious superstition, which he said cultural organizations had not done enough to eliminate.

* * *

A recent experiment was conducted at Cold Spring, New York, to see whether older people have the ability and capacity to learn and to accept new ideas. A summary of the study reveals that productive change and growth are possible through life, and at no age does the possibility of being stimulated by the outside world cease.

* * *

The percentage of students in Southern Baptist Colleges and Universities who are studying for the ministry has more than doubled in the last seven years. The total number of ministerial students in colleges, universities, seminaries, academies, and Bible schools reached an all-time high of 10,007 last year.

* * *

Preliminary plans for a proposed merger of four Lutheran bodies have been approved by all of the groups. The groups considering merger are the American Lutheran Church, the Evangelical Lutheran Church, the United Evangelical Lutheran Church, and the Lutheran Free Church. The total membership of these four is about 1,800,000.

* * *

A physical education instructor in the Alexandria, Virginia, public schools has been dismissed by the Board of Education for refusing on religious grounds to teach dancing.

* * *

Negro congregations, now members of the Nashville, Tennessee, Association of Churches, were represented for the first time at the Association's annual banquet held recently.

* * *

Trustees of Philips University, Disciples of Christ institution at Enid, Oklahoma, have decided that although they are in full sympathy with the spirit of the Supreme Court ruling on segregation, they will not open the doors of that university to Negroes until the laws of Oklahoma are changed to make the step legally possible.

The Dutch Reformed Church of Sou Africa was accused in a United Nations c bate of being largely responsible for rac segregation in South Africa and in Sou west Africa. The charge was made by Irac representative in the United Nations. A tacks on churches have been rare in the U but the Iraq delegate pulled no punches blaming the South African denomination f its espousal of apartheid. He said the Dut Reformed Church, being the only national r ligion in South Africa, was an importa influence in that country's policy of segr gation.

* * *

The Chicago Bible Society offered to r place free of charge any Bible damaged recent floods that struck the city. A ne Bible was given to anyone who brought in water-soaked volume. "We don't want a home to be without the comfort of the Ho Scriptures in these trying times," said th executive secretary. He pointed out that suc an offer was consistent with the goal of th men who founded the society 114 years ag One of the group's first major tasks was t take a census in 1840 to discover homes th were "destitute of the Holy Scriptures," an place a Bible in each one. At that time Ch cago was a seven-year-old frontier village.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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LIBRARY BIBLICAL SEMINARY

Divorce and Remarriage

By John R. Mumaw

Remarriage after divorce has become a troublesome issue in contemporary Christian leadership. The increase of such remarriages has increased the complications for redemptive activities of the church. Although the Gospel has a universal application and salvation has appeared to all classes of people, the current tangles in homes affected by divorce create tremendous frustrations. Any attempt to apply the Christian standard of morality to modern marriage relationships is not without problems. We must face these issues now with poise and spiritual discernment, searching honestly for the will of God.

When seeking a solution to the divorce evil and its influence upon the church, it is important to recognize that marriage was instituted by divine sanctions. The union of husband and wife is more than a social relationship. God acts creatively in forming that union so that the Scriptures refer to marriage as an effect resulting from God's having "joined" two people in a unique sense. To discover the ethic involved in attempts to break off a marriage relationship we must first find the divine laws regulating it. Its having originated by the will of God means that it must be governed by divine standards. The problem of divorce and remarriage must therefore be resolved by the teachings of the Holy Scriptures.

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:31, 32).

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:3-9).

What are the laws that govern marriage? The Jews asked Jesus, "Is it lawful for a man to put away his wife for every cause" (verse 6)? There was difference of opinion on this question among the Pharisees, and they were unkindly disposed toward Jesus; they wanted to put Him "on the spot." An evaluation of Jesus' answer must take into consideration their sinister motives and the fact that Jesus faced an intended dilemma. That will help us to find the meaning of His answer.

Jesus referred to the original pattern for marriage. There are to be two persons (male and female) involved in the marriage relationship. Furthermore, these two persons shall cleave to each other. It is a relationship more binding than that between parent and child. It supersedes all other human affection or obligation. These two persons become one flesh, a union which is possible between one male and one female only. It is a union affected by both physical and spiritual factors. The two persons give themselves to each other without reservation, so that sex differences become complementary in each.

Jesus established a basic principle when He said, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). The union of husband and wife is not only effected by divine sanction, but it is sustained by the law of fidelity. There is no distinction made between a marriage performed by the church and that by the state; it is the same wherever the marriage union is recognized, wherever it has been legally contracted. The union is indissoluble. Let not man put asunder what God has joined together.

The second question raised by the Pharisees was: "Why did Moses then command to give a writing of divorcement, and to put her away?" That was to say, Why then do we have this permission obtaining? I use the word "permission." They didn't; they said "command." That is a fine distinction. In Deuteronomy the point of Moses was: If you are going to put her away, *give* her a bill of divorcement; it was not a *command* to divorce. The answer from the Old Testament is that the provision Moses made was intended to secure fairness to the person involved; that is, if you are going to put her away, give her a writing of divorcement.

Furthermore, Jesus indicates that this permission for divorce in the Old Testament was due to the hardness of their hearts. He reiterates the fact that from the beginning it was not so. Earlier He had said that God made them male and female. Now He says, "From the beginning this giving of the bill of divorcement was not so." Then Jesus came to final grips with the problem in verse 9, and this is prefixed by, "I say unto you." Here He sets up the law of the New Testament, the standard for the church. In David R. Mace's book, "Whom God Hath Joined Together," the author objects to recognizing Jesus as having made any commandments on this point and puts this all on the level of optional guidance. He goes so far as to say that we can excuse Paul for some things he said because he didn't understand what

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O God of Wisdom

O God of wisdom, life, and peace,
Thine is the blessed plan
In holy bonds of love to join
The twain, created one.

Now as these souls before Thee stand,
Thy blessing we implore;
Unite Thou them in heart and hand,
And guide them evermore.

As they go forth upon life's way
Sustain them by Thy grace
That they may ever faithful be
And live in joy and peace.

May they with holy lives adorn
Thy doctrines, Lord, and be
'Mid all of life, till death shall part,
True witnesses for Thee.

Menno M. Brubacher, Adapted.

was meant in the Old Testament. Such loose handling of the Word of God is inexcusable. Jesus said, "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." It is very clear that we must understand this in the light of the verses preceding, and in the light of what He taught in the Sermon on the Mount, both of which firmly established the indissolubility of marriage. This phrase, "whoso marrieth her," refers to marrying a divorced wife.

This brings us to the much-disputed exception—"except it be for fornication." Before approaching an explanation of this it should be remembered that Mark and Luke do not include it in their Gospel accounts. That is explained by the fact that they wrote to a different audience. Matthew had a Jewish audience—an audience which would understand this exception. The other Gospel writers, if they had used the same expression, would have had to explain what they meant, and it would have little application to the Gentiles. The problem existed among the Jews under the Old Testament regulations.

There are two explanations for this exception: (1) the explanation that is referring to the sort of condition Moses included in Deuteronomy, when he said that if a man discovers after marriage that his wife was not a virgin upon his marriage—that is, if she had premarital sexual intercourse with another person—that he may on such condition put her away and give her a bill of divorcement. If he did not want to remain in this marriage relation under such conditions he might put her away. If that is the correct interpretation of the "exception," then there is no problem with the meaning of the word "fornication."

We must also consider the use of the word itself. Does it refer to general sexual impurity, or is the reference to the distinction between the sexual union of unmarried people and of married people? In one case it would be fornication, in the other case adultery. The same principle obtains elsewhere in the use of the word "man." "Man" may refer, in its generic sense, to the human race, but where reference is made to man and woman within a given context it always means the masculine person. By the same token of interpretation it would obtain that here where both the terms fornication and adultery are used, it is referring to an experience between unmarried persons, an act before marriage.

The second explanation is similar to this but goes a step further. Under the Old Testament, or in the Jewish economy, an engaged couple when betrothed was considered, by name, husband and wife. Engaged couples when betrothed could break the engagement in case of fornication. So in this case it is quite clear that the specific use of the word is referring to premarital impurity. Christ would have actually contradicted His own principles which He established in the former statements and in the Sermon on the Mount had He given any recognition to the remarriage of divorced persons, guilty of adultery only and not fornication. He declared the indissolubility of the marriage relationship without any reservation. Any interpretation of this passage, to be correct, must recognize consistency in the teachings of Jesus.

We have a clear illustration of the Jewish practice calling engaged couples husband and wife in the case of Joseph and Mary, who were merely engaged. Mary was called the wife of Joseph. When Joseph learned that she was pregnant he decided to put her away (the Greek word is divorce; he decided to divorce her). This is also sustained by the Jewish attitude as expressed by the tormenting Jews who said, "We be not born of fornication." They interpreted the circumstances in terms of how it appeared from the human viewpoint. They did not say adultery in that case. The "exception" for divorce refers to premarital infidelity. There is nothing to indicate that remarriage after divorce is permissible in any case.

Balance does not mean that we are never to be radical, for Christianity itself is radical.—Paul Erb.

Some people insist the word "fornication" means any act of sex immorality and that it is not limited here to an indulgence of unmarried people. They draw their conclusion from the use of the word to designate illicit sexual intercourse *in general* in such passages as Acts 15:20, 29; I Cor. 7:2; II Cor. 12:21. They overlook the fact that wherever both "fornication" and "adultery" occur in the same reference the one is used in distinction from the other. Cf. Gal. 5:19; Mark 7:21; Matt. 15:19. Adultery means having sex experience with another man's wife or another woman's husband. Where the two terms occur together fornication means having sex experience before marriage.

It should be remembered that Mose did not authorize the writing of divorc ment in the case of *adultery.* The pena ty for that transgression was death, an there was no exception. "The adultere and the adulteress shall surely be put t death" (Lev. 20:10). The provision fo the writing of a divorce applied to suc cases in which the husband found tha his wife had "some uncleanness in her. The best explanation of the meaning c this "uncleanness" is that the man atte marriage discovered that his bride wa not a virgin. On the basis of her havin had premarital sex experience (fornic tion) he could write her a bill of d vorcement and send her out of his hous Cf. Deut. 24:1-3.

Another factor in helping to dete mine the solution to this problem re sides in the meaning of "adultery. When does the person commit adulter in the act of marriage or in the act o sex union? There are some people wh hold that although the act of remarriag is adulterous, the adultery ceases as soo as the man and woman have had sex ex perience. This is based on the assump tion that any sex union makes the tw people so involved "one flesh." But thi is a false assumption, for then any act o adultery would automatically break th first marriage. Contrary to this th Scriptures teach the permanence of th first marriage as an indissoluble unior One who secures a divorce and marrie another is therefore guilty of living i adultery. With every sex experienc both persons transgress the moral stanc ards of the New Testament and are liv ing in continual adultery. The words o Jesus "committeth adultery" may prop erly be understood to mean "continue to commit adultery." This means tha not only is the act of remarriage adulte ous, but such persons enter upon a adulterous relationship. The divorce person who enters upon such a marriag remains in the sight of God the lawfu husband or wife of the one involved i the first marriage even though it ha been terminated by the civil actio called divorce.

To allow remarriage of any perso after divorce while the partner of th first marriage is living would necessitat proving that the first marriage was i valid. It is impossible for the secon marriage to be valid unless the first wa not valid, or unless some known facto can invalidate it. Under no circun stances can a person have two valid ma riage unions at the same time. And marriage is by divine sanction it is i

(Continued on page 1180)

GOSPEL HERALD

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EDITORIAL

The Age of Conversion

In this issue we print the findings adopted at the Child Evangelism Study Conference held this fall at Laurelville, Pa. The participants in the conference were the members of the General Council of General Conference, the Commission for Christian Education, and a number of persons invited because of their special interest in the subject.

All Mennonites are aware that the age of professed conversion and baptism in our denomination has been lowering. Certainly we are happy that our young people no longer wait until they are married to face the issue of their sins and to accept the Saviour and come into the church. We are glad that the great majority of our children accept Christ before they leave their teens, and we feel a responsibility to help other young people also to find salvation in Christ in this crucial period of their lives.

Today many of our applicants for baptism are children of eight to ten, or even younger. A church which on principle baptizes not infants, but only those who have a meaningful faith of their own, must raise the question as to what are the lower age limits for baptism on confession of faith. When do children become accountable and stand in need of a conversion experience? What kind of faith is the requirement for baptism and church membership?

It is such questions that this conference studied. There was free interchange of opinion as we looked at the teachings of Scripture and compared our practices with these Scriptural principles.

Many of our people, we know, will be interested in studying these findings. They should serve as a basis for further study and discussion in our homes, our congregations, and our conferences. It should be kept in mind that this is in no sense an official pronouncement. It is not a directive that anybody is required to follow. It is simply a majority opinion of a group which gave careful study to the issues involved. And it is submitted to the church for further study and for any implementation which may be desired.

There were some differences of opinion in the study conference, and there will be among those who read this report. It is important that further discussions be carried on in a constructive manner. We cannot bring about abrupt changes in our evangelistic and church administration procedures. We will need to think and move together. Let us avoid all rancor and indulge in no condemning charges against persons or organizations. Especially is it important that our children should not hear remarks which could give them unfavorable attitudes toward the church or any of her personnel.

Bro. G. G. Yoder has been selected as the Conrad Grebel lecturer for 1956. He will be writing in this field of interest. So we will be hearing a good deal during the next several years about child evangelism and accountability and baptism on confession of faith and Christian education and the relation of our children to the church. Parents, bishops, evangelists, pastors, and teachers will be doing the co-operative thinking which will help us to keep a church of true believers. May God instruct us in His way.—E.

The Whole Truth

Guest Editorial

We all have a problem. Our tendencies to have a hobby, a pet truth, an emphasis, a fad, a specialty, or to be peculiar, or a specialist are commonly known. Perhaps we may even be "whole truth" fadists.

Many of us emphasize form, such as patterns of attire, or ordinances that have expression by forms that we have taught and kept. We do this because we have found the New Testament teaches that we should.

However, if we have taught form only to the neglect of the inner spiritual experience which alone can satisfy the soul, we have laid ourselves open to be preyed upon by sects that emphasize experience only.

Sometimes we emphasize obedience to authority, as to parents, to the state, to the church. The Scriptures teach each of these as the duty of the Christian.

But when we teach obedience only, without faith and love to produce it, we lay ourselves open to attack by the cults that emphasize faith and love only. Some of our people are taken in by their emphasis as if that were the whole Gospel.

Our emphasis has often been on the necessity of works as a condition for continued standing with Christ in grace. We say you must repent, confess, forsake sin, live a holy life to be eternally saved.

When we teach righteous works only, without the truth of the great necessity of the cleansing by the blood of the atonement made by Jesus on the cross, we at once become easy prey to those who preach Christ only, even separating Him from His own word.

We may emphasize balance, control, moderation, quietness, which are all enjoined in the Scriptures. Self-control is a fruit of the Spirit, and a meek and quiet spirit is worth much in the sight of God.

If our emphasis produces suppression of the emotions or if it suppresses the zeal produced by the Holy Spirit, we again become fertile ground for the growth of an unbalanced emotionalism and zeal without knowledge that stops only when it has spent all its human force.

We may emphasize evangelism and service and activity, because of the challenging material and spiritual needs of our time. None of us would say that they do not exist.

However, if we are so busy trying to help men that we lose the means with which to help them, we ourselves will need again to be evangelized.

What is the answer to this evil of hobbies, specialties, or whatever we call it? Maybe we are presumptuous to suggest the answer. We know our limitations and our own imbalance. But we do have the conviction that the Word of God itself is balanced. Our living and our preaching must be enlarged. We cannot stay in one book or doctrine. We must read, live, and preach all of it. We must love all of it. We must test our emphasis by all of it. And who is sufficient for these things?—J. Irvin Lehman, in *The Sword and Trumpet.*

If you don't know you are a Christain, you probably are not. "These things have I written unto you . . . that ye may know that ye have eternal life" (I John 5:13). Better look into the matter.—Lorie C. Gooding.

DIVORCE AND REMARRIAGE (Cont.)

dissoluble and there is no conditioning effect subsequent to any marriage to invalidate it.

There are two ways of solving the problem of divorce. Cf. I Cor. 7:10, 11. One is to remain unmarried. That is practiced by some Christians who found the Lord after they had gotten into such difficulties. They remain unmarried and I believe have a happy Christian experience. The second is to "be reconciled to her husband." If remarriage follows a divorce, the situation immediately becomes complicated and difficult to resolve in terms of reconciliation.

There are several problems that emerge currently in the life of the church. One of these is represented in a case of the first marriage having been contracted before conversion followed by divorce and remarriage prior to having any desire to become Christians. Is it possible for such persons to meet the conditions of salvation? Reconciliation is a Scriptural solution to the problem. The first marriage, even though it was contracted while the persons were living outside of Christ, had divine sanction. That is, the marriage union is held to be indissoluble whether it was performed by the church or by the state, and that the condition or state in which these people live after remarriage is the same in one case as in the other. Of course they may also remain unmarried.

Does not God forgive this sin as well as any other sin? Does this mean that a person who has been married and divorced and remarried cannot be forgiven? It is not impossible to find forgiveness. It is a matter of complying with Scriptural conditions that makes possible a reconciliation. But what about those children that were born to the second union? Is it right to break up this family relationship and throw children out of the normal situation of father and mother? I have thought long and hard on that problem, but along with it I have also had to face the question of childbirth out of wedlock. What of those children born of fornication? They are in a similar situation to those born of adultery. It is a very complicated problem and we have no more right to insist that divorced persons who are remarried must remain together for the sake of their children than we have to say that people having children out of wedlock must live together in a sinful state for the sake of their children.

Some have objected to having the second marriage dissolved on the grounds of a Mosaic restriction which forbids a man to be reunited to one whom he has divorced. Apparently they overlooked the special condition in which this law applied. It obtained in that case of divorcing a bride who was found to have had premarital sex experience. In the event she married another man and he too sent her away, or if he died, her former husband which sent her away first was not to take her again to be his wife after she had been "defiled" by another man. These restrictions in Israel were all intended to protect the sanctity of sex relations. God did not tolerate promiscuous exchange of marital partners and brought judgment against the sex crimes of Israel.

If there is an innocent party—and I have to put a question mark after that word "innocent" in the total and complete sense—must that person suffer unjustly? The more I read and observe of marital tension, the more I am convinced there are two sides to every unhappy situation. But taking it in the other sense, that one of the two parties is guilty of marital infidelity and the other one not, must this person who is innocent suffer with the guilty? Inequality always obtains when people commit sin. The same argument holds against persons who are guilty of crime and are put in the penitentiary, when the wife is innocent. Must she suffer for his guilt? Yes, she must. That is no more unjust to the dutiful wife of the criminal than is the requirement of remaining unmarried to the innocent divorcee.

Does the church have no redemptive program for persons who have been divorced and are now remarried? In the first place, its redemptive program cannot be redemptive unless it is governed by the Word of God. One dare not move or act or administer on the basis of what seems reasonable or equitable if it fails to comply with the Scriptures. We have to maintain a position that is in line with revealed truth. So the line of redemption for people involved in remarriage after divorce is within the conditions in I Cor. 7.

Those divorcees who after their second marriage have found marital happiness are confronted with a serious dilemma. Is there no way to offer them hope and church membership if they are soundly converted? Must that home be broken? For the sake of their children should they not remain married? I find no such provision in the Scriptures, either by inference or by direct statement.

I read one author who said when arguments of that kind come up you have to think in terms of eternal happiness and measure that with human happiness and decide which you want. He said anyone involved in this kind of complication has a tremendous price to pay for eternal happiness. Many times when people in such circumstances become Christians they discover these passages and come to their own conclusions. They see that the only way out is to separate, to meet the conditions of the Scriptures. Would we condone fornication in unmarried people on claims of being happy and adjusted to each other physically? Why should we do it among married people?

It is also clear from these studies and observations that while there may be causes for divorce, there is no justification for remarriage. God wants to keep the way open for repentance and reunion. This policy forms the basis for an effective program of redemption by the church.

This policy is in line with the strict requirements of Christian discipleship. Loyalty to Christ, adherence to New Testament teachings, must supersede natural affections. Remaining unmarried after having been divorced may seem unreasonable in many circumstances. Hating parents or wife in deference to Christ may seem unreasonable too. Yet Christ said that unless you subordinate human relationships to the divine you cannot be His disciple. Cf. Luke 14:25. If the church is to maintain a radical discipleship in a complex world she will have to avoid compromise on points of doctrine, even though it might seem reasonable to compromise.

Harrisonburg, Va.

It Happened—

TWENTY-FIVE YEARS AG

(From GOSPEL HERALD, *Nov. 28, 192*

Change in Monitor Editors.—The D cember number of the Christian Mon tor contains an editorial by Bro. C. Derstine, editor of the Monitor durin the last six years, giving his farewell a dress as an editor. After six years of ser ice in that capacity, he hands over h work to Bro. J. L. Horst, the new edito

(From GOSPEL HERALD, *Dec. 5, 1929,*

Bro. John L. Horst was ordained b lot to the ministry at Scottdale, Pa., o Sunday, Dec. 1, the home bishops offic ating.

Showalter.—Deacon Jacob W., son Henry and Elizabeth Showalter, w born Sept. 4, 1847; died Nov. 18, 192 aged 82 y. 2 m. 14 d.

(From GOSPEL HERALD, *Dec. 12, 192*

Nov. 17 was the last service to be hel in the old building at Cross Roa Church [Richfield, Pa.]. The Lord wil ing, the old house will be taken down i the near future, at which place a ne one will be built.

Weather reports state the present col spell is more severe for this time of th year than it has been for forty-seve years.—S. G. Shetler, Johnstown, Pa.

The writer and family arrived safel at Buenos Aires Oct. 8 where we foun the brethren Hershey and Lantz awai ing us at the dock. We had a very plea ant voyage, with the exception of th first day out from New York.—W. Lauver.

Report of Findings Committee

Child Evangelism Study Conference

Laurelville Mennonite Camp, September 29, 30

I. *Atonement.* We believe that the atoning death of Jesus Christ on the cross was in behalf of the entire race, and that it therefore applies to all human beings, both adults and children, but that after the age of accountability Christ must be received by faith.

II. *Status of Children.* We believe that all children prior to the age of accountability, being covered by the atonement of Christ, are spiritually safe, and stand in need neither of any ceremony, such as baptism, nor of conversion. Prior to the age of accountability, children are not lost, they are not responsible before God, and they are not able to make the response necessary for being converted in the New Testament sense. The New Testament calls for the Christian nurture and Gospel teaching of children.

III. *Nature of Church.* We understand the New Testament Church to be a body of regenerated, forgiven, and committed disciples of Christ, walking in Holy Spirit newness of life and earnestly seeking to serve Christ as Lord.

IV. *Admission to the Church.* We believe that the only way to enter the full membership of the church is for an accountable person to repent, renounce sin, turn to Christ in faith, and accept Him as Saviour and Lord, and receive water baptism.

V. *Christian Faith.* We regard saving faith as involving the commitment of oneself to Christ by a surrender of the will, as a confident trust in Christ as one's Saviour from sin, as a loving devotion to the Lord which moves one to crave to do His will: all as the grateful response of an accountable person to the redeeming love of God.

VI. *Baptism.* We believe that the New Testament commands water baptism and represents it as symbolizing cleansing from sin, commitment to Christian discipleship, death to sin and resurrection to newness of life, and the reception of the Holy Spirit. Although baptism is a most meaningful symbol and a means of admission to the church, and although it is based upon solemn vows, yet it is not an end in itself, nor is salvation dependent upon the ordinance.

VII. *Age of Accountability.* We understand that there is a point reached in life at which a person becomes morally responsible to God. This age is not the same for all persons but often comes early in adolescence.

VIII. *Religious Life Before Accountability.* A child may have many significant religious experiences before the age of accountability, such as finding security by trust in Christ, experiencing a sense of forgiveness for wrong acts, and enjoying private, family, and church worship and prayer. Yet these experiences on the part of a child do not necessarily indicate that the age of accountability has arrived.

IX. *Need of Conversion.* When the age of accountability arrives, a totally new spiritual situation arises. The individual now has a new sense of restlessness and guilt. He recognizes himself as a sinner. He stands in need of repentance, faith, and the new birth. As the Holy Spirit convicts, he may either yield to Christ or reject Him. Those receiving Christ are born again. Those rejecting Him lose their former saved status and are lost persons spiritually.

X. *Christian Growth.* The Christian life following conversion and the new birth is a process of growth. There is need for further teaching, for additional commitments, for deeper understandings, for new victories. All of life must progressively come under the lordship of Christ. This growth is greatly enhanced by the pre-conversion Christian nurture.

XI. *The Goals of Christian Education.* The primary objective of Christian education is to lead persons into an experience of God and a knowledge of His purposes and commitment to them as revealed in Christ. On the part of children it involves the regeneration of each child when he reaches the age of accountability. We teach and nurture in order to see him established as a happy and effective member of Christ's body, the church. After his uniting with the church Christian education continues to help him to know God and His will better, to make successive commitments to the Lord, and to serve Him effectively.

XII. *Program of Evangelism and Nurture.* The responsibility to bring Christ to all of society rests upon the entire membership of Christ's body, the church. The program of evangelism and nurture must begin in the home. It must be Christ-centered, church-related, and Spirit-led. We need educational materials which are suited to such a program, and encourage the Mennonite Publication Board to continue to make available such materials, and urge our people to use these materials.

XIII. *In View of the Above Positions*

A. *Parents should:*

1. Recognize the importance of full co-operation between home and church in the development of understandings and conviction in children.
2. Maintain in the home the atmosphere of good example and of love and confidence which is the proper soil of spiritual growth.
3. Understand that children are saved under the atonement until they reach the age of accountability and be on such terms with their children as will make easy every approach on matters of understanding and guilt which disturb their peace.
4. Understand how to lead their children to the peace of forgiveness through the atonement of Christ whenever they experience guilt for wrong acts.
5. Be able to make clear the difference between these forgiveness experiences and the more mature experience which will come at the age of accountability when the Holy Spirit convicts concerning the sinful nature which stands in need of a Saviour.
6. Co-operate with church leaders concerning the proper time for a meaningful baptism.

B. *Bishops and pastors should:*

1. Think through the implications of our baptism practices in the light of our beliefs concerning the church, salvation, and baptism on confession of faith.
2. Reserve baptism for those who have come to the age of accountability, probably about twelve years of age or above.
3. In an effective way give those who are younger a real sense of belonging to the fellowship of the church, throwing the warmth of the church's love and fellowship around them.
4. Avoid stereotyping religious experience, recognizing that the work of the Spirit in one heart is not a rule for others. The needs of persons, rather than a philosophy or a system, must be met.
5. Help their members to make the continuing commitments that must follow conversion in a growing Christian life.

C. *Those who are working* in various forms of evangelism should study their methods, their subject matter, the wording of the invitations, their dealing with those who respond, that they may avoid any errors of theology, and the forcing of any premature decisions.

What Have I Done?

By Opal Brammann

What have I done for you, dear Lord,
Who did so much for me?
What have I given you in return
For your death on Calvary?

What do I have that's suitable
To show that it's you I adore?
What can I possibly give to One
Who owns Heaven's eternal store?

I've only one thing that you would want
And with it I'll gladly part;
So I'll give you my gift, for I know you want
My cleansed and forgiven heart.

Park Rapids, Minn.

Sermons in Salt

By Ted Morrow

"You are the salt of the earth," Jesus said as He sat teaching on the mountainside. Looking below Him perhaps we would have expected to see row upon row of salt slabs, lined up like markers in a graveyard. "No," you say, "that is ridiculous." Of course, for they were warm, flesh-and-blood human beings.

Then perhaps they were all salt miners, I might say, but you know this is not true, for the Gospel tells us that they were fishermen and tax collectors, and men from many walks of life.

It is apparent our Lord meant, then, that the physical characteristics of salt, or at least some of them, are illustrations of the spiritual characteristics of His followers. Many a commentator on the Scriptures has enjoyed treating this theme. Perhaps this is accounted for by the fact that the subject has so many possibilities and no one has ever exhausted them. At any rate it may provide fresh inspiration to the reader to note a few physical characteristics of this remarkable substance, and then to attempt to see the parallel in the spiritual realm.

What Salt Is

First we ought to notice what salt is like all by itself. Property number one would be: it is one of the most stable substances known to the world. The two elements, sodium and chlorine, that make salt are so strongly attracted to each other that it is practically impossible to break them apart. So if a Christian is rooted and grounded in Christ, united to Him by a bond of love, the most powerful force in existence, he is the most stable personality in the world. "Who is it that overcomes the world but he who believes that Jesus is the Son of God" (I John 5:5 RSV)? "I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38, 39 RSV).

A second property of salt, as we know it, would be the variation in degrees of purity it has. Crude rock salt that we would use in an old-fashioned ice-cream freezer or to sprinkle on our roads and sidewalks in the winter is different from that which comes from the shaker on the table to flavor our meat and potatoes. Crude salt becomes table salt only through a careful process of refining. It is only the pure salt that possesses the "saltness" that Jesus described—that which makes it edible and pleasing to the taste. So Christians must be refined by the operation of the Spirit of God in their daily lives. Foreign ingredients are drawn off and only the salty, vigorous maturity of the spiritual man remains.

But once the pure salt has been obtained it must still be guarded from adulteration, else it will lose its distinctive taste and, as our Lord says, "be thrown out and trodden under foot by men." It can still make good material to put on an icy pavement, but it has lost its most supreme value to men. One way to guard its purity, of course, is to keep it in a container used only for pure salt. If you keep it in a cement mixer or a coal bin you cannot expect good results in this regard. So in the spiritual realm, if we wish our salty inner man to keep his full strength, then we must put a label on the physical container: "For Salt Only."

"Do you not know that your body is a temple of the Holy Spirit within you, which you have from God" (I Cor. 6:19 RSV)? "Does a spring pour forth from the same opening fresh water and brackish? Can a fig tree, my brethren, yield olives, or a grapevine figs? No more can salt water yield fresh" (Jas. 3:11, 12 RSV).

What Salt Does

So far we have talked about salt by itself. Now let us think about its effect on its surroundings. Consider its effect upon water, for instance. When salt is added to water, it has an effect on its properties. For example, water to which salt has been added has a different freezing point and a different boiling point, or in other words it becomes ice or steam at a different temperature. The salt still remains salt, and if the water is boiled off the salt remains in the bottom of the container unchanged from what it was when added to the water. It changed the behavior of the water without actually becoming a chemical part of it.

Here is a lesson for us, Christians, for just as salt affects its environment, we also do ours. And there are some who think that in order to influence the behavior of the world we live in we must enter into its every relationship and activity. One must be a "good fellow," they say, and follow the crowd. We must adopt worldly methods and attitudes at times, or else we can have no effect. We must imitate worldly fashions and standards and even enter into worldly disputes and worldly governments, if we wish to have any effect upon the world. But those who say this do not know their salt. Salt does not need to change its properties to affect its surroundings. And the Christian need only follow Christ and the pattern shown him in the mount (Exodus 25:40) to accomplish all the reforming of the world that God intends him to do.

Evangelism, in order to be true evangelism, must cease to be a duty. It must become an inevitability.—D. T. Niles, Ceylon.

John Wesley was never a politician and was even a social and political outcast in eighteenth-century England, barred from the churches and frequently attacked by vicious mobs, but his obedience to Christ and the resulting religious awakening changed the course of that country's political history. The Anabaptists of Switzerland stubbornly refused to conform to the religious and political environment of their time, though it meant death or at best, rather serious "maladjustment" to society, but today many worldly governments have adopted the Anabaptist concept of the separation of church and state as part of their constitutions. Jesus, speaking to His Father on behalf of His followers said: "I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one" (John 17:14, 15 RSV).

We ought also to consider the effect that salt has on food. First of all it makes food more tasty than it could otherwise be. Were salt completely absent from food, how unappetizing it would be! In as great a measure the presence of Christians in society makes it a more pleasant atmosphere in which to live. It will be noted that those nations that have tolerated most the presence of Christians and permitted them to pursue peaceful lives have been those nations that have risen to the greatest heights of culture in our modern world. Who is better able to contribute creatively and happily to the finer, nobler things of life than one who has been redeemed from the slavery of sin?

But salt has an even more important effect on food. It is capable of preserving it for long periods of time. Normally food, such as meat or fish or vegetables, is quickly attacked by bacteria and if left too long begins to decay, and then it is generally rendered less edible or even poisonous. But when meats are salted or certain vegetables pickled in brine the presence of the salt slows down the work of the bacteria. So also it is the tendency of sinful society to decay. And the Christian is God's preservative placed in the world to slow down its decomposition until the last precious soul has had a chance to repent and the last nation of earth has been reached with the Good News. Then God will bring swift merciful destruction to what is left of this cancerous cosmos. "Fallen, fallen is Babylon the great! It has become a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul and hateful bird; for all nations have drunk the wine of her impure passion, . . . Come out of her, my people, lest you take part in her sins, lest you share in her plagues; . . . so shall her plagues come in a single day, pestilence and mourning and famine, and she shall be burned with fire; for mighty is

Prayer Requests—

(Requests for this column must be signed)

Pray that real spiritual help may come through the Girls' Camp which will be held in Tanganyika Jan. 3-12, the first attempt at such a camp for teenage girls.

Pray for the language school being conducted for new missionaries in Tanganyika Dec. 13-31, that linguistic enabling may rest upon those who teach and those who learn.

A brother who is ill with a heart disease requests prayers.

Pray for God's blessing on the winter Bible schools soon to begin.

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he Lord God who judges her" (Rev. 8:2-8 RSV).

Salt has a melting effect upon ice. So Christian love melts icy hearts.

Salt affects people by making them hirsty. So also the saltier we may be, the hirstier men and women become for he water of life. "To the thirsty I will ive water without price from the foun- ain of the water of life" (Rev. 21:6 RSV).

Where Salt Is Found

And lastly let me note three fluids in he body where salt is heavily concen- rated—blood, sweat, and tears.

We cannot ever enter into the experi- nce of saltiness unless we seek first the lood, for "without the shedding of lood there is no forgiveness of sins" (Heb. 9:22 RSV). In the blood of Christ s concentrated our hope of redemption.

Physical salt will also be found in erspiration, the symbol of work, and we nust remember that the attitude we ave toward our work will determine ur saltiness. We must be willing to abor diligently for the kingdom of God. "Therefore, my beloved brethren, be . . always abounding in the work of the Lord, knowing that in the Lord your abor is not in vain."

And then our tears. Tears cannot be neglected when discussing saltiness. Your Christian life has not reached out very far until you have known what it s to weep over those who are outside in he darkness. When you have once ealized the danger, the urgency, the horror of spiritual lostness, you cannot elp but have tears in your life. You will pray with tears, plead with tears, go forth with tears. "He that goes forth weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him" (Ps. 126:5, 6 RSV). "Behold, the dwelling of God is with men. He . . . will be with them; he will wipe away every tear from their eyes and death shall be no more" (Rev. 21:3, 4 RSV).

* * *

So I leave my subject, having merely suggested what may be found by careful search. For greater clarity and freshness of thought I have used the Revised Standard Version of the Bible for my quotations. I pray that these comments may have been salty enough to stimulate a greater thirst for the water of life.

Scottdale, Pa.

Revival Times

By Orrie D. Yoder

I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Isa. 57:15.

A significant note in the religious world today is *revival.* To some it is the very life and breath of God in this apostate age, to some others the call is rather that of a "false alarm," while to some others the call that would arouse the Christian to *revival* is repulsive, or plainly disgusting.

Well, we need not be surprised, for it has always been thus. Long ago when God wished to revive the honor of His name and glory in an apostate idolatrous world, He seemingly found only one man, Abram by name, who would respond to this revival call of life and salvation for himself, his family, and a lost world.

Later on, God made out of the seed of Abraham a nation for Himself and dwelt among them as His people on earth. Ex. 25:8. When they drifted into apostasy, and He could no longer dwell among them, *revival* was again God's call to a select few as He declared through the prophet that He would now dwell with the "humble" and "contrite" ones to *revive* their spirits and hearts.

As God saw an apostate people, He revived His faithful remnant, time after time, with a Hezekiah, a Josiah, a Nehemiah, and Daniel, and many others, whom He chose as revival leaders. Thus, His divine purpose and salvation was preserved on earth until the advent of His own Son.

Coming to New Testament times, when the church, called out of the world to be the bride of His Son, also drifted into apostasy, again the Holy Spirit found His great revival leaders in times of awful apostasy and decaying religion. What else could our Lord plan, or inaugurate, to preserve His Gospel and salvation to a lost world, except to find humble and contrite hearts and thus *revive* them to become His leaders or apostles to lead forth in great reformation, or revival, movements that would bring into the church untold thousands that would otherwise not have heard the messenger of salvation, or have been brought to know our Christ?

Without revival movements, we could never sing of the "Faith of Our Fathers, Living Still." Even in America it took *revival* to stir the church in behalf of the lost around us, it took *revival* to bring in all our present program of missions and evangelism. Dear reader of these lines, be you a lonely follower of our Lord, or a leader in home or church, is your heart humble and contrite so that the Lord can dwell with you to revive your spirit, or are you among the great apostate church who no longer hears the call of the Lord, or the call to revival? It will pay you to take inventory of your attitude toward our great God of revival love.

Del Paso Heights, Calif.

A Prayer for This Week

Our loving Father, we remember that while all things are Thine, the Gift that Thou hast sent us was Thy most precious possession. We have been planning our gifts to one another, but what can we give to Thee? Thou alone art the Giver of every good and perfect gift. Could we add anything to Thy wealth by bringing the tinsel and trash this world has made?

There remains nothing but to offer again to Thee what Thou hast given us and to share Thy greatest Gift with others.

We see the need on every side. We even have relatives and close friends who have refused to give room where Christ might be born in them.

Strengthen and cleanse us. Our lives must not cause these unsaved people to stumble. Give us Thy love toward them. Grant us a holy understanding of the great urgency of our commission.

In our gratitude this Christmas may we share with many the priceless and eternal Gift, even Thy Son, our Saviour. Amen. *Ivan Moon.*

Jesus Christ, as revealed to us in the Holy Scriptures, is the one Word of God which we must hear, which we have to trust and obey in life and death.—Otto Dibelius.

* * *

As the meadow is to the cow, the house to the man, the nest to the bird, the rock to the chamois, and the stream to the fish, so is the Holy Scripture to the believing soul.—Martin Luther.

OUR SCHOOLS

LA JUNTA MENNONITE SCHOOL OF NURSING

On Sept. 13 classes began in earnest for the 18 freshman nurses. Sept. 16, as a part of their Nursing Arts Class, the freshman students with their instructor, Zelma Brunk, took a field trip under the direction of Mr. Wilford, County Sanitation Officer. They visited various industries in the community and observed the health facilities of the city. On Oct. 10 the class attended worship services at the East Holbrook Mennonite Church. Members of the group were invited to the community homes for dinner and supper. In the evening they gave the program at the Young People's Meeting.

The student chorus organization elected Mary Ellen Kauffman as president and Nelda Rhodes as secretary for the coming year. Paul Yoder, Purchasing Agent of the Hospital, is directing the chorus. The chorus has sung at the following places: Christian Workers' Conference at the East Holbrook Mennonite Church, Oct. 24; North La Junta Grade School P.T.A. Meeting, Nov. 8, and at the Nazarene Church at Las Animas, Nov. 21.

Martha King completed her six-weeks public health affiliation in the Manzanola area on Nov. 5; Mary Alice Shaum began her six-weeks affiliation in Public Health on Nov. 8, in the Rocky Ford area.

Each Tuesday afternoon from twelve to twenty Spanish children attend the Bible Story Hour sponsored by the religious committee of the student body organization. The story hour is held in one of the homes of the community.

Edna Amstutz, R.N., Director of Education; Florence Grieser, R.N., medical clinical instructor, and Virginia Gomoll, R.N., 3-11 surgical and O.B. supervisor, attended the 50th annual convention of the Colorado State Nurses' Association held at the Cosmopolitan Hotel in Denver, Oct. 11-13. Two students, Joan Shettler and Doneta Yoder, vice-president and secretary respectively of District IV of the C.S.S.N.A., also attended the convention.

Maude Swartzendruber, R.N., Director of the School and Nursing Service, and Zelma Brunk, R.N., surgical clinical instructor, attended the annual meeting of the Mennonite Board of Education held at Goshen, Ind., Oct. 14-17. Miss Brunk spoke on "Opportunities for Service Through the Ministry of Healing in the Field of Nursing."

Edna Amstutz and Maude Swartzendruber attended a meeting with the State Board of Nurse Examiners at Denver on Oct. 7, for orientation of nurses to assist in survey of schools of nursing. Ruth Brubaker and Martha Detweiler accompanied them and spent the day in Denver.

On Nov. 26 Maude Swartzendruber and Edna Amstutz attended a meeting of the Hesston La Junta Co-ordinating Committee at Hesston College.

The following students participated in Home-coming activities at Hesston over Thanksgiving week end: Arvilla Gingerich, Mary Ellen Kauffman, Nelda Rhodes, Hilda Eby, and Juanita Hathaway.

Edna Amstutz attended a committee meeting of Functions, Standards, and Qualifications of the Educational Administrators, Consultants, and Teachers' Section of the Colorado State Nurses' Association on Nov. 19, at St. Lukes Hospital in Denver. Marie Kaufman accompanied her to Denver and spent the day visiting the affiliating students at Children's Hospital and also several nursing school libraries in Denver.

The Acceptance Service for the Class of 1957 was held Dec. 5 at the Mennonite Church. Those having part in the program were Bro. Allen H. Erb, bishop; Julia Ebersole, student organization pres.; Wesley E. Jantz, pastor; Edna M. Amstutz, Director of Education; Rachel Albrecht, junior class pres.; Lois Mann, freshman class pres.; Maude Swartzendruber, Director of School; and Beulah Nice, class sponsor. The members of the class are as follows:

Lois Mann, Goshen, Ind., president; Nelda Rhodes, La Junta, Colo., vice president; Lois Steiner, Dalton, Ohio, secretary-treasurer; Ardyce Ann Bartz, Ordway, Colo.; Doris Jean Birkey, Jolley, Iowa; Hilda Grace Eby, Drake, Sask.; Esther Alice Geiser, Apple Creek, Ohio; Doris Ann Gerber, Dalton, Ohio; Arvilla Ferne Gingerich, Kalona, Iowa; Juanita Maxine Hathaway, Kansas City, Kans.; Mary Ellen Kauffman, La Junta, Colo.; Janet Elaine Lambright, Lagrange, Ind.; Mary Lou LaRue, Gas City, Kans.; Rheta Rae Mellow, Denver, Colo.; Lila June Roth, Parnell, Iowa; Regina Ann Smith, Denver, Colo.; Esther Eunice Wiebe, Hillsboro, Kans.; Jewell Elizabeth Yoder, Oyster Point, Va.; Beulah Nice, class sponsor.

Marie Kaufman.

HESSTON COLLEGE

Dr. Guy F. Hershberger, professor of history and sociology at Goshen College, Goshen Ind., delivered the third series of Conrad Grebel lectures at Hesston College on Dec. 1, 2, and 3. The title of the series was, "The Way of the Cross in Human Relations."

The annual Christian Evangelism Week was observed on the Hesston College campus December 6-10. Special chapels included: Evangelism Through the Work of the Gideons—Titus Schrock, Newton, Kans.; Evangelism Through Youth for Christ—Don Heiser; High Lights in the Brunk Revival—I. Mark Ross; Evangelism Through the Hesston YPCA—by members of the Y; Evangelism Through Rescue Missions—H. C. Frick, Supt. of Union Rescue Mission, Wichita.

The Billy Graham film, "Souls in Co flict," was shown in Hess Hall Thursd night, Dec. 9. On the following evenin Francis R. Line presented, in person, his i lustrated lecture, "Seven Wonders of th West." This lecture was the third numb of the 1954-55 Hess Hall Series.

Three hundred eighty-four persons we present at the Thanksgiving Banquet Thur day noon, Nov. 25. Marcus Bishop, pastor the Pueblo Mennonite Church, Pueblo, Colo served as toastmaster. The invocation pray was given by Pres. Roy D. Roth. Howar Hershberger, Pres. of the Alumni Associ tion, led the group singing following the tu key dinner. The address of the afternoo "Abundant Living," was given by Erwin Goering, Director of Public Relations at Bet el College, North Newton, Kans. Vocal num bers were given by Pres. Roth and th Karamu Quartet. Albert Weaver, local farm er and businessman, led in the benedicto prayer.

The chapel was filled to capacity for th alumni chapel program Friday morning, No 26. Hesston's alumni president, Howar Hershberger, chaired the meeting. Wayn Swartzendruber, manager of Hesston Rur Telephone Company, conducted the dev tions. The first address, "What the Alumn Association Expects of Hesston College," wa given by Lyle Yost, immediate past presiden of the Hesston College Alumni Associatio Daniel Kauffman, Business Manager, spok on "What Hesston College Expects of th Alumni Association." The Senior Girl Quartet of 1945-46 sang, "Thy Word" an "Joy in Service."

Carolyn Vogt, Hesston, Kans.; Glad Gnagey, and Stan Litwiller, both of Kalon Iowa, won the top three positions in th annual Lark-Journal contest.

The Lark-Journal banquet was hel Wednesday, Dec. 1, in the college dining ha Only students who had sold a minimum \$6.95 worth of subscriptions for Larks an Journals were eligible to attend the banque 102 students qualified to attend. Mr. Cassi Riggs, head of the sociology department Friends University, was the guest speake Melvin Schmidt, editor of the Journal, serve as toastmaster. The welcome was given b Don Weaver, sports editor, and the respons by Manford Hostetler, state chairman Iowa. Special music included vocal solos b Grace Mattar and Joyce Gingerich, editor the Lark. The motif for the banquet wa Iowa, in recognition of Iowa students, wh won the contest with a total of \$337.00 i subscriptions. Assistant editor of the Journa Dave Gingerich, spoke words of appreciatio for the Iowa sales. Total subscription sal amounted to \$1,743.50. This is an increas of \$585.00 over last year's receipts. The pre entation of awards was in charge of Velm Miller, assistant editor of the Lark. Studen who did not qualify for the banquet wer served sack lunches.

Unless the college builds on the great foun dation (Jesus Christ) for its students, it perjuring its very reason for existence.—Lor Habegger.

TEACHING THE WORD

Song in Evangelism

By John P. Duerksen

A group of us were visiting a radio station, some years ago, which was dedicated to the dissemination of the Gospel all the hours of its operation. We were struck by a bold sign right over the main microphone, containing words something like this: "Sing with all your heart; the Lord may be planning to use your song to save a soul!" This reminded us that song does have a place in the great evangelistic task of the church. Unfortunately, however, much of the work of the church in this area has been characterized by an unexcusable haphazardness. On the other hand, there has been an awareness that song did play an important part, which has led many of the great American evangelists to have their "Singer," who was responsible to see that song was used to the greatest advantage in their campaigns. While many of these musicians have been singularly successful, their varying tactics and procedures are an evidence that a certain amount of their work was done in a groping manner—mostly with a somewhat vague and undefinable desire to at least "put a punch into it," but not much more. This is not to say that music for such occasions doesn't need a "punch," but possibly this "punch" is something more than mere volume, or the spectacular or the sensational. Many of us have a feeling that such music could be given a greater significance if the effort were to be guided by an intelligent application of good, common sense, plus, of course, a prayer for the guidance of the Holy Spirit.

All of us have seen song used in a marvelous way in bringing people to the point of accepting Christ. Rescue missions in the darkest parts of our large cities often have a loud-speaker over the door of their chapel, which carries the songs from within out to those who are walking past their doors. And not infrequently the singing that the derelicts hear is the very thing that tugs at their hearts until they go in and listen to the Gospel being preached there.

Most of us, likewise, would probably be able to trace the working of the Spirit in our lives through a song, to the point where we were finally led to the commitment of our lives to the Lord, and to the acceptance of His salvation offered us through Jesus Christ.

Some of us, too, have seen times when song was not used to the greatest possible advantage, or, worse, was abused. I shall never forget the story that a friend of mine told me of something that happened to his father in a series of meetings. He had been preaching an evangelistic sermon, and, as he preached, had been conscious that the Spirit was moving among the members of his audience. When he got ready for the invitation, he asked the song leader to give out the number of an appropriate invitation hymn. This was done, and when everyone had turned to the number called out, it was observed to be the song, "Brighten the Corner Where You Are." One verse was sung, but after that it was apparent that the ridiculousness of the selection was so amusing the crowd that it was futile to go on, and the evangelist closed the meeting. How many were kept from accepting Christ that night, no one will ever know.

Nothing new is being proposed when it is suggested that song is important in evangelism. But where we need to do some good, solid thinking is in the areas of (1) just what the function of song might be in evangelism, (2) what its potential is, and (3) how that potential might best be utilized. Those are the three things we must get at.

In order to get at the first of these—the function of song in evangelism—we need, first of all, to arrive at an understanding of "evangelism." The word comes from "Evangel," which means "gospel," or "good news." So evangelism is *spreading the good news*. For the Jew of Paul's time, the good news was that the long-anticipated Messiah had at last come, and that sin, instead of being merely covered by the blood of animals, could now be forgiven by belief in the shed blood of Christ. For the world in general, the Gentile world, that didn't know so much about the theories of the sacrifices, the good news was that guilt could be removed and that peace with God could be established. Surely, for both Jew and Gentile, this was "good news" in every sense of the term. Evangelism is the spreading of this good news. This telling forth of the good news could be done in various ways, the life-testimony of the believer, direct telling, or the total effort put forth in drawing persons to a knowledge of sin and salvation in taking the proper steps to become "saved."

Another step in understanding the function of song in evangelism may be arrived at in understanding what song is. Song is, among other things, an extra beautiful way of expressing fine and profound thoughts. It is actually the combination of two fine arts, poetry and music. Music becomes the vehicle for the words—carrying them in a way in which they would not be carried if they stood alone. Poetry is poetry, not merely because there is rhythm and rhyme, but because there is a superlative way of saying exceptionally significant and meaningful things. When these meaningful thoughts are further clothed in beautifully harmonic tones, their beauty is much enhanced. It is the combining of the powers of great poetry and artistic music that give song such a great potential in evangelism. Both one's intellect and emotions are strongly appealed to, and this is what may lead a person to an acceptance of Christ that can mean the complete change of his entire life.

Just how the greatest potential power might be realized from song in evangelistic efforts will be seen when we take time to examine the direct and the indirect ways in which it can be utilized. We shall consider the indirect ways first.

Song has a unique effectiveness because for most people singing gives pleasure. This is true whether one sings alone or in groups. Putting it very simply, it's fun to sing.

Song has a unique effectiveness also because its inherent beauty attracts people to it. Many people confess that they have come to church services because they wanted to hear the singing, even if they couldn't participate in it. Radio advertisers have realized the importance of song to the success of their advertising, and sing all kinds of little songs to stimulate interest in the product they are selling. Religious broadcasters, too, have been aware that their program, in order to attract and hold listeners, must have lots of music. As a result, one is often able to hear, nowadays, some really fine singing. And a few of us would deny but that a goodly part of the reason for enjoying the program lies in the fact that we like their music.

Those are the indirect ways in which song can be utilized to good advantage in evangelism. But we would all agree that there are more direct ways, which we must look at and try to use. One could say that there are at least five different ways in which song can be effectively used in a direct contribution to the soul-winning effort.

The first direct way in which song can contribute is by actiually telling parts or the whole of the Gospel story. Songs like "Jesus Saves," "Under an Eastern Sky," "Wounded for Me," and "Alas, and Did My Saviour Bleed" tell important aspects of the Gospel, and give direct information that may lead an individual to the point of accepting Christ as his personal Saviour.

A second direct way in which song can contribute to evangelism is by permitting the Christians to blend heart and voice in a testimony. Songs like "O Happy Day," "A Wonderful Saviour Is Jesus My Lord," "I've Found a Friend," "I Was a Wandering Sheep," "The Haven of Rest," and "Love Lifted Me," all express a testimony that may mean just as much to a seeking heart as

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FAMILY CIRCLE

The Boy

Put me in touch with the heart of a boy,
Let me study his doubts and fears,
Let me show him the ways of life
And help him avoid its tears.

For the heart of a boy in buoyancy
Is one that is pure and free;
So put me in touch with the heart of a boy
The heart of the man-to-be.

—Selected.

"A Brand Plucked Out of the Burning"

By Frederic Howell

The night was moonless and in the dark of the late hour three mysterious figures converged upon the rector's home. Their hatred and abiding desire for revenge had made them fierce and unreasonable. Yet, for a moment, they hesitated before lighting their torches; then, crying wildly, "For the good of Axholm and Epworth!" they set the night ablaze, transforming their faces into likenesses of demons. Almost in a frenzy, they touched their devil's wands to each corner of the thatched roof; then, without looking back, they disappeared into outer blackness.

"Fire! Fire!"

The entire neighborhood was aroused by the call, and soon the good people of Epworth were furiously battling the fast-spreading fire. Within minutes they had formed a bucket brigade, but as the flames raged on, scarcely impeded by their efforts, they realized they were fighting against hopeless odds. The isolationists had done their work well. Twice before they had unsuccessfully attempted to rid Epworth of the rector and his family. From the beginning they had been bitterly antagonistic toward this man of God and had done everything within their power to discourage him, because he was a devoted follower of England's King Charles I. To them, this was an unpardonable sin. The king had drained their lands, depriving them of their livelihood as fishermen, and had, besides, given two thirds of their property to his foreign friends. But, now, perhaps the haughty peer would not sleep so well when the news came to him that his emissary had been roasted alive!

Inside the house, the startled rector leaped from his bed when a burning brand fell across his feet. Still not fully awake, he obeyed his reflexes and dashed into an adjoining room where a maid and the children were huddling together, paralyzed with fear. Braving the fire, he led them to safety. Yet all was not well, for in their flight they were forced to open the front door. Instantly a whirlwind of fire leaped up the narrow stairway—and trapped the mother on the landing!

Heavy with child, it was impossible for her to attempt to gain an exit through the window. Three times she tried to get to the door and each time the flames forced her back. The fire began to lick at her feet; yet even then she was strong enough to check the panic striving to overcome her. There had to be, there must be a way out of her terrible predicament. But she could think of nothing to do—except pray!

She knelt briefly and, by the grace of God, lived to tell the story of how she was saved from a fiery death. "In this distress," she related, "I besought our blessed Saviour to preserve me, if it were His will, from that death, and then waded through the fire, naked as I was, which did me no further harm than a little scorching of my hands and face."

Miraculous! The family was filled with gladness and, with tears streaming down their faces, they rejoiced that all were safe. But their joy was cruelly cut short when they suddenly realized that one of their number was missing. Six-year-old Jackie was not among them! Horrified, the heroic father ran back into the house, heedless of the possible consequences. But it was a hopeless effort. By then the stairway had been completely demolished and there was no other way by which he could reach his son.

Wringing his hands in despair, he then knelt, and, crying out an anguished prayer, he placed in God's care the soul of his beloved child.

Many times afterward, John Wesley (Jackie) recalled the events which occurred on that fateful night of February 9, 1709. His story was always the same: "I believe," he would say, "it was just at the time (when they thought they heard me cry) that I waked. I called to the maid to take me up. None answering, I put my head out of the curtains and saw streaks of fire at the top of the room. I got up and ran to the door, but could get no further, all the floor beyond it being ablaze. I then climbed on a chest and stood by the window; one in the yard saw me, and proposed running to fetch a ladder. Another answered, 'Here I will fix myself against the wall and set a lighter man on my shoulders.' They did so and took me out of the window. Just then the roof fell in, but it fell inward or it would have crushed me. Then my father cried out, 'Come, neighbors, let us kneel down. Le us give thanks to God! He has give me all of my eight children; let th house go. I am rich enough!"

All his life John Wesley looked to Go with gratitude and throughout his adul hood he gave thanks on the anniversar of this memorable night. Certainly h had found favor in God's eyes and as th title of Wesley's portrait proclaims, h was most assuredly: *"A Brand Plucke Out of the Burning."*

Peoria, Ill.

Holy Matrimony

Marriage is more than an emotiona tie. It is a vital union of a man and woman in which both need harmon and mutual help at the highest level Religious conviction and philosophy c life are more significant for lifelon happiness than are early raptures whic do not take these factors into account.

Marriage is more than a social co venience. The term "holy matrimony means what it says. Marriage is a hol estate, ordained of God. It is in th very intention of God that a man and woman should pledge themselves t each other as long as they both shall live Often young people think their love i the biggest thing in the world. But ther is something bigger, and that is the lov of God. God has an interest in ever marriage and thus He has a rightfu place in every marriage.

Christian marriage is both a con dition and a process. Its validity rest upon God's blessing of an undertakin in which the man and woman promis lifelong fidelity to each other in God' name and with His grace. For its happ ness everything depends upon the wa in which the two persons work out thi mutual obligation and dedicatio throughout their lives. Their marriag succeeds in proportion as they achiev rich fellowship, creative co-operation and a complete family life.

It is important that young people wh are planning to live their lives togethe seek out the counsel of the church an learn the mind of Christ. God mean for marriage to last and He has for al the counsel, the love, the forgiveness t give permanence to our earthly rela tionships.

With the help of God the home be comes the bulwark of our common life a center of truth, love, and mutual un derstanding. In and through the hom the beauty and grace of the Christia life is manifest in the world.—Selected.

We lose religion if we do not use it just as we lose friendships when our in terests and those of our friends no longe cross and recross each other. I know o no way in which faith may be kept i storage.—Selected.

TO BE NEAR TO GOD

Sunday, December 19

Read Psalm 122—Let us go into the house of the Lord.

There are Americans who go to church only at Easter, Mother's Day, and Christmas. Does that seem strange in a Christian land with churches everywhere? Who has failed? Have you invited anyone to the house of the Lord recently? Do you take your family or do you send them? A Catholic mother of young children told me recently that she was sending them to her Protestant husband's Sunday school. Finally the older boy asked, "Mother, why don't you go too? Please come along." She decided it was the wise thing to do.

If each one of us would urge one person to go, the results could be phenomenal. We take people along to see a new baby, a sick friend or to the opening of a store that offers a half dozen door prizes. Every one who enters the house of the Lord will receive something worth far more than silver or gold.

Lord, help us to be more aware of our responsibility, not only to go, but to invite others.

Monday, December 20

Read Psalm 91—He is my refuge and my fortress.

In these times of stress, when the mind and spirit are taxed to the breaking point, how comforting to know of this refuge. Do we dwell in that secret place? Webster defines dwell: to abide as a resident; to live in a place.

The door of a friend may remain unopened at your knock. You may telephone to a loved one and receive no answer. But God always hears and answers our faintest knock or call. Whom then shall we blame if we remain in distress or troubled in spirit?

Lord, help me to put my trust wholly in Thee and to abide under Thy shadow.

Tuesday, December 21

Read Psalm 139—When I awake, I am still with Thee.

If you have ever had an anesthetic, you know that feeling of wondering, just before going under, if you will awaken again. The child of God faces the situation in perfect peace, for if he awakes here or in eternity, he is still with God. What wonderful security! I bow my head in contrition when I consider how lightly we accept God's richest blessings. We have everything—forgiveness of every sin, peace of mind, assurance of eternal life, and God's presence always with us. And how do we act? Like spoiled children, not appreciating the abundance they have and reaching out for shining tinsel and worthless baubles.

O Lord, help us to realize our own unworthiness and to exalt Thy great goodness.

Wednesday, December 22

Read Psalm 40—He hath put a new song in my mouth.

Do you need a new song in your mouth? Are you tired of complaining and grumbling about things you don't like? Do you have anything to praise the Lord about? Counting blessings and praising God for them will grow like a mushroom or a snowball. The more we practice it, the more we find to praise Him for. We don't need to wait till the fourth Thursday in November to give thanks. And the best part of all is the fact that while we are praising the Lord, we can't complain. And there we are with a new song in our mouth!

Help us, Lord, to recognize Thy hand in the little blessings of every day, and to praise Thee daily.

Thursday, December 23

Read Psalm 37—And wait patiently for Him.

In this age of jet propulsion, the populace has forgotten the meaning of patience. We want to breakfast in New York, dine in Paris, and be back home in a day or so. We talk by trans-Atlantic telephone, fly baby chicks to Egypt, and telescope time and space as much as possible. But God and Nature still refuse to be rushed in spite of science. You must sow grains of winter wheat in the fall, if you want to harvest a crop the next summer. Man can push egg production by controlled feed and lighting, but he can not make the tree leaf buds open at his will.

We are so busy making things go, we do not take time to rest in the Lord. Then we have to read books on "How to Relax," "Curing Insomnia," and many others. The best one of all is right at hand, though often a bit dusty, or covered with newspapers.

Lord, help us to truly commit our way unto Thee and to rest in Thee.

Friday, December 24

Read Luke 2:1-7—Because there was no room in the inn.

We dare not be too hard on the Innkeeper this Christmas Eve. Are we sure that we are not doing the same thing? Would we recognize the nobility, if they came poorly dressed, riding in humble equipage? Are we so busy tonight, preparing for tomorrow's festivities, that we have no time to go to His house, even for an hour, to worship Him and think

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Thinking Realistically About Life

Sunday School Lesson for December 26

(Eccl. 1:1-3, 13; 2:1, 18; 3:16; 4:1; 5:10-12; 12:1, 13, 14)

If the "preacher" talking to us in this wisdom book was Solomon, surely we must give heed. We recall how wise a man he was. We also recall how foolish he came to be. Solomon really did know something about this life. He lived fully any day he lived, for good or evil. Such an one should have something to say to the rest of us.

Read together some verses of the preacher and see how he felt about life. "All is vanity." Vanity means emptiness. Life had been a disappointment to him. He had been striving after wind. I once asked a young woman who was out to get all the pleasure she could, "What do you get?" She replied so disappointingly, "Nothing but wind." "What do you think about after one dance?" I queried. "The next one," came the quick reply.

The preacher is talking about life as most people look at it today—"under the sun." It is not the upward look or thinking after the mind of God, but it is human reasoning. And without the light of heaven life is only disillusionment and disappointment. This is how the preacher found life.

God gave Solomon wisdom. Evidently he got ambitious to learn much and he became a very learned man, but found that knowledge didn't satisfy. No doubt he became wise in his own mind and he found nothing but "vexation of spirit" when he "communed with mine own heart." Today we see intelligent people far from God and far from happiness.

Then Solomon tried pleasure. This also proved empty, in vain. Madness, folly, vanity, and vexation of spirit were his rewards. It sounds like the experience of Amnon who hated his sister so "exceedingly" as reward for his pleasure. The emptiness and despair of so many people today, old and young, is just like that which Solomon found. The pleasure of madness is bringing only more madness.

Solomon was head of a great monarchy and had great fame, but from this he received no real satisfaction. All his labors, which were very great, brought no profit.

Solomon was wealthy. His income was probably in the thousands of millions. Indeed he could have anything he wanted. But things did not make him happy. What miser is happy? What pleasure does one get from many changes of garments? From great houses? From many farms? Life does not consist in the abundance of things one may possess.

What is the good in living? Well, there is only vanity if one lives for honor, wealth, pleasure, knowledge, art, labor, or for any selfish end. Life is empty unless the Creator of man is directing that life. Little wonder so many people are pessimistic!

The preacher closes with excellent advice, with the cure for the vexation of spirit that many people have. We get only wind if we sow to the wind. If we fear God and keep His commandments, life will be a pleasure. To live for Him puts meaning into many things we can do. Life gets meaning and beauty when we remember our Creator.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. J. J. Zimmerman, for many years a minister at the Crystal Springs, Kans., congregation, passed away Dec. 2. Bro. Zimmerman spent sixty years in the Christian ministry.

The Arkansas Mennonite Churches observed their annual intercongregational fellowship at the Bethel Springs Church, Culp, Ark., on Thanksgiving Day. A brother writes: "Our little church house was crowded full, with the last folding chair placed just inside the door."

The Bethel Springs Congregation, Culp, Ark., is at present conducting a teacher-training class, using as a text, "Christian Nurture of Children," by Sister Alta Mae Erb.

Change of address.—Bro. Paul D. Yoder, Oley, Pa., to R. 1, Boyertown, Pa. Bro. Yoder is pastor of the Boyertown Church.

The Rocky Mountain Mennonite Camp Association met at Hesston, Kans., on Nov. 30. Bro. Harold Dyck, Hesston, is president, and Bro. Jess Kauffman, Colorado Springs, Colo., executive director. The camp sponsors a service unit of twelve persons each summer to help staff the various activities carried on during July and August. Help is needed in all areas of the program, including kitchen, maintenance, and counseling. Any persons interested in helping during the 1955 season should get in contact with Bro. Jess Kauffman, 1802 West Kiowa St., Colorado Springs, Colo.

Christian Discipleship meetings were held at the East Goshen, Ind., Church, Dec. 5-12. Bro. Wm. McGrath, of the Salem Church, Foraker, Ind., was the speaker.

Bro. G. D. Troyer, former medical missionary to India, and more recently a missionary doctor in Puerto Rico, spoke at the Holdeman Church, Wakarusa, Ind., on Sunday evening, Dec. 12.

A Bible conference was held at the Maple Glen Church near Grantsville, Md., Nov. 28 to Dec. 5, with Bro. Earl J. Maust, Pigeon, Mich., as instructor. Courses on Christian Business and the Book of Acts were given. Services were held nightly, excepting Saturday, when forenoon and afternoon sessions were held.

The sixty-second semiannual Sunday-school conference was held at the Yoder, Kans., Church on Sunday, Dec. 5. Bro. Arnold Dietzel, returned missionary from India, was the guest speaker.

The congregation at Waterloo, Ont., observed special preaching and anniversary services Dec. 1-5. Bro. Jesse B. Martin has served the congregation for twenty-five years.

At an ordination service at Risser's Church, Elizabethtown, Pa., recently, Bro. Harold Forwood was called to the ministry, and Bro. Henry Zimmerman was chosen as deacon.

Sister Ada Zimmerman Brunk, wife of Bro. Harry A. Brunk, of the faculty of Eastern Mennonite College, departed this life Dec. 7. She was well known as the former dean of women of EMC and writer for our publications. She was coauthor of "Africa Calls." The funeral was held at the College Chapel, Friday afternoon, Dec. 10.

Bro. and Sister Lawrence Brunk and family arrived at Scottdale on Monday evening, Dec. 6, after landing at New York, on their return from the South America field, on the morning of the same day. They spoke at the Scottdale Mennonite Church on Sunday, Dec. 12.

Sister Martin, wife of Bro. Wm. H. Martin, minister at Menges Mills, Pa., who was recently stricken with a heart attack while attending a funeral, is now improved so that she can sit up a little each day. She will welcome mail at the Hanover General Hospital, Hanover, Pa.

A Gospel service in German was held at the Masonville, Pa., Mennonite Church, Sunday afternoon, Dec. 12.

Bro. and Sister Ernest Lehman, Akron, Pa., gave an illustrated lecture on work in the Kingdom of Jordan at the Weaver Church, Johnstown, Pa., on the evening of Nov. 14.

Announcements

A two-weeks' Ministerial and Christian Workers' Course will be given at the Christopher Dock High School, Lansdale, Pa., Jan. 3-14. In addition to the day periods there will be ten evening sessions, Monday throug Friday.

Bible instruction meeting at the Conestog Church, Morgantown, Pa., Saturday evening Dec. 18, and all day Sunday, Dec. 19, wit Warren Good, Ephrata, Pa., as instructor.

A Christmas inspirational song service a the Hammer Creek Church near Lititz, Pa at 7:30 p.m., Dec. 19. Warren Swartley, Sou derton, Pa., chorister.

Winter Bible Term, Hesston College, Hes ton, Kans., Jan. 17 to Feb. 25. Guest instruc tors: George R. Brunk, Milton Vogt.

Three-Weeks' School for Ministers at Go shen College Biblical Seminary, Jan. 31 t Feb. 18. Guest instructor, Milton Brackbil Paoli, Pa.

Visiting Speakers

November 17. **J. B. Martin,** Waterloo Ont., at Clarence Center, N.Y.

November 21. **A. L. Fretz,** Selkirk, Ont at Clarence Center, N.Y.

November 28. **Leroy Gingerich,** Versailles Mo., at Evening Shade, Warsaw, Mo. **Lloyd Weaver and wife,** Newport News, Va., a Lynside Church, Lyndhurst, Va. **Elmer Burkholder,** Markham, Ont., at Clarenc Center, N.Y. **Laurence Horst,** Chicago, Ill at Willow Springs, Ill.

December 5. **O. N. Johns,** Louisville, Ohio at Central Church, Archbold, Ohio. **Osca Burkholder,** Breslau, Ont., at St. Jacobs, Ont **J. M. Nissley,** Sarasota, Fla., at Pike Church Harrisonburg, Va. **George and Dorothy Smoker** at Market Street and Kingview churches, Scottdale, Pa.

Evangelistic Meetings

Geo. R. Brunk, Denbigh, Va., at Oak Grove Church, West Liberty, Ohio, begin ning Jan. 5. **Myron Augsburger,** Harrison

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Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 t Jan. 7.
Annual meeting of Christian Laymen's Tent Evangelism, Inc., Orrville, Ohio, Mennonite Church Jan. 1, 2.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich. Jan. 3 through Feb. 11, 1955.
Ontario Mennonite Bible School beginning Jan. 3 1955.
Canton Bible School, First Mennonite Church, Canton, Ohio, Jan. 3 to Feb. 11, 1955.
Johnstown Bible School, Stahl Mennonite Church Johnstown, Pa., Jan. 3 to Feb. 11.
Loman Winter Bible School, Loman, Minnesota, Jan. 10-28.
Special Bible Term, Lancaster Mennonite School Jan. 10 to Feb. 18.
Special Bible Term opens, E.M.C., Harrisonburg, Va. Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Winter Bible Term, Hesston College, Hesston, Kans. Jan. 17 to Feb. 25, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, Goshen College Goshen, Ind., June 11-14.
Biennial Mennonite General Conference, Hesston Kans., week of Aug. 22, 1955.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. David Shank, Brussels, Belgium, will be teaching in the French section of the European Mennonite Bible School, Basel, Switzerland, during December and January. An enrollment of 45 is expected this year which is a big increase over last year. Bro. Shank will also be conducting the Bible lectures at the Mennonite congregations at Montbeliard, Colmar, and Toul, France, during December, January, and February.

Bro. and Sister Melvin Leidig, Saginaw, Mich., spoke at the Pigeon and Pigeon River congregations, Mich., on Sunday, Nov. 28; and at the Tedrow and Central churches, Archbold, Ohio, on Sunday, Dec. 5, in the interests of the East Side Mennonite Church project, Saginaw. The foundation has been completed and construction started on the superstructure of a 26 x 36 ft. masonry house to be used as living quarters for the Leidigs and for meeting purposes for the present. The Leidigs can now be addressed at 1803 N. 23rd St., Saginaw, Mich.

The staff and guests of the Mennonite Home for the Aged, Eureka, Ill., enjoyed two treats on Thanksgiving Day: turkey furnished by Bro. A. C. Gingerich of Maple Crest Turkey Farms, Wellman, Iowa, and a Thanksgiving sermon following by Bro. J. N. Kaufman, East Peoria, Ill.

Pray for André Van der Mensbrugghe, Belgian CO, who has been sentenced to six months in prison for refusing induction into the army and whose sentence has been upheld by the military appeals court. He is now appealing to the Supreme Court. Bro. Van der Mensbrugghe has been in prison since last June and was due to be released by the end of November.

Bro. Fred Springer, I-W service worker with the Ulrich Foundation, Aibonito, Puerto Rico, is teaching social science and geography at Bethany Mennonite School, Pulguillas.

Baptismal and communion services were held at the Ireland mission near Fort Stewart, Ont., on Nov. 14 with Bro. Simon Martin, Kitchener, Ont., in charge. Four adults were baptized and received into church fellowship.

Bro. Milton Vogt, missionary on furlough from India, will be one of the Missionary Conference speakers at Eastern Mennonite College, Harrisonburg, Va., Jan. 15, 16. Bro. Vogt served as one of the speakers for the annual Thanksgiving Missionary-Bible Conference for the Johnstown, Pa., district Mennonite churches, Nov. 24-28.

The Eastern Mennonite Board of Missions and Charities is co-operating with the Mennonite Commission for Christian Education in the publication of an Africa mission study kit. Missionaries Merle Eshleman, Chester Wenger, and George and Dorothy Smoker are the writers who are working on materials for this kit.

Pray for continued open doors for evangelism in Argentina. A city-wide campaign has recently been held in Trenque Lauquen by a team from Costa Rica. Investigations are being made about getting our Spanish broadcast, **Luz y Verdad,** on the air over a Buenos Aires station.

Bro. H. Ernest Bennett, Elkhart, Ind., spoke at the Contributors Fellowship at Eastern Mennonite College, Harrisonburg, Va., on Saturday evening, Dec. 4.

Bro. and Sister J. Kore Zook, St. Johns, Mich., began serving on the staff of the Mennonite Home for the Aged, Rittman, Ohio, on Nov. 22.

Sister Esther Hoover, Goshen, Ind., former VS worker to the Navaho Indians, gave an illustrated message regarding the work among the Navahos at the Bethel Mennonite Church, Chicago, on Sunday evening, Nov. 28. Proceeds from mission savings banks from Bethel children were given for the Navaho work.

Bro. and Sister John Friesen, missionaries on furlough from India, spoke at the Mennonite Home Mission, Chicago, on Sunday morning and afternoon, Dec. 5. Bro. Friesen spoke at a missionary conference at Vineland, Ont., on Nov. 25, and at the Calvary Mennonite Church, Pinckney, Mich., on Nov. 28. The Friesens are expecting to return to India in February.

Bro. and Sister Stanley Weaver, missionaries to Navaho Indians, Black Mt. Mission, Chinle, Ariz., gave the Sunday evening program at the Calvary Mennonite Church, Los Angeles, Calif., on Nov. 28.

Sister Esther Wolber, who has been serving at the Mennonite Home for the Aged, Eureka, Ill., recently left to serve with the Ulrich Foundation in Puerto Rico. Bro. and Sister Raymond Hostetler have joined the staff at Eureka, Sister Hostetler, R.N., serving as nurse.

Bro. John H. Mosemann, Goshen, Ind., president of the General Mission Board, spoke at the West Clinton Church, Pettisville, Ohio, on Sunday evening, Dec. 5, giving an over-all view of the General Board program.

(Continued on page 1196)

Your Treasurer Reports

Much has been said recently in mission publicity regarding the development of the indigenous church. We understand this to mean an approach to mission work whereby the program and policies of the mission program are directed toward developing a church within a particular country or location where the local or national membership rapidly assumes responsibility for the administration, promotion, and financing of the church. In two of our foreign mission fields, namely India and Argentina, this type of change is rapidly taking place. In this connection, it is quite easy to take for granted that all areas of church activity can be assumed rapidly by the new church.

I would like to point out, however, that it is not likely that all areas of responsibility can be assumed at the same time nor in the same degree in all places. Particularly we will need to recognize that the younger churches will find it difficult to assume financial responsibility as rapidly as they can some other aspects of the church program. It is for this reason that we will need to continue to support our missions for many years even though the goal has been set to have them become self-supporting as rapidly as possible.

To illustrate this point I would like to indicate that the amount of funds needed for the India mission will continue to be as large as it has been. While the church in India has assumed more financial responsibility, and will continue to assume even more than it has, we must recognize that much income received from the church in India has been offset by increased costs due to inflationary practices in the country. All of us know how this has affected our own living within our country and can understand how it has also affected India.

It seems to us that it is very important in this stage of development in the indigenous church that the stronger churches here at home recognize a deep responsibility to assist our brethren in these mission churches. Therefore, we must continue to urge that each of us be mindful of this need as a part of our total mission program so that in contributing to the total mission program we should feel a sense of oneness with our brethren across the world as they with us labor together to make possible the outreach of the church both here at home and as the church grows in many foreign lands.

May we also use this occasion to encourage prayer support for our brethren across the world who are assuming the many responsibilities in developing the church. Particularly we would request that we especially remember our churches in India and South America who are now facing the difficult task of transferring responsibility of the church from our missionaries to our members in these churches.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

A Modern Macedonia

By Richard Yoder

Carrollton is a suburb of the large, industrial city of Saginaw, Mich. This neglected community is made up of those people who, because of overcrowded conditions in the city, move out into the suburbs for better living conditions. As a result the suburbs of large cities are usually in a state of transition, and therefore neglected.

The Ninth Street Mennonite Church was quick to see the need and opportunities for a spiritual witness in Carrollton. The first step in this adventure was a Bible school in 1953. The interest shown in this first summer Bible school convinced us that the spiritual needs of these youth were not being met. The local pastor had a vision of a community center type of program for Carrollton with a strong Christian emphasis.

One year later that vision became reality as the Lord opened the way for renting an empty store building. The Ninth Street MYF, with the help of the church, did some quick face lifting and on June 6 the Christian community center was dedicated to God for the extension of His kingdom. Bro. Amos Bauman, Goshen, Ind., who pioneered the community center idea in the East Goshen area, was our guest speaker.

The community center was first used for a summer Bible school. A local Baptist Church was open for our use also, which relieved crowded conditions at the center. Teachers for this school were local MYF members. What a joy it was to see five young people teaching Bible school who less than five years before attended their first summer Bible school! This is a good example of what Christ can do to a heart that is yielded to Him. Seventy children were enrolled in the Bible school with an average attendance of 45.

The door is now open for expanding the program of this community center. Crafts and recreation are provided several times a week for the youth. Thirty-eight children ranging in age from 8 to 13 have enrolled in our crafts program. A number of high school girls and fellows have shown great interest and are participating in the recreational activities. Thursday evening is family night when the whole family is invited out for an evening of fellowship. This night of activities is brought to a climax with a Christian film, filmstrip, or some type of Christian emphasis.

This needy field has presented us with a tremendous challenge as we look to the future. We have seen the power of Satan at work in these young people. Satan makes sin look so attractive. It is up to us as disciples of Christ to make Christianity appealing to them. As the Holy Spirit leads us and the Lord opens the way by providing funds for this project, we want to provide more recreational equipment for this center. Good, wholesome games such as ping-pong, shuffleboard, and volleyball are needed to compensate for the pool room, theater, and other amusements the devil has to attract youth.



The group which attended the dedication of the Christian community center.

Our total aim in this program is so to present Christ that boys and girls and men and women will come to know Him as the Saviour and Lord of their lives. Many parents have expressed their willingness to co-operate in any way that this Christian community center can continue its witness.

Goshen, Ind.

MISSIONS SECTION

Communist Literature Cheap in Japan

A United States economy measure is giving the Communists an opening in Japan, and they are making the most of it. With American overseas libraries closing their doors because of budget cuts, Russian and Chinese Communists are moving in to fill the vacuum. They are selling large quantities of low-cost books in English and have opened their first lending library in Tokyo.

The best customers of Communist bookstores are Japanese college students. Price is a major consideration for the average Japanese book buyer. An American book costing $4.00 (and many of them do) is out of the question for a Japanese university student. On the other hand, prices in Communists' bookstores are apparently left to the proprietors to determine. They charge what they think the buyer can afford, and consequently students pay less than businessmen.

Books from Russia are handsomely bound, printed on good paper, and are low in cost. Stalin's **Problems of Leninism,** which offers 803 pages of English text for 55 cents, has drawn 60,000 purchasers.

Books can be ordered without a deposit and usually arrive from Moscow or Peiping in from four to six weeks. A book ordered from the United States requires a deposit and often takes eight to twelve weeks for delivery.

The Russians permit anyone to translate and publish their books without charge. United States books, by comparison, began dropping in popularity because of their high cost, partly explained by the 15 per cent split between author and translator.—**The Missionary Broadcaster.**

Officials Visit Chaco Colonies

A party consisting of United States and Paraguayan government officials headed by U.S. Ambassador Arthur Ageton recently spent two days in the Chaco inspecting Mennonite colony roadways, schools, and agricultural and industrial developments.

Party leader and host was James Babcock director of the U.S. government Point Four program in Paraguay, who for some time had wanted his technical staff to see conditions in the Chaco first hand. This visit represents an increased interest in the Chaco on the part of U.S. Point Four and Paraguayan government officials.

Other members of this inspection tour were 16 U.S. and Paraguayan government officials Kornelius Walde, Fernheim colony representative in Asuncion, and C. L. Graber, Goshen, Ind., South America MCC director. The trip to Filadelfia was made from Asuncion via a special flight by the DC-3 plane which the Paraguayan government flies to Fernheim's capital each Friday.

Leaving Asuncion at 7:00 a.m., the plane was over Filadelfia in approximately 1½ hours. A slight detour was made so that the party could see the difficult transportation facilities between End Station, the Porto Casado railroad terminal, and Filadelfia—a distance which required only 20 minutes of flying time. The record for this stretch over which all freight and people pass is 13 hours in a two-horse spring wagon. For heavy loads of freight it takes from 30 to 50 hours.

Following breakfast in a Mennonite home the party was given a briefing on the colonies since this was the first visit for most of them. As the party went from village to village, it experienced the difficulty of driving on muddy colony-constructed roads, made even more difficult by Paraguayan army trucks returning from a celebration at the scene of a Paraguayan battle victory over Bolivia.

In the Neuland Colony Oberschulz Peter Derksen showed them the hospital and industries. Here they also checked on the effective use of gas guns loaned by Point Four to exterminate ant colonies.

Returning to Filadelfia, the party listened to a short service presented by Lengua Indians. This program by about 150 Indians had been arranged by Missionary Jacob H. Franz, who drove one of the jeeps. The Indians sang lustily and were pleased by the visit. Ambassador Ageton spoke a few words which Missionary Franz translated.

Next the party gathered at a model dairy farm called "Sarona" which is financed by the Mennonite Economic Development Association (MEDA), consisting of 10 U.S. Mennonite businessmen. Here Vern Buller, Richey, Mont., put on a land-clearing demonstration. MCC director Graber reported that the bulldozer operated by Bro. Buller will clear as much land in a day as 10 Indians will clear in a month and at a much smaller cost, to say nothing of a better job because the bulldozer pulls trees up by the roots whereas the Indians cut the roots and leave them in the ground to rot.

The 15-mile trip to the Menno Colony was made in time for lunch which the nurses

served in the hospital dinning room. U.S. members of the party were delighted to speak English as many Menno colonists speak that language because they come from Canada.

Following a meal in the Filadelfia hospital, the minister of industry and commerce made a short speech followed by Ambassador Ageton. Oberschulz Heinrich Duerksen spoke in behalf of the colonies. Then the party was ready for its return to Asuncion. Because of bad weather the U.S. Air Mission sent fliers to return the group to the Paraguayan capital city.

Members of the party were impressed with the wholesome food in the Chaco. The U.S. Ambassador brought back three loaves of fresh kafir bread for his family. Others brought bags of peanuts and were eager to get butter and cheese.

Bro. Graber concluded a report of this visit by stating that several governmental and economic situations need adjustment for further economic progress. Among them are a longer-than-usual term for government officials, a stable currency, a removal of close "political" regulations from the export-import business, more and better roads, and more liberal bank credit.

MCC Information Service, Akron, Pa.

Possess the Land

By Mary Irene Slabaugh

Imagine yourself standing on the bank of the Saginaw River tonight in the city of Saginaw, Mich., as Joshua did at the Jordan. God is saying, "Arise, go over this . . . [river], thou, and all this people, unto the land which I do give to them. . . . Every place that the sole of your foot shall tread upon, that have I given unto you. . . ." Literally, we do not want the land, but God wants to save souls in Carrollton. He wants to possess the fertile lives of young people. The very fact that Communism has half the world in less than half a century is indicative of the fact that, among other things, youth are keeping themselves out of hearing range of the Holy Ghost.

These young people at Carrollton, like all of us, need a balanced life physically, mentally, socially, and spiritually. There are only three little churches in this suburban district, and they are definitely not meeting the needs of the people nor do these young people have a place to enjoy clean recreation. Oh, yes, there are drinking houses, theaters, and other worldly places of amusement, but these are none other than the trap of the devil to drive them to the pit of hell.

The Mennonite Church of Saginaw is aware of this need, and about a month ago rented a small store building which has a plot in the back to play ball. We have been conducting crafts classes two hours weekly plus some ball games and family night on Thursday. We believe this is a wide open channel through which the love of God can flow to convict sinners, provide healthy recreation, and raise the moral standard. We want them to learn to play fair games and to develop a co-operative spirit. Crafts will help occupy them and develop creative minds, while sewing will develop thrift, Bible classes for all ages throughout the year, and good literature in a Christ-centered program will draw them to Him and help prepare them for His service.

You may ask, "Is God with it?" The attendance has been averaging around 30 and on Thursday nights there have been as many as 50 of all ages present. The parents have shown a good response, a co-operative spirit, and say they appreciate the work very much. What else could it be but God saying, "These are souls for whom Christ died. Go ahead! Possess the land!"

Winter is coming on and we need indoor recreational equipment, a wider variety of craft supplies, Gospel records, Christian literature, educational books, sewing supplies, Bible teachers, and supervisors. The building needs to be cleaned up and made attractive. Above all, we need your prayers.

"If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon precious souls, if we imbue them with principle, with the just fear of God and the love of fellow man, we engrave on those tablets something which will brighten all eternity."—Webster.

Saginaw, Mich.



Mary Slabaugh directs girls' crafts during camp.

Preaching to Slavic Refugees

(The following letter comes from Bro. Ivanitsky, one of Bro. Charles Grikman's colaborers who receives some support through our missionaries in Belgium.—Ed.)

October 12, 1954.

Dear Brethren in Christ of the Mennonite Mission,

In December it will be six years since I am able to use all my time in the Lord's service. This was made possible thanks to your material help. It is a great privilege for which I am very grateful to the Lord and to you.

My main work is in this part of Belgium (Borinage) amongst the Slavic diaspora (refugees); also amongst the Italians of whom there are so many in Belgium. Many Italians are very grateful for spiritual literature and for the Word of God.

Our Slavic people are scattered all over the province. Amongst them are those who are seeking for God. Regular work is being done in some 40 families. There are also about 20 seekers amongst the single men (miners). It takes much time to visit them, but the personal contact is very effective in leading souls to the Lord Jesus Christ as their personal Saviour.

Regular Gospel meetings are being held at Boussu-Bois, which is the center of our activities.

As often as possible I am visiting two old people's homes, where there are Russian and Baltic refugees, at Elouges, and Blaugies. At Elouges we usually meet in the room of a sister who cannot move. She has been confined to her bed with tuberculosis of the spine for the last six years. In spite of her suffering she is always cheerful and happy in the Lord and testified to others about her Saviour. In the other home all the inmates belong to the Greek Orthodox Church. Yet they are willing to hear the preaching of the Word.

Besides the preaching, visiting, personal work, and direct contacts I am sending out Scriptures and tracts to refugees in other lands by post to the addresses given in Russian newspapers. My desire is to sow the Word of God as wide as possible in the hearts of men, while there is freedom and an open door.

May the Lord give an increase to the seed sown. Let us work while there is day, because night is approaching. May His name be praised for everything.

With hearty greetings and thanks,

Yours in His bonds,

S. Ivanitsky.

The Latest Count on the conference affiliation of I-W men from the Mennonite Central Committee constituency is indicated in this table. This count is based on an October 1 listing of I-W men. While this tabulation is not complete, it does present the best available breakdown of I-W church membership.

These men are employed in 35 states, the District of Columbia, and 21 foreign countries.

Mennonite (Old)	1278
Old Order Amish	453
General Conference	418
Church of God in Christ	165
Conservative Mennonite	150
Mennonite Brethren	79
Brethren in Christ	64
Beachy Amish	53
Old Order Mennonite	47
Independent Mennonite	39
Evangelical Mennonite Brethren	25
Krimmer Mennonite Brethren	21
Mennonite, Affiliation Unknown	20
Hutterite	14
Evangelical Mennonite	10
United Missionary Church	7
United Zion	2
Missionary Church Association	1
Reformed Mennonite	1

—The I-W Mirror.

Nursing Provides Service Opportunities

By Satya Don

(Male nurse in Dhamtari Christian Hospital, M.P., India.)

I am a nurse and I am glad for this profession. I am very thankful to God who has chosen me for this great work. I am a resident of a country where thousands of people are living who have no faith in hospitals. This lack of trust is not the only reason for not getting treatment in hospitals but there are other reasons such as ignorance and poverty. O God, give me strength that I may live such a good life among these people that will help to remove their ignorance and poverty.

We know that since the church has been established here, she has faced many kinds of problems. When we see the present condition of the world, we can say that troublesome days are again coming which the church will have to bear. I am glad that God has called me to service as a nurse. In the hospital while I am serving among the non-Christians, I have a good chance to witness for Jesus Christ with my daily life.

I took nurses' training in an American Mission Hospital which is connected with the Mid-India Board of Examiners. This board consists of representatives from mission hospitals in central India. After receiving a nursing diploma from this board I was a staff nurse for four years in Pendra Road T.B. Sanatorium, where I had the opportunity of taking the t.b. postgraduate course.

I have spent a year in service here at Christian Hospital, Dhamtari. I have been doing regular night duty for nine months and I like it very much. I am especially happy when I go from ward to ward with a lantern in my hand to visit the troubled, helpless patients. At that time the picture of Florence Nightingale comes before my eyes, as she spent her time among the helpless soldiers in the Crimean War.

I have had many experiences in this hospital, for I have seen many interesting cases, one of which I am going to describe in brief. I can say truly that when you will read the following you will marvel at the mercy of God. You will see how wonderfully Jesus Christ does His work among the people.

Last year a Hindu woman who was ignorant and poor was admitted into the hospital for delivery. After three days the child was born, weighing only one pound, four ounces, and measuring only 13 inches. Although very weak looking, she was alive. Her color was also good, but she was too weak to cry. Really she was just like a little old woman. Our nursing superintendent, Sister Graber, examined her and said that this premature baby was only seven months old.

The baby was carefully wrapped with blankets and kept warm with a hot water bottle. She was kept in a baby cradle. Nobody thought that she would live. I was on night duty with two students. The baby was born at 8:00 p.m. and our duty began at 11:00 p.m. We were watching her the whole night. We refilled the hot water bottle many times to keep her warm. I myself did not think that she would live. But we do not know the mercy of God. At 6:00 a.m. Sister Graber sent her chokidar (peon) and asked all about the baby. I was pleased to write to her that baby was still alive.

At first she was fed only on glucose mixed water by tube. Gradually the formula was increased and she was given milk and vitamins also. In this way she gained weight day by day. The first week she only increased two ounces but at the end of the month her weight had gone up to two pounds. Now we had full hope that she would live. Regularly for four months she was fed by rubber tube. In the fifth month the mother began to nurse her. At first the baby got tired easily, but gradually she began to become stronger. When she was five months old, her mother took the baby to her home. At that time baby's weight was five pounds. Every rule of nursing was told to her mother and her home was examined by Sister Graber to see that it was fit for the baby.

So, by the mercy of God this one pound, four-ounce baby was saved. Many a time the baby was almost dead. Once DDT powder was thrown into the baby's room; after a short time baby's condition became bad. Her whole body became blue and she had great difficulty in breathing. We thought that now she will surely die, but by giving artificial respiration and stimulants she was saved. Being a premature baby she always suffered from cold and cough, but every time God was with her and also gave us wisdom by which that baby was saved. I am sure that if God had not been with us the poor child would not be alive today.

These cases are very interesting to me and I enjoy being of service to others. May God be praised at giving us this example of His mercy. Finally, I beg all of you that you remember this nursing school in your daily prayers that the Spirit of God may always be with us so that the light of Jesus Christ ma shine out here in the darkness.

Dhamtari, M.P., India.

Old and Young Side by Side

By J. Delbert Erb

In this day of missions one of our mo perplexing problems is the relation betwee the mission organization of the mothe church and the young national church. Th very nature of missions makes this probler inevitable. The presence of a young churc implies tireless efforts of missionaries an mission boards who through teaching an preaching have given birth to a new bod and a new spirit; a new church. This ne church is the purpose of missions. It shoul always be the goal of missions. What mor glorious task is there than to give birth to church whose head is our Saviour, Chris Jesus?

We as missionaries or as interested churc members have read in these pages and in th pages of other magazines and books muc about our young churches. We have ofte read or heard of how these churches mus be made indigenous. And perhaps our wri ers or our lecturers have gone into muc detail to show us how this indigenizatio must come about. It is usually here, in th question of indigenization, that the probler of relations between the mother church (th mission) and the young church is most grea ly marked.

The idea that best earmarks our policy o indigenization has been that the missio must gradually disappear to give way to th organization of the young church. The mi sion organization must relinquish its powe and authority to the young church. Th mother church must learn to deal not wit its representatives, the missionaries, but wit the young churches. Indigenization will b complete, then, when the young church ca stand on its own feet and the mission ca disappear altogether.

A logical question at this point is, "Bu what about the missionaries? What do the do during this process?" Here the polic has been somewhat varied. In some part the national pastors take over the establishe churches while the missionaries go into th frontiers beginning new work. In othe parts the national, knowing his own peopl better, has been given the frontier jobs whil the missionary stays with the larger, estab lished churches. In still other parts the mis sionary has the job of leadership such a bishop oversight or supervising districts i order that he may teach and guide the les experienced national brethren. And in other the missionaries are given the institutiona work of hospitals, orphanages, schools, an seminaries while the nationals direct th church.

It is here, then, in this relation betwee missionaries and national brethren, that thi problem of indigenization is often very per plexing; and any hasty decision may dela the indigenous process and cause misunder standings that will take a long time to hea

Our experienced national brethren can often help us in these decisions and so it is that I arrive at the real purpose of this article, which is to express some of the ideas of Dr. Daniel Niles, Methodist national from Ceylon. He expressed these in a meeting of English-speaking missionaries in Buenos Aires in June. Dr. Niles speaks from experience in his own country of Ceylon but has also traveled considerably and so feels that his ideas are applicable in many countries in Asia and Africa, and we would include South America as well.

Dr. Niles divides the work of a mission in a given country or locality into three periods. First there is the pioneer period when there is no young church and the mission has complete control and authority over the work. Second comes the period of indigenization when the young church is formed and gradually takes over the responsibilities of the mission. Third comes the period when indigenization is complete and the young church completely replaces the mission organization.

Referring to the missionaries, Dr. Niles explained that it is natural that in the first period they are in the majority. During the second period there must be a certain restraint in sending new missionaries so that the young nationals will take their proper places of responsibility. It is in the third period that the ideas of Dr. Niles differ from those which we have commonly read or heard. Perhaps you have heard it said that in the third period the missionary should go home or else go to other parts. Niles says, speaking in part of his own church which is entering this third period, that it is in this period that more missionaries are needed than ever before. A healthy young church should grow and grow rapidly and missionaries are needed to help bring about this growth.

Comes the question, "What jobs are the missionaries to do to help this growth?" Niles would answer, "All kinds of jobs." Beginning in the second period the missionary should always try to put himself alongside his national brethren and never over them. It is the dominating, authoritarian spirit among missionaries that so often causes trouble. The bishops or supervisors should never be all missionaries domineering over the national pastors. The missionaries should be doing all kinds of jobs from the highest to the lowest, alongside their national brethren. Nor should the missionaries run the institutions while the nationals run the church. The institutions must be indigenized along with the church with national workers alongside the missionaries.

So it is that when the young church becomes of age, when it enters the third stage, it does not necessarily find itself telling the missionaries, "Well, you can go home now. We don't need you any more." True, the field missionary organization must go home (disappear) and the church must be able to stand on its own feet organizationally and financially, but the missionary can still be a very valuable part of that organization. He is no longer a part of a mission but is now a part of the church that his mission has formed. Though sent out by a home board, his orders no longer come from home. He now receives his orders from the young church of which he is a co-operating part. In fact, he should only be present upon request of the young church.

If the situation in any given country or place is such as we have just described it is very probable that the result will be exactly that which Dr. Niles has expressed is the situation in his and many other young churches. They are calling for more missionaries to help them. In the city cathedral and in the jungle outpost, in the classroom and in the ward they need missionaries to stand side by side with young national Christian leaders and workers. And what is the response to their request? "We have no missionaries to send to your cathedrals and jungle outposts, your schools and hospitals. We could send you money, for our people have a lot of that, but missionaries we have not."

Such is the sad reply that the young churches are receiving. They have just become of age. Our money only spoils them. But our missionaries joining in at their side and becoming one with them could be of so much help and inspiration. What is our reply to Dr. Niles' church and so many others just like it? Who will go for us?

Buenos Aires, Argentina.



The Mennonite Hour

ECHOES FROM BOX 22

Seventh-Day Adventists from Nebraska write:

My girl friend and I have been listening to your program. We'd like to receive your messages you announced over the air that were in book form. Rev. Hostetter, we are from the Seventh-Day Adventist Church but since we've listened to you preach we have some conflicting doctrine. So we decided to write and ask you about them. . . . We are not writing for the sake of argument but rather because we are concerned, if we're on the wrong track we want to know about it.

"We want to know what Scriptures you use to think a God of love would send people to an eternal hell? Then what do you base your hope upon by saying you can be saved now? You don't know till the Judgment Day, do you? Also we want to know how we can overcome our daily sin in our lives?..."

Ontario young man desires membership in Mennonite Church:

"Would you please send the pocket-size book of sermons for reading. Also as I am not a member of any church I would like to join the Mennonite Church. Also I am going through for a minister and I would like to be a minister for this church.. Would you please send the name of the town closest to me of the Mennonite religion?"

Oregon high school teacher appreciates broadcast:

"Once again we were privileged to hear Pastor Hostetter and the Gospel Singers over our local broadcasting station, Radio Roseburg (KRNR), today (Sunday) at 2:00 p.m.

"We are truly grateful to God for such a sound, evangelistic broadcast of the Word of God—the 'without fear or favor' type. That is our greatest need in this day and age. We praise God for the ministers of God's Truth who uphold such vital doctrines as man's sinful state by nature, free grace, pardon through Christ, holiness through entire consecration, etc. . . ."

Finds assurance of salvation:

"Through circumstances beyond my control, the results of which have not yet been completely straightened out, I lost a high-paying position two years ago. It was very hard to understand then, but I now realize it was God speaking to me in a very definite way and I shall never cease to thank Him for it. It has resulted in my having become converted and having the assurance that I am saved, this through your program first of all, secondly, the association with Christ-centered Mennonite friends, and more recently, attending the Brunk revivals in Fulton County this past August...."

Missions Editorial

Universal Bible Sunday

God promised in Isaiah 10 and 11 that His Word shall not return unto Him void, but it shall accomplish the purpose for which it was given. This promise attends the giving of the Word whether by preaching or by the distribution of printed copies. December 12 has been set aside as universal Bible Sunday to remind us all again of our responsibility in the distribution of the Scriptures.

Last week the Advisory Council of the American Bible Society held its annual meeting in New York. The Society represents people of many faiths since all can share in the distribution of the Scriptures without compromising doctrinal differences. The American Bible Society now operates in 63 foreign countries and the U.S.A. During 1953 the Society distributed an estimated 15,476,391 Bibles, Testaments, and Scripture portions.

Korea received 700,000 volumes. The illustrated Gospel of Luke was distributed widely to school children with the consent of the government. Trained Japanese colporteurs went to many unevangelized areas in their country distributing 488,791 volumes. A total of 1,542, 047 volumes were distributed in Japan during 1953, thousands of them going to non-Christian readers.

Translation work in six languages is continuing in the Philippines where 700 churches and missionaries distributed 146,980 volumes in 1953. In Thailand a postwar record was set with the distribution of 285,905 volumes. Talking book records for the blind were distributed for the first time in Thailand.

600,000 copies of the Sermon on the Mount were widely distributed in India in seven languages. Scriptures in more than 50 languages were distributed throughout the Near East. For the first time the Kurds of Turkey received the Gospel of Luke in their own language.

In Latin America thousands of persons are giving their spare time to a systematic distribution of the Gospel. Two persons are training for special Bible work in Liberia, Africa, and many portions were distributed in that country as well as in the Congo, Kenya, and the Cameroons.

500,000 volumes were distributed to refugees in Germany. Paper and binding materials for 400,000 Bibles and Testaments were shipped to Iron Curtain countries. 9,726,391 Bibles, Testaments, and portions were distributed in the U.S.A.

In November, 1954, the Bible Society was $545,250 short of the budget set for the year, largely because many gifts have been smaller this year. Let us pray and give for this important work!—L. C. Hartzler.

MISSIONS SECTION

Relief and Service News

MRSC Weekly Notes

James C. Hostetler, a member of the Beech congregation, Louisville, Ohio, is scheduled to sail from Seattle, Wash., on Dec. 20 for Seoul, Korea, where he will serve as a secretary in the Christian Children's Fund office. Bro. Hostetler is made available to this international child welfare agency by MCC. He will be working with Arlene Sitler of Hespeler, Ont., who is also an MCC worker serving with CCF. Before leaving for Korea, Bro. Hostetler worked for several months at the Mennonite Publishing House, Scottdale, Pa., as he had for several previous summers.

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George Steckly, Albany, Oreg., currently serving in PAX at Backnang, Germany, gives the following testimony in one of his monthly reports to MCC.

". . . If we are truly sincere Christians we naturally want to serve the Lord and through a program of this type it gives each one of us Mennonite Church members a chance to help in the building of the kingdom of the Lord. . . . Let us remember along with this that it isn't either all on the person who is in the foreign country to do all the mission work because I am sure if it wasn't for all the prayers that extend daily upward, our PAX program . . . would be entirely different.

"In this program I am very thankful to those men who are behind the lines, for instance, those men who spoke first to the government officials to get the PAX program accepted. . . .

"People often write from home, 'Well, I guess you PAX boys don't have it very nice where you are at and you are making quite a sacrifice!' No, this isn't true at all. . . ."

Voluntary Service

The VS unit serving at the Home for the Aged, Eureka, Ill., has been taking an active part in the Sunday evening services at the Roanoke Mennonite Church.

James Yordy, Chicago, Ill., who recently returned from PAX service in Europe, showed pictures of his work to the Mothers' and Daughters' Meeting at the Chicago Home Mission on Nov. 22.

I-W Services

Velma Frey, crafts instructor for VS and I-W units, spent last week with the I-W unit in Indianapolis, Ind., and is this week at West Liberty, Ohio.

David Derstine, Blooming Glen, Pa., spoke to the Newtown, Conn., I-W Unit recently and showed a film entitled **I Beheld His Glory.**

Andrew Gingerich, Mannsville, N.Y., area field representative for MRSC, visited I-W units recently at Syracuse, Canandiagua, Lockport, Rochester, and Eden, N.Y.

The Westville, Ind., I-W Unit Chorus has been giving chorus programs in a number of churches. The offering which they received from the Yellow Creek Brethren Church in Indiana will be used to make up Christmas bundles for needy families in the Westville area. Contacts have been made through local ministers and welfare agencies for this distribution.

Financial

Financial needs in the relief and service area continue urgent. In spite of reductions in expenditures, the balance hardly covers current expenditures, let alone paying anything on the deficit accrued during the early months of this fiscal year.

An average monthly contribution of only 50¢ per member will cover the current expenditures and may even pay something on the deficit. The testimony of the PAX man earlier in this column reflects some of the values of this work and what this money accomplishes. Since many people likely will not give 50¢ a month, larger contributions will help to reach the amount designated as average. These contributions may be made through the monthly relief and service offering of your local congregation or in direct contributions to Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., designated for Relief and Service.

Released December 4, 1954
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Extensive Relief Distributions in Austria

During the past several months MCC personnel in Austria have been making extensive distributions of food and clothing in the general area of Upper Austria, to t.b. welfare cases and in refugee camps, particularly for the benefit of hard-core cases and children.

A large-scale distribution carried out in Upper Austria in co-operation with the Brethren Service Commission was completed early in December. The Austrian relief personnel, Mr. and Mrs. Alden Ewert of Hillsboro, Kans., have been assisted in this as well as other recent distributions by PAX men Clifford Brenneman of Creston, Mont., and James G. Hostetter of Elizabeth, Pa.

In October a clothing and food distribution was made to 82 families or about 270 persons in one of the worst camps on the outskirts of the city of Wels. Named Verschiebebahnhof Lager (the name is descriptive, meaning a camp by the railroad switching-tracks depot), this camp is not under government supervision. It contains some of the most needy people in the area. Many of them are of non-German origin which makes their lot all the harder as they have a greater difficulty securing work and finding their place in that country which is very conscious of people's origins.

Along with other voluntary relief agencies, MCC is aiding hard-core cases in a camp near Enns. These hard-core cases are people who seem to stay in camps without any hope of emigrating, getting work, or being assimilated into society somehow. Those who suffer most in these unwholesome surroundings are the children. Should the assistance offered to the Enns camp work out satisfactorily, such aid will be extended to other camps. MCC is supplying food for a kitchen in this camp.

Another activity of the MCC Christian a sistance program in Austria is to provide small lunch for children who attend kinde gartens in refugee camps. The providing c bread, raisins, and hot cocoa will bolster th diet of these youngsters, who in nearly a cases are undernourished even by Austria standards. This Upper Austria area alone ha more than 30 refugee camps.

Assistance is also being given to t.b.-infecte children in the form of monthly food pack ages. MCC has assumed responsibility fo 175 children for a six-month period. Thes packages contain such foods as flour, drie milk, sugar, raisins, cocoa, butter, cheese, an beef. Should supplies still be available at th end of this six-month period and the nee still exist, this distribution will be continue

Earlier a trimonthly package project fo 700 t.b. welfare cases in Vienna was carrie out. There were very warm expressions o thanks for this project as well as the othe forms of MCC assistance. It appears that a time goes on more and more of the MC aid will be given to such special categories.

Kings View Activity Building Dedicated

The newly constructed activity therap building at Kings View Homes, Reedley Calif., was dedicated at an open house hel Sunday afternoon, Dec. 5.

Following a brief program at 2:30, guest were shown and informed of the use of th building. Purpose of the new building is t provide more adequate quarters for patien therapy which heretofore has been carried o in the limited space in the hospital building

Guests were given an opportunity to mak contributions toward furnishing the activit building and for the furnishing of two ac ditional offices at Kings View Homes. Thes offices are made available by moving th quarters for patient activities out of the ho pital into the new building.

Released December 3, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Servic Auxiliary

Things to Do

Our workers among the Navahos hav asked for **good** used clothing and shoes fo distribution among the people with whom they are working. They can also use clea printed feed bags. Before you pack thes things which you have gathered together, d be sure that the clothing is clean, mende and worth sending. Are the shoes polishe and are the laces new? Send the parcel t Stanley Weaver, Black Mountain Missio Chinle, Ariz.

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Do you want a special project—towel wash cloths, pillow cases, or something els The Executive Secretary now has a list o things needed by several of our institution and missions. Also included in this list ar sheets, table cloths, single bed quilts, spread pillows, bleached feed bags, dress length rugs, and cash contributions (to help re-cove chairs). If you want to help in these project write now to Florence Shantz, 108 Er St. W., Waterloo, Ont.

Christmas Sharing

Last summer the family prepared Christmas bundles for overseas, and for the Navaho Indians. Now the children are busy rehearsing their parts for the Christmas programs at school and Sunday school. Mother is busy planning and preparing things for Christmas dinner. Committees are arranging their visiting and caroling schedules for the shut-ins of the community.

It is so easy to follow the plan of the committee to contribute some money or basket of food for some needy one. It is easy to be one of the group who visits and sings in the local hospital and home for the aged. We often give "of that which doth cost me nothing." Our pocketbooks are touched a bit, and our hearts not at all.

Preceding Christmas the trains, buses, and highways are crowded by people hurrying home for Christmas. But there are folks who cannot go home for Christmas. There are some who have no family to join at Christmas. There are students at school, nurses, I-W or VS personnel who are working away from home perhaps for the first time. These are folks who are especially lonely at Christmas.

Are you excusing yourself because you will not be at home for Christmas? But Aunt Lydia is setting a place for Mary's boy friend, and for John's wife. She would be glad to meet Henry's roommate from college also. Why not ask Henry to bring him along home for the holiday? You will enjoy having him with you.

Or is it your turn to have the family for Christmas? Is your family one of those few who are not scattered, where all the cousins know each other so well they seem almost like brothers and sisters? Perhaps you wonder how some "stranger" would fit into the group. Could Grandma Bender, who has no family, stand the commotion, laughter, and talk if you were to invite her? Would Miss Nurse, who has a room in the next block, be able to come for part of the day, even though she promised to work on Christmas Day? Perhaps you would change your dinner hour so that those I-W fellows who have to work part of the day could have a little bit of home for Christmas.

Is there room at your Christmas table? Is there room in your heart for one of these lonely ones? There was no room in the inn for the Christ child.—Florence Shantz.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Good News in Bad Times, by J. Edwin Orr; Zondervan; 1953; 262 pages; $3.50.

In this book J. Edwin Orr has given the world a bright view of the work of the Holy Spirit in our modern age. In a life-transforming way God has entered the hearts of Billy Graham, Roy Rogers, Louis Zamperini, and Stuart Hamblen; and their words in testimony, song, and revival messages have stirred the souls of others the world over. Orr reviews the before-and-after lives of these men and scores of other Spirit-filled persons of the century. He definitely traces the acts of the Spirit in colleges and seminaries; in Hollywood, Chicago, and Los Angeles; from the North to the South. All this is done in scholarship of high caliber. The volume is highly documented, authoritative, and thorough. The work is the result of years of intensive study and research. This is not a book of generalities. It abounds in facts, figures, dates, numbers, statistics, and accurate recording of events on every page. It is a masterpiece in its class.

Do you want to know something about the minister who helped begin a revival among the clergy of our country? Who was he? This book has the answer. Do you desire to get the down-to-earth facts of the famous Wheaton College revival? This book describes it for you. Just where did Billy Graham come from? How did God lead this world evangelist to his present place of blessing? Let Orr tell you the inside story. This Christian writing has the answers to thousands of questions concerning revival in our time. Your questions are answered. Your spirit is left on a higher plane after reading this book. You see again that God is real, that His Spirit is active—even in this wicked age.

Through this book you become acquainted with uniquely born-again men: a former night-club orchestra leader; the American Olympic runner who dared to pull down the Nazi Swastika in Berlin, the concert singer who was converted by listening to himself sing; the likable author of "It Is No Secret What God Can Do"; the king of cowboys, the composer of "Cool Water"; and a host of other names. Here is also opportunity to learn more about the author of the book himself, J. Edwin Orr, world traveler, and how God has especially used him to promote revivals in various parts of this needy earth.

Orr recognizes that the Spirit of God works across man-made fences and boundaries, that revival has broken out everywhere from various sectarian channels. Mennonite spirit-prompted movements receive mention on pages 37 and 40.—Theodore Wentland.

From Our Churches

HICKORY, NORTH CAROLINA

(Mt. View Mennonite Congregation)

Christian Greetings:

"Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). We are especially thankful just now for the way the Lord has provided more space for our worship service and Sunday-school room. Shortly before Nov. 14, six brethren from Pennsylvania helped to make larger and more comfortable accommodations for worship. We praise God for the average attendance at our rural mission Sunday school of approximately 60, including children, young people, middle aged, and older folks.

The Saturday night service is usually conducted in one of the homes while the Sunday school in the morning and preaching service Sunday evening are held at the church. The young people meet on Tuesday night for fellowship and activities, and prayer meeting meets on Thursday evening of each week.

Two families, Bro. and Sister Clayton Godshall and Bro. and Sister Wellington Moyer and family, moved in from Pennsylvania more than a year ago to start this great work. Since then one young couple from here have given their hearts fully to the Lord and are helping faithfully to further His cause. A young sister, Marion Greaser, from Pennsylvania, has been a worker here also.

We invite you to pray with us that God will lead more consecrated people and a pastor to help labor in this field. We invite you to stop and visit us here at Hickory.

May we all continue in His work and be real messengers till He comes. E. Godshall.

MOUNTAIN HOME, ARKANSAS

(Mountain View Congregation)

Dear Friends:

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). What a wonderful promise from a wonderful saviour!

Our land is a land of exquisite beauty now. The Lord has sent a much-needed rain and everything has become green. The hard frosts have turned our mountains into a gorgeous array of colors. God has made all things beautiful.

A number of changes have taken place since school began. George Mayfield from Three Brothers left for Hesston College, and Ruby Horst for E.M.C., thanks to her uncle and aunt for their kindness in opening their home for her. We miss them but pray they will be prepared for greater service for the Lord. A few families have returned for the winter. Our parochial school is small this year, attendance just 5, but our school has been a big help to the community. Our teacher, Clayton Gerber and his wife, Anna Jean, are the happy parents of little Sharon Louise, born Nov. 9.

We want to thank all who have had part in filling our fruit shelves this fall and for other gifts received. After three extremely dry seasons and no gardens you can understand why it is appreciated very much. God bless each one of you abundantly.

Our local hospital is for sale, and we are in need of a Christian doctor. Remember this need in your prayers. Clarence Horst.

WESTOVER, MARYLAND

(Holy Grove Congregation)

Greetings to our friends:

We had our annual business meeting and praise service on Nov. 25. We have very much to praise God for during the past year, for we have had some rich spiritual blessings and mountaintop experiences. We always appreciate having our bishop, Bro. Ira Kurtz, Morgantown, Pa., with us for our counsel meeting and communion. He was also with us several other times during the year.

On Dec. 18, 1953, Bro. and Sister M. W. Wyse accompanied a foreign student group from E.M.C. We were thrilled with talks by a Japanese boy and girl, an Arab boy, and a German boy. They each had much zeal for getting the Gospel back to their homelands.

March 20 and 21 Bertha Alderfer gave talks and showed slides of her work among the Navaho Indians. We are especially interested in that work since Doris Detwiler from this place is doing a year of VS there.

On May 14 Martha Ropp, M.D., a French Mennonite working under MCC in Java, gave us a description of her work there. The same evening Bro. and Sister George Miller, returned missionaries from Honduras, were with us to tell about their work. Both Dr. Ropp and Bro. Miller later showed slides.

Bro. J. L. Stauffer conducted our Bible Conference on May 21-23, and on July 17, 18 Bro. Mark Stauffer conducted our music conference.

Oct. 30 to Nov. 7 Bro. M. L. Troyer, Elida, Ohio, conducted our evangelistic meetings when four young people came out for the Lord and many of us were stirred to a new sense of discipleship.

Other ministers who preached for us were Christian Kurtz and Millard Shoup, of Morgantown, Pa.; Walter Campbell, Greenwood, Del., E. B. Frey, Pettisville, Ohio; Ralph Malin, Malvern, Pa.; Walter Shank, Ellicott City, Md., and James Millen, Quakertown, Pa. Each of these sermons was an inspiration to our small congregation.

Our pastor, Bro. Amos King, gave a talk to the student body at E.M.C. one morning during Rural Emphasis Week, telling how the work at this place started and how it has grown. Bro. Harold Hostetler, our deacon, attended our district conference in Ohio.

Genevieve King.

EXPRESSIONS OF APPRECIATION

"Give God the praise" (John 9:24). Through our short life here on earth, our Lord often has been due "the praise." We are greatly indebted to Him for the blessings and guidance we have been privileged to enjoy together through life. This debt of love we can never repay, only endeavor to pass it on to others.

We wish to take this opportunity to express thanks with appreciation to all who kindly remembered us with greetings and gifts on our sixtieth wedding anniversary, and also on our eightieth birthdays in October. The Lord bless all of you.

The year 1954 is soon closing to be history. Not only on the occasions mentioned do we give "God praise," for the year throughout brought blessings, with privileges. To the many friends we have learned to know and love in the different states and congregations we wish to extend Season's Greetings, as we again celebrate the birth of **our** and **all** people's Newborn King.

The Lord bless you all in His service through the New Year. Remember us at God's throne, as we also will remember you.—Wm. and Anna G. Jennings, 2450 Parkview Ave., Knoxville 15, Tenn.

* * *

To those who remembered us during the illness and death of our dear husband and loving father we say "Many thanks." We deeply appreciated your letters, cards, and encouraging and comforting words. The family sincerely thanks friends, relatives, and neighbors for your prayers, flowers, and kind deeds shown at this time. May God bless and reward each of you.—Mrs. Joshua B. Zook and children.—Allensville, Pa.

MISSION NEWS (Continued)

Bro. Floyd Sieber, missionary on furlough from Argentina, gave a missionary message at the Central Church, Archbold, Ohio, on Sunday evening, Dec. 12.

The Young People's Chorus from the Central Church, Archbold, Ohio, gave a program of sacred music at the Lima, Ohio, Mission on Sunday evening, Nov. 21.

Bro. Darwin O'Connel, pastor of the Jefferson St. Mennonite Church, Lima, Ohio, brought the morning message at the Oak Grove and Bethel Mennonite churches on Missionary Day, Nov. 21.

Bro. Daniel Leaman, pastor of the Andrews Bridge Mennonite Church, Christiana, Pa., brought the evening message at the Gladstone Mennonite Church, Cleveland, Ohio, on Sunday, Nov. 21.

FIELD NOTES (Continued)

burg, Va., at Tuttle Avenue, Sarasota, Fla., Dec. 19-26, with communion services to follow. **Wm. G. Detweiler,** Orrville, Ohio, at Martinsburg, Pa., Nov. 28 to Dec. 5. **Jacob Rittenhouse,** Lansdale, Pa., at Conestoga Church, Morgantown, Pa., Dec. 15-22. **Raymond L. Kramer,** Meadville, Pa., at Plain City, Ohio, beginning Dec. 8. **Emmanuel Swartzendruber,** Pigeon, Mich., at Nashwauk, Minn., beginning Dec. 5. **J. Frederick Erb,** Detroit, Mich., at Yellow Creek, Goshen, Ind., Jan. 5-9. **Alvin Swartz,** Talbert, Ky., at Pigeon River, Pigeon, Mich., beginning Dec. 7.

A farewell service was held for Sister Lorraine Roth, at the Vine Street Church, Lancaster, Pa., on Wednesday evening, Dec. 8, prior to her departure for Honduras, where she is appointed to serve as a missionary teacher.

ITEMS AND COMMENTS

The Lutherans in America have converted four times as many Roman Catholics to Lutheranism as they have lost to Roman Catholicism, according to a tabulation of gains and losses in 3,726 Lutheran congregations in 1952.

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In a number of states, suicide ranks from the sixth to the tenth in lists of leading causes of death, according to the **Christian Century.** The average age of suicides is 25-35.

* * *

"For the time being the reunion of Christendom is quite impossible," said Greek Orthodox Metropolitan Jacobus of Phila, Asia Minor, in an address recently. The Metropolitan listed what he feels are the proper steps in reunion: Merger of the Protestant branches, union of this merged group with the Eastern Orthodox, and finally, reunion with the Roman Catholic Church.—**Christian Century.**

* * *

This fall male students at Ohio State University in Columbus, who objected to ROTC training, were permitted to register as conscientious objectors available for civilian work.—**Christian Century.**

* * *

A Lutheran minister in Wisconsin owns one of the only two known "sting" Bibles in the world. An English printer 208 years ago made the slip that gave the book its interest and value. He translated Mark 7:35: "And the sting of his tongue was loosed, and he spake plain." The Bible is valued at $15,000. Considering how few of these Bibles are in existence, a surprisingly large number of people seem to have adopted the translation of this verse.

* * *

Evangelical churches are active in the city of Asuncion, Paraguay. A North American team consisting of a Puerto Rican evangelist and Mexican song leader conducted two weeks of meeting in August. Meetings were well attended and the response was good, according to reports from MCC personnel. The first week of meetings were held in the city's evangelical churches. Plans were to hold the second week of meetings in a basketball stadium, but intervention by Catholic leaders prevented this. On September 21 a Youth for Christ rally was held in a city auditorium. Choirs of the various mission churches, as well as the Mennonite choir in the city, participated in this program. In July an ex-Jesuit priest spoke in the city's evangelical churches.—MCC.

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American business and the advertising industry are supporting with $5,000,000 worth of publicity the November "Religion in American Life" month. The campaign is putting to work all the facilities of mass advertising to emphasize the importance of America's religious institutions, and urges men and women to attend and support the church or synagogue of their choice. The campaign is sponsored by a committee of laymen from Protestants, Catholics, and Jews, and is supported by voluntary contributions from twenty-three national religious bodies. The 1954 theme is "He restored your soul. Worship together this week.' This is being repeated on television, radio newspapers, billboards, and magazines acros the country.

* * *

Not everyone in South Africa believes i racial segregation. The annual conferenc of the Methodist Church has condemne those "apostles of apartheid" in the Dutc Reformed Church who try to support segre gation policies with the Bible. The Anglica Church in South Africa also has attacke two new racialist bills, according to Tim magazine. These bills are designed to tak the teaching of black children out of th hands of Christian missions and to cance the leases on churches whose pastors con demn "apartheid." An Anglican bishop i quoted as follows: "We have no alternativ but to declare the truth as God has given u to be the truth (even though) our churche (may) be closed . . . by the state."

* * *

Fear of social ostracism is one of the great est obstacles to physical improvement i Hansen's disease (leprosy), according to report from the American Leprosy Mission Drugs are now available which can arres the disease and surgical methods can repai many of its crippling effects. Patients ma be fully prepared to return to normal life but if their social group will not accept them they are frustrated. The awareness of a adverse social attitude prevents the develop ment of hope and confidence during hospi talization which is so essential to physica recovery.

* * *

A seventy-branch candelabrum was lit o Mount Zion in Jerusalem during a specia prayer service for world peace, held durin the Feast of the Tabernacles. The sevent branches symbolize the seventy nations o the world, and were lit by representatives o some fifty different countries.

* * *

Seventh-Day Adventists have establishe twenty-nine new high schools and college in the past year. They have also opene thirty-one new medical institutions. A tota of 37,000 students attend Adventist hig schools and colleges. All together, 235,00 students are enrolled in the 5,000 school and mission centers which the denomina tion maintains in more than 100 countrie In the medical field, the Adventists now hav 212 hospitals and dispensaries, with a tota patient capacity of 12,000. Included in th Adventists' health work is a fleet of launch es which ply the back waters of the Amazo River, giving medical aid to natives wh hitherto have never received help.

* * *

When Jews in Spain began as usual t celebrate the Jewish New Year they foun themselves up against an unexplained offici ban. A rabbi from Paris was not allowed t perform ceremonials. United States Jews i Spain protested to the American Embass and persuaded Ambassador James Dunn t make representation to the government. is reported that he failed to receive even th courtesy of a reply.—**WP.**

SONG IN EVANGELISM

(Continued from page 1185)

anything personal that could be said. Testimonials are just as significant to people in religious areas as they are in more material areas, such as what kind of fruit trees to plant, what kind of refrigerator to buy, or what doctor to go to. If satisfactory testimonies can be given by a large group enthusiastically singing them, why not use them?

A third thing that song can directly contribute to evangelism is to urge an unsaved person to accept Christ. Examples of such songs would include these: "Why Do You Wait, Dear Brother?" "In the Silent Midnight Watches," "He Died for Thee," and "Today the Saviour Calls." Probably all of us who have accepted Christ for ourselves recall the influence that such songs had on us, until we were ready to yield to the urging and take the necessary steps to become Christians.

The fourth direct contribution to evangelism that song can make is in the direct giving of an invitation. In a way this is much like "urging," as just described, and yet it is different—it is an invitation, such as Christ Himself would give out. The songs "Softly and Tenderly Jesus Is Calling," and "Jesus Is Tenderly Calling Thee Home," are examples of songs that, more than anything else, express an invitation to come to Christ. Sometimes the tenderness of songs like these, rather than the greater urgency of other songs, is just what is needed to break the last barrier down and bring a soul to Christ.

The fifth direct contribution that song can make lies in its possibility of furnishing the repentant person an adequate means of expressing the commitment he wants to make. Songs like "Just as I Am, Without One Plea," "Jesus, I Come," and "Lord, I'm Coming Home" are just this kind of songs. They are somewhat erroneously called "invitation songs," for they do not so much invite the person to repentance as they give him words with which to express himself to the Lord Jesus. And this, too, may be just what one needs when conviction is strong, the heart is tender, and the desire great to accept Christ with all one's heart, and to consecrate everything to Him.

After thinking through these things for just a little while, it is apparent that Christian song can make many direct and indirect contributions to the evangelistic efforts of Christians. This should help to keep us from an indifferent or uncomprehending use of song in soul-winning efforts, and, more important, from abuse of song in such efforts. It should lead us into an effective use of song in one of the great purposes of the church in the world—the effective telling of the Gospel for the purpose of saving souls.

Hesston, Kans.

TO BE NEAR TO GOD (Continued)

about His coming? Are we forgetting what and why we celebrate tomorrow? Tonight there are far too many overcrowded inns, which later may have cause for regret.

Lord, help me to keep room in my heart and life, for the Christ child.

Saturday, December 25

Read Luke 2:8-39—For unto you is born this day . . .

On this Christmas Day, many centuries after the birth of the baby Jesus, we pause to bring homage to Him, our Saviour and Redeemer. May we bring as our birthday gifts to Him hearts that are free from all bitterness and ill will. May we renew our desire to be at peace will all men, doing our part in bringing about peace on earth. If there is a hidden grudge, or a desire for revenge, can we lay our gifts at His feet and worship? Are we spending more for material gifts than we can afford, so that we feel the burden instead of the blessing of giving? Are we remembering to share our homes and hospitality with those who are lonely, far from loved ones, bearing a burden of grief, or otherwise in distress? As we have done it unto the least of these, we are doing it unto Him.

Lord, help us ever to glorify and praise God for this greatest of all gifts that was given to mankind.

—Ida M. Yoder.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alderfer, Horace K. and Mary (Godshall), Souderton, Pa., fifth child, second daughter, Lois, Nov. 1, 1954.

Amstutz, Nathan and Anna (Geiser), Apple Creek, Ohio, second son, Ronald Devon, Nov. 16, 1954.

Bare, Ivan and Ardis (Roth), Lebanon, Oreg., second daughter, Bonita Marie, Oct. 22, 1954.

Beiler, Eugene and Erla (Youndt), Mohnton, Pa., second child, first daughter, Jean Elaine, Nov. 27, 1954.

Birkey, Richard and May (Troyer), Amboy, Ind., second son, Darrell Devon, Nov. 24, 1954.

Boll, Mr. and Mrs. Clarence M., Manheim, Pa., second son, Gerold Lamar, Nov. 19, 1954.

Brunk, David A. and Mary (Wagler), Gads Hill, Ont., third child, first daughter, Marilyn Joy, Nov. 5, 1954.

Burkholder, Leonard W. and Evelyn (Byer), Markham, Ont., fifth daughter, Marie Isabel, Nov. 14, 1954.

Denlinger, Martin D. and Lydia (Hostetter), Lancaster, Pa., fourth child, Kenneth Martin, Nov. 7, 1954.

Diener, Willard and Erma (Miller), Hutchinson, Kans., third son, Terry Lee, Nov. 21, 1954.

Eby, Paul H. and Miriam (Benner), Cochranville, Pa., fifth child, third son, Gordon Roy, Nov. 9, 1954.

Erb, Albert, Jr., and Bernice (Yoder), Beemer, Nebr., first child, Jerry Lynn, Nov. 26, 1954.

Gerig, Milburn D. and Doris (Graber), Mt. Pleasant, Iowa, fifth daughter, Beth Ilene, Nov. 15, 1954.

Good, Ethan J. and Shirley (Harman), Harrisonburg, Va., first child, Phyllis Darlene, Nov. 25, 1954.

Grove, Elmer and Ella (Wideman), Harrisonburg, Va., fourth child, third daughter, Dixie Rose, Nov. 17, 1954.

Harshbarger, Mark and Florence (Miller), Dagmar, Mont., fourth child, third son, Oct. 30, 1954.

Hartman, Marvin D. and Annie (Shank), Elida, Ohio, fourth child, third son, William James, Nov. 20, 1954.

Hershey, H. Richard and Barbara Ann (Hess), Manheim, Pa., third child, second daughter, Mary Louise, Nov. 11, 1954.

Horst, Robert and Irene (Weber), Mohnton, Pa., first child, Margaret Louise, Nov. 8, 1954.

King, Aaron M. and Betty (Detweiler), Souderton, Pa., first child, Michael Aaron, Oct. 22, 1954.

Lehman, N. LeRoy and M. Louisa (Brendle), Gordonville, Pa., fourth child, third son, Philip Henry, Nov. 5, 1954.

Liechty, Russel A. and Marjorie (Schertz), Goshen, Ind., first child, Joseph Craig, Nov. 22, 1954.

Martin, Ammon H. and Ellen (Diller), Maugansville, Md., first child, Clifford Eugene, Oct. 20, 1954.

Martin, Harold E. and Mildred (Clymer), Norristown, Pa., second son, Larry Eugene, Nov. 18, 1954. (first son stillborn).

Martin, Raymond D. and Norma (Hershey), Lancaster, Pa., first child, Gary Wayne, Nov. 23, 1954.

Miller, Ralph and Shirley (Hauder), Denver, Colo., first child, Peggy Lou, Oct. 24, 1954.

Miller, Raymond H. and Erma (Weidman), Lancaster, Pa., third child, second son, Richard Leon, Nov. 10, 1954.

Musselman, Henry S. and Lois (Leatherman), Souderton, Pa., third child, second son, Larry, Nov. 28, 1954.

Nussbaum, William and Mildred (Amstutz), Apple Creek, Ohio, fifth child, fourth daughter, Miriam Kay, Sept. 7, 1954.

Oswald, Leland and Dorothy (Erb), West Point, Nebr., third child, first son, Daniel Lee, Oct. 23, 1954.

Oswald, Oren W. and Pauline (Stutzman), Mantua, Ohio, fifth child, second son, Vern Marlin, Sept. 30, 1954.

Petre, Wesley A. and Louise (Martin), Hagerstown, Md., first child, Mark Roy, Nov. 15, 1954.

Pfautz, LeRoy and Mildred (Esbenshade), Stevens, Pa., third child, second son, Ricky Ross, Nov. 16, 1954.

Saltzman, Merlin and Ellen (Ingles), Shickley, Nebr., third child, second son, Victor Dean, Nov. 10, 1954.

Sauder, Edwin H. and Dorothy (Wise), New Holland, Pa, fourth child, second son, Kenneth Lee, Nov. 27, 1954.

Schlabach, LeRoy A. and Fannie Mae (Gingerich), Flint, Mich., first child, Martha Lynn, Nov. 11, 1954.

Shetler, Rollin and Sarah Marie (Prinkey), Scottdale, Pa., third child, second daughter, Ruth Darlene, Nov. 29, 1954.

Smoker, Elvin and Anna (Buckwalter), Christiana, Pa., first child, Brenda Kay, Nov. 17, 1954.

Swartzentruber, Clayton and Margaret (Risser), Salem, Oreg., first child, Don Lee, Nov. 26, 1954.

Tienda, Damecio and Norma (Rangel), Chicago, Ill., second son, Jerold Mark, Nov. 17, 1954.

Weaver, Paul R. and Anna (Gehman), Narvon, Pa., fifth child, third son, Myron George, Nov. 8, 1954.

Weaver, Raymond W. and Arlene (Rutt), Blue Ball, Pa., third son, Gerald Lynn, Nov. 22, 1954.

Wesselhoeft, Carl J. and Leota (Good), Harrisonburg, Va., second child, first son, Paul Ellis, Nov. 27, 1954.

Witwer, Roy V. and Emma A. (Hoover), Kinzer, Pa., second child, first daughter, Janet Elaine, Nov. 5, 1954.

Zimmerman, Earl S. and Ida (Horst), Shiremanstown, Pa., first child, Nelson Ray, by adoption, born Nov. 20, 1954.

Zook, Alphie A. and Mary (Brubaker), Belleville, Pa., second son, Ethan Dale, Dec. 3, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Acheson—Reist.—Wilfred C. Acheson, Atwood, Ont., of the United Church, and Mary Isabelle M. Reist, Moorefield, Ont., of the Moorefield Mennonite cong., by Simon B. Martin at the Moorefield Church, Sept. 11, 1954.

Ebersole—Nolt.—Andrew H. Ebersole, Mt. Joy, Pa., of the Landisville cong., and Irene Nolt, Ephrata, Pa., of Metzler's cong., by Mahlon Witmer at Metzler's Church, Oct. 9, 1954.

Hackman—Bergey.—Henry S. Hackman, Telford, Pa., and Miriam B. Bergey, Morwood, Pa., both of the Franconia cong., by Arthur D. Ruth at his home, Nov. 25, 1954.

Hochstetler — Hershberger. — Roger Leslie Hochstetler, Kalona, Iowa, of the Lower Deer Creek cong., and Glennis Neomia Hershberger, Wellman, Iowa, cong., by Geo. S. Miller at the Wellman Church, Nov. 27, 1954.

Hofer—Eigsti.—Samuel H. Hofer, Denver, Colo., of the Hutterthal Mennonite Church, Freeman, S. Dak., and Joyce D. Eigsti, of the First Mennonite Church, Denver, Colo., by Roy D. Roth, assisted by Jacob B. Hofer, uncle of the groom, at the Morton Mennonite Church, Morton, Ill., Nov. 20, 1954.

Leinbach—Yoder.—Cleo Leinbach, Wakarusa, Ind., of the Yellow Creek cong., and Thelma Yoder, Goshen, Ind., of the Middlebury cong., by Wilbur Yoder at the Middlebury Church, Oct. 30, 1954.

Martin—Eby.—Ivan L. Martin, and Elizabeth M. Eby, both of the Reiff cong., Hagerstown, Md., by Moses K. Horst at the home of the bride, Nov. 27, 1954.

Mast—Glazier.—Lloyd Mast, Clarence Center, N.Y., cong., and Eleanor Glazier, Machias, N.Y., Nov. 25, 1954.

Miller—Miller.—Calvin Miller, Uniontown, Ohio, and Dorothy Miller, Hartville, Ohio, both of the Maple Grove cong., by Roman H. Miller at the Maple Grove Church, Nov. 27, 1954.

Miller—Miller.—Levi W. Miller and Lydia Miller, both of the East Union cong., Kalona, Iowa, by D. J. Fisher at the East Union Church, Nov. 25, 1954.

Miller—Mast.—Robert Gene Miller, Millersburg, Ohio, of the Walnut Creek cong., and Janice Elaine Mast, Sterling, Ohio, of the Martins Creek cong., by Paul R. Miller at his home, Nov. 27, 1954.

Peachey—Glick.—Marlin W. Peachey, Belleville, Pa., Locust Grove cong., and Elizabeth M. Glick, Belleville, Pa., Maple Grove cong., by Aaron Mast at the Maple Grove Church, Nov. 20, 1954.

Schantz—Wittrig.—John Dale Schantz, Thomas, Okla., and Marjorie Wittrig, Beemer, Nebr., by Sam Oswald at the Plum Creek Mennonite Church, Beemer, Nov. 25, 1954.

Schlabach—Yutzy.—Levi Schlabach, Cincinnati, Ohio, and Ada Yutzy, Plain City, Ohio, both of the United Bethel Mennonite cong., by Homer E. Yutzy at the United Bethel Church, Nov. 25, 1954.

Reitz—Enk.—Herman R. Reitz, Langhorne, Pa., and Mary Elizabeth Enk, Willow Street, Pa., both of the Vine St. Church, Lancaster, Pa., by D. Stoner Krady at the Vine St. Church, Nov. 25, 1954.

Snider—Gingerich.—Howard Snider, Guernsey, Sask., and Marie Gingerich, Lowville, N.Y., by John H. Hess at the First Mennonite Church, New Breman, N.Y., Nov. 27, 1954.

Swartley—Rohr.—Raymond N. Swartley, Jr., Doylestown, Pa., cong., and Marjorie C. Rohr, Hatfield, Pa., Line Lexington cong., by Joseph L. Gross at the Doylestown Church, Nov. 27, 1954.

Weaver—Mast.—Allen S. Weaver, and Miriam E. Mast, both of the Conestoga cong., Elverson, Pa., by Ira A. Kurtz at the Conestoga Church, Nov. 25, 1954.

Wolfer—Burkey.—Roy Wolfer, Roseberg, Oreg., and Loretta Burkey, Milford, Nebr., of the East Fairview cong., by Wm. R. Eicher at the East Fairview Church, Nov. 19, 1954.

Zook—Dorman.—Wilbur J. Zook, St. Johns, Mich., and Patricia Dorman, Snover, Mich., by J. Kore Zook, father of the groom, at the Free Methodist Church in Snover, Oct. 30, 1954.

ANNIVERSARIES

Sommers, David and Nancy Christina (Bender), of East Zorra, Ont., celebrated their golden wedding anniversary on Sunday, Nov. 21, at the home of their son Curtis. They were married on Nov. 22, 1904, at the East Zorra A.M. Church by Jacob M. Bender, Tavistock, Ont. Sister Sommers is a daughter of the late Jacob and Christina Bender. She is the last surviving member of her immediate family. Bro. Sommers is a son of the late Peter and Katarine Sommers. He has one sister, Mrs. Aaron Schlegel, also of East Zorra.

This union was blessed with 3 sons and 3 daughters, Clayton, Bridgeport; Wesley, Tavistock; Curtis, on the homestead; Christina—Mrs. Clayton Ruby, and Viola—Mrs. Nelson Lutzi, both of Tavistock; and Ada—Mrs. Oliver Zehr, Sebringville, Ont. They also have 18 grandchildren and 3 great-grandchildren, which were all present for the gathering of the four generations. Bro. and Sister Sommers have been subscribers to the GOSPEL HERALD for nearly all the fifty years.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Good, Ellen, wife of Allen H. Good, and daughter of the late Aaron S. and Marie (Martin) Wenger, was born in Lancaster Co., Pa., on Sept. 30, 1892; passed away Oct. 25, 1954, after a lingering illness; aged 62 y. 25 d. On June 27, 1939, she was married to Allen H. Good. In addition to her husband, she is survived by the following stepchildren (Samuel Horst, Harrisonburg, Va.; James, Lawrence, Claude, Pauline, Catherine, and Ernest, all of Fleetwood, Pa.; and Barbara—Mrs. John C. Kurtz, Snowhill, Md.), 8 grandchildren, 3 brothers (Martin Wenger, Telford, Pa.; Eli, Manheim, Pa., and Addison, New Holland, Pa.), and 5 sisters (Mrs. Maria Martin, Elverson, Pa.; Mrs. Fannie Huber, and Alice, both of Lancaster, Pa.; Mrs. Barbara Erb, Lititz, Pa., and Mrs. Elizabeth Horning, Bowmansville, Pa.). She was a member of the Vincent Mennonite Church, Spring City, Pa., and served as a teacher in the Sunday school of Oley Mennonite Church. Funeral services at the Vincent Mennonite Church were in charge of John Glick and Omar Kurtz, assisted by Elmer Kolb and Jacob Kolb. Interment was made in the adjoining cemetery.

Hurst, Elsie Viola, daughter of the late Reuben S. and Mary Magdalene Rhodes, was born Oct. 14, 1885, near Dayton, Va.; passed away at the General Hospital, Lancaster, Pa.; Oct. 1, 1954; aged 68 y. 11 m. 17 d. On Nov. 1, 1908, she was united in marriage to Henry G. Hurst, East Earl, Pa. In early womanhood she united with the Pleasant View Mennonite Church, in Va., but later transferred her membership to the Weaverland Mennonite Church, East Earl, Pa., where she remained faithful until death. Her health began to fail 7 years ago, due to diabetes and heart trouble. For the past 4 years her eyesight had been failing and she suffered much at times. On Sept. 20 she was admitted to the hospital. Death was due to complications. Besides her companion, she leaves one son (Reuben, East Earl), one daughter (Mary V.—Mrs. Henry W. Martin, Ephrata, Pa.), 14 grandchildren, and these brothers and sisters (Raleigh, Emmer, Lewis, Welister, Peter, all of Dayton; Ida—Mrs. Minor Landis, Harrisonburg, Va.; Nettie—Mrs. Amos Wenger, and Mary—Mrs. Henry Wenger, Dayton, Va. Funeral services were held Oct. 4 with Hershey Sensenig and Joseph Weaver officiating at the Weaverland Church.

Weaver, Vera L., daughter of Joseph and Phoebe (Brubaker) Stahl, was born March 22, 1900, in Snyder Co., Pa.; passed away peacefully at the Lancaster General Hospital, Nov. 18, 1954, after a brief illness; aged 54 y. 7 m. 27 d. On Nov. 19, 1927, she was united in marriage to James S. Weaver, who survives. Also surviving are 3 sons and one daughter (Jesse, Myerstown, Pa., Wayne and Lee, both of Ephrata, Pa., and Phoebe—Mrs. Warren Hoover, at home), 3 grandchildren, 4 brothers and 5 sisters (Candidus—Mrs. Jesse Lehman, Myerstown, Pa.; Francis, and Clara—Mrs. Martin Weaver, both of Ephrata, Pa.; Margie—Mrs. Phares Martin, and Joseph, both of New Holland, Pa.; Stella—Mrs. Levi Stauffer, Freeburg, Pa.; Nevin and Noah, both of Port Trevorton, Pa.; and Cathrine—Mrs. Jared Stauffer, Martindale, Pa.). One son, James, preceded her in death five years ago. She was a member of the Springville Mennonite Church where funeral services were held Nov. 21 in charge of Luke Good and Joseph Hostetter. Interment was made in the adjoining cemetery.

Yoder, Elva E., son of Elias and Elizabet (Helmuth) Yoder, was born Aug. 20, 1902, nea Arthur, Ill.; departed this life on Nov. 27, 195 at the Elkhart General Hospital, Elkhart, Ind. aged 52 y. 3 m. 7 d. He was united in mar riage to Lydiann Mast, Aug. 5, 1924. Survivi ing are his wife, 8 children (Merlin, Delber Berniece, Lewis, Wilma, Eugene, Betty an Gerald all of near Nappanee), 12 grandchildren 2 sisters (Jennie Nissley and Mary Alice Mi ler), and one foster brother (Welby Kurtz) One daughter (Mary Jane) preceded him. H confessed Christ as Saviour and was receive into the Howard-Miami Church in 1925, an later transferred his membership to the Nort Main St. Church in Nappanee. Services wer conducted in Nappanee with Homer F. Nort officiating. Burial was made in the Sout Union Cemetery.

ITEMS and COMMENTS

India requires about 73,000 nurses, if it goal of one nurse to 5,000 of the populatio is to be reached. To meet the present shortag 50,000 nurses should be trained. Mission hos pitals must do a large share in the trainin of these nurses.—Ida M. Johnston in Chris tian World Facts.

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About 857 Israelis and 1,664 students from Arab league countries are now studying i the United States as enrolled students in var ious colleges and universities.

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H. C. Chery, a French Dominican priest has completed a survey of sects in France He has discovered that 36 denominations eight of them with a considerable following have sprung up since the end of the war. Pre dicting that these sects would be short-lived he warned Catholics, "it is incontestable tha the violence of their offensive creates a gen eralized fermentation that chiefly affect Catholicism. Contrary to general belief, it i a fact that these sects have enlisted more fol lowers from among nonpracticing Catholic than from Protestant denominations." He estimated that there are 150,000 practitioner in the new sects, and ascribed their disaffec tion from former religious pursuits to "a re volt against habit, routine, and outdated tra ditions in the established churches." The Catholic Church should benefit, he believes because the minor sect movement could resul "in a reconversion of our methods and a re turn to the true sources of our faith."

* * *

An attempt to silence criticism of religious groups of the government's racial segregation policy was seen in the announcement by the Secretary for Native Affairs in Johannesburg South Africa, that leases of church sites in native urban locations would be canceled if the churches "encouraged deterioration in the relations" between Africans and the gov ernment. Cancellation of the leases, which are granted on the yearly basis, would hinder the churches from carrying out their religious and missionary functions. A further govern mental road block to church activity lies in the new requirement that no non-African clergyman may reside on the site without prior ministry approval. An Anglican pries declared,"This is clearly directed at thos

ho criticize the government. It is an at-mpt to silence the voice of the church by olding over it the threat of closing down s work in locations."

* * *

The first two of a projected series of books simple English for use in missionary areas Asia and Africa, and aimed at "depriving ommunism of its two ripest fields of propa-anda" have been published in London un-r the sponsorship of the International Mis-onary Council. Present plans call for the ublication of at least fifty books at the rate eight per year. The first two are: "The hristian's God" and "Christian Giving." he series will range from simple Bible com-entaries to biographies of Christian leaders d books on practical problems, such as ommunism, money, and the family. Trans-tions into nine or ten of the main Asian and frican languages will be made in about one ar, and the books eventually will be made ailable in the principal world languages.

* * *

Canadian Baptist officials have protested e alleged "invasion" of certain parts of anada by the Southern Baptist Convention the United States. A report to the Baptist nion of Western Canada states that "Breth-n of the Southern Baptist Convention have cided to encourage the organization of aptist churches in Canada affiliated with e Convention . . . in areas already well rved by Canadian Baptist churches." The port said this was "a move which will eaken relationships which for many years ve been established on the principle of re-ect and co-operation." A letter of protest s been sent to Southern Baptist Convention fficers.

* * *

Pope Pius XII in a radio broadcast to panish Catholics called for greater austerity d more consideration for the poor. "Prom-e," he said, "to repress longings for the nmoderate pleasures of greed, for the goods this world, a poison capable of ruining the rongest and sanest organisms. Promise to ve your brothers—all of your brothers, but pecially, first of all, the poor and needy who e so often offended by the pretentious show-g off of luxury and pleasure."

* * *

The church is "the greatest insurance gainst juvenile delinquency that we have," cording to Judge Julius H. Miner, of Chica-o. "A spiritual resurgence is our greatest ope," he said. "I plead with you [the Coun-l of Churches] of all faiths in this perilous our when our concepts of freedom and of od are being savagely challenged." Judge liner said that millions of criminals are "vic-ms of spiritual starvation," pointing out that 5 per cent of the defendants who appear efore him are not church goers. "Irreligion as obviously become the major contributing ctor to our national juvenile crisis," he said. We are permitting mass youth destruction. Ve place too much emphasis on material, nd too little on spiritual values. Broken omes are the cesspool of juvenile crime. lore than 360,000 youngsters are orphaned nnually by our obsolete and brutal divorce laws, which have not been changed materially in the last one hundred years."

* * *

Children in one hundred and fifty United Presbyterian daily vacation church schools raised $5,000 this summer to buy two new station wagons. These cars are equipped as traveling churches, and will carry the Gospel to migrant farmers and their families.

* * *

"We fear God and we go to church," said Billy Graham to 10,000 persons who came to hear the opening of his month-long crusade in New Orleans. "We are going to have to translate our belief in God into our daily living—in the shop, in the office, and in the home. What we need in this time when America is hanging in the balance is a baptism of holy living."

* * *

A new church construction record was set in September when work on an estimated $57,000,000 worth of buildings was started, the Departments of Commerce and Labor in Washington reported. The September figure exceeded by $2,000,000 the previous all-time monthly high of $55,000,000 established in August. Total church construction for the first nine months of this year was $414,000,000, compared to $335,000,000 on the same date one year ago.

* * *

Out of a population of 155,000,000 Latin Americans, there are 20,000,000 Indians—of whom half still live like serfs and more than 3,000,000 live like virtual slaves.—**World-over Press.**

* * *

There is a developing tendency for the Southern Baptist Convention and the American Baptist Convention (Northern) to overlap territories. Recently the University Baptist Church in Tucson, Arizona, voted to withdraw from the Southern Convention and to affiliate with the American Convention.

* * *

For the first time in eighteen years Minnesota probation and parole officers have included religion as a subject for discussion at one of their meetings. This, according to the **Minneapolis Star,** "represents a significant and subtle change in the thinking of many engaged in probation and parole work. A few years ago religion would have been dismissed as non-objective, unscientific, emotional, and almost wholly valueless as a technique for working on problems of delinquency. But times have changed. There is a growing realization that the warmth and understanding of religion can reach many problems that a cold, detached, scientific manner leaves untouched."

* * *

The Israeli government has built a six-mile road to the top of Mount Tabor in Galilee. The road is part of the country's effort to improve the accessibility and beauty of approach to certain historical, religious, and archaeological sites. This is the second road to holy places built by the government this year. The first was to Capernaum near Tiberius. A third such road to the Mount of the Beatitudes will be constructed soon. Mount Tabor is thought by some to be the site of the transfiguration in the New Testament. Upon it Deborah and Barak collected and trained their army.

* * *

It has been announced that Marian Anderson, famous Negro contralto, will sing this winter in the Metropolitan Opera. She is the first Negro to be admitted to this organization, but will certainly not be the last one. The manager says, "I wouldn't hire anyone because he is a Negro, and I wouldn't refuse to hire anyone because he is a Negro, either." That is just what our Negro friends want. No patronization, and no discrimination.

* * *

Four Old Order Amish fathers in Holmes County, Ohio, cited by the court for failure to send their teen-age children to school, pleaded not guilty, but will stand trial in the court. One of the questions to be determined is whether students of high-school age may attend the one-room parochial school to which a number of other Amish children are being sent this year.

* * *

Don Smucker, Professor of New Testament at Mennonite Biblical Seminary, Chicago, was the speaker in a community-wide preaching mission at Sugarcreek, Ohio, November 14-21.

* * *

A chapel is under construction at Ypsilanti, Michigan, State Hospital. The superintendent commented that he is convinced this chapel is a memorial to CPS men whose witness made the community conscious of a religious need at the hospital.

* * *

The American Council on Education estimates that by 1970 the colleges of the United States will have between 5,000,000 and 6,000,000, students, more than double the current fall enrollment.

* * *

People in forty countries will be reading the same passages of Scripture on November 25, Thanksgiving Day, in following the eleventh annual observance of a world-wide Bible reading program sponsored each year by the American Bible Society. The theme for the program, which runs from Thanksgiving to Christmas, is "Faith for Our Day." As a part of a world-wide Bible reading, the American Bible Society publishes and provides free of charge a bookmark listing Scripture passages for the daily readings. For the second year the society has also prepared the passages in Braille. The high point of the program is Universal Bible Sunday, December 12, which will be observed in thousands of churches of every denomination throughout the United States and in hundreds of churches overseas.

* * *

J. A. Oosterbaan, a Dutch Mennonite, has joined the faculty of the University of Amsterdam as lecturer in theology. In this position he becomes head of the Mennonite Seminary, which has a federated relationship with the University. In his first lecture, Dr. Oosterbaan presented his thesis, which is an effort to relate philosophy and Christian Gospels.

At least 2,000 non-Jews are being converted to Judaism each year in the United States, and the number is gradually increasing. Only about one in twenty, however, turn to Judaism without the involvement of marriage.

* * *

Non-Europeans in Durban, South Africa, may now occupy the entire top of the local two-decker buses. Europeans also, however, are not excluded from using the same deck. Before, non-Europeans were permitted to occupy only a few seats on the top deck at the rear. The change was adopted to speed the handling of passengers—and to increase bus income.—**WP.**

* * *

Goethe, the great German writer, wrote in 1783: "To invent air ships and let them soar into the heavenly spheres, loaded with passengers and baggage and urgent mail, that truly would be the crowning of science and probably a milestone in the history of the human race."

* * *

The United Kingdom leads in the number of copies of daily papers bought per one thousand inhabitants, with 611 copies. Luxembourg is second with 447; Iceland third with 439. Norway has 396; Belgium 384; Denmark 381. The United States has only 353. Below the United States come Italy with 107; Greece with 71; Portugal with 64; and Turkey with only 32.

* * *

How often time changes affect the prophets of doom! Egypt and Britain have signed the Suez Pact. Just three years ago Shiekh Sayad Sabek, of the Muslim Brotherhood, declared: "We shall knock on the gates of paradise with British skulls."—**WP.**

* * *

Scientists continue to warn of the effect upon the human race of atomic explosions. Dr. A. H. Sturtevant, of the California Institute of Technology, recently wrote: "Enough A and H bombs have already been exploded to date to bring a harvest of defective individuals, due to the increase of 'background radiation.' "

* * *

The editor of **Between the Lines** reports that atomic officials received cards recently after the death of the H-bomb victim in Japan, from other nuclear scientists asking: "Are you still enthusiastic?"

* * *

"Since the evidence is abundant that the explosion of A-bombs on Japan was not necessary to win the war," says the editor of **Between the Lines,** "Hiroshima will stand in history as an example of how the passions of war distort human judgment."

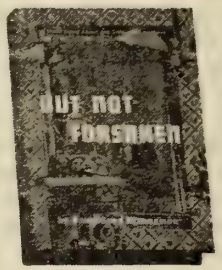
* * *

Young German Catholics were recently urged not to be led astray by military propaganda, and to refuse military service, in a new pamphlet, "Armaments and Catholic Youth," published in Germany. It was written by a German Catholic, who served in both World Wars, and reports that every effort to counteract the remilitarization of the German soul today is being systematically repressed. (This would mean by American army occupation officials.)—**WP.**

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BUT NOT FORSAKEN

Helen Good Brenneman

But Not Forsaken conveys with unusual vividness the situation of the wartime refugees who fled from Russia to Germany. Written by a sensitive observer of human nature, and veteran MCC worker, this book combines excitement with insight, fact with the impact of fiction. $2.50



HORSE TRAILS ALONG THE DESERT

Sanford Calvin Yoder

Written by a much-loved teacher, author, and leader, *Horse Trails Along the Desert* is a fascinating picture of the far west in the early 1900's. The book is filled with beautiful sentences, clear and bright and rhythmic, and remains an altogether delightful reading experience. $2.50



NOT REGINA

Christmas Carol Kauffman

Acclaimed as the author's best book to date, *Not Regina* is the story of the conflict between Conrad Grebel (a young man of Zurich, who founded what later became the Mennonite Church) and Ulrich Zwingli, (the Reformed leader) told through the eyes of a young Swiss girl of the 16th century named Regina. $2.50

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GOSPEL HERALD

"In the defence and confirmation of the gospel" *"How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLVII — TUESDAY, DECEMBER 21, 1954 — NUMBER 51

MENNONITE BIBLICAL SEMINARY

"Let Us Now Go Even unto Bethlehem"

By J. B. Martin

We lived in Jerusalem during the Christmas season of 1953. The land of Palestine is often called the Holy Land or the land of our Lord and Saviour, the Prince of Peace. The land today is partitioned and the State of Israel extends from Dan in the north, to Eliat in the south on the north tip of the Red Sea. To the north are Lebanon and Syria, to the east, the Hashemite Kingdom of Jordan, and to the southwest Egypt. Israel is surrounded by Arab countries. The very opposite of love and peace—hatred and strife—characterize the Biblical land of Palestine. The partition that separates the Arab countries from Israel is a barrier known as No Man's Land, with guards who say, "Halt! Do not cross unless you have permission from the proper authorities." There are still many Arabs living in the state of Israel, but no Jews are safe to live in the Arab countries. We obtained permission to join the four thousand Arabs and tourists from Israel on a four-day pilgrimage during Christmas season 1953 to visit the holy places in Jordan. "Let us now go even unto Bethlehem" (Luke 2:15). We had to walk across No Man's Land, which is guarded by many soldiers. Behind us is the new city Jerusalem in Israel and before us is the old walled city of Jerusalem, occupied by the Arabs in Jordan. The name, Bethlehem, has meaning to Christians in all parts of the world, because there the Saviour was born in the city of David.

O little town of Bethlehem!
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

The town of Bethlehem is about six miles south of Jerusalem. Let us begin our journey from Damascus Gate in the old city wall of Jerusalem. As we journey south we pass the Garden of Gethsemane, to the right is the village of Siloam and the Valley of Kidron; further on you pass Rachel's Tomb and new meaning is added to Gen. 35:16-20. As the bus descends down another hill your eyes behold a town, built on a hill, named Bethlehem. The name means House of Bread. The prophet said "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). Bethlehem is the traditional birthplace of the Christ child. In Bethlehem is the Church of the Nativity. One has to stoop as he enters the low door into the church. The guide will call attention to the mosaic and the Corinthian pillars. The Greeks, Latins, and Armenians claim different parts of the church for worship. One descends by narrow winding stairs to a cave room called the Grotto of the Nativity. The Grotto is lighted by lamps, and on the floor is a large silver star. The guide will point to the star and tell you, "That is where Christ was born." As one looks at the wax infant lying in the manger of the Grotto, you wonder if this really was the place where Jesus was born? Tradition says so, but the Gospel accounts are silent about the particular spot.

About two miles east of Bethlehem are the Shepherds' Fields. The fields belong to the YMCA in Jerusalem. We attended a service the evening before Christmas in these fields. The book, *Where Jesus Walked,* has a good description. Let me quote, "Here are the Shepherds' Fields. A field and a cave not far from an olive grove where simple Christmas Eve services are held out in the open, with the bright stars overhead. In the cave, a lamb is roasted, and little round loaves of Syrian bread are baked on a fire of coals. Luke's account of Jesus' birth is read in Arabic, Hebrew, and English, so that all may understand the 'good tidings of great joy which are for all people.' After a devotional address, the worshipers join in singing Christmas carols, and then climb the hill as did the shepherds of old on their way to find the Christ child." Bethlehem and the Shepherds' Fields remind us of Luke 2, and call for worship and thanks to God for the Saviour born in the city of David.

"Hark! the herald angels sing,
'Glory to the new-born King;
Peace on earth, and mercy
mild;
God and sinners reconciled.'
Joyful, all ye nations, rise;
Join the triumph of the skies,
With th' angelic hosts pro-
claim,
'Christ is born in Bethlehem.'
Hark! the herald angels sing,
'Glory to the new-born King.'"

"Let us now go even to Bethlehem," and hear the predictions of the prophets. Someone said, "The prophets hold the telescope of prophecy to their eyes. Some see the near view, and some the distant, but they all see Christ. Some see Him coming in humiliation, others in revelation. Some see Him coming in the incarnation, others in glorification. Some see Him coming to make expiation, others for administration. Some see Him coming to be crucified, others to reign in power. Some see Him coming to the cross, others to endless life. Some see Him coming in suffering and sorrow, others in sovereignty. Some see Him coming rejected by His own, others received by His own. Some see Him coming as Abraham's son for sacrifice at the altar, others as David's son for the throne."

The prophets saw two things, the sufferings of Christ and the glory that should follow. I Peter 1:11. In the New

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The Glory-Song

By Lorie C. Gooding

The glory-song the angels sang
Sings in my heart tonight.
The radiance the shepherds saw
For me burns still as bright.

The star that led the Wise Men on
I follow, too, with them.
I know its loveliness, for I
Have been to Bethlehem.

And I have seen the manger in
A stable, bleak and bare,
Become a shining throne because
The Son of God was there.

The song of hope rings out anew
On every Christmas morn:
Still comes the message, "Unto you
A Saviour has been born."

Holmesville, Ohio.

Testament we see how these prophecies were fulfilled. Moses foretells about the seed of the woman coming through Abraham, Isaac, Jacob, and Judah. Paul says in Gal. 4:4, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." Isaiah tells us of one that shall be born of a virgin. In the Gospels we read, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Micah announces that He shall be born at Bethlehem. Matt. 2:1 says, "Now when Jesus was born in Bethlehem of Judaea." David speaks of people that shall offer gifts. Matt. 2:2, 11 tell us, "Wise men came from the east to Jerusalem, . . . to worship him. . . . They presented unto him gifts; gold, and frankincense, and myrrh." Hosea says that He shall be called out of Egypt. Matt. 2:15 refers to this as follows, "Spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Malachi foretells that John the Baptist is to precede Christ. Luke 1:17 says, "He shall go before him . . . to make ready a people prepared for the Lord." The Old Testament, the great divine library of God, the message of the prophets, tells us again and again that someone is coming. It is the Son of God. In the Gospels we have the announcement that the one predicted to come by the prophets is here, that Jesus, the Son of God, the Saviour, Christ the Lord, full of grace and truth, has come. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11), "She . . . brought forth her firstborn son: and he called his name JESUS" (Matt. 1:25). "Thou art my beloved Son, in whom I am well pleased" (Mark 1:11). "And the Word was made flesh, and dwelt among us, . . . full of grace and truth" (John 1:14).

"Let us now go even unto Bethlehem" and meditate about some great Scriptural realities. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). It was a cruel, sinful world into which Christ was born. "He came unto his own, and his own received him not" (John 1:11). The sinful world when Christ was born culminated its opposition to Christ when it called for, authorized, and enacted His crucifixion. Thank God, with a humble heart, in the spirit of worship, that the Babe born at Bethlehem to the virgin Mary was God's way to sinful man and it is sinful man's way back to God. "He shall save his people from their sins" (Matt. 1:21). "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

God with us, What a statement!
God with us, What a promise!
God with us, What an assurance!
God with us, What an experience!
God with us, What a reality!
God with us, and never to leave us!

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). This is a world Saviour. This is Christ, the Saviour of the world. This is a Prince Saviour. "Him hath God exalted with his right hand to be a Prince and a Saviour" (Acts 5:31). This is a Saviour for the Jew. "God . . . raised unto Israel a Saviour, Jesus" (Acts 13:23). This is a people's Saviour. "Who is the Saviour of all men" (I Tim. 4:10). As I stood in the town of Bethlehem and looked east, north, west, and south, and let my mind circle the globe with its millions of people, I wondered how many have been born again? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Glory to God, it is our first duty and supreme privilege to glorify God. *On earth peace*—the Christian wants peace, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). *Good will towards men*—Christianity is a life of unselfish living for the good of fellow men. "And the Word was made flesh, . . . full of grace and truth" (John 1:14). Thank God for a Saviour in whose riches of mercy, where sin abounds, grace does much more abound. Thank God for His only begotten Son who is "the way, the truth, and the life," and that He has chosen us sinners unto salvation by belief of the truth.

"Joy to the world! The Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

"He rules the world with truth and grace;
And makes the nations prove
The glories of His righteousness,
And wonders of His love."

Waterloo, Ont.

Our Readers Say—

With concern and also with gratitude we not that there are those who are interested in th good and welfare of others in a needy worl today. We see our mission boards and relie agencies at work today in many needy land and making pleas for help, giving lectures sending materials, and in other ways telling o needs in Germany, Belgium, Greece, England Korea, and many other places, including ou own land of America.

And so it makes us wonder what is wrong We have an abundance of food, money to spen for all kinds of things, new automobiles, trucks tractors, homes, furniture, radios, deep freezes and even TV sets, besides many other unneces sary things and many to the detriment of spirit uality; and yet little help for missions or relie accordingly.

Again I ask, what lacks? I believe we ar insecure spiritually and seek to find security i laying hold of material things.

Is it possible because we are so engrossed i material relief and the seeming welfare of oth ers, with all our various committees and agen cies that take so much time and travel tha almost no one has the time to preach the Gos pel of salvation through Jesus Christ, and a a result America has lost to a large degree he faith and seeks to find relief in material things

I am very glad for what the Mennonit Church has done and is doing to help the needy both at home and abroad, but I'm afraid tha unless some have more time to preach the Gos pel and less time for committees, board meet ings, etc., (even though many of these ar necessary, they could be done by more Christia businessmen), many of the pleas and calls fo help will go unheeded primarily because many know not the Saviour.

I love the Mennonite Church and want to d what I can to spread the Gospel and help th needy. We have given more than Uncle San allows to deduct the past few years for charities relief, etc. He has blessed us and we want t give more. But oh, if only the glorious Gospe could find full entrance into hearts of many more, I'm sure it would reflect in our giving in happiness, and in fullness of joy.

Will $4.00 per member for Missions Week be good? We'll pray for the $7.00 and ever more and if it doesn't come, shall we let God through the Holy Spirit help folks know th Saviour by our help and direction of the Spirit Our sincere will and desire is that God's wil be done.—*Levi Headings, Hutchinson, Kans.*

Silent Night

BY DONALD L. KAUTZ

"Silent night, Holy night, all is calm all is bright. . . ." The strains were fad ing in the crisp night air as a group o carolers retreated from the window of a shut-in. Inside, the dear elderly saint of God was straining her ears to catch every last note, as they faded away. She praised God anew for His great Gift to her.

(Continued on page 1221)

GOSPEL HERALD

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EDITORIAL

The Road to Bethlehem

It was probably a weary journey that Joseph and Mary took as they traveled over the long road from Nazareth in Galilee to Bethlehem in Judea nearly twenty centuries ago when Augustus Caesar ordered every one in his far-flung realm to report to his ancestral home to be enrolled for taxation. When they reached the city of David it was only to find that such great crowds of people had already traveled over the Bethlehem road that the inn was completely filled and they had to find shelter in a stable. It was here that Mary "brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger." Thus unwittingly the emperor brought about the fulfillment of Micah's prophecy that a ruler should come forth out of this obscure city in the province of Judah.

Another group that traveled to Bethlehem the same night was composed of shepherds who had seen a vision of angels as they were watching their flock. As soon as the angels went back into heaven they at once went to Bethlehem to see the things that had been revealed to them. And there they found the heavenly Babe lying in the manger and being cared for by Joseph and Mary. They were overjoyed because of the heavenly revelation and its fulfillment that they glorified and praised God and spread abroad the story of the birth of the infant Saviour.

The next group that found the way to Bethlehem was the Wise Men of the East. They had followed a special star in traveling from their eastern homes and then came to Jerusalem where they inquired of King Herod where they might find the newborn King of the Jews. After receiving the information from the chief priests and scribes that Bethlehem was the place, they resumed their journey and the Star led them to the house where the Christ child was. When they came into His presence they fell down and worshiped Him and gave their precious gifts of gold, frankincense, and myrrh.

Another group that traveled the Bethlehem road was the soldiers whom Herod sent to destroy the Child who he thought would be a rival to his throne. The flight to Egypt had already taken place at the command of the Lord, but Bethlehem had to suffer the slaughter of her male children "two years old and under." Thus tragedy also stalked the road to Bethlehem because of the devices of evil men to thwart the plan and purposes of God.

Pilgrims have flocked to Bethlehem in great numbers through the centuries since the birth of Christ. This year many will again journey thither to celebrate the birthday of our Lord. But most of us will need to be content to travel the road to Bethlehem in mind and spirit. May each of us receive new inspiration to worship and serve the Christ as we do so this Christmas season. Let us then see what we can learn as we travel the Bethlehem road by the vehicle of devotion and faith.

The Bethlehem road is the way of humility. For Jesus to condescend to come to earth and be born as a little child was a matchless manifestation of the spirit of humility. We can never cease to marvel that the Son of God should be made "in the likeness of men" and that He should at the end of His ministry to sinful men humble Himself to die "the death of the cross." Let us then follow Him in the path of humility. "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

The Bethlehem road is one of joy and praise. That is what it brought to the shepherds when they found the Christ child lying in the manger. That is what it should bring to us as we think back on what the angel said His birth would mean: "Behold, I bring you good tidings of great joy, which shall be to all people." And again the song of the heavenly host: "Glory to God in the highest, and on earth peace, good will toward men." May we let this Christmastide lead us to new depths of joy and peace and praise.

The Bethlehem road is one of worship and gifts of devotion. The Wise Men journeyed far, but at the end of the road they fell down and worshiped the Christ child. But theirs was not an empty profession of words. They showed their devotion by giving their most precious gifts. There is a great to-do about Christmas observance. But much of it is sensual and worldly, and some of it based on heathen customs. But as Christians we must make our Christmas observances Christian. We dare not, like the innkeeper, crowd out the Christ. To make it truly Christian we must make it a time of worship, and we must give our gifts in the Christian spirit. And most of all, may our gifts be to Him who gave Himself for us.

Let us at this Christmastide take anew the Bethlehem road—the road of humility, of spiritual joy and praise, of worship, and consecrated giving.—H.

Preaching and Making Tents

That it is never beneath the dignity of a Christian minister to engage in some kind of manual labor or other employment was amply demonstrated by the Apostle Paul when he plied his trade of tentmaking as he was putting on a great missionary campaign in Corinth. Acts 18:1-3.

This principle has long been recognized by our church. The practice of ministers largely supporting themselves probably had its origin in Reformation times when groups of believers were small and scattered and when they would have had scant means to support their leaders. It may have been perpetuated in colonial times for somewhat similar reasons. Also the ministers were chosen from among the laity and were not in a professional class and did not need or desire any large degree of financial support.

Of recent times our church has become aware of the fact that congregations have some responsibility, according to Scriptural teaching, toward making it possible for their ministers to give more of their time to study and pastoral work. And so more and more of our congregations are giving either full or partial supports to their ministers.

While this is a Scriptural trend there is probably some danger at this point of transition that we swing to the other extreme and think it is not honorable nor expedient for a minister or missionary to do what we often call secular work. We have many small congregations where the work could not be successfully carried on if the minister would not be willing to toil and sacrifice and

shoulder at least part of the burden of supporting himself and his family. And so there will be continuing need for ministers to engage in some trade comparable to tentmaking.

It may be advantageous also in larger congregations for the minister to do something toward his own support. He will thus be able to enter into the experiences of his people to a larger degree and at the same time keep from becoming professional. He will learn what it means to earn money and how to exercise good stewardship of what he receives, both in wages and gifts. The same might be said also of both rural and city missionaries.

There are dangers and pitfalls for both the working minister and the supported minister. The first is in danger of making his sacred calling secondary to his secular work. The second is in danger of not being able to enter into the experiences of his people or of becoming a professional who is working for his salary and is subject to the whims of those who support him.

The pendulum has long been on one side of the arc; now that it is swinging to the other side, let us watch that it does not swing too wildly and too far.—H.

Christmas Reverie

By Lois Duffield

Naomi Carr glanced hurriedly through the paper. Her eyes slid over the Christmas advertisements, the crime stories, the funnies. A caption caught her attention. "What does Christmas mean to you?" it asked.

"What *does* Christmas mean to me, Naomi Carr, mother of three, in this year of 1954?" she murmured to little Timmy who glanced up inquiringly from his tower of blocks.

She scanned the newspaper ads with their Santas and their line of "Hurry, hurry, hurry, only a few days left." She remembered even seeing one advertising whiskey as the perfect Christmas gift. Naomi shuddered. Was that Christmas? No! No, of course not! That formed part of a pagan holiday celebrated at the same time of year; a holiday that could be called Xmas—leaving Christ out—or Yuletide if it fit the design of your card or ad better.

Then what did Christmas comprise? She glanced out the window where a few desultory flakes of snow fell. Snow? Sleighbells? Fir trees? They featured prominently in pictures and song at the holiday season. But in the most populated areas of earth no snow fell and Christmas still came. Her mind swung back to the years of her girlhood on a mission field in India. She remembered mornings with mist to kiss her cheeks, green leaves on the trees and tiny blue flowers in the grass. But it had been Christmas just the same.

Naomi sighed as she picked up the pink sweater she was knitting for Ruthie's Christmas. Giving and receiving? Yes, that constituted a part of the real Christmas. She thought once more of Christmas in India. At the front door, early in the morning appeared a crowd of beggars calling for their Christmas handout. But at the same time the native Christians would arrive at the back door one at a time all day, bringing some candy, coconut, or a few bananas representing great sacrifices for people who might live and die never having had a full stomach.

"But that's not all there is to it," she said sharply.

"Yes it is, Mamma," answered little Timmy who had just finished making a magnificent train with his blocks.

Naomi smiled. "That's a lovely train, dear," she said. "I was thinking of something else."

Knit one, purl one. Knit one, purl one. A season for making people happy? Yes. Like the year her parents had gone back to India leaving her alone in the states, in college. Naomi had wondered where to spend that Christmas holiday until Margie, who had just lost her father, had invited her. Margie and her mother had no more desire to spend Christmas alone than Naomi did. Each of the three had been determined to give the other two a happy Christmas. Now it was recorded in Naomi's book of memories as one of the truly blessed Christmases of her life, though it might well have been the bleakest.

Somehow she felt as if she had left out the most important part of Christmas somewhere. Giving and receiving, making people happy and—? Why, of course, worshiping. Immediately there flashed through her mind a kaleidoscopic picture of dozens of Christmas programs. But one stood out clearly. It was a candlelight vesper service. She had stood in the church singing all the wonderful Christmas music she loved so well. It had been an inspiring service and afterward a mutual friend had introduced her to Joe Carr. She smiled tenderly across the room at Joe. What a lovely way to meet! No wonder their marriage had turned out so well!

Giving and receiving, making others happy, worshiping, all these were an integral part of Christmas. But she was overlooking something. She looked at Timmy. "Whatever Christmas really means to me should have rubbed off on him," she thought.

"What's Christmas?" she asked him.

"Jesus' birthday," came the prompt reply.

Yes. The birth of a baby. She gazed fondly at Ruthie in the playpen. She had been a Christmas baby. Last year Naomi had seen Christmas through Mary's eyes. She had beheld the wonderous miracle of birth, cradled the longed-for infant in her arms, had understood more fully the humility of the Creator who came to earth as a baby to be petted and kissed and dependen

(Continued on page 1221)

It Happened—

FIFTY YEARS AGO

(From Herald of Truth, Dec. 1, 1904)

In the Oak Grove Amish Mennonit Church in Wayne Co., Ohio, Bro. C. Yoder was chosen by lot and ordaine to the ministry on the 6th of Noven ber, 1904. The services were conducte by Bish. Benj. Gerig. There were eigh candidates in the lot.

Peace Sunday. The third Sunday i December is the day designated by th various Peace and Arbitration Societie of the world to be observed as a genera Peace Day.

A farewell meeting was held for Siste Lydia Schertz, who is leaving for Indi on Sunday evening, Pennsylvania Cong Harvey Co., Kans., Nov. 21, 1904.

Driver, Anna Beery Driver, widow o Pre. Jacob Driver, who died twenty-fiv years ago, died at her home near M Clinton, Rockingham Co., Va., on Nov 8, 1904; aged 70 y. 10 m. 18 d.

The Torrey-Alexander revival can paign at Cordiff Wales closed the ev ning of Oct. 31st, with a total of 3,62 converts recorded. The great Torre Hall, seating 7,000, was filled every ev ning . . . and yet some people will pe sist in declaring that the old Gospel ha lost its power.

(From Herald of Truth, Dec. 8, 1904)

First Converts at Fort Wayne. Thank giving day this year was an exceptionall joyous occasion at our Mission Hall i Fort Wayne, Ind. . . . witnessing th baptism of the first two converts into th church.

Lind—Flohr.—On Nov. 22, 1904, at th home of Noah Blosser in Leetoni Ohio, Bro. (Pre.) Norman Lind of Wad worth, Ohio, and Sister Sarah Flohr o Columbiana, O., were united in the hol bonds of matrimony by Bish. John Burk holder.

(From Herald of Truth, Dec. 15, 1904)

Peter Blosser was born Jan. 1, 1832 died at his home near Harrisonburg, Va Nov. 23, 1904; aged 72 y. 10 m. 22 d. . On Jan. 27, 1857, he was ordained t the office of deacon serving the church i this capacity for nearly fifty years.

The Rapture of the Shepherds

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Forgotten and ignored most of the ime unless they appear in the news, Bethlehem and other Biblical towns in he western part of the Jordan, once our "beloved Palestine," command the ttention of the world at Christmas.

The seven-year-old "cold war" in the Holy Land still keeps the ancient pilgrim road to Bethlehem blocked. The new road branches off the Jericho road nd reaches the Town of the Nativity in wide sweep through the Wilderness of udea. We cross the lovely scene of the Book of Ruth as a reminder of the Biblical association.

Pilgrims from many lands, foreign diplomats, local dignitaries, and the ank and file of the local Christian population gather in Bethlehem to celebrate he age-old rites of Christendom.

To the east of Bethlehem, not much more than a mile and a half distant, is he village traditionally said to be that n which the shepherds dwelt, to whom was made the supernatural announcement of the birth of Christ; and where t is said the shepherds heard the heavenly minstrelsy which still sounds forth weetly from the pages of inspiration. t is believed the field to be identical with that in which Jacob, long before, had spread his tent, "beyond the tower of Edar."

All around this place the eye wanders over scenes beautiful in their natural charms and hallowed by sacred memories. On the slopes down, the story of Ruth had its scene. Yonder lie the fields of Boaz where he allowed Ruth to glean after the reapers; and the path by which she and Naomi climbed up to Bethlehem s still the same as that which leads to the town from the glen.

Present-day tradition has lost sight of the tower; but the ruins of the chapel, still known as the "Church of the Pastures" lies out in the beautiful valley. It can be reached without difficulty by car, or in half an hour from Bethlehem on foot.

The field is carefully enclosed with a rough stone wall and covered with numerous olive trees of vigorous growth and considerable age. It is a tranquil and grassy plain making with its surroundings a pleasant picture which helps the imagination to realize the scene described in Luke 2. Old gnarled olive trees, the trunks riven, twisted, and pierced by age and disproportionately large for their crown of green leaves, give a touch of beauty to the boldness of the landscape and afford shade to the peasants while tending their long-eared and broad-tailed sheep. In the midst of the enclosure is a small grotto-chapel. The crypt of this chapel is still in use, and the key is kept by the Greek priest in the village, whose help is required to visit the church.

Today only this crypt remains into which we descend by a flight of twenty-four steps. It contains an altar with a small apse behind it. The roof is a cut-stone vault of the usual Roman or Byzantine type. Some fragments of a mosaic pavement may be seen on the floor and faint traces of paint on the walls. An opening high up in the wall leads into a second vaulted crypt of uncertain purpose.

The identification of this little church with the original church of the "Gloria in Excelsis" is on the whole well supported by a tradition that can be traced through many centuries in the records of medieval and earlier pilgrims.

I am much inclined to think that it may be really the place in which the shepherds kept watch by night. Of course there have been great changes in the surface of the surrounding country in the course of upwards of nineteen centuries, but at present it is certainly the most pastoral-looking plain in the neighborhood of Bethlehem, and the character of the soil gave me reason to believe that such was the ancient character.

But all we know and all we need to know is that it was somewhere within the circuit of the hills that the shepherds watched, that it was in these skies that they saw the multitude of the heavenly host and heard the song.

* * *

Sitting among the olive trees we try to hear a re-echo of the "Gloria in Excelsis" of the angels. As we stand here it is not difficult to figure the shepherds keeping watch over the grazing flock. Here we can dream of the night long ago when the shepherds were awed by their bright visitors.

One somehow likes to think of it as a "wonderful, clear night of stars," when this thing happened. The shepherds were watching the watches of the night over their flocks, as the evangelist expresses it, referring to the pastoral custom of dividing the night into watches, and keeping watch by turns.

It is generally supposed that these anonymous shepherds were residents of Bethlehem. Though the joy was for all people, the precious secret was first of all confided to them. Why should the heavenly host appear to these shepherds? What was it in them which attracted the attention of the angels and the Lord of the angels? Were these shepherds learned, distinguished, or powerful? Were they specially known for piety and gifts? Nothing is said to make us think so. Faith, we may safely say, they had. But there is nothing to show that they were holier or more enlightened than other good men of the time who waited for the consolation of Israel. Nay, there is no reason to suppose that they were better than the common run of men in their circumstances, simple and fearing God, but without any great advances in piety or any very formal habits of religion. Why then were they chosen? For their poverty's sake and obscurity? God looks with a sort of special love or affection upon the lowly!

It is significant that these should be the chosen recipients in preference to priests, or philosophers, or kings. It had been announced that unto the poor should the good tidings be proclaimed. They were hard-working, simple-minded men, with no great outlook on the world. These shepherds then were chosen, we believe, on account of their lowliness, to be the first to hear of the Lord's Nativity, a secret which none of the princes of this world knew!

But what a contrast is presented to us when we take into account who were our Lord's messengers to them! The angels who excel in strength, these did His bidding toward the shepherds. Here the highest and the lowest of God's rational creatures are brought together. A set of poor men, engaged in a life of hardship, exposed at that very time to the cold and darkness of the night, watching their flocks with the view of scaring away beasts of prey or robbers—they, when they are thinking of nothing but earthly things, counting over the tale of their sheep, keeping their dogs by their side, listening to the noises over the plain, considering the weather and watching for the day, suddenly are met by far other visitants than they conceived. We know the contracted range of thought, the minute or ordinary objects, which engage the minds of men exposed to such a life of heat, cold, wet, hunger, nakedness, hardship, and servitude. To men so circumstanced the angel appeared to open their minds and to teach them not to be downcast and in bondage, because they were low in the world. He appeared as if to show them that God had chosen the poor in this world to be heirs of His kingdom, and so to do honor to them. The angel honored a humble lot by his very appearing to the shepherds. He disclosed good tidings so much above this world as to equalize high and low, rich and poor, one with another.

In the dead of night the angelic form is bright and luminous, throwing all around them a sort of heavenly halo, in which even the lustrous stars grow dim! Dazzled by the sudden burst of glory, the shepherds were awed by the vision, and stricken with a great fear, until the angel, borrowing the tones and accents

of their own speech, addressed to them his message he had been commissioned to bring.

"Fear not," he said. This is a mode of address frequent in Scripture, as if man needed some such assurance to support him, specially in God's presence. The angel said it when he saw the alarm which his presence caused among the shepherds. Even a lesser wonder would have reasonably startled them. We are naturally afraid of any messenger from the other world, for we have an uneasy conscience when left to ourselves. So the shepherds were sore afraid when "the glory of the Lord shone round about them." Then the heavenly herald tempered the too dazzling brightness of the Gospel on that first Christmas. The glory of God at first alarmed the shepherds, so he added the tidings of good to work in them a more wholesome and happy temper. Then they rejoiced!

All this was but the voice and the appearance of one angel alone! But no sooner were these words spoken, than the flood of joy which is in heaven overflowed around the angel, and he was lost with many others, visibly or sensibly disclosed to mortals, together with those unutterable harmonies which man "hath not by ear heard nor in heart conceived."

"Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Very glorious and very awful must it have been, and yet how must their thoughts have thrilled and leaped with joy and gladness at such blessed words! They were the best tidings the world had ever heard. Surely no heart that heard them could be cold and thankless!

Such were the words which the angels who minister to Christ spoke on that gracious night to the shepherds, to rouse them out of their cold and famished mood into great joy; to teach them that they were objects of God's love as much as the greatest men on earth! How could God be more gracious and show His favor more impressively to the lowly and friendless than by hastening to confide the great, the joyful secret to the shepherds keeping watch over their sheep by night?

In these words was all the Gospel contained, and the mystery of Christ manifest in the flesh. It appears from the account that the light was seen, and the voices were heard, and not merely as in a dream; a light which seemed to embrace them, for it shone around them, and voices so clear and marked that the words could be distinguished and understood.

The angel then gave the lesson of mingled humility and joyfulness. This he intimated in these words, "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Doubtless when they heard that Christ was born in the world, they would look for Him in kings' palaces. They would not be able to fancy that He had become one of themselves or that they might approach Him. Therefore the angel thus warned them where to find Him, not only as a sign but as a lesson too.

Directly the angel song had ceased, and the singers had disappeared in the deep silence whence they came, the shepherds, gathering up their scattered thoughts, said one to another—as if their hearts were speaking all at once and all in unison: "Let us now go even unto Bethlehem, and see this thing which is come to pass." The response was immediate. They do not shut out this heavenly truth by doubt and vain questioning. Why are these men ready with such a perfect acquiescence, their hearts leaping forward to meet and embrace this Gospel of the angels? They came in haste in search of the young Child, and we next detect the haste in the very accents of their speech. Their eager heart could not stay to go round by the ordinary road, but like bees scenting a field of clover, they too must make their cross-country way to Bethlehem. Though the angel had not given explicit directions, the city of David was not so large but that they could easily discover the object of their search.

But not in the inn do the shepherds find the happy parents. The spring-tide of the unusual immigration had completely flooded that, leaving no standing-place for the son and daughter of David. They find them in a stable, probably in some adjoining cave. What the shepherds do find is an extemporized apartment mean in the extreme, two strangers fresh from Nazareth, both young and poor, and a new-born infant asleep in the manger. Will it shake the faith of these shepherds? Will it shatter their bright hope? Not they! They prostrate themselves before the Infant Presence.

The shepherds appear no more in the Gospel story. We see them returning to their tasks "glorifying and praising God for all the things that they had heard and seen."

The same good tidings of great joy are spoken to us now. Every Christmas does the joyous song of the angels ring anew in our ears. And the tidings ar quite as "good tidings" for us as the were for the shepherds of Bethlehen For us, as much as for them, was bor this day in the city of David, a Saviou which is Christ the Lord. How do th tidings fall upon our hearts now? Ar they "good tidings" of great joy to us Or do they enter our dull ears and col hearts like an old tale that has lost it charm by being often told?

Let our joy be the true joy, the jo of Christians, the joy of the angels, wh sang of the Saviour born into the world and there is no fear but that we shal keep Christmas aright. Let us take thes thoughts with us to our homes on thi festive day. It is a day of joy. It i good to be joyful. It is wrong to b otherwise!

Old City, Jerusalem, Jordan.

On Christmas Eve

By Mary Alice Holden

The night is cold;
The world is made of ice;
The people hurry on alone,
Like icicles of self.

But the church sends out her warmth;
God's love breaks up the ice.
The radiance of His love is felt
By those who know His care.
Their handclasp tells of hope and faith
And cheer's own cordial grace.

Cimarron, Kans.

The Shepherds Worshiped Him

By Doris Metzler

It was nearly two thousand years ag that the shepherds first heard the angel' proclamation of "Glory to God in th highest, and on earth peace, good wil toward men." The shepherds, after hav ing seen the Christ child in the Bethle hem manger, returned to their flocks o the hills, "glorifying and praising Go for all the things that they had hear and seen, as it was told unto them.' When we look at the origin of Christ mas, we see that on the part of men an angels their outstanding motive wa that of worship. When Mary visited he cousin, Elisabeth, after the angel tol her that she was to bring forth a son she worshiped and praised God. Th Wise Men, after their long journey o following the star of the east to th stable where the Holy Child was, "fel down and worshiped him." The age Simeon, when he had the blessed privi lege of holding the infant Child in hi arms, blessed God and said, "Now lettes thou thy servant depart in peace, accord ing to thy word: for mine eyes have seer thy salvation." These are some of th most outstanding events in connectio with the birth of Jesus, and we notic how worship was the natural result o each one.

When we compare this with our mod ern Christmas observances, we realiz how materialistic today's observance have become. Some of them are no necessarily wrong, but as Christians w dare not allow them to hinder us fro the true spirit of worship. There i nothing wrong in sending Christma greetings cards or giving gifts if don with the right motive and to bring chee to the poor and needy. In fact, as Chris tians we could use Christmas to spread the true meaning of the season. Amon helpful activities, we could send card which have a definite Christian testi mony in each one. The gifts which we

A Prayer for This Week

(Taken from the *Mennonite Patrika*, published monthly by the Mennonite Church in India. Translated from Hindi by Mary M. Good.)

Holy, heavenly Father, I thank Thee for life and for Thy daily care over me. Dear Lord, when I was sick Thou didst restore me for Thy service. Thou hast given me the burden of caring for a large congregation. This task cannot be done without Thy power. Give me strength and guidance for this ministry.

This time is the day of Thy birth. May the service done to the guests in my home and in Thy church today be done as unto Thee with true heart and spirit. Bless my family and my relatives and bless the brethren on the church committee who are engaged in the service and discipline of the church, and guard them. Make me, Thy unworthy servant, strong by Thy grace and power that Thy church may be led aright.

Bless the prime minister and his associates and all those in places of authority in the government of our land.

Create in us a desire to preach the Gospel so that the Gospel may be preached to all the people of the world that they may be saved.

As Thou didst come into the world that sinners might be saved, come by Thy Spirit into our midst on this Christmas Day, the celebration of which Christians throughout the world are now engaged in. May they all have a happy Christmas.

Hear and accept this prayer in the name of our holy Jesus. Amen.

—*M. Sukhlal, Pastor Balodgahan congregation, M.P., India.*

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give to the needy should have the spirit of love sent with each one. We could distribute Gospel tracts to the millions of Christmas shoppers who fill the stores and streets during the Christmas rush. Another activity which is greatly enjoyed by both the young and the old is the singing of the ever-loved familiar Christmas carols. There are various other ways in which the modern Christmas observances can be changed to a definite witness for Christ.

We fail, however, in carrying out the true meaning of Christmas if we center our attention only on the activities. We have just as much reason, if not more, to rejoice and praise God that we have found a Saviour as did the Bethlehem shepherds. We have the Holy Spirit to illuminate our minds and hearts and to guide us into all truth. The Old Testament saints did not have this guidance, and so in that way we should be better able to enter into the true spirit of worship. May we highly resolve that we too will worship the Christ of Christmas.

Christiana, Pa.

Is Yours Working?

By Ralph Palmer

"I'd like to tear that sign down!" So said a man about one of our signs with the message "Now Is the Day of Salvation." But as a result of constantly passing this sign and reading its message, he made his confession of faith in Christ. A young man desiring spiritual assistance saw one of the signs and stopped at the house where it was located, rightly supposing he would find someone able to help him. Reports from other states have come to us of people testifying in public meetings of being led to the Lord through the messages of the roadsigns.

On the other hand there have been cases of the signs being torn down or destroyed by Halloween pranksters or others who just do not like their messages. In one case a group of young fellows tore down one of the signs and carried it off in their car, apparently intending to take it to their choice tavern to use it in making sport. En route they had a bad accident in which three of them were killed and others injured. How startling it must have been to those who gathered to see the wreck or care for the victims, to see there in the wreckage a message—"Prepare to Meet Thy God" or "Where Will You Spend Eternity?" So go the stories that come to us again and again of the work that our Gospel signs are doing.

"We are reading your signs all over the country." "It is heartening to meet the Gospel signs everywhere we go." These testimonies and many more like them come from our friends who are interested in getting the Gospel out before the public—"That he may run that readeth."

When the Lord laid on our hearts the conviction to make 7,000 signs, weighing over 15 tons, at a cost of many thousands of dollars, using our own lifetime savings, there was no doubt in our minds but that God would mightily bless these brief messages to the salvation of many souls. We want to thank our many friends who have so heartily co-operated in placing these signs on the highway where they are working, working, giving their silent testimony day and night. Carrying the Gospel of Christ which is the power of God unto salvation, in a few words, they are staring in the eyes the multitudes on the highway—doing their work, doing their work.

Is YOUR sign working? Mail and testimonies come to us, too, from friends who see our signs still unpacked as shipped or standing in garages, sheds, or church basements waiting to do their work—but only waiting. Won't you friends who still have signs unposted avail yourselves of the privilege of giving out this witness by placing your sign at a suitable spot on the highway or in front of your house where the passers-by who *run* may read—and be saved?

Denbigh, Va.

Prayer Requests—

Pray that real spiritual help may come through the Girls' Camp which will be held in Tanganyika Jan. 3-12, the first attempt at such a camp for teenage girls.

A brother who is ill with a heart disease requests prayers.

Pray for God's blessing on the winter Bible schools soon to begin.

Pray for a Christian mother who is gathering into her home weekly young people of her community to help safeguard them from the social pitfalls. Many of them are not Christians, from broken homes, and some are motherless. Because of a tragic experience in her community the Lord has burdened her to accept this challenge.

Not Self but Others

By Frances L. Stoltzfus

"I expect to pass through this world but once. If there is therefore any good that I can do to any fellow being let me do it now; let me not defer or neglect it; for I shall not pass this way again." Thus read a big sign that hung in my father's welding shop years ago, as long as he remained in business, witnessing to the patrons that went in and out.

Then, too, I think of a motto my mother painted when I was just small. It had only one word on it—"Others." Because I was not yet able to understand the meaning of this, it seemed so odd to me. But since that time I have discovered the importance of forgetting self, to think only of others, and to take no personal praise.

It is the best way I know to keep from being discouraged. A day is wasted if we have not done some task, large or small, for someone else; for instance, if it is only writing a letter or card to someone who might need encouragement at that particular time. God speaks to us to write a line or two to someone, and later on, the one on the receiving end tells us they were just needing some sunshine that very day.

Let us keep asking ourselves, "What would Jesus do, and what would He have us to do?" If we use Him as our example, our motto will be "Not self but others."

Parkesburg, Pa.

OUR SCHOOLS

GOSHEN COLLEGE

827 Businessmen Fellowship

Goshen College was host to 827 Mennonite businessmen Dec. 4 at the ninth annual Businessmen's Fellowship. Attendants were present from all sections of Indiana, Michigan, Ohio, Pennsylvania, Kansas, and Ontario.

P. J. Zondervan of the Zondervan Publishing Company, Grand Rapids, Mich., and vice-president of Gideons International, addressed the group on the subject, "Give This Man Place." He called the Christian businessmen to give Christ place with their talents, time, treasures, and testimony.

The Menno Singers, directed by Walter Stutzman, sang "Now Let Every Tongue Adore Thee," "Shepherds, Awake," and "Joshua Fought the Battle."

Pres. Paul E. Mininger proposed the continuing development program at Goshen College to his associates, pointing out current enrollment trends and the need for additional campus facilities.

Ira Thut, West Liberty, Ohio, offered the invocation. Glen Miller, of the chemistry department, was toastmaster and Leland Bachman, business manager, was in charge of the fellowship.

Forensic Winners Announced

Richard Camp, St. Paul, Minn., was awarded first prize in the 30th annual freshman men's speech contest. Camp's oration was entitled "Whatsoever We Sow."

Second place went to Calvin King, West Liberty, Ohio, for his speech, "The Supreme Culture Lag." Lewis Weber, Kitchener, Ont., received a third rating; Weber spoke on "Spectators or Participants?" Waldo Stalter, class of 1927, awarded the respective winners $12, $8, and $5. Other participants included Roland Schertz, Metamora, Ill.; Arnold Roth, Wayland, Iowa; and Ivan Wengerd, Millersburg, Ohio.

Floyd Metz and Ida Arnone ranked first in the annual men's and women's peace oratorical contests. Dean and Mrs. Harold S. Bender awarded each of the winners $10. Metz, liberal arts junior from Bergey, Pa., titled his oration, "Let's Try Servitude." Miss Arnone, a freshman in the Christian Worker's curriculum from Cannanore, India, spoke on "Om Shanti Not Samadhan."

Both winners will represent Goshen College in the state contest at Butler University, Indianapolis, in April. Other participants included Esther Stoltzfus, sophomore, Elverson, Pa., Glen Stoltzfus, junior, Aurora, Ohio, James Doyle, Dalhousie, N.B., Canada, and Albert Steiner, sophomore, North Lima, Ohio.

Kermit Derstine, Doylestown, Pa., was awarded first place in the Men's Speech Contest. Derstine's address, "The Greatest," was formed to answer the question, "What is the relationship of the Christian to his country?"

Classes will be dismissed Dec. 17 at 12:25 for the Christmas recess. Two days have been added to the vacation period for the annual student work drive. Dec. 20 and 21 are suggested as work days although students may adjust the dates to fit their schedules.

Christmas Chorus Program

The combined choruses of the college will present Bach's **Magnificat** Dec. 16 under the direction of Mary Oyer. Collegiate and A Cappella choruses and the Motet Singers will also sing several selections each.

Ernest Hostetler, liberal arts junior from Topeka, Ind., has been elected president of the Motet Singers. Paul Brunner, Goshen, was selected for the Motets' assistant director.

Arnold Roth, liberal arts student from Wayland, Iowa, has been elected president of the freshman class. He returned this past July from three years of PAX service in Germany and Greece.

James D. Yoder, advanced seminary student from Garden City, Mo., has had a poem accepted for publication in the Annual Anthology of College Poetry. This is the third year Yoder has had a poem printed in the anthology.

Robert Friedmann, professor of history at Kalamazoo State Teachers College, Kalamazoo, Mich., addressed the Peace Society Dec. 13. Friedmann, a Mennonite historian from Austria, is doing research on the Hutterites in the Mennonite Historical Library this semester.

Monthly Mission Emphasis

In connection with Missions Week, Dec. 5-12, sponsored by the Mennonite Board of Missions and Charities, the Mission Study Committee of the Young People's Christian Association initiated a new plan for student and faculty giving. Under this plan, which was worked out in co-operation with the Religious Life Committee of the college, one chapel period each month will be set aside for Missions emphasis. The purpose of the new system, which replaces the former annual spring missionary drive, is to encourage more systematic giving. Keeping students alert to needs and establishing a closer relationship between missionaries and the campus are other goals of the monthly mission emphasis.

The Y Committee spearheading this campaign is headed by Glen Brubacher, advanced seminary student from Ayr, Ont. and Fern Kauffman, La Junta, Colo.

To Survey Radio Audience

Plans are being made to survey audience reaction to the Radio Voice of Goshen College, the 30-minute broadcast heard each school day at 8:00 a.m. over WKAM. The survey, which will be made at the mid-semester break, will include students, faculty, local churches, and the radio audience in general. Letters and calls already received have expressed favorable reaction to the college program.

HESSTON COLLEGE

Plans are being completed for a YPCA sponsored Gospel team to visit churches in Colorado, Nebraska, Iowa, Missouri, and Kansas, during Christmas vacation. The team will be composed of a male quartet Harold Shetler, Phoenix, Ariz., Don White Peabody, Kans.; Floyd Miller, Jr., Hesston and Jim Schrock, Harrisonville, Mo. The speaker for the team is D. A. Raber, a B.R.E. student, and president of the YPCA. The team will travel in the Y station wagon.

The college nutrition class just completed a study of their own diets. This study was conducted during three different weeks, and compared the caloric, carbohydrate, protein and fat content with the normal dietary requirements as determined by Cooper, Barber Mitchell, and Rynbergen. (The girls were impressed by this unusual record for institutional cookery, which ordinarily runs low in protein, high in carbohydrate.)

	Calories	Carbohydrate	Fat	Protei
Study Hesston	1,889	52%	36%	18%
Normal	2,000	50–60%	30–40%	10–15%

Miss Florence Michael, County Superintendent of Schools, spoke to the college government class on Friday, Dec. 10, regarding state school organizations.

Copies of "The Way" and Christmas tracts were distributed to 650 homes in Wichita on Sunday afternoon, Dec. 5, by 11 students from Hesston.

Voice students of B. Frank Hartzler and Miss Mary E. Bender's piano students gave a private recital in J. D. Charles Hall, Monday, Dec. 13 at 7:00 p.m.

The annual Christmas banquet will be held Dec. 18, at 6:30 p.m. in the college dining hall. The presentation of the traditional Scrooge play will be given at 8:30 in Hess Hall.

The Christmas chorus program has been scheduled for Dec. 20. The first part of the program will be given by the Collegiate and Varsity chorales. Following these numbers the Christmas portion of Handel's oratorio "The Messiah" will be given by the school chorus. Soloists for this rendition of "The Messiah" include: Miss Doris Slagell, soprano; Miss Velda Miller, alto; John Hershberger, tenor; and Jim Schrock, bass.

Christmas recess will begin at 12:10 p.m. on Dec. 21. Hesston students will return to the campus on Jan. 5; classes begin at 1:1 p.m.

We heard recently of a wealthy white citizen who was indignant over the desegregation outlook and left his fortune to the public schools under the condition that all should go for white education, with not one penny for Negro schools. The chairman of the school board in reading the will, apologized neatly for the situation to the one colored member of the board. The elderly Negro educator spoke reassuringly, "That's all right Mr. Chairman, for if there is one thing we colored folks need in this town, it's educated white folks—that's what we need."—**Between the Lines.**

PEACE AND WAR

The Subtle Worldliness

By John Howard Yoder

Few things are so clearly assumed by the Bible as that the Christian should be *different*. The type of argument one finds in the New Testament is not: "Since . . . , therefore you will be different from the world"; but rather, "Since you are different from the world, therefore you should. . . ." The difference between the Christian and the world is a presupposition, and not a goal, of New Testament teaching.

Yet those of us who are the most attached to this idea under the label "nonconformity" would be the most surprised to find that when the Bible speaks of this difference the most strongly it is interested in matters we do not habitually consider worldly at all, but only good common sense and respectable citizenship.

Already in the time of Christ, one of God's chief competitors for men's loyalty was Caesar, who in the Roman state of the time was actually worshiped. Christians refused emperor-worship as long as they were persecuted; but when in the fourth century under Constantine —and then Theodosius—the church was first tolerated and then made the state religion, church leaders somehow lost their capacity for critical judgment and came to accept state patronage as normal and desirable. The resulting confusion of church and world has contaminated Christian thinking, action, and witness from their day to ours. One of the first forms of nonconformity must be found in this realm; in the regaining of the capacity to analyze and judge, in the light of Christian truth, the claims of state and society upon the Christian.

The present demoralized status of the western world, including Christianity's disrepute in many circles and the widespread appeal of communism, may be largely traced to an outgrowth of the church-world confusion connected with Constantine's epoch, but most clearly revealed in the Crusades. The Crusader's philosophy may be summarized in three affirmations: My country's social order is right, so willed by God. My country's enemies are therefore wholly in the wrong. Therefore any means to force the submission of any enemy must be pleasing to God. These affirmations, though accepted by all of "Christian Europe" of the Middle Ages, are utterly pagan. The first denies that every social order is subject to God's judgment for its injustices; the second denies that all men are equal before God and treats as black-and-white differences—which are really only varying shades of gray; and the third denies that love is the only right means to a good end.

All would be well and good if this medieval mentality had been denounced and abandoned by the Reformation and the Renaissance, but alas, such was not the case. This same mentality continued to justify wars of religion (where it was used on both sides), wars of imperialism, and wars of ideology, up to the present day. Not only is this mentality bad Christianity, since it blames God for human sin; it is even bad politics, since it denies the possibility of compromise and negotiation between the varying shades of gray, which is the essence of real statesmanship. The real origin of wars is not in the politician's mentality, which would rather seek a tolerable compromise, but in the crusader's mentality, which claims that "God is on our side" and sets out, in terms of pure black and pure white, to defeat the powers of evil, which may be the Turk, the Albigenses, the Papists, the Protestants, George III, the southern slaveowners, the Germans, the Japanese, or the Russians. Then once the battle is won the Crusader is dismayed, or at least those who believed him and fought for him are dismayed, to discover in the "white" camp a new villain, or in the defeated "black" camp a new hero, and the crusade has to be done over again.

Europe has now had enough. Nobody believes in crusades any more, and since crusades were so closely associated with God and good, many don't believe in God or good any more either. Only two countries believe in crusades any more, and that's why the world fears them both. America, at least the America which Europe and Asia see, is planning busily for a crusade in the name of morality; Russia has at least the honesty to be cynical and to admit that her faith is materialism, which saves her the trouble of twisting Christian principles to fit her plans.

The most glaring inconsistency in the crusader's position is his need, in order to bolster his own conviction, to deny both that his record is less than white (which means excluding the Christian virtue of repentance) and that his adversary's is better than black (excluding charity). This obliges him to turn occasional somersaults which fool no one but himself.

Ten years ago the world was nearing the end of a crusade whose purpose was to disarm forever Germany and Japan (black), with the help of Russia (white). The men who gave their lives, and their families, were told that their cause was noble (white) and that enemy soldiers were beasts. Now the same sort of crusade is being prepared again, but this time Russia is black and Germans and Japanese are the best soldiers. The Vice President of the United States has gone so far as to tell the Japanese, and at the same time the parents of those who fell in World War II, that the disarmament of Japan, for which that war was fought, was a mistake.

The most recent crisis, that of Indo-China, is a still more striking example. There was a time when America was the hope of oppressed peoples because of her devotion to freedom. Britain and the Netherlands have given up their Indies, but French colonialism, whose methods are more and more those of repression and whose purposes are increasingly dictated by moneyed interests, must be whitewashed since it has become a part of the battle against communism. American funds subsidized a war which without them might have been ended long before. Communist China, being black by definition, was iniquitous and guilty of aggression for providing material to the insurrectionist troops; America, being white, was holding the free world together when she did the same for the French forces. The certainty of being on God's side, which might still be psychologically possible for Americans in the defense of America, stretches anyone's credulity too far when the po-

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Hush, All Ye Sounds of War

Hush, all ye sounds of war,
Ye nations all be still,
A voice of heav'nly joy steals over vale and hill,
O hear the angels sing the captive world's release,
This day is born in Bethlehem the Prince of Peace.

No more divided be,
Ye families of men,
Old enmity forget, old friendship knit again,
In the new year of God let brothers' love increase,
This day is born in Bethlehem the Prince of Peace.

—William H. Draper, 1855-1933, in *Warwick River Tide.*

FAMILY CIRCLE

The Home

By Edna M. Mertz

The Christian home is mighty in
The shaping of its youth,
Where God is honored daily, and
His Word is law and truth.

But many homes are lacking—full
Of tensions, strain, and stress;
How many working mothers must
In honesty confess—

The home is falling short today;
In some there's not a trace
Of faith and godly heritage—
We've kept the modern pace—

Expensive homes and cars we crave,
Music, sports, and play.
O God, what time is left to teach
Thy holy Word and way?

The latest thing in gadgets, and
The best that we can buy;
But what about our boys and girls
Whose souls will never die?

Ft. Wayne, Ind.

The Blessing of Cheerfulness

By Gloria Grace Weaver

Cheerfulness is a virtue to be lived out in the Christian life. What a dark world this would be if people would not be cheerful! Cheerfulness smooths the rugged path that we travel and encourages us to attain our goals in life. Although cheerfulness is not stressed as much as other virtues, it is still vitally important.

We are casting some reflection on the lives around us. Either we are making this world a brighter place to live in or we are hindering the ones who are trying to live worthily and beautifully. Not a day should pass that an encouraging word isn't spoken to someone.

We are responsible for our characters. If a person persistently trained himself to be discontented and unhappy, he may not blame heredity. We need to develop a character filled with love and cheer from God.

The Christian's joys are found in Christ, for He alone is the source of all our joys. If we abide in Him, we have the peace that passeth understanding. When shadows come, we will remain cheerful and not become gloomy. "Blessed are they that mourn, for they shall be comforted" (Matt. 5:4). Isn't that a strange beatitude? But to those who have learned its meaning it is no longer strange. There are blessings deep and satisfying which we may never know until we mourn. We would fail to see the starlit sky if the sun continued to shine for twenty-four hours. It would be a loss also if somebody would go through this life and never once behold the night's sky with its brilliant orbs. We can say, "Blessed is the hour when the sun goes down and it grows dark; for then we can see the glory of heaven's stars." Only as we pass through suffering can we experience those rich, deep, satisfying blessings.

We need to persistently train ourselves to behold the bright things of life. One who remembers the unpleasant things and forgets the pleasant things should break this habit, for it ruins the joy we could have in our hearts. It indeed is a shame to allow one bit of roughness to spoil all the gladness of the thousand blessings just as one discordant key mars the beauty of the music in a symphony. See the beauty and the blessings life has given us and do not fret and complain about unpleasant things that befall us.

Two people in the same house, looking out the same window, seeing the same things, will look on in a different way. One is filled with wonders and joy for the beautiful scenery beyond, but the other is saddened and made to feel wretched. A Christian woman once moved to surroundings not too favorable for beauty. But this woman was happy and contented in these surroundings. One day a friend called and was asked by this cheerful housewife to notice the pleasant outlook she had from the window. "Yes," said the visitor, "I see a fine lot of chimneys and flats!" "Chimneys and flats!" the housewife exclaimed. "I had never noticed them before. I looked over all that you saw and saw the magnificent trees which formed a picturesque line on the horizon. I saw only the beautiful sunsets and trees from that window."

The housewife had learned one of the secrets of being of good cheer. She had herself trained to see only the magnificent trees in the distance instead of the dingy and unsightly flats that also could be seen.

"He who also learns to see beauty even in things unsightly, the good in things evil, the encouragement in things discouraging, the comfort in things painful, has found one of the truest and most potent secrets of cheerfulness."

Another secret of cheerfulness is found in our relation to others. We can find much joy in beautiful and noble things we see in others. Christ knew this joy. Some people, and we are all guilty of the same thing, become jealous if some friend has proved to be more successful in his attainments. Rejoice with others when they attain some degree of success.

Jesus also found joy in those who were distressed and in trouble. Yet even the experiences of pain and agony were turned into sources of joy as he sought to help and relieve the oppressed.

Can a doctor, for instance, be c[heerful] in the midst of pain and sufferin[g] is present to administer and to a[lleviate] the pain. This saves him from the suffering which mere pity would produce in him. It is his opportunity to brighten some person's present and future by being cheerful, and to counsel people to forget themselves and to look to Christ who gives joy to sin-burdened hearts.

Nothing else can bring us as much joy as doing good to our fellow men. Kossuth once said: "If I had to choose my place among the forces of nature, do you know what I would choose to be? I would be the dew that falls silently and invisibly over the face of nature, trampled underfoot and unconsidered, but perpetually blessing and refreshing all forms of life." Forgetting one's self, one finds truest, purest, and deepest happiness.

The blessing of cheerfulness is manifold. It strengthens the person himself. Life is not as hard for the cheerful man as it is for one who does not have a song in his heart. He who is cheerful will under no circumstances be defeated. Cheerfulness brings courage to attain our ideals.

Cheerfulness is a blessing to others. One who is habitually cheerful whether in joy or sorrow goes far in making burdens seem lighter for others. A cheerful man carries an influence that acts like the summer's warmth on a field. It calls out the best that is in a person.

The crown in glory will be a bright one for the cheerful. We who will live to spread the peace and joy of Jesus Christ, which was heralded on the first Christmas, will not regret having done so. May we accept the challenge to live cheerfully daily.

New Holland, Pa.

EXPRESSIONS OF APPRECIATION

We take this method of expressing our thanks to the many friends, relatives, neighbors, and church groups who expressed their sympathy during and since the sudden death of our husband and father, Harry L. Maust, by visits, flowers, cards, prayers, gifts, and help in many ways. May the Lord richly bless each and all for their kindness.—Mrs. Harry L. Maust and family, Scottdale, Pa.

• • •

We wish to thank all our friends, neighbors and relatives who remembered us with cards, letters, and prayers during the illness and passing of our wife and mother. We also wish to thank the various groups and classes for flowers, fruit baskets, and other gifts during her long illness. May God richly bless and reward each one of you.—Henry G. Hurst and family, East Earl, Pa.

TO BE NEAR TO GOD

Sunday, December 26

Matt. 2—"They presented unto Him gifts."

Are we bringing our best to the Master? When we have guests, we offer the best chair, the best food, the most comfortable bed. Is it because we love them, or do we want to make a good impression? Christ is not impressed by outward appearance. How very niggardly is our giving to Christ, when we consider that we are only His stewards. Do we dare withhold the best for our own use? We too have seen the Star and come to worship the Christ.

Help us, Lord, to give back to Thee the best Thou hast blessed us with.

Monday, December 27

Read Rev. 2:1-7—"To him that overcometh."

Life is a succession of overcomings, and the longer we practice it, the more adept we become. As long as we are in the flesh we will be subject to many temptations. But thank God that He has made a way of escape for each one. What a glorious reward He has promised the overcomers.

Lord, help us to be faithful, that we may eat of the tree of life in the paradise of God.

Tuesday, December 28

Read Rev. 2:10-17—"I will give thee a crown of life."

When the way seems hard and long; when the burdens seem almost too heavy to bear; when even our friends seem to misunderstand us, what a glorious promise we have to think of.

Many people dislike the name given to them at birth by their parents, or the new name they acquire by marriage. I like to think of the white stone with the new name written on it, for overcomers. There will be no dissatisfaction then. So we must begin to practice here and now if we want to be in that company.

Lord, grant that we may be among those receiving the hidden manna and the white stone.

Wednesday, December 29

Read Rev. 3:1-5—"They shall walk with me in white."

How easily and quickly we forget these precious promises in our daily struggle. Not for existence, but for a better than average living. We waste precious time on our material structures during the week, then we sing about our heavenly mansions on Sunday. Are we sending enough material on ahead to insure ourselves of a mansion? That is one thing we can not depend on others for, nor for the white robes.

Lord, we want to live so that we will be counted worthy to walk with Thee in white.

Thursday, December 30

Read Rev. 3:6-12—"Him . . . will I make a pillar in the temple of my God."

Do we recognize the open door that is set before us? Does this Revelation to John mean anything to us? It will if we let it. Some folks do not bother with this wonderful book because they say they can not understand it anyway. The more we read and study, the more of its great truths are revealed to us. We must be in a receptive attitude, or we will be like the little boy, "Oh, I can't learn nothing."

Lord, we thank Thee for promising to keep us from the hour of temptation and giving us strength to overcome.

Friday, December 31

Read Ps. 145—"The Lord is good to all."

After Christmas

Do you keep Christmas when the season is past?
Are you filled with the spirit enough to last
Through every day of the coming year
And make it a time of peace and good cheer?
Or do you close books with December's last day,
Join the ranks of those who complacently say
"Thank goodness, that's done for another year,"
Then settle down in your own pleasant sphere?
There is no settling down for the true child of God;
He takes note of those who patiently plod
Along Life's highway, often bogged down

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The Bible, the Source of Christian Teaching

Sunday School Lesson for January 2

(John 20:31; Acts 8:26-38; Rom. 15:4; II Tim. 3:14-17; Hebrews 4:12; II Peter 1:16-21)

Let your pupils look through the lesson titles of the quarter to find the theme. (Don't tell them—teachers tell too much.) Christian teaching is sometimes called doctrine. Why, do you suppose, was this theme selected? What difference does it make what I believe about the Bible, Christ, the Church, etc.? If a man truly believes that employer-employee relationships should be Christian, how does this belief distinguish him from a man who does not apply his Christianity to such relationships?

We find many people in the visible church who really don't believe in Christ. Why might they be in the church? What distinguishes a true believer?

This lesson should set an objective for the quarter. Let's find what are the basic, important, required beliefs of a true Christian. Let's study so we can give an answer to any question about what we profess to believe. It is easy to quote a creed, but it is quite another thing to believe that creed. Belief affects living.

Mormons get their beliefs from the Book of Mormon. Mohammedans get theirs from the Koran. Christians get their beliefs from the Bible. It is very easy to understand why the Lessons Committee selected this study for the first one. Here in the Bible we have the **source** of all Christian teaching.

Consider the verses given for study in any order. The fourth point—the inspiration of the Scriptures—might be studied first. I will take them in the order of the text.

Clearly the purpose of the Bible is **to bring in Jesus.** John states this is his purpose in his Gospel story. But as someone has said, "Everything written before Him was preparation; everything written after Him was comment." In the Bible God has revealed His great plan for man's redemption through Jesus Christ.

All the Bible, both Old and New Testament, was written **for our encouragement** to believe. Recall some of the Old Testament stories that acquainted you with some attribute of God and inspired you to trust in Him, to believe all He promised. Until the end we will get our real hope from the Bible. Jesus said He came to help the poor, the brokenhearted, the blind, the captives, and the bruised. Luke 4:18.

Timothy learned the Scriptures (Old Testament) when he was a boy. When he learned of Christ through Paul he accepted the great Saviour. The Scriptures **prepared him for understanding** of what it means to be a lost sinner and what it means to believe on the Saviour. This tells us that we should teach our children the Bible, even some of the Old Testament, and someday when the child matures to the age of accountability, he will make his decision concerning Christ. Let the Bible well taught lead him to salvation.

The Bible is a living book for today because it was inspired by God. It is an authoritative and infallible guide. Peter was sure of this. The Bible came not from some men, but God by His Spirit moved them to write the truth which is just as good today as when written. Belief in the Bible as the Word of God is basic. Why?

And then from Hebrews and Peter we learn that the Bible **judges** us. We read the Bible for our great **source of instruction in truth,** of **guidance** (lamp and light), of **reproof and correction.** This Book of divine wisdom has the answers for all of man's problems. "In thy light shall we see light." Once each of us was a lost sheep. Each true believer in Christ has come into the secure fold because of what he found in the Word. And every time we strayed and returned it was the Word that showed us our error and called us back.

"Teach me, O Lord, the way of thy statutes."
"Thy testimonies are wonderful."
"I rejoice at thy word."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Our Book Publishing was the subject for study of a committee which met at Scottdale on Dec. 10. A number of representatives of various areas of interest had a very helpful discussion which led to some policies which will guide our Book Department in its future plans and work. The same group in an evening session considered problems related to the development of our graded Sunday school lessons.

The Executive Committee of the Publication Board met at Scottdale on Dec. 10, at which time the program for the annual meeting at Scottdale, March 9, 10, was completed and other business was transacted.

Bro. Robert Keller, Elkhart, Ind., advises us that his personal mail should be addressed to 683 Milwaukee Ave., Elkhart, Ind.

Baptismal services were held at the Pleasant Hill Church, Peoria, Ill., on Sunday evening, Nov. 28, when six young people were received into church fellowship.

Ordination.—Bro. Maurice Long was ordained to the ministry for the Mission Church at Osceola, Ind., on Dec. 5. Services were in charge of Bro. Homer North, assisted by the brethren Edwin J. Yoder and Ralph Stahly. This work is sponsored by the congregation at Nappanee, Ind.

Notice is hereby given that Paul Landis, of Crockett, Ky., has voluntarily withdrawn his church and conference membership in the Virginia Conference and that his ministry has now been temporarily suspended by Virginia Conference, pending further investigation.—Executive Committee of Virginia Conference.

Dedication services for the new building erected at Rockway Mennonite School, Kitchener, Ont., were held at the First Mennonite Church, Kitchener, on Sunday afternoon, Dec. 12. Bro. Roy Roth, president of Hesston College, brought the dedication message. Later in the afternoon the act of dedication was performed at the new building.

The annual state-wide Christian Workers' Conference for Virginia was held at the Warwick River Church, Denbigh, Va., Nov. 25, 26. Out-of-state speaker was Bro. Paul Roth, Masontown, Pa.

Bro. Richard Moyer, Souderton, Pa., was ordained to the ministry at the Locust Grove Church, Belleville, Pa., Nov. 21, for the work at the Crenshaw, Pa., Mission, sponsored by the Locust Grove congregation. The ordination service was in charge of Bro. Joseph Gross, Souderton, Pa.

Bro. Joseph B. Boll, Lebanon, Pa., R. 2, was ordained to the office of deacon for the Shirksville congregation, Lebanon Co., Pa., on Dec. 12.

Divorce and Remarriage.—The article on this subject which appeared in the Dec. 14 issue of the Gospel Herald should have been credited to "The Sword and Trumpet," from which it was reprinted.

Bro. Geo. R. Brunk, Denbigh, Va., spoke at the church at Hannibal, Mo., on Wednesday evening, Dec. 15, if previous plans were carried out.

A joint Christmas program was held at the Leetonia, Ohio, Church Dec. 18, 19, for the three churches in the area—Leetonia, Midway, and North Lima—with Bro. Samuel E. Miller, Harrisonburg, Va., as guest speaker.

Youth Quarterly for July to September, 1951, is desired by Bro. Stanley Shenk, West Liberty, Ohio. Anyone having a copy which can be spared should communicate with Bro. Shenk.

The new Woodland Church, Jerome, Va., in the Northern District of Virginia Conference, was dedicated on Sunday afternoon, Nov. 28. The dedicatory sermon was preached by Bro. Ward Shank, and Bro. J. L. Stauffer led in the dedicatory prayer.

Area overseers, authorized by the South Central Conference at its last session, have been elected for Kansas and Colorado—Milo Kauffman and E. M. Yost, respectively.

A new church building is being constructed at Birch Tree, Mo.

Announcements

"Maintaining the Christmas Spirit" is the topic to be discussed at the Miners Village, Pa., young people's Bible meeting on Sunday evening, Dec. 26. Peter Smith, Hershey, Pa., will be the guest speaker.

The Mennonite A Capella Chorus, under the direction of Hiram Hershey, Harleysville, Pa., at the McCaskey High School, Lancaster, Pa., Dec. 22, at 7:45 p.m.

William Nagenda, of Uganda, East Africa, will speak at the Maple Grove Church, Atglen, Pa., on Tuesday evening, Dec. 21.

Bible Study and Missionary Conference at the Byerland, Pa., meetinghouse, Saturday evening, Jan. 1, and all day Sunday, Jan. 2. Dr. Walter Schlabach, medical missionary from Ethiopia, is to be one of the speakers.

William G. Detweiler and family at the Zion Church, near Morgantown, Pa., Jan. 8, 9.

Final Hymn Sing of the year at the Beech Church, Louisville, Ohio, Sunday evening, Dec. 26, with the Canton, Hartville, and Beech churches joining in this entire evening of song.

Twenty-seventh Annual Sunday-School Meeting at the Elizabethtown, Pa., Church, Jan. 1, with morning, afternoon, and evening sessions. Brethren Noah W. Risser, Noah L. Hershey, Christian E. Charles, and Clarence Stauffer will serve on the program.

Visiting Speakers

November 28. **Paul Peachey,** Harrisonburg, Va., at Huntingdon Ave., Newport News, Va.

December 5. **Charles Shetler,** Schellsburg, Pa., at Huntingdon Ave., Newport News, Va. **Walter E. Schlabach,** on furlough from Ethiopia, at Lower Deer Creek, Kalona, Iowa. **Harvey Birkey,** Alabama, at Elmwood, Kendallville, Ind. **Melvin Leidig,** Saginaw, Mich., at Tedrow, Wauseon, Ohio. **A. J. Metzler,** Scottdale, Pa., at Blooming Glen, Pa.

December 12. **Henry Ruth,** Souderton, Pa., at Zion, near Morgantown, Pa., along with program by Oley-Franconia Male Octet. **J. Ross Goodall,** Kitchener, Ont., at Congre-

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Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 7.
Annual meeting of Christian Laymen's Tent Evangelism, Inc., Orrville, Ohio, Mennonite Church, Jan. 1, 2.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 3 through Feb. 11, 1955.
Ontario Mennonite Bible School beginning Jan. 3, 1955.
Canton Bible School, First Mennonite Church, Canton, Ohio, Jan. 3 to Feb. 11, 1955.
Johnstown Bible School, Stahl Mennonite Church, Johnstown, Pa., Jan. 3 to Feb. 11.
Loman Winter Bible School, Loman, Minnesota, Jan. 10-28.
Special Bible Term, Lancaster Mennonite School, Jan. 10 to Feb. 18.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Winter Bible Term, Hesston College, Hesston, Kans., Jan. 17 to Feb. 25, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Mahlon Stoltzfus, Russian Mission, Alaska, writes that they need an electric light plant so that they can operate a radio transmitter to contact airplane pilots and bring emergency aid when needed. Such a plant would cost about $2,500. After six weeks of isolation from the outside world during "freeze-up" on the river, the Stoltzfuses received mail on Nov. 24.

Praise God that Sister Librada de Colon, a member recently baptized in the new work in Coamo, Puerto Rico, is eager to win others to Christ. She is burdened for her family whom she says she taught the wrong way in ignorance. Many in her family are high school and college students and are beginning to read the Bible. She too is burdened for the people of Coamo. She says, "I know them—men and women in blindness searching for something." Pray with her that her family and many others may soon come to the knowledge of the truth.

Mrs. Omar Swartzendruber, mother of Sister Anna Martin, missionary to Uruguay, passed away suddenly on Saturday afternoon, Dec. 11. Funeral services were held at the Bethel Church, West Liberty, Ohio, on Tuesday afternoon, Dec. 14. Pray for the bereaved family.

Missionary arrivals during the first two weeks of December included the arrival of the Lawrence Brunk family in New York from Argentina for furlough on Dec. 6; the arrival of Joe Richards in Tokyo, Japan, on Dec. 12 for language study; and the arrival of Lena Graber in New York from India on Dec. 14, if plans carried.

A new place of worship is being needed in Coamo, Puerto Rico. Pray that the Lord will direct in finding the building which can be used for services for the present and also as a residence for Sister Gladys Widmer, who will be moving down from Pulguillas. The members and converts have been actively engaged in taking the responsibility of looking for a place and have found possibilities that would not have been found otherwise.

The Calvary Mennonite Church, Los Angeles, Calif., used Dec. 5 as their Missionary Day. The needs of the General Board and the District Board were presented during the day. Bro. George Beare, Upland, Calif., missionary on furlough from India, brought a message on giving for missions, and the local pastor, Bro. John D. Zehr, closed the day with a message on "Going in Obedience to the Great Commission."

Bro. and Sister Roy Kreider, Jerusalem, Israel, have recently received an extension of their residence visa until Oct. 18, 1955.

Our missionaries in Montevideo, Uruguay, are seeking locations for beginning their witness and have found two areas in the city which offer witnessing opportunities. Pray for God's guidance in this matter.

Elizabeth Ann arrived in the home of Dr. and Mrs. Grasse, La Plata, Puerto Rico, on Dec. 9.

Thank the Lord that Bro. Basileo Amadeo of Coamo, Puerto Rico, has had a new victory in his life. He had accepted Christ during the past year but has been passing through great trials, doubts, and temptations. He was a one-time religious leader; pray that he will be ready to let the Lord use him in the extension of His kingdom.

Bro. John Koppenhaver, director of the Bragado, Argentina, Bible School, recently spoke in the following churches in the interests of the Bible School and solicited students for the school: Dec. 8, Tres Lomas; Dec. 9, Trenque Lauquen; Dec. 10, Santa Rosa; Dec. 11, 12, America; Dec. 13, Villegas; Dec. 14, Ameghino.

Bro. Henry Hostetler, secretary of the Brethren in Christ Mission Board, visited with the Roy Kreiders in Jerusalem, Israel, over the week end of Nov. 28 and discussed plans for the future. Bro. Jesse Lady, Brethren in Christ missionary, is working cooperatively with the Kreiders.

The Word of God is working like a "sword" in needy hearts in Coamo, Puerto Rico. Many do not come to services first, but are very eager to read the Bible in their homes. After several months of reading they come under conviction. One such man accepted Christ last Sunday. Another is seeking more guidance about being saved.

Bro. and Sister George Troyer, missionaries to Puerto Rico, who are spending several weeks visiting friends and relatives in the States, kept appointments as follows recently: Dec. 5, Kokomo, Ind.; Dec. 12, morning, Central Mennonite Church, Archbold, Ohio; evening, Holdeman Mennonite Church, Wakarusa, Ind.; and Dec. 19, Fisher, Ill.

The suggested $7.00 per member contribution for **Missions Week** is about one-third of the $20.00 per member required to meet the 1954-55 budget needs of the General Mission Board. This would average out at about five and a half cents per day per member to meet the needs of the total missions, relief, and service program.

The Don Rebers have moved into their new home in Hombetsu, Japan, and not too soon to escape the cold Hokkaido winters.

Sister Elizabeth Erb writes from Jamgaon, India: "We may not relax our prayers for revival in India. In so many ways these seem to be days of crisis in the Indian Church. Christ must come to mean more to us. He must become our all in all and hold first

(Continued on page 1220)

Your Treasurer Reports

In most congregations across the church Fall Missionary Day has been observed and funds fom special projects, missionary offerings, and mission savings banks have been received and contributed to the work of the church. Among the various projects sponsored for the purpose of supporting the mission program of the church it would appear that the special savings banks used by the children's departments are one of the best projects to encourage interest in missions and to give opportunity for encouraging our Sunday-school pupils to be concerned about the mission outreach of the church.

I do not believe that it is too soon to begin planning for the use of the mission savings banks for the next year. Sunday-school superintendents, teachers, and departmental leaders might well at this time review what has been done during the past year and outline a program of teaching for the coming months.

Mission savings banks are available to any Sunday school without cost. If you do not have an adequate supply available your superintendent should write to the Mennonite Board of Missions and Charities, Elkhart, Ind., requesting the amount needed and they will be sent. Banks are available to anyone who may wish to have them but are made available primarily for children's departments of the Sunday school. It might also be advisable to check again with each student to see whether he may already have a bank and whether it is being used. Since banks were earlier distributed there are no doubt new students in your Sunday school who need to be informed of this project and encouraged to use it as a means of taking part in the mission program of the church.

It is usually very helpful in stimulating interest if the Sunday-school class or department will decide upon a special purpose for which funds are being saved and encourage the students to place money in their banks for this particular purpose. In many cases the Sunday school may be planning to support a missionary child, contribute to some general mission fund, or may prefer to sponsor some special project. The Mission Board office will be glad to assist in helping to choose a project for your Sunday school if you wish to have one. Address all requests for information of this kind to the Mission Board Office at Elkhart, Ind.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

What Makes the Wheels Go Round in a City Mission-Church

By Helen Good Brenneman

It was on a warm summer day two years ago that we stood at the front of the church to receive our charge to serve the Iowa City mission congregation. When the solemn vows were made and the charge of leadership given, we stood at our places to receive the blessings and encouragement of the many friends who were present.

On that memorable day one member of our congregation put into words a spirit which we have felt many times since among the members of the Iowa City church.

"We're in this thing together," she said simply, as she gave our hands a warm squeeze.

What makes the wheels go round in a city mission church? The same thing that sets a church program into motion anywhere, the co-operative prayers and efforts of the saints, everyone doing his part and pulling his share of the load. For no minister can contact singlehanded all the unsaved of a community. God never meant him to do it alone. Nor did He mean for the minister **alone** to plan all the activities, to perform the countless details of administration of a church program, to minister to all the sick, lonely, and discouraged, to solve all the problems, and to make all the decisions for a congregation. A church is not a "one-man show," it is a community of believers working together to bring the world to Christ. The minister's job is to lead out in all these activities and to set the example of wholly dedicated service to God.

No words can express the appreciation of a minister to a congregation who put their shoulders to the load. Perhaps there is nothing unique about the program of the Iowa City church, which now has over 90 members and has just become an established, self-supporting congregation, but it will serve to illustrate how we are all "in this thing together."

Midweek Prayer Service

The wheels will never go round in any congregation unless the motor is turned on, and that motor is prayer, **Prayer,** and more **Prayer.** We at Iowa City, like many other churches, would love to see a one hundred per cent attendance at our midweek service (it is surely a goal we should never cease striving for), but we are glad for the fine turnout that we do have at our Wednesday evening meetings. In recent months we have been assigning individual families the devotional period in the midweek service. This has been a real treat, for each family has not only willingly taken its part, but has attempted to vary the devotion in interesting ways.

Our prayer services are divided into sections according to age. The adults meet upstairs in the main auditorium, the MYF group is seated circle-wise for more effective discussion in a room in the basement, and the junior-intermediates and primary children meet in the other two basement rooms. Typical studies taken up by the adult and MYF groups have been Doctrines of the Bible by J. C. Wenger (both); Bible book studies (both); Victorious Christian Living (MYF); Christian Stewardship (both); Personal Soul Winning (both); Christian Recreation (MYF); and Christian Character and Courtship (MYF). There are usually twenty or more young people in the MYF class, a record that is enjoyed by few non-Mennonite churches in this city. We praise God for this interest among our youth.

The Church Chorus

Immediately following our midweek service our Church Chorus assembles on the front benches with copies of the new **Songs of the Church.** Most of the chorus are young people, but membership is open to anyone who enjoys music, and others also avail themselves of this inspirational period of song. The entire congregation benefits periodically when the chorus gives a program, and on occasion the group has sung for other churches. Our church has co-operated with the other evangelical churches in the city in a monthly singspiration, at which time members of the chorus participate by rendering special music.

The Church Council

An effective aid to the minister of any church is the counsel of mature Christians who are willing to give advice and support when important decisions need to be made. We at Iowa City sincerely believe that since we are "all in this thing together," the church should have a part in making all major decisions. In order to save time in church business meetings (which have a tendency to get long at any rate), we have organized a Church Council. This group is called together whenever the pastor needs help in planning the church program and when there are matters to be discussed and brought before the church at large. The Council serves only as an advisory body and meets only when called by the pastor or church moderator. It is made up of the Sunday-school superintendents, church officers, and leaders of organized groups within the congregation.

The Sunday School

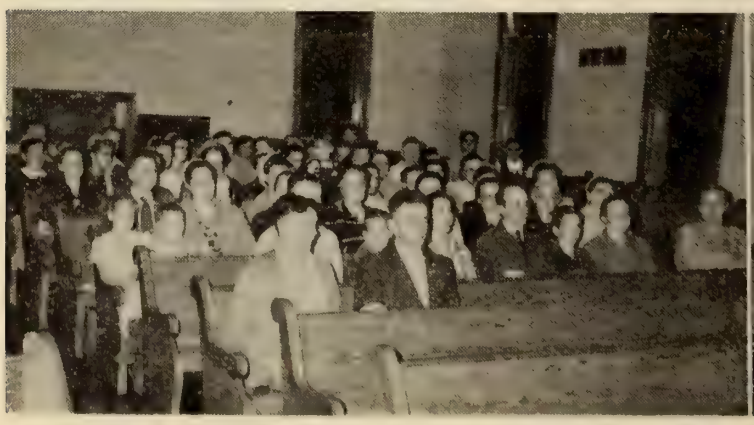
What would your church do without its active Sunday-school department with its responsible superintendents, willing teachers, and prepared, interested pupils? In our congregation there are 192 pupils enrolled in the Sunday school in eighteen classes and three departments, with an average attendance of 130. At the present time we have sixteen non-Mennonite homes represented, with thirty-two pupils coming from these homes. We are eager to build up our Sunday-school attendance, to bring in more children from the city who need lasting impressions made upon their lives, and to contact more unsaved parents who need Christ in their homes.

Women's Missionary Sewing Circle

Although the sewing circle in our small church does not buzz with as many machines and voices as those in the larger country congregations nearby, those of us who attend do look forward to sewing each month and enjoy every moment of it. During the past year we were able to make eighty-nine garments, six large quilts, six small quilts, twenty-three rolls of bandages, and fifteen Christmas bundles. Several new portable sewing machines were donated during the year, and cash donations were most encouraging for so small a group.

Whenever we are able to secure enough help, we maintain nursery facilities at the minister's home so that young mothers can also attend our sewings. We are happy when the older grandmothers are able to come, even though they may not be able to stay all day. A guest from the neighborhood, who is unable to work because of a physical handi-

A midweek prayer service.



The church chorus practices following midweek prayer service.





The Mennonite Girls' Club packs Christmas bundles.



The Women's Missionary Sewing Circle quilts for the needy.

cap, has enjoyed very much our sewing circle and plans to attend whenever possible.

We find it most convenient to bring sack lunches and serve coffee for our noon meal. Even more we enjoy the afternoon devotional period when we take time for prayer fellowship and for democratic planning of projects we wish to take on.

Besides the actual sewing our senior circle has done, we have served refreshments for Bible school programs, prepared meals for visiting choruses, donated money and equipment to church causes, and earned additional funds by quilting for neighborhood women, and preparing meals for local farm sales.

The Mennonite Girls' Club

We were scarcely in the door of our new home when a cheerful company of working girls began to demonstrate their love and cooperation. Each month this group of young women meets for fellowship and service to others. A happier group is nowhere found.

Typical of the many little favors they have done for us in the mission home are the following examples: When we first arrived members of our church had cleaned and beautified the parsonage. The Girls' Club added their touch by going out into the country and bringing in good, rich dirt to fill the flower boxes. By the time we got here the boxes were lush with foliages, carnations, and vines. During a very busy season one of these working girls called on the phone and said, "——— and I have the afternoon off and would like to come over and help you if you have anything that needs to be done." When time was scarce and there were many duties to be performed, another member of this group volunteered to iron for the mission home, picking up the unironed laundry, and bringing it back ready for drawers and closets. And six of these girls overwhelmed the minister's wife by sending her a gift card at the birth of her second baby saying, "Beginning ——— you will be receiving diaper service as a gift from us."

Besides helping the minister's family in many ways, this group has also played secret sister to several widows in the congregation. During the year many large and small favors were done for these widows. I remember when several of the girls butchered chickens for one lady, rented a locker, and gave her the key. An idea for other groups who find interchanging of gifts among themselves a bit less challenging!

During the winter months, the Mennonite Girls' Club has both sewing at the church and club meetings in homes of the community. The club meetings are chiefly for fellowship purposes, although business for both sewing and club are usually taken up at this time and a silver offering given for projects which they wish to undertake.

Besides actual sewing done, some projects which this group has carried out are giving plants to shut-ins; making donations to Mennonite broadcasts; donating chairs to the Home Economics room at Hesston; making drapes, painting closets, and donating equipment for the Voluntary Service center in the city; contributing to the mission home; packing Christmas candy for children of the Sunday school; baby-sitting for MYF sponsors during MYF meetings; and helping out with many specific needs as they have arisen. The girls are experienced cooks and can always be counted upon to help with meals and refreshments when occasion demands.

The Busy Bees meet in the basement of a local home for handcrafts.



The Busy Bees

Before we leave the sewing circles, we must mention our busy little juniors who assemble once a month to bring cheer to shut-ins, to learn handicrafts and other skills, to enjoy fellowship on a junior level, and to begin appreciating the thrill of Christian service. During the past year they made a dozen stuffed animals to be sent to Puerto Rico, embroidered tea towels for gifts, painted hankies for their mothers, and made scrapbooks. In the past they have also made baby bibs, knotted baby comforters, assembled scrapbooks of stories from the **Beams of Light**, and made mottoes.

Mennonite Youth Fellowship

Our MYF, like many others, has had a rapid turnover in membership during the past year. A number of our fellows have been called to I-W service and some of these boys have invited some of our girls to go along as their wives and helpers. In addition to this, we have young people who offer themselves for voluntary service each summer, and several of our youth are attending church schools.

But at the same time, we are fortunate that the Mennonite Relief and Service Committee has established a voluntary service unit right here in Iowa City. Right now there are twelve young people and a matron living at the unit house, most of whom are working in University Hospitals, and one of whom is giving a period of time to the mission home and church program here. Besides this, there is also a unit of young people in I-W service working and living nearby at the Oakdale T.B. Sanatorium. The church has been blessed by all these young people, who not only give a good witness for Christ on their jobs, but willingly help in any other way they can with Christ's work.

Our MYF enjoys many fellowship functions and also takes advantage of opportunities for service. Cottage meetings are often held on Friday evenings. The missionary project for 1953, raising and selling sweet potatoes, netted $15.75, which was used on their Christmas toy project. On several occasions MYF members have given a day's wages to some church cause. Other activities have included distribution of **The Way**, visitation of shut-ins, planning of MYF prayer meetings, planning of young people's meetings once a month, and mailing church bulletins to absentees each week.

A high light in the last MYF year was an inspiring week-end retreat to Backbone State Park. Boating, cooking meals over the open fire, a campfire service on Saturday night, and Sunday morning services were enjoyed by about twenty-two members.

Young Married Couples' Fellowship

One of the basic needs of all Christians is learning to know one another better, and the Young Married Couples' Fellowship was organized to meet this need for that age group of the church. It is also hoped that in time this fellowship will be a means of extending our witness to unsaved friends of the neighborhood. The group meets monthly for varied activities such as instructive talks and discussions on subjects pertaining to the home and children, educational films, games, music, or



The pastor calls on an aged sister in her home.

picnicking. A devotional period is always part of the evening program, and the group has recently taken on a special prayer ministry for our young people who are scattered in VS, I-W, and school activities. Our meetings are held in homes, refreshments are served, and we sometimes hire baby-sitters conjointly to care for our children in another part of the house.

Mennonite Student Fellowship

Since Iowa City, Iowa, is the home of the State University, a number of Mennonite students from other parts of the country take up temporary residence here each year. In order to meet the needs of students of all branches of the Mennonite church, the Mennonite Student Fellowship meets monthly for mutual inspiration and encouragement and for purposes of strengthening the Christian witness on the university campus. During the past few years the group has been privileged to hear a number of church leaders give helpful discussions on problems which face the Christian student in higher education. Members of the group have co-operated in giving talks over the University radio station when the Mennonite Church has been asked to take its turn on morning chapel.

Summer Bible School

If ever the church works together for a cause, it is during summer Bible school. We estimated that our school this year was possible only as a result of about 1400 hours of labor, considering the time the teachers spent in preparation and other volunteers helped in various aspects of the work. One hundred twenty-six children were enrolled in our Bible school, of which approximately 100 were not from Mennonite homes.

The summer Bible school was held in a public school building next to the church. The superintendent, a young student at the University of Iowa, began consulting with the minister months in advance, laying plans for the school. Teachers were contacted and began preparation of their courses. Weeks before time to begin, someone volunteered to do the secretarial work required. Women in the church offered to transport children to and from Bible school. A member of the church, whose job at a local department store includes advertising, formulated an attractive advertisement for the city paper. A number of people volunteered to solicit sections of the city and stood on the street corner passing announcements to school children.

On the morning Bible School began a young man was on hand to set up chairs and help get things in order. A full-time assistant to the superintendent kept records and took care of such details as tying notes around the necks of three-year-olds and comforting the occasional homesick child. On closing day the parsonage and the school were alive with teachers helping get ready for the public program, mimeographing attractive programs, setting up exhibits, and taking care of last-minute matters. After the program closed, the women of the sewing circles furnished cold drinks and homemade cookies to the parents and friends and children themselves. This is what we mean by "being in this thing together"!

Other Opportunities to Witness

During the past few months we have been happy for the opportunity to conduct Sunday school and preaching services in one of the wards at University Hospitals. As many as forty-nine patients have availed themselves of this opportunity for worship and the workers have been gratified by the response and appreciation.

Another means of witnessing in this city is free time on two radio stations when our church has been given its turn on several religious broadcasts.

In General

In addition to the organized work of the church, there are many services continually performed by willing workers. I think, for instance, of the lovely bouquets brought in from gardens of members and placed before the pulpit on Sunday morning. I think of the Maintenance Committee and the janitor who beautify the physical appearance of the church and make it a credit to the cause of Christ. I think of the members who make it their business to welcome strangers on Sunday morning. And I think of the many spontaneous acts of kindness which individual members of all ages are ever performing for others.

How true it is that every member of the church is a vital part of that great organism, possessing talents that are all needed by the church. The Apostle Paul sums it up so well when he says, "For we are labourers together with God." If we do not perform the work which God has assigned to us, our life will quickly pass and our opportunity will be lost. The church will suffer. We will have to give account to God. But if each member willingly and lovingly makes his particular contribution in witness and work, the church will go forward and Christ will be glorified.

"We are in this thing together!"

Iowa City, Iowa.



MYF members meet for distribution of "The Way"

Portugal

Portugal's spiritual needs are staggeringly great. Only about 100 of Portugal's more than 4,000 villages and towns have a Gospel witness. And in many places where Christian work has been carried on for some years, such as the large city of Lisbon, the testimony is not strong enough to reach the thousands of inhabitants. Evangelical missionaries and national Christian workers are pitifully few and far between.

The Portuguese constitution provides for religious liberty, and, although the majority of the people follow false religions, large numbers of them have a heart hunger for something more satisfying. Portugal's eight million people, 90 per cent of whom have never once heard the true message of salvation, are open to the Gospel. When the Word of God is preached in a new area, much interest is shown, and in some provinces men alone will crowd out a Gospel hall. Unequaled opportunities for evangelism present themselves in many parts of this land that is so needy and wide open for an invasion by the Gospel.

Workers of the Evangelical Alliance Mission are advancing into areas where there is no Gospel witness. Large halls are rented for Gospel meetings attended primarily by men. Women and children are reached through home visitation, Sunday schools, and vacation Bible school. Realizing that the hope for evangelization of the country lies in the training of its nationals, TEAM works closely with an evangelical seminary. Here Portuguese young men are being taught indigenous principles and practices as well as what it means to fully follow Jesus Christ. —**Gospel Herald,** (Cleveland, Ohio).

A Small Chapel at Jodunga

By D. A. Sonwani

Near to the borders of Raipur district, Madhya Pradesh, and the Jaipur station in Orissa there is a small typical Indian village named Jodunga. This village is situated at a beautiful spot on the highway in between Likhma and Raigarh. The surroundings of

(Continued on page 1217)



The Mennonite Hour

Radio Ceylon Reaches Them

It is thrilling to receive mail from listeners who hear **The Mennonite Hour** in India, Pakistan, Africa, Malaya, Arabia, and other points in the East. Spiritual hunger is very evident in these letters. The few Gospel programs which are broadcast over Radio Ceylon are real spiritual food to these people.

A farmer-preacher from India translates the radio messages into the native Bengali. Pray for him as he engages in this door to door ministry:

"I've been greatly benefited by your country's broadcasts. . . . I am very poor farmer indeed, but in my spare moments I have resolved to preach the Gospel of Good News to my people in my area where mostly people are poor, ill-fed, ill-clothed, and illiterate. I happen to possess an all-wave radio (battery), being the only possessor of a radio in a radius of ten miles. And although people throng around my radio every night, they can't understand a word of it as they don't know any other language except Bengali and slang Bengali at that, mostly.

"God has given me a great opportunity of being a mouthpiece for any foreign (English) religious broadcasts. I've been educated in an English high school at Calcutta. . . . But if I get the printed sermons in booklet form from you all, I could then study it for myself and translate your messages to my people who need Christ very badly. I possess an accordion which I carry with me in door to door preaching. . . . So will you help me, Pastor, please? Will be grateful if you send me regularly all your sermon booklets you can possibly spare which I promise to utilize for His glory and spreading of His Gospel. God bless you, Pastor, for the grand work you are doing through your messages and perfect singing. . . ."

From Malaya (south of Indo-China) a young man pours out his heart regarding a problem which he now faces. Would you join in prayer for Tommy Ang?

"I am very prompted to write to you after hearing your short sermon on 'The Road to Heathendom' which came over the air in the re-broadcast presentation through the commercial service of Radio Ceylon.

"The power of the Holy Spirit was felt by me as I followed through your short but far-reaching words of the Gospel appealing to all men to come to Christ for salvation. I am now in the third generation of Christians, being born and brought up in a Christian family. My grandpa, up to the time he passed away about 15 years ago, was an earnest, hard-working lay preacher of the Gospel during which time I often accompanied him while he preached the Great News of salvation through the atoning blood of Jesus Christ on Calvary's cross and helped in the distribution of countless tracts and other Gospel literature. My father has followed in Grandpa's footsteps and he is up to the present day carrying on the good work in Europe and England. . . . My main purpose of writing is to let you know of a problem which I have in mind. My fiancee and I have both decided to get married early next year. She knows I am a born-again Christian but she is not. . . ."

We received recently a letter from one of our missionaries in Ethiopia expressing great appreciation for the broadcast since it is now on the African beam. (For the past two months **The Mennonite Hour** is released on all of Radio Ceylon's four beams giving coverage to Africa, India, Pakistan, China, Japan, parts of Europe, and Pacific Islands.

"We have just returned from Addis and I received **The Mennonite Hour** from Ceylon on Saturday at 1:45 and it was very good. I have heard few broadcasts which have come over better even in the States. I don't know how you picked this spot but it is simply terrific and we thank you for it. It really does our hearts good to hear your broadcasts and to know so many of you who are participating in the broadcast. . . ."

About 2000 years ago the angel said: "Behold, I bring you good tidings, . . . **which shall be to all people.**" During this Christmas season let us praise God for the opportunity to broadcast on Radio Ceylon to reach some of these "all people" spoken of by the angel. Pray too that this door might remain open since political pressures are being applied to cancel all religious broadcasts on Radio Ceylon.

JODUNGA (Continued)

the village are also beautiful. The village is about 30 miles from Ghatula, one of our church stations, and almost 70 miles from Dhamtari.

Here in this village there is a Christian family who have been living there for quite a few years. Years ago they joined the fellowship of the Mennonite Church at Ghatula. They also decided to build a chapel where they could gather together to worship. The India conference, with the recommendation of the Ghatula church, accepted the proposal of building this chapel.

This Christian family living way out in this district is under the care of the Ghatula church. The pastor, Bro. M. Bhelwa, visits them. There are other Christian families scattered out in that area. The pastor takes care of them also.

On the pleasant morning of April 20, 1954, this newly built chapel was dedicated for the glory of God and also for the use of worship by Bro. E. I. Weaver. The Christian family at Jodunga with their fellow believers from Ghatula and Dhamtari participated in this dedication service. Including some non-Christians there were about 30 persons at the service. The small chapel was built in a most indigenous way. The dedication service was also conducted in an indigenous way. Bro. Weyburn Groff was to preach the dedication sermon but then it was changed and Bro. D. A. Sonwani preached using Matt. 5:13, 14 as his text. The entire service was a very impressive one. We all felt the sure presence of God. There was special singing. The offering of the day was given to complete the work on the chapel.

Will you not pray for the Christian family at Jodunga so that they will be a real source of Christian testimony for the Lord and Saviour Jesus Christ? Bro. Dundsena and his family live in this place. He is a schoolteacher in a Jaipur state school. He also gives his time to witnessing to the Gospel. One of his sons went to Janjgir Bible School. After completing his course at Janjgir, the boy plans to stay in that village and witness to the Gospel. Glory be to His Holy name!

Dhamtari, M.P., India.

MISSIONS EDITORIAL (Continued)

the offset method on 8½ x 11 inch pages, has a spiral binding, and sells for $4.00.

This study was prepared under the guidance of the secretary of the Mennonite Board of Missions and Charities and the director of the Mennonite Research Foundation. The Mennonite Publishing House co-operated in the publishing of the study. Each person purchasing a copy will be contributing toward the project—L. C. Hartzler.

Missions Editorial

Is Our Evangelism Effective?

Sometimes it is good to take time to evaluate achievement. Students are required to take examinations at regular intervals in order to measure their academic advance. The church should make periodic checkups on its activity for the purpose of improvement.

John Andrew Hostetler has done that for us in the area of Mennonite outreach or evangelism. His book **The Sociology of Mennonite Evangelism** attempts to find answers to the following questions: "(1) What success has the Mennonite Church had in amalgamating persons of non-Mennonite Church parentage into the group in terms of membership growth? (2) From what population categories does the Mennonite Church draw its out-group members? (3) What are the cohesive factors which attract 'outside' persons to the church? and (4) What are the disorganizing factors associated with persons who leave the Mennonite Church?"

In approaching the problem Bro. Hostetler studied the beginnings of our mission program, the use of revival or evangelistic meetings in the church, and polled both converts to the Mennonite faith and drop-outs from our church rolls to determine the factors that influenced their joining or leaving the church.

The material is presented in 12 well-documented chapters which include discussions of the religious and cultural background to the problem, the great awakening to evangelism in America, a case study of one of our city missions, membership gains and losses, the social levels of converts and ex-members, and the factors attracting new members and those causing drop-outs.

In order to make his material more intelligible, the author includes 60 different statistical tables on such topics as "Sources of Out-group Converts to the Mennonite Church by Previous Religious Affiliation, 1942-51," "Membership Losses in Churches by Location," "Present Religious Affiliation of Ex-members of the Mennonite Church, 1951," "Marriage of Converts by In-group or Out-group Choices, 1942-51," "Types of Religious Activity Effective in Converting Out-group Persons to the Mennonite Church, 1942-51," and "Reasons Given by Ex-members for Leaving the Mennonite Church, 1942-51."

This book will be of special value to pastors, evangelists, and mission workers. Local mission committees interested in evaluating their own work will find these studies helpful and suggestive.

Only a limited number of copies have been prepared initially. The book is printed by

(Continued in column 2)

Relief and Service News

MRSC Weekly Notes

A I-W man who has earned some money in his off-duty hours contributes $500 for voluntary service and PAX with the observation that if he had I-W service to do over he would give himself in one of those ways.

A PAX man writes: "Realizing what PAX service has meant to me, I cannot help but feel a deep debt and responsibility to the organizations and members of our churches that have made it possible for me to serve in this way."

These two statements emphasize the importance of our voluntary service, PAX, and I-W services program:

(1) Voluntary service and PAX because of what they contribute to people being served and the people serving.

(2) I-W services because of the need to transform this very important aspect of our witness into a Christian service which satisfies.

Yet this cannot be done without funds. Do you know that:

. . . on October 8 the MRSC PAX support budget was reduced by several hundred dollars a month thus limiting the number of men we could support by eight?

. . . the MRSC has several locations requesting assistance from voluntary service but the staff cannot move because of financial considerations?

. . . stringent limitations have been placed on the I-W services program because finances are lacking while the first statement alone would indicate our need for strengthening the services to our I-W men?

. . . that our relief and refugee aid budgets have been reduced because funds were not available to pay the higher support levels?

While contributions during September and October almost balanced with expenditures, contributions did not pay anything toward the deficit nor provide for restoration of the earlier program figures.

A monthly relief and service offering from each congregation with an average amount of 50c per member (per month) would do this. Since many will not give that much, larger contributions would help to reach this average. Gifts for relief and service may be sent, clearly designated, to your district mission board treasurer or to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Personnel Needs

Anyone who is considering a term of service in church institutions and voluntary service will be interested in knowing about the following developing opportunities:

Maintenance work at the Kansas City, Kans., Children's Home

Maintenance work at the Braeside Home for the Aged, Preston, Ont. (Not I-W)

Leadership couple for Navaho Migrant Unit

Laboratory technician trainee, Elgin, Ill.

A girl for crafts and community service, Kansas City, Kans.

Male kitchen helper, Mennonite Hospital, La Junta, Colo.

Kindergarten teachers for Mathis, Texas, and Camp Rehoboth, Ill.

A girl for general work at Camp Rehoboth.

Recreation leader for Puerto Rico

Medical personnel for Puerto Rico (medical doctors, nurses, and laborotory technician)

Mature leadership couple for I-W center

Other opportunities will develop as time goes along. Inquiries do not obligate a person in any way, but they do give individuals an opportunity to learn more about specific possibilities. It is good to inquire early so as to allow plenty of time to work out details if the Lord leads to a definite assignment.

Voluntary Service

Oletta Zehr, Mansville, N.Y., and Geraldine Bechtel, Spring City, Pa., have transferred from Froh Brothers Homestead, Sturgis, Mich., where they served the first few weeks of their terms to the Kansas City Unit.

Gertrude Huber, Alma, Ont., who is completing a term of VS at the Braeside Home for the Aged, Preston, Ont., in January is planning to continue serving at the home on a regular staff basis.

Our most recent VS'ers to Puerto Rico are enrolled in an intensive six-weeks language study course. Other workers from La Plata and Aibonito are taking advanced study in order to "serve better."

Twenty to thirty patients attend the Sunday school held at the Iowa City Hospital by the unit members.

Instead of exchanging names for Christmas gifts, the Iowa City Unit made donations of food for Indo-China refugees.

Ray Horst, Director of MRSC—VS, visited the Mathis Unit from Dec. 3 to 7. He met with the local Mathis Advisory Committee on Dec. 6.

Lester Kropf, Albany, Oreg., who is leader of the Mathis VS Unit, has been ill with jaundice.

The Sherman Hospital, Elgin, Ill., has agreed to use voluntary service personnel in limited numbers to supplement the group in Elgin which has recently joined voluntary service.

I-W Services

Fredric Selzer, Protection, Kans., began serving at the Lebanon Community Hospital, Lebanon, Oreg., on Dec. 18, 1954 for his I-W assignment. Fredric will be serving as an orderly and will assist in the X-ray department.

The Small Fry, a paper issued for those I-W units which have no paper of their own, has grown so rapidly that plans are being made to split it into two, one for the eastern states and one for the western states. Roy Burkholder, who has been editing the paper, will edit the western paper and Paul Swarr, Middletown, Conn., will edit the eastern paper.

Earl Peachey, Rittman, Ohio, began a two-year term of I-W service on Dec. 1 at the Mennonite Children's Home, Kansas City, Kans.

A new leader has been elected at the Harrisburg, Pa., I-W unit. He is George Townsend of Masontown, Pa.

A I-W orientation program was held at the Bethany Christian High School, Goshen, Ind. Dec. 13-17. The program included the following:

The I-W program	Robert Kelle
The VS program	Boyd Nelson
Unit Life at Indianapolis	Harold Mishle
PAX Work	Arnold Roth
Puerto Rico Voluntary Service	John Mann
Preparation for I-W Service	
Work at Westville	Westville I-W Men
Quartet Music	

Released December 10, 1954
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

PAX men in Backnang, Germany, continue tract distributions in Stuttgart. Luke Martin, a member of the New Holland, Pa Mennonite congregation, writes that several PAX men handed out more than 4,000 tracts in an hour. Most of the people accepted them readily and some even asked for them. The PAX chorus is practising a Christmas program to be given in Mennonite communities during the holidays. Another service activity of the Germany PAX men is the organization of a quartet to sing as there is call for such music.

Meet to Study Ministry to I-W Men

Mennonite and Brethren in Christ representatives met in Chicago Dec. 9 to consider how their conference groups might minister to I-W men in a better way and how their conferences and churches might be tied more closely with I-W men in their common witness for Christian love and peace.

These I-W service representatives looked with favor upon the possible establishment of a committee on co-ordination of I-W administration. This committee would consist of representatives from Mennonite and Brethren in Christ groups, would receive plans of how conference groups minister to their men, and would be a clearing house for a co-ordinated ministry to I-W men.

The possibility of tying all groups of I-W men, whether small units or larger concentrations of men, to local congregations, conference institutions, or conference organizations was also considered at the meeting. Both of these matters will be reviewed at the annual meeting of the Mennonite Central Committee to be held Dec. 29 and 30.

The men attending the recent Chicago meeting and the groups they represent were Orie Kauffman of Vassar, Mich.; Clarence Lutz of Elizabethtown, Pa.; Boyd Nelson and Henry Weaver, Jr., both of Elkhart, Ind., Mennonite Church; Elmer Ediger of Newton, Kans., and William Goering of Chicago, General Conference Mennonite Church; Waldo D. Hiebert and Wesley J. Prieb of Hillsboro, Kans., Mennonite Brethren Church; George L. Classen of Yale, S. Dak., Krimmer Mennonite Brethren Church; Roy H. Wenger of Carlisle, Pa., Brethren in Christ Church; Merlo Zimmerman of Flanagan, Ill., Evangelical Mennonite Church; Laurence Becker of Galva, Kans., Church of God in Christ, Mennonite.

Also participating in the meeting were Albert M. Gaeddert, MCC I-W services director; Virgil Vogt, assistant in the Akron I-W services office; Paul Holdeman, I-W area director for Colorado, Kansas, Nebraska, and South Dakota; David Habegger, I-W area director for Illinois and Wisconsin; and Richard Ratzlaff, Chicago I-W leader.

Two Workers to Sail for Korea

James C. Hostetler of Louisville, Ohio, and Helen Tieszen of Marion, S. Dak., are scheduled to sail for Korea from Seattle, Wash., on Dec. 23. Both are loaned by MCC to Christian Children's Fund, an international child welfare agency.

Mr. Hostetler will serve as a secretary in the CCF office in Seoul and will be working with Arlene Sitler of Hespeler, Ont., another MCC worker on loan to CCF. Miss Tieszen will be connected with the administration of a children's home in Korea.

Richard Musser, Mohnton, Pa., on loan to Heifer Project by MCC Voluntary Service, accompanied a shipment of 105 goats to Puerto Rico in November. Musser spends most of his time at a Heifer Project collection center near Los Angeles caring for goats. During the past summer he had the unique job of taking a kid around to summer Bible schools to let children see the animals and to interest them in giving money to send goats to Korea.

Released December 10, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

Giving Friendship

Mother knew by experience that there are folks who appreciate friendship more than a Christmas gift. She felt that a gift could not take the place of friendship toward a student away from home, or a lonely person who had neither home nor relatives. The immigrant who had just recently arrived in the community needed friendship. The old lady at the guest home craved love. Mother also knew that the peculiar person to whom few paid attention would respond to her affection.

Before Christmas mother would think of a lonely person she wanted to invite for Christmas dinner. God had given her what she had and she wanted to share it. She would say, "Jesus befriended those who needed help." Mother wanted to do what Jesus did because she had His love in her heart.

One Christmas she invited Mary, who lived alone in the cottage where she had cared for her aged father. Few people came to visit her. Mary was reserved and quiet and found it difficult to make friends.

An invitation to dinner almost scared her. She was very shy as she handed mother a gift she had brought. In the presence of mother's warm, friendly nature and genuine interest Mary soon forgot herself. She showed quiet pleasure when she saw her pretty place card and the marshmallow snowman with his gumdrop hat. How good it was to eat a dinner she had not prepared and to enjoy the extra Christmas trimmings. At first she answered only the questions asked but before she left she entered the conversation on her own initiative. She wanted to go home before dark to attend to her fire.

In the warmth of her little sitting room at dusk she probably relived the few hours in the warm atmosphere of love and friendship which she had found in the home of a Christian friend who cared enough to share herself.—A daughter, L.B.

* * *

When visitors come on "Sewing Day," what do you do? Do you stay at home, or do you invite them to go along with you for at least part of the meeting? At a recent meeting I attended a mother and daughter came with a daughter-in-law. As members of another denomination, they compared with us methods of work, opportunities and kinds of service. As we quilted we visited and exchanged ideas.

If your guests are active members of their local circle, they will be glad to have an opportunity to visit and observe another circle at work. Those guests who have not previously been interested in the work of the WMSA need to be shown and informed. Can you think of any easier missionary work, than to take them along to your circle meeting?

* * *

Do you know that the special project for all women's groups is the furnishings for the London, England, Mission Homes?

Do you know that a minimum amount of $5.00 for a small group is suggested? Larger circles will want to do what one congregation tried. All the women's and girls' groups joined together for a meeting, and after an hour of fellowship over the supper hour, listened to the guest speaker. The evening offering, after meeting the expense of the evening, was given toward the furnishings of the London Mission Homes.

Do you know that in the recent past the WMSA has helped to provide furnishings for missionary homes in Uruguay, Japan, and Chicago?

Do you remember to send your contributions to the District WMSA Treasurer to forward to the General Treasurer?—Office of WMSA Secretary, Elkhart, Ind.

From Our Churches

UPLAND, CALIFORNIA

(Seventh Street Mennonite Church)

Dear HERALD Readers:

The Lord has been good to us here. The South Pacific Conference met with us over Thanksgiving. It was well attended and the Lord had a timely message for us. Bro. Paul M. Lederach, Scottdale, Pa., preached the conference sermon. Other ministers attending from out of the district were Joe Gingerich, Claud Hostetler, Orrie Yoder, and Richard Showalter.

We built an addition to our church this summer and fall. The work was done by the brethren. We very much appreciated these additional facilities during conference.

We enjoyed having Stanley Weavers, Lois Kauffman, and their native interpreter and infant son with us during conference and the following week end. Two of their converts who are attending an Indian school at Riverside, Calif., were also here Sunday.

The youth class of our church had an agricultural project with a profit of almost $250.00 which was given to mission work.

Many from our congregation had the privilege of joining the Los Angeles congregation for a Sunday-school meeting Oct. 6, 7. The speakers were J. J. Hostetler, Peoria, Ill., and Alta Mae Erb, Scottdale, Pa. The messages were very helpful and challenging.

On Oct. 31 we were again privileged to observe communion.

We invite anyone coming to southern California this winter to visit us.

Myrtle Groff.

CUMBERLAND, MARYLAND

(Cumberland Congregation)

Dear Readers:

Greetings in His name. We give God the glory, praise, and thanks for the many blessings we have received and for the presence of His Holy Spirit in our midst.

We are happy that our Sunday-school superintendent, Bro. Sanford Miller, who was injured in an automobile accident on Sept. 3, is recuperating at his home. Bro. Isaac Metzler is acting superintendent in his absence.

We have worship service each Lord's day in charge of our pastor, Bro. Abner Miller, and Bible study and prayer meetings on Tuesday evening. On Thursday evening there is Bible study for the young folks in different homes in West Virginia.

The following speakers brought messages this past summer: July 25, Bro. Eby Leaman both morning and afternoon; Aug. 22, Bro. Roy Kinsinger; Sept. 5, Bro. Ernest Bennett; and Oct. 5, Bro. and Sister George Smoker, missionaries on furlough from Tanganyika, told about their work there and showed pictures.

On Oct. 17 we rejoiced when three souls were received into church fellowship by water baptism. We also had communion that same day, with services in charge of Bro. Aaron Mast.

On Thanksgiving Day Bro. Miller brought a heart-searching message. Let us not fail to give God the thanks and praise due His holy name.

Myrtle H. Wertz.

CLARENCE CENTER, NEW YORK

(Clarence Center Congregation)

Dear HERALD Readers:

Greetings in Jesus' precious name. Bro. John Murray left in September for Puerto Rico where he is serving his I-W term in VS.

Our Sunday school reorganized as follows: Supt., Le Roy Yoder; Asst., Norman Eick; Primary Supt., Franklin Murray; Asst., Ezra Erb; Secy.-Treas., Clair Albrecht; Asst., Shirley Murray; Choristers, Leighton Snider and Ammon Mast, Jr.

Bro. Urie Bender was with us Oct. 10-17 as our evangelist. Our hearts were revived and we were reminded again that neither a church nor the individuals can grow in their Christian life except there is definite witnessing for our Lord.

The evening of Oct. 31 Bro. Ralph Palmer was with us and told of his work in tract evangelism. And on Nov. 14, after the regular YPBM, Bro. Andrew Jantzi gave the message.

The young people had as their missionary project a plot of sweet corn. They enjoyed the Christian fellowship as well as helping the missionary cause with the money received from the sale of the corn. A group of juniors had as their project the collection of old newspapers and they realized a good sum from the sale of them.

In our midweek meetings we have been studying Lay Evangelism. Our pastor suggested that we put into practice what we have heard and been challenged to do. So several times, instead of having a regular meeting, those interested met for a season of prayer and then went out by twos for home visitation and definite witnessing for Christ. All those participating expressed joy in doing it and felt it was an evening well spent. We do pray that we might never be ashamed of Christ, and that we might so live that He will not have to be ashamed of us.

Mary Yoder.

ELIDA, OHIO

(Pike Congregation)

Dear HERALD Readers:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" We have many things for which to praise Him.

Bro. and Sister Robert Ross and daughter, Gloria, Denbigh, Va., were visiting relatives here in July. Bro. Ross brought the morning message on July 18.

In place of our weekly prayer meeting, which is held each Thursday evening, on Aug. 12, Bro. and Sister Aldine Brunk, Colorado Springs, were with us and he brought the message. Bro.

Ezra Good, Teges, Ky., led the devotion. On Aug. 15, Bro. and Sister Good and other members from Teges were with us, and he brought the morning and evening messages. The other members with them had charge of the YPM in the evening.

We reorganized our Sunday school for the year and the following officers are in charge: Supts., Edwin Hartman, Joe Bear; Supt. for Primary Dept., Vilas Amstutz; Asst., Gene Crisenbery; Chor., Barbara Diller; Asst., William Hartman; Treas., Lester Cressman; Librarian, Cretora Bear.

Bro. Joseph Pantana, Elida, Ohio, preached for us Oct. 10. Our communion services were held Oct. 17 with our bishop, Bro. E. B. Frey, conducting the services.

On Oct. 31 Bro. and Sister Emery Yutzy, Plain City, Ohio were with us and Bro. Yutzy brought both the morning and evening messages.

Laurel Shenk.

LANCASTER, PENNSYLVANIA

(Bridgeport Mission)

Season's Greetings:

The Lord willing, we expect to give out Christmas baskets to our Mexican families. These worthy people seem to appreciate them very much, and those giving always receive a blessing. Sunday-school classes giving baskets would also receive a blessing if they would deliver these gifts, and by so doing add the personal touch that is always appreciated. These people would enjoy having you sing for them also. We have about seven families on our list and wish to have the baskets delivered Friday before Christmas. Call 31152 Lanc. concerning this work.

Good interest is shown in the work here and we have an attendance of 45-50. We have both Spanish and English teaching every Sunday morning at 9:30. We also have sewing school every Saturday afternoon with an attendance of 24.

Pray for the people here. We are very grateful for the help you give us with the Christmas baskets and with your prayers.

David B. Groff.

WILLOW STREET, PENNSYLVANIA

(Byerland Congregation)

Greetings to all HERALD Readers:

During the month of August we held our first Bible school and were happy with the response from the children and non-Mennonites who visited. Our average attendance was 313.

During the summer the young people met evenings to pick tomatoes for their project. At the last meeting there was a fellowship gathering. Officers were elected for the next year. Earnings were given to several needs.

We had the privilege of having the following ministering brethren with us: Richard Burkholder and wife, who have now gone as missionaries to Brazil; Simeon Hursts, returned missionaries from Africa, Harold Brenneman, Ephrata, Pa. On Nov. 21 Bro. Raymond Charles told about the financial need of the mission board and the possibility of having to call back some missionaries if the need is not met. It was a challenge to us.

We are expecting the return of one our members, Sister Anna Miller, who is serving as nurse on the Ethiopian field.

Our district evangelistic meetings were held at New Danville meetinghouse with J. Irvin Lehman as evangelist. Lambs were brought into the fold. A brother past 70 accepted Christ at his home.

At our Thanksgiving services opportunity was given for testimonies of gratitude, and we rejoiced as people told of blessings during the past year. All had an opportunity to praise God by sharing in an offering for relief.

On Oct. 29 Bro. Jacob Sangrey passed away; death was due to a heart attack.

May we have the love of the Prince of Peace shining through us in the coming year.

Martha Jane Mylin.

FIELD NOTES (Continued)

gational Mennonite Church, Marietta, Pa. **John J. Miller,** Kalona, Iowa, at Pleasant Valley, Harper, Kans.

Evangelistic Meetings

Wm. G. Detweiler, Orrville, Ohio, at Frazer, Pa., Church, Jan. 16-23. **Abram Kaufman,** Plain City, Ohio, at Maple Grove, Topeka, Ind., beginning Jan. 9. **George R. Brunk,** Denbigh, Va., at Freeman, S. Dak., beginning Dec. 5.

NOTICE

The Conservative Mennonite Bible School, Berlin, Ohio, is scheduled to begin its fourth term with registration day Jan. 3, 1955, D.V. Nearby students are invited to register at 10:00 a.m., and out-of-state students at 1:30 p.m. For further information concerning courses offered, expenses, etc., write to Mark Peachey, Grantsville, Md. "And let him that is athirst come."

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Maple Grove Winter Bible School, Atglen, Pa., Jan. 17-28. Subjects offered: New Testament—Gospel of John, Acts, Hebrews, Galatians, II Peter, Bible Survey. Old Testament—Leviticus, I and II Samuel, Ecclesiastes, Ezekiel, Obadiah, Jonah, Micah, Old Testament Geography. Other subjects, Bible Doctrine, Christian Principles, Christian Growth, Mission Opportunities, Qualifications for Service, Music. Instructors: Fred Augsburger, Elias W. Kulp, Christian Charles, Isaac G. Kennel. For further information write or call Leroy Zook, Atglen, Pa. Phone Christiana 14R4.

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The Johnstown Bible School Board has again planned for a six-weeks' period packed full of Bible Study courses, discussion of problems, prayer group fellowship, choral singing, Ministers Normal, lecture series, and many other features of vital interest to young and old. Opportunities for good fellowship with other young people from other communities are presented.

You are invited to invest in your spiritual welfare. Parents and congregations are invited to invest in the spiritual welfare of their young people. "Lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Write for bulletin to Harry Y. Shetler, Davidsville, Pa.

MISSION NEWS (Continued)

place in **everything.** My own heart is assured that God will not pass us by. . . ."

Bro. and Sister John Friesen, missionaries on furlough from India, spoke at the College Mennonite Church, Goshen, Ind., on Sunday evening, Dec. 12. The Friesens have received their residence visas for returning to India.

The Week-End Bible Conference held in Coamo, Puerto Rico, on Nov. 28 and 29 was of inspiration to the group of believers there. One sister filled her notebook with thoughts. She said, "I have read these thoughts several times in these days. Weren't the messages on I John and the Victorious Life helpful?"

The recent revival campaign in Trenque Lauquen, Argentina, conducted by an evangelistic team from Costa Rica, brought a good response. The meetings were held in a downtown hall and attracted several hundred persons every night. Pray that those who responded to the invitation to follow Christ will continue through to the end.

The Annual Meeting of the Pacific Coast District Mission Board was held at Sheridan, Oreg., on Thursday and Friday, Dec. 9, 10. The evening session on Friday was given to the Women's Missionary and Service Auxiliary for their annual meeting.

Sister Esther Graber, Elkhart, Ind., met her sister, Lena, in New York when the latter arrived for furlough from India on Dec. 14.

A large group of people witnessed a very impressive baptismal service for nine colored young people, Sunday afternoon, Dec. 5. The service was held beside a lake near Oneco, Fla. Bro. Frank Stoltzfus, Sarasota, Fla., had devotions and Bro. Milton Brackbill, Paoli, Pa., brought a short message on "Come, Become, and Overcome." Bro. Michael Shenk, pastor of the chapel, assisted by Bro. John Wickey and Bro. John Schrock, workers at the chapel, baptized these young believers as they knelt in water. These will be the first native members of the "Newton Gospel Chapel," Sarasota, Fla.

Sister Lorraine Roth, missionary teacher under appointment by the Eastern Mission Board for service in Honduras, sailed from New York City on the "S.S. Contessa" on Dec. 9. She will spend a short time visiting the field in Honduras and then proceed to Costa Rica for language study.

On a recent Sunday in Italian Somalia forty-eight persons attended the three services conducted by our missionaries in Mogadiscio. In order to accommodate the number who are interested in English classes and worship services, plans are under way to rent additional facilities.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Long Quest, Harry Harrison Kroll; Westminster; 1954; 192 pp.; $2.50.

The Long Quest, by Harry Harrison Kroll, is the authentic, vivid, and soul-searching story of John Wesley, son of the famous Samuel Wesley and brother of the hymn writer, Charles Wesley.

In Wesley's long search for a soul-satisfying rest and peace with God, I Cor. 13 was a reality. He was promising, brilliant, courageous, educated at Oxford in England, organizer of the Holy Club, studious, professor and minister of unusual ability. Yet when alone and face to face with himself, John honestly ice-picked his own heart and admitted that his abilities, his praises from others, his successes, his extravagant self-denials, personal punishments, and his extreme generosities merited him nothing.

Rejecting the love of a righteous young lady in England, John Wesley accepted an appointment to come to America to serve as an evangelist in Georgia. While en route to America, he was deeply impressed by a group of Moravians and their bishop, Peter Bohler. During a terrible storm at sea, the calm faith of these Moravians was a great contrast to his own terrible fears.

In Savannah, John fell in love with the governor's daughter, Sophia, a beautiful but cunning individual. Spurning her love for a holier life, he later demonstrated his temper by openly rebuking her in a church service after her marriage to another. He was thereupon obliged to return to England. Again he met Preacher Bohler on the boat and later this man of God was instrumental in helping Wesley find peace. From then on he was able to lead others in like quest.

This book is well written and deserves wide promotion.—C. Carol Kauffman.

CHRISTMAS REVERIE (Continued)

on a woman's care. Yes, last Christmas had really been the best of all.

"But that's not the whole answer to what Christmas is," she thought. "There's something else—"

Just then her oldest boy, Tommy, brought her the Bible story book he had been looking at. Naomi read him the Christmas story slowly and carefully, trying to find the missing pieces to her puzzle. But she could not find it. Oh yes, the Christmas story was all there—the gifts of the Wise Men, the happiness of the angels, the worshiping shepherds, and the darling baby, but somehow it seemed incomplete.

"Mamma," asked Tommy, "why was Jesus born? Why didn't He stay up in heaven?"

"Jesus came down to earth because He loved us so much He wanted to tell us about God, and to die for our sins," answered Naomi. "That's why we celebrate Christmas!"

"That's it!" she thought, "That is the real glory and beauty and joy of Christmas."

East Alton, Ill.

SILENT NIGHT (Continued)

We too praise God for His Gift of salvation through Jesus. However, our hearts are grieved as we realize that these celestial notes are truly fading away. The night is no longer calm and silent. Those irrational Santa Claus songs are replacing our beautiful carols. We see men and women swaying crazily on the streets, filled with "Christmas cheer." In their homes we behold them watching and listening to their "entertainment boxes," and while Christmas trees glow in one corner of the room, they laugh as they clink their champagne glasses together.

A November issue of a local newspaper boasted a front-page picture of Penn Square, Lancaster, Pa., thronged with people. Children climbed the monument to obtain a clearer view of—whom? The crowd shouted and cheered and laughed as a man dressed as Santa Claus climbed a ladder to the fourth floor of a prominent department store. These people were shouting and laughing at one who was deceiving and robbing innocent children's minds of the true meaning of Christmas.

It seems as though Satan is also laughing. Laughing because the world is being deceived so easily and rejoicing in the fact. Laughing even more hilariously, as he beholds some of the sheep of God's pasture mingling their voices and participating in his gay festivities.

With renewed vigor the carolers' voices swell on the snow-laden air, with note celestial—"Joy to the world, the Lord is come. Let earth receive her King." Hear, all ye inhabitants of the earth! The Lord Jehovah has come! Recant thy gay revelings, and come to worship our King who reigns on high! "Hark! The Herald angels sing"; the heavenly chords resound over hill and dale! Our loving Saviour is born!

This Christmas season let our voices blend with those of the angels as they chorus, "Glory to God in the highest, and on earth peace, good will toward men."

Lancaster, Pa.

PEACE AND WAR (Continued)

lice states of Spain, Yugoslavia, Formosa, and Morocco are claimed to be on God's side too, since they share their opposition to Russia.

There was a time when aggressive war was condemned, and each warring nation sought to label the other as the aggressor. Even this scruple has been washed away, and the threat to use the atom bomb first, to internationalize the Indo-Chinese by a retaliatory attack on China has come, not from the cynical communists, but from America's crusaders, who claim to be putting morality back into politics.

Where in relation to all this world's confusion is the place of the Christian? Nothing could be farther from the truth than to remain willfully ignorant of events in the social and political world, thinking that conscientious objection, relief work, and evangelism exhaust our obligations. Not only the Old Testament prophets, but Jesus as well, stated clearly the judgment of God on current events. Jesus' cleansing the Temple was judgment on the economic order of His day; His teaching on Caesar, on the Temple tax, on the second mile, His demands on the rich young ruler and His effect on Zacchaeus, all expressed judgment on social and political matters. Our nonconformity should consist not in ignorance or withdrawal, but in the exercise of independent judgment and in continual application of basic Christian truths. First of all, the truth that no cause is all white, for every human enterprise is under God's righteous judgment, falling short not only of the love of Christ but even of the justice of the Ten Commandments. Secondly, the truth that no enemy is all black, because every man bears traces of God's image and because Christ died for all; and thirdly, that no good end can be served by evil means; you do not gather figs from thistles, nor protect the innocent through mass destruction.

Our nonconformity will therefore mean never-ending vigilance, continual refusal to think in the black-and-white patterns offered us by the press and other mass communication media, refusal to accept in our class or nation any crusading mentality or to give our uncritical allegiance to any social, economic, or political system. Our uncritical allegiance is the kingdom of God; that loyalty allows no taking sides in conflicts on another level, and forbids giving even consent of silence to any nation's absolute claims.

Valdoie, France.

TO BE NEAR TO GOD (Continued)

By trials, turmoils, an onlooker's frown.
He gives them a smile, a kind word, a lift,
Not merely at Christmas time, giving a gift;
For Christmas means loving and sharing and giving,
Not just in December, but each day that we're living.

Saturday, January 1

Read Ps. 1—"His delight is in the law of the Lord."

I think of no better thing to strive for in the way of new attainments than to delight ourselves in the law of the Lord. As we stand at the beginning of another New Year, by the grace of God, what do we consider of the utmost importance? As we look back on the past twelve months, can we say we have done our best? How happy we can be that all our mistakes and shortcomings are under the blood, and if we have been truly sorry, they are no more remembered against us. It is well there is a time to take inventory of our lives, and put the proper evaluation on various things.

Lord, we do thank Thee that Thou hast brought us to this time and place, above all that we have assurance of Thy constant presence. Help us, in the coming days, to be more loving, more tolerant, more forgiving and truly unselfish, that we may glorify Thee.

—Ida M. Yoder.

BIRTHS

Bachman, Richard J. and Verna (Reeb), Lowpoint, Ill., fourth child, third daughter, Carol Diane, Nov. 9, 1954.

Bowman, Raymond S. and Ruth (Metzler), East Earl, Pa., twelfth child, fifth daughter, Ruth Ann, Nov. 15, 1954. (Twin sons stillborn.)

Brilhart, Earle and Marnetta (Yake), Scottdale, Pa., second child, first daughter, Kathleen Kay, Dec. 2, 1954.

Cable, James and Lois (Harshberger), Scottdale, Pa., second daughter, Debra Lou, Dec. 6, 1954.

Clark, Lloyd E. and Arlene (Bare), Kinzers, Pa., second daughter, Debbie Lynn, Nov. 14, 1954.

Clemmer, Karl and Beryl (Rudy), Waterloo, Ont., first child, Deborah Elaine, Sept. 22, 1954.

Denlinger, Ellis R. and Dorothy I. (Mellinger), Gordonville, Pa., fourth son, Curvin Ray, Nov. 23, 1954.

Ebersole, Leroy H. and Grace (Wenger), Shippensburg, Pa., first child, Esther Lois, Nov. 21, 1954.

Godshall, Richard and Evelyn, Sandy Hook, Conn., a daughter, Sandra Lynn, June 19, 1954.

Guengerich, LeRoy and Beulah Ferne (Ross), Gashland, Mo., first child, Mark Leon, Nov. 17, 1954.

Graybill, Glenn D. and Geraldine (Bankert), Martinsburg, Pa., second son, Todd Bankert, Nov. 12, 1954.

Histand, Clyde and Elizabeth (Shank), Doylestown, Pa., third child, first son, Clyde Wendell, Nov. 8, 1954.

Horning, Charles B. and Elsie (Oberholtzer), Lebanon, Pa., fourth child, third son, Glenn David, Dec. 4, 1954.

Howell, William A. and Ruth (Coy), Columbiana, Ohio, second child, first daughter, Gloria Jean, Sept. 20, 1954.

Kauffman, Donald R. and Mildred (Early), Weyers Cave, Va., first child, Donna Sue, Nov. 6, 1954.

Keefer, Garnet and Lois (Landis), Chambersburg, Pa., second child, Joetta Jane, Oct. 5, 1954.

Keller, Robert and Ruth (Yordy), Elkhart, Ind., second son, Steven Elroy, Dec. 3, 1954.

Kurtz, John C. and Barbara (Good), Snow Hill, Md., third child, second son, James Alvin, Dec. 3, 1954.

Lehman, Edgar W. and Rebecca (Martin), Chambersburg, Pa., fourth child, second son, Myron Robert, Nov. 24, 1954.

Lichty, Samuel and Lillian (Zehr), Waterloo, Ont., third child, second son, Douglas Grant, Oct. 12, 1954.

Linder, Harry D. and Esther (Yoder), Canton, Ohio, fifth child, second daughter, Julie Marie, Nov. 23, 1954.

Martin, Lehman and Corinne (Martin), Greencastle, Pa., second son, Philip Lester, Nov. 12, 1954.

Martin, Simeon L. and Dorothy (Martin), Ephrata, Pa., second child, first daughter, Elaine, Nov. 8, 1954.

Martin, Warren W. and Verna (Good), Adamstown, Pa., second daughter, Naomi Jean, Dec. 2, 1954.

Mast, Donald C. and Eunice (Ruth), Scottdale, Pa., second child, first daughter, Colleen Joy, Dec. 9, 1954.

Miller, Ervin Jay and Jennis (Hershberger), Charlotte, Mich., first child, Randall Glen, Dec. 1, 1954.

Miller, Waldo E. and Neva (Beck), Harper, Kans., twin daughters, Judy Ellen and Janice Helen, Nov. 28, 1954.

Morrill, W. E. and Stella (Schultz), La Junta, Colo., first child, Brenda Bell, Oct. 10, 1954.

Myers, Charles William and Mary (Bauman), Chambersburg, Pa., a daughter, Darlene Faye, Nov. 29, 1954.

Nice, Robert L. and Fern (Roth), Portland, Oreg., first child, Linda Luanne, Nov. 4, 1954.

Rediger, Walter and Myrtle (Hauder), Milford, Nebr., fourth child, second son, Willard Dean, Nov. 27, 1954.

Ropp, Aaron and Verna (Kropf), a daughter, Julia Marie, Nov. 27, 1954.

Rudolph, David and Naomi (Petre), Myersville, Md., third child, second son, Luke Russel, Dec. 4, 1954.

Showalter, Clayton D. and Thelma (Getz), Broadway, Va., fifth child, fourth daughter, Bonnie Jane, Nov. 30, 1954.

Snyder, Mervin B. and Eileen (Bauman), Milverton, Ont., third child, first daughter, Marlene Grace, Nov. 16, 1954.

Souder, Robert N. and Marian (Ruth), Souderton, Pa., third child, second son, Glenn, Nov. 8, 1954.

Smith, Robert LeRoy and Mary Kathryn (Kauffman), North East, Pa., first child, Cynthia Kay, Nov. 27, 1954.

Weber, Irvin and Lydia (Holtzworth), Petersburg, Ont., third child, first daughter, Betty Elaine, Sept. 3, 1954.

Wilbers, Eric H. and Ruth (Moyer), Perkasie, Pa., second son, Earl, Oct. 29, 1954.

Yoder, Menno J. and Mabel (Miller), Plain City, Ohio, second child, first son, Willis Fredrick, Nov. 18, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beck—Short.—Charles Beck, Archbold, Ohio, Central cong., and Arva Joan Short, Stryker, Ohio, Lockport cong., by Walter Stuckey at the Lockport Church, Nov. 27, 1954.

Frey—Bair.—Jay Wilbur Frey, Elizabethtown, Pa., cong., and Esther Malinda Bair, Bair's Codorus cong., Pa., by Richard Danner at his home, Nov. 28, 1954.

Hess—Baer.—Alvin Byers Hess and Harriet Edalene Baer, both of the Cedar Grove cong., Greencastle, Pa., by Charles B. Byers, bishop of the Brethren in Christ Church, Chambersburg, Pa., Sept. 4, 1954.

Hughes—Conrad.—Gerald L. Hughes, Cleveland, Ohio, Andrew's Bridge cong., Christiana, Pa., and Annabelle Conrad, Smithville, Ohio, Oak Grove cong., by V. M. Gerig and Daniel D. Leaman at the Oak Grove Church, Nov. 21, 1954.

Kennel—Ruth.—Arthur J. Kennel, Coatesville, Pa., Parkesburg cong., and Lois Ruth, Telford, Pa., Finland cong., by Calvin Kennel, assisted by John Ruth, at the Finland Church, Aug. 21, 1954.

Martin—Yoder.—George L. Martin, Terre Hill, Pa., Weaverland cong., and Clara Mae Yoder, Arthur, Ill., Arthur cong., by H. J. King at the Arthur Church, Nov. 26, 1954.

Slaubaugh—Litwiller.—B. Edward Slaubaugh, Loogootee, Ind., and Loretta Mae Litwiller, Delavan, Ill., by Simon Litwiller at the Hopedale Mennonite Church, Nov. 30, 1954.

ANNIVERSARIES

Hershey, T. K. and Mae H. (Hertzler), 1508 S. 8th St., Goshen, Ind., will celebrate their golden wedding anniversary on Dec. 26, 1954, and invite all their friends to visit them at open house on Sunday afternoon, Dec. 26. They were married on Dec. 27, 1904, by Noah Z. Yoder at Concord, Tenn. They have two children, Beatrice Ida—Mrs. Wm. E. Hallman, missionaries to Argentina, and Lester Tobias, married to Alta Good, missionaries to Puerto Rico. They report that they are quite well, and that Bro. Hershey is 75 and Sister Hershey 76 years young. Most of our readers will remember that Bro. and Sister Hershey have spent most of their lives as missionaries in Argentina.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Eli, son of Peter and Catherine (Nofziger) Beck, was born near Archbold, Ohio, June 5, 1864; passed away at the home of his daughter, Mrs. Enos Roth, Wauseon, Ohio, Nov. 20, 1954; aged 90 y. 5 m. 15 d. Early in life he accepted Christ as his Saviour, united with the Mennonite Church in Fulton Co., Ohio, and was a faithful member of the Lockport congregation until death. On Nov. 12, 1891, he was united in marriage with Katie Short. On May 14, 1914, his companion was called home, leaving him with 6 of the 7 children who had come to bless their home. He is survived by 4 daughters and one son (Ada—Mrs. Enos Roth; Myra—Mrs. Aaron Stuckey; Verna—Mrs. Simon Frey, all of Wauseon; Gladys of Archbold, and Milton, of Wauseon), 9 grandchildren, 13 great-grandchildren, one sister (Mrs. Eliza Amstutz, West Unity, Ohio), and many other relatives and friends. Preceding him in death were his companion, 2 sons (George and Peter), 3 sisters, and 5 brothers. He lived his entire life in the vicinity of his birth. Three weeks before his death he was stricken with a cerebral hemorrhage which caused partial paralysis, and his condition steadily grew worse. Funeral services were held at the Lockport Church on Nov. 23, in charge of Jesse Short, Maynard Wyse, Walter Stuckey, and E. B. Frey. Burial was made in the Lockport Cemetery.

Brenneman, Dorothy Carol, daughter of John and Mary (Dowling) Brenneman, was born June 27, 1953, at Norfolk, Va.; was called home Nov. 21, 1954; aged one year, 4 mo. 25 d. Surviving, besides her parents, are her grandmother (Mrs. M. L. Dowling, Knoxville, Tenn.), and her grandparents (Mr. and Mrs. John W. Brenneman, Denbigh, Va.). Funeral services were held at the Warwick River Mennonite Church, Denbigh, Va., Nov. 24, conducted by John H. Shenk and Truman Brunk, with burial in the adjoining cemetery.

Brubaker, Annie (Musser), widow of Pre. Ammon G. Brubaker, was born Nov. 14, 1880; passed away at the home of her daughters, Ruth and Esther, near her birthplace, Juniata Co., Pa., Sept. 21, 1954. Two sons (Roy and Norman), 12 grandchildren, one great-grandchild, and 2 brothers also survive. She had been an invalid suffering from arthritis for 30 years, and was an example to many, of patience and cheerfulness in trials and suffering, and a manifest concern for others in the natural and spiritual life. Funeral services were held Sept. 24 at the Lost Creek Church in charge of William Graybill, Banks Weaver, Donald Lauver, and Raymond Lauver. Interment was made in adjoining cemetery.

Brunk: Graveside services were held at Weaver's Cemetery, Harrisonburg, Va., for the identical infant twin daughters of Dr. James R. and Thelma (Ketterman) Brunk by Oliver Keener. The twins were stillborn in University of Virginia Hospital, Charlottesville, Va. Nov. 24, 1954. They are survived by one brother, James Robert, Jr.

Gingerich, Moses J., Hartville, Ohio, was born Jan. 13, 1888, at Millersburg, Ohio; passed away on Nov. 13, 1954, at the Aultman Hospital, Canton, Ohio, where he spent one day after suffering a few days from coronary thrombosis; aged 66 y. 10 m. On Nov. 21, 1912, he was united in marriage to Lydia Stutzman. Surviving are his companion, 5 sons (Jonas, Noah, Elmer, and Moses, Jr., of Hartville, and John of Harrisonburg, Va.), 4 daughters (Elizabeth, Verna, Betty Marie, and Ann of the home), 16 grandchildren, one sister (Mrs. Ed. Hostetler, Howe, Ind.), 8 brothers (Jacob, Shipshewana, Ind.; Eli, Hutchinson, Kans.; John, Hubbard, Oreg.; Sam, Jonas, Levi, and Chris of Plain City, Ohio, and Dan of Mt. Hope, Ohio), and many other relatives and friends. Funeral services were conducted Nov. 16 at the Maple Grove Conservative Church where Andrew Jantzi, Lester Wyse, and Roman Miller gave brief talks, and Mino Stutzman preached the sermon. Burial was made in the Walnut Grove Cemetery.

Hartzler, Salina, daughter of Levi and Fannie (Byler) Kauffman, was born in Mifflin Co., Pa., Aug. 15, 1861, and after a brief illness died Dec. 2, 1954, at her home in West Liberty, Ohio. While a young woman she accepted Christ as Saviour and was baptized into the fellowship of the Oak Grove Mennonite Church near West Liberty, Ohio, where she was a life member. On March 8, 1888, she was married to Benjamin F. Hartzler, who died Nov. 3, 1909. Surviving are 2 daughters (Alice—Mrs. Abraham King, Harrisonburg, Va., and Lola—Mrs. Amos Hostetler, West Liberty, Ohio), 9 grandchildren, 23 great-grandchildren, one brother (J. B. Kauffman), and a number of relatives and friends. An infant son, 3 brothers, and 4 sisters also preceded her. Funeral services at the Oak Grove Mennonite Church were in charge of Abram Kauffman, assisted by Edward Stoltzfus. Interment was made in the Hooley Cemetery near the church.

Heller, Amanda, daughter of Isaac and Katie (Stauffer) Stauffer, was born May 13, 1883, near Bachmansville, Pa.; departed this life Oct. 23, 1954; aged 71 y. 5 m. 13 d., at the Oreville Mennonite Home, near Lancaster, Pa., where she and her husband were guests for the past 6 years. She accepted Christ as her Saviour in her teens and united with the Landis Valley Mennonite Church. On Feb. 19, 1907, she was married to John H. Heller, who preceded her in death 7 months before. After her marriage she was a member of the Mellinger Mennonite Church, where she and her husband remained faithful members to the end. She is survived by one foster daughter (Vera—Mrs. Wayne Hottenstein, Lancaster, Pa.), 2 foster grandsons, one brother (John, Palmyra, Pa.). Services were held at the Mellinger Mennonite Church Oct. 27, with David Landis and Harry Lefever officiating. Burial was made in the adjoining cemetery.

Herr, Oscar, son of Benjamin and Carolina (Smeltzer) Herr, was born Dec. 6, 1877; died at his home in Nappanee, Ind., Dec. 1, 1954, after an illness of about one year; aged 76 y. 11 m. 25 d. The greater portion of his life was spent at the carpenter trade. He was married to Sarah Osborn, Dec. 23, 1908. To this union was born one daughter, Verna Bleile. His wife died in 1915, and on Dec. 25, 1919, he was united in marriage to Martha Lehman, who passed away in 1944. He accepted Christ as his Saviour and was received into the fellowship of the North Main St. Mennonite Church, Nappanee, in which faith he died. Besides his daughter, he is also survived by one grandchild, 2 great-grandchildren, 5 brothers (Charles, Goshen, Ind.; Floyd, Foraker, Ind., Roy, Nappanee; Lester and Elmer of South Bend); 2 sisters (Mrs. Frank Seares, Goshen, and Mrs. Arthur Seares), and other relatives and friends. Funeral services were conducted by Wm. McGrath and Homer F. North, with burial in the Union Center Cemetery.

Hostetler, Christian A., son of Jonathan K. and Melinda (Smucker) Hostetler, was born in Wayne Co., Ohio, on Nov. 10, 1900. He was fatally injured in an auto accident on Dec. 2, 1954, and died at the age of 54 y. 22 d. In 1930 he was united in marriage to Elma Yoder who died in a similar accident on Dec. 6, 1936. His parents and a sister, Mrs. Saloma Shank, also preceded him in death. Surviving are one son

and one daughter (Clair, Akron, Ohio, and Mary Ann, a student at Goshen College), 6 brothers (David, Ammon J., Chauncey V., Paul, Harry, of Orrville, Ohio, and Boyd of Wooster, Ohio), 2 sisters (Mrs. Harvey Hartzler, of Marshallville, Ohio, and Mrs. C. W. Birkbeck of Wooster), and many other relatives and friends. In his youth he confessed Christ as his Saviour and united with the Salem Mennonite Church, Wooster, Ohio. In 1932 he transferred his membership to the Oak Grove Mennonite Church near Smithville, Ohio, where he remained an active and faithful member until his death. Funeral services were held at the Oak Grove Church on Dec. 5, with V. M. Gerig officiating. Burial was made in the adjoining cemetery.

Hunsberger, Lydia, daughter of Mr. and Mrs. Howard Detweiler, was born April 25, 1920; died Nov. 16, 1954, in giving birth to a baby son; aged 34 y. 6 m. 22 d. She was married to Earl H. Hunsberger, Jr., on Jan. 21, 1940. Surviving are her husband, 4 daughters (Kathryn, Phyllis, Mary Lou, Juanita), and baby son (William Earl), and her parents, (Mr. and Mrs. Howard Detweiler, Souderton, Pa.). She was an active member of the Doylestown Mennonite Church. Funeral services conducted by Silas Graybill and assisted by John E. Lapp, were held in the Doylestown Church, Nov. 20, 1954.

Keagy, Joseph E., son of Henry H. and Mary Ann (Heagy) Keagy, was born at Hanover, Pa., April 1, 1894; died after a long illness at his home, Washington Boro, Pa.; aged 60 y. 7 m. 2 d. In his youth he accepted Christ as his Saviour and remained a faithful member to the end. On Jan. 4, 1914, he was united in marriage to Katie S. Dombach. To this union were born 7 children; 3 daughters died in infancy. He leaves to mourn his departure his wife, one daughter (Verna—Mrs. D. Charles Eshbach, Ronks, Pa.), 3 sons (Charles E., Manheim, Pa.; Paul L., and Robert J., Washington Boro, Pa.), 8 grandchildren, one brother (Roy, Washington Boro), and one sister (Verta—Mrs. Edward Day, Hanover, Pa.). Funeral services held Nov. 6 at the Habecker Mennonite Church were in charge of Christian Lehman, Benjamin Miller, and Christian B. Charles. Interment was made in the adjoining cemetery.

Lehman, Aaron J., son of the late John P. and Mary (Zuercher) Lehman, was born April 19, 1896, near Kidron, Ohio; passed away Nov. 29, 1954, at his home after a year's illness; aged 58 y. 7 m. 10 d. He spent his entire life in the Kidron community where he was engaged in farming and fruit growing. Early in youth he accepted Christ as his Saviour and became a member of the Sonnenberg Mennonite Church where he remained a faithful member until death. On March 6, 1919, he was united in marriage to Edna Amstutz, who survives. To this union were born 4 sons and one daughter (Vernon and Nathan of Dalton; Freeman and Louis of Goshen College, Goshen, Ind., and Martha—Mrs. Clair Geiser of the home). Also surviving are 4 brothers (Simon, David, and Martin of Kidron, and Weldon of Wooster, Ohio), 6 grandchildren, and a host of relatives and friends. Funeral services at the Sonnenberg Mennonite Church on Dec. 2, were conducted by James K. Stauffer. Interment was made in the Sonnenberg Mennonite Church cemetery.

Miller, John D., son of Daniel P. and Anna (Hershberger) Miller, was born in Hickory Co., Mo., May 1, 1871; died Nov. 21, 1954; aged 83 y. 6 m. 23 d. His death was due to brain hemorrhages caused by hardening of the arteries from which he had suffered for several years. On Dec. 25, 1892, he was married to Malinda Mehl who preceded him in 1942. To this union were born 10 children. Surviving are the following: (Otis M., Kouts, Ind.; Edith, Mrs. Daniel Yoder, and Bessie—Mrs. Daniel Hooley, both of Middlebury, Ind.; Perry J., Shipshewana, Ind.; Harold J., Topeka, Ind., and Vernon E., Middlebury), his second wife, Barbara (Yoder) Miller, to whom he was married April 25, 1946; 3 brothers and 2 sisters (D. D. Miller, Middlebury; Mrs. Lizzie Kropf, Garden City, Mo., Abraham L., Mendon, Mich.; Henry D., Goshen, and Katie—Mrs. Almond Hostetler, Middlebury), 29 grandchildren, and 23 great-grandchildren. Besides his first wife, one daughter (Alma) and 3 sons (Henry, Clarence, and Ervin) preceded him in death. In early youth he united with the Mennonite Church and remained a faithful member until death. Funeral services were held at the Forks Mennonite Church, Nov. 24, in charge of Malvin Miller, Donald Yoder, and Earley Bontrager. Burial was made in the Forest Grove Cemetery.

Miller, Uriah Y., son of Yost C. and Lydia (Mishler) Miller, was born Feb. 12, 1874, in Lagrange Co., Ind.; passed away Nov. 25, 1954; aged 80 y. 9 m. 11 d., at the home of his son, Homer J., Shipshewana, Ind., where he and his companion resided since the illness of his companion. His death was the result of complications caused by a heart condition. On Dec. 6, 1891, he was united in marriage to Barbara E. Mishler. To this union 4 sons and one daughter were born. Surviving are his companion, 3 sons (Ora B., Lagrange; Homer J., Shipshewana, and Ralph R., Toledo, Ohio), 12 grandchildren, 17 great-grandchildren, 5 brothers (Samuel, Arlington, Va.; George, Mahlon, and Irvin, Shipshewana, and Perry, Elkhart, Ind.) He gave his heart to the Lord in his early manhood and united with the Mennonite Church, in which faith he lived to the end. Funeral services conducted at the Emma Mennonite Church, where he held fellowship for many years, were in charge of O. S. Hostetler assisted by Amos O. Hostetler and Ivan M. Miller.

Roth, Eliza Ann, daughter of Peter and Catharine (Roth) Wyse, was born near Wayland, Iowa, Oct. 23, 1880. She grew up and lived in the same community all her life. She accepted Christ as her Saviour in her youth, uniting with the Sugar Creek Mennonite Church of which she was a member at the time of her death. She lived with her parents on the farm until they passed away. For some time she was at home with a widowed sister whose children were small. Later she lived with Mollie Goldsmith, a crippled lady. They lived together 27 years. When the responsibilities of this work became too heavy for her impaired health, she purchased a property and established a home of her own, which was her late home. On Wednesday, Dec. 1, a lady living next door to her called at her home but, receiving no response, she called Eliza's brother. He gained an entrance and found his sister in her bed in the cold embrace of death. Circumstantial evidences seem to indicate that she had passed away some time during Monday night, Nov. 29, 1954; aged 74 y. 1 m. 6 d. She was preceded in death by her parents, 3 sisters, and one brother. Surviving are 3 sisters and one brother (Mrs. Clara Moor, Salem, Oreg.; Sarah—Mrs. Dan Alliman; Viola —Mrs. Dan G. Widmer, and Sam, all of the Wayland community), besides many other relatives and friends. The funeral was held Dec. 3 at the Sugar Creek Church with Vernon Roth and Simon Gingerich in charge.

Schultz, Barbara, daughter of Christian and Catherine (Bender) Zehr, was born in South Easthope, Ont., Sept. 13, 1879; passed away in the Stratford General Hospital, July 20, 1954; aged 74 y. 10 m. 7 d. She was married to John L. Schultz on Sept. 26, 1901, and was a devoted member of the Poole A.M. Church. She is survived by her husband, 2 sons (Elmer, North Easthope, and Allan, on the homestead), 8 grandchildren, 5 great-grandchildren, one sister (Mrs. John Wiecker, North Easthope, 3 brothers (Peter B., Baden, Ont.; Chris, Tavistock, Ont., and Andrew, South Easthope. One brother predeceased her. Funeral services were held July 24, 1954, in the Poole A.M. Church with Moses H. Roth in charge, assisted by Valentine Nafziger. Burial was made in the adjoining cemetery.

Shirk, David G., son of Abraham and the late Emma (Good) Shirk, was born April 6, 1901; died at his home near Mohnton, Pa.; aged 53 y. 7 m. 13 d. He went to bed in his usual health, but in the early hours of the morning, he passed away in his sleep from acute dilation of the heart. He was baptized March 11, 1917, and became a member of the Bowmansville Mennonite Church. After his marriage to Fannie Weber, Jan. 27, 1923, he was active in the church at Gehman's until the time of his death. In his service as church chorister on the Sunday evening prior to his passing, his final selection was "Thou Art the Way, the Truth, the Life." Surviving are his wife, one foster son (M. Harold Palmer), his father, one brother (Wayne), and 3 sisters (Sallie, Alice—Mrs. William Weber, and Mary—Mrs. Amos Burkhart). Funeral services were held at the Bowmansville Mennonite Church in charge of Benj. Weaver and Howard Good. Burial was made in the adjoining cemetery.

Short, Sarah Ann, daughter of Joseph C. and Mary (Klopfenstein) Short, was born in Fulton Co., Ohio, Jan. 26, 1879; passed to her eternal reward at the home of her son Sylvan, Archbold, Ohio, on Nov. 23, 1954; aged 75 y. 9 m. 28 d. Early in life she accepted Christ as her personal Saviour and united with the Mennonite Church in Allen Co., Ind., later transferring to the church in Fulton Co., Ohio, and was a faithful member of the Lockport congregation until death. On Jan. 12, 1905, she was united in marriage with John S. Short who preceded her on Jan. 23, 1927. Six children came to bless their home. She is survived by 3 sons and one daughter (Sylvan R. and Glen W., Archbold; John J., West Unity, Ohio, and Viola—Mrs. John Miller, Fayette, Ohio), 13 grandchildren, one great-grandchild, 2 sisters (Mrs. Mary Neuhouser, Grabill, Ind., and Mrs. Emma Allison, Stryker, Ohio), also many other relatives and friends. Preceding her in death were her parents, husband, 2 sons (Clifford and Jesse), and 2 brothers. Her health began failing about 12 years ago, but the last 3 months were days of suffering. Funeral services were held at the Lockport Church, Nov. 25, 1954, in charge of Simon Stuckey. Burial was made in the Lockport cemetery.

Unruh, Mary, daughter of Adam and Eva Eck, was born Nov. 6, 1886, near Moundridge, Kans.; departed this life Nov. 23, 1954, at the Joslin Hospital, Harper, Kans.; aged 68 y. 17 d. On March 11, 1906, she was married to Daniel J. Unruh. To this union were born 5 children (Irvin A. and J. Lee, both of Harper; Denver J. of Corvallis, Oreg.; Orvel C., deceased, and Alta Mae—Mrs. Glen Crawford, Potwin, Kans.). She was preceded in death by her parents, one son, one grandchild, 3 sisters, and 4 brothers. Early in life she united with the New Hopedale Mennonite Church near Meno, Okla. Later, moving with her family to the Harper community, she united with the Pleasant Valley Mennonite church. Surviving, beside the immediate family, are 3 brothers (Henry and Dan Eck, Meno, Okla., and Eben Eck, Ringwood, Okla.), 2 sisters (Lena Koehn, Meno, Okla., and Eva Unruh, Lynnwood, Calif.), 10 grandchildren, and a host of relatives and friends.

ITEMS and COMMENTS

Thirty-eight new Greek Orthodox churches have been built in the United States in the last two years. This brings the total number of Greek Orthodox churches in the United States to 348. Membership is approximately 1,000,000.

* * *

Keeley Institute of Dwight, Ill., which has specialized in the care of the alcoholic for the past seventy-five years, says that alcoholism has been authoritatively described as the number four health problem in the United States today. According to United States' health reports alcohol addiction is 10 per cent more prevalent than tuberculosis; 50 per cent more prevalent than cancer; and 225 per cent more prevalent than poliomyelitis.—**The Voice.**

* * *

Seventy church-sponsored refugees from Europe and the Middle East were guests of honor on October 27 at a meeting of church leaders who are endeavoring to secure sponsors for more refugees. It is hoped that the resettlement in the United States of 209,000 overseas refugees, authorized by legislation more than a year ago, can now move forward on a major scale. The seventy guests of honor were the first mass arrival of refugees since Congress passed the Refugee Settlement Pact. They had arrived by chartered plane. By the middle of October 2,300 applicants had been certified for the available jobs, and would be able to emigrate to the United States with their families as soon as other formalities had been completed. One refugee who had just arrived made this comment: "The gate to America is small, but once you can get through there is so much freedom inside. Thank you, brothers and sisters of America."

* * *

Twenty per cent of an estimated 1,750,000,000 Christmas cards to be mailed this

year will be of religious design, a spokesman for the industry reports. Steve Q. Shannon, director of the National Association of Greeting Card Publishers said, "This is an increase of 300 per cent over the number of cards with a religious motif circulated ten years ago." He added that the trend indicates steadily growing popular support of the "Keep Christ in Christmas" campaign waged co-operatively by religious leaders and greeting card manufacturers. He also said that while no formal code of censorship is enforced among greeting card manufacturers, his group had passed a "resolution of good taste," in an effort to curb any tendencies toward the desecration of religious holidays.

* * *

Immediate and complete elimination of segregation in church-related colleges could mean the death of most of them, according to views expressed at a workshop held in connection with the Annual Assembly of the International Convention of Disciples of Christ in Miami. But the twenty-six educators and ministers, including two Negro men and their wives, agreed that racial integration should be pushed by the church and its affiliated schools. The educators said the problem is financing, which is dependent to a large degree on tuitions and gifts. Several pointed out that if the parents of prospective students are against integration or if those who make contributions to schools favor segregation, the admission of Negros would cut off those funds and put the institution out of existence within two years. Nearly all of the college representatives disclosed that Negroes are admitted to at least graduate schools on their campuses.

* * *

The North Carolina Methodist Student Conference adopted a resolution urging the elimination of segregation in Methodist colleges of the state. "We as a representative body of the Methodist students of North Carolina, reaffirm that discrimination against any person on the basis of race is unchristian and contrary to God's moral law as revealed in the New Testament," the group declared. "Therefore, we will welcome in Christian love and fellowship any person of any race who is admitted to our colleges."

* * *

It is estimated by experts that the stateless people in the world—those who have no citizenship in any country—number about 40,000,000, a population nearly equal to that of France. The United Nations is working on plans both for reducing this number and for eradicating the status of statelessness.

* * *

Pope Pius, in an encyclical letter addressed to the Roman Catholic hierarchy throughout the world, established a new feast of the Queenship of Mary, to be celebrated on May 31 of each year. The letter concluded with the invocation that Mary "may after this our exile show unto us Jesus, who will be our everlasting joy and peace." Happy are those to whom the Holy Spirit may reveal Jesus without the intervention of Mary.

* * *

It has been estimated that about ninety-five per cent of today's children in grades four through six in the United States read comic books. One authority has classified about fifty per cent of these comic books as being antireligious.

* * *

Since 1949 the population of East Germany, exclusive of Berlin, has dropped by about 1,000,000, while that of West Germany has risen by 2,560,000. This means that if the trend continues manpower in the East will be so lacking that industrial output must inevitably lag, while in the West it appears bound to increase.

* * *

A grand total of 3,307,182 babies, an all-time high, were born in the United States in 1953. Ninety-five per cent of them were born in hospitals. In 1953 the 6,978 registered hospitals cared for more than 20,000,000 for the first time. One out of every eight persons in the country was a hospital patient during the year, and every 1.6 seconds someone is admitted to a hospital. 30,000,000 babies have been born in the United States since World War II. The number of young people under twenty in the United States is now 11,000,000 greater than it was in 1940. A record graduation of 6,861 doctors this past school year, brings the nation's physician population to approximately 220,100. This is one doctor for every 739 persons.—**Via Adeline Aschliman.**

* * *

More than 10,000 Lutheran congregations in the United States are located in cities of 5,000 or below, or in the open country.

CHRISTMAS GREETINGS!

We of the Mennonite Publishing House extend our greetings to you this Christmas Season. Wherever you are, widespread across the world, you are part of a fellowship on whom great responsibility lies.

To us all the Christmas Season is more than lights and tinsel. The greetings we express in love, and understanding, and kindness are much nearer the spirit of the season than any mere verbal gestures we can offer.

It is especially important that all we do, and all that we are should be to the glory of Christ—whose name we have taken—at this time. In the spirit of mutual love, and service to all mankind we wish you, this season, a joyful Christmas.

Mennonite Publishing House

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"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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This Year for God

By Lester E. Nelson

"Choose you this day whom ye will serve" (Josh. 24:15).

Israel stood at the threshold of a new experience. They had crossed the Jordan, conquered the giants, and captured the cities in the land of Canaan. Now they were settling down to occupy the land, earn a living, rear their families, then confer their property to their children after them. As they paused at the threshold, Joshua, their leader, called to their attention an important decision which they must make. "As you settle down to live in this land," said Joshua, "whom are you going to serve? Will you serve the gods of this land? Or will you serve Jehovah?"

At the beginning of this new year, we stand at the threshold of a new land. We are to occupy a country in which we have never lived before. We are about to enter upon a road over which we have never traveled before. Thus we do well to pause here and ask, "During this new year of 1955, whom will I serve? God or self? Christ's interests or my own? The things of this world which perish with the using or the things of God which are eternal?" And, of course, every sincere Christian will answer, "I want to choose God's way. This year shall be for God."

As we consider this choice and make our decision, we notice some significant facts about it.

An Inevitable Choice

It is *an inevitable choice.* "Choose you this day whom ye will serve" is a choice which we must make. We *must* choose between God and self. Perhaps one might say, "I will choose neither. I will be neutral." But we cannot be neutral. When Pilate attempted to be neutral, he found that he had actually set himself against Christ.

Another says, "I will choose both." When a Sunday-school teacher asked his class whether they would prefer to be like Lazarus or the rich man, one boy frankly replied, "I would like to be like the rich man while I lived and like Lazarus when I died." But we can't be both. "No man can serve two masters." We must choose between God and the world. We can't have both.

An Important Choice

Our decision will also be *an important choice.* Our future in this life, and our destiny depend on our choice. A county courthouse in Ohio is located in such a way that the raindrops which fall on the north slope of the roof go into Lake Ontario and the Gulf of St. Lawrence. Those falling on the south slope of the roof go into the Mississippi and the Gulf of Mexico. Just a little puff of wind determines a change of two thousand miles in final destiny. How unimportant it seems whether that drop falls on one slope or the other. Yet its position at the beginning of its journey determines one of two destinies so far apart.

On the day in 1874 that David Livingstone was buried in Westminster Abbey, the streets of London were lined with thousands seeking to pay respect to the memory of that pioneer missionary. In the crowd was an old man, unkempt, poorly clad, weeping bitterly. Someone asked him why he was weeping when all were seeking to honor the illustrious dead. "I'll tell you why," the sad man replied. "Davie and I were born in the same village, brought up in the same day school, went to the same Sunday school, and worked together at the same loom. But Davie went *that* way and I went *this* way. Now he is honored by the nation, and I am neglected, unknown and dishonored. I made the wrong choice."

A failure to put God first leads inevitably and eventually to defeat, disappointment, heartache, and regret. Said Joshua to Israel: "If ye forsake the Lord, and serve strange gods, then he will . . . destroy you, even after he has done you good."

But the right choice leads to blessing, victory, joy, and usefulness. Of Moses it is said by the Holy Spirit that "he refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin." Had Moses chosen the treasures of Egypt, he today would have been no more than a mummy in some mausoleum. But because he chose God's way, he has gained the gratitude of millions, and will forever be counted by Christ as one of His faithful servants.

Today Christ says, "Seek ye first the kingdom of God and his righteousness . . . ." Here is a challenge to our faith. Do we dare try Him out? To those who do, Christ's promise is as true as it was in Moses' day, "And all these things will be added to you." Do we dare put God first this year? Some will not, and will lose out. Some will dare, and will win out.

A Specific Choice

We could stop here and all would agree, "That is right, God ought to be first. And I intend that He shall be first this year." But generalities are not enough. We must put God first in specific things—in the everyday acts of everyday living.

Placing God first in 1955 will mean designating a certain time each day for family devotions or the personal quiet time. It will mean giving some time for service through the church, in singing, as a Sunday-school teacher, usher, or even a regular pew-filler. It will mean giving "as God has prospered you." Dr. George Vallentyne of Park Avenue Church in Minneapolis once said, "When I decided to tithe, I saved my soul." He did not mean that he was justified through works but rather that his decision to tithe meant the difference between defeat and victory in his Christian life. "To have said 'No' to God at that important crossroad would have started me on the road of self-will that would have led to defeat and failure in my Christian life."

To the Old and New Year

O year that is going, take with you
Some evil that dwells in my heart;
Let selfishness, doubt,
With the old year go out—
With joy I could see them depart.

O year that is coming, bring with you
Some virtue of which I have need;
More patience to bear,
And more kindness to share,
And more love that is true love, indeed.

O year that is going, take with you
Impatience and willfulness—pride;
The sharp word that slips
From these too hasty lips
I would cast, with the old year, aside.

O year that is coming, bring with you
More charity unto the weak—
A deep growing peace,
That never shall cease—
Of these things, I surely have need.

—Laura F. Armitage, contributed by Ruby P. Zook.

In view of the fact that we must make a choice between our way and God's way; in view of the fact that our choice is of such far-reaching importance; in view of the fact that God calls us to make specific choices, let us choose deliberately, not halfheartedly. May we say with the psalmist, "With my *whole heart* have I sought thee." The words of John Wesley are still as true today as when he first uttered them, "Give me one hundred men who fear nothing but God, hate nothing but sin, and who are determined to know nothing but Jesus Christ and Him crucified, and I will set the world on fire with them."

This year for God can be for each of us the greatest year in our lives thus far. —Evangelical Beacon and Evangelist.

Happy New Year

By Edwin Raymond Anderson

Or is it a *happy* new year?

That will depend upon the way in which you will face this coming year.

Some face it with a hang-over. They have hurried the old year out with a hoot and noised the new one via the pathways of this world's fancied pleasures.

Some face it with a horror. They know that the dropping of one year for another will not of itself make any welcome change. There will be a cruel, crucial carry-over of problems and perplexities.

Some face it with a hush. Perhaps stark tragedy has struck during this dying year. Or perhaps now at the time-threshold, some loved one is "lingering in the land of the long shadows," and they walk softly, wishing that this were not a new year.

Here and there will be found those who face it with a "heavenly hallelujah." These are they who have been to Calvary, having come to know the blessed marvel of, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Being "born again" (John 3), there has truly been a brand-new beginning. These have given heed to the requirement of "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). These are safely anchored in the "Haven of Rest," and are more than able to declare, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Yes! For them it is truly—*Happy New Year!*

There is no true *new* year, and there is certainly no *happy* new year, if it be commenced without Christ and without Calvary. That is a final fact!

I have nothing but pity and sorrow for you if you face this new year with mere resolutions. What is vitally needed is not resolution, but revolution! Yes, indeed! There needs to be a radical change in the entire life make-up. What is desperately necessary is not "turning over a new leaf" (for the whole book is stained with sin!) but the transformation of a new life. Hear the Word of the Lord: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

It will not be wise nor well for you to say, as you have been saying for all these past new years, "Well, I will try to do better," for such a "better" without the Blessed One, is bitter indeed. Why not say instead: "I will not try to do better but will do the very best, the only right and proper thing. I will turn myself completely over to the Lord Jesus Christ"?

It is not your poor petty promises made to your weak, sinful self that count. Rather, what is vitally important are God's powerful promises, so marvelously, clearly, and definitely underwritten in the blood of the cross.

When Christ is claimed and crowned, then everything becomes blessedly *new!* And certainly these years which are now past should have more than sufficed for rejection and refusal. Who can dare tell if you shall reach the end of this present year and welcome another new one?

"Come now, and let us reason together, saith the Lord" (Is. 1:18). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Let Christ come into your heart and this will indeed be a *Happy New Year*!

—*Tract.*

THE RECOVERY OF SOUL

The past year has had such severe testings for many that we will do well to make an attempt to recover faith, courage, and hope.

Archbishop of Canterbury in a New Year's message said: "But as with you this evening I look backward on the old year and forward to the new, I see the need of a recovering of the soul. I have not time to analyze what we mean by the soul: indeed we know well enough what we mean. Suffice it to describe the soul as that inner region of our life where dwell the deepest intuitions, desires, fears, hopes, beliefs, and motives—so deep that they are often below the level of our active consciousness. Yet it is a region far more important than the outward region of speech and action: for there our true selves are being formed. There conscience speaks. There we become aware of God."

Our Readers Say—

We face the proposition of greater support for our mission program as given through the Gospel Herald and also by special speakers through the past year or more. Funds remain below the needs. There are many indications of luxurious living. We need to apply a Christian conscience to our tastes and our budgets, especially in our Christmas shopping. There are few who do not know what I have in mind. . . . The editor might help the brotherhood to see the folly of much of our Christmas spending. The $7.00 objective of the Mission Board would be nothing in comparison with what our self-budgets call for. May each one look at himself and judge according to eternal values.—*John D. Grove, Ringwood, Ont.*

(Amen!—Ed.)

The Mission Week emphasis is very timely. It does seem strange that there should have developed a general lack of funds. We hope that each one of the brotherhood accepts the challenge and acts exactly in accord with what the Holy Spirit directs. Then we are sure the answer will be: not retreat in missions; not hold the *status quo* in missions; but *go forward in missions!*

Having Missions Week is another method, and we believe it is a good method. But it is not the solution. We feel that the solution lies in the enlightened vision and the yielded will to the voice of the Holy Spirit.

Articles and editorials which emphasize the teaching of the Bible on this great Christian privilege of giving have been of great value in this. There should be more and more of this emphasis. There should be less and less of the type which seems to depend so much on the motivation that appeals to selfish interests.

When it is emphasized that by giving a certain amount it really doesn't cost one as much as it seems because it can be deducted from the income tax, that seems to be seeking for a poor method of stimulation. This type of motivation probably is not definitely wrong, but it is surely an inferior motivation.

However, let me add, to those who give the information regarding what are deductible gifts, this is not to condemn them. It is helpful to many of us. It should be true that many of us, who profess to be peacemakers, who profess to believe in the soon return of the Lord, who profess to believe it a privilege to bring the Gospel to the lost sinner, will find this way of helping so pleasant that gifts will never be limited to the amount that is deductible.

We definitely believe that, following the Mission Week, you will have the joy of reporting that the $7.00 per member has been greatly exceeded. For this we praise the Lord.—*Fred and Millie Brenneman, Pago Pago, Tutuila, American Samoa.*

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Index and Prologue

Another year's end brings the GOSPEL HERALD to the end of Volume XLVII. Three more volumes will round out a half century for your church paper.

This issue contains the annual index. The index takes a good deal of space, and there is less reading matter than usual in this number. But even an index may be read.

We believe many of our readers will enjoy looking through the index to get a general impression of who wrote during the year and what they wrote about. You will find the names of about 450 writers. Some of them wrote frequently; some only once. Most of them are Mennonites, although we have also printed good materials from people of other denominations. You will find that our contributors include men and women, young and old, ministers and laity, Americans and non-Americans. Many of our contributions come unsolicited. We appreciate the large number who year after year help to provide a literary diet for our readers. We solicit the continued contributions of those who can stimulate and direct the thinking and the devotion of the church. That impulse to write may be from the Lord. Obey Him.

The subject index covers a great range: doctrine, exposition, encouragement, protest and warning, comment on the current scene, panorama of the great work of the church, promotion, and news. There are, no doubt, gaps in the subject coverage; we have trouble sometimes in getting articles from busy people. These gaps, however, may represent a real neglect in thinking. Think of some subject that you think is important. Then see if it is in this index. If it isn't, you may have a call right there to write. We would especially urge our active church leaders to guide the church in this way also as well as by speaking or sitting on committees.

Our thanks are due Bertha Nitzsche, who did a careful job in preparing this index. The editor would like to give public expression, also, of his appreciation to Bro. J. L. Horst, who carried a major portion of responsibility throughout the year while the editor was working on the 1955 Conrad Grebel Lectures. Thanks also to Milford Paul, who does much of the work on the HERALD in the composing room; to copyreader, proofreaders, linotypists, pressmen, finishers, and the workers in the subscription and mailing departments, all of whom play their part in bringing your HERALD to you every week.

Although the editor will give 40 per cent of his time in 1955 to the work of executive secretary of Mennonite General Conference, he will be devoting more time to the HERALD than he did in 1954. Bro. Horst will continue his valued assistance in manuscript reading and counseling. Bertha Nitzsche continues as an editorial assistant.

In the new volume beginning next week our readers will meet some changes in format. New type faces are being used for the title and department heads throughout the magazine. The general effect, we hope, will be streamlining and more simplicity. This is the first major format change since the present format was developed ten years ago.

For the next year we are planning a series of articles on major church issues. We will have a monthly article on the major emphasis of the Commission—Nonconformity. Keep up your own subscription and tell nonsubscribers among our people—there are something like 5,000 of them—what they are missing.

—E.

Faith Lifting

While "face lifting" has little appeal to us ordinarily, because of its connotations of vanity and worldliness, there is a sense in which we as Christians can be helped by lifting our faces if we do so in the right way. To have a glum, downcast look is no credit to our profession of faith. The face of the Christian should reflect warmth and radiance. Paul gives us some valuable advice as to how this may be done as he writes to the Corinthians: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). The idea seems clear that as we by faith look to the Lord, we catch a glimpse of His glory, we become more and more like Him, and His radiance shines out in our countenances, in our lives.

The inference seems clear, too, that if we want spiritual "face lifting" we must first of all have "faith lifting." Time and again we are impressed with the fact that in our religious life there is too much pessimism instead of radiant joy; too much admission of failure instead of testimony of victory; too much looking in other directions instead of looking to Jesus. To this end the writer to the Hebrews admonishes us: "Looking unto Jesus the author and finisher of our faith."

When we look at conditions surrounding us in the world today, our faith is prone to get weak, for we have nothing abiding upon which to anchor it. "The world passeth away, and the lust thereof" (I John 2:17). "The whole world lieth in wickedness" (I John 5:19). When we look to others, their good examples may encourage us, but we can not but be impressed also with their human failings. When we look at ourselves we see sins and shortcomings that can easily cause us to despair. But when we look to Jesus, the Author and Perfecter of our faith, our hearts are warmed, our spirits are strengthened, and we are inspired to go on to Christian victory over the world, the flesh, and the devil.

This is the "faith lifting" that we need. In it we have "the secret of peace, the spring of power." It will bring new joy to the heart, new radiance to the countenance, new power in service, new hope for the future.

Lifting our faces to Jesus in faith should make a good New Year's exercise. It will help us to forget the past with its failures and mistakes. It will help us to take our gaze away from the world with all its gaudy allurements. It will keep us from despising our brother for his failures or envying him for his successes. It will keep us from looking within ourselves either in self-pity or pride. It will help us to keep on in faithful service in spite of seeming failures or real opposition. It will give us strength for the day as we need it. It will assure us of the abiding presence of the Holy Spirit to make our lives beautiful, fruitful, and victorious.

What better motto can we select for the New Year than this great classic from the Epistle to the Hebrews? "Let us run with patience the race that is set before us, looking unto Jesus the author and

finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

—H.

Cultural Religion

By John W. Miller

American churchmen are quickly waking up to the fact that the wave of religiosity sweeping America holds within it subtle threats to the strength of the true church. Articles in current publications have given incisive accounts of the matter. This article seeks to bring this issue to the attention of our own brotherhood.

The facts concerning the new mood of religiosity can be easily gathered. A political rally held here in Goshen recently at which the assistant secretary of the army spoke was opened by an invocation and closed by a benediction administered by a local pastor. Adm. Arthur W. Radford found it profitable in a recent speech to point out that military defeat would bring with it not only political, economic, and social disaster, but also spiritual disaster as well. A recent news note in the Goshen paper reports that a retired Hollywood dancing star, Eleanor Powell, will from now on limit her dancing to benefits and will devote the rest of her time to a televised Sunday-school class of selected students. Roy Eckardt in a *Christian Century* article (Nov. 17, 1954) notes further that "radio stations pause not simply for the usual station breaks but for recommended moments of meditation. The movie makers know that few productions can out-box-office religious extravaganzas. The new piety has successfully invaded the halls of government. Attendance at prayer breakfasts is quite the thing for politicians these days. Ostensibly, even cabinet meetings can function better after a word of prayer. And the pledge of allegiance is given the new religious look by the addition of the words 'under God.'"

In the face of all this it needs to be pointed out with clarity and insistency that there is a false and a true spirituality, and that not every one who says "Lord, Lord" shall inherit the kingdom of God. In fact the conflict between the true and the false prophet which we find recorded in the Bible only rarely involves a prophet of God and a defender of idols, but rather two men claiming allegiance to the same God. It is a spiritually minded people to whom Jeremiah comes with his call to radical repentance:

"Have you not just now called to me,
'My father, thou art the friend of my youth—
will he be angry for ever . . .?'
Behold, you have spoken,
but you have done all the evil that you could"
(3:4, 5, RSV).

It is against an ostensibly God-fearing prophet, one who stands before his people in the name of the Lord of hosts, the God of Israel (28:2), that Jeremiah pronounces that horrible word of judgment which we read in Jer. 28:16. It is a pious Bible-quoting king (Isa. 7:12) that the Prophet Isaiah confronts in the famous seventh chapter of his book. It is a church-attending, praying people that he condemns in chapter one. In the long annals of man's history only rarely has he ventured to live his life without some God, and then only for brief moments. The question which the Bible is constantly defining and redefining in a multitude of ways is not the question concerning the existence of God, but the question concerning His *character*. We can therefore be thankful about the new religious mood of our age *only* if it is clear that the return to religion is in truth a return to the Father of Jesus Christ.

Our times force us then to ask with new seriousness: What does it mean to return to Him who is the Father of Jesus Christ? As we seek to guide our lives through this mass of contemporary religiosity we need to let the ancient cry ring out: What does God require of us? Is it a volume of prayers or a sentimental longing for that glad reunion by and by? Is it a friendly attitude toward the "Man Upstairs" or confidence in the finished work of atonement? The answer to these questions cannot be given by any proof text reference to the Bible. To discover that specific place where a man or a nation makes a real decision for or against God demands in our day as in the past a truly Spirit-filled, prophetic ministry. Isaiah stepped before his people, not merely with a few general maxims from the Mosaic Bible on his lips, but with a word that exposed the very place where men in his time said their "yes" and their "no" to God: the treatment of orphans and widows (1:17). He stepped before his king with no general platitudes about God and man and the nation's destiny, but with the concrete call to reject his contemplated coalition with Assyria and to cease his feverish efforts in the self-defense of Jerusalem (7:1 ff.). In the same way Jeremiah is called to proclaim at the proper moment, not simply some general theological homily concerning judgment and redemption, but to point his people in the crucial moment to that small door that leads from death to life: flight from the security of Jerusalem in weakness and despair to the camp of the enemy (21:8, 9). In our own time we need again the gift of prophecy to point us to that small place where the spirits are tested and discerned.

Without proposing to be a prophet or the son of a prophet I would like to close this article with the suggestion that for many of us the military question will be in our time just such a testing point. With efforts already in full steam to engineer through the coming congress a program of universal military training, nonresistance no longer remains for us one among many doctrines, but truly that point where decision is made for or against the Father of Jesus Christ. In both Old and New Testaments trust in the arm of the flesh and trust in God disqualify each other. Measured by this criterion it must become apparent to us that the really dangerous heresies of our day are not those centering in Jehovah's Witnesses or Mormons but those emanating from places where prayer and atomic stock-piling, calls to peace and feverish activity in building up vain military alliances are combined in unholy proportions. For "by this it may be seen who are the children of God, and who are the children of the devil: whoever does not do right is not of God, nor he who does not love his brother" (I John 3:10, RSV). Goshen, Ind.

It Happened—

TWENTY-FIVE YEARS AGO

(From Gospel Herald, *Dec. 19, 1929)*

Goshen College. This year, for the first time in history, the time of Thanksgiving was made a home-coming time. Invitations were sent out to alumni and ex-students. The response was gratifying. Over one hundred visitors were here during the three days. . . . On Thanksgiving Day dinner was served in the dining room. . . . During and after the meal talks were given by representative alumni and alumnae and special music was furnished.

(From Gospel Herald, *Dec. 26, 1929)*

In the Dec. 6 number of the "New Holland (Pa.) Clarion" is a touching tribute to Bro. S. H. Musselman, known and loved by a wide circle of brethren and friends, who has recently passed to his reward.

A meeting of the Mennonite Central Committee was held at 2812 Lincoln Ave., Chicago, Ill., Dec. 14, 1929. All members of the committee were present. A number of representative brethren from the organizations and conferences in the work of the committee had also been invited to be present for the purpose of considering ways and means for the relief of the Russian refugees in Moscow. . . . According to cable received from Germany, about 600 of those that had come to Moscow are now in Germany. These are mostly Mennonites. The rest of the 10,000 or more that had to come to Moscow were being deported to their former homes and for the present were not allowed by the Russian Government to leave Russia.

Eileen Coffman, London, England

By Margery Coffman

Hail and farewell; hello and good-by; welcome and bon voyage; these seem to punctuate so many of life's experiences. It seems only yesterday that we rushed down the ramp at St. Catharines to welcome home our dear ones, yet it is now several weeks since we waved them a tearful farewell to a background of that wistful old tune, "God be with you till we meet again!" They tell us John and Eileen and the boys were on this continent ten weeks. Probably. It seems like only ten days, looking back.

John and Eileen Coffman and their two sons, Paul and Walter, left Vineland on November 15 to return to London, England, there to begin a new work under the Mennonite Mission Board. John returns with a joyful heart to a dream fulfilled. Years ago, as a lad he dreamed of going to England, to make reverent pilgrimage to scenes that drew him like a magnet, scenes that fascinated him in history and in literature. When MCC opened a relief center in London during the war, it was to John the finger of God pointing the way. Surely it must have been so, for there he met and married his wife, Eileen, and with her there beheld the vision of a greater work among the teeming millions of the great and wicked city that is at once so wonderful and so terrible a place. John could not believe that God would open up a work with such intimate contacts as those created by the work of MCC during the war, only to close it again. Encouraged by his work at Finsbury Mission, he became increasingly convinced that here was vast scope for the testimony of his own beloved church.

Inspired by his love for England and a burning desire to be instrumental in bringing her people to a saving knowledge of Christ, John's dreams began to grow into reality, until at long last he and his wife have returned to that ancient land to bring the old, old story from this brave new world! A remarkable example of intercommunity reciprocation! From the old world came our precious Gospel story. Back to one of the old world's oldest cities, we now send the old Gospel. Old yet ever new, from our own new world! The old world has grown very old, very tired, very much disillusioned during this past century. She needs the rejuvenating power of the Gospel as never before!

With the departure of the Coffmans from our shores, goes one of the most colorful personalities of the missionary family of the church in the person of Eileen, Mrs. John Coffman. Many of you have met her, heard her speak, and perhaps wondered a little about her. Let me introduce her to you!

Eileen is of England, English, but more than that, she is a Londoner. To be English is one thing; to be a Londoner is something else, even as to be a citizen of the United States is one thing, but to be a New Englander or a Texan, for example, is an additional distinction. My England is the England of quiet moors and meadows, of sleepy rivers, of primroses nestled beneath green hedges, in short, the England of the poets. Eileen's is an England of noisy streets, rushing crowds, marvelous old buildings, historic pageantry, wealth, and splendor, in terrible contrast with poverty, squalor, crime, and dirt—the England of the great social novels of Dickens, and the modern Priestly.

Eileen Coffman was born within sound of Bow bells ("I'm sure I don't know, tolled the great bell of Bow") in the east end of London and within easy distance from the notorious dockside area of that city. When she goes to work among the people of London, it will be as one who knows their background intimately. She will know exactly how to interpret their joys and their sorrows, their problems and their temptations. Most wives of missionaries probably have gone to parochial schools, or at least completed their education at one or other of the church high schools and colleges. Not so Eileen. What education she has, she has obtained in the toughest, roughest schools in the world, the London city council schools. We will not discredit the value of a church school education, for the extra Bible training must be in itself of inestimable worth, but undoubtedly those people who have been handed about on silken cushions from Mennonite home to Mennonite school to Mennonite-sponsored jobs must withstand quite a shock when they have to confront life in the raw! Eileen will have no well-padded protective cushions to get rid of. Her education is perfect for the job. She deplores her lack of "booklearning." She may not have much knowledge of the manners and mores of the times of the Minor prophets, but her knowledge of the saving power of the Saviour, and what He saves from and saves unto, is equal to any M.A. thesis from any college, on any subject!

Give—for the years are passing; give freely; all too soon the noonday follows sunrise, the sunset follows noon. Place love lamps in the window; bless others while you may. Today the door stands open; tomorrow—who shall say?—Treasure Chest.

From her father Eileen inherits the enthusiasm and vivacity so outstanding in her personality. She has had no training in platform manners and speech-making, and none would list her as a "powerful speaker," yet I have seen audiences who have been lulled to sleep or at least to a mental torpor by speakers so-called, come suddenly alive when that small person stepped to the platform! Perhaps it is the novelty of her English accent, and the difficulty we westerners have in following her broad vowels. Anyway, audiences usually wake up and listen. She is almost naive in expressing her delighted enthusiasm in the gifts she has received. She is quite unaffectedly unashamed in her admission that never before has she had so many lovely "things." Her imagination never equaled such abundance!

But to get back to her father. Walter Pells was of French-Huguenot descent, the son of fairly well-off parents. Like many a lad before and after him, he was very much discontented with the restriction of home life. Romantically taking matters into his own hands, young Walter ran away and—it's really true!—joined the circus! He worked up in his chosen profession to become top trapeze artist in one of the better-known circuses of his time. Injuries following falls caused him to leave the sawdust ring, and became a steward on a luxury liner. Sometime in those years, Mr. Pells married Eileen's mother, a practical, hard-working woman, with a compelling ambition to bring up her family decently and respectably in these most unfavorable surroundings. And be it said to her great credit, she accomplished exactly that! For Eileen, London east-ender though she be, was brought up with a standard of moral conduct and behavior that would do credit to Mrs. Gummidge or Emily Post herself! Mrs. Pells, happily, is still living, happy to be "nanny" to the small Coffman boys. Mr. Pells died a number of years ago.

Eileen was confirmed as a young girl as a member of the Anglican church, High church at that. As far as she was concerned that was the sum total of requirements for entrance to heaven, other than attendance at services for such solemn occasions as weddings, communion at Easter, and perhaps at Christmas for the special music.

Music! There was Eileen's vulnerable point, for it was love of singing and music that brought her, during the war, to Finsbury Mission. At the time of the blitz, when air raids were nightly occurrences in London, Eileen and a group of young people listened idly to a program put on in a bomb shelter by a group from the mission. They joined in the singing and were earnestly invited to attend services and assist in the choral attempts of the mission. More or less out of curiosity, one or two, including Eileen, went to a service. Something constrained Eileen to go again and again.

A Prayer for This Week

Our God, in this season of gifts, help us truly celebrate Thy complete giving of Thyself to us in learning how we may more completely give ourselves to Thee.

Is it our time we should give—in prayer, in deeds of love to others, in learning from Thee, and in heeding and obeying Thy voice within? Then we give it.

Is it our wealth we should give, comparing it to Thy poverty here on earth and to the need of many of the world's people? Then we give it.

Is it of our peace and joy we should give, discovering from Thee how to bring those around us to Thee? Then we give it.

Help us, our Lord and Saviour, to give in thankfulness from the bounty Thou hast given us. Amen.

—Ruth Eitzen.

She became interested in helping with the singing and was introduced somewhere along the line to John Coffman. The liking was mutual. John was undeniably attracted to the lively, dark-haired English girl and the Lord insisted that he urge her to a more spiritual way of life. Eileen frankly admits that her knowledge of real salvation was completely negative before she met John. He talked to her, lent her books, and the Holy Spirit aided him in his task until Eileen became a fervent Christian, truly baptized in the Lord. And as in all proper love stories, they were married and will, we hope and pray, "live happily ever after!"

Eileen and John both helped with MCC work at Shepherd's Hill during the latter part of the war. After the cessation of hostilities they visited Canada, and their eldest son, Paul, was born here just eight years ago this coming March.

Now they have gone back. Eileen has bidden me write this message for her to you. There are so many things she wants all you dear people to know, that she could not tell you herself. She wants you to know how much she loves all of you, everywhere she has gone. How astonished she has been, time and time again, at the genuine love for others you have shown! She asked me to tell you how much she has learned to appreciate you in the years between her first contact with the Mennonite Church; the "queerness" (we are queer, you know) has worn off now, and she sees and loves the sincerity, the warmth, the deep spiritual life and testimony of the Mennonite Church. In fact, she probably appreciates it a great deal more than we do, for she sees it in bold relief against the background of her own life.

Pray for her. Pray for her sons. Pray for John. Pray for the work so newly begun in London. Continue to pray, for in so doing you will keep faith with a splendid Christian woman, a woman unique among Mennonites, born beneath the ringing of the Bow bells of ancient London Town!

God be with you, Eileen Coffman! God bless you!

Beamsville, Ont.

You Never Can Tell

By Hazel E. Howard

It was the last house in the block. The only one I needed owner information from to complete the neighborhood survey Martha and I had been working on all week. This was my second call. No one answered my knock.

"I guess they must work. I'll have to catch them tonight," I said, joining Martha as she came down the street. She smiled. "I'm sorry. I forgot to tell you no one lives there. It isn't even a house."

"But," I stared at her, "the sample box of breakfast food and pamphlets on the porch are gone. They were there yesterday. Besides, there's a man mowing the lawn." I pointed triumphantly.

Martha laughed. "Go back and take a look in the window." She waited while I walked up the porch steps, cupped my hands alongside my eyes, and peered in. A spooky sensation crept over me. Instead of furniture, rugs, and drapes, I saw machinery. Booster pumps, turbines, gears, belts, levers.

The white stucco bungalow with its scarlet tile roof matched the neighborhood architecture. In its setting of emerald green grass, trim shrubs, flowering plum and Chinese elm, it resembled a model, much-loved home.

"Satisfied?" Martha asked, as we headed for our car. "When the city water department was forced to add extra units to its growing system," she explained, "someone conceived this idea of housing the equipment, instead of a disfiguring shed. The town now has three. One even has a garden. There's a deep well under each house."

"It's a good imitation," I replied, thinking how I had been fooled.

"Speaking of imitations," Martha said, "about three years ago, a man moved next door to us. Everyone liked him. You couldn't help it. He was so neighborly. Played ball with the youngsters, went to church, and we all thought him a model citizen." She paused. "Yesterday the F.B.I. arrested him. They've been checking on him a long time."

"Communist?" I looked at her. She nodded. "And spy. You never can tell."

No, I thought before I fell asleep. You never can tell. When Christ was eating that last Passover Supper with His twelve disciples, He said softly, "One of you shall betray me." Those who heard must have shown their surprise. John, sitting next to Jesus, asked, "Lord, who is it?"

"He it is to whom I shall give a sop when I have dipped it," Christ answered, handing the dripping bread to Judas Iscariot. Later that night, His prediction came to pass. Judas, one of the chosen ones to be with the Master—Judas, the privileged disciple—the trusted treasurer of the little group, who dressed and looked like the other followers as he mingled with them, betrayed his Lord for a little money. His outward actions camouflaged a heart of greed.

Then I remembered that it is man who looks on the outward appearance. God looks on the heart. I Sam. 16:7.

Redlands, Calif.

Prayer Requests—

Pray that real spiritual help may come through the Girls' Camp which will be held in Tanganyika Jan. 3-12, the first attempt at such a camp for teenage girls.

Pray for God's blessing on the winter Bible schools soon to begin.

Pray for a Christian mother who is gathering into her home weekly young people of her community to help safeguard them from the social pitfalls. Many of them are not Christians, from broken homes, and some are motherless. Because of a tragic experience in her community the Lord has burdened her to accept this challenge.

Pray for the unity and guidance of the Spirit at the annual conference in Argentina, Jan. 27-30.

Pray that the Lord will work definitely in the heart of a one-time religious leader in Coamo, Puerto Rico, that he may truly surrender his life to God and use his talents in the work of the kingdom.

Christmas everywhere means the Spirit of Christ in all areas of life. The Spirit of Christ, mind you; not a mere sop to the suffering, not a mere dole to the distressed, not an occasional favor to the unfortunate or the underprivileged. The Christ Spirit is something permanent, and something that must be wrought into principles of conduct, thus made effective in human affairs. What this old wobbly world needs is Christmas everywhere and all the time.

—D. Carl Yoder.

TO BE NEAR TO GOD

DISCIPLESHIP IN THE BOOK OF JOHN

Sunday, January 2

Read John 1:35-51.

The disciple—

Beholds the Lamb of God.

Leaves any other allegiance to follow Christ.

Abides with Christ to learn more of Him.

Tells others what he has found.

Sees the great things which Christ reveals to him here and expects the greatest of great things in the eternity ahead.

Monday, January 3

Read John 2:1-12.

When Jesus is in our gatherings—be they house warmings, or dinners, or weddings, or outings, or picnics—when He is given the privilege to do His will the event becomes something distinctive.

That which would otherwise be the common thing or the mediocre is replaced by the special. There is rest and delight; there is sufficiency; things are done on time; the good is made better.

Discipleship means that what Jesus says, I do.

Tuesday, January 4

Read John 3:1-21.

Ye must be born again. In this mid-twentieth century the disciple of the world changes schools and becomes the disciple of the Lord Jesus in the identical way Nicodemus needed to do.

Christ was lifted up. Faith must reach out to accept that Christ and the shed blood upon that cross. Faith must commit the soul to the Christ.

In the love of the lifted-up One, discipleship is a glorious experience! He loves on and on, and we abide in His love. That love seeks out the best for the loved one.

Wednesday, January 5

Read John 3:25-36.

The disciple must see to it that Jesus Christ is kept in the pre-eminent, exalted place. If he receives praise, it must not be of his own seeking.

As a disciple, I must insist, "No glory belongs to me. The great teacher gives me all I am." Satan would take away the glory from my Lord by having me take glory to myself. When I do that I short circuit my testimony and do immeasurable hurt to the cause of my Master.

Thursday, January 6

Read John 4:1-42.

There are short cuts in life that are disastrous. Things are lost or missed by taking them. We cannot short cut devotional meditation and expect to grow. To do anything well takes time.

But Satan's "Take your time; go the long way round" is also disastrous. Here Jesus "must needs" take the short route through Samaria, not around it. It led into a missionary field where was a needy soul and a needy city.

Be the way long or short, following the Spirit leads the disciple "to a city" or "to a land" or "to a people."

Friday, January 7

Read John 5:1-9.

The disciple has good reason to determine and to declare, "I will not worry nor let discouragement put its warping coat about me."

He abides in these facts:

Jesus knows

Jesus cares

Jesus loves

Jesus acts

Jesus restores

Saturday, January 8

Read John 5:17-31.

The disciple is a quickened soul. He has imparted to him life eternal; Christ lives in him.

The disciple honors the Son and the Father. Such honor is given by a life of praise and devotion and trust.

The disciple has heard the Word and believes.

The disciple who dies before Christ's coming shall someday rise. He shall hear His voice and come forth unto the resurrection of life.

The disciple seeks to do the will of the Father as Jesus sought and did.

The disciple's heart prays, "Make me a disciple in the breadth and depth of its meaning."

—Sadie Hartzler.

The Living God

Sunday School Lesson for January 9

(Psalm 103:8-13; Isa. 40:18-31; Matt. 6:9; John 4:23, 24; 10:30)

What was the first of the ten basic laws God gave to His people? "Thou shalt have no other gods before me." What other gods might Israel have had (and did have)? What other gods do people have today before God? What distinguishes our God from all others? He is alive forevermore. He is the everlasting God.

No matter what age pupils you teach, they need a greater appreciation of the true God that they might find security in Him. Therefore extol Him in this lesson teaching. Time may not permit a thorough study of all the attributes found in the selected Scriptures. Prayerfully consider your pupils and present those qualities of our great God that your pupils need most.

Mercy, steadfast love, is outstanding in our God. Even His justice is full of mercy. Let the pupils have time to consider. Has God dealt with you after your sins? Has He punished you according to the greatness of your sins? Why not? Will He punish you yet in some future day? See the three measures of God's mercy: "as the heaven is high above the earth," "as far as the east is from the west," "as a father pitieth." Let the pupils tell of instances of God's steadfast love in dealings with Israel. Always, every time that Israel truly repented and turned to fear God, God loved them, forgave them, and healed them. As Millard Lind says in the Bible Lessons, God's purpose was never merely to punish but to redeem.

Behold God, the creator and the sustainer of all things. If one lifts up his eyes on high, he can see the greatness of the might of God. How do the heavens show His power and majesty? Consider the greatness of the universe, the laws that we depend on for our life. He who builds and guides the planets gives us power. Why should we faint? His power is ours for the asking. Read Isa. 40:31.

God is as a father to His children. He is like (and above) a perfect father in love and sympathetic understanding. We are His children. He gives us life and everything we have and He has bought us back to Himself at a great price. We respect Him as a father, for He is most worthy. He never reprimands us unwisely nor does He give us one unkind word nor punish us in anger. Think of the best father you know; our God is a better Father than that person. We can approach Him with any request or problem. He knows and cares.

Very comforting and encouraging is the fact that God is a Spirit. He can be everywhere at the same time. He can be in our hearts and minds. He can be with our friends, saint and sinner. We can worship Him anywhere and at any time, for the worship is from our hearts to this Great Spirit, God. He can be in us to direct us, to give light on the path of today, to nerve us for the task, to encourage us, to give us wisdom, to forgive our errors, and to bless our efforts. It is a communication of spirits. From Him we know we can hide no mock worship or even thoughtless worship.

And then God gave us a perfect expression of Himself in Jesus Christ. Any time we want to see God we can look at Christ. They are one. "He that hath seen me hath seen the Father."

Great is our God and greatly to be praised. "With thee is the fountain of life."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Because so few people in Western Europe possess a Bible, a short four-lesson study on salvation has been prepared by the Belgian Gospel Mission which would require the use of only the Gospel of John. Over 700 people in Belgium and many more than that in France have completed the first step of the study. A very large proportion of these have had no previous contact with the Gospel.—**Evangelical Mission News.**

FAMILY CIRCLE

New Year

He came to my desk with quivering lip—
The lesson was done—
"Dear Teacher, I want a new leaf," he said,
"I have spoiled this one."
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better now, my child."

I went to the throne with quivering soul—
The old year was done—
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better now, my child."

—Author unknown. Selected by Mary H. Thomas.

Glad Faces and Sad Faces

By H. H. Smith

A story goes that a mother took her little boy to the doctor's office and said, "Doctor, I wish you'd look at Willie's face; he's had it a long time and it's spreading." Of course we know what the mother meant to say, but as it stands, it's an amusing sentence—like that other sentence: "I saw a man digging a well with a Roman nose."

But when something makes them glad, children's faces do spread. After a football game a boy comes home with a "spreading face," and his mother knows that something wonderfully pleasing has happened, even before he can say, "Mom, we won."

The thought of a little boy's face spreading with joy comes to mind as we recall seeing a picture of a little boy in one of the war-torn countries hugging a pair of shoes to his breast. It was a remarkable picture for vividness of expression, and perhaps some who may read these lines will recall seeing it. As you look at that picture you can almost hear the boy saying: "It is too good to be true! Is this pair of shoes really mine?" After being barefooted a long time in a cold climate, his joy on receiving a pair of shoes was unbounded.

On another leaflet sent out by the churches soliciting help for those overseas who are in dire need, there is an impressive picture of a little boy hugging a blanket to his breast. He had known what it means to have biting cold winds blow upon his thinly clad body, and his face spreads with joy as he receives a warm blanket sent by someone who wants to help those in deep distress, because of the lack of food, clothing, and shelter. Besides lacking the necessities of life, many of these children are orphans, wandering waifs, without any parental care.

There are sad faces in some of the literature soliciting help for those in dire need who, because of war, have suffered the loss of all their earthly possessions—sad-faced mothers, sad-faced fathers, sad-faced children! One of the saddest of these pictures was that of a little boy who, it was said, "could not smile." Laughter, expressive of the sheer joy of living, should be the birthright of every child, but a picture showed a little boy who couldn't laugh—he could not even be induced to smile. What great tragedy befell this child? Perhaps he saw his parents killed before his eyes by falling bombs, leaving him homeless and friendless. Some pictures have shown little children with half-starved, emaciated bodies and pinched faces, searching for scraps of food in garbage cans.

Thank Heaven, there is a brighter side to some of these depressing pictures. They are true pictures taken from life and some show bony, emaciated bodies of undernourished children, and then the same children are shown after they have received adequate nourishment provided by those who are deeply concerned for the welfare of these needy ones. What a change! Sad faces have been transformed into glad faces!

This is the miracle we can perform today: we can transform sad faces into glad faces. Our contributions can help to feed and clothe the needy, rebuild their homes, churches, hospitals which war has destroyed. With gratitude to God for our many blessings, surely we will count it a privilege to help these unfortunate people in their great distress.

Ashland, Va.

"As a Flower of the Field"

By Martha Sauder

From a little seedling to a tender plant, eventually the full-grown stalk is blooming with lovely flowers. In a few days or weeks, the petals droop and wither, and the glory and beauty is gone. Is this a picture of life?

To each individual God has given a span of time in which he is given physical life. He has also told us what He expects us to do in this short time. His Word tells us we are created "for his glory." From Him we derive the power we need to live a life that will glorify Him.

The gardener plants each flower in the place where it will grow and develop best. In a similar way God has a place for each of His children. Seeking His will and guidance, we can fill that place in the best way possible.

The little violet hidden by larger plants does not look with envy at the white daisy and say, "Because no one will see my flowers, the petals don't need to be so perfect." Or does the perfumed lilac nodding in the breeze despise the little pansy faces because they have not grown to her lofty height? Would the gardener expect the lilies of the valley to be without their fragrance simply because they cannot be a bright red rose? Do your best, whatever your place may be!

How beautiful the earth appears when the flowers give forth their fragrance and beauty! But sooner or later they

(Continued on page 1233)

EXPRESSIONS OF APPRECIATION

I want to say Thank You to my relatives, friends (far and near), and to my pastor and ministers in my church who so kindly remembered me in their prayers, and by visits, letters, cards, flowers, and money while in the hospital and also after I returned home. May God definitely bless each and every one of you is my prayer.—Mrs. Wilmer T. Byler, Elverson, Pa.

* * *

We wish to express our sincere thanks and appreciation to our many kind friends who so graciously remembered us during the long illness of husband and father in the hospital and since he is at home. Special thanks to the many Sunday-school classes and others for the gifts of money, fruit, flowers, and the many prayers and lovely cards. May the Lord richly reward each one of you as you continue to serve Him by serving others.—Reuben and Mary Newswanger and family.

* * *

We wish to express our sincere thanks to all neighbors, friends, and relatives who so kindly remembered us in their prayers and with flowers, cards, gifts, and kind assistance in our recent bereavement.—Earl H. Hunsberger, Jr., and family.

* * *

We wish to thank our kind friends, neighbors, and relatives for the many expressions of sympathy and encouragement, and also for the prayers, cards, visits, and help given since the sudden passing of our dear husband and father, Christ E. Gall. May the Lord richly bless each one of you is our prayer.—Mrs. Carrie L. Gall and family, Elizabethtown, Pa.

* * *

We wish to express our appreciation and gratitude to all who have in any way remembered us during Mother's many years of affliction—prayers, gifts, visits, words of encouragement and kindness, shown to her and the family; also for expressions of love and sympathy since her passing. May the Lord abundantly reward each one of you is our prayer.—The Annie Brubaker family, McAlisterville, Pa.

* * *

We take this plan to thank our kind friends for the many remembrances to us. The cards, letters, gifts, and the assurance of your prayers have all been appreciated very much. We wish to extend to you all our best wishes for a joyous Christmas and a happy new year.—Ella and Adda Smucker, Mennonite Home, Harrisonburg, Va.

* * *

I would like to express my thanks and appreciation to the many friends who remembered me with cards, flowers, eats, and many other gifts; also for the visits and prayers while I was in the hospital and since I am at home. One cannot express in words how much these mean. May the Lord bless and reward each one of you and may His blessing be with you all.—Mrs. Warren G. Hershey, Smoketown, Pa.

Discipline and Missions

By Orrie D. Yoder

"For God gave us not the spirit of fearfulness, but of power and of love, and of discipline. Be not ashamed therefore . . . but suffer hardship with the gospel according to the power of God. . . . For which cause I also suffer these things, yet am I not ashamed" (II Tim. 1:7, 8, 12, ARV).

How could Paul endure untold suffering for Christ and why did he also challenge Timothy to suffer hardship for the testimony of the Gospel? It was because God gives to His servants the spirit of power and of love and especially of **discipline.** With the spirit of self-abasement, of love and discipline, Paul accepted and persevered in the call of Christ, which was outstandingly a call to suffering and hardship. Acts 9:16.

From the very beginning, God's call to His people has been the call to affliction and hardship. Gen. 15:13. His choice heroes are ever those inclined to endure hardship and discipline. Never has God had a people like the "chosen people" so imbued with the spirit of discipline to suffer for Him, both for righteousness' sake and in judgment for their sins. Through them came our suffering Messiah and foundation Bible saints.

But where is that spirit of power and love and discipline today? Have not we Americans become the most undisciplined and self-indulgent people upon earth? Have we not undisciplined politicians, undisciplined religious leaders and church members, a generation of undisciplined parents, and another generation of undisciplined youth?

Where are the Christian workers today who with the spirit of discipline will suffer hardship with the Gospel according to the power of God? Where the brotherhood who with prayer, sacrifice, and self-denial are ready to suffer hardship that the program of the church might be fully supported according to the Word of Christ and the call of the Holy Spirit? Could He find such, surely He would be sending many more workers to lost Jews and Gentiles; many more would be witnessing to the Gospel among the lost around us and to the lost around the globe!

Lacking this fundamental spirit of self-abnegation and discipline, the Christian worker today aspires to the best in eats, clothes, travel, and fleshly securities, while the Communist says: 'Of course I'm hungry; I haven't eaten a good meal in three days. . . . I'm a Communist; we need money for literature."

Why in our religious circles and programs today are we constantly in search to enlarge and increase the executive and clerical offices and personnel, while fewer and fewer wish to follow our Christ in humble service and hardship, enduring hardship for Him as His servants? While we pride ourselves in material conveniences and attainments, the Communist replies: "I belong to the party. All that I have, even my wife and family, will be sacrificed in obedience to its commands."

If people without God can live lives of sacrifice and discipline, what will be our judgment, if we do less, while professing the divine love of Christ whose command and blessing demand much more? Long ago, the followers of our suffering Christ challenged the whole world with their power to endure, their love to Christ, and their discipline of self. Today the world challenges a feeble, lukewarm church.

While the world today waits in darkness and blindness, shall the Lord look in vain for His "Joseph," who with the spirit of love and discipline will suffer that light and salvation may yet come to needy souls? As we display our "vessels" polished with worldly glamor and wealth, must our Lord look in vain for His "Gideon" and his small host who with crude instruments and **broken** vessels will yet save the day for our Christ?

Let us yet know that the life, work, and calling of our Christ was outstandingly one of suffering and discipline. He was rich, but became poor. Preacher, missionary, servant of Christ, "Let this mind be in you which was also in Christ Jesus." Dare the Holy Spirit fill us to serve Him in love and discipline, or shall we refuse and grieve Him forever from us?

Del Paso Heights, Calif.

A New Year Wish

May you have happiness to keep you sweet:
Enough trials to keep you strong;
Enough sorrow to keep you human;
Enough hope to make your heart sing;
Enough labor to keep you from rust;
Enough leisure to keep you broad;
Enough Christianity to make you value the best;
Enough of the love of Christ in your soul
To make you glad to serve.

—Selected.

THE MENNONITE HOUR (Continued)

letters coming to the office expressing help received by reading the sermon booklets. In order to appeal to busy people the sermons are now being printed in pocket-size booklets.

One of the outstanding advances during the year 1954 has been the addition of Radio Ceylon. This station is the most powerful commercial short-wave station in the world covering Africa, India, China, Japan, the Philippines, and parts of Europe, Russia, Australia, and islands in the Pacific.

The addition of WBZ Boston and WOWO Fort Wayne during 1954 have been significant in that these powerful 50,000 watt stations have been instrumental in reaching a large audience outside our Mennonite communities. Letters from these people reveal an ignorance of who the Mennonites are. Spelling like Medinite, Minite, Midden Night, Might night, Men and Night, Minnet, Midiannte, Miney Night, and Midnight Hour have come into the office within the past few weeks.

The Mennonite Hour broadcast during the past year has released more than 1700 one-half hour programs. This has been done by the united effort of not one person or one organization but by the combined consecration of thousands throughout the church.

Since this is a denominational broadcast and since it carries a denominational name the bulk of the support will need to come from the Mennonite church. This is one of the prices a denominational program needs to pay and it can readily be seen why it would be thus.

The Mennonite Hour Staff wishes to thank each one who has had a part in this evangelistic ministry during 1954 and we solicit your continued interest for the days ahead.

Your prayer interest is urgently requested that the messages might find lodgment in the hearts of the hearers. Spiritual results are conditioned upon the united prayer concern of the church.

"Faith cometh by hearing . . . ."

"AS A FLOWER OF THE FIELD"
(Continued)

are gone, and other plants put forth their blossoms. How like our friends! With us one day to love and enjoy and in a few days, months, or years, they are gone from us. But death is not the end.

Did you ever place a brown, dry bulb in the ground? It seemed so lifeless and then the cold snows and chilling rains beat upon the ground during the long winter months. But the warm spring awakened the life in them and what lovely flowers came from those buried bulbs! Will God do any less for the saints? A richer, fuller life than we have ever known before will be ours in heaven forever.

Flower seeds are carried far and wide from their bursting pods, and their fragrance reaches on to places near and far. The fragrance of our lives lingers after we are gone. The world should be a little brighter and happier because of our lives—through us they have come in touch with Jesus, the Rose of Sharon and the Lily of the Valley.

New Holland, Pa.

A day of united prayer for missions will be held on New Year's Day at the chapel of the Philadelphia Bible Institute, 1800 Arch St., Philadelphia. Quarter hour periods will be given to special fields and missions. Representatives of the participating missions will present vital needs for prayer. The purpose of this Day of Prayer is not to promote any organization or movement, but to unite in definite prayer intercession for the blessings of God upon His work during 1955. Twenty-six mission agencies will be participating. This is the third year that this New Year's Day of United Prayer for Missions has been held.—**EFMA Missionary News Service.**

* * *

A short term Bible school at Hong Kong has just finished its 10th session under the auspices of the Chinese Native Evangelistic Crusade. During the 10 sessions of the school, over 9,000 Chinese Christians have taken the course.—**I.F.M.A. News Bulletin.**

BIRTHS

Bachman, Louis and Bernice (Stalter), Gridley, Ill., third daughter, Gail Lynne, Dec. 1, 1954.

Brubaker, Marlin R. and Gladys (Landis), Quarryville, Pa., fourth child, second son, Marlin Ray, Nov. 10, 1954.

Burkholder, Paul and Eva (Reesor), Markham, Ont., second son, Robert Paul, Nov. 27, 1954.

Campbell, Walter and Hazel (Berkshire), Greenwood, Del., seventh child, fourth son, Walter Allen, Jr., Dec. 11, 1954.

Christner, George and Nettie (Swartzentruber), Millersburg, Ohio, fifth child, third son, Morris Dean, Nov. 16, 1954.

Coblentz, Alvin and Ruby (Yoder), Norfolk, Va., fourth child, third daughter, Ruth Ann, Dec. 5, 1954.

Erb, Delbert and Ruth (Landis), Buenos Aires, Argentina, first son, John David, Dec. 18, 1954.

Graybill, Albert P. and Elsie (Shenk), Lancaster, Pa., first child, Clayton Shenk, Dec. 8, 1954.

Hochstetler, Carl and Evelyn (Yoder), Oxford, Iowa, second child, first son, Leslie Eli, Dec. 6, 1954.

King, Frank and Lydia (Mast), Malvern, Pa., seventh child, fourth son, Barry Lee, Nov. 18, 1954.

Kniss, Mark A. and Betty Marie (Martin), Philadelphia, Pa., first child, Lois Ellen, Nov. 19, 1954.

Landis, John L. and Vera (Hershey), Quarryville, Pa., fifth child, first daughter, Marlene H., Nov. 23, 1954.

Martin, Roy B. and Grace (Good), Denver, Pa., first child, Dale, Dec. 3, 1954.

Miller, George T. and Grace (Kulp), Trujillo, Honduras, fourth child, third daughter, Rachel Christine, Dec. 9, 1954.

Morris, William L. and Ada (Layman), Baltimore, Md., first child, Barbara Christine, Nov. 16, 1954.

Scholl, Emory S. and Sarah (Brubaker), Winfield, Pa., eighteenth child, ninth son, James Leroy, Nov. 11, 1954.

Schrock, Leroy and Esther (Weaver), Glen Flora, Wis., fourth child, second daughter, Rita Marie, Nov. 23, 1954.

Schrock, Ray and Margaret (Warfel), Farmington, Del., sixth child, fourth son, Alvin Lewis, Nov. 27, 1954.

Sensenig, Isaac K. and Ruth (Gehman), Ephrata, Pa., fourth child, second son, Luke G., Nov. 27, 1954.

Swartz, Ernest and Wanda (Baugher), Malvern, Pa., sixth child, second son, Stanley Wayne, Nov. 18, 1954.

Witmer, Harold K., and Nyla Grace (Ebersole), Mt. Joy, Pa., first child, Veryl Lynn, Dec. 11, 1954.

Witmer, Ralph and Doris (Blosser), Salem, Ohio, third daughter, Miriam Rosanne, Nov. 7, 1954.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bontrager—Cline.—Linford Bontrager, Yoder cong., Hutchinson, Kans., and Shirley Cline, Hutchinson, Kans., Mission cong., by Sanford E. King at the Hutchinson Mission Mennonite Church, July 11, 1954.

Hershey—Moore.—Paul B. Hershey, York, Pa., and Mary Elaine Moore, Perkasie, Pa., Blooming Glen cong., by Alvin F. Detweiler at the Blooming Glen Church, Dec. 11, 1954.

Heston—Clark.—Raymond Heston and Helen Clark, both of Kimbolton, Ohio, and both of the Flat Ridge Mennonite cong., by Warren Miller at the Flat Ridge Church, Nov. 27, 1954.

Landes—Metzler.—Roland Landes, Lansdale, Pa., and Darlene Metzler, Martinsburg, Pa., by the bride's uncle, A. J. Metzler, at the Martinsburg Church, Aug. 7, 1954.

Ulrich—Yoder.—Vernon Ulrich, Roanoke, Ill., and Edith Vira Yoder, Akron, N.Y., Clarence Center cong., by Elmer H. Burkholder, assisted by D. Edward Diener, at the Clarence Center Church, Nov. 28, 1954.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Heatwole, Amos David, son of the late Peter S. and Nancy Heatwole, was born July 18, 1879, at Dale Enterprise, Va.; passed away at his home in Dale Enterprise Oct. 7, 1954; aged 75 y. 2 m. 19 d. He served as a minister in the Middle District of Virginia Conference for 43 years. Four years of his ministry were spent in mission work in the mountains of West Virginia. For the past number of years he served as pastor of the Rawley Springs congregation west of Harrisonburg, Va. He had been in failing health for the past six months. The cause of his death was diagnosed as cancer of the stomach.

He possessed a kind and friendly personality which endeared him to all who knew him. He was ready to lend a helping hand to those in need.

Bro. Heatwole was twice married. His first wife, the former Sallie Johnson, preceded him in death Dec. 23, 1918. To this first marriage were born seven children, 6 of whom survive him (Mrs. Zelda Rohrer, who died Jan. 4, 1931; Cleda—Mrs. William Keller, Reamstown, Pa.; Nina—Mrs. Weaver Layman, Harrisonburg, Va.; Arlene—Mrs. Harold Eshleman, Harrisonburg, Va.; Nellie—Mrs. Samuel Early, Dayton, Va., and Herman Heatwole, Harrisonburg, Va.).

On Dec. 27, 1925, he married Effie Showalter, who survives him. To this marriage was born one daughter (Dorothy—Mrs. Winston Smith, Harrisonburg, Va.).

Also surviving are 17 grandchildren, 5 great-grandchildren, a sister (Mrs. E. W. Burkholder, Harrisonburg, Va.), and Leonard Shank, Harrisonburg, Va., who lived in the Heatwole home for a number of years. A granddaughter (Mary Catherine Davis) preceded him in death.

Funeral services were conducted Oct. 9, from Weaver's Church near Harrisonburg, Va. Interment was in Weaver's Cemetery. Brethren participating in the services were: S. H. Rhodes, Richard S. Weaver, William Jennings, D. W. Lehman, Harold H. Lahman, and Lloyd Horst.

Kauffman, Hiram, son of John and Catherine Kauffman, was born Aug. 19, 1876; passed away suddenly at his home, Nov. 7, 1954; aged 78 y. 2 m. 19 d. Death was due to a heart attack. On Oct. 19, 1902, he was united in marriage to Clara Weaver and to this union were born 8 children. He is survived by his wife, 4 sons (Ralph, Inkster, Mich.; Clarence, Seattle, Wash.; Truman, Grand Rapids, Mich., and Roy, Clarksville, Mich.), 4 daughters (Mrs. Alma Nelson, Shipshewana, Ind.; Mrs. Bernice Suckling, Livermore, Calif.; Mrs. Rita Stein, Grand Rapids, Mich., and Dorothy, at home), 24 grandchildren, 3 great-grandchildren, and one brother (John, Clarksville, Mich.). Two brothers and one sister preceded him in death. He was a member of the Bowne Mennonite Church for many years and was present for communion the Sunday forenoon of the day of his death. His entire life was lived in Campbell Twp., Ionia Co., near Clarksville, Mich. Funeral services were held at the Bowne Mennonite Church Nov. 10, with T. E. Schrock and Daniel Zook in charge. Burial was made in the adjoining cemetery.

Martin, Samuel Alvey, son of the late Samuel H. and Catherine (Shank) Martin, was born Dec. 7, 1880, at Clear Spring, Md.; died Oct. 25, 1954, at his home near Greencastle, Pa.; aged 73 y. 10 m. 18 d. He had been in failing health for two years but death came suddenly from a heart attack. In his early youth he accepted Christ as his Saviour and united with the Cedar Grove Mennonite Church. Before his marriage he worked at the Mennonite Publishing House, Scottdale, Pa., and was very much interested in mission work in East Scottdale, where there is established work at the present time. On May 23, 1909, he was united in marriage to Bertha K. Metzler of Martinsburg, Pa., where they lived for a number of years following their marriage. He with his family later moved to their present address where he was active in the work of the church until his death. On Sunday morning he taught a Sunday-school class in his home church and gave a testimony for his Lord at the Williamson Mennonite Church on Sunday evening about six hours before his death. Surviving are his wife, 2 sons (A. Paul, Greencastle, Pa.; and Clarence S., Maugansville, Md.), one daughter (Martha E.—Mrs. Thomas, Greencastle, Pa.), 7 grandchildren, one great-grandchild, a brother (Harvey, Hagerstown, Md.), and a sister (Martha, Chicago, Ill.). Funeral services were held at the Cedar Grove Mennonite Church Oct. 28 with Abram Baer, Norman Martin, and C. A. Graybill officiating. Interment was made in the adjoining cemetery.

ANNIVERSARIES

Schertz, Dan P. and Mollie A. (Birkey) were married on Dec. 29, 1904. They are the parents of 7 children, Clara Schertz (deceased), Lester, Alton, Clarence, Milo, and Mildred (Gross), all of the Fisher community, and Dora Schertz of Flanagan, Ill. They are lifelong members of the East Bend Mennonite Church and are now living in Fisher, Illinois, where open house will be held Jan. 2, 1955.

From Our Churches

HARRISONBURG, VIRGINIA

(Chicago Avenue Congregation)

Again we are reminded of the uncertainty of life. Funeral services were held for Bro. Dan Wyse at the Lindsey Funeral Chapel, Nov. 7, after which the body was taken to Midland, Mich., for burial. Our pastor, Bro. Harold G. Eshleman, accompanied the family to Midland to assist in the final rites. It may be later than we think for all of us. Upon Bro. Eshleman's return trip he visited the boys of our congregation who are doing I-W service in Ann Arbor. The boys appreciated his visit.

Mrs. Weldon Martin, Mathis, Texas, was called home by the illness of her parents, Bro. and Sister H. N. Troyer, Fentress, Va. While here, Mrs. Martin had surgery and was blessed by a speedy recovery for which we praise the Lord. Bro. Weldon brought the Sunday evening message when he was with us.

A food and craft sale was held in the social hall of the Valley Creamery on Nov. 22 to raise funds for our sewing circle. Much interest and enthusiasm was manifested and the proceeds of the sale will be used for worthy causes.

On Nov. 21 several returned mission workers spoke to our congregation. In the morning Bro. Timothy Brenneman told of the work in Puerto Rico, Miriam Eshleman her work in Africa; and in the evening Bro. and Sister John Shank of the relief work in Germany, after which Bro. Merle Eshleman brought the evening message. These talks gave us a clearer vision of the work and the needs in other parts of the world, and inspired us to greater service.

On Nov. 28 we had baptismal and communion services; four souls were added to our church fellowship. We pray that each one will be true and faithful to God.

We welcome all who would come to worship with us. Correspondent.

WELLMAN, IOWA

(Daytonville Mission Church)

Dear Readers:

During the month of November Max Yoder of the Wellman congregation, and Ivan Lind of Hesston College congregation, Hesston, Kans., both brought very inspiring messages to our congregation.

On Dec. 12, four souls were brought into church fellowship by water baptism and one was reinstated upon confession of faith. All

of these were from non-Mennonite background. We wish God's blessing on them as they serve the Lord.

Ezra Shenk.

CANTON, KANSAS
(Spring Valley Mennonite Church)

Greetings in our dear Redeemer's name:

On Oct. 3, Bro. H. A. Diener of Hutchinson, Kans., worshiped with us and had charge of our communion service. He used the text, Matt. 27:22, for the basis of his message.

Bro. J. John J. Miller of Kalona, Iowa, brought the morning message on Oct. 31. He spoke from I Thess. 5, using "True Christianity" as his subject.

On Nov. 14, Bro. Roy Selzer of Hesston, Kans., spoke to us from Ps. 116:12-14 using for his subject, "What Shall I Render unto the Lord?"

The Springfield K.M.B. Church near Lehigh, Kans., presented a program here on the evening of Nov. 28.

On the evening of Dec. 5, the Hesston College Chorus under the direction of Bro. John P. Duerksen rendered a program of music.

On Dec. 11 and 12 Bro. Milo Kauffman of Hesston, Kans., gave four lectures on Christian Stewardship.

Our congregation is responsible for conducting jail services at the county jail at McPherson, Kans., every other Friday evening. May God bless His Word as it is given in this way.

Alice Selzer.

GRACETON, MINNESOTA
(Graceton Mission)

Dear GOSPEL HERALD Readers:

Greetings in the name of the Lord, the One whose works are manifold. The earth is full of His riches.

Bible school was held this summer with an enrollment of 100. Frank Keller from Loman was superintendent. Our teachers came from Indiana, Pennsylvania, and North Dakota. Three from here taught also. Let us pray that the seed sown may bring forth much fruit.

We enjoyed having the Hesston quartet with us for an evening service this summer.

Sunday-school election the first part of September resulted as follows: Supt., George Zook; Asst., Milton Sandvold; Secy-Treas., Perry Hochstetler; Librarian, Norma Skrivseth; Correspondent, Dorothy Zook. Bro. Vernon Hochstetler was elected as our young people's social leader.

Our souls were revived and refreshed as Bro. John Hochstetler, Creston, Mont., conducted revival meetings the latter part of October.

In the past year we purchased a hall and are remodeling it. We appreciate having a place of worship, and we also appreciated the help we received, both in funds and labor, to make this possible.

Visitors are always welcome. We appreciated those who stopped in the past. Remember the work here in your prayers.

Dorothy Zook.

LOUISVILLE, OHIO
(Beech Congregation)

Greetings: We enjoyed the presence of Mervin Hostetler, Johnstown, Pa., and his inspiring message on Oct. 17.

Many of our sisters attended the Ohio Women's and Girls' Annual Missionary program at Kidron Mennonite Church on Oct. 9. The church was filled and all enjoyed the inspirational talks given.

Our bishop, Bro. O. N. Johns, and wife were to Pennsylvania and Maryland ten days, taking care of the churches under his charge there.

Bro. C. F. Derstine conducted a series of meetings for us Oct. 27-31. Other speakers with us during the past month were C. C. Thomas, director of the Rescue Mission of Akron, on Nov. 7, when he was our guest speaker at YPBM; Bro. R. R. Smucker, Elkhart, Ind., on Nov. 12, who also showed pictures concerning our work in India; Bro. Fred Augsburger and some of the folk from Youngstown Colored Mission, who gave the YPBM program on Nov. 21; and Bro. and Sister Jonathan Yoder, who have been in India for 18 years, on Missionary Day.

The portable canner was in our community and 28 beeves were canned for relief, filling 5,856 cans.

Instruction to a class of 14 applicants is being given.

On Dec. 4, 5 the Gospel Peace Team of Goshen College was here, and on Dec. 12 the I-W young men from the Cleveland areas gave messages in song and testimony.

God's bounty comes to us not only at Christmas. What joy can be ours when we embrace the truth that Christmas is a continuing condition of the spirit, held in the heart, a never-ceasing gift of His love, ours to accept in making blessed this day and all tomorrows.

Carrie Shank.

PRYOR, OKLAHOMA
(Zion Congregation)

Greetings to all HERALD Readers:

We have many things to be thankful for every day of our lives. During this Christmas season may we all think of the greatest Gift, our Saviour, and really worship Him in spirit and in truth.

On Nov. 21 we had an all-day meeting at our church when Bro. Clarence Horst and family from Mountain Home, Ark., and the Oak Grove congregation worshiped with us. In the morning we had Sunday school and a Thanksgiving sermon by Bro. Horst, at noon a basket dinner in the basement, and in the afternoon we had several talks on sewing circle work, and talks by Bro. and Sister Horst on how God led them to do mission work. In the evening we had our missionary service. The children brought $74.60 for the missionary offering.

On Nov. 17 Bro. Walter Gomez, who is doing mission work in Mexico; told of the needs there and also showed pictures of the people and mission stations. May we all strive to do more for our Master and to win souls for Him.

Mrs. Baldwin Miller.

VINELAND, ONTARIO
(Moyer Congregation)

Dear Christian Friends:

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Joy and sorrow have walked very closely together through our congregation since last we visited with you. The Lord called home His faithful and beloved servant our pastor, Bro. S. F. Coffman. But God did not leave His own without a witness. Only about two weeks previously Bro. Wayne North, Nappanee, Ind., had come to take the place of our assistant pastor, Willis Hallman, while he was completing his studies at Goshen College. How gracious a Father we have! Bro. North has ably carried on during these months.

Nov. 24 found the Vineland congregation gathered in a very important and impressive service, which was in charge of Bishop Lewis Fretz of Selkirk. God's Spirit was evidenced by the oneness of the voice of the congregation as they granted the release of Bro. Willis Hallman, to serve elsewhere, and extended a call to Bro. Wayne North to become the pastor of the congregation here.

Our Sunday-school officers for the coming year are. Supt., David Coffman; Asst., Ralph Snyder; Primary Supt., Irene Fretz; Asst., Wilfred Snyder. YPBM officers for the year are: Pres., George Culp; V. Pres., Merle Hoover; Secy., Marjory Brubacher; Asst., Kate Coffman; fifth member, Alice Snyder.

Among the special speakers and missionaries we were privileged to have with us during the past months were Ralph Palmer, Jesse Martin, Willis Hallman, John Friesen family, and the Simeon Hurst family.

We are happy to have the John Coffman family in our midst for a short time. On Nov. 14 Bro. Coffman was ordained to the ministry in a very impressive service. Friends gathered from far and near to wish them Godspeed as they begin their missionary work at Kentish Town, London, England.

Pray for the church and its pastor here at Vineland that they may grow and prosper and be a lighthouse to the community.

We are continuing the song services at the Grimsby Hospital and the Old People's Home at St. Catharines. We are practicing Christmas music under the direction of Bro. North.

May our Saviour grant new joy, peace, and guidance during the joyous holiday season and through a happy year.

Mrs. Isaac L. High.

THE BOOK SHELF

Report from Christian Europe, by Stewart Winfield Herman; Friendship Press; 1953; 211 pp.; $2.50.

American Mennonites went to Europe after World War II, and meanwhile have undertaken permanent work there. Nevertheless we really know and understand little about Europe. Here is a book that ought to help, and ought to be read widely in our circles.

Stewart W. Herman, an American Lutheran minister, for seventeen years pastor of the interdenominational church in Berlin, Germany, and then successively head of Lutheran refugee work in Geneva and secretary for Latin American interests in Lutheran national and world organizations describes the inner spiritual condition of Europe today. The author speaks not only with a command of authenticated facts, but above all from a broad and sympathetic experience in European church life which enables him to interpret and evaluate trends and problems.

Herman feels strongly that underlying Europe's continuing political crisis is the spiritual one. Nevertheless, political solutions must be found and here "the key to real peace is European unity and the key to European unity is German unity." The crusade of World War II brought neither the "headlong clip over some well-paved surface toward permanent peace (as some had hoped) or toward complete chaos (as some had feared)."

Though World War II and its aftermath did not produce a mass revival, it has made a profound impact upon the church. As bombs fell and church institutions disappeared, the church lived on in the hearts of men and a new understanding of the church has arisen. Today radical experiments in Christian living and Christian community are replacing eloquent preaching. Individualistic mass revival efforts are inadequate in a time when the search for, and the experience of, a community are intense. "New forms of collective witness must be developed to correspond with the new forms of individual witness." In the struggle for Christian rebirth at least two general points of contact between Christianity and culture need clarification: "(1) the place where the church meets the state; and (2) the place where the church meets society."

Herman's insights are penetrating and extremely stimulating. Nevertheless, as is to be expected, he reflects the heritage of western Christendom where Christianity for centuries embraced (externally) the entire society. Hence one sees in him, despite his keen and valid insights, a certain inclination to sacrifice the church's dissociation from the sociocultural structure on the altar of relevance to that structure. But basically this book is an excellent study which commends itself to the reading of anyone seriously interested in the Christian task in Europe, whether layman or specialist. "The state of the Christian church in Europe," says Herman, "is the business of Christians all over the world."—Paul Peachey.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Linford Hackman, Carstairs, Alta., who recently spent some time in the Didsbury Hospital as a result of a light stroke on Dec. 4, is improving without any sign of paralysis. Prayers are solicited that he may soon be restored to active service.

Bro. Andrew Jantzi, Alden, N.Y., was guest speaker at the Christian Workers' Conference and Ministers' Week held at Guernsey, Sask., recently. He also served as evangelist for the Guernsey congregation throughout the week. Following the conference he spent a few nights with the Duchess, Alta., congregation in revival efforts.

Bro. Milo Stutzman, Kingman, Alta., accompanied by his daughter, Sister Verba Stauffer, and his daughter-in-law, Olive Stutzman, recently visited the mission stations of Bluesky, Culp, and Smith, in Alberta. They were present at Smith, Wednesday evening, Dec. 8, when Bro. C. J. Ramer, Duchess, Alta., accompanied by a male quartet, held communion for the Bethany congregation, near Smith.

The Fair Haven Mennonite Mission, corner of West Taylor and Stratford Sts., Ft. Wayne, Ind., is a congregational outpost started by the Leo, Ind., congregation on July 18, 1954, as a work among colored people. Two high school girls were baptized on Sunday, Nov. 7. The brethren Martin Brandenberger and Jess Liechty are superintendents of the Sunday school.

Ordination.—Bro. Alton Miller was ordained to the ministry to serve the Roseland congregation, Adams Co., Nebr., on Sunday, Dec. 12.

A Christmas Hymn Sing was held at Carpenter's Church, south of Talmage, Pa., on the evening of Christmas Day, Dec. 25. Bro. Martin Ressler served as song leader.

A group from the Pike congregation, Elida, Ohio, gave a program at the Sharon Church, Plain City, Ohio, on Sunday evening, Dec. 12. Bro. Harold Good brought the message.

Bro. Richard Martin, Elida, Ohio, was the speaker for a Christian Youth meeting at the Wooster, Ohio, Church on Saturday evening, Dec. 18.

The Mennonite Revival Singers, Uniontown, Ohio, gave a program at the Deep Run, Pa., Church on Sunday afternoon, Dec. 12.

Teachers of juniors and intermediates, or families looking for mission and relief projects for this age group, should secure (and preserve) the issue of **Words of Cheer** for January 2, in which a number of suitable projects are described.

In the January 2 issue of the Words of Cheer, will also appear a story, "Adventure at the Twenty," which is based on an incident which occurred in an Ontario Mennonite community during the War of 1812. Many will enjoy this historical sidelight. A series of drawings on the history of the Mennonites in Ontario, by Harvey Snyder, will begin in the January 9 issue.

Bro. Wesley Jantz, after three and one-half years of valuable service as pastor of the La Junta, Colo., congregation, has accepted the position of superintendent and chaplain of the Bethel Hospital and Eventide Home, Mountain Lake, Minn., to begin service Jan. 1.

Bro. Wilbur Nachtigall, formerly in mission work in Puerto Rico, will assume the pastorate at the La Junta, Colo., Church, Jan. 1.

Slides illustrating the work of the Publishing House were shown at the Fairpoint, Ohio, Church on Thursday evening, Dec. 9. Bro. Richard Hostetler, Dillonvale, Ohio, had charge.

A Gospel Team from Hesston College had charge of the morning worship service at the Denver, Colo., Church on Sunday evening, Dec. 26.

Communion services were held at the Pinecraft Church, Sarasota, Fla., on Nov. 24, with Bro. LeRoy Stoltzfus, Bird in Hand, Pa., in charge.

A foreign student group from Eastern Mennonite College gave a program at the Kaufman Church, Davidsville, Pa., on Sunday evening, Dec. 19. This group, composed of students from Jordan, Holland and Germany, made a tour among Pennsylvania churches during most of the Christmas vacation.

The new church building erected by the Rowe congregation, near Shippensburg, Pa., was dedicated in connection with an all-day service held on Sunday, Dec. 19. The brethren J. Irvin Lehman, Chambersburg, Pa., and Simon Bucher, Annville, Pa., served on the program. The last services in the old church, about a half mile distant, were held on Sunday evening, Dec. 12.

Bro. A. N. Troyer, aged deacon of the Hesston Kans., congregation, passed away on Dec. 16. Earlier he had also served as business manager of Hesston College. Funeral was held at the Hesston College Church, Sunday afternoon, Dec. 19.

Bro. and Sister Cleason Bender, workers at the Publishing House, recently took into their home for adoption, Robert Myrl, (5) and Charles Frederick (3), thus providing a Christian home for two needy children.

JOHNSTOWN BIBLE SCHOOL

This is your opportunity. Six weeks invested which you will never regret. If you are a young person, you may select foundation courses which will give you a great help in future Bible study. If you are a minister or experienced Christian worker desiring further Bible study or the benefit of discussions with others of vital questions, this is the place for you. You are not too old to go to Bible School. Courses are planned so that you will get the most from your six weeks of study. Write for information or bulletins covering courses of instruction to Harry Y. Shetler, Davidsville, Pa.

Forty students, representing Iowa, Pennsylvania, Ohio, Indiana, Florida, and Ontario, are registered in the Ontario Bible Institute. This does not include attendants at night classes. Instructors are R. S. Koch, J. B. Martin, Oscar Burkholder, J. F. Garber, J. H. Hess, V. Paul Martin, and Arnold Cressman.

Announcements

Annual Hymn Sing at the Deep Run, Pa., Mennonite Church, Jan. 1, at 7:30 p.m. Bro. Henry Ruth, of the Salford congregation, will speak.

Special meeting at the Fairview Church, Reading, Pa., Saturday evening, Jan. 1, and Jan. 2. Speaker, Andrew Hartzler, Newport News, Va. Song leader, Glen Sell.

Church Music Conference, at Hess Meetinghouse, Lititz, Pa., on New Year Eve. and all day Sunday, Jan. 2. Guest speaker, J. Mark Stauffer, Harrisonburg, Va.

Thirty-first Annual Ministers' Normal at the Johnstown Bible School, Stahl Church, Jan. 3-5. John C. Wenger, Goshen Ind., is the out-of-district instructor.

Visiting Speakers

December 5. **Raymond Charles,** Lancaster, Pa., at Perkasie, Pa. **L. R. Marston,** Greenville, Ill., at Goshen College, Goshen, Ind.

December 12. **Andrew Gih,** president of Evangelize China Fellowship, at Olive Church, near Elkhart, Ind. **J. W. Birky,** Spartansburg, Pa., at Beemer, Nebr. **George Troyer,** Puerto Rico, at Holdeman Church, Wakarusa, Ind.

Evangelistic Meetings

B. Charles Hostetter, Harrisonburg, Va., at Goshen College congregation, Goshen, Ind., Jan. 9-16. **Geo. R. Brunk,** Denbigh, Va., at Oak Grove, West Liberty, Ohio, beginning Jan. 5. **Alva Swartzendruber,** Hydro, Okla., at West Liberty Church, Windom, Kans., Dec. 12-19.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 7.
Annual meeting of Christian Laymen's Tent Evangelism, Inc., Orrville, Ohio, Mennonite Church, Jan. 1, 2.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 3 through Feb. 11, 1955.
Ontario Mennonite Bible School beginning Jan. 3, 1955.
Canton Bible School, First Mennonite Church, Canton, Ohio, Jan. 3 to Feb. 11, 1955.
Johnstown Bible School, Stahl Mennonite Church, Johnstown, Pa., Jan. 3 to Feb. 11.
Loman Winter Bible School, Loman, Minnesota, Jan. 10-28.
Special Bible Term, Lancaster Mennonite School, Jan. 10 to Feb. 18.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Winter Bible Term, Hesston College, Hesston, Kans., Jan. 17 to Feb. 25, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Go, Preach • MISSIONS • Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

John David was born to Bro. and Sister J. Delbert Erb, Buenos Aires, Argentina, on Dec. 18.

The Puerto Rico Executive Committee is setting up a language school board to be directly responsible for the co-ordination and direction of the language school in La Plata and to be composed of the following brethren: Elvin V. Snyder, director of the school; John E. Lehman, director of La Plata Mennonite Project; and Lester T. Hershey, pastor of the La Plata Church.

Bro. Casimiro, a Toba Indian Christian in the Argentine Chaco, recently led a white neighbor reared in a well-to-do home but destitute both materially and spiritually to the Lord. The white man lives with the Indian, helps him on his farm, and reads from his Bible. One of our missionaries recently loaned her Bible to the white man because the other one was in use so much of the time.

Fifteen persons were baptized at the Betania Mennonite Church, Pulguillas, Puerto Rico, recently when Bro. T. H. Brenneman, Sarasota, Fla., visited the island. Continue to pray for a middle-aged couple who anticipate being baptized, but were not fully prepared. Others are also holding back because of certain difficulties. This gives the church at home added prayer responsibility.

Bro. Allen Ebersole, pastor of our city mission church in Canton, Ohio, writes that they recently found a family without a Bible and so completely unacquainted with it that they didn't know what the chapters and verses meant. Might you have some neighbors like that?

Mrs. D. D. Kauffman, Chicago, Ill., recently arrived in Puerto Rico to spend the winter with her daughter, Mrs. Nortell Troyer. Bro. and Sister Troyer served as missionaries under the General Mission Board when they first went to Puerto Rico to help Dr. G. D. Troyer with his optical work. Bro. and Sister Troyer are now living in Aibonito where Bro. Troyer spends a full work week with his optical work and working as a layman in the church.

A Gospel Team from Hesston College and Bible School is scheduled to give a program at the Mennonite Gospel Center, 1238 Washington St., Kansas City, Mo., on Thursday evening, Dec. 30.

Bro. Lawrence Brunk, missionary on furlough from Argentina, will speak at the Masontown, Pa., Mennonite Church on Sunday, Jan. 9. He spoke at Scottdale, Pa., on Dec. 12 and at the Pike and Central Mennonite Churches, Elida, Ohio, on Dec. 19.

The Puerto Rico Executive Committee recently approved the purchase of another horse to be used in evangelistic work. He will be used by Bro. John Driver to take care of the work at Coame Arriba from La Cuchilla.

The Mahlon Stoltzfuses, Russian Mission, Alaska, request prayer for a greater interest in the Gospel among the people they serve, for a Christian teacher in the school that is to be opened in Russian Mission next year, and for the adult class Bro. Stoltzfus is teaching, using third grade summer Bible school materials.

The brethren J. D. Graber and H. Ernest Bennett of the Elkhart office of the General Mission Board spent Dec. 20, 21, in Chicago visiting the three missions there and discussing problems of city mission work with the local workers. Bro. C. Warren Long, Tiskilwa, Ill., participated in the discussions.

The annual Christian Life and Church Conferences of the India Mennonite Church began at Balodgahan on Dec. 28. Pray for these meetings and for our brethren and sisters in India.

Our missionaries in the Chaco are finishing a set of four primers in the Toba Indian language with another one to follow. The missionaries are encouraged with the progress the Indians are making in learning to read in their own language.

Pledged support has been coming in slowly for broadcasting the Gospel in Spanish over KCCT, Corpus Christi, Texas. This station will serve our mission area in South Texas and our workers are anxious to have it begin. Contributions and pledged support toward this station will enlarge the Gospel witness in South Texas.

Your Treasurer Reports

We have been receiving many letters at the Elkhart office in connection with contributions being sent in for the **Missions Week** program. We have appreciated very much the comments which have been made in these letters regarding the program and the method used in presentation to our congregations. I feel that a number of these letters would be of general interest and I would like to quote from several of them.

"I have noted with interest the procedures being followed in the church-wide drive for funds for the continued operation of the Board's program. I would like to express my appreciation for the way the whole drive was planned and carried out. I especially appreciated the quiet and unexcited presentation in the local churches. I take it that this pattern was followed throughout the church. I trust that funds have begun to come in and that the total contributions will be more than anticipated."

"The brethren are in continuous remembrance and prayer in the behalf of this solicitation campaign. We are more than confident that our God shall lead His people to faithfully meet the great need. We have appreciated the lectures of Bro. Milo Kauffman in this past year's issues of the **Christian Living.** I wonder if a more permanent arrangement could not be made with the editors of this periodical in regards to lectures and articles of this nature of Bro. Kauffman's talks on 'Stewardship.' "

We recognize that the program as sponsored this year has not been completed without some problems along the line. We regret very much that the time involved in planning for this resulted in some late mailing of publicity material which did not arrive in time for **Missions Week** for a number of congregations. However, we have appreciated very much the way our churches have adapted the program to meet their local needs and we feel sure that the Lord has blessed very much the appeal which has been made for contributions across the church for the mission program.

We do want to thank all of those who have taken part in this program and particularly those who have carried responsibility in local congregations in seeing that material was properly distributed and the program promoted. We also wish to express our sincere appreciation to our pastors who have given their encouragement and support to the mission outreach of the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.



The Mennonite Hour

1954

The year 1954 brings many things to mind. Since our primary contact with people is through letters they write, naturally we see thousands of letters before us. But behind each letter is a person with an ever-existing soul.

For this reason **The Mennonite Hour** continues to be a growing challenge. How many people became Christians in 1954 because of the broadcast—God alone knows. But one thing is certain as evidenced by mail response: thousands have received spiritual help by hearing the broadcast.

Besides the ministry over the radio a significant contribution has been made through the distribution of over 19,000 sermon booklets (a total of more than 130,000 sermons) during 1954. These have gone to many countries of the world and to people of all classes. Hundreds of testimonies could be cited from

(Continued on page 1233)

The Need in the Chaco

By Ella May Miller

The missionary breathed a prayer of thanks to his kind, protecting Father as he stepped out from the jeep and started to examine it. It appeared none the worse for the 60-mile journey across the Chaco roads—mostly wagon trails in this area, full of chuckholes, bumps, washouts, and at times thick growth of brush which he had to cut away to be able to pass.

In a few moments several Indians had gathered. They were so happy to see him since this was only his second visit to this quite isolated colony at Lot 4.

"La-a," greeted the chief, in the customary Toba manner, extending a friendly hand.

"La-a," responded the missionary, grasping the hand in his.

Without further words all walked slowly to the clean-swept yard about the house and seated themselves: some on stumps, others on logs, and a few on crudely made chairs. No words, no noise, no chatter, only silence reigned for a few moments before friendly conversation commenced. More Indians came from all directions, out of the brush, woods, and high grass; most of them walking, women carrying big babies in their arms, while other children lagged behind; some came riding horses or burros. Gradually the place was filled. Since there were not enough logs, stumps, and chairs to accommodate them all, many sat in their customary posture on the ground, perhaps on a sack or a blanket which they had brought along.

A few Bibles and hymnbooks were produced and the meeting began. Another group had come occasionally to this colony; so they were already slightly familiar with the Bible and hymns. And with such sincerity they did sing! Right from their innermost souls, even though they grasped the meaning of only a few recognizable Spanish words. Several choruses in the Toba dialect followed. At the conclusion of the singing the missionary opened his Bible, as did the few others who had Bibles. Aurelio, the intelligent and interested young son of the chief, read the Scripture, interpreting it verse by verse. He offered a prayer. Another song was sung. Then the missionary told that old, old story, yet ever new, of God's love for them manifested through Christ, and then urged them to repent and accept salvation for their souls. Aurelio again interpreted with great sincerity. The group felt the presence of the Spirit.

At the close of the meeting they sat around a campfire and talked about the message. Then the conversation drifted toward plans to erect a thatched-roof place of worship. They set a date, if weather permitted, for the missionary to return, so they could start building a small mud hut which he could use as his headquarters whenever he came to visit them.

The dying embers of a once brightly flamed fire verified the lateness of the hour. The missionary had sat long with the chief, his family, and a few neighbors after the others had started silently on their homeward way. Now he stood by the jeep, his cup of hot stimulating coffee raised to his mouth and a sandwich in the other hand. A ragged Indian approached him from the shadows.

Together they sat down by the fading embers. With his limited Spanish vocabulary the Indian poured out his heart. He had walked miles after the word had reached him that afternoon of the arrival of the missionary. He and his colony had been deceived. Some months before, a supposedly servant of God had come and lived with them, ate of their meager rations, and taught them that Jesus was coming soon. To prepare for the event they should sell their hand plows, oxen, horses, cows, chickens, hoes, and blankets, and wait. This man also demanded that they let their hair grow long; soon they would sprout wings to be able to meet Jesus in the air. They, in faith, sold their few earthly possessions (and of course gave the money to that man). Then he hastened on to instruct other Indians before the great day should arrive. They had been deceived, had nothing left, and their souls were not yet satisfied. This late-comer came searching for Truth.

This is only one instance showing the desire of the Chaco Indian to know the Truth, to somehow satisfy that soul-craving for God. Often they will walk miles, or ride all day, or even start out a day or so before the appointed meeting to be sure they will be there.

Often Satan so cleverly uses the pathetic economic, physical, and intellectual needs to overshadow this real and eternal need and to overwhelm the missionary—he who has never known want, hunger, meager existence, suffering from exposures and cold, lack of medical attention, he who has lived sumptuously and extravagantly in a land of plenty, a land of privileges. Yes, unless the servant of God is daily on the alert these other needs occupy his time and thoughts and numb his sense of the importance of the true need.



A Toba family. Their greatest need—to know Jesus Christ.

It would be very easy to relate with exacting detail the great physical and economic need, as in comparison to our standard of living, of the Toba Indians. It would arouse your hearts, I'm sure, to an immediate response were I to cite cases of their physical condition: sore eyes, trachoma, ulcers, body sores, victims of that dreaded disease, t.b.; or were I to describe their daily diet, if any, during the five non-working months of the year. But, by the help of God, I propose to present that need which is far more important, far more challenging, which if met will show results throughout all eternity—the need to know God through Jesus Christ.

To know Jesus, the Creator, the God-man, the Saviour, the risen and ascended One, who is now at the right hand of God interceding for all, and who is coming again soon—that is the Toba's great need. They need to know Jesus as the Way, the Truth, and the Life, by whom every one who will can reach God.

Jesus, the Way—the Cross Way—doing only His Father's will, denying Himself and lighting the way to God for all men.

Jesus, the Truth—the solution to every problem, the answer to every question or doubt, the supplier of every need.

Jesus, the Life—not a mere creed or doctrine, not a few verbal assents to the facts of Christ, but a Life.

Yes, this Jesus can meet the need of the illiterate Toba Indian of the Chaco.

However, this Jesus must be impersonated or they will never be able to grasp the meaning of His love, truth, way, and life. Not impersonated as a well-to-do white, but as a Toba. They need to know a Toba Christ, a cacique, if you please.

They must see the very love of the meek, the compassionate, the humble, sympathetic, understanding, quiet, unhurried, unharassed, self-denying Jesus in a person. One who seeks to identify himself with them as he walks where they walk, sits where they sit, weeps when they weep, and rejoices when they rejoice; as he endeavors to become one with them.

They must hear words of love, yet stern, rebuking sin and announcing the message of repentance which leads on to salvation through the shed blood of Calvary, from the lips of one who has experienced Him, who abides in Him, who obeys Him; one who meets them in their civilization and endeavors to Christianize it, not change their culture to conform to foreign standards of living.

These Indians, lost in centuries of sin and its results, in fear, superstition, and darkness, can only grasp the truth of victory in Christ as they see His Power give victory over all sin in someone else's life, victory over hatred, evil, judging, partiality, evil speaking, gossip, lying, selfishness, covetousness, and pride. Only as they daily note the joy, peace, love, goodness, and contentment with which Jesus satisfies the human heart will they desire that life, that Jesus. He is the life that will enable them to live in the world, but not to be of the world.



Missionaries converse with Toba Indians outside a Toba house. Missionaries (l. to r.) are William Hallman, Albert Buckwalter, S. E. Miller.

They must hear the message of Christ and Him crucified, not a Gospel tainted with a mixture of Western culture, standards of frugality, thriftiness, intellectual norms and efficiency which may easily become accepted as requisites of a "real" Christian, thus beclouding the Truth in Christ.

Recently I heard a returned missionary from one of our fields relate that one day there came to their hearing the report that a native Christian had said, "To be a good Christian and accepted in the eyes of the missionaries, you must be able to make money and know how to use it wisely." This greatly surprised them, since they had never voiced such a standard. But this missionary continued, "As we searched our hearts before God we had to admit the truth of his statement."

The Indians must hear the Way explained understandingly and simply as related to their own unique experiences and knowledge. It must be explained in the power of the Holy Spirit, not in wordy demonstrations of years of theological studies, or in self-reliance, or in the smugness of a line of prominent Christian ancestors.

I hear someone reply, "Mrs. Miller, that is impossible. You must remember Jesus was sinless. How can a human being begin to come up to His standards? You must remember that Jesus was the perfect Man, the perfect Teacher, the Son of God—God Himself!"

Right. He was all that. Yet I sincerely believe it has been and is possible to live so near to Him that any person, illiterate or intelligent, heathen or civilized, pauper or rich, can see Jesus.

Hundreds of missionaries have gone to China; but why do the names of Goforth and Taylor live outstandingly in hearts the world over? Many hundreds of missionaries have gone to Africa; yet why are Livingstone and Schweitzer world-famed? Why do such names as Judson, Mary Slessor, or Brainerd cling to our memories?

I believe there were other missionaries among the early Christians, but why is the life of that veteran soldier of the cross, the Apostle Paul, the outstanding one recorded for us today? Is it not because these were Christlike? And, like Him, prompted by a heart of love coupled with an all-consuming passion for the lost, they sacrificially walked in the Father's will? And in the steps of Christ?

In the study of the life and work of Paul, I'm daily impressed with the similarity of it to that of Christ's. Paul was human, just like you and me, yet in the Bible we read his own words of his self-denying, sacrificial life as he took up his cross—the task of reconciling the world to God—and became "all things to all men, that he might by all means save some." He, himself, no longer lived; Christ lived in him. In another passage he states that he "suffered the loss of all things" for Christ's sake so that God's righteousness through faith would be worked in his life. He counted his life of no value. The Gospel which he preached came through a direct revelation of Jesus Christ through the Holy Spirit. It was a Gospel of "Christ and him crucified." The undergirding factor of his ministry was the confidence that he was commissioned by God.

His methods were similar to those of Christ's "going about everywhere teaching and preaching." He was mobile, not statically and complacently situated at one comfortable spot, expecting people to pour into his house; no, he went all over the country, Spirit-led, to spend three weeks, three months, one year, two years, or three years at one city teaching daily from house to house and in the synagogue the riches of the truth of Jesus.

The apostle's constant communion with God in order to be able to discern His will, his love for and faith in Him, his obedience, his complete self-denial, his exemplary life displaying the fruit and power of the Holy Spirit, his compassion, his humility, his passion for the lost were daily living proofs of the reality of Jesus to both the Jews and Gentiles. Multitudes could do nothing less than respond.

The Indians need to know Jesus, to see Him impersonated. They also need to grow, to become mature in their Christian lives in order to establish and carry on indigenous churches and to continue to spread this message of love to others. To grow they need food; this means feeding daily on the Word. Very few, if any, can read the Spanish meaningfully. They can grasp only scantily the profound truths of the Gospel in a language quite unfamiliar to them. Until recently no one had translated any Scripture or had mastered the unwritten Toba dialect. We now have a Toba grammar and a few Bible stories translated into Toba. A need of the hour is a Toba Bible, or at least Toba Gospels.

I dare not pass up another angle of the Chaco need. Although thousands of Indians, representing different tribes, live in the vast Chaco expanse of Argentina, Bolivia, and Paraguay, they are not the only inhabitants. Large colonies of Russians, Yugoslavians, Czechoslovakians, Hungarians, Germans, and Spaniards have migrated to the Chaco within the last thirty years. The majority of these are without a true knowledge of God through Christ. The hardships and strangeness of struggling in a new land have seemingly softened their attitude of self-sufficiency and have taught them the worthlessness and unsatisfying results of material possessions. Many are eagerly awaiting someone to come and



Una Cressman, missionary nurse, helps in the literacy program, teaching Tobas to read their own language. This is part of a class of more advanced students.

satisfy that soul longing—placed there by the very God Himself.

I am thinking just now of the group of Russian believers at a small town, Tres Isletas, approximately twenty miles from our colony at Nam Cum. Their ministers speak only in the Russian language, but their young people and children are Argentines, whose mother tongue is Spanish. For only a short time they were privileged to have an English couple teach them the Bible in Spanish before they returned to England. Repeatedly the young people begged us to come and teach them, hold classes, and conduct young people's meetings. We could not comply with their requests, and to this day, as far as I know, their request is still unanswered.

Surrounding the town of Villa Angela, about fifty miles north of Nam Cum, live a group of Germans who are very receptive to the Gospel and eager for help. Their only preacher is one who comes once a year from Buenos Aires (800 miles away).

There are evangelical churches, pastors, and missionaries; but many represent a false and erroneous gospel. One of the heartbreaking realities of the Chaco for me is the realization that these hirelings are quite numerous. They have been there before we and are alarmingly active. Their seed has been and is being sown; hungering hearts accept the first Gospel that reaches them.

The need of the Chaco is to know the Christ of Calvary, a Chaco Christ. And He must be impersonated in the lives of men and women who have been captivated by His love, who have accepted His call, and will sacrificially go. Men and women consumed with a burning passion for lost souls and who will proclaim the message of Christ and Him crucified, not in the flattering words of human wisdom and self-sufficiency, but in the power of the Holy Spirit, in humility and self-denial like the very Jesus.

Are you one of these men or women?

Harrisonburg, Va.

The purpose of the church is to evangelize the world and to establish the kingdom of God in the earth.—T. K. Hershey.

MISSIONS SECTION

Bethany School Serves Puerto Rico

Enrollment at Bethany Mennonite School, Pulguillas, Aibonito, Puerto Rico, is 144, twenty-six less than last August when school opened. This is not an unusual situation, however. Every year a number of dropouts occur from families moving away and for other reasons. The closing enrollment for last school year was 110.

This year grade eight was added to the school which is developing into an elementary and junior high school, grades one through nine. Sixty-five of the 144 enrolled now live outside the Pulguillas community. Twenty are children of missionaries, service personnel, and Ulrich Foundation workers.

Two of the teachers live at Pulguillas, but the other five drive in from other points bringing children with them. In this way the children of continental personnel have a way to school.

Ten children attending Bethany are baptized church members. A weekly Bible class is held for baptized children and others who profess faith in Christ. Forty children from grades five through eight attend this class.

A series of lessons on the plan of salvation were given at the beginning of November during which six children accepted Christ as Saviour. Visiting speakers at the school recently included the brethren J. D. Graber, Elkhart, Ind., secretary of the General Mission Board, and T. H. Brenneman, Sarasota, Fla., bishop of the Puerto Rico churches.

All of the children now take lunch in the school lunchroom which is directed by Sister Doris Snyder.—Publicity Office, Elkhart, Ind.



Spanish Gospel Broadcast

Pray for a continued response to the seed sown through the Spanish broadcast program as indicated by the following testimonies. Pray also for open doors and support for this broadcast in Argentina, Los Angeles, and the New York-Philadelphia area. In all of these areas Mennonite churches could follow up the results of the broadcast.

Testimonies

El Salvador, C.A.: "I want to tell you that for several weeks I have been listening to your program over a Honduras station. Only a few weeks ago I was able to buy a radio and listen to it in my own home now. The programs are of very much profit, and we feel encouraged. Our prayer is that souls will be saved through it."—V. R.

Valladolid, Spain: "Beloved brethren: I have the satisfaction of informing you that I am listening to your program. I want to congratulate you for the wonderful messages of which I don't doubt but that they are of blessings to every listener. Here in Valladolid, your broadcast is the one which is listened to with most clarity. It is with great love, therefore, that we pray for you and the broadcast."—A. S.

Melilla, Spanish Morocco: "I want to say that my mother asks me every Wednesday to turn our radio on to your broadcast. I am Catholic, as all good Spaniards. I am 21 years old and belong to the Masculine Youth Catholic Action organization, in which I am in charge of athletics. While visiting at my uncle's home the other week, I had quite a job on my hands, as I will explain to you. My uncle is very deaf, and I had to explain the message to him by use of my hands and in writing."—M. V. I.

Maracaibo, Venezuela, S.A.: "After greeting you in the name of our Saviour, I want to tell you that I listen to your programs over broadcasting stations in Haiti and Puerto Rico (WPAB). They are for me of great blessings. Here is my address so you can send me your offer."—R. O.

Manguito, Cuba: "I am writing to you after listening to your program, which I listen to week after week. I want to enter my name to become a subscriber to your magazine offer."—M. M.

San Pedro Macoris, Dominican Republic: "After listening to your weekly broadcast, I want to let you know how much I really appreciate the Haiti program. Also all of my family want to send you their congratulations on such a fine message this week."—M. J. C.

El Ferrol del Caudillo, Spain: "I have the pleasure of communicating to you that in this locality we can listen to your broadcasts LUZ Y VERDAD. They are very interesting and I'm sure of great blessing to souls. . . . I suffer from a chronic ailment and therefore cannot attend church services in this city. I shall expect to receive your magazine you have offered."—D. F. R.

Moca, P.R.: "Sunday morning I tune in to your program. I like your messages very much and they inspire me this early in the morning (6:30 a.m.). One can tell they are directed by the Holy Spirit. I am a member of the Pentecostal Church of God. I will expect to receive your calendar for 1955."—R. A. C.

San Sebastián, P.R.: "I am a member of the Presbyterian church. My wife with me are much interested in listening to your sermons."—M. J. L. (Schoolteacher).

Gibraltar: "I wish you would send me your calendar, as it will be for two girls who are faithful listeners."—E. P. & A. P.

Managua, Nicaragua: (From the Baptist Hospital) "As a patient I listen to your service over the air each week. I have been wondering what the Mennonite (Melodita) Church is."—G. L. P.

Tetuán, Morocco: "Several months have gone by already since I first received the **Heraldo Evangélico** which you have been so good to send me. Thank you for it. It is full of messages which are balms for my soul. Your messages also over the radio are real blessings to me and I suppose to those who listen in everywhere. God bless you in your work. Keep it up."—S. C.

Yaca, Spain: "With much pleasure I have at last been able to find your station on my radio. It has been quite a long time that I have tried to get your program, since I had been told about it. But I kept on trying and did not lose heart. Finally I have been able to get your broadcast over Tangiers. I knew I would find it. I'm glad I can now listen each week to your good singing and sermon."—J. B.

Casablanca: "On this afternoon I was able to get your program. I was searching for a good program and came upon yours. You were sure speaking with God's power. I was thrilled with the message. May I receive your offer of a calendar?"—J. V.

Chicago, Ill.: "I want to congratulate you for your good program LUZ Y VERDAD which I heard today. I have heard it two times already. We are praying that the Spirit of God will use it to bring sinners to the feet of Jesus."—M. O. S.

Radio station HCJB in Quito, Ecuador, has for the past ten years presented a special youth program in the Spanish language every Friday night. This broadcast known as "Adelante Juventud" (Forward Youth) has become well known throughout Latin America. A project is now under way to place this same broadcast on 70 or 80 local commercial stations throughout all parts of Latin America. Already a spot has been obtained on ten different stations in Ecuador, Bolivia, Panama, Honduras, Venezuela, Costa Rica, and Guatemala, and they hope to extend this ministry to several dozen other stations. This project will be jointly sponsored by HCJB and Youth for Christ.—**EFMA Missionary News Service.**

* * *

The first Cambodian Bible has been published by the British and Foreign Bible Society and 50 copies were flown to Indo-China as gifts to 50 Cambodian churches.—**I.F.M.A. News Bulletin.**

Missions Editorial

Year's End Mission Meditation

Another year of opportunity has passed. How well have we served our Master? How many opportunities for witnessing have slipped by, never to return? How many persons we failed to witness to have gone on into eternity? When God closes the book 1954, how many blank pages indicating work undone will there be under our account?

Have we spent all the time in prayer for missions and for the lost that was ours to spend during 1954? Or have we found other ways to spend our time which would contribute more to our selfish interests? Jesus commanded us to pray for workers. Did we do it? Are there less workers on the mission field due to our failure in prayer? Those prayer opportunities are gone with the passing year. We can, however, resolve to do better in 1955.

When the Lord closes the books on mission giving for 1954, will our account be in the red for want of sacrifice or carefully planned giving? Does the fact that more than half of the world's population continues to live without Christ still leave us cold when the mission offering is taken? Do we feel about missions like one person who said when asked what missions means to him: "It is a way for the church to get our money"?

Perhaps it isn't too late yet to make up for failures in 1954 as far as giving is concerned. But certainly we will want to plan more carefully for 1955. We will want to practice "this grace also" and do it as the Lord has prospered us.

Then there is the disturbing thought that our daily witness fell far short of what we intended. Somehow we failed to attain the victory through Christ which is so clearly promised to Christians. How can we make up for these failures in 1954? The Apostle Paul expressed a viewpoint which will help us: ". . . Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13b, 14).

That daily problem of attitudes toward others and failure to conquer sin can be successfully met again with the Apostle Paul's formula: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

We cannot bring back the lost opportunities of 1954, but we can determine by God's grace not to miss the ones 1955 will bring to us.—L. C. Hartzler.

Relief and Service News

MRSC Weekly Notes

Christmas bundles were sent from MRSC headquarters to the following places for distribution: Black Mt. Mission, Chinle, Ariz.—110 children's bundles; VS Unit, Phoenix, Ariz.—262 bundles for children above one year old and 111 layettes; Pioneer Memorial Hospital, Rocky Ford, Colo.—12 layettes; VS Unit, Mathis, Texas—180 bundles and 60 layettes.

Voluntary Service

The Elgin, Ill., Unit now holds their regular church and Sunday school services at the Lombard Mennonite Church.

10:30 p.m. isn't too late to go to a worship service at Elgin. This happens every third week, particularly for the benefit of those who cannot attend the regular service because of their working schedules at the hospital. The Iowa City, Iowa, Unit also has Saturday evening Sunday school for this reason.

An English and Spanish Christmas program was given at Mathis, Texas, on Dec. 19.

Lura Jean Gregory and Dora Brubaker, the two VS'ers who didn't even have time to attend orientation school before they began their terms of service as cooks at the East Lansing, Mich., I-W unit, will be attending the January orientation school.

A group of volunteer workers from La Junta and Cheraw, Colo., including VS'ers, assisted a member of the La Junta Church in constructing his house on Thanksgiving Day.

The La Junta, Colo., VS group had dinner at the home of a local church family one Saturday evening recently.

I-W Services

Plans are being formulated for weekly meetings at the Northville, Mich., Unit. Tentative arrangements have been made for Lester Mann and J. C. Wenger to serve as speakers in the near future.

Several of the fellows in the East Lansing, Mich., Unit are planning to attend the six-weeks Fairview, Mich., Bible School in January and February.

Thursday evening, Jan. 6, Dr. Willard S. Krabill, North Liberty, Ind., is scheduled to speak to the I-W's working at Beatty Memorial Hospital, Westville, Ind.

David D. Miller, Middlefield, Ohio, was the speaker at the Amish service held at the Cleveland, Ohio, Unit on Dec. 16.

A series of meetings was held at Cleveland, Ohio, with B. Charles Hostetter, Harrisonburg, Va., as the speaker. It is reported that the meetings were well attended and very worth while.

The Indianapolis, Ind., Unit recently gave programs at the Mahalasville Mennonite Church, the Volunteers of America Chapel, and the Good News Mission.

Dr. Paul Irvin Hooley, resident physician of the New Castle, Ind., Epileptic Village, recently gave an illustrated talk on the nature and treatment of epilepsy at the Indianapolis, Ind., I-W Center.

Husbands were entertained at a Christmas dinner given by the Indianapolis, Ind., Women's Christian Fellowship at their Dec. 21 meeting. Last month this fellowship fixed plates with a Thanksgiving favor and fruit for about thirty old people at the Old People's Home near the center.

By the end of 1954 approximately 350 Mennonite and Conservative Mennonite fellows will have been released from their terms of service. Our prayer is that these men will be absorbed into the work of the church and as a result the cause of Christ will make a greater impact on the world.

Released December 17, 1954
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

To Direct Brook Lane's Social Services

John H. Purves, Berne, Ind., will join the staff of Brook Lane Farm, Hagerstown, Md., around the middle of January to direct the hospital's social services. In this position Mr. Purves will be responsible for contact between the hospital and patient families during hospitalization. His work will include the compilation of patient case histories, the interpretation of hospitalization treatment to family members, and patient follow-up to aid them in establishing normal home and family life.

Mr. and Mrs. Purves are members of the Berne First Mennonite Church and have contributed much to the congregation's music program. In 1948 Mrs. Purves organized the church's junior choir and has been its conductor ever since then.

Since 1952 Mr. Purves has been president of the Winner House, a men's and boys' clothing manufacturing firm in Berne. His work with this firm has included that of production manager and personnel director.

Mr. Purves and his wife, the former Christine Habegger, are graduates of Oberlin College. During 1947 and 1948 they studied at Oberlin's Graduate School of Theology.

The Purves family will live in Smithsburg, Md., which is three miles from Brook Lane Farm. Mr. and Mrs. Purves have three daughters—Jean Ellen, 8; Margaret Murie, 6; and Mary Christine, 2.

Released Dec. 17, 1954
MCC Information Service
Akron, Pa.

Women's Missionary and Service Auxiliary

From our treasurer, Mrs. Paul Graybill, R. 3, Freeport, Ill., we have the following note:

"Have you paid your subscription to the WMSA Monthly? Look at the label to see when it is due. This fund is very low. Send your subscription, new or renewal, to Mrs. Ben Charles, 823 Market Street, Scottdale, Pa. Single copies, 35¢ a year, or three years for $1.00; ten or more copies to one address, 25¢ each.

"We have had a very fine response to the call for more contributions to the General Fund. We praise the Lord for this. We have now been able to pay all our bills to date. May we continue in the good work, knowing we are giving as unto the Lord. Our work should be supported by dignified offerings springing from the love and gratitude we feel toward God."

Do you know that since 1918 more than 350 students have graduated from the La Junta Mennonite School of Nursing?

Do you know that 20 of these La Junta graduates are now serving in foreign countries in the relief and missions program?

Do you know that the first class of Goshen College Nursing School graduates averaged second place in the state on their state board examinations?

Do you know whether your circle has contributed toward the support of our nursing schools? Send your contribution (50¢ per member is the suggested amount) to your District WMSA Treasurer.

"We covet not only the financial interest of the women but also their help in guiding our young women into our schools and thereby into the great service to mankind."—Maude Swartzendruber, Director of Nursing Service, Mennonite Hospital and Sanitarium, La Junta, Colo.

"We feel that the Lord has indeed blessed us beyond measure. This is very humbling as we move forward with our devoted task of preparing Christian nurses to meet the total needs of the patient as they serve in the church or in the home community. We appreciate the fine co-operation of the church at large, and we covet your prayers."—Orpah B. Mosemann, Director of School of Nursing, Goshen College, Goshen, Ind.

A recent correspondent said, "Today, Thanksgiving Day, besides the family, we invited two widow ladies and a maiden lady, who would have had to spend the day by themselves. I think they enjoyed the day, and so did we. I am sure that in sharing we had more. We do not have our plans completed for Christmas, but we hope to make it a day not just for ourselves."

Will your children's memory of home include the hospitality of the parents? Are the guests who come to our homes only those who can return the hospitality, or do we seek out those whom others forget or neglect? As the children establish their own homes, will they bring into their festivities some of those lonely ones in the community? Is our hospitality truly Christian?

Watch for the outline of the program of the Women's World Day of Prayer. For 1955 the suggested date is Friday, February 25. Perhaps several congregations in the city or local community can join together for this service. Now is the time to begin to plan.—Office of WMSA Secretary, Elkhart, Ind.

ITEMS and COMMENTS

Buddy Trosper, a sixth-grade Negro schoolboy, thanks to the action of Trenton, Missouri, now attends a nearby school as a sole colored pupil among white students. For the last four years the Trenton school board, at a cost of $1,225 a year, hired a taxi to carry Buddy to a colored school fifty miles away.—**WP.**

* * *

The Bonn Constitution of the West German Federal Republic guarantees the rights of conscientious objectors who refuse military service. A rearmed Germany with large sections of the people, and youth in particular, opposed to rearming is expected to develop a body of CO's. The German press, however, is hushing up the whole question, and leaders of peace organizations complain that even the Social Democratic Press is silent on it, despite a resolution adopted by the party's recent Berlin Conference pledging defense of objectors' rights.—**WP.**

* * *

A Pittsburgh man has brought suit against a tobacco company because after thirty-two years of smoking cigarettes he has a serious case of lung cancer. He says that the tobacco company advertised that their cigarettes were not harmful to health.

* * *

Seventh-Day Adventist leaders express concern for an increasing pressure for the enactment of new Sunday laws and ordinances. "Sunday laws are religious laws," say these Adventists. "The existence and enforcement of such laws in the United States is a direct involvement of the government in the enforcement of observances of religion. It is therefore a transgression of religious liberty." The Adventists make it clear that they do not object to civil legislation requiring that business firms and their employees take one day's rest in seven, but only to laws which require that Sunday be observed as that day of rest.

* * *

The president of the Massachusetts Institute of Technology urges, according to **Between the Lines,** "A greater recognition for the needs for spiritual growth in the development of a scientist. To this end . . . MIT is building a small devotional chapel to stand as a symbol of the place of the Spirit in the life of the mind."

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